



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# Planning for a Christian Family

## I. FAMILY PLANNING MUST BEGIN IN THE MARRIAGE

It is beyond doubt that most people, upon hearing this title, will automatically think that we are going to talk about "family planning," i.e. the number of children we should have in our families. There is no denying that this topic will also have to be dealt with when speaking of "Planning for a christian family," but it by no means covers the entire topic for it is rather exclusive and limited, whereas our topic for this morning is intended to be discussed as general and all inclusive with respect to family-life.

As such our topic will cover the planning for a christian family "from the cradle to the grave," describing some of the main lines of the broad spectrum of christian family-life. In general, we may say without too much hesitation that the family which stops planning ceases to be an effective unit in our society as well as in the church. Therefore, proper planning is always of the essence for a dynamic family-life.

One of the first questions we ought to ask would have to be: Where does this planning begin?, and closely connected to this, the question: What does this planning consist of? To begin with the first question, let us all assume or accept that all marital or marriage related planning begins at some point in the marriage. But then this point need not be that moment or time when a young couple gets married. For our title is "planning *for* a christian family," and a great part of this planning therefore is assumed to take place before, or even long before the actual marriage. To complicate matters a little (i.e. momentarily) we should ask another question at this point, namely: Who initiates this planning for a christian family? But this can be answered very simply by saying: The parents begin this planning. With this I do not mean that they begin with the planning of their own marriage, but rather, they begin this planning for the possible future marriages of their children. This planning begins (whether they realize it or not) long before their children will even think of marriage. The major part of this planning

is to be seen in their faithful teaching and upbringing of our children. It is unfortunate, however, that many parents fail to realize to what extent they are casting the mold for the future marriages of their children. Failing to understand that this is done either for their benefit and future happiness, or to their detriment and future misery due to marital ignorance. As I said a moment ago, the major part of this planning is "teaching." This task is and always was the responsibility of both fathers and mothers. This is already clearly pointed out in the Old Testament, where both fathers and mothers are commanded to instruct their children in the fear of the Lord and in the ways of His covenant, cf. Deuteronomy 4:9-10, 6:7, 11:18-19, 32:46-47; Psalm 78:4, etc. In this respect almost as much stress was laid on the educational responsibility of the mother as there was on that of the father, cf. Proverbs 1:8, 6:12, etc. This total parental responsibility of teaching for life can be effectively summarized with the words of Proverbs 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it."

This parental "training for life" is also planning for the possible future marriages of their children. For let us not forget, parents are training future husbands and wives, fathers and mothers. It goes without saying, that this "life training" is one of the most difficult tasks which the Lord has given parents. Imagine, training God's covenant children for a life of service to Him, and just think that this training must be done by both the words and deeds of parents who themselves are prone to hate God and their neighbour. Who can measure up to this task? But in spite of all their weaknesses and shortcomings; the Lord has chosen to use parents to instruct His children, and it is primarily from the faithful instructions of fathers and mothers that young men and women must receive their bearings and understanding as to what constitutes a real christian marriage. From this they must learn what life and love is all about, and how this love is revealed by a just discipline. Oh, how difficult christian parents of-

ten make it for their children to learn how to love! For example, how often do parents discipline their children unjustly, not having bothered to investigate the misdemeanor or its circumstances? Or else instead of a just discipline, beating their children severely in a frustrated anger due to job or family pressures, etc.? How often do the parents take the way of the least resistance in their own conduct of life, and as such deprive their children of a sound God-centred direction of life? Think for example of how often we have failed, and are continuing to fail our children with respect to teaching them all about their sexuality? How often have we remained silent knowingly, and then still express the vain hope that our children might not fall into all kinds of sexual temptations? Yes, in this area of parental instruction many reformed parents also fail miserably, teaching their children as little as possible.

But this parental failing is not so strange that it cannot be understood, for the basic reason for this failure is their own sexual ignorance (not knowing) and there is nothing easier to pass on than ignorance for all you have to do is remain silent. There is also a real reason for parental sexual ignorance, for most of our parents have missed a vital part of their training for the future, simply because their parents, in turn, were either unable or unwilling to teach them. I dare say that it was primarily due to the fact that they were simply unable to speak about christian sexuality. This is still one of the main parental problems today; they seem to be unable to speak with their children about the beauty of human sexuality. Many of our parents today, both young and old, fail to realize and express that sex is beautiful for the simple reason that God has created it to be beautiful, and to be appreciated and used by His children for His greater glorification.

It is indeed a vital part of "planning for a christian family" to make sure that our children have a healthy understanding and respect for their individual sexuality. Parents must also make sure that at one time or another their children receive a healthy under-

standing of marital sexual responsibilities. This should not wait until the last moment before the actual marriage, but should take place as soon as each individual child is able to digest it, but preferably in gentle stages. Parents must instruct their sons in such a way that they may come to realize that the Lord has made them males, in order to be glorified by their masculinity, and their daughters females, in order to be glorified by their femininity. They must be brought to the realization that the uni-sex ideals promoted by the world are a total rejection of the creation order, and as such is an abomination before God. But now, just think of how often this uni-sex ideal is nevertheless promoted by people who would like to be called reformed, either by their mode of dress, appearance, or general conduct. However, truly reformed parents plan differently, for they refuse to give in to the man-made norms of our present society, and they strive to achieve, uphold, and teach a God-pleasing lifestyle.

Yes, there is a lot to this "planning for a christian family" or marriage. Think for example also of how mothers are to train their daughters in the arts of sewing, cooking, and the general household skills. Think about how the fathers and mothers both are to make sure that they instil in their sons and daughters a good understanding of the biblical work-ethic; how to manage their skills and resources, etc., etc. On each of these we could speak elaborately for several hours, but by now you undoubtedly have a fairly good idea of what this training of covenant children is all about. In brief, it is a tough job to say the least. Yet in spite of all our parental failures the initial responsibility of training God's covenant children for a life of service remains the same. But let us all realize that if it were not for God's unswerving grace and love neither we nor our children would stand a chance of receiving any marital happiness.

But there is more to this "planning for a christian family," for when the parents have fulfilled their parental obligations towards their children, having taught them right from wrong from God's Word, then their children (having become of age) must take over the major part of this "planning for a christian family."

*(To be Continued)*

S. DE BRUIN

# The Learning Stages of the Child\* (1)

I was asked to speak on some topic that would give the parents some understanding of the educational theories and practices that are prevalent today — in other words, a course in educational psychology and philosophy condensed in a half-hour speech. That is a tall order, and I have decided to limit it to one aspect of educational psychology, namely: an examination of the learning stages of the child.

Much has been written about this by various psychologists and educators of note, such as Jean Piaget, Jerome Bruner, and Maria Montessori, to mention only a few. Their understanding of how the mind of the child works has been basic to the educational theories which they have popularized. That their theories have not always worked out as they or their societies expected them to, is also a well-known fact. We have only to look around and see the many shortcomings that still exist; and will, of course, continue to exist in any educational environment planned by human beings and run by human beings for the sole purpose of elevating humanity.

All this is not to say that we cannot learn from these theories. We can. We can learn from them both positively and negatively. We can adopt the good points which have led to success; and by studying the bad results, we may also be able to learn what we must avoid in our dealings with our children. Above all, we can strengthen our position with the knowledge that in the final analysis, it is not man but God Who works knowledge and understanding in our children. Moreover, we also know that this knowledge and understanding is to be directed toward the glorification of God, not man. This makes our task both easier and harder: easier, because we do not have to do it alone, we have God and His Word to help us; and harder, because so much more depends on our doing our task well.

The first part of my speech, therefore, will deal with an explanation in the simplest possible terms of the psychology of the learning process. My information has been gathered (sometimes in spite of myself) from a number of courses in Educational Psychol-

ogy, and, in more recent years, from exposure to numerous educational psychologists and other authoritative lecturers, and from participation in the many workshops which any practicing teacher is expected to attend. My attitude to some of these has become somewhat cynical lately, since so few of these speakers can back their



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theories with sound and proven application. Nevertheless, I expect I learned a good deal from them, and one of the things I learned is not to stop with the theoretical explanation. Therefore, in the second part of my speech, I would like to give you some examples of the practical application of these theories — examples of the way in which a knowledge of how a child learns can be put to good use by both parents and teachers in order to get the most into and out of the learning experience of our children.

The practical application will come mainly from my personal observations and the observations of my colleagues at various levels of teaching. I also think that some of these practical observations were crystalized in my mind as a result of my strong disagreement with a good deal of theory that is being dispensed by modern educational pundits. When I hear one of these men preach his latest theory, I often have the immediate reaction, "This is a lot of nonsense. It won't work in the classroom, and even if it does work for the moment, it will not produce the desired results in the long run." However, it is not enough just to say that, or think that. The next step is to analyse *why* it won't work, or *why* it is impossible to justify a certain theory. The second part of my remarks will come mostly from that kind of thinking on such varied subjects as the *Hall-Dennis Report* of 1968, or more recently the theories of John Bremer of the Philadelphia school system as they were reported in the *London Free Press* during the last few years when there was a movement afoot to make him the next Director of Education for the London Board of Education. A good deal of my inability to justify these theories comes from the fact that much of what is advocated is directly contradictory to what we are taught in the Scriptures, but there is more to it than that.

We will begin with the theory. There is one thing I will have to explain first. Psychologists love to talk about the "average child" or the "norm" or the "normal child," etc. Because I want to keep this theory part very brief, I will do that too, but you must keep in mind that actually there is no such thing as the "average child." It is simply a mathematical or statistically computed entity, in the same way that 57% is the average mark in a list of 32, 40, 45, 63, 68, 72, and 76. I sim-

ply added up the seven numbers, divided the total by seven, and came up with 57 as a round figure. This number did not even appear on the original list. Psychologists do exactly the same thing. They take all their observations on, say twenty children, plot them on a statistical graph, draw a line through the middle of the resulting curve, and say "there's our norm" or, "there's your average child." So having just told you that there is no such thing as an average child, I will now outline briefly the learning development of the average child.

For the first couple of years of his life, the child learns strictly through imitation and memorization, with very little application of logic at all. By about age two, he starts to develop a little bit of logical discrimination or ability to reason things out. At first this is very little indeed. You have probably all watched a small child with the kind of toy in which he is supposed to fit certain shapes in certain openings. If you have observed him carefully, you will have noticed that in a round hole he will try everything from a star-shape to a triangle, a square or whatever, until by chance he gets the circular piece and it goes through. He will then turn to the next hole and try all the pieces all over again, and to your surprise and possible disgust, he will play with that toy in that same way for the next several months until he has memorized which shape fits into which hole. You will probably wonder all that time why he does not realize that a triangular piece will not possibly go through a round hole (unless the hole is bigger, of course) but that kind of reasoning simply does not occur to the child, because his mind does not function in that way yet.

This ability to memorize and learn by rote and imitation will increase as his total mental capacity increases until somewhere about the age of ten, when it will start to decrease unless it is kept in practice. The decrease is not, of course, a sudden thing; it goes very gradually, and depends a lot on the kind of demands that are made on the child's memorizing skills.

As I said earlier, at about age two, the child starts to reason a little. This reasoning ability increases very slowly at first, and remains very small in proportion to his ability to memorize until somewhere between the ages of eight and ten. After that, it increases more rapidly, and by the time the child is about twelve years old, the two

learning skills are about equal, and may remain about equal for a few years, with the reasoning skill gradually surpassing the memorizing ability until around age sixteen, he develops what you might call an adult type of reasoning, while at the same time he memorizes less easily than he used to, and probably with more protest and dislike. By about age twenty, the average person's reasoning ability has reached its peak while memorizing skills are declining or remaining static depending on how much they are used. Keep in mind that I am talking here about ability which may have nothing at all to do with what he actually achieves with his two types of mental skills. That is a different story altogether and brings us to the area of practical application.

(MRS.) JULIE LINDHOUT

*A speech delivered at a meeting of the Canadian Reformed School Society of London and District in London, November 1974, and again in Watford, February 1975.*

## Church News

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TENTATIVE DATE —  
GENERAL SYNOD 1977

The Church at Coaldale, convening Church for the next General Synod, hereby announces that the tentative starting date for General Synod 1977 is *Tuesday, November 8, 1977.*

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CORRESPONDENCE FOR  
GENERAL SYNOD 1977

In order to avoid confusion and duplication, the Church at Coaldale, convening Church for the next General Synod, kindly requests that the following rules be adhered to:

1. All Churches and committees sending either reports or overtures to General Synod must insure that they themselves, if it is necessary, send sufficient copies of their reports or overtures to all the local Churches.
2. All Churches or committees sending either reports or overtures to General Synod should send 40 copies to the convening Church of the General Synod.

# Stewardship

## FURTHER REACTIONS

Again I have received a number of reactions to the articles "The Case of the Television" and the second article in the *Clarion* of November 13, 1976. In that second article I re-stated my case and commented on the reactions in extenso. I do not wish to keep repeating, so I will pass on reactions this time without much comment, applying only criticism when it is necessary. I will first refer to some personal reactions out of letters which I received and in the second half of this article take some quotes from other sources.

## SWITCH?

Brother C. Brouwer (Grand Valley, Ontario) is of the opinion that I have not done our people a service with my article and would like to call our church-people back from a "down-hill path." His letter was written in Dutch, but I'll mention the main point (which did not yet reach our attention), namely that with respect to television there is a "change of thought" (een verschuiving van denken), both in The Netherlands and in Canada. About ten or fifteen years ago, the television was simply forbidden in our families, but now the slogan is: use it well!

This change of mind, I might add, is noticeable also with respect to other things. Things once rejected (like e.g., bicycles, nylon stockings and radio) later were accepted. It's not so much whether there is *any* change, but whether this change is for the better. Whatever may have changed, *not* the Biblical principle of stewardship, and this must be applied in all circumstances. It could also be that a former viewpoint was too radical (in the light of the Scriptures) and had to be modified in the course of time. I'm not offering any decisive solutions here, but I do agree with Br. Brouwer that there is a switch of emphasis, a change of mind.

## QUESTIONS

Brother K. de Witt (Carman, Manitoba) sent a letter in which he

asks a few questions to be answered if possible in an article:

Should one recommend taking a television into the home? Is it a responsible act to take a T.V. into the home? Can we pray, "Lead us not into temptation" with a view to television? Does a reformed family have *time* to watch television, especially if everyone is duly involved with church-life, societies, study, catechism and homework? Does a T.V. bring "gezelligheid" (coziness?) into the home, or is it better — when time is available — to play a game with the children? Some people just love "wrestling" on T.V., but should we watch this?

I hope to write a last article on "Television in the Family?" in a forthcoming issue. Perhaps then I can comment on some of the questions which Br. de Witt asks. Right now I can already say that I appreciate Br. de Witt's pointing towards *alternative* activity, for I do strongly believe that television (and the other media also) must play a very *minor* role (if any) in our family life, and that daily life must not be centered around television but around other things.

Brother N. Torenvliet (Burlington) writes as follows:

To many brothers and sisters your article caused a feeling of dismay, yes, to quite a few it hurt so badly that it almost felt like a physical blow coming from a totally unexpected direction . . .

Now don't get me wrong. Nobody denies you the right to have a certain opinion as in this case, but we did not expect this weak argumentation which no doubt bolstered the attitude of those who maintain a permissible disposition towards T.V. on the very (shaky) ground that you presented.

My principle objection is the lack of positive arguments in your article with the penalty that the negative arguments used tend to confuse the issue more than clarify it. What is after all, so good about T.V.? A word of praise for the technical achievement hardly holds water. In its potential it is certainly not a toy, or even an instrument of acceptable entertainment, but in many cases a tool of destruction of morals, of christian (and any) family life and . . . of independent thinking.

Alas, the sound of *Clarion* is suffering of



## The Case of the Television

some sour notes lately. The "Case of the Television," the letters from Dad to Jean and vice versa. Several years ago another magazine was started because of lack of guidance and as a protest against it. Are we in for a repeat performance? The confusion grows.

A few remarks are necessary. I don't know what exactly is "expected" of me in various "issues" (past or present), but apparently I've already blown my reformed reputation here and there. Such a reputation is fragile, it seems. The other magazine, which Br. Torenvliet mentions, has blasted me in a rather personalistic manner and disqualified me as a pastor. This magazine wants no discussion with me, so I will not refer to it any more, but I cannot fit into a pre-cast pattern of what is praised as being "reformed" but simply is not reformed. I did not and do not defend television, but I simply advocate Christian *stewardship* also with respect to modern media, which, in my opinion, is not a *weak* but a very *strong* argument, because it is a Biblical principle found throughout the Scriptures. One might argue about the exact *application* of this principle, but the principle itself is a positive argument. And a church-magazine (if *Clarion* deserves such a qualification) should not be a "straight-jacket" which demands strict conformity in the application of Scriptural principles. There is a difference between spiritual guidance and unspiritual dictatorship.

## COMPLETE

Brother and sister Jans (Canfield, Ontario) sent me a letter, asking that it be printed as a "Letter-to-the-Editor" and also completely so that it is clearer and none of the essential points are left out. Well, the editor has already written that all letters on this matter are to be included in these articles. But I will print the letter completely, even

in the original language, so that nothing is deleted or altered.

Geachte Ds. Stam,

Het artikel in *Clarion* van 4 september j.l. over de t.v. hebben we gelezen en zijn teleurgesteld over de houding, die U in deze zaak aanneemt. Zeker, U waarschuwt wel voor de gevaren, die het verkeerde kijken naar de t.v. meebrengt, maar in feite acht U het mogelijk om een t.v. toestel te bezitten.

Wij wagen dit te betwijfelen.

De televisie is vrijwel geheel in handen van de wereld en dus van satan. Zodoende kan zij dus nooit tot opbouw van de Kerk zijn, want satan beoogt haar afbraak.

Wij zijn door Christus gekocht en betaald met Zijn bloed, waarmee Hij de satan heeft overwonnen. Ons lichaam en onze ziel zijn tempelen van de Heilige Geest, die wij niet in moedwillige verleiding mogen brengen.

Het in een gezin al of niet bezitten van een t.v. toestel staat niet alleen op zichzelf, het gaat om de Kerk in haar geheel. Daarom zou het zoveel zegen kunnen afwerpen, indien de ambtsdragers in de Kerk hierin het goede voorbeeld zouden geven.

Wij hebben enkele oude jaargangen van de Gereformeerde Kerkbode nagezien en kwamen daarin verschillende artikelen tegen over dit onderwerp, meest van de hand van Ds. D. van Dijk van Groningen. Met instemming zouden we daar graag het volgende uit citeren:

“Dat er aan het hebben van een t.v. toestel een sterke verzoeking verbonden is, zal niemand kunnen ontkennen. Volkomen begrijp ik, dat de ene mens daar gevoeliger voor zal zijn dan de ander. Maar een verzoeking ligt er voor ieder in. De zelfbeheersing die er voor nodig is, om alleen de ‘goede’ vertoningen te zien en voor al het andere de knop om te draaien, is zo groot, dat er, naar mijn gedachte, niet velen zullen worden gevonden, die daartoe in staat zijn. Met de t.v. hebt U een constante ‘verzoeking’ in uw kamer staan. En er is geen enkele noodzaak voor, dat wij ons aan deze verzoeking bloot stellen. Wij kunnen de t.v. best missen. Ik geloof dat ons leven eerder door de t.v. verarmd wordt, dan dat wij er rijker door zouden worden. De verzoeking, die door de t.v. tot ons komt, is dus een door onszelf gezochte en duurbetaalde verzoeking.

Daarom kunnen wij niet bidden of de Heere ons in deze verzoeking wil staande houden en sterken. Dat geldt voor iedere t.v. bezitter, dat geldt in dubbele mate voor gezinnen met jonge, opgroeiende kinderen. Het echte, goede, christelijke gezinsleven gaat kapot door de t.v.

Men zegt wel eens: ‘Maar de radio dan?’ Ik antwoord daarop: De radio heeft nooit die plaats in het leven gehad als de t.v., omdat de meeste mensen te lui zijn om te luisteren. Bovendien maakt, wat men

hoort, lang niet die indruk, als wat men ziet. Ook voor de radio kan men lelijke dingen horen, maar het zien van allerlei schunnige tafereelen is veel erger. Indien de radio zijn duizenden verslagen heeft, dan heeft de t.v. zeker zijn tien duizenden om hals gebracht. Daarom, al zijn onder ons de huizen, waarin geen t.v. staat, langzamerhand te tellen, toch blijf ik zeggen, al is mijn stem dan ook als een, die roept in de woestijn: *In Uw huis geen t.v.*”

Tot zover Ds. D. van Dijk.

Het bovenstaande, geschreven van uit de situatie in Holland, kan ons hier tot lering zijn.

Wij zouden ook nog willen wijzen op het boek van W. Meyer: *Leven met Christus in het gezin*, waarin o.a. het medium t.v. duidelijk vanuit de Schrift wordt belicht. Uiteraard valt er over dit onderwerp nog veel meer te zeggen, maar in het kort hebben we geprobeerd onze mening uiteen te zetten.

Onze vraag aan U is: Over het geheel gezien, brengt de t.v. een verrijking van het Kerkelijk leven tot stand of een verarming?

Hoogachtend,  
E. JANS - GROENVELD

I was aware of Rev. Van Dijk's opinion in this respect, and I'm happy to pass these quotations on. Rev. van Dijk, by the way, is rather consistent and also advocates complete abstinence from alcoholic beverages for the *same* reasons. However, although Rev. van Dijk *strongly* advises not to take television into the home, does he discriminate against those who have one? I do not know exactly from which edition these words of Rev. van Dijk were taken, but I'd like to add to them from the *Gereformeerde Kerkbode* of August 26, 1976, where Rev. van Dijk writes (in connection with the lack of reading nowadays):

And now I return again to the subject of television. Brothers and sisters, do not let television take up your precious evenings. I'd rather have it that you get rid of television completely, but if you have it and keep it, do not let this watching of television steal the time which you could use for reading and studying of good literature.

Doesn't Rev. van Dijk, then, basically advocate the *same* stewardship? "If you have it and keep it . . ." Rev. van Dijk does not appreciate it but does reckon with the possibility that one has television and then urges a responsible usage. And at least he speaks in a nondiscriminatory fashion.

(To be Continued)

Cl. STAM

## Books

*Dewitt Matthews, Capers of the Clergy Baker Book House, Grand Rapids, Mich., 1976. \$4.95*

The parts which I read with most satisfaction and agreement are the parts in which the author speaks of preaching the Word of God and in which he stresses the necessity of good sermon preparation, the care given to the manner in which a sermon is delivered so that the congregation is "reached."

"Preaching is more than yelling," he writes, and he urges preachers "to learn how to preach with voice artistry . . . Why should a professional narrator or an actor be more deft in speaking his lines than a preacher of the Christian truth is in preaching a sermon? Further, why should such artists be able to read the Bible so winsomely that a person sits entranced when hearing them, but admits privately that one of the most 'vacant' moments in most worship services is the time when the Bible is read publicly?" (p. 32)

Although we easily recognize the basic human weaknesses and basic sins to which every minister of the Gospel is exposed, yet the author speaks in many respects about a ministry that is alien to us. That's what I notice every time anew in books about the ministry: it is not exactly the ministry as we know it.

With all the emphasis which the author puts of the need for good sermon preparation, it is the more strange that he begins the second chapter as follows: "Young preachers need a specific place and time to start preaching, and the earlier the better. But some enroll in the Seminary without ever having preached. What's even worse, when graduated, some men haven't preached a half dozen time" (p. 19). Then I am wondering what one who "preached" even before entering seminary was babbling about and what preaching really is!

I cannot see the need for telephoning beforehand to make an appointment when you wish to call on a member or a family. If it is inconvenient to receive me when I appear at the door, I expect people to tell me. If they are not at home, I leave a note and try again later.

We do not know resignations as described in chapter 24, but what is said there is worth to be remembered when a call has been received.

When reading the criticism levelled against and the difficulties through which ministers as described in this book have to go, one can well understand the remark made by a young man to his father, "You were the first minister in our family and you will be the last," (p. 114). It is indeed striking that so few sons follow in their father's footsteps in the ministry. I have often wondered why, but I have not found an answer.

A book which contains many practical and useful remarks.



# Our College



Today, December 8, was the last day of classes in the first semester 1976-77, a good time to report on College-life and related events.

We started the academic year with one student less than we finished with in June, for there arrived only one student for the two who left. He is Richard Aasman of Burlington. We wondered how that would go, to have a class for and with one. To our pleasant surprise, it has worked out alright so far. No student could get more attention than he, as he is the only one, who gets all the turns received, and the teachers faced a student who is eager to learn and likes to study. So, that made it easy. We hope in the meantime that the freshman class will double next year, but we do not know yet that this will be the case indeed.

The Korean Presbyterian minister of Toronto, who sat in at the lectures during part of the previous course, did not register for the regular B.D. study. The time required for completion and the necessity to be away from home and congregation for the greater part of the week during the courses were probably the reasons for deciding against study at the College. We understand, but are sorry that we do not have him any longer with us.

Three students joined the two senior students, as sophomores. They at once got the full load, for it is the year wherein the courses scheduled for the senior year are given. That does require some adjustment and a great deal of hard work. They succeeded to produce both and so it was a pleasure to work together and to find finished assignments on our desks at regular intervals. The results of the exams are hopefully in agreement with all the effort put into the studies. From week to week, teaching and studying could continue without interruption of sickness.

So there is every reason to be grateful at the end of the year and to thank our heavenly Father for His blessings.

Regularly, visitors from Canada and abroad call to see the College building and to meet the staff. Among the latter category of visitors was Dr.

Arntzen of Hattem who not only visited, but also took in some classes and participated in the work. Dr. Huh, on his way back home to Korea, dropped in. Dr. Nijkamp, invited by the College, delivered a speech for staff, students, teachers, and other interested persons, on his latest book: *Society without Future?* An instructive evening. It was, as always, a privilege to greet and meet a number of the visitors. A cordial welcome remains extended.

Mentioning the word "welcome," I am reminded of the cordial welcome which was extended to Mrs. Selles and myself on our tour through the West last summer. Feelings, just as premonitions, can be way out. That could also have been the case with my feeling that it might be a good thing to combine a course for teachers in the "Valley" with a visit to all the churches in the West to say thank you for all support and to bring the College a little bit closer.

This time, however, my feeling proved to be right. Wherever we went, we received a genuine brotherly and sisterly welcome.

That started at once at our first stopover, Winnipeg. The campground which had been mentioned in correspondence proved to be just right: clean and relatively close to the church. As the meeting with the congregation had to be held on Saturday evening, we did not expect too much of a crowd. Surprisingly, however, the greater part of the congregation was present, and it was good to listen together to, and to discuss together, the scriptural teaching concerning the signs of the times. The next day I had the privilege of preaching for the congregation, led to the pulpit by the pastor loci, my old student, Rev. S. de Bruin. In addition to talking to many and to renewing acquaintances, time was found to have a firsthand look and to get a firsthand explanation of the operation of Premier Printing. Even some window shopping in spacious downtown Winnipeg could be taken in.

Since the trailer tires had to be replaced by heavier ones, we could not make the Monday morning meeting of

the combined Women's societies, Carman-Winnipeg, where Rev. de Bruin delivered a speech, but we were in time for the afternoon meeting where I spoke on the "Sabbath according to the New Testament." A very lively discussion followed wherein, besides the ladies, the ministers of the two congregations also took an active part. Before we were aware of it, the allotted time had been used. We enjoyed an excellent supper with the ladies and I had the opportunity to talk with my hostess of the Synod Carman '58, Liske Termeer. The next day she had to go to the hospital, but though she was seriously ill and shortly afterwards passed away, she wanted to attend the day and was even at the evening meeting, well aware that it might be the last time, but no less conscious of a better hope. It was good to see her and her husband, and to meet at the congregational meeting the brothers and sisters with whom I shared so many good memories of the first, but in particular of the second Synod, when in the more than four weeks which Synod took, the congregation of Carman became a kind of second home.

From Carman we travelled straight to the West coast, where our next preaching assignment was and the teachers' course was to begin the following Monday. The previous time that we travelled across the prairies, we had driven through regions in Saskatchewan which looked more like a desert than ranchland. This time it was all green and we even saw puddles in the fields. Later we were told that for the greater part of the West the rains had come just in time. To know that and to see an abundant wheat and barley crop ripening, made it easier to take the many, many showers in our stride.

Whether we had forgotten or had not had sufficient attention for it at the previous occasion, I don't know; anyway, the passage into British Columbia through the mountain passes and along churning rivers made an over-

whelming impression on us, and so did the opening up of the fertile Fraser Valley. I had, however, some trouble with my driving. When it seemed that the ravines came too close for comfort and the road was not fenced off by a guardrail, I had the tendency — which may not be unfamiliar to other people from the East either — to steer to the middle of the road, and in that way to become a greater hazard than what the ravines presented.

It appeared, distance-wise, too impractical to station the trailer in one of the provincial parks. So we found a campsite on the Mulder driveway in Cloverdale with all the facilities of house and garden and even a well-stocked library at our disposal. It meant that we were in the center of things.

The teaching was a real pleasure because of the fine contributions made by the participants. I sincerely hope, that for the time that there is no Canadian Reformed Teachers College yet, the course may really prove to be a start and that other courses may follow, attended by every teacher who has the opportunity to come. It is surprising how much you can learn from each other, even if you are knowledgeable on a subject, and how good it is to exchange experiences on the teaching and learning process.

It was a joy to preach for the first time in Chilliwack and Langley, and to do so again in Abbotsford and Cloverdale. New Westminster could not be fitted in because of the abundance of preachers from the East who holidayed in the Valley. We received the opportunity, however, to see and to be shown around the fine church building on the last Sunday evening of our stay when I spoke for the congregation and many others who had come from all over the Valley. It was a challenging conclusion to a tiring but highly satisfying couple of weeks, the second of which could, weather-wise, not have been more beautiful. That beautiful weather did not accompany us on our trip up North.

With some sunny exceptions, it was wet and chilly. However, what was lacking in that respect, was compensated for by the hospitality enjoyed at Pinecrest, the lakeside campground of the Leffers in Houston, with a wealth of wild flowers as we never saw before. There was further the exhilarating experience of seeing what for us was a new part of the country where people have the ski slopes al-

most in their backyards. There was especially the satisfaction of being in two congregations with which we have been acquainted for so long, but which were not known to us by sight. We did not have time for many visits but were shown around by Henry and Ann Penninga and enjoyed the company of the Van Rietschotens. We noticed, as everywhere on our trip, how richly the LORD has blessed our people in the twenty-five years that many of us have been in Canada. What a privilege! What a tremendous responsibility at the same time. It makes it twice as good to see that there is a willingness to use God's gifts for His service in Church and Kingdom, and to observe, as the discussion revealed, that there is a waiting and a longing for the coming of the day of God (II Peter 3:12). Let us watch that there is no slackening in this respect by conformity to the world, by the cares of this life, by the springing up of roots of bitterness which cause trouble and whereby the man become defiled (Hebrews 2:15). Paul tells how we can stay free from all these traps. "And it is my prayer," he writes in Philippians 1:9, 10, "that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent (or, as may be rendered, "what really matters"), and may be pure and blameless for the day of Christ."

From Houston/Smithers, we turned East again for the final lap of our tour, which took close to eight weeks and covered 8,600 miles. Our operation basis for the first part was Edmonton, where Klondike festivities were in full swing. What we could not do during all the weeks of the Synod Edmonton, we did now: we saw the impressive heart of the town and the beautiful parks in the midst of it. In addition to speaking on the position of women in the church, we met many members of both sexes with children and teenagers at a congregational picnic on Civic Day.

The weekend was spent in Barrhead where I had been in 1965 and in Neerlandia where I never had been. You won't be surprised therefore that I asked my host at "Lazy S.T. Farms," brother Tuininga, to show me the countryside. He did so readily. On one point in the wideness of this world, he stopped and pointed to a herd of cattle silhouetted against the sky, grazing on the undulating ranchland at a distance. "That," he said, "is the most beautiful

sight which can be shown to me." I can well understand that when one has grown up on the prairies and has had an active part in the development of the country, and that is the case with most residents, whose fathers and mothers were among the settlers. Brother E. Wierenga, whose farm we visited, was one of them who, as a boy, helped to clear the homestead. Realizing that it is not all that many decades ago, one is amazed to see "the meadows clothed with flocks, the valleys decked with grain," and to notice how all over new houses have gone up. It was all together a real eye opener. The fellowship with the brothers and sisters in both congregations was enjoyed in congregational meetings and in the Sunday service, which I could lead both in Barrhead and in Neerlandia. It was all, as the Vanden Brinks, my host and hostess in Barrhead, said, way too short, but it was no less gratifying.

From Edmonton we went South. One of the things which struck me on the way from North to South, was the change in the kind of crops which are grown, and the difference in the stages of ripening. Whereas in Neerlandia much barley was still green, it had already been harvested in Lethbridge, and the waiting was for a change in the weather to combine the wheat. Besides the many other things which do so, it makes us aware of the vastness of the country we may live in. Had it not been for the brother who had given us exact road directions, we would never have found the Luhoffs on their spacious acreage and in beautiful residence. It shows how important good guidance is.

In Calgary it was provided by our host, who took a morning off to show us what Calgary, roomy as the prairies around it, is like, and dropped us off at the Boersema's for coffee. It was all very pleasant and that was also the case with the meeting held with the congregation. We had an open and excellent discussion on Olthuis' book, *I Pledge You My Troth*, which had been studied before and it was late when the various couples returned home.

The last stop on the tour was Coaldale. We reached it an hour before we were scheduled to speak; kind of scary, but we made it. After the meeting and the social hour, we followed Mrs. Andy Leffers to the Hof-sink-Leffers farm where we stayed. The next morning we discovered that we were standing at the edge of an



Dear brothers and sisters  
in our Lord Jesus Christ,

October started off here with Manggelum's first guru-course. The guru's from Heyokubun and Sawagit came to Manggelum on Thursday afternoon. Friday and Saturday morning (October 1 and 2) we held a short course. We started off with a Bible study and finished with that the first letter of Paul to Timothy. During the last course held in Kawagit we did not have the opportunity to do the last two chapters, so we talked about these chapters now. The Bible study was from 8:00 - 9:45 a.m. Then from 10:30 - 12:00 noon. We had arranged that Joanne would tell the guru's something about "getting healthy and staying healthy" in the kampung, which also went very well. The guru courses in Kawagit are held every three months and it is our intention to arrange short courses in between these, here in Manggelum, for the guru's from Heyokubun, Sawagit and Manggelum. It is very likely that in the future we will also ask assistance from others to help us out with part of the course here.

On Saturday October 2nd we had a meeting with the people that usually come to listen to the Bible story on Sundays to introduce to them the idea

#### OUR COLLEGE — Continued

immense wheat field. How good it was to spend some time among the brothers and sisters on the farm and in the congregation of Coaldale. There was another congregation, even the oldest of the Canadian Reformed Churches, which we never had visited before and where we were dinner guests at one more of our old students of our College, the Rev. J. Visscher, with Mrs. Visscher. Communion of saints? Sometimes shoulders are shrugged. We experienced the reality of it in the Sunday services and during the whole wonderful weekend in Coaldale, as we had done all through the tour.

My story has become quite long, but that is what happens when you start reminiscing. One who travels far, can tell a lot.  
L. SELLES

of gifts to be brought when they come to listen. I asked them to think about this and that we would talk about this again later. Due to the fact that there have not been many people in the village lately, no meeting has been held as yet. Since the bringing of offerings is a problem in many other congregations here it seems good to start with this as soon as possible. Especially since the people now receive money via the Mission for the work they do. We will pass on any further development on this as it takes place.

Last month we also mentioned something about the strip-site in the jungle. Well, on Tuesday October 5th two helpers and I went into the jungle with a 25 meter long cord, and so we measured the length of the path we had hacked out so far. We came to 520 meters, which is a little more than the required length for a small wheel-plane. After this we have made several side-paths at regular intervals to check if we can get the required width (minimum 21 meters). We did find some uneven ground, but it still seems to be workable.

Lately no work has been done because no people were available. Also we've had a fair amount of rain, which seems to multiply the amount of mosquito's by three or so. While I am writing this (October 29) we experience another heavy earthquake. The heaviest one we've felt so far. Via the radio we hear that it was felt in the mountains as well, but there it does not seem to have done so much damage as the last time, although there have been landslides again and some people had to be evacuated fast, the landslides having stopped 10 meters from their house. In our area there's never that much danger, due to the fact that the ground here consists mostly of clay.

We also just heard of an airplane crash in which two of our nurses, are involved, Miss Corrie VanDriel and Miss Janet Velvis. Their plane crashed due to windgusts and practically nothing is left of it, it all burned up. It is truly a miracle of God that they all have come out alive (the pilot, one nurse of The Netherlands Reformed Congregation mission and our two

nurses). We may thank Him for His saving grace.

On Friday October 8th we had our first visitors in Manggelum: Rev. Zandbergen (from Kawagit) two ministers and an evangelist from the sister-churches in Sumba. It was good to have them here for one day. The next day they left again, to go via Bi back to Kawagit. Rev. Zandbergen also brought some parts along for our fridge, so now we have a working fridge. It is nice especially here — to have something cold once in a while.

On Wednesday October 13th I brought Joanne and Emily to Kawagit. The rash on Joanne's hands which had troubled her already two months, was becoming real bad. She was practically unable to do her work and the medicine she was using did not improve her hands any. The next Monday they came back by float-plane, and she proudly showed me her hands which were pretty well cured, although still very sensitive. Sometimes you can get pretty down when nothing seems to help so we all were thankful that she regained the use of her hands. The rash has come back again in the meantime, but we've found a salve that keeps it from breaking out into open wounds. We hope to get rid of it completely soon.

Thursday October 21st Rev. DeVries from Kauh and the Sumba visitors were flown to Butiptiri, where they stayed till October 27th.

Monday October 25th Jayapura conveyed to us that the visas for Dr. Louwerse and his family are in! As you may know, Dr. Louwerse will be sent out by the Dutch society "Me-soz" to work in our area. His main concern will be the tuberculosis. It took quite some time to obtain these visa's so we're all glad that we may be able to welcome him soon here, d.v.

Our drums have still not yet been released. But at least we know they're in Jayapura. That's better than with the drums from Janet Velvis. Her whole outfit has been officially declared "lost." She has the go-ahead to start ordering new goods . . .

By the time you read this it might still be 1976. In that case we do wish you a joyful Christmas. Further we wish that the new year may be a blessed one for all of you. May it be a year in which we first seek His Kingdom and His Righteousness, guided by His Holy Spirit.

In HIM,  
BRAM and JOANNE VEGTER

# The Old "Heidelberger" In a New Dress<sup>(1)</sup>

## SYNOD 1977 IS LOOMING!

Time goes fast . . . How often do we hear and say that? Also in the Church, also with General Synods. Before we know it, Fall 1977 will be here, and then — if we really want to preserve the fruits of the Liberation — all the important issues should be well-prepared. The Committees received their mandates. Whether they started working on it right away, we do not know. "Three years" seems such a long time. But it isn't.

We would, slowly but surely, go into the direction of "synodo-crazy," if we "leave it up to Synods" to make important decisions on important matters. That's why, already for several years, our General Synods have told their Committees: be ready at least one year before the next Synod! The reason is obvious: consistories must receive the reports in time to study them, and according to the Reformed principle of the maturity of the congregation, the congregations should also become involved. First locally, by the consistory which keeps the congregation posted on what will be submitted to the next General Synod. Then also our Magazines, following the example of the late Dr. K. Schilder, should give ample attention to the matters that will be on the table in 1977. Expressing the hope that *Clarion* will follow this good example of informing the membership, I would like to start with one topic: *The New Version of the Heidelberg Catechism*. The reader will understand that I am very much interested in this matter, not only as a minister, but also as the Lecturer in *Catechetics* at our Theological College.

## PRAISE

It is a pleasure to start with praising the Committee, appointed in 1971 and continued in 1974. However, although the Committee as such was "continued," the membership was completely new. Synod 1971 appointed Dr. Faber, Dr. F.G. Oosterhoff and Rev. H. Stel (who was replaced by Rev. Geertsema). Synod 1974 appointed Rev. W. Huizinga, Mr. A.H. Oosterhoff and Rev. G. VanRongen. It is only by hindsight that I now question the

wisdom of Synod 1974 to "continue" the Committee but not the membership of the Committee. The reason will become clear when you continue reading.

We wish to start with praise. This Committee received a massive mandate, and yet had only *one* year to complete it: "to give the churches ample time to examine" their Report. This rendered it impossible to do anything about the reference texts under the Catechism answers in our present edition.

This Report gives evidence of considerable study and much detail work. For practically every change in the language reasons are given. This makes it a pleasure for the interested reader to study all the material.

Another praiseworthy fact is that not only the *Historical Notes* have been rewritten, but that also the *Preface* to the original edition of 1563 found a place.

It stands to reason that many pages could be written containing more praise for so many improvements over the edition that at the present is being used by the Churches. The brethren of the Committee may be convinced that there is such praise as far as the present writer is concerned.

Yet, I would rather voice some *criticism*. That sounds negative but is meant as a positive contribution.

\* \* \*

## THE MANDATE MISREAD (?)

The first critical remark is that this "Continued Committee" comes with a *totally new* draft! As one who was a member of Synod 1974, and reporter of the Advisory Committee in this matter, I think I know what I am talking about.

At first this Advisory Committee had its report ready and suggested to Synod to have the "*First Draft*" printed and used by the Churches for a trial-period.

Then something unexpected happened. *During* Synod an extensive document came into our hands, with many critical remarks on the First Draft. In our opinion it was impossible for our Committee, and thus also for

Synod, to digest all these remarks that arrived at the eleventh hour. Thus we wrote a second Report, now advising Synod that the Committee should be "continued" and receive all this criticism, in order to improve its draft. We were sorry about this (not blaming anyone in particular) because it would now last another three years before we could profit, especially in the Catechism classes, from a more modern version of the *same* Catechism. But the fact that our first Report recommended provisional adoption by Synod, proves that we were, in general, quite happy with the "First Draft."

Now the reader understands why we deplore it that the same persons were not appointed in the same Committee. Then we would have had a *continuity* in the work, further improvement, and possibly completion.

Having been "inside" this whole synodical discussion in 1974, I am firmly convinced that Synod, in speaking of a "Second Draft," did *not* mean a (completely) NEW Draft. Synod did not mandate the continued Committee to come with ANOTHER Draft, but, further polishing the First, and, profiting from the suggestions received, submit a second draft on the basis of the first. And now we are in trouble! First of all, to me this is the opposite of an effective method-of-working. If Synod 1974 had had serious objections against the first draft and practically rejected it, that would have been a different matter. But it did not!

What have we now? Not an improvement of the original draft but a second draft, quite different (as will become clear when we continue) from the first. Thus Synod 1977, and already now the Churches, will have two different drafts, and opinions will be divided. I am not a prophet, but I venture to prophesy that in this situation Synod 1977 cannot possibly conclude this matter. That means another three years. That means that the new edition of the *Book of Praise*, which is being prepared, will also have to wait, because it stands to reason that this new *Book of Praise* should also contain the results of the Committees working on the Catechism, the other Creeds, the Forms and, hopefully, the revised Church Order.

I am convinced that this Committee misunderstood its mandate, where it speaks of a "second draft," and not a new, or another one. "Second" builds upon the foundation of "First."

If this same method-of-working were adopted by other Committees, we would not make much headway in any matter.

MISUNDERSTANDING ABOUT "GUIDELINES" (?)

In the introduction to this "Second" (?) Draft the Committee quotes some "Guidelines" as given by Synod 1971, among them, "Recast sentences which are too complicated, into positive and independent sentences which form a direct answer to the question." The "First Draft" faithfully adhered to this guideline as can be noted, for example, in their rendering of Lord's Day 1, the answer: "My only comfort is that I am not my own . . ." etc.; also the well-known long and complicated answer in Lord's Day 23 to "How are you righteous before God?"

The authors of this second draft, however, adopted some "additional guidelines." Now it is good to listen carefully, because these guidelines were *not given in the Synodical mandate!* — as little as they had a mandate for writing a completely new draft, disregarding the first one (see above).

The first self-adopted guideline is: "The question is *not* repeated in the answer as the first draft translation did in many cases." (During Synod 1974 appreciation was expressed, although the remark was made that the First Draft was not consistent in this respect.)

As "grounds" for this guideline the Committee mentions:

1. We have no mandate from Synod for this.

I want to contradict this statement, because this is exactly what Synod 1971 meant with "positive and independent sentences." Everyone who was at that Synod, and has a clear recollection, will agree with this. That's why the First Draft did repeat (part of) the question in the answer; they were mandated by 1971 to do just that!

2. It would ruin the fresh and lively character of the Catechism. Direct speech is more alive than indirect speech . . . .

I have discussed this with persons who have high degrees in the English language, and was confirmed in my conviction that things are turned a-

round here. To begin many answers with "That . . ." is exactly indirect speech. On top of that (and here we touch the important and interesting topic of what "translation" is), such dependent sentences, starting with "That . . .," *are not good English.* Whatever the German (or other) original be, once you translate it, you have to avoid "Germanisms," "Dutchisms," and whatever other "isms" there might be. The Synod Christian Reformed Church 1951 put it, perhaps, more distinctly and correctly, when in the mandate given to a Committee to rewrite the Compendium, they stated, "Account was to be taken of such specific points of criticism as the excessive use of compound and complex sentences, too many adjectival and adverbial modifiers, a considerable remnant of archaic words *and phrases* (stress mine, vD), too many technical theological terms, a lack of smoothness and rhythm, and of stylistic uniformity." Synod New Westminster 1971 did not say it that clearly, but it meant about the same. In this respect this Second Draft fell short of its goal.

3. To repeat the question would mean straying from the original German text.

We will give examples below that this Committee did not hesitate, in some cases, important ones at that, to "stray from the original German," but apart from that, we repeat: the result should have been good English, and not translated German. Every language has its own laws.

WHAT ABOUT ARTICLE 31, CHURCH ORDER?

The Committee decided: "All quotations from the King James Version." The ground: "since all the Churches agree on this translation." Now I ask you! Here we are supposed to get a version of our beloved Heidelberg Catechism in the English of *today*, and right in the second Lord's Day we address our boys and girls as the Hutterites and Mennonites do: address them with "thee" and "thou . . ."

But there is more. The Synod from which this Committee received its mandate also decided (Article 182), "In accordance with the decision of General Synod 1971 to leave the use of the Revised Standard Version in the freedom of the Churches." This Synod, obviously, had not been convinced by all kinds of arguments to the contrary; Synod declared: "The Committee (appointed by 1971) has not ad-

duced valid reasons to state that the RSV is unacceptable."

At the suggestion of its Advisory Committee, Synod rejected the objection against the First Draft which used the RSV in Scripture quotations. It was suggested, as a kind of compromise, that "(RSV)" could be added after such a reference. But anyway, this Synod made its decision re: the RSV. We maintain Article 31 of the Church Order, "whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God . . ." Members of this Committee may have their preference for the KJV, but was it proper to "force" their personal preference upon the Churches, after the above quoted decision? Also in this respect this Committee completely ignored the First Draft, which was deemed acceptable, until at a late hour criticism arrived, but *not* criticism against the use of the RSV!

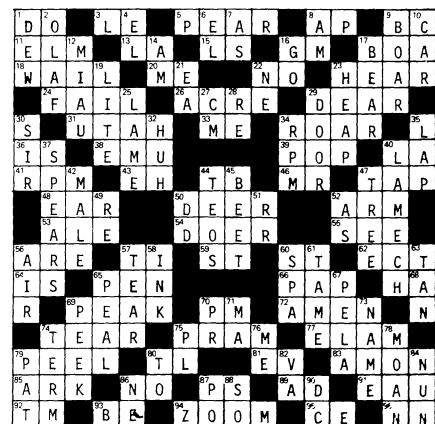
And — after all — it is *not true*, that all the Churches "agree on the King James Version!!!!"

This Committee adopted more guidelines, not mentioned in the Synodical mandate, like "a partial repetition (of the question) can cause confusion," but this statement doesn't mean anything as long as it is not undergirded by proof. To me, the First Draft did not, and still does not (it is still there!) give cause for any such confusion.

That's why I deplore the fact of this whole set of self-chosen guidelines.

In a following article I plan to give (only some) examples of not properly rendering the original German text, and some other changes which I deem unacceptable. vD

Puzzle No. 15



"Advertise  
in Clarion"

# news medley

It is amazing how many bulletins appear in the space of a little over a month. And the work that goes into them! Then I refer not only to the secretaries of societies who have to remember every time when the copy has to be in, but then I also refer to the many "articles" written by ministers and others, and the many hours spent by the ones who type the stencils and who run them off. In all this we may see a labour of love which is done without any remuneration, which sometimes goes almost unnoticed, but which is certainly appreciated. You can see that by the disappointed faces if, for one reason or another, no bulletin is handed out on a particular Sunday.

As promised the other time, we are going to start our journey this time in Calgary. There is not much news to be passed on about that Church except that they appear to have found a temporal abode with the Trinity United Church. That restricts them, of course, in the hours during which they can use the building. As far as that is concerned, you are better off when using a building belonging to the Seventh Day Adventists, for then you have it at your disposal the whole day.

From Calgary we first cross the Rockies to go to the balmy Fraser Valley. While we were having minus ten or worse, they were sunbathing in plus thirteen or fifteen. However, that may have changed by now and we do not begrudge them their weather.

Well, then, we start at the far end, with New Westminster.

I was wondering whether they were far ahead of us in some respects when I read in the brief report on the Consistory meeting, "Mrs. N. and N. are appointed to visit catechism classes." Do they, I thought, have women office-bearers? Or do they make such extensive use of the abilities and capabilities of the sisters in the Congregation? But one of my good friends scolded me for my lack of understanding. That is, he said, the plural of Mr., for then you just add an s. Since I never doubt his judgment, I accepted that readily.

To my surprise, I again found a "Building Chat," but discovered soon enough that they are definitely not planning to start all over again. This time we were told that the basement is almost finished and that the Organ is nearing completion. The console, we read, will arrive after the first of January 1977. From a private letter I understood that the old console is hooked up to the organ for the time being. I am anxiously waiting for a record reproducing the sounds of the instrument!

The Consistory received a letter from two sisters requesting permission to start a Bible class for pre-school children, during the worship service. "After ample discussion the consistory decides not to grant this request on the ground that children able to understand and respond to Bible-stories belong with their parents in the worship service."

We should not get into the direction of a separate "children's Church" as we find it round about us. The tribes went up as a unity, in a body. That's how we have always been doing it, that's how we should continue doing things.

And the decision by New Westminster's Consistory simply confirms what should be the practice among us: we all together belong there where the Congregation is assembled together, being altogether one body which should be shown not just at the holy supper but all the time.

Skipping Cloverdale, we reach Langley. The Consistory there decided that there shall be no smoking during Consistory meetings and during Congregational meetings. More and more Churches come to that decision and it is a good thing.

The Consistory further decided that the question period shall commence at 10:45, so that the meetings can be concluded at 11:00 p.m. That, too, appears to be a wise decision, as long as it is borne in mind that a question period is just for asking questions and, possibly, receiving answers to those questions. Frequently a question period degenerates into an extension to the meeting, during which points are brought up and discussed. Sometimes it happens that someone asks a question, that one of the brethren answers it, and that others wish to join in a general discussion about the question itself or about the answer given. Sometimes what is brought to the attention of the Consistory during a question period is no question at all but just a new point of business or a repetition of part of the discussion. That should be avoided. Our meetings could be far shorter than they oftentimes are. And, as the Rev. G. VanDooren said some time ago, they frequently are so un-businesslike.

The Langley Consistory also appointed a Committee to contact the Board of the Resthome Association to discuss possibilities of "joint" action. From a later report we quote, "The Building Committee reports that a meeting has been held with the Board of the Resthome Society and attempts will be made to find a property suitable for a church building and a Resthome." We wait for further developments.

In Abbotsford a New Year's Reception will be held. That's how it is announced in the **Church News**. However, it is not some high official who will stand there to shake hands with all who show up to honour him. It is a reception for everyone: the brethren and sisters are the ones who go to the reception and who hold it at the same time: they are there to wish each other the blessing of the Lord for the new year. That is a nice thing to do.

Now that I am talking about New Year's Day anyway, there are not many Churches which have scheduled a service for New Year's Eve as well as for New Year's Day. Personally, I do not like the New Year's Eve at all for a service, but I love the New Year's Day and conduct a service on that day with great joy. Some of the Churches experience difficulties in this respect, e.g. in Langley, since their hosts wish to use their building on New Year's Day themselves (it being a Saturday!). Most of the Churches, however, have a service only on New Year's Day.

A short while ago we were discussing this point in our College building. Then Prof. Ohmann told a story which I do not wish to withhold from you. He told about a Congregation where there was never a service on New Year's Day. No one could be found in favour of that. But New Year's Eve everyone went to Church, and sometimes you could find many non-members among the multitude. One such a non-member, being the father-in-law of one of the deacons, went to Church only once a year, namely on New Year's Eve, and then he came to the Reformed Church. One year, Rev. Ohmann missed him and asked his son-in-law why his father-in-law had not been there. The answer? "You should

never get into a rut."! It should not become a custom . . . . ("Het moet ook geen sleur worden.")

Anyway, by the time you read these lines the "season" is past and everything has returned to normal.

Let's go on to Chilliwack. Some of the brethren there visited The Netherlands and talked with some ministers who might be considered for a call. However, it seems that the cost of moving is somewhat prohibitive. Classis did decide to renew their commitment to that Church to help it insofar as this may be necessary.

One of the brethren in Chilliwack was a candidate for the municipal council (as was one in Orangeville!) and via the **Church News** thanked the brethren and sisters who voted for him. Although he did not make it, it is encouraging to learn that there are brethren who are willing to give themselves for this work and who are actively engaged in the matters of the community.

A general remark about the Valley. Now that there are five Churches there, the front page of the **Church News** is no longer able to register all the services which are scheduled. Thus they now begin with some general news; the hours of the services and who will conduct them are mentioned under the headings of each Church. No fewer than 505 copies are handed out, of which 90 go by bus to Abbotsford and Chilliwack, I presume.

In the general part I also found some information which might be useful for our ladies and their sales. Oftentimes you may wonder how much to charge for the products of your "trough and your oven." The Valley ladies received this advice: Generally, the price to be charged should be twice the amount spent on ingredients. Got it?

At first I thought that I should mention all the amounts which our faithful active ladies' auxiliaries, ladies' aids, or whatever name they may bear, brought together by means of sales, bazaars, and whatever other activities they may have invented to raise money for our schools and other worthwhile projects. I started with jotting down the amount raised in Smithers, but then I discovered many more fantastic achievements in the bulletins of other Churches. And thus, in order to prevent mistakes and confusion as the other time with Abbotsford (remember?), I decided to forego the pleasure altogether and just to assure our sisters that their activities and the results of these activities are certainly noted and greatly appreciated. It is not so much the money (although that, too, is welcome) but it is more the love and dedication which go into these projects that show a lively interest in the affairs of God's kingdom. It will be impossible to even estimate the number of hours of loving dedication which go into those projects. It strengthens the bond among each other when together you can work on projects for the futherance of God's kingdom.

Taking the Yellowhead Route we arrive in Edmonton.

On November 9th, the excavation started for the footing of the schoolbuilding. It will be a building with 7774 sq. ft. of floor space. The Board decided on frame construction. They were organizing a drive for funds (some \$110,000.00 was required. The first eleven members contacted donated already close to seven thousand dollars. There, too, the Ladies Aid realized a tidy profit from sales and bazaars.

Oftentimes it happens that members from other Churches come and visit during a weekend when the Holy Supper is celebrated. Then a Consistory sometimes is faced with the question whether they shall also admit as guests brethren and sisters from other Churches who have

not asked their Consistory for an attestation. We have adopted the rule that we shall not admit them if they have no attestation. In Edmonton the Consistory apparently does admit them (of course, as you understand, after having assured themselves that these visitors have not been forbidden the use of the sacraments by their own Consistory). Now the Consistory decided "that from now on the appropriate churches be informed when their members attend Lord's Supper in Edmonton without a travel attestation." Then, at least, the home Church knows whether their members were attending Church in the place where they were visiting and whether they did partake in the celebration of the holy supper. If they have an attestation, it can be marked down on it when they attended. Now Edmonton will inform the home Church also if they have no attestation with them.

I recall that a few years ago a family had asked their Consistory for such an attestation and that in every place where they attended the services during their journey, they asked the Consistory to annotate this attestation. On the one hand I liked that (although just to tease I wrote that "part of the N. family attended the services on . . ."; some of their children went to Church only once, being still young!), but on the other hand I think that we can go on holidays without being checked out all along the route. Yet I wished that all were serious about the matter of coming together with the Church of Christ. So much about that.

From the Edmonton bulletin we also gather that one of their members was in Busan, Korea, for some time and spent a few days at Prof. Huh's place. He also visited the orphanage which is being supported by, among others, Edmonton. Then you get first-hand information.

Edmonton's Consistory also occupied itself with some matters which they wish to bring to the attention of the forthcoming General Synod.

There is in the first place the decision to request Synod Coaldale '77 to "seriously consider again to appoint a Committee for Contact with the Christian Reformed Church." I hope that the proposing Consistory will be able to point out in what respects the Christian Reformed Church has changed then for the better. I, for one, have not been able to note any such change and cannot see that a simple proposal in this vein would be sufficient ground for a Synod to comply with it. The matter of contact with the Christian Reformed Church has been considered very seriously by the Canadian Reformed Churches ever since their institution, and the decision to discontinue the committee was not taken lightly. There must be **very good** reasons to reinstitute the committee. Perhaps we'll hear those reasons in the months to come.

The same Consistory accepted a proposal regarding Art. 70 C.O. (the one about marriage). "The Consistory accept the proposed change of Art. 70 C.O. to be sent to General Synod reading as follows: 'The Ministers are authorized to solemnize marriages according to the Form in use for that purpose, and they shall seek to be registered as such by the Civil Authorities. The solemnization of marriages shall take place in a public gathering for that purpose. Whether the public gathering will be an official worship service is left in the freedom of the Churches.'"

Our medley is not the place to write sort of an article about this proposal. Perhaps we can do so in the near future. I understand that this proposal is the result of the discussions around the suggestions made by Alberta's Ombudsman. And as such it demands our attention again for

this matter which is so important in the lives of God's children.

In our Church Order we read that the instructions should not be written before the Acts of previous synods have been read, in order that matters which have been dealt with be not proposed again, unless, of course, the Consistories are convinced that something should be changed. What we say there about instructions should also be kept in mind when you draw up a proposal. And, reading the Acts of the Synod 1974, I question whether this proposal can even be considered. The matter of Article 70 was dealt with at that Synod and it decided to instruct its Committee on the Revision of the Church Order in a certain vein. Would it not be proper, then, to wait for the report of that Committee and, if it should come with proposals which appear to be unacceptable or of which a Consistory is convinced that they should be changed, then to come with proposals instead of trying to have a Church Order article changed and adopted in midstream? It was decided to undertake a general revision of the Church Order to prevent any haphazard changes. I think that Edmonton's proposal is premature.

The above things don't bother me. What does bother me (not in a personal sense, mind you, but for the sake of the wellbeing of the Churches) is what I read in Edmonton's bulletin about a speech delivered at the Schooldag of our Netherlands sister Churches.

Under the heading "The Fourth Mark of the True Church" we read, "Under this heading a speech was held at the Theological College Day (something like a College Convocation) at Kampen in The Netherlands. The speaker was Mr. E. Bos, a lawyer, and his speech was published in 'De Reformatie,' a weekly which I very much recommend to those who are able to read Dutch because it gives Reformed instruction which we badly miss in our press." "I like to pass on something of Mr. Bos's speech, because of its actuality in our situation."

I wholeheartedly support the suggestion to read **De Reformatie**. I am the happy owner of all the volumes of that weekly from 1920 on. Very worthwhile.

But I get a sour taste in my mouth when I read that suggestion because, allegedly, we "badly miss in our press" that Reformed instruction. Wherein is that "Reformed instruction" absent, then? Perhaps in a lack of urging to seek contact with the Christian Reformed Church? I am worried when I read statements like that and when that is the manner in which a Congregation is guided. We certainly do not expect everyone to agree with everything we write. We definitely do not claim inerrancy for ourselves. We are too truly Reformed for that, I think. And according to many replies received from our readers, we are (see previous issue). But to be thrown aside as is done in the above quotation, that is a cause for worry, although not about ourselves!

Before we leave Alberta, we visit Coaldale. The request for the use of the Church basement received tentative approval by the Consistory.

From some who read about Coaldale's decision regarding the Daycare Center, I received the question whether such a permission would not promote a modern idea of "working mothers." I am very happy that I can pass on to you what was said about that at Coaldale's Consistory.

"Some concern was also voiced about whether we would be promoting the cause of materialism and of the working parents by renting out our facilities. This matter

was extensively discussed with the Director . . . who assured us that this project was set up to help people in need. Every applicant will be screened. The ones who will benefit from it will be the single parent, parents who are advised by a doctor to go to work for a while in order to overcome the loss of a child, etc." You see that the Consistory did not take a decision lightly.

Rev. J. Visscher also writes about the organ. As a good shepherd he takes risks for the sake of the Congregation. Listen: "If you think that you can see a slight dip in the steel beam, you are right but it is nothing to worry about. Since I have to stand under it I made sure that it is safe."

Via Medicine Hat we reach Carman. The Political Study Group had its first Annual Meeting on December 3rd. And that's all we have to say about that Church.

After some fifty miles we reach Winnipeg, and there is more news there.

In the first place: improvements have been made around the Church building. A sidewalk has been put in, landscaping was done. More things are planned even. "I have even heard a rumour of some kind of a steeple for our building (part of the steeple from the old building)."

The Building Committee, however, had to report that still no definitely adopted plan was available "for the development of the land around our church property, and for that reason no one knows for sure how long it will take yet before we are permitted to build a manse. It was decided to make one last attempt to gain permission to build." The report was to be in by December 8th. However, I have not read anything about a definite reply in a subsequent bulletin.

What I did read there was partly disappointing. "The organ committee's reports were not encouraging. As the Church simply is in no position at this time to borrow money for a pipe organ, and the fund itself is by no means sufficient, for a real pipe organ. The consistory decided to instruct the organ committee to find out about an electronic pipe-organ. Carman has recently acquired one, and it may be helpful to get in touch with them for some information. However, all this will be discussed at the next congregational meeting in January."

I was wondering what an "electronic pipe-organ" is. That is a hybrid which is non-existent, I am convinced. There are electronic organs which do have pipes on them or rather tubes which simply pass on the sound from speakers. Thus you have gained nothing, just the looks. And when I read for how little Coaldale has come into the possession of a real organ, then I wonder whether such possibilities are nowhere to be found in greater Winnipeg. I hope sincerely that the committee will advise the Consistory to keep striving for a pipe organ, for I am convinced that "goedkoop is duurkoop," here, too. The initial costs may be lower, what you spend in the long run and the necessity to replace an instrument in so many years will ultimately cost money. And if I had donated money especially for a pipe organ I would feel sort of cheated if, after all, an electronic instrument were purchased, although I would have to honour the decision of the Consistory as the highest authority in the Church under Christ.

On this sad note we have to leave Winnipeg and go to Toronto. There the Consistory received a similar question as Coaldale, namely, "that the church be used for a day care centre (two rooms)." This request was referred to the Committee of Administration, which, in Toronto, is called by



the expensive name of "Board of Management." I prefer the name "committee of administration" rather than "board of management," for when you use the latter name there is a tendency to regard that committee as a "board" within the Church, which it is not in the sense we usually assign to the term "board."

The decision not to hand out the bulletins till after the services was reversed; they will again be handed out before the services, and the order of worship is found again on the inside of the front cover. All change apparently is not yet an improvement.

Stopping at Rehoboth Burlington, we look in vain for a change in the outward appearance of the Church building, but there may be a change some time in the future: a gift of \$40.00 was received for a "Steeple Fund." And they don't have an old one like Winnipeg does.

In various bulletins the results of the Savings Action for the College are specified. In the Rehoboth bulletin I read that among the coins collected were no fewer than 13,550 pennies! A while ago I read that it costs 1½ pennies to produce one penny. Thus the ladies had an actual value of some \$200! Too bad they could not capitalize on that.

The Consistory paid attention to the many Bible translations which flood the market and also considered the fact that sometimes in the families translations are used which are not faithful translations or, perhaps, no translation at all. Giving guidance to the Congregation, the Consistory published the following: "In some families Bible-translations are being used which are not recognized at all by our churches. The consistory would like to give this advice: in ALL family worship use only those Bible-translations authorized by the Churches, the King James Version and the Revised Standard Version."

I hope that the word "authorized" in that quotation is just a slip of the typewriter, for the Churches have not "authorized" any translation. They would overstep the boundaries of their authority if they did.

As for the rest, it is good when our members are warned against taking just about everything that presents itself as a "translation" for granted. Oftentimes I see members having the "Living Bible," that mis-creation of the vain concept that man is able to say things better than the Holy Spirit Himself. Although we have no "book censure," it is laudable when a Consistory pays attention to that aspect, too.

From Rehoboth Burlington to Ebenezer Burlington is

about five miles. Their building will receive a "face-lift" as it was said. However, to me it looked more like an "inside-job," for some specific area in the basement will be modernized to the delight of the ladies.

At the congregational meeting the question was discussed, "How can we improve our method of Supper celebration?" This evoked many and manifold reactions and suggestions. "The reasons for the question are, not only that the present method takes so much time, deducted from the preaching, but even more the repetitious character: the words of the institution repeated five, six times in one service. For some this tends to become 'vain repetition.' Considering the variety of suggestions and thus lack of common opinion, the consistory decided not to make any changes at the present time."

Hamilton is next. There are plans to change the front page of the bulletin and thus to make it more attractive.

There will not be many Churches left where the King James Version is being used. With the coming of the Rev. W. Huizinga to Hamilton, a decision was to be made by the Consistory which translation was to be used. It was not proper, he argued, to leave that up to the minister, it should be a decision by the Consistory. The Consistory apparently agreed with him there and "after a lengthy discussion it is decided to use the R.S.V. for both worship services as well as catechism instruction."

We are nearing the end of our lengthy trip.

Watford decided to erect a structure for the entrance to their Church building. That will be done, I presume, in order to prevent loss of heat in the winter season. Smithville expects to have been using their renovated building for almost a month by the time you read these lines. Traffic signs were to be installed and also a light was to be placed at the entrance to the parking lot. I have not seen the "new" building as yet, but it must be quite an improvement.

The Grand Rapids bulletin tells us that the farewell sermon will be delivered by the Rev. G. VanRongen on January 9, and that he and Mrs. VanRongen will leave for their new charge in Steenwijk, The Netherlands, on the eleventh. We wish them both Godspeed. May they be blest and be a blessing to others.

We did not receive too many contributions from the hand of our brother. Perhaps he will find time to enlighten us about Church life in The Netherlands, once he has settled there.

To all of you: a blessed 1977, the Year of our Lord.

vO

## Consulaat-Generaal der Nederlanden

### CONSULATE GENERAL OF THE NETHERLANDS

10 Kingstreet E.,  
Toronto, Ontario M5C 1C3  
Phone: 364-5443

#### OPSPORING ADRESSEN.

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

Deze luidt als volgt: —

STEVENS-POLAND, Ellen Anna Maria Theresia, geboren 11 oktober 1924 te Amsterdam,

STEVENS, Valentine Alphonse Maria, geboren 1 februari 1953 te Gothenburg,

STEVENS, Martinus Alexander Willibrordus, geboren 4 december 1954 te Gothenburg.

MEYER, L.P. (Geen verdere gegevens bekend).

SNIPPE, Aaltje, in juni 1951 naar Canada geëmigreerd.

TROMEL, Helmut Henk, geboren 30 november 1937, in november 1974 naar Canada geëmigreerd.

ZOUTMAN, Johannes, geboren 22 mei 1954.

HOUTTUIN, Erik, geboren 11 maart 1936 te Batavia (Ind.).

VAN DER WELLE, Jan, geboren 5 oktober 1928 te 's-Gravenhage, op 11 augustus 1953 naar Canada geëmigreerd.

BOLLAND, Rudolf Paulus Johannes, geboren 26 juni 1937 te Leiden.

VAN LUBEEK, Gerardus Marinus, geboren 9 december 1951 te Haarlem, medio 1974 naar Canada geëmigreerd.

DE CONSUL-GENERAAL,  
voor deze: —  
(W.D. TEN BOSCH)  
Asst. Kanselier



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

### PAN-ORTHODOX COUNCIL?

*Geneva, Switzerland.* In Chambe-  
sy, near the Swiss city of Geneva, a  
conference was held from November  
21-30, 1976, to prepare a pan-ortho-  
dox concilium. Such a council would  
be of historic significance, since the  
last "council" was held in 787 at Nicea,  
when the orthodox churches were still  
united with the Roman Catholic  
Church. The preparatory meeting was  
visited by delegates of 13 independent  
orthodox churches, like the ecumenical  
Patriarchate of Constantinople,  
Alexandria, Antioch, Jerusalem, Mos-  
cow, Rumania, Greece, Poland and  
Finland. Criticism was voiced from the  
side of the Russian Orthodox Church  
and Soviet agency Tass reported that  
Patriarch Pimen (of the Soviet Union)  
was of the opinion that the conference  
was poorly organized. At the confer-  
ence no date could be set for such a  
council, but the orthodox churches did  
decide to cooperate more intensively  
with the World Council of Churches  
(WCC) so that the orthodox viewpoint  
would be more apparent in WCC pub-  
lications. The conference also decided  
to continue and intensify the dialogue  
with the old-Catholic churches, the  
other eastern churches (like the Ar-  
menian, Chaldean, Koptic and Syrian),  
and the Roman Catholic Church.

### STIFF CENSORSHIP

*Warsaw, Poland.* Lately it has be-  
come known that in April 1976 the Po-  
lish government has decided to im-  
pose a dozen rules through which cen-  
sorship would be made effective on  
the Roman Catholic Church (the main

church in Poland). All publications con-  
cerning ecclesiastical documents must  
now first be approved by government  
officials. Any information concerning  
Bible institutes and seminaries is for-  
bidden. Only the official state news  
agency PAP may announce appoint-  
ments of bishops. Announcements  
concerning church aid to foreign coun-  
tries (like in the "Third world") are ab-  
solutely out of the picture. Any histor-  
ical work which portrays a positive role  
of the church in the national interests  
is not allowed, while announcements  
concerning activities like choir-per-  
formances, exhibitions and public aid  
(e.g. to tourists) are also impossible.  
The faith may never question the offi-  
cial state doctrine. Pastoral work a-  
mong intellectuals and their families is  
strictly forbidden. These are some offi-  
cial rules which the Polish government  
has forced upon the church.

### ROMAN-REFORMED CELEBRATION

*Driebergen, The Netherlands.* The  
Synod of the Dutch Reformed Church  
(Hervormde Kerk) has adopted a de-  
claration which could serve as a basis  
for a combined celebration of the  
Lord's Supper/Eucharist between the  
Roman Catholic Church and the Re-  
formed Church. This declaration, set  
up by an interecclesiastical committee,  
especially discusses the "function of  
the offices" in connection with the  
Lord's Supper. It has already been a-  
dopted in the Reformed Churches  
Synodical.

### DUTCH-AFRICAN RECONCILIATION?

*Lunteren, The Netherlands.* The  
Reformed Church of South Africa (the  
so-called "Dopperkerk") may have ter-  
minated contacts with the Synodical  
Reformed Churches in The Nether-  
lands earlier this year, but this does  
not mean that the ties between the  
two church-federations have now been  
severed completely. On the contrary,  
a mutual declaration was published at  
the Synodical Synod at Lunteren  
(The Netherlands), which must serve  
as a means toward further contacts.  
The statement has been devised by a  
synodical committee and two South  
African delegates, Prof. Dr. Tj. van der  
Walt and Dr. K.S. van Wijk de Vries.  
The declaration — which is not an  
ecclesiastical statement as such —  
says that "ecclesiastical fellowship is  
maintained with all churches which  
confess the name of Christ, even if  
these churches would only show small

traces of the truth of God's Word."  
Both churches recognize each other as  
having "a reformed character" and  
would appreciate an intensive yet un-  
committed contact.

### RHODESIAN MISSIONARIES IN TROUBLE

*Salisbury, Rhodesia.* Roman Cath-  
olic and other missionaries in Rhodesia  
who are trying to curb guerilla and  
anti-guerilla activity in this troubled  
country, have apparently come into  
many difficulties. In December, 3  
Roman Catholic missionaries from  
West Germany were murdered, while  
later a Swiss missionary was reported  
missing. Another missionary, Paul Egli,  
was arrested and will be tried on  
charges of collaborating with terrorists.  
The committee for Justice and Peace  
in Rhodesia has sent a letter to the  
national delegates in Geneva speaking  
of "inhuman cruelties" of the guerilla  
against the Rhodesian tribes.

### WORK IN SPAIN CONTINUES

*Bussum, The Netherlands/Madrid,  
Spain.* José Carlos Seghiri, who has  
been studying in The Netherlands  
these past three years under the guid-  
ance of the Committee Support Fel-  
lowship Spain ("Steun Broederschap  
Spanje") returned to Spain and will  
work in Plasencia, in the West of  
Spain. Seghiri has started to make  
contacts in the area, and is being aided  
by Julian Carreras, who asked him to  
come to this particular area. Contacts  
are also strong with Rev. de Segovia,  
who evangelizes in Madrid, especially  
among university students. There are  
also contacts with a Rev. Rios from  
Malaga and Rev. Ranero (Palma) who  
are both presently strongly inclined to-  
wards adoption of child baptism. Re-  
cently the following were translated in-  
to Spanish: a sermon on Lord's Day 27  
(Shall children be baptized?), a book-  
let, "How does the Lord Jesus Christ  
govern His Church?" and articles from  
the evangelism magazine "Lichtstral-  
en."

## COMMENT

### "THE GAME OF FELLOWSHIP"

It caused quite a commotion last  
year when the Reformed Church of  
South Africa, the "Dopperkerk," ter-  
minated a long-standing relationship of  
close ecclesiastical fellowship with the  
Dutch Reformed Churches (Synodical).  
The African Church felt compelled to  
break off correspondence because of

the continuing permissiveness of the Dutch Churches regarding doctrine and discipline.

This development was a reason for gratitude in the Liberated Reformed Churches, since it was hoped that more steps could now be undertaken from their side towards mutual recognition with the African Church. It is not so that we are glad, as such, when others "break up," but it certainly is promising when a church federation proves that it wishes to be Reformed also in its correspondence with others.

However, in the ecclesiastical world one is often and easily disappointed. At the recent Synod of the Reformed Churches (Synodical) in The Netherlands, African delegates hastened to pour ointment into the wounds. In a speech to the Dutch Synod, African delegate Dr. K.S. van Wijk de Vries said that "breaking off correspondence is a very serious matter" but, on the other hand, "this doesn't mean that we've broken all ties." The international press may have caused this opinion, but according to Dr. van Wijk, "We do not want to let go of you."

I can understand it that the African Churches wish to keep appealing to the churches with which they for so long maintained close unity. But I cannot appreciate this common declaration, which apparently wasn't destined to become an official ecclesiastical statement but certainly comes close to it. In this way the previous step of terminating fellowship is either undone or made to look ridiculous.

How can a Reformed Church honestly maintain "fellowship" with churches which only show "small traces of the truth of God's Word?" In this manner the door is opened to unlimited fellowship even with non-Reformed, false churches. This statement is supplemented by the idea that such a fellowship is possible only through a much looser form of correspondence than was the case previously: contact without responsibility, as is suggested by Article 127 of the (new) Dutch Synodical Church Order.

This attitude is not uncommon in the contemporary ecclesiastical world. On the one hand, a close unity or correspondence is not appreciated (because no one should meddle in the internal affairs of others nor be influenced from out of a foreign denomination) but, on the other hand, many loose contacts and general fellowship are welcomed. Churches are principal-

ly recognizing one another "left and right" *without* maintaining full unity in practice and being concretely responsible for one another. It's like holding someone in a half-hearted embrace . . . . In this way ecclesiastical fellowship doesn't really amount to much and becomes a game played by self-centered lovers. And "unity in truth," as the Lord intended it and prayed for it in John 17, is usually out of the picture.

Thus it becomes possible that the Dutch and African churches now entertain fellowship on an uncommitted basis. Like love without marriage. It is really incredible that churches which have broken their ties the one moment, make up the next moment despite the fact that the existing difficulties are unsolved.

As Canadian/American Reformed Churches we, too, are searching abroad towards ecclesiastical unity. But we should not be enticed to play this game of fellowship. Let's keep requesting a worthwhile and truly functioning correspondence. No loose ties; in Christ it is all or nothing.

In our contacts with the OPC (Orthodox Presbyterian Church) a similar matter seems to emerge continuously. I quote from the report of the Deputies at the Synod 1974, "The OPC is at this time not prepared to accept our rules for correspondence, their fear being that this may result in a domination of the one body over another. They prefer fraternal relations at this stage which seems to consist only in exchanging fraternal delegates at each other's broadest assemblies."

I can understand and appreciate the OPC's concern about *domination*, for each denomination must remain principally independent. We certainly would not like our churches to be dominated by the OPC or vice versa. A certain mutual "influencing," however, will be inevitable if close fraternal relations are established. But, I understand, our rules for correspondence are designed towards effective fellowship *without* lording it over one another. Perhaps the OPC is willing to look at it from this angle, the words "at this time" and "at this stage" do give hope.

Fellowship is a serious matter, either when establishing it or when terminating it. Therefore it may never become a game that silly lovers play or a matter of diplomacy alone.

Cl.S.

## Press Release

*Classis Ontario North, December 9, 1976.*

*Article 1 — Opening.* On behalf of the convening Church at Ottawa elder Van Weerden called the meeting to order; we sang Psalm 119:49, 50, read Romans 10:1-13 and united in prayer. The delegates were welcomed.

*Article 2 — Credentials.* The delegates from Orangeville reported that all churches were represented by two delegates with proper credentials.

*Article 3 — Constitution of Classis.* Classis was then constituted with Rev. Van Dam in the chair, Rev. VanOene serving as clerk, and Rev. VanDooren as assessor.

*Article 4 — Adoption Agenda.* With two documents added to the Provisional Agenda, the Agenda for this Classis was adopted.

*Article 5 — Incoming Mail.* A request from a student for financial support ad Article 19, Church Order, was passed on to the Committee ad hoc, the Church at Guelph.

*Article 6 — Reports.* The Committee for Contact with the First Korean Presbyterian Church at Toronto submitted an Interim-Report containing, among others, a letter from this Church with their decision "to stop further contact with your Committee," for certain reasons. The Committee, convinced that these reasons contain no sufficient grounds for termination of the contact, proposed to continue the Committee with "the mandate to seek an opportunity to meet again with the representatives of the First Korean Presbyterian Church." Was adopted.

*Article 7 — Proposal.* Rehoboth Church, Burlington, proposed to "rescind, in order to re-formulate" the decision of Classis September 9th, 1976 "to admit the First Korean Presbyterian Church at Toronto to the federation of the Canadian Reformed Churches 'in principle'." Classis declared this proposal inadmissible because it was in fact an appeal, which should have been addressed to the major assembly.

*Article 8 — Appointments.* The yearly appointments were made: *Church Visitors* ad Article 44, Church Order: the Revs. C. Olij, D. VanderBoom, G. VanDooren and W.W.J. VanOene. *Needy Students*, Article 19, Church Order: the Church at Guelph (audited by Fergus). *Needy Churches*, Brs. Lodder, Olij, Van Bodegom (audited by Orangeville). *Treasurer*, Br. H. DenBroeder (audited by Toronto). *Classical Archives*, Ebenezer (checked by Brampton). *Ecclesiastical Exams*: The ministers, Rev. Olij — coordinator (Old Testament Exegesis, Rev. VanDam; New Testament, Rev. Vander Boom; Dogmatics, Rev. VanDooren; Church History and Church Order, Rev. VanOene; Ethics, Rev. Stam; knowledge of the Holy Scriptures, Rev. Olij; Pastoral Disciplines, including selecting texts for sermon, the Revs. Olij and Stam.)

*Continued on page 20*

## Letters-to-the-Editor

Dear Sir,

Re: News Medley, Clarion, Volume 25, No. 22, page 387.

I would like to draw your attention to Rev. Van Oene's commentary regarding a local High school meeting in the Ebenezer Church. With all due respect to the Rev. Van Oene's opinions I would like to suggest that with this kind of negative subjectivism he does *Clarion* and his readers a disservice and does not promote "the honour and reputation of my (his) neighbour."

Allow me to elaborate.

In the first place, when a minister of name suggests that he would rather stay home than attend a local H.S. meeting, just because the topic appears to be all "chewed out" he strongly influences his readers (I only note the obvious). People who otherwise might have had the intention to attend the meeting now have an easy way out: the minister would not go either.

Even if I consider Rev. Van Oene's remarks correct and to-the-point, I nevertheless question his wisdom to voice such negative commentary *before* the meeting took place. Such is unfair and certainly does not promote the speaker's honour and reputation. By the way, I wonder why Br. . . . did not even receive the courtesy of being mentioned by name! Rev. Van Oene devotes the quarter of a page to give full weight to his comments and although I do not object to his making an interesting observation from time to time I suggest that his editorial comments are placed under a heading of similar nature rather than in a News Medley.

Secondly, apart from timing, I suggest that Rev. Van Oene does some "home-work" before writing his commentary. Although I concede that the title of the topic could have been a better one, everyone who is familiar with the Guido de Brès High School knows that Br. . . . is a teacher at our high school, and he could conceivably have anticipated that Br. . . . would "bring" something more interesting than a topic which is, or appears to be, by now, exhausted. Br. . . ., for your information, is one of the teachers at Guido de Brès with a Public school background and as such pre-eminently qualified to show the horrors and misdirection of secular education. He is familiar with both "systems" and as such capable to relate the difference in "atmosphere" between christian and public education. He was invited by the local board to share his experiences with the members of our own high school, an invitation Br. . . . gladly accepted.

Rev. Van Oene will be glad to note that we indeed did learn something new

and his wish to become more like Athen's citizens became unexpectedly fulfilled.

In conclusion permit me to suggest that the Rev. Van Oene exercises some restraint when commenting on local church news items.

With brotherly greetings,  
Sincerely yours,  
PETER M. KONING,  
Secretary, Local H.S. Board.

\* \* \*

*Yes, I was glad to read that you learned something new. That doesn't always happen at a meeting.*

*I was also thankful for the promotion of the honour and the reputation of a brother. That is heartwarming in these modern days. Indeed, when you have to be told more amply "why our own schools?" then you could not have asked almost any one who would be better qualified.*

*As for courtesy, however, I think that I shall have to extend my original courtesy a little farther, and for that reason I deleted from the above letter the brother's name, for he has nothing to do with the point I raised in the News Medley!*

vO

(We apologize to Mr. Peter M. Koning and the Editor for not having included the *Letter-to-the-Editor* and the Editor's comment in the previous issue. The instructions were overlooked.)

Publisher.

\* \* \*

Dear Editor,

In the year end issue 1976. Rev. Van Dooren wrote under heading "Share in all things" about parsonage owners. I would say that the way ministers "come and go," the congregations have not much of an alternative, but to have a parsonage, so that the minister has a place to live. But to say "share in all things," who stops a minister from buying a home or a piece of land? There are also other members of the congregations who are supplied with a house from their employer, but it is up to them to look after themselves if they want their own home. I would say, buy one and rent it out. I don't think the blame can be laid with the congregation, if a minister ends up without an own home.

The 2nd point brought up by Rev. Van Dooren, I don't quite understand. Do I read right, that a minister from a larger congregation ends up with a larger pension? And I always thought it "unfair" that all congregations whether large or small pay the same amount into superannuation. If my

impression is right then it is even "more unfair." There should be no problem at all for an older minister to accept a call from a smaller congregation. But does it not call for some "one" or office to manage all those kinds of problems? And then not only for older ministers; but a *change* can be good for a minister as well as for the congregation. Maybe 5 year terms? But who can decide? We have no pope.

K. LODDER

POSTSCRIPT  
L.S.

Because I know that our editor, whom I deem better qualified to write about these matters, plans to write about "the principles" touched upon by br. Lodder, I confine myself to some brief remarks.

1. In his first remarks br. Lodder seems to have misunderstood me. How can a minister, unless he has other income, buy a house, when he has "free parsonage," which means that he does not receive the amount involved in it (certainly about \$3 to \$4,000)? My point was, that the minister by receiving his "total income" in money, he should, with the help of the Church, be enabled to build up his equity in real-estate.

2. I doubt that all ministers receive the same "salary." Further, the fact that all Churches with a retired minister, get the same amount from "Winnipeg," does — I hope — not mean that that is all the minister gets, once retired. "Winnipeg" is supposed to support, not the minister, but the consistory, so that they, if their present minister retires, can continue to care for him and his wife, as long as they live, but also are able to call a "second minister." The first always remains the first; that's what I learned from Prof. Greydanus.

Whether a special office has to be set up, I don't know. I mentioned how they do it in our sister churches in The Netherlands. It must be easy to get information from them.

Maybe br. Lodder would have understood me better in this second part, if I had put more stress on the Church instead of on the minister. I mean: In the present situation a (smaller) congregation will not too readily call an older minister, knowing that within a few years he will retire — and thus they, then, have to care for him, and at the same time call a "second minister."

3. Br. Lodder finally touches upon a matter I did not mention. He may be right: "a change can be good for a minister as well as for the congregation."

But we do not have a pope, not even a superintendent or bishop. However, that would not render it impossible, in my opinion, to "do something" by mutual agreement, if a change or switch becomes desirable.

In the past several Reformed Churches as well as ministers have suffered greatly because the minister "never got a call," and thus they were "saddled with each other" (although that needs not always be the case!)  
vD.

## Marriage in Honour

W.G. De Vries, *Marriage in Honour*, Premier, 1976 — \$6.90.

It is no miracle that this book saw its fifth printing in The Netherlands, and I would not be surprised if a second Canadian printing would be necessary within a short time. Although in the beginning it made the impression of being somewhat cluttered (too much within too short a time), this became better later on and the reader will enjoy both the topics dealt with and the manner in which it is done.

*Marriage in Honour* (the title is taken from Hebrews 13:4) is an excellent book which should be found in every family bookcase and in every society library. Let parents give it to their children so that they all have it.

Are so many *new* things said? No, but it is the manner in which they are said, the angle from which they are discussed which makes all the difference. The book deals with the relationship between boys and girls, fiancé(e)s, husbands and wives, parents and children. It discusses the question of abortion, family planning, briefly, all matters connected with the "man-woman relationship." The things dealt with in this book cover aspects of the life of each of us. They are being discussed in a pious, level-headed way.

Some remarks are of such a nature that they cut through false notions. What about the following: "A childless couple is set aside by the LORD for tasks which husband and wife could not have completed if they had received children." (page 45)?

Understandably, it can be seen that this work was originally written in Dutch with primarily the Dutch situation in mind. We see that, e.g., when the wedding is discussed, with the going to the city hall for the "solemnization" and the trip to the Church for the "confirmation." It appears to me that the writer concludes too easily that "the marriage of believers should be confirmed in the midst of the congregation." I do not doubt that he has taken the trouble of taking note of the arguments brought in against the whole phenomenon of "confirmation," but he does not give any evidence of having considered them seriously. However, he will need better arguments to prove his conclusion than just the few lines adduced to substantiate his statement (page 89).

Likewise, I do not believe a word of it when he writes that Moses regulated the matter of divorce "in his capacity as civil lawgiver" (page 16).

There are a few more points at which I disagree with the writer, but those are only minor objections and do not take away

even the smallest degree of my appreciation.

As for the presentation by Premier, it is a well-done job. That's what we are used to receiving from them anyway.

The printer's errors which I found were few and minor (e.g. page 44: closing quotation marks omitted; page 115 "occured" instead of "occurred") and may even remain unnoticed by one who just reads the book. I had to look a little more closely for the review.

As for the translation, I have great respect for the skill with which the translation was produced and, if I am not mistaken, in a rather short time.

When, however, a second printing becomes necessary — something of which I am almost convinced — I would appreciate it if it could be checked thoroughly and revised in some respects.

In the first place, I do not understand it why generally the King James Version is used for quotations, so that young people in 1976 hear themselves addressed as follows: "for ye are the temple of the living God" (page 65). Why is it necessary to use (in the year 1976) the form, "he that loveth his wife loveth himself" (page 95)? And why do we find the promise which Paul describes in Ephesians 6:2 in this form, "that it may be well with thee, and thou mayest live long on the earth" (page 173)?

If the use of the KJV had been consistent, I might have confined myself to the general wish that it be replaced in a reprint. Now I have to say more about it, for, for unexplained reasons we suddenly get a quotation from the Revised Standard Version (page 97). And why we get I Corinthians 7:13 in the RSV, both in the very same paragraph (page 99) is beyond me. On page 116 we see the New American Standard Bible appear on the scene.

It is possible that this was done to fit the words of the Scripture passage as it reads in Dutch. However, I would suggest that then either the Dutch quotations be translated into English (without the use of any existing translation of the Word of God) or that an explanatory note be added. What I would greatly prefer is that a more modern version (e.g. the RSV) be used consistently. If the RSV is deemed unsuitable, let it then be the NASB, but let not three translations be used at the discretion of the translator (!). That appears to be incorrect.

The translation betrays the Dutch origin of the work in some expressions. "This says a lot," (page 61) is a literal translation of "Dat zegt veel," but does not sound like proper English to me. Should it not be, "That makes quite a few things clear," or

"That means quite something"? "How little is often realized that marriage, characteristically, is an *office*," (page 105) seems to need the word "it" after "How little is" (page 105). "The couple . . . decides not to have children, is not . . ." (page 117) sounds more Dutch than English; should it not have been: "are not"?

I am not expert in English, and gladly give my judgment for better, but it is my impression that quite a few Dutchisms have to be noticed and some definitely incorrect pronouns, etc.

To my knowledge, we do not use "foetus" (the Latin form, pages 136, 138) but "fetus." "See further" (page 130) should be "see below." A "reasonably paid job" (page 160) reminds me of "een goed-betaalde baan," but should read, I think, "A reasonably paying job." Frequently I noted use of the perfect tense where the imperfect should have been used, e.g., "Kuyper has already said" (167), "someone has said," (175, 179, etc.). "A child who has . . ." seems to have to give way to "a child that has"; likewise, "a young bird who" (page 27) to "a young bird which." It is definitely wrong to speak of the "State" as "she" (page 88) or to say that the disruption of family life finds "her" origin (page 172) in . . . We do use "she" sometimes of the Church but, strictly speaking, even that is incorrect as far as I know. In the case of a comparison between two things, the comparative should be used and not the superlative, I was taught. (Page 127: "what weighs the heaviest" should be "heavier"; "biggest problem," page 170, should be "bigger problem.")

Sometimes words are used which are hardly known in daily life. "To outvie" (page 125), "vapid" (page 166) are unknown words and could easily be replaced. In my faithful "Webster's," the word "laxation" (page 67) is described as "the relaxed state," but I gather that that is not the intention in this passage. "Laxity" or "laxness" would be more in line, I guess.

I gather that "heathenS" should simply read "Heathen" (page 65, 123), it being a collective noun. "Less children" (page 163) should be "fewer children."

Enough about the things I noticed without going over it with a fine comb. Let those remarks be proof of attentive reading, of much appreciation, and of the wish to improve that which is already very good.

When you read the book, the points about which I made a remark should not constitute a severe hindrance to enjoy it thoroughly.

Take, read, discuss.

vO

### OUR COVER

Cover photo courtesy the Department of Tourism and Recreation, Manitoba government.

# Letters From Kampen II

I promised to tell a little about the semester system recently introduced in Kampen. The new program takes six years to complete, and leads to the degree of "doctorandus," roughly equivalent to our Master's degree. One reason for introducing the program was to give the student a fully recognized degree after the completion of his studies. Under the old system, the theological candidate's certificate was not equivalent in value to the candidate's degree given by the universities. Now both the degree and program structure are more parallel to that of the universities.

The first four years of study are similar to the set-up in Hamilton, except that whereas Hamilton requires a B.A. for entrance, Kampen requires the highschool diploma with special emphasis on classical languages. Thus, a student is about 18 or 19 when he enters the Hogeschool. As in Canada, the highschool language training has worsened over the last few years, and some difficulties are being experienced in the transfer from "gymnasium" to Hogeschool. The first year is quite demanding on the student; it is called a propaedeutical year and involves mostly the study of classical languages, especially the languages of the Old and New Testament. If the student successfully completes this year, he is admitted to the theological lectures, and for the next three years he attends lectures in all subjects of the theological curriculum. The primary emphasis here is on laying a solid foundation of general knowledge in all fields, particularly in those fields that the student does not plan to specialize in. Once this foundation study has been completed, and all the required examinations have been taken, the student begins to work in a specialized theological field.

The specialized study takes place in the final two years. The number of lectures are cut in half in the fifth year and in his last year the student usually studies at home, preparing papers and finishing examinations. Upon successfully completing the "doctorale" examinations at the end of the sixth year, a student may continue and complete the doctoral program which involves another year of specialized study besides the writing of a dissertation.

There are two semesters a year, just as in most Canadian colleges and universities. However, that is about as far as the parallel goes; the rest is considerably different. Each semester comprises a period of 20 weeks, divided into 12 lecture-weeks and 8 study-weeks. For the first four years of his training the student takes anywhere from 11 to 16 hours of lectures a week in the first 12 weeks of each semester; in the last 8 weeks he attends no classes, and uses his time to finish off the assignments, and master the material given in the lectures.

However, lectures and assignments do not simultaneously complement each other, as they do in Canada. That is perhaps one of the biggest differences between the two systems. Here a professor uses his lecture time to develop and explain his own interests and his own approach in a particular field. The lectures are quite separate from the text-book material and the texts are hardly mentioned. Most of the reading assignments are not referred to, but the student is responsible for all the material. How, then, does the student go about his work? Under the old system he would just work on one subject at a time, take an exam, and start another; he worked at his own speed. Now a schedule has been set up in connection with the semester system which assigns a certain number of study weeks to each course, and the student is encouraged to take his exams at the time intervals specified by the schedule. Thus, the student is still working on one course at a time, but it is now tied to a fixed schedule. Since some of the courses require student participation in class, like, say, sermon-sessions, the student ends up working on two or three courses at a time.

That is roughly how it works here, at least as I understand it. Actually, it is more complicated than the Canadian way, where they just run courses in a given period and the student must complete assignments in every course he takes in the period; but, this method has its advantages, too. What are the student reactions to the new method? Perhaps we can listen to some of them next time, the Lord willing.

J. DEJONG

## PRESS RELEASE — Continued

*Article 9 — Question Period ad Article 41, Church Order.* At the request of Orangeville Classis decided to maintain the practice that the costs for *all* major assemblies be paid to our Classical Treasurer. Further it was agreed upon to ask \$3.00 per communicant member per year for 1977.

*Article 10 — Personal Question Period.* In answer to a question it was decided that costs involved in executing classical mandates, be reimbursed, not by the local church, but by the classical treasurer.

Further, the need was expressed of giving counsel and guidance to those who spend (part of) the winters in warmer climate, in order that they understand their responsibility to organize, wherever and as soon as possible, some form of Church life, starting with meeting together as brothers and sisters on the day of the Lord in house-congregation(s).

*Article 11 — Preparation next Classis.* Date: March 10th, 1977. Convening Church: Toronto. Moderamen: Rev. VanderBoom, chairman; Rev. VanDam, clerk; Rev. Van Oene, assessor.

*Article 12 — Acts and Press Release.* Both adopted as read.

*Article 13 — Closing.* The chairman led in prayer. Then classis passed away.

G. VANDOOREN,  
h.t. assessor.

**DID YOU  
PAY YOUR  
SUBSCRIPTION  
ALREADY?**

**IF YOU DID  
WE LIKE TO SAY  
THANK-YOU.**

**IF YOU DID NOT  
PLEASE  
DO IT TODAY.**



# our little magazine

Hello Busy Beavers,

Here we are at the beginning of a brand new year! A whole new year of 365 days! What will happen to all of us Busy Beavers? Have you stopped to wonder? Are you looking forward to SOMETHING SPECIAL?

Well, we don't know what will happen, do we? But we do know that it's not just 1977 but 1977 A.D., that stands for 1977 ANNO DOMINI. And do you know what that means? It means "the year of our Lord." It means that this year too, belongs to the Lord Jesus Who rules all the world. And also all our lives, yours, and mine, too.

That should make us careful, shouldn't it? Careful how we use the time our Lord and Saviour gives us.

Can you think how the Lord wants us to use our time? Of course, you can! You know this little song, too, don't you?

Can a little child like me,  
Thank the Father fittingly?  
Yes, O yes, be good and true,  
Patient, kind in all you do;  
Love the Lord and do your part,  
Learn to say with all your heart:  
Father we thank Thee, Father, we thank Thee,  
Father in heaven, we thank Thee!

Happy New Year, Busy Beavers, to you and all your family! (Even if it is a little late.)

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Busy Beaver *James Slaa* wrote a winter poem for us. And it rhymes. I think you'll like it.

### When the Snow Fell

When the snow started to fall,  
It hit my house wall.  
Then came the snow  
Starting to blow.  
I smiled like a clown  
While the snow came down.  
Since the snow was so white,  
It was bright in the night.

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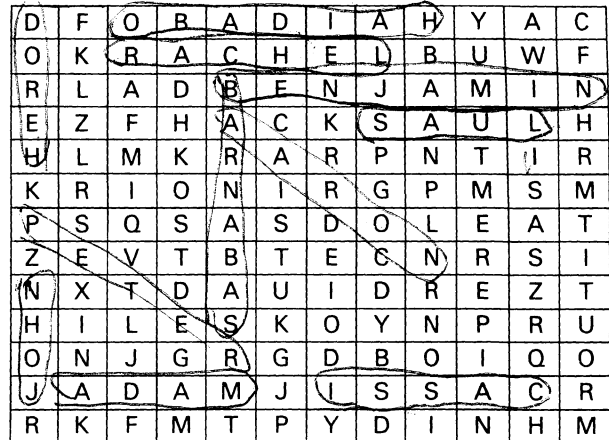
### QUIZ TIME

Busy Beaver *Charles Slaa* has a name quiz for us. We're getting really good at that, aren't we?

1. bkhreea \_\_\_\_\_
2. zeeerla \_\_\_\_\_
3. havsit \_\_\_\_\_
4. hertes \_\_\_\_\_
5. zsarlau \_\_\_\_\_
6. marbana \_\_\_\_\_
7. htmyoti \_\_\_\_\_
8. leamhsi \_\_\_\_\_
9. hadiboa \_\_\_\_\_
10. zunndenbhareza \_\_\_\_\_

The capitals of these names spell a Bible book!

Busy Beaver *Benita Tamminga* has a word search puzzle for you! How sharp is your eye-sight? Can you find all the words?



- |                     |                  |                    |
|---------------------|------------------|--------------------|
| <del>Aaron</del>    | Elisha           | Mary               |
| <del>Adam</del>     | <del>Herod</del> | <del>Qbadian</del> |
| <del>Barnabas</del> | <del>Isaac</del> | <del>Peter</del>   |
| <del>Benjamin</del> | Jacob            | <del>Rachel</del>  |
| <del>David</del>    | <del>John</del>  | <del>Saul</del>    |

### Nature in the Bible

1. What flower did the Lord Jesus tell us to consider? \_\_\_\_\_
2. What bird did the Lord Jesus say God remembered? \_\_\_\_\_
3. What natural phenomenon contributed to the conversion of the jailer of Philippi? \_\_\_\_\_
4. What bird did the Lord Jesus tell us to consider? \_\_\_\_\_  
It does not "reap nor sow," "neither have storehouse nor barn" but God feeds it.
5. What two things did the Lord Jesus refer to when He spoke of not having a place to lay His head? \_\_\_\_\_
6. The Lord said Christians and non-Christians would be divided in the final day as the shepherd divides what two animals? \_\_\_\_\_
7. What insect did Solomon advise the lazy man to consider? \_\_\_\_\_
8. What part of nature was used by people in the Lord Jesus' days to forecast weather? \_\_\_\_\_
9. What animal did the Lord Jesus say could more easily go through the eye of a needle than a rich man could enter God's Kingdom? \_\_\_\_\_
10. What was the meat John the Baptist fed upon? \_\_\_\_\_
11. What animals on a thousand hills are God's? \_\_\_\_\_
12. To what action of nature did Isaiah liken God's anger and rebuke? \_\_\_\_\_
13. What impending disaster of nature caused Noah to build the ark? \_\_\_\_\_
14. To what act of nature did Matthew liken the coming of the Son of God? \_\_\_\_\_

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Now let's see how well you did on the quizzes in the Christmas issue!

Here are the answers!