



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# Congratulations, Brother

It seems such a short time ago that we celebrated together the thirty-fifth wedding anniversary and the thirty-five years' ministry of the Rev. G. Van Dooren. Now he and Mrs. Van Dooren have been married for forty years and our brother will have been a minister of the Word for forty years. He is the first one among us who receives that privilege. The larger part of these forty years has been spent in Canada.

Forty years brings us back to the year 1936.

Economically, the Depression was still going on, although there were signs of a recovery. That had its influence also on Church life. Many Churches had far too many members for the number of ministers serving them, whereas many smaller Churches simply could not afford it to have a minister of their own, even though their membership was larger than that of quite a few Churches in our midst.

In November 1935, Candidate G. Van Dooren was declared eligible for call and soon he did receive a call: it came from the Church at Mussel, the same Church which later on was also served by our late brother J. Van Popta. Candidate Van Dooren soon accepted the call extended to him.

It was a great privilege which our brother received that so soon after having completed his theological studies and after having been declared eligible for call, he saw his desire come true.

Those were the days in which the periodicals published lists of available candidates at regular and irregular intervals. Those were the days in which candidates utilized every opportunity to have their names mentioned in the "Church News" column in order to remind the Churches that they were still there and that they were still eligible for call. In the slightest scrap of news, in the slightest incorrect punctuation, so to speak, a candidate saw a chance to put in a little item which drew the attention of the Churches to

his seemingly forgotten existence. That was a sad situation. Those who do not recall these days from their own observation and who are living in a time when the Churches are waiting for students to finish their training and to become eligible for call, cannot envisage how depressing it was for the scores of candidates for the ministry and even for the students: would there be a place for them once they had completed their studies?

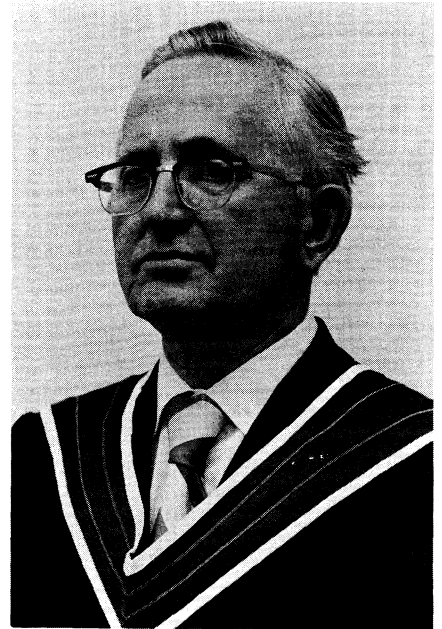
It is certainly not so that the Churches are under the obligation to extend a call as soon as someone is available. When one receives a degree from the Seminary of the Churches and when one is declared eligible for call by a Classis, this does not guarantee a call nor does it obligate the Churches to extend one. It is simple, practical wisdom that sometimes you are better off without a minister than with the one who is available for call but actually is not suitable to become a minister. A theological degree does not imply a call from any Church, as a diploma as a teacher does not guarantee an appointment in that capacity.

That I mention the teachers in one breath is because in those days there were also many graduates from teachers' colleges who were waiting in vain for an appointment. That, too, was quite different from the present situation, in which almost twenty vacancies or coming vacancies have to be filled.

Those were the days when articles and brochures were written about the splitting up of Churches, so that there would be more, and smaller Congregations, creating more vacancies and rendering it easier to take heed of the flock.

Those were the days when a committee was formed whose name proclaimed that there was an abundance of work and an abundance of labourers: via donations it endeavoured to enable smaller Churches to call their own minister.

Those were the days when Churches



*The Rev. G. VanDooren, M.Th.*

could afford it to put up a trio to choose from, and in which candidates were happy already when their names were included in such a trio, for even if they did not get the call, their name was mentioned and this might bring other Churches to invite them for a Sunday which, perhaps and hopefully, would lead to a call.

There must, therefore, have been great joy and gratitude towards the Lord in the hearts of Candidate Van Dooren and of his fiancée when so soon after graduation a call was received and a date could be set for their wedding. Yes, that, too. In those days a married student was a rare exception and, as a rule, you did not get married until you had passed your peremptory examination and had been admitted into the ministry, to be ordained shortly after. In most instances the marriage ceremony took place a few days before the ordination. So in the Van Dooren case.

Thus our brother's ministry began on March 1, 1936.

From the fact that he received a call so soon whereas scores of other candidates were waiting and waiting, sometimes for quite a few years, the conclusion may be drawn that he was "good". Well, that is a fact, he is a "good minister".

What constitutes a "good minister"?

In I Corinthians 4:2, the Apostle tells us that it is required of stewards that they be found trustworthy. And in Titus 1 the Apostle elaborates on the requirements for overseers, for bishops. In verse 9 we are told that "he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it."

Judging by these requirements, the Rev. G. Van Dooren has been a good minister and still is one.

He himself - and not just in his better moments! - will be the first one to confess that his work has been done in weakness and has been very defective when it comes to the point. It is also his confession that even his best works are all imperfect and defiled with sin. No one knows the weaknesses and shortcomings, the sins and the faults of a minister better than the minister himself!

In the course of these past forty years he has been subject to and had to swallow much criticism. And I, for one, do not pretend that I always agree with what he says or writes or does or with the manner in which he does things. I have not hesitated to tell him so nor shall I hesitate to do so. On the other hand, our brother does not refrain from telling me when he deems me to be wrong in one way or another. That's how it should be in Christ's Church, shouldn't it?

But much of the criticism which he had to weather came forth from a spirit which is alien to the Spirit of Christ. And let anyone try to prove that the Scriptural requirements as quoted above were not met by our brother Van Dooren! During all the years I have known him - and they are more than by far the most of our readers have known him - I have found only one thing with him: a heartfelt endeavour to hold firm to the sure Word as taught and a serious zeal to give instruction in sound doctrine. No one will be able to prove otherwise.

Added to this is a pastoral heart. Or, actually, it is not added to the above, for a person is a unity, and one is the one he is. That the department of "pastoral theology" (excusez le nom!) at our Seminary has been entrusted to him is something which fits his whole character and disposition. The Lord provides His people always with the men they need. Our students, too, will notice it with the lectures:

here speaks one who is a pastor at heart.

I do not doubt for one moment that I speak on behalf of all our readers and on behalf of our whole Canadian Reformed community when I congratulate our brother and sister from the heart with their fortieth wedding anniversary and with the ministry of forty years.

Also thank you for all that you have done for that community at large. It would not be proper not to mention in our magazine the faithful contributions in the form of articles in various shapes and modes.

I know, brother Van Dooren, that you are not planning to retire when you turn 65. It is amazing that you are able to do your work in the way and to the extent you are doing it, considering the illness you went through quite a few years ago. The Lord restored your health and gave you the opportunity to carry a load which would be too heavy for many half your age. Be it given to you and to your beloved wife to remain fruitful in the House of the Lord, as Psalm 92 promises us, for as long as the Lord gives you breath.

vO

#### PSALM 92

1. 'Tis good with ju-bi-la-tion to sing and glo-ri-fy  
Thy name, O LORD Most High, and thank thee for sal-va-tion,  
At dawn in thee re-joic-ing and in thy stead-fast love,  
At night the prais-es of thy bound-less mer-cy voic-ing.

2. *With song and music blending, I will thy praise recite;  
Let harp and lute unite in harmony unending.  
My thankfulness expressing, I'll praise thy deeds of might;  
I'll sing of my delight, thy faithfulness confessing.*
3. *Thy works are great and splendid! O how profound thy thought!  
The senseless fool cannot begin to understand it:  
Though evil men may flourish, though like the grass they sprout,  
LORD, thou shalt root them out; they shall for ever perish.*
4. *Thou art on high for ever. Thou, LORD, shalt overthrow  
The proud and godless foe, and topple his endeavour.  
My horn thou hast appointed to match the bull's in height,  
To equal his in might. By thee I've been anointed.*
5. *My foes' defeat and anguish I did myself behold,  
And also I've been told that all their host is vanquished.  
The just thou wilt remember, to them thy favour show:  
They like the palm tree grow, like Lebanon's fine timber.*
6. *Those whom the LORD will cherish, within his house he put;  
There planted, they took root and in his courts they flourish.  
Their fruit in old age bearing, they're vigorous and green.  
Yes, now my Rock I've seen, his righteousness, his caring!*

# About John Barleycorn

We read some revealing statistics for you about alcoholism in our country:

In 1970 the provinces began lowering the legal drinking age. Brewers are now dispensing 85 million gallons more beer and ale per year than they did five years ago. Conclusion: "much of it evidently is gurgling down the throats of the 3.2 million teenagers".

In Ontario, in a 1970 survey of Toronto schools, 46 per cent of students in grades 7 to 13 admitted drinking. Four years later, after the age was lowered to 18 in 1971, it was 74 per cent. In Ontario in 1973 the number of 16-to-19-year-olds apprehended for impaired driving tripled the figure for 1970.

In Quebec, a spokesman for a Montreal alcoholism treatment group stated, "Parents are happy their children are 'only drinking' and not taking drugs. This attitude is wrong because 'only drinking' is as bad or sometimes worse than taking drugs. It has many long-term effects . . ."

In Nova Scotia, Halifax social worker, Michael Crowell, declared that liquor advertising seduces youth. "As long as there is advertising and children are indoctrinated to it, it's going to be the thing to do."

And if, as Crowell warns, drinking is "going to be the thing to do", it is unfortunate. For there is a side to drinking that the liquor ad doesn't tell. Booze isn't always accompanied by ice-capped mountaintops and happy, fun times with the beautiful people of the town's greatest group. Sometimes it's accompanied by debts, addiction, d.t.'s, and death. (CHRISTIAN NEWS, vol. 8, no. 51, p.4).

As suggested, young people do not want to be the oddball. If everyone has a drink, you do not want to be a sissy, ordering milk! although it would be much better. Moreover, to drink a bottle of beer shows manliness or maturity! according to popular myth.

Even our young people have not been inoculated against this disease. Often one hears of drinking parties where fun and drinking run out of control. You call these "booze-parties". When mom and dad have safely left home for the evening, out come the bottles, music and fun. No one is morally allowed to leave. If you take the individual persons by themselves they probably do not care for alcohol, but the group-spirit and the manliness-myth almost force one into it.

Could and should you not strive



*When Mission Aid workers Bram and Joanne Vegter arrived in Kawagit on January 12, 1976, the people of Manggelum were there to greet them. (Photo by Rev. D.J. Zandbergen.)*

to prevent such mindless acts? Are you not called to be "holy"? That means you should be and should act life different and special people, also as young people. Of course you can have fun without the bottle. Of course you can be happy without the bubbly foam.

To show you the practical dangers of alcohol drinking listen to the effects of ethyl alcohol. This licensed robber of the brain has seized the minds of 5 million brains in the U.S.A. According to statistics I read, one-half of all traffic-deaths (40,000 per year in U.S.A.!) are due to this mas-murderer, John Barleycorn. Of the 20,000 suicides expert statisticians estimate that alcohol caused 5,000 of them. Besides the pink elephants, it caused countless injuries and crimes. Contributing considerably to mental disorders, chronic alcoholism often develops into insanity in some form. It is responsible for cases of neuritis, paralysis, and hardened livers. Moreover, alcoholics deprive themselves of the pleasures of life. For example, they often cannot even enjoy a good meal anymore because of stomach and intestinal disorders.

The labour market calls the drinking worker the "half-man" because of the loss of work-hours and lack of discrimination and skill as well as for being accident-prone. When you consider all this, you start to realize how much money alcohol wastes - think only of the increased cost in our cost for car insurance, health insurance, life insurance and unemployment taxes, to mention a few things. In France, in 1950, a survey was taken. Compared to the 53 billion francs in-

come from liquor, France paid out 132 billion francs in costs for alcohol. It lost 80 billion francs, not to mention the 325 billion francs lost in productivity. In our land it is not much better. The huge incomes which our governments are reluctant to forego cannot match the greater expenditures for curing alcoholism in its various effects and side-effects. Let us keep this in mind when we see, talk to, or write to our member or provincial government.

Hence we see how sound and wise our rule of life, the Bible, is. In colourful, crisp and clear language it warns us of the "pleasures" of the bottle:

Listen, my son, be wise, and give serious thought to the way you live. Don't associate with people who drink too much wine, or who stuff themselves with food. Drunkards and gluttons will be reduced to poverty. If all you do is eat and sleep, you will soon be wearing rags . . .

Show me someone who drinks too much, who has to try out fancy drinks, and I will show you someone miserable and sorry for himself, always causing trouble and always complaining. His eyes are bloodshot and he has bruises that could have been avoided. Don't let wine tempt you, even though it is a rich red, and you can see yourself in the cup, and it looks so good as you swish it around. The next morning you will feel as if you have been bitten by a poisonous snake. Weird sights will appear before your eyes, and you will not be able to think or speak clearly. You will feel as if you were out on the ocean, seasick, swinging high up in the rigging of a tossing ship. "I must have been hit", you will say; "I must have been beaten up, but I don't remember it. Why can't I wake up? I need another drink".

(Proverbs 23:19-21, 29-35)  
W. HUIZINGA

"Square"

Let me tell you about Tom. Or maybe his name is Dick or Harry, it doesn't matter, I know him well. Tom is an ordinary young person, quite common, like there are twelve in a dozen. He has two arms and two legs, and everything else a normal person has. Besides, Tom has a warm heart, he really is a pleasant, well-mannered young man. A good match. Tom is a member of your local reformed church, and that's nothing special; there are more members besides Tom. But, I'm sorry, there is something about Tom. You see, Tom's a square . . .

Some say that Tom can't really help it, because it's a result of his upbringing. His parents are, well, rather serious, and it reflects in Tom's attitude. Some say that Tom's parents are old-fashioned and never really came to an understanding of these modern times. Some even say that Tom's parents never quite got over immigration and have an emotional conflict with society. Poor Tom . . .

Now of course Tom doesn't want to be a square: he'd rather be like everyone else. Tom would like to be a part of the crowd, but the thing is, he doesn't understand the crowd and the crowd doesn't understand Tom. Sometimes he tries to get "in" with the rest, but it just doesn't seem to click.

Amazing, really. Tom is a faithful member of the young peoples' society, never misses a rally or a study-weekend, always offers his assistance, but never gets invited to any other functions. When some young people organize a party (and they do, quite regularly), you won't see Tom there. Simply because no one asked him to come, big bad Tom . . .

I once asked some young friends why Tom was never invited, and they said, "Well, Tom makes us feel so inhibited, you know. We can't be ourselves, he's so square." I understand. It's not so much what Tom does, it's more what he DOESN'T do! Funny, everyone agrees that Tom does many good things; his effort in church life is praised even by his peers. But he'll never be "one of us", because Tom doesn't do enough for that.

What doesn't Tom do? What, I wonder, makes him so "square"? Well, Tom doesn't wear his hair as long as everyone else does, you can see that at first glance. It's so noticeable, as they say. Tom doesn't go to

# Circumspection . . .

church in those faded-out duds which others wear; he still wears a suit and tie. Tom doesn't insist on having his own souped-up vehicle; he sometimes uses his dad's car. Tom doesn't know too much about records or T.V., and he never seems to know who won last night's hockey game. Tom does not like late-nite parties, which almost inevitably result in grappling and groping. Oh yes, Tom doesn't drink, at least not like some. He'll take a glass of wine once in a while, but that's about it. Maybe that's why some people dub him "Timothy". And Tom doesn't indiscriminately chase the girls like scalphunters once chased Indians. The girls, who did once upon a time go out with Tom, report that Tom made "no further attempt". Silly Tom, some were very disappointed . . .

"Tom makes us feel so inhibited." Yes, I understand Tom's problem. It's really the other person's problem. When Tom is around, you can't do the things which you'd like to do. You almost feel that Tom doesn't really approve, and that does cause uneasiness. It's much more fun doing it together, and since Tom is not "with it", he never gets invited. We have a way of dealing with "spoilsports".

Tom also does things others DON'T do. Which only complete his "square" image. He always brings a Bible and a Book of Praise to society. He sings in Church, of all things. He learns his catechism well, sits quietly and listens, without sabotaging the minister's honest attempts. Tom studies and reads; you do notice that when he does get a chance to say something. Tom is interested in church matters, in politics, in literature. But he doesn't have very many young people with whom he can discuss these things. Lonely Tom . . .

By the way, how do YOU like Tom? Find him kind of dull, do you? I once heard that Tom doesn't enjoy life. You know, those pessimists who only see the dark side of life. But that's not true at all, I assure you. Tom likes every minute of the day. And he certainly can laugh . . . Except that he enjoys things a bit differently than so many others I know. I think that Tom doesn't want to BE

lived, he wants to live. And there is a difference, you know. Tom has one great desire: to be an obedient child of the Lord and lead a life in accordance with the Scriptures. Let's say, Tom wants to practise what is preached.

Okay, maybe, just maybe, Tom should be a little more "involved" with things. I can see that some find him somewhat dull. His appearance and dress could be modified some without sacrificing any obedience. Reading the funnies and glancing over the sports page could give him some small benefit in his association with the boys. If the boys would also try to read some of Tom's literature, we'd be getting places! But, please, don't ask Tom to change his honest style of life. Because it's pleasing to the Lord!

Lately Tom has grown a bit critical, I think. He doesn't understand how reformed young people can maintain such loose talk. He can't accept the disorderliness and apparent lack of interest at societies. Tom does not agree with much shallowness and lack of knowledge. He contends that our young people are too materialistic and do not have enough spiritual depth. Well, Tom may have a point there. I only hope that he doesn't lose his compassion and understanding, and that he doesn't get fed up with the church. Criticism must be mellowed with self-knowledge, Tom, and faith that the Lord will preserve His own.

If we are willing to learn from one another within the communion of saints, I think we can all learn something from Tom. One can be different without really being "square". Besides, the Lord does not measure with the same standards as we do. The Lord looks at the heart and the fruits of faith. Yes, we can learn something from Tom.

Tom, you're all right. Your brothers and sisters may look at outward appearances, more than at the heart. But don't let it throw you off. The Lord sees your struggle, the struggle of ALL His children also within the Church to preserve a reformed style of life. Stay with it, Tom.

If you see Tom, give him my regards. Cid.

# press review

## ON MASONS AND MEMBERSHIP

In THE STANDARD BEARER (the magazine of the Protestant Reformed Churches) of January 1, 1976 the Rev. H. Veldman gave his comments on what he read in the Banner, the official periodical of the Christian Reformed Church. We read:

"In the *Banner* of August 29, 1975, under "Voices," James Daane of Fuller Theological Seminary, has an article on "Masons and Membership." He writes:

'About fifteen years ago I contended in the *Reformed Journal* that if Christian Reformed mission effort brings a man to faith in Christ, the church is obliged to accept such a man into its membership, even if he is a member of the Masonic Lodge. I claimed this on the ground that if Christ accepts a person the church may do no less. Not to accept him would be a sectarian act.

Now, many years later, the Rev. George VanderWeit makes the same plea (*Banner*, May 16, 1975). He contends that any Christian whom God through His Spirit brings to the Christian Reformed Church must be accepted even if he is a Mason. He is, of course, right. He has, furthermore, asked the CRC to prove him wrong by officially declaring that the reason a Christian Mason cannot belong to the CRC is that such a person is not a Christian but a child of the devil.

This the CRC, of course, will never do. Why not? Because although the CRC argues that the religion of Masonry is incompatible with the Christian religion - which it is - nonetheless the CRC recognizes that saints are still sinners, that a Christian can inconsistently be a Mason and for all of that still be a Christian. The CRC's basic position on this matter is *not* that a Christian cannot inconsistently be also a Mason, but that it does not want such inconsistent Christians to be members of the CRC.

Is this a legitimate position? I make no brief for Masonry. I think its religious aspects are profoundly un-Christian. But I also believe it is profoundly unbiblical for a Christian Church to exclude from its membership any authentic Christian whose conduct or doctrinal views are less than wholly Christian. The CRC is untrue to its Lord when it excludes those whom Christ has accepted, and the CRC is sectarian when it maintains conditions of church membership that exclude Christians from its membership.' "

So far the article of Professor

Daane. Now the comment of the Rev. Veldman. Among other things he writes:

James Daane maintains that a Mason can be a Christian and therefore should be accepted into the fellowship of the church. He concedes that the religion of Masonry is incompatible with the Christian religion. So, one can be a Christian and at the same time deny the Christ! . . . James Daane maintains that a Mason should be accepted into the fellowship of the church of Christ. How, then, would the sacrament of baptism be possible, when it is promised before God and His church that the child will be instructed in the doctrine as taught in this Christian church? How, then, can there ever be public confession of faith when it is promised before God and His church that he will maintain the truth as taught in this church and that he will fight every heresy repugnant thereto? How, then, could Christian discipline ever be exercised against any heresy, when a person can be a Christian regardless of what he believes and confesses?

So far the comment of the Rev. H. Veldman. I here give some more information on this matter.

The Synod of the Christian Reformed Church adopted the following recommendations (Acts of Synod, 1974, article 65):

1. That synod reaffirm as the basic position of the Christian Reformed Church that there is an irreconcilable conflict between the teachings and practices of the lodge and biblical Christianity, and that therefore simultaneous membership in the lodge and in the church of Jesus Christ is incompatible and contrary to Scripture.

3. That synod declare in the light of the committee's report, that: (a.) The Bible clearly teaches that God's covenant people, as members of His church and citizens of His kingdom, owe full and exclusive allegiance to their Saviour and Lord Jesus Christ. The covenantal life is a life of separation from sin and of consecration to the service of God and does not permit a double allegiance in which one's allegiance to Christ is in any way compromised. (c.) Because of what God's covenant people are, and because of what the lodge is, simultaneous membership in the church of Jesus Christ and a lodge is a violation of God's demands in the Scriptures.

This is clear language. With these

decisions the CRC is in line with its origin. The Rev. A.C. Van Raalte went to America with many other people of the Separation. They merged with the Reformed Church in America. But there were those who did not agree with this union. They formed the Christian Reformed Church. And one of the reasons that they did not go along with the union was, that in the Reformed Church in America a combined membership of the lodge and of the church was allowed.

We can be glad that the Christian Reformed synod stood firm on this point. It is a biblical stand. Paul says in II Corinthians 6:14f.: "Do not be mingled with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols?" Those who want information about Masonry, I can refer to the report on this matter on p. 504-567 of the 1974 Acts of Synod of the CRC; and to Prof. Dr. K. Schilder's article "Vrijmetselarij" in *Om Woord en Kerk* IV (Goes, 1953).

But when this good decision is made, how is it, then, possible that the CRC is promoting close contact with the Reformed Church in America, which, as far as I know, still permits that combined membership? Synod 1973 of the CRC adopted the recommendation (Acts article 69, sub C):

1. That synod authorize the appointment of a five-member committee to work with a similar committee from the Reformed Church in America in producing a joint study of the theology of evangelism for submission to the respective synods.

2. That synod instruct the Board of Home Missions to explore the possibility of a cooperative pilot project in church planning and report to the Synod of 1974.

3. That synod instruct the Board of Foreign Missions to explore the possibility of a cooperative overseas mission project and report to the Synod of 1974.

In the report of the Inter-Church Relations Committee to the synod of 1974 we read (Acts 1974, page 340):

The direct major effort initiated by the respective inter-church relations committees of our two churches resulted in the Holland Conference late in 1972 and the "unity" program of April 8, 1973, in which all CRC and RCA churches were urged to exchange pulpits and to engage

in other fellowship activities. This was reported to synod last year. The thrust of this initiative was to encourage ecumenical activities at "the grass-roots" rather than at the denominational level . . . . The committee is aware that there are several fruitful projects being carried out on more regional inter-church bases. A meeting of CRC and RCA agency-heads and secretaries was held to work on co-operative efforts in missions and youth work.

Synod 1974 adopted the recommendation of the ICR Committee: "That synod endorse the policy of the Inter-Church Relations Committee to encourage exploration of increased CRC-RCA contact at the local and regional levels, where feasible . . . (Acts 1974, article 49 sub II, B4)." Now synod 1973 declared "that a distinction must be maintained between organic union and cooperation"; and that the CRC has not "embarked on a course leading directly toward organic union; but both have taken the approach of "encouraging closer fellowship . . .";

"and that members and organizations of the Christian Reformed Church, including the Inter-Church Relations Committee, when engaging in joint activities with groups in the Reformed Church in America, be encouraged to discuss, whenever appropriate, the differences which separate the two denominations" (Acts 1973, article 45, sub H, 3).

Now, to discuss the differences with members of another denomination, is a good thing. But especially when the conclusion must be that those differences are a matter of obedience or disobedience to the Word of God, and of adherence, not only in words, but also in deeds, to the adopted Confession of the church, the discussions must be an appeal to the disobedient, to repent and break with the disobedience. And when the repentance is shown, then there is a basis for cooperation and also for a course toward organic union. If a return to the obedience to the covenant Word of God is not shown, cooperation has the great danger that the differences are not seen anymore as essential. And this danger will be especially great for the youth of the church, not in the last place with respect to mixed marriages. And what about the awareness that we have article 29 in our (Belgic) Confession? "The marks by which the true Church is known are these: If the pure doctrine of the gospel is preached therein; if it maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin; in short, *if all things are managed according to the pure Word of God, all things contrary thereto rejected*, and Jesus Christ acknowledged as the only Head of the Church." Acknowledging Jesus Christ as Head is the listening to and doing of His Word and commandments.

In this time of striving toward unity, Reformed churches should not forget that abiding by the confession of also article 29 Belgic Confession belongs to the obedience to the Head of the church. And I ask whether Professor James Daane still sees that. He writes at the end of his article (mentioned in the beginning of this Press Review):

It should be noted that as long as the CRC takes such a sectarian position regarding individual membership (namely with respect to excluding those who are also members of the lodge), the CRC will never be able to do anything more than

talk big and act small about the unity of the church.

Does obedience to the Word of Christ (II Corinthians 6:14f.) and adherence to article 29 Belgic Confession bring a church in a sectarian position? Is not the unity of the church a unity in the true faith? And is not true faith a response of obedience to the Word of God?

J. GEERTSEMA



## Letters-to-the-Editor

Dear Editor,

Your editorial in the January 10th issue of Clarion was not particularly edifying. You used the Prime Minister's remarks about our free enterprise system, and your due criticism on these remarks as a come-on for your personal misgivings about Ontario's recent seat belt law. And without any Scriptural argumentation on your part. I could have very well read any secular daily newspaper for your kind of comment.

I am very unhappy about this editorial, since this tends to reflect the opinion of Clarion (as any editorial would), and secondly because Rev. Van Oene wrote it, and I expect better judgement from a Minister of the Word.

It is hard to understand that we fight the Government in the abortion issue, because we feel that the Government should protect the lives of the mother and the unborn, where on the other hand the Government has no say in the safety of car drivers and passengers.

In a recent publication it was revealed that out of 72 auto accident fatalities only 1 person wore a seat belt. Wouldn't you agree that these 71 to 1 odds tell us something? And further that our Government could have saved a great number of these 71 lives if these people would have been forced to wear the belt?

Finally Mr. Editor, I wonder whether you have flown anywhere lately. I tend to think that you will have to leave the plane if you refuse to buckle up.

ARIE J. HORDYK  
Burlington, Ontario

*When I accept a "ride", I accept the conditions which the carrier may set for using his facilities. That is basically different from using my own car which is no public vehicle nor becomes one unless I go into the business of transporting people.*

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# school X crossing

## A NEW DRESS

The YARROW, B.C., John Calvin School News has increased in volume for the benefit of the membership. But that is not the only new thing. As the chairman put it in the December 1975 issue, it is "clothed in a new dress". Indeed it is. To such an extent that he expects that the readers will have some difficulty recognizing their School News. Although it seems to me that most of the people contributing to the School News are men, they must consider their School News as something more feminine. After all, they did not give it a new suit but a new dress!

It is indeed a beautiful cover, although I had difficulty trying to understand the symbolism of it until JP explained it on page 11. It shows a beautiful, big vase, like the ones you find in Greece. Two desks are shown. Behind the one sits, I assume, a student who has both hands up. Not in despair I hope? Perhaps he is picking away a tear from his eyes. It could also be the teacher. The other desk shows some books on it and the person behind it is also raising both arms. Probably the teacher trying to instruct or impress the student. But now for the symbolism. Teachers and students are both weak in themselves and also sinful. This is expressed by the fragile vase. It is an 'earthen vessel' in which the 'treasure' given to us is kept. This treasure does not come from the teacher nor from the student but from the Lord above. That is expressed by the rim of the vase that is wide open to receive its contents. Now, together, as one, staff and students must strive to obtain that contents.

After that explanation, we can indeed admire this cover and express the hope that that which they have expressed in this vessel may indeed be granted to the teachers and students by the Lord, the Giver of all good things.

These publications of the school societies should be read and studied by the congregations. They are intended to stimulate the interest of the readers in what is going on in and around the schools.

Yarrow expects 20 new pupils for grade 1 in September 1976. That has consequences for the staff, transportation, etc. More hardship? Well, the chairman points us to Psalm 127: children are an *inheritance* of the Lord, the fruit of the womb is His *reward*.

Who would not like to receive an inheritance? Who would not like to be rewarded? Well, the Lord is doing exactly that. And not only to the parents, but to the whole congregation. Therefore there is work to be done, for those inherited children need a Reformed school education.

## EVERY PENNY COUNTS

Many parents are beginning to discover this more and more as the costs of education increase. But the children of the Yarrow school have found one solution. They have something like a 'Penny Club'. They have already collected \$346.00. It's time the School Club says that we spend some of that. So their first donation goes, no, not to the school, but to the Mission Aid: \$100.00. After that they will spend \$200.00 on sports equipment. That will buy a high jumping net and two mats. Congratulations!

## ARE OUR SCHOOLS ALL WET?

Yarrow's school almost was, as a result of the great flood which they had recently, caused by a very excessive snowfall and extremely unfavourable weather. Many people have already been cleaning up their homes and properties. The school had to be closed for two days, but I do not know whether it was hit by the raging waters. It makes us thankful that the Lord in His goodness has spared our people and their school. Earthquakes in other parts of the world destroy many homes and lives. It has not happened to us yet. Floods drown many men and women and children alike. We were spared. Wars bring destruction and grief. We as churches still live in peace and prosperity and freedom. Why? Why can we still worship on the Lord's Days and send our children to Reformed schools? That is only the very goodness and mercy of our faithful God. But let us more and more realize that we do not deserve this.

And let us everywhere do our utmost to use these gifts and opportunities in the service of the Lord and to our own and our children's salvation. In a life of gratitude.

## A NEW GOVERNMENT - A NEW BUS - NEW HOPE?

One student wrote in Yarrow's School News an interesting article on the provincial election in British Columbia last December. He seems to be aware of the weaknesses of the NDP Government, but does not expect that they will be defeated. Fortunately he was wrong, as he himself will have enjoyed in the meantime. A new Social Credit Government was chosen. The principal of the school writes: "One thing, however, seems to be sure: if Social Credit wins, independent schools will be subsidized." That would be wonderful, depending on the conditions, as the principal also points out. May their new hope not be in vain!

In the meantime, Yarrow's school bus had to be replaced. But instead of selling it they decided to store it for future use. See how they are expanding? Their new bus cost them over \$18,000, a large part of which had to be borrowed.

## ENTERTAINMENT

The Ladies' Aid of Yarrow has sponsored a smorgasbord dinner. Tickets sold at \$7.00 a plate. Let's hope that everybody was well filled and satisfied and that the treasurer has been delighted with the financial outcome. However, the people there want to do more than eat. They also want entertainment. And does that not go very well together with eating? To some people eating itself is already entertainment! But others want entertainment more or less as a dessert. A certain Dick De Vries was to be contacted for this. If this is the same person whom I tried to teach something at Boys' Club in Edmonton many years ago, then I know it was in good hands. He was so entertaining at Boys' Club once that I pulled him up by his very hairs to get some attention. Hopefully he has put his talents to good use for the school.

## THE FARMERS BEHIND THE PLOW

The School Society in NEERLANDIA was only formed in March 1975 and, ever since, it has been very active in different ways. Its second News Bulletin came out with a very pointed cover. As you may know, the



congregation of Neerlandia consists mostly of farmers. Well, their cover shows a beautiful picture of a farmer in Israel behind his primitive plow, pulled by two big and strong oxen. Luke 9:62 is written on the cover: "No man having put his hand to the plow and looking back, is fit for the Kingdom of God."

The president of the society gave a good explanation of this text and urged the members not to be taken off the proper course by looking back or by being tied up so much in the world's business, etc., that they become useless for the Kingdom of God.

The question has been asked, as in other congregations: "Do you really think it is possible, to have your own school? Where is all the money going to come from, so many thousands for this and so many thousands for that?" The Board gladly admits that they don't know. But they do know that God the Father, through our Lord Jesus Christ, will bless us if we are faithful. If we put our hand to the plow and keep on looking ahead, then we and our children will be fit for the Kingdom of God. And if God is for us, who can be against us?

It is heartwarming to read these words from a school society in a congregation of about 93 members! I remember a remark that was made when plans were made in London, Ont., to start working towards a Reformed school. That remark came down to the same thing: how in the world is it possible in such a small congregation? London at that time was only about 100 members. In the mean time it has grown to over 130, I believe. Well, since definite plans were made in Neerlandia the Lord has blessed them also with a few young couples who came from different congregations across Canada. They, too, joined the school society.

The Building Committee has been very active and diligent in matters such as land, building, building materials, etc. They have contacted various government departments and have received very favourable reports. Plumbing, electricity, and material has been looked into, not just for the financial aspect, but for the legal aspects. For when they want to build a school in Neerlandia all the construction and the contracting must be approved by government officials. That makes it harder than for some schools in On-

tario, for instance; but so far everything is rolling along nicely, they write. The mail strike has had its detrimental effects on the school society too, for it has held up several investigations and communications.

Information was also asked and obtained from the Department of Education concerning the requirements set by the government to operate a private school. The government has been very helpful and willing to supply them with the necessary information and to assist them in any way. This is something to be thankful for and not to be taken for granted. We should perhaps all pray more for our governments that God has placed over us. Also in this respect that the authorities may cooperate and help us in establishing Reformed day schools. That makes our prayers more concrete.

A thermometer was placed in the church building. Not to check the temperature, for the farmers always have a pretty good idea how much below zero it is there, even though this winter has shown some balmy spells. But this thermometer shows the amount of money that comes in regularly. Not a bad idea. It has gone up steadily. Would you believe it that a School Society, starting in the spring of 1975 has collected by the end of the same year an amount of over \$14,900? Yes, that is true! The Lord has indeed blessed abundantly. Sometimes the members must have had some doubts. Especially when during the summer several farmers were hit by a tornado (not the farmers, but their fields and buildings of course). One member had set apart 20 acres of land to grow oats, of which the profits would go to the School. Whatever else was hit, the Lord spared these 20 acres! That brought the joyful response: I guess we'll have our school after all. Indeed, we can and must see the hand of our heavenly Father in all these things.

The Ladies have been active there too; as in most congregations, they organized a Bazaar. Take a guess what the profits were? \$500.00? No, \$1,584.46!!! I saw it black on white; otherwise I might not have believed it.

Their treasurer wrote once: "We have created a great debt to our children and grandchildren over the past years." He then refers the congregation back to the promise made at baptism, and rightly so, although even now some Reformed people dare to

deny this. He added: "... the *school* is the *nursery* of the *church*." I heartily agree. And, what is more important, the authors of the Heidelberg Catechism also agree with him.

#### THE NURSERY IN THE CHURCH?

Edmonton's School Society has also been active last year. The Ladies held a bazaar which netted them \$1,883.02.

The Saturday School has been discontinued. It had operated successfully for the past five years. They were forced to close it down because suitable staff could not be hired. Yet in spite of this, the year 1975 has been one of the brightest in the recent history of the school society. That sounds contradictory, doesn't it? But their bulletin explains it. They have at the moment 29 members. A survey was held in the congregation to determine the support the society would receive if a day school were started in September 1977. It showed that an overwhelming majority of the congregation would support a day school. Especially favourable was the support of the younger families. God's Word works like a seed in the ground. Personally I can still remember the many sermons the late Rev. Van Popta preached in the early years, pointing out to the congregation its duty to the Lord with respect to the education of the children. Indeed, the Word of the Lord does not return empty.

The consistory has granted permission to hold classes in the church basement. Many, many years ago, this was already granted by the civic authorities. At the moment the Board is in touch with the director of special education services. It looks favourable that again permission will be granted, probably on a renewable basis. However, this will only be a temporary solution. The Church benefits from the nursery (the school) but the church building is not the most suitable place to house the nursery.

The Board has proposed to start in September 1977 with at least 6 grades and at least 3 teachers and informed the membership that this will cost them at least \$1,200.00 annually.

The Lord is our Almighty God. He hears the prayers of His people. May the parents bring this matter before the throne of God. May the congregation all together also in the prayers in the worship services beseech the Lord to make us all faithful to our promises and obligations. M. WERKMAN

# news medley

The personal matters require our first attention. I do not have to write here about the fortieth wedding anniversary and the forty years ministry of the Rev. and Mrs. G. VanDooren. We paid due attention to that elsewhere in this issue. But, since we have the custom of mentioning such events in our medley, we began with that happy fact.

Another happy fact concerning one of the ministers and one of the Churches is what we read in the **Church News** of the Valley. The New Westminster Church has received word from the Rev. C. Van Spronsen that he will come to Canada on four months furlough, but that then he will return to Brazil for an indefinite period. That caused great joy in the hearts of the brotherhood in the West and it is an answer to prayers. It may please the Lord to answer prayers in a way which differs from the manner which we have envisaged, and we see that here anew. Of course, the obligation remains to look for a new missionary to go to São José, for Rev. Van Spronsen has given the Consistory of New Westminster to understand that he wishes to return to Canada, but for the immediate future there is a guarantee of the continuation of the work by a missionary. It will also be something to rejoice in for the Kuik family there. Otherwise they would have been all on their own, but now they can continue the work together.

As for the Knigge family, the Rev. and Mrs. H. Knigge are in Canada at the moment these lines are written. Some regional meetings have been scheduled where they can give us the latest information about their work in Irian Jaya and where they also can say farewell to the Canadian Churches with which they have been connected for more than fifteen years. Their time here is limited and therefore the meetings are of a regional character. It would take too long if they should visit all the Churches here one by one. We wish them well, also via our medley, and express the wish that the Lord may cause them to be blessed and to be a blessing in and for the Church where they are going to work shortly.

Meanwhile, the vacancy has not been filled as yet, and there is no expectation that it will be within the foreseeable future. In so far there is no unemployment, so to speak, in the field of missionaries.

There is no unemployment in the field of teachers either! The latest **Clarion** which I received contained a full page of advertisement put in by Schoolboards which expect a vacancy to come up. I presume that the first issue in March will contain even more such notices. There will be one anyway from Fergus/Guelph. Why do I expect that there will be more advertisements in the first issue in March? Because there appears to be an agreement between the Ontario school societies that they shall not advertise before that date. I was, therefore, much surprised to see advertisements from some Ontario societies appear in the previous issues, and think that that is unethical. It is, of course, possible that the mistake is to be sought with the printer and that instructions had been given to wait with publication till the March issue; but if that is not the case then it is contrary to the agreement to jump the gun and thus to gain an unfair advantage over the "competitors".

Meanwhile, our young men and young women who study for teacher will not have to be afraid that they cannot find a place within the next four or five years or perhaps even longer. Our schools will expand as the years go on. In various places there is already a possibility to continue through Grade X or even XI and XII. Then there is the high-school in Hamilton. New schools are established here and there; when the number of pupils grows, the classes are split, and the ideal is that in the long run each teacher just teaches one grade.

I always admire teachers, for they have chosen a difficult profession. It is not easy to deal with the children of the Church who are as sinful by nature as all other children and who show it, too! But then, on the other hand, how much joy can be derived from seeing the fruits of one's labours. And: the Day will reveal how many blessings have been received as a fruit of the teaching at school.

Before we proceed to other news: in the previous medley you could find the word "deaconate". That was a slip of the typewriter which was discovered too late to correct it. It should read "diaconate". So much about that.

The other time we began our journey in the East. For a change, we go to the West first this time.

In Cloverdale no conclusive majority was found for any of the alternatives offered regarding the splitting of the Congregation and/or institution of a separate Church in Langley. Now the Consistory decided to continue the present situation (4 services per Sunday) until September 1, 1976, unless a request for institution is received before that date. The only change that was made is that from now on the minister will preach three times a Sunday on three out of the five Sundays instead of on three out of the four as it was until now. That will be a welcome change.

In New Westminster the Congregation will be happy by the time you read this. They expected to be in their new building by March 1st. Give or take a week, this may be a fact by the time this issue of **Clarion** reaches you. They work hard on it and there appears to be a great deal of voluntary labour by all sorts of professional people. Just one example. "In the original estimate the basement was left for future completion. However, we have good news. A lot of free labour and not to forget (a Little Israelite) Gerry who seems to have a way to keep prices at his level has made it possible to complete the basement **now** (the most economical way)." Could we not get a few pictures for our magazine to show the readers the work in progress and, after a while, the finished product? Make sure that we receive an extensive report with lots of pictures.

Gradually we are getting quite a few elderly people in our midst. In several places special activities are planned for them. Also in the Valley the thought was expressed to have something for these elderly members. We read an invitation for all those who are 65 and over and retired, or have lots of time. It might, we understood, not be as necessary there to organize something as it is in other parts of Canada. "Now we are more fortunate in this part of Canada than in other places where the winters last longer. We can go out once in a while during winter." Yet it is gratifying that something is being done. The Rest Home Society is also active and keeps the fires burning.

We go to Alberta.

Barrhead and Neerlandia will no longer cooperate in the calling of a minister in that close bond which existed before. Neerlandia is convinced that they can call and

maintain a minister on their own. I do not think that this includes that no agreement could be made in the future once Neerlandia, hopefully, has a minister. But it will be a "loose" agreement, if I understand it well.

The Barrhead Consistory received a message with "Seasons Greetings" from the residents of "Hillcrest Lodge". These residents included a Thank You message expressing their appreciation for the conducting of services in the home during the past year. That is encouraging. A Church does not have to be big to do something for the town and its citizens and to become known in the community.

Manitoba is next on the list. In Winnipeg the young people are going to be busy again with the "flyer delivery", work by which they have already contributed considerably to the building fund and other activities in the Church. And then the Consistory received word that some sisters in the congregation "wish to save us all some money by volunteering to look after the cleaning of our churchbuilding." One of the ways in which a building can be kept cleaner than is the case would be, of course, if no one would drop any pieces of paper or wrappers of candies. We still appear to have the habit of eating candies and peppermints in Church during the services. Where does that silly thing come from? Any idea? And bad customs die hard.

We also read something about changes in liturgy. I paid attention to that before, and you will recall that.

It was decided that the Congregation shall remain seated until the announcements have been made. That shows that the announcements do not belong to the service or even in the service, except some of the things which **have** to be announced by common agreement. Those items, however, are few and far between. When they are made before the official start of the service this is made clear to the Congregation.

But then comes something which I still cannot digest. I shall give you some quotations first.

"Then the minister says, 'Lift up your hearts unto the Lord', and having heard this, the congregation should arise. At the end of the service, after the offertory the minister will say something like, 'Let us now all rise and sing . . .'"

See, that last sentence makes sense to me: "Let us now all rise". That's what you mean. But that at the beginning makes no sense to me. The congregation remains seated till the announcements have been made; then you want the Congregation to rise. But instead of saying, "Let us now all rise for the vatum and the benediction" we hear "Lift up your hearts unto the Lord", whereas it actually means, "Please rise". I could not bring myself to using the formulation that will now be used in Winnipeg (and is in use in other places). And I hope that the brethren there and elsewhere will understand it that I shall not use it either if I should conduct a service in such a place. If, for that reason, they do not want me on the pulpit, that is all right with me. But I cannot bring myself to using a sentence with the Name of the Lord in it when I cannot see the sense of it.

A last item from Winnipeg. "From now on we will sing the Apostles' Creed in the afternoon services of each Sunday in which we celebrate the Lord's Supper". The reason is that the Apostles' Creed is already contained in the prayer before the Supper. In order to prevent that it is "read" twice, the Winnipeg Congregation will sing it in the afternoon. Perhaps they grow so fond of it that they wish to

sing it every Sunday. I still cannot get used to some of the rhythm in the harmonization. You can see that it was composed by a Dutch composer who goes by the Dutch pronunciation. See Pon-ti-us Pilate. That is Dutch. In English it is actually only two syllables: Pon-tius Pilate. Our organists have been struggling with that for quite a few years now, and efforts have been made to make it a little easier to sing. The rests have been shortened, too, by some organists. But perhaps I am intruding now on a field of which I do not know much. But I presume that it would be much easier at the point I touched upon if we made Pon-tius into two syllables and kept the first note for one count and the second one for half a count. Try it.

Yes, and that "reciting" of the Apostles' Creed in the prayer before the Supper. I have an idea that that is still a remnant from pre-Reformation days. Liturgically I deem it totally incorrect to have a creed in a prayer. I also think that it is such a remnant to conclude every prayer with the Lord's Prayer. And when we have another form for the celebration of the Lord's Supper, then, I hope, the prayer will no longer contain the Apostles' Creed. In cases in which I had to read the form or part of the form again in the afternoon I always had the habit of reciting the Apostles' Creed at the proper place in the afternoon liturgy, and then in the prayer before the Supper to say, "of which we have made profession with heart and mouth. Amen." But then, in those days we did not have a song as Hymn 45 in our Book of Praise; and in Dutch it was way too long with all those rhymed stanzas, although the Synod of Middelburg 1933 (if I am not mistaken) adopted a beautiful new melody for it.

Speaking of forms, the Ebenezer Church in Burlington decided to forward to the convening Church for the next General Synod an overture re Form for the Holy Supper. They propose to have two forms, "one for the preparatory Sunday, one as Introduction to the celebration (meaning: to cut the present Form into two); also to modernize the language." I would not be in favour of having a form read on the Sunday before the celebration. I do not like that "preparation" anyway and would be opposed to anything which would promote it and give it even more emphasis. Of the fifty-two Sundays there are in a year, we have six Sundays on which the Supper is celebrated. Then, if the Sunday before were also dedicated to the celebration of the Supper by means of form, etc., we would have twelve Sundays that special attention is paid to the Supper. Add to that the three Lord's Days in the Catechism which deal with the Supper, then you have fifteen out of the fifty-two Sundays which are more or less "dedicated" to the Holy Supper. That is an unhealthy emphasis, lopsided, and causes undue difficulties for the preacher. We shall never tire of speaking of the only sacrifice of the Lord Jesus Christ, once accomplished on the cross as the only ground and foundation of our salvation, and there is always something new to be said about that. But to say something new about the Holy Supper every time you have to deal with the relevant Lord's Days in the Catechism is difficult enough already. These difficulties should not be increased if it is not absolutely necessary. And I, for one, cannot see the necessity here.

Another overture which the Ebenezer Consistory will send to next Synod is concerning correspondence with the Koryo-Pa, the Churches in Korea to which, among others, Dr. S.G. Huh belongs. The Consistory decided "to repeat our overture (sent to Synod 1974) re: correspondence

# Drama and These Modern Days

*Fourth in a series of five, including: Drama and Preaching, Drama and Church, Drama and School, Drama and these Modern Days, Drama and Holy Scripture.*

## CRITICISM

We have more or less thoroughly dealt with the writings of Ronald J. Goldman on "religious education". We did this on purpose because he is an influential representative of the renewal movement in this field and has encouraged the re-introduction of "religious drama". It may therefore also be interesting to learn that his ideas did not remain unchallenged. K.G. Howkins e.g. strongly criticized them. In a small but fine booklet<sup>33</sup> he scrutinized Goldman's research methods and their results. His conclusion is that Dr. Goldman has proved:

that children can EXPRESS very little of understanding of certain

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## NEWS MEDLEY - Continued.

with Koryo-Pa; to suggest to Committee for Correspondence to ask the Dutch Churches for the information on the basis on which they started correspondence with these Churches."

I do not know whether the Ebenezer Church will send any more information than just their overture to Synod 1974. I certainly hope so, for just repeating a previous overture is no help at all to the sister Churches. And: if I were in the Committee on Correspondence with Churches Abroad, I would just ignore the request of any individual Church as to what the Committee should do or what would be advisable for the Committee to do. General Committees are instructed and authorized by General Synods and individual Churches should not come to them with suggestions and requests, unless these Churches themselves want information from the Committee. I expressed the same objection many years ago when another Church decided to ask the Committee to do a certain thing and to investigate and examine certain documents. Let's keep things straight.

Brampton's Consistory decided not to have any separate offerings for the Mission. "In response to the question of having separate offerings for Mission the Consistory decided not to do this because it is all part of the ministry of the Gospel, for which we give our regular voluntary contributions."

Hamilton's Church is so privileged as to have three ministers of their own, plus another professor within their region, yet this Church is vacant. Their "original" minister is retired; the other two are teaching at the Seminary. There is no difficulty in filling the pulpit every Sunday, for the professors take turns in conducting the services. It was, however, decided that it will be made a little easier for the professors and that therefore also other ministers should be invited to conduct services.

Let me close with mentioning that the Fellowship of Canadian Reformed University Students is planning a Winter Retreat in the end of March during which retreat, besides fun and fellowship (not necessarily in that order!) they will discuss art in relation to God's revelation. Thus they will pay attention to painting, music, literature, etc. Have a good time, fellows. See you in Church in Guelph. vO

INTELLECTUAL problems in DR. GOLDMAN's VERSION of CERTAIN Bible stories, WITHOUT any help. He has not proved what the children can actually understand of the religious or even the intellectual aspects of the Bible itself, when they have competent teaching based on it.<sup>34</sup>

## THEOLOGICAL BACKGROUND

It is interesting to investigate the theological background of Dr. Goldman's thinking. H.F. Matthews<sup>35</sup> speaks of a twin-revolution in theology and psychology. We have already dealt - though briefly - with the latter. As for the former, Matthews points to the books of John A.T. Robinson, the well-known bishop of Woolwich - popularly known as "honest John" after the title of one of his books<sup>36</sup>, to the works of Paul Tillich<sup>37</sup>, Dietrich Bonhoeffer, and Rudolf Bultmann and his "demythologization". Somewhere Goldman writes<sup>38</sup>:

All criteria for scoring the test are based upon the current theological approach of biblical theology, interpreted from a central-to-liberal position. The view is held that Scripture is the inspired but not infallible Word of God, transmitted or revealed to fallible men, who at times have only partially grasped and communicated the truth revealed to them; thus to discover 'The Word' within the words we must approach the Bible with what methods literary and historical criticism can supply.

It is a remarkable fact that the renewal of (religious) school education goes hand in hand with a.o. Bultmannianism. Which means that in the same modern days the same subjectivism comes to the fore in theology as well as education. This is no wonder, for both are rooted in Existentialism!<sup>39</sup> This philosophy - and consequently its theological application - does not acknowledge man's total depravity as we confess it in e.g. the Heidelberg Catechism, Lord's Day 3. In this sort of "religious education" there is no room for the beautiful sentence from the "Preface" of the Heidelberg Catechism, that says:

that the congenital wickedness would obtain the upper hand and then pervert Churches and Civil Government, unless it were countered in time by means of salutary doctrine.

True Christian school education - not only in the field of "religious education" but over its full length - if it wants to remain Reformed - that means, to be based upon a.o. the doctrine of total depravity - will more and more take an isolated position in this world!

## ACLAND

Another representative of the contemporary renewal movement on the territory of religious school education is Sir Richard Acland. He wrote *We Teach Them Wrong* (1963), which title clearly reveals the tendency of the book. H.F. Matthews wrote on him<sup>40</sup>:

He makes the point quite rightly that our ultimate aim in teaching religion is to help children to a realization of the truth about God which is revealed in Christ.

Acland himself wrote<sup>41</sup>:

The approach to religion in general and to Christianity in particular does not start from the Bible; does not start from God, does not even start from Christ.

The real starting-point is:

their relationships with each other, and the nature of the Society in which they are growing-up.

Here is another advocate of "child-centred teaching".

The other day we saw the influence of these sort of ideas on the material used at Christian schools and published here in Grand Rapids. Almost the whole lesson on a certain Bible story consisted of questions like these: What do you think about the reactions of the hero of this story? How would you have reacted? What do you feel about . . .? What is your opinion about . . .? It was all "child-centred" indeed!

HUBERY

Many more names could be summed up. However, we will restrict ourselves to one more, that of D.S. Hubery. He wrote *The Experimental Approach to Christian Education* (1960), and *Christian Education and the Bible* (1976). Working out the ideas of Jean Piaget, he propagates "experienced-centred teaching", or "experiential teaching". Matthew<sup>42</sup> says about his ideas:

Spontaneous drama is perhaps the most obvious way in which this can be arranged. A happening can be acted out in such a way that the actors identify themselves with the characters they represent; and the religious questions are thereby canvassed.

Further<sup>43</sup>:

A visit to a children's home, a church with some special feature, a farm even (and the teacher may use the opportunity to introduce discussion of the divine ordering of the creative process) can be provocation of real religious insight.

Consequently Hubery writes on the subject of drama<sup>44</sup>:

Reference ought also to be made to dramatic presentation of biblical themes, and in this sphere Dorothy Sayers' broadcast series of plays, entitled "The Man Born to Be King" is worth special mention. Attention should also be drawn to the combination of contemporary music and drama in terms of teenage culture exemplified in "A Man Dies". Perhaps we are on the fringe of a break-through in which a combination of film-making, music and drama, in genuine twentieth-century terms, will express the experimental approach to the great biblical themes waiting to be used.

And here the lines to be drawn between education and evangelism necessarily become blurred and indistinct. The twentieth century has rendered it almost impossible to communicate the faith, in education and in evangelism, in verbal communication alone. A multi-dimensional approach, using art forms, ancient and modern, is now almost essential to reach the multitude effectively and relevantly.

DRAMA

Matthews himself is not so enthusiastic about the use of drama in religious education<sup>45</sup>:

I am not denying the very great value of drama and mime as a means of religious education, and the Christmas story responds better than any to this treatment. It is true too that mediaeval Christians learned about their faith from the mystery and miracle plays such as were performed in Chester, Wakefield and York, often with much more dramatic license than those children take part in today in school, and often involving much greater use of mythological element than we would think right. Sometimes indeed the plays were packed full of a typology we should find extravagant in the extreme. But what was meaningful educationally to simple mediaeval men may not be so helpful in the religious maturation of twentieth-century children, who are neither mediaeval nor simple. It would therefore seem to be important that we should ask ourselves whether the traditional nativity play performed in school is the right use of drama and mime and music, all of which are rich in value for religious education.

APPLICATION

We could give some examples of how all these theories are applied. As for the Roman-Catholic schools, we just mention Lothar Zenetti's *God's Children Learn in Joy* (1966),

which contains a chapter "Dramatization in Religious Instruction", followed by "Suggested Topics for Dramatization During the Study of the Commandments" and "Suggested Topics for Dramatization During the Study of the Sacraments".<sup>46</sup> Just to give our readers an idea of the way in which the modern ideas on religious education have been applied, we quote these lines on Baptism from pages 91-92:

D: Mother asking her boy if he has washed himself properly.  
Cleansing-power of water.

This pair of topics was taken from "Daily Life". Now from "Scripture":

C: The Syrian warrior Naaman travelling to ask the prophet Elisha to be healed from his leprosy; the prophet telling him to wash in the river Jordan; at first Naaman, being indignant but nevertheless following the word of the prophet; giving thanks for his cure.

These lines, then, are expected to be played by the children.

IN CONCLUSION

Now we would not like to accuse all those who are in favour of "dramatization of biblical stories" at school of adhering to all the above-explained theories and ideas in the field of psychology, pedagogy, theology, and even philosophy. However, it is a remarkable fact that they have re-introduced "religious drama" under the influence of the spirit of times, and followed the pattern of "fashion" in this field. It is to be regretted that they have not formulated a peculiar Christian starting-point and do not seriously consider the question which is Dr. Rittersma's main point: Can the Word of God be played?

G. VAN RONGEN

<sup>33</sup> K.G. Howkins, *Religious Thinking* (1968).

<sup>34</sup> Same, page 15. Emphasis is the author's.

<sup>35</sup> H.F. Matthews, *Revolution in Religious Education, A Commentary* (1966), page 11.

<sup>36</sup> J.A.T. Robinson, *Honest to God* (1963), and *The New Reformation* (1965). Matthews could also have referred to *Liturgy Coming to Life* (1960).

<sup>37</sup> Goldman himself points to the works of Tillich in *Readiness for Religion*, pages 221-22.

<sup>38</sup> Same, pages 48-49.

<sup>39</sup> Compare *Christelijke Encyclopedie*, Volume 2, (1957), where Herman Ridderbos writes: "B. is een der voornaamste vertegenwoordigers van de wetenschappelijke radicale bijbel-kritiek in Duitsland. Hij zet de tradities van de historisch-literaire school en van de godsdiensthistorische benadering van het N.T. voort; tracht dit echter te verbinden met een theol. interpretation van het N.T., die ook voor de 'moderne mens' aannemelijk zou zijn. Hij heeft daartoe een zg. Entmythologiseringsprogram voor het N.T. opgesteld, waarin hij de blijvende waarheidskern van de naar zijn oordeel mythologische heilsgeschiedenis van het N.T. tracht te vatten (zie Entmythologisering). In feite komt dit neer op een poging om het N.T. (m.n. Paulus en Johannes) in de zin van een bepaalde moderne existentie-filosofie (die van Heidegger) te verstaan. De heilsgeschiedenis (Christus' komen in de wereld, zijn dood, opstanding, verhoging, uitstorting van de H. Geest, wederkomst) verklaart B. als de uitdrukking van een existentieel Selbstverständnis, waarvan het evangelische moment daarin bestaat, dat de mens slechts door het tot keuze en beslissing roepende woord Gods tot de ware vrijheid en het ware zelf-zijn geraken kan." See also H.N. Ridderbos in *Bultmann*, Modern Thinkers Series (1960), pages 14-15.

<sup>40</sup> H.F. Matthews, op. cit., page 71.

<sup>41</sup> Sir Richard Acland, *We Teach Them Wrong* (1963), page 115.

<sup>42</sup> H.F. Matthews, op. cit., page 133.

<sup>43</sup> Same, page 134.

<sup>44</sup> D.S. Hubery, *Christian Education and the Bible*, page 140.

<sup>45</sup> H.F. Matthews, op. cit., page 143.

<sup>46</sup> Lothar Zenetti, *God's Children Learn in Joy*, page 75ff., 79ff., 91ff.

# Letters-to-the-Editor

Dear brother:

It's rather catchy; I also feel the "urge" to make a few remarks, and this in connection with a letter of a beloved colleague concerning the matter of evangelism (home mission), entitled, "Which Circle?". I would not do so if the matter of evangelism were not of great importance to the churches in general, and I hope that I may be able to make some contribution.

The Rev. Van Dooren has protested against "incomplete information" which in turn created an "incorrect impression". I agree, some things could have been put more clearly. However, that is not the issue at stake, and Rev. Van Dooren's lengthy letter unintentionally puts up a 'smoke-screen' which in turn might indeed create an incorrect impression.

For your information, the integrity of people like Dr. Adams and Dr. Van Til was never at stake. Their "reformed" convictions were never questioned e.g. in the decision of the consistory of Burlington-West. In this respect, Rev. Van Dooren's lengthy defense of these men was uncalled for. Neither was any suspicion created against the editors of *The Good Word* or the magazine as such. As a matter of fact, the consistory pledged full support in the matter! And I feel, indeed, the brethren Boersema and de Jong should be congratulated at this initiative. We badly need reformed evangelical literature. Does support, however, exclude a critical, brotherly remark?

The ONLY point was: the contents of the magazine should come forth out of the Canadian Reformed Churches, and this NOT because of some haughty ecclesiastical exclusivism, but because of the whole purpose, character and method of evangelism! In home mission, we are not only pointing to Christ as the Saviour of the world, (and certainly not giving a scholarly defense of reformed theology, or counselled solutions to people's problems), but especially pointing to Christ Who is the Head of His Church, and Who visibly gathers this church in the unity of faith. For this simple reason alone, everything that is published in this effort, must clearly relate to the church which is maintaining and propagating the true confession. That's why evangelism is not an effort of PERSONS (no matter how scholarly and well-reputed) but the task of the church of the Lord Jesus. Rev. Van Dooren himself has put up such an excellent case for CONGREGATIONAL evangelism. The whole problem with and basic weakness of much well-meant evangelism is that it does not relate clearly to the church and therefore cannot be identified with that church which principally and practically maintains the "marks" of the church.

Is this not a legitimate viewpoint? The CHURCH of the Lord Jesus must evangelize. And only in this sense does it indeed

matter WHO writes or speaks; he/she should certainly be a member of that church and subscribe to the reformed confession in principle and practice. That is the setup of the magazine of our Dutch churches. Or do we not dare to say that the American/Canadian Reformed Churches are faithful churches of Christ? Some people would protest against reading "our" name into article 27-29 of the Belgic Confession; I certainly would warn against reading it OUT.

Please, let's not talk in "circles". Shouldn't we be clear on the purpose and method of evangelism, before we start? We believe that through grace we are members of the true church of the Lord; must that not be our starting point? "We are not allowed to separate Christ and His (true) Church. Article 28 of the confession is, indeed, fundamental for home mission . . . . Any evangelistic endeavour which neglects this truth acts contrary to the ordinance of God and is condemned for it. This article should therefore be maintained and used in contact with believers who still belong to churches that do not bear the marks of the true Church. Instead of cooperating with them, we should admonish them 'to separate themselves according to the Word of God from all who do not belong to the Church and to join themselves to this congregation, wherever God has established it'. Instead of joining them in one, concerted evangelistic effort, our evangelistic effort should include winning them for the true church."

Strong words indeed, this quotation. But I didn't write these words; Rev. Van Dooren did in *Get Out*, pages 29, 30. The only thing is now, what is meant by "OUR evangelistic effort"? What is meant by "winning them for the true Church"? Whose effort? Which church? I don't believe that my colleague means a broad "circle" of believers, as such invisible, scattered throughout in various denominations. You see, only if that is the case, then by all means, ask ANYONE of reasonable reformed reputation to cooperate and look at persons and names rather than the CONGREGATION which must evangelize in its entirety. But then we are discussing a different "brand" of evangelism.

Now if we preach Christ as the Head of His Church, from out of that visible church, of which we are members, are we then denouncing all believers and all efforts OUTSIDE of that church? Certainly not! The suggestion that we then cannot use anything anymore that comes from "beyond" that church, is ludicrous, to say the least. When students study books from "outside" our circle, they certainly must do so critically, examining the results in the light of our creeds under the guidance of professors who are brethren at the same table. Ministers profit from study-material outside of the church by using only that which agrees with scripture. Such is the case also with bible-translations: we use them, but critically, I hope, testing the spir-

its. Why else do we teach our students Greek, Latin, and the art of exegesis? And, by the way, it is becoming increasingly difficult to find warranted translations; compare the recent book of Prof. Dr. J. van Bruggen. Besides, in all this, we are speaking about things which are coming from the OUTSIDE to the INSIDE, not vice-versa! And evangelism does concern the OUTput of the Church, doesn't it? The church may certainly examine and use the fruits of talents from the outside, but is that an argument to advocate cooperation in Home Mission? If we should not "join others" as *Get Out* so positively states, we should also not let them join us, unless Church unity has been achieved first. It's a matter of priorities.

We are all grateful, I hope, when people outside of the faithful church of the Lord Jesus are working in favour of His Name. The Lord also uses others, no one denies that. He can even mobilize the "whole world", because the progression of the kingdom of heaven is always in spite of the disobedience of men. Where it is warranted to grant support, we do; think of support for various Bible leagues. But when we speak of reformed congregational evangelism, we are talking of the responsibility of the Church towards the direct vicinity and not e.g. about South America. Then we must point back to that Church which the Lord Jesus gathers in full obedience to His Word. Let's not mix up our subjects and objects!

I must end, but two texts are quoted. The quote concerning Joshua has nothing to do with evangelism. It deals with an internal struggle within the covenant people, not the approach to the outside. More in the line of I Corinthians 3, I'd say. There's no "jealousy" in this discussion; we're trying to make an honest contribution to the discussion. And Jesus' words, "Do not forbid him" (Mark 9:40) are also not the point. We did not forbid Adams or Van Til to do any prophetic work. Stronger, as the Greek reads, we did not HINDER or PREVENT them in any way. Jesus, however, did not say to the disciples: go ahead and join that man . . . . Prof. K. Schilder once said (in *Verzamelde Werken over de Kerk*) about this text, "One should really shake his head over the misuse of these words." The application should not be, "Long live the inter-ecclesiastical cooperation!" "Must we now cooperate with such people positively? But Christ lets go of this idea . . ." (I, page 222 ff.) If you want to read more, go ahead.

Let us strive towards reformed CONGREGATIONAL home mission, from out of the concrete unity of the table of the Lord. So that people CAN identify correctly and, what's more, can be called to repentance and obedience.

It would be wrong to stir up the mud in the river, and then invite people to dive in. Murky waters do not attract would-be swimmers.

Cl. STAM

# Country Walks

About three miles north of our (Brampton) church-building, and in the centre of the prosperous farming area of Peel county, Fletchers Creek originates. It is difficult to pinpoint exactly where it starts; it could be the low depression in the field where the farmer has dumped the field stones or it could be that bit of swamp with its profusion of cattails, shrub willow, and dogwood.

Outwardly it isn't any different from all the other little brooks that twist and turn their way in any direction towards the Credit, Etobicoke, or Humber Rivers, which in turn dump their water into Lake Ontario. Humble as it is in almost any season, it is quite spectacular during the spring break up when the ice cakes and parts of trees and other dead vegetation form jams against the other trees, and as a result the creek overflows and covers the entire valley for a while.

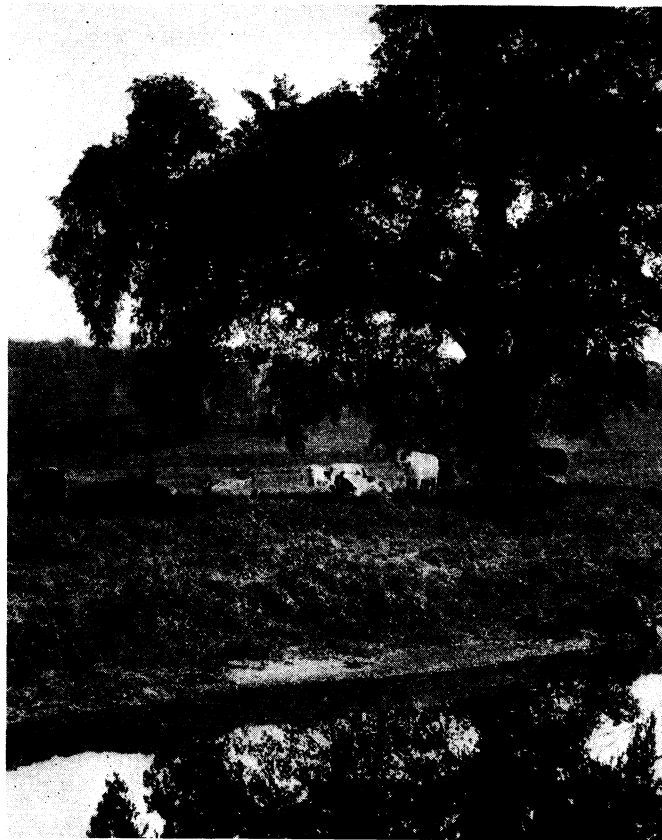
But during the summer months when it is a mere trickle it peacefully meanders and twists through the pastures and cornfields of Peel, slowing down when passing through swamps and cutting around the few steep banks it has worn away in time. As it crosses the dozen or so concession roads along its ten mile course, a few culverts at its beginning suffice, but farther down, where other tiny streams and gullies enter the same water course, the valley has widened and deepened considerably and it requires quite a bridge to span the gap.

Before it reaches Brampton it offers its springfed water to the cows and horses who during the heat of the summer rest in the shade of the huge willows and maples lining its banks and it is during these hot and quiet summer days that we also hear the splashes made by the kingfishers when they dive headlong in the pools in order to catch minnows or see a stately great blue heron winging over in search for places where they can fish in solitude.

As it skirts the west end of Brampton, where since decades the neighbouring fields have not been cultivated, the creek enters a valley so wide that several places show that the creek followed other courses in times past. Here it is possible to walk through a dry creek bed during summer and watch for the Canada or yellow warblers in the willows along the banks.

A little farther downstream the creek enters an area where it is impossible to follow it along the bank and we have to take to the water in order to see what its borders offer in the way of wildlife; thick vegetation covers the banks, Manitoba maples, white ash trees, poplars, hawthorn, and willows interlaced by the vines of wild cucumber, grape, and raspberry. This secluded spot where not even schoolboys fancy to go is the haunt of the wrens and here is the place where even the Indigo bunting breeds, a bird usually alien so close to built-up areas. Realizing whenever we see birds flying with food that someplace nearby we could possibly find a nest with their young, we can presume that twenty-two species of birds regularly nest and rear their young in this area.

As, once past Brampton, the creek enters the tranquility of open fields and meadows again, its bed is a bit wider and deeper, and larger trees flank its borders. Here is where the raccoons and squirrels abound and where during summer the song of bobolink and meadowlark is continuous during



the daytime and where the bare trees always show the familiar silhouettes of several species of hawks during the cold season.

All during the year and at any time of the day Fletchers Creek seems to offer something new. It could be an as yet unidentified wild flower in the spring, the wild call of a night-hawk during a summer night, a screech owl attacking me when I accidentally came too close to her young fledglings, the motionless form of a snowy owl on a fencepost, or observing the never-ending miracle of birds on their annual migration flights. Whether they're the tiny kinglets in their slow way taking several weeks or the imposing way of Canada geese when in their V-formation they cleave the air, both kinds using humble Fletchers Creek as flyway. There also could be the excitement of almost stepping on top of a pheasant or ruffed grouse and being able to talk about a hair-raising episode afterwards or finding a wild bees' nest in a hollow willow tree twelve feet from the ground, giving me visions of pounds and pounds of lovely honey if . . . I'd only dare get it.

This little creek, which I have mentioned so often is typical of the eastern part of North America. It could flow also through New Brunswick, Vermont, Manitoba, or Michigan or appear on a old-fashioned Currier and Ives winter scene.

Not many people would see anything spectacular about this little creek whose water is discoloured every spring by the run-off from the manure-covered fields at its beginning to its end just below the village of Meadowvale, where it enters the Credit River with its banks of red shale, yet it holds a tremendous attraction to some of us who happen to see God's hand in all of Creation and to recognize it as not merely something that just happened to be.

COR TENHAGE

# our little magazine

Dear Busy Beavers,

First of all I want to tell you the name of the winner of our "Best Day in '75" Contest! Just like all the other times I had such a time deciding which was the best entry. But I thought and thought about it, and really I think Sylvia Jans has earned the prize! Congratulations, Sylvia. Keep up the good work!

\* \* \* \* \*

One of the Busy Beavers wrote and asked me, "What is a Beefeater?"

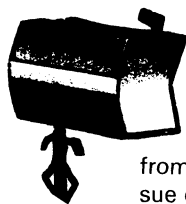
All of you will have seen a picture of one. They wear flat black hats, white ruffs, and red tunic uniforms with Queen Elizabeth's insignia, ER, on it in big gold letters. The Beefeaters' real name is Yeomen of the Guard. And if ever you should visit London, England, one of the Beefeaters will give you a guided tour of the ancient Tower of London where the Crown Jewels are kept. The Beefeaters are also the Queen's bodyguard and make up a very colourful part of the procession when the Queen rides in her coach in London!

But why are the Yeomen of the Guard called "Beefeaters"? Who will look that up for us and tell us?

\* \* \* \* \*

Time for birthday wishes! We have a long list today! And we want to wish all these Busy Beavers a very happy day together with their families. May the Lord grant you many, many happy returns of the day.

Joanne De Groot	Mar. 2	Margaret Tenhage	Mar. 17
Lorraine Heres	2	Arlene Schulenberg	18
Stephanie Louwerse	2	Margaret Van Wijk	18
Janet Veenendaal	2	Clarence Bouwman	20
Brian Hendricks	3	Lorraine Linde	20
Lyndon Kok	4	Pat Kamstra	20
Joyce Jagersma	5	Marjorie Smouter	22
Simone Datema	8	Debbie Aikema	23
Nancy Koster	8	Heather Bergsma	24
Jo-Anne VanderPloeg	9	Lizzie DeBoer	25
Angela Wiersema	9	George Schuurman	25
Hilda Jongsma	11	Cor Bultena	27
Marsha Oosterhoff	12	John VanderWoerd	27
Frieda Boersema	13	Celia Van Woudenberg	28
Jacqueline Riemersma	13	Carolyn Irene Hoeksema	29
Jane Kobes	14	Marlene Meyer	29
Joanne Doekes	15	Mary Van Woudenberg	31
Michael Bosch	17	Jane Wiegors	31



## From the Mailbox

Hello *Marjorie Smouter*. It was nice to hear from you again. Did you look in the January 24 issue of Our Little Magazine for your penpal? Thanks for your quiz, Marjorie. Write again soon.

Thank you for your letter and story, *Sylvia Jans*. I'm glad you enjoy the quizzes. And I think you're lucky to have learned to drive a tractor!

I'm glad you and your sisters had such fun during the Christmas holidays, *Benita Tamminga*. And thank you for your word-search puzzle. The Busy Beavers always enjoy doing them. Write again soon, Benita.

\* \* \* \* \*

### QUIZ TIME

Busy Beaver *Marjorie Smouter* sent in this quiz for you.

*Who am I?*

- I was a son of Jacob.  
PNTAAIL \_\_\_\_\_
- I was a Babelonian king.  
RAZZENDAHCUBEN \_\_\_\_\_
- I was a wise king.  
OOLMNS \_\_\_\_\_
- I was a wicked king.  
AABH \_\_\_\_\_
- I am the land in which the Israelites had to work for Pharaoh. HNGSOE \_\_\_\_\_
- I was one of the prophets who foretold the coming of Jesus. AAIHS \_\_\_\_\_

Here is another "I am" quiz for you. Can you match them all?

- |  |             |
|--|-------------|
| 1. I am slow of speech, and of a slow tongue.  | a. Abraham  |
| 2. I am . . . your brother, whom ye sold into Egypt.   | b. Isaiah   |
| 3. I am a brother to dragons, and a companion to owls.   | c. Paul     |
| 4. I am cast out of thy sight; yet I will look again toward thy holy temple.                         | d. Moses    |
| 5. I am at the point to die; and what profit shall this birthright do to me?                         | e. Solomon  |
| 6. I am verily a man which am a Jew, born in Tarsus.   | f. Jeremiah |
| 7. I am a man that hath seen affliction by the rod of his wrath.                                     | g. Joseph   |
| 8. I am . . . of a sorrowful spirit. I have drunk neither wine nor strong drink . . .                | h. Job      |
| 9. I am distressed for thee, my brother Jonathan.  | i. Hannah   |
| 10. I am but a little child . . . Give therefore thy servant an understanding heart.                 | j. Esau     |
| 11. I am undone; because I am a man of unclean lips.   | k. David    |
| 12. I am a stranger and a sojourner with you; give me a possession of a burying place with you . . . | l. Jonah    |

### *I Remember When*

Does your family like stories that start with "Remember when . . ."? It's lots of fun talking over our good times (and sometimes hard times!) together, isn't it?

Can you match the following events with the name of the right person?

### I REMEMBER WHEN:

- |   |                       |
|---|-----------------------|
| 1. My father made a garment for me.           | a. Joshua             |
| 2. I made a riddle from the lion and the bee. | b. Joash (or Jehoash) |
| 3. I lived with my family back in Ur.         | c. David              |
| 4. I strolled in the field and first saw HER. | d. Peter              |



# Instruction for a Committee for Evangelism

The reader may remember that I recently promised to pass on, in translation, an example of an Instruction for an Evangelism Committee, which was published by *Opdracht* (Mandate).

He should keep in mind that this instruction is based on the presupposition that a *Consistory* has to appoint such a Committee and give the instruction - an issue which is, to me, still debatable. Yet, one may learn from this example, which is the reason for publication.

1. Considering that it is the calling of the Church to seek those who have become estranged from God's Word and His Church, to bring them to Jesus Christ and His Church, the consistory of the Reformed Church at (. . .) appoints a Committee for evangelistic work.

2. The committee is composed of at least . . . communicant members, among whom preferably at least one consistory-member.

3. The members of this committee are appointed for a period of . . . years. To preserve continuity no more than one member retires as not re-eligible.

4. In case of a vacancy the committee presents a nomination to the consistory; the latter, however, is not bound to this nomination.

5. The committee divide the activities among themselves.

6. The task of the committee consists of:

- a. to stimulate and support the congregation in exercising their calling;
- b. to take measures that activities like distribution of literature, Sunday-

schools, youth-clubs, house-calls, etc., be promoted.

c. to advise the consistory re: evangelistic work;

d. to maintain contact with national organizations in this field.

7. The committee has to see to it that in all activities, organized and/or coordinated by them, only communicant members of the church take part, and also those who plan to do profession of faith in the near future. For some activities non-communicant members may be called upon.

8. Every year, in December, the committee submits a budget to be accepted by the consistory. In addition the committee submits a report of their financial administration which remains under the control of the consistory.

9. At least once a year the committee submits a report of all their activities to the consistory.

10. The committee is not allowed to maintain contact with other than ecclesiastical organizations, unless the consistory gives permission.

11. In all cases for which this instruction has made provision or in which there is a difference of opinion, the consistory decides.

Adopted in meeting of the consistory, d.d. . . .

Excuse me for falling short in a fluent translation of compact Dutch language and construction of sentences.

One feels inclined to make some remarks.

The first is that the consistory keeps strict control in all matters. Ob-

viously not much, organization-wise, is left to the freedom and wisdom of professing christians. Supervision is all right. Whether such a measure of 'sovereignty' over all evangelistic work is indeed a 'Reformed must', is another matter.

Next, this instruction says next-to-nothing about the work itself, as the reader has already discovered for himself. Is this not exactly what people are "crying for"? It is easy enough to call a smooth organization into being with rules, meetings, committees and subcommittees (and especially meetings!) but HOW do we approach those estranged from the Gospel of Jesus Christ?

Although one must applaud the strict binding to the Church (bringing to Christ is equal to bringing to the body of Christ, His church), we should not feel ashamed if we would have to learn from others HOW we must fulfil this christian calling of "professing His Name" (Lord's Day 12) and "also winning the neighbour for Christ" (Lord's Day 32). Not the work itself is the goal. It is a means to an end. And the end is, indeed, to bring sinners to the Cross of Jesus Christ.

This model of instruction may help us to set up an organization, but that is only the 'a' of the whole alphabet of evangelizing.

May the Holy Spirit teach us that alphabet.

G. VANDOOREN

## OUR COVER

*Snowdrops in February. (Photo by John Van Laar, Abbotsford, B.C.).*



- 5. I was so thirsty in the wilderness.
- 6. The king chose me for his queen, no less.
- 7. Two men stayed calm in a mighty quake.
- 8. The widow made me a little cake.
- 9. I longed for a drink from the Bethlehem well.
- 10. The wall of the city finally fell.
- 11. The lame man, cured, leaped for joy.
- 12. They crowned me a king - I was just a boy.

- e. Samson
- f. Elijah
- g. Isaac
- h. Abraham
- i. Keeper of a prison
- j. Esther
- k. Ishmael
- l. Joseph

- 1. Cain, 2. John, 3. Jesus, 4. Moses, 5. Isaac, 6. Timothy,
- 7. Samuel, 8. Esau and Jacob, 9. Esther, 10. Joseph.

\* \* \* \* \*

That's all for this time, Busy Beavers.

If you find something about the Beefeaters, or if you have something to share with the other Busy Beavers for Easter, or if you just want to have a chat with me, you know I'm always looking forward to hearing from you! My address is: Aunt Betty, Box 54, Fergus, Ontario N1M 2W7.

Yours,  
Aunt Betty.

Answers next time, Busy Beavers!  
How did you do on the last time's Scriptural Cradle Roll? Did you find all the names? Here they are: