

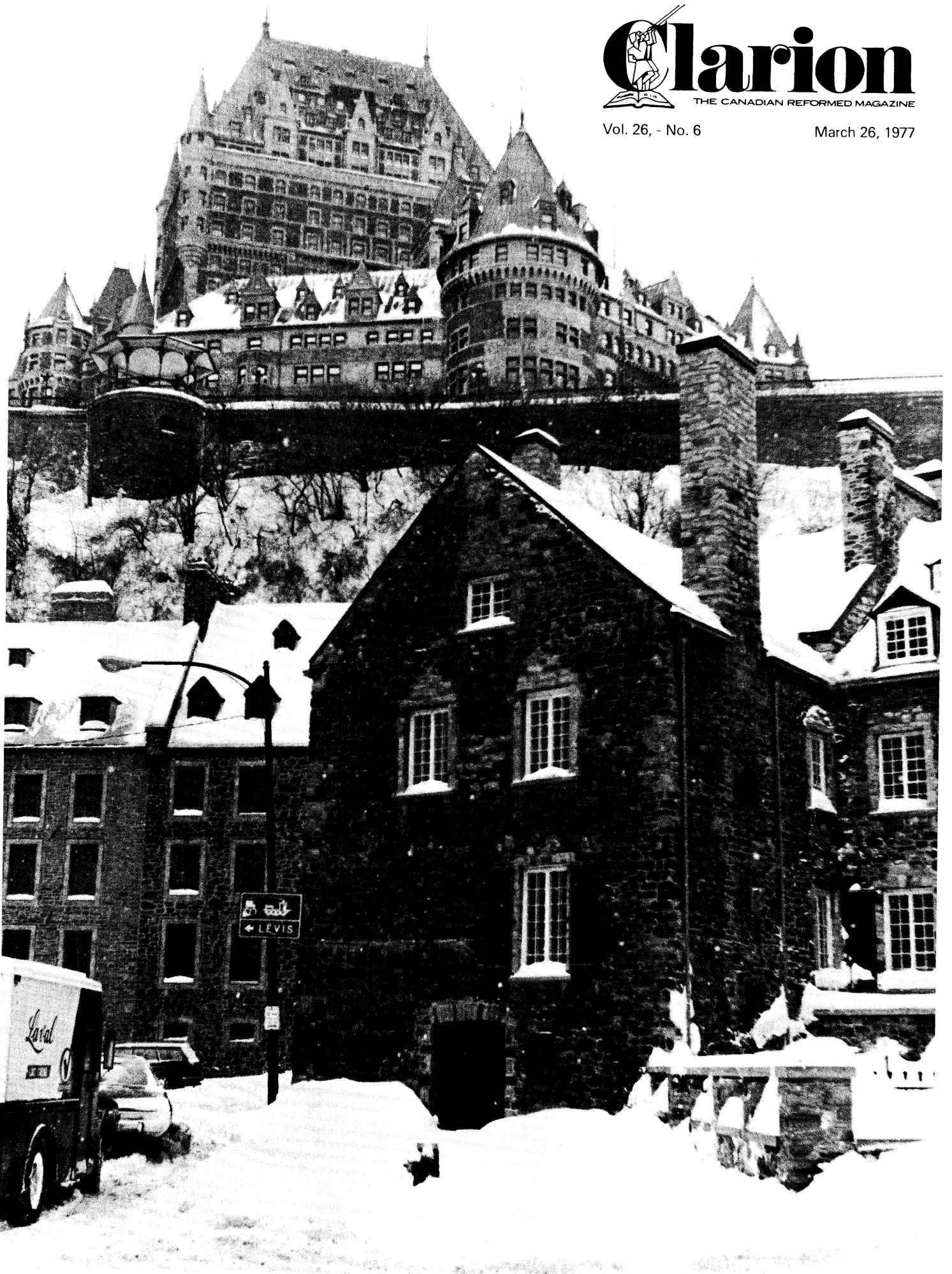


# Clarion

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# “Body” or “Flesh”?

Last time we saw that the original Greek text of the Apostles' Creed “I believe the resurrection of the *flesh*” probably was directed against Gnosticism. This Gnosticism manifested itself in the doctrine about Christ. He was not supposed to have become truly and really flesh but only to have assumed the appearance of man. We saw that it is not impossible that the use of the word “flesh” spread from the confession of Christ's incarnation to that of His resurrection and from there to the confession of the resurrection of all believers in Christ. The motive was again to ward off spiritualizing tendencies that downgraded the material aspect of human life. Gnosticism always contrasts spirit and matter.

Our question was whether or not this spread of the word “flesh” from Christ's incarnation to His and our resurrection was warranted. What about the objections, phrased by, among many others, Dr. H.N. Ridderbos and the Rev. G. Van Dooren? The latter wrote: “Having checked concordances, the conclusion is that the Bible does not know the expression ‘resurrection of the flesh.’ One should not expect that either, because the Bible teaches that not only the ‘flesh’ dies, but the person then is ‘among the dead.’ Matthew 27:50 speaks of the (dead) *body* of our Lord; 27:52 of ‘many *bodies* (*soomata*) of the saints that had fallen asleep, were raised.’ I Corinthians 15:35, ‘with what *body* do they come?’ In the same context, ‘flesh and blood shall not inherit the kingdom.’ The word ‘flesh’ has a specific meaning in the New Testament which should be taken into account.” (*Clarion*, January 29, 1977).

In my opinion we should be careful not immediately to make a far-reaching statement that would imply a dilemma between “body” and “flesh.” It could be possible that such a dilemma for the confessional language of the church is not valid.

The first reason for caution is that, as far as I know, the expression “resurrection of the body” as such is not found in Scripture either, although it is, according to my opinion, a truly Scriptural expression. In the same manner the words “resurrection of the

flesh” do not have to be *un-Scriptural*, although they do not occur in a concordance of the Bible. The Church uses more expressions in her confessional language that are not literally taken from Scripture, but are nevertheless good summaries of Biblical truth. Moreover, especially a term like “flesh” can be used — and is being used — in Scripture in a manifold manner. There are several nuances of this word. Therefore, when the Rev. Van Dooren writes that the word “flesh” has a specific meaning in the New Testament, he ignores not only the fact that the confession is not only based on the New Testament but also that in the New Testament itself the word “flesh” can have several specific meanings which *all* should be taken into account.

The second reason for caution is a confessional one. We use the word “flesh” not only in our Dutch services in the text of the Apostle's Creed — in the line of the original Greek text — but also in the English text of Lord's Day 18. We confess that Christ's ascension means that we have our *flesh* in heaven as a sure pledge that He, as the Head, will also take us, His members, up to Himself, if we were to make a dilemma or contrast between “body” and “flesh” in the confession about our resurrection, the question would certainly arise whether we should not have to change also this text of Heidelberg Catechism A.49. I wholeheartedly agree with the Rev. Van Dooren that in our creeds we wish to repeat God's own Word and that, if need be, we have to change the wording of creeds and confessions according to God's infallible revelation in Holy Writ. But do we really have a situation here not simply of *non-Scriptural* but of *un-Scriptural* expression?

In my previous article I referred to a thesis by L. Boliek, *The Resurrection of the Flesh*. A study of a confessional phrase (Amsterdam, 1962). This time I would like to draw attention to the thesis of J.A. Schep, *The Nature of the Resurrection Body*. A study of the Biblical Data (Grand Rapids, 1964).

The first chapter deals with “Flesh and body in the Old Testament.” The word “flesh” is used in the Old Testa-

ment immediately in the narration of the creation of the woman (Genesis 2:21-24). Being a creature of flesh belongs to the divinely planned and created structure of man. To mention only a few other passages of the Old Testament, in Psalm 63:1 the poet says to God, “My soul thirsts for Thee; my *flesh* faints for Thee.” We read in Psalm 84:2, “My heart and *flesh* sing for joy to the living God.” Is it not one of the most wonderful promises in the Old Testament that the LORD will give His people a heart of flesh (Ezekiel 11:19; 36:26)? Schep's conclusion is that there is nothing wrong with the flesh as such, according to the Old Testament, either before or after the Fall.

In his second chapter “The resurrection-body according to the Old Testament,” Schep discusses, among other passages, *Job 19:25-27*. Job is assured that at last his Redeemer will stand upon the earth or the dust, a word which may denote especially the grave or burial-ground. Job's Redeemer or Go-el will appear to vindicate him publicly, “and after my skin has been thus destroyed, then *from* my flesh I shall see God, whom I shall see on my side, and my eyes shall behold . . .” In the margin of the RSV we see that this text is also translated as “*without* my flesh I shall see God.” So one can translate “away from (without) my flesh” or “from (out of, or, in) my flesh.” You will understand that this makes an important difference. Personally, I follow the RSV-translation and Schep's reasoning: “If Job, through the inspiration of the Spirit of God, has come to envisage a final judgment to be held *on earth*, and he declares that he himself with his eyes will see God there, vindicating him publicly, then it seems difficult to deny that Job envisages himself as present *on earth* and seeing what happens there with his physical eyes. This implies that he must have envisaged himself as risen from the dead in his body of flesh” (pp. 44/45).

Of particular interest is *Psalms 16:9-11*, “Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. For Thou wilt not abandon my soul to Sheol; Neither wilt

Thou allow Thy Holy One to see the  
 it. Thou wilt make known to me the  
 path of life; In Thy presence is fulness  
 of joy; In Thy right hand there are  
 pleasures forever" (NASB). The RSV  
 translates "my body" in stead of "my  
 flesh," although in Acts 2:25 it follows  
 the literal text: "Moreover my *flesh*  
 will dwell in hope." In Acts 2:31 Peter  
 states that David spoke of the resur-  
 rection of the Christ, that He was not  
 abandoned to Hades, nor did His *flesh*  
 see corruption. "This Jesus God raised  
 up . . . ." Even if Psalm 16 were not a  
*direct* expression of David's belief in  
 the resurrection of the flesh, in the light  
 of the fulfilment (Acts 2) we may say  
 that this resurrection is implied in his  
 unrestricted claim to invincible glorious  
 life for the whole man: heart, soul, and  
*flesh*.

From Isaiah 26:19, "Thy dead  
 shall live, their bodies shall rise . . .,"  
 we learn that even the Old Testament  
 clearly foretells that the dead will be  
 raised in the body that died and that  
 the identity of the body that was  
 buried will be maintained. And is this  
 not the exact motive of the early  
 Christian confession concerning the  
 resurrecton of the flesh?

The quotation of Psalm 16 in Acts  
 2 showed us already the link between  
 Old and New Testament with respect  
 to the resurrection of our Lord Jesus  
 Christ. There is another very important  
 link in Scripture, namely the connec-  
 tion between Christ's resurrection and  
 the resurrection of those who are His.  
 He will change our lowly body to be  
 like His glorious body (Philippians 3:21)  
 and just as we have borne the image  
 of the man of dust, we shall also bear  
 the image of the man of heaven (I  
 Corinthians 15). Christ's resurrection is  
 not only the basis of our resurrection,  
 but also its pattern. His resurrection-  
 body is type and model of our own.

With this in mind, we now turn to  
 Luke's account of Christ's appearance  
 to His disciples on the evening of  
 Easter (24:36ff.). When the Lord Jesus  
 suddenly stood in their midst, the dis-  
 ciples were startled and frightened,  
 and supposed that they saw a spirit.  
 Spirit must here mean an incorporeal  
 spirit of a dead person. They simply  
 could not believe that He was physic-  
 ally present in the same body as  
 before His death. "And He said to  
 them, 'Why are you troubled, and why  
 do questionings rise in your hearts?  
 See my hands and my feet, that it is I  
 myself; handle me, and see; for a spirit

has no *flesh and bones* as you see that  
 I have."

The Lord Jesus did not draw the  
 attention of His disciples to His face;  
 He invited them to look at His hands  
 and feet. The scars left there from the  
 nailing on the Cross were still visible  
 and made it clear that their crucified  
 and buried Master was standing before  
 them in the very same body in which  
 they had seen Him suffer. And He  
 invited them not only to see but also  
 to handle, to touch His body. It would  
 give proof that the body they saw was  
 not something immaterial, but real and  
 solid: "flesh and bones." The sub-  
 stance of the body of the Lord Jesus  
 was in dispute. Therefore He referred  
 to His flesh and bones as the most  
 solid parts and as that which gives  
 shape to the body, can be seen, touch-  
 ed, and handled. Thus interpreted, the  
 expression "flesh and bones" in this  
 passage does not even exclude the  
 expression "flesh and blood" and  
 therefore it does not even exclude the  
 possibility that the resurrection-body  
 of our Lord Jesus Christ had blood  
 also. Why would glorified flesh and  
 bones be possible, but not glorified  
 blood? I do not want to overstate the  
 case and I am only asking a question.  
 It is a fact, though, that the Lord Jesus  
 took and ate a piece of broiled fish  
 before the eyes of His disciples (verse  
 43). It was the decisive demonstration  
 that His body was a body of flesh and  
 bones. Also Christ's glorified body was  
 capable of receiving food.

In a summary at the end of his  
 thesis J.A. Schep stated that the  
 human body of flesh is God's good  
 creature and that there is nothing in  
 the human body of flesh as such  
 which makes it unsuitable for or un-  
 worthy of an eternal future. "Accord-  
 ing to the unequivocal teachings of the  
 Gospels Christ was raised and appear-  
 ed to His disciples in the same body in  
 which He died. Since there is no  
 ground for assuming that our Lord  
 abandoned this flesh-body at the as-  
 cension, and since the resurrection-  
 body of Christ is the pattern of the  
 body which the believer will receive,  
 the resurrection of the latter in his own  
 body of flesh is guaranteed." (p. 288).

As far as I now can see, there is  
 no reason to make a dilemma of the  
 expressions "resurrection of the body"  
 and "resurrection of the flesh." There  
 is no reason for Christian churches as  
 e.g. our Dutch sister-churches to  
 change their present translations that  
 follow the original text of the Apostles'

Creed. There is no reason for our  
 churches to correct the expression  
 "our *flesh* in heaven" in Lord's Day 18  
 of our Heidelberg Catechism.

But there is still a question; What  
 about Paul and especially what about I  
 Corinthians 15:50? And if there is no  
 reason to correct Lord's Day 18,  
 should we then follow up the proposal  
 of the Second Draft Translation and  
 abandon the English translation of the  
 Apostles' Creed "I believe the resur-  
 rection of the *body*"? Sub *conditione*  
*iacobi* — under the well-known condi-  
 tion of James — we hope to continue  
 a next time.

J. FABER



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## REFLECTIONS ON

# “I Pledge You My Troth”<sup>3</sup>

### FAMILY: INTRODUCTION

The third section is written under the heading: *The Family: Rest, Adventure, and Guidance*. The family ought to be the place where children find these three, Olthuis feels. In addition to roots, parents should give their children “wings” and guidance in order that they learn to use them.

This part of the book contains, in my judgment, various excellent paragraphs. I was especially grateful to observe that Olthuis pays due attention to the fifth commandment and to the related subjects of “Parental Responsibility,” “Limited Authority” and “Abuse of Office.” I would have liked it even better if Olthuis had based his whole exposition on this fundamental Scriptural given for all family life. It might have kept him from getting on, what I consider, the wrong track in various other paragraphs of this section.

### TROTH

The key word here, however, as in the previous part, for Olthuis is “troth” which is “a pledged vow.” Regardless of other reasons, it seems to me that, already because of the character of “a pledged vow,” it is not a suitable concept for the family relationship. For two grownups can exchange vows at the occasion of their marriage, but that is hardly possible between parents and the children whom God gives to them. As a matter of fact, the entire relationship is a different one. It needs, for that reason, a different key, the one for example of authority in love on the one hand, and of honour, love, and obedience on the other hand. That is, however, not the main point I would like to make.

### FAMILY PLANNING AND SCRIPTURE

I want to take strong exception to the paragraph on “Family Planning,” because, in my conviction, it is unscriptural. “Together husband and wife,” Olthuis writes, “must decide whether they wish to begin a family.” The ground(s) leading to this decision not only determine(s) whether or not the blessing of having children will be sought but also whether or not birth control is morally justified. This point

can, namely, not be decided in abstracto but only “within the confines of an individual marriage,” (p. 74). If the decision to have no children is taken for selfish reasons, birth control is wrong; but if it is done for the sake of the Kingdom, this practice is right. Olthuis advances, as Scripture evidence for his view Matthew 19:11, 12.

But he said to them, “Not all men can receive this precept, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of heaven.”

I do not know whether there were married eunuchs in New Testament times. From the context, which speaks about the expediency to marry, it is clear anyway that the text does not speak about people who were married, but of such who were not married. This text can therefore not be used as ground for the thesis that husband and wife must decide whether they wish to begin a family. If one wants to make sacrifices for the service in the Kingdom of God, the way to do so is not that one, once married, decides with his wife that they are not going to have children and the wife therefore will go on the pill or the husband will have a vasectomy, but, as Paul taught clearly in I Corinthians 7, that he or she — provided that one possesses the gift of selfcontrol or continence — *does not marry* (I Corinthians 7:1-9). Once married, the question whether or not a couple will have children, is no longer a matter to be decided by them, but by the LORD, who opens and closes the womb. As to the married couple, it simply has to live according to the Pauline directive that husband and wife should give each other their conjugal rights (I Corinthians 7:3, 4). Heeding this injunction, they should accept the consequences of it. Verse 5 of the same chapter shows that not everything is said with this one directive. It is clear, however, that no appeal can be made to the Bible to substantiate the thesis that married people are free to decide whether or not they wish to have children. It is not just the old marriage form, for which Olthuis does not seem

to have much use; it is Scripture which sets the propagation of the human race as one of the purposes for the institution of marriage (Genesis 1:28).

### HOW MANY CHILDREN?

With respect to families with children, I agree with Olthuis that there cannot be “a set rule as to the number of children a family should have.” It may seem kind of naive, but I still believe that the God who, according to Psalm 139, knitted me together in my mother’s womb, beheld my unformed substance, and wrote my days in His book, also determines the number of children. He gives or denies children in the way of the obedience of husband and wife to His marriage ordinance. He also gives or denies them in the way of the playing with, and the disobedience of husband and wife to, His marriage ordinance. Therefore I cannot but reject the present day attempt of couples to be like God via birthcontrol, whereby not God, but they, will determine what kind of family they will have. I am afraid that, just as in the beginning, not man, but the devil will get his way. I wish that, rather than speaking about family circumstances, which would or would not allow for a number of children, Olthuis had spoken up against the “playing God” mentality of our present age and had stood up for the right and sovereignty of the LORD in the spirit of Malachi (Malachi 1:6; 2:15).

### ARTIFICIAL INSEMINATION

I feel that artificial insemination in marriage is too tricky a subject to be dealt with in a short paragraph, which concludes on the basis of “the troth norm of marriage” that artificial insemination “appears to be permissible only when the donor is the husband” (p. 76).

### ABORTION

I have the same objection against the discussion of the question whether abortion is legitimate in cases of rape and incest. Olthuis has no doubt that “life — including potential human life — is to be preserved rather than destroyed” (p. 77). He rejects all abortions in cases wherein a married or unmarried female was a willing party in the sexual act. Since in cases of rape and incest, the willingness, and with it the responsibility, for act and consequences are absent, Olthuis considers abortion in such instances legitimate.

*Continued on page 126.*

## “GRASS” (II)

Alright, you'll remember, our young Canadian Reformed friend felt that he could indulge in an occasional pinch of marijuana, since it was only a “soft drug” and not a “hard drug,” which made one enslaved. Besides, he argued stubbornly, grass isn't as damaging physically as nicotine (tar) or alcohol, doesn't lead on to hard drugs at all and is therefore rather harmless. After she'd heard this impressive requisoir of her suddenly so eloquent son, his dear mother, of course, felt somewhat outdone.

Let's examine the statements of our eager young friend. Is marijuana addictive? Mr. P. Haima (former detective of the Narcotics Brigade of Groningen, The Netherlands and member of the Dutch Society to Aid Addicted) writes the following, “People often determine the danger of drugs like marijuana and hashish only by the addictive factor. True, these drugs indeed do not make one PHYSICALLY addicted, but one then forgets the strong psychological dependence which is found with many users of these drugs. Research has shown that regular usage of these drugs can cause a change in thinking . . . .”

A change in thinking, even in the whole life pattern. In the booklet “Jeugd onder Drug” (Youth under Drugs), written by the doctors Th. Granaat and T.J. vander Wal, we find the following conclusions, “The danger of marijuana is not the immediate poisoning of the brain — whether you call that being “high” or in a state of psychosis — but the long-lasting changes in the function of the cerebral cortex, causing the normal process of thought to be altered without the victim noticing it.” These writers continue, “During each usage, something happens in the brain which causes a change lasting for years, while every new change is added to the previous. There is a difficulty to concentrate, the logical thinking is disturbed, learning of facts, studying and remembering becomes increasingly difficult. One loses interest for his surroundings: family, former friends and hobbies are no longer important.” Do any readers recognize the symptoms?

And these authors (who have conducted extensive research on this topic) conclude, “All this finally results in the state of cannabisism, a chronic cannabis poisoning, greatly

# Circumspection . . .

diminished mental and physical ability, negligence towards oneself and the surroundings, loss of moral norms.” And I might add, the user associates himself more and more with “the group” which is engrossed in the same activity and can usually be located on the “drug scene.”

The drug scene. There's where the marijuana-smoker also is confronted with the possibility and the opportunity to move on to “hard drugs.” True, it is not necessarily so that every “smoker” becomes a “junkie,” but it is without doubt that one who has gone the first step with marijuana is more open and inclined towards other experiences offered on the strip. It is also true that amounts used must be increased regularly (the so-called “tolerance level”) to



achieve a consistent kick. From one stick to two; from one fix a day to three . . . .

Is it not the first step which we must avoid at all costs? The one sin leads to the other, and accordingly the one drug in principle and practically opens the door for the next. Gradually the governments in various countries are “opening up” instead of clamping down, adapting legislation to existing deplorable situations. While, in Ontario, Attorney-General Roy McMurtry was advocating legal-

ization of the possession of marijuana, the municipal government of Amsterdam was considering legalizing the sale of heroin. We're only a step behind here in Canada!

But, our young friend might interject, is not smoking cigarettes and drinking alcoholic beverages on the same level as smoking pot? Pot-smokers usually point to alcoholics to justify their habit, and consider their activity culturally much more elevated and refined.

We admit, again, that there are similarities. Cigarettes and liquor are addictive materials and can cause physical (and mental) damage. But there is also a prime difference between e.g. “grass” and “booze.” Marijuana is used and meant as an IMMEDIATE intoxicant; one reefer is supposed to achieve the “high.” It may not always happen that way, I've been told, but nevertheless, experienced pot-smokers achieve a “high” on ONE reefer. They are then (in their own words) “out of their mind,” “stoned” or “on a trip.” Well, let's face it, one martini-cocktail or ginn-fizz will never achieve such intoxication, nor does nicotine cause someone to lose his head. Tobacco and alcohol are no immediate intoxicants, and therefore can be used and enjoyed in moderation. One can drink a glass of wine, smoke a Martini, and yet be perfectly sober.

Understand well, I don't encourage the usage of cigarettes or alcoholic beverages at all. I'm only saying that one cannot condone the use of marijuana by pointing at social drinkers and occasional smokers. Drugs like marijuana (hash, speed, LSD, coke, heroin, etc.) are in an infinitely, in principle different category. They are immediate intoxicants, and therefore tabu.

Why? Because the Bible forbids that God's children be intoxicated with any substance or material. The Bible forbids that God's children are addicted to materials which make it unable for them to function in the Lord's service. We may enjoy a glass of wine, but drunkenness is forbidden. The Scriptural teaching is that we be sober, awake and watchful, seeing all things in the right per-

Continued on page 139.

## “I PLEDGE YOU MY TROTH” —

Continued from page 124.

He considers abortion a possibility in cases of probable extreme deformity or imbecility of the fetus (p. 78).

As to the latter case, I cannot see how the probability of deformity would entitle a couple to take things out of the hands of God and into their own hands, with all the dangers involved in it. And as to the former cases, there is more to it than the factor of unwillingness alone. A conclusion of legitimacy of abortion solely on this ground therefore seems not sufficiently founded and too hasty. I, for one, do not see my way clear in it.

### GENERATION GAP

It is refreshing to read that the so-called generation gap “is not inherent in man’s psyche,” as has been contended, but is a sign that the biblical view of nurture has lost out to either the authoritarian view of absolute authority exercised by parents, or to the permissive view of absolute freedom given by parents. “In the body of Christ parents and children are united because the only decisive gap is between obedience to the LORD and disobedience” (p. 98).

### MOTHER’S PLIGHT

I cannot say that the paragraph dealing with what Olthuis calls “the plight of the mother in today’s family” is just as refreshing. “Both father and mother are,” according to Olthuis, “head of the family” (p. 103). Both share the household duties. There is no law that father should find his work outside the house and mother inside the house. “A woman should also be able to follow a career, even if she decides to marry and have children” (p. 103). It might be good in some families that instead of mother, father stays home. If both want to follow a career the opportunity to do so without endangering family life should be created.

“A father or mother who wanted to make his parental office his primary profession should receive a salary,” (p. 104). (From whom?)

Extended furloughs from outside work should be given to women during pregnancy, and to father or mother during the childhood of their offspring (p. 104). The blessing of all this would be that mother’s plight would be taken from her, her boredom would disappear, she would take a new interest in her household, and would develop herself more fully as a

person (pp. 102-104). It is all very “mod” and “women’s-libbish,” but for that reason not yet very scriptural.

“Unfortunately,” Olthuis writes, “many families begin with the assumption that it is clearly mother’s duty to stay home and take care of the offspring.” And he asks: “Why? Isn’t the father as much a parent as the mother?” (pp. 102, 103). He is indeed! That does not mean, however, that the task of father is the same as the task of mother. The function of wife and mother in marriage and family is different from the function of husband and father. Not we, but God made it that way. He made man male and female. He gave woman as a helper to man. He addressed woman and man each separately and in different words after the fall, and He maintains this difference in function as the whole Bible testifies. The tasks of a father and mother can therefore not be the same. The first task of the mother is, in agreement with God’s assignment, in the house. Whether or not there can be other tasks when the family flies out in the day time, or whether there may be an additional task in special circumstances is another matter. That however, does not change the God-ordained fact that the first task of the mother is in her family. This assumption is not an unfortunate thing, as Olthuis suggests, but a scriptural truth and a great blessing for the family, the mother included.

### KEY POWER

The keys of the kingdom in the family are given, according to Olthuis, to parents, with the promise that whatever they bind on earth in their families will be bound in heaven, and whatever they loose will be loosed in heaven (p. 105). Extending this view to the teachers in school, the rulers in the state, the leaders in society, it comes down to it that the key power of the church would be restricted to purely church matters. That is certainly not in agreement with the teaching of the Lord Jesus. He did not invest various kinds of persons with a similar variety of key powers, cutting it all up and distributing it all over; He invested His apostles and in them His church with the all persons and all things encompassing power to bind and to loose according to the dictates of His Word and Spirit, and He invested parents, teachers, etc., with the authority to govern children accordingly. So far for this part of the book.

### FRIENDSHIP: OBSTACLES

Finally, some reflections on the last section of the book, dealing with friendship. This section is the most appealing to me. One reason is that friendship belongs to the forgotten subject matters in present day writing. Another reason is that I did not feel as jumpy as I did constantly when studying the other parts. A third one is that, as Olthuis rightly observes, loneliness is on the increase in our present society, but the remedy of friendship is on the decrease, and has become relatively rare. Olthuis sees, as causes for this decrease, the lingering aloofness of the church toward friendship as reaction against the idolizing of friendship in the ancient Greek-Roman world, and the preference for it in the world-renouncing spirit in the medieval church (p. 108); the lasting wrong notion in the Christian community that, in contrast to the heavenly spiritual love of God, love in friendship is just earthly and natural (pp. 109, 119, 120); the modern obsession with physical sexuality which casts the shadow of suspicion over friendship between adults (pp. 108, 115, 127, 128); and last, but foremost, the state of our modern society with its disappearing togetherness, its competition instead of concern, its substitution of T.V. for companionship (pp. 126, 127). I cannot see that the three reasons which are mentioned first are too much of an obstacle for the development of genuine friendship, but the last one certainly is. The sprawling secular city of our time is hardly the place where friendship can flourish. The need for friendship for that reason is only the greater. The church may not have encouraged it because of misconceptions within its community and outside it, but the same thing certainly can not be said of the Bible. Olthuis mentions that Abraham was called the friend of God. It was no one less than God Himself who gave Abraham that name, making him His confidant and companion. The Lord Jesus did the same with His disciples. “No longer do I call you servants,” He said, “for the servant does not know what His master is doing; but I have called you friends, for all that I have heard from My Father I have made known to you” (John 15:15). Proverbs (18:24) testifies that “there is a friend who sticks closer than a brother.”

A wonderful example of it in the

Old Testament is shown in the portrayal of the friendship between Jonathan and David. And as for the New Testament, the friendship enjoyed by the Lord and His disciples in the house of Mary, Martha, and Lazarus is well-known. The Lord Jesus only said: "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13). He did it too, and not just for His friends, but, as Paul adds, even for enemies (Romans 5:10).

These and other passages speak of friendship. They also show the nature of friendship, its value, its joy, its significance in the enrichment of life and in the conquest of the great spoiler of the joy of life: loneliness. It would therefore have been better, in my opinion, if Olthuis had not just mentioned some Scripture references for friendship, but had based his exposition on the biblical data.

#### DEFINITION OF FRIENDSHIP

I think of the way Olthuis defines friendship and the way the Bible pictures it. "Friendship," according to Olthuis, "is a pledged vow of truth between two persons based upon psychic congeniality" (p. 112). A definition like that does not stand out by clarity. Olthuis himself writes: "The vow of trust is usually unspoken." Would it then not have been better to leave that out in the definition of friendship? The more so because friendship, in addition to being reciprocal, preferential and selective" (p. 112), is also spontaneous.

#### A BIBLICAL DESCRIPTION

How does the Bible describe friendship? Let me just mention one text: "When he (David) had finished speaking to Saul," we read in I Samuel 18:1, "the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." No definition can tell so clearly what friendship is as is done in this passage with the aid of the wonderful metaphor of the knitting of Jonathan's soul to David's soul.

#### THE BIBLICAL PRESUPPOSITIONS

I also feel that if the exposition had taken its point of departure in the Scriptural data, it would have become clearer that friendship, if it is to hold its rightful place in the Kingdom of God, should be rooted in the unity of faith as confessed and experienced in the church of God. I see this condition of the unity of faith for friendship in the

Kingdom as a necessary articulation of the love of God whereby, in Olthuis' words, a particular friendship should be moved (p. 120). It may also help to dispel the wrong notion that, compared to the 'spiritual' love of God, friendship is no more than a "natural" love, and, as such, a matter of lower concern (cf. pp. 119, 120). Even better, it may help to show that not only marriage, but friendship as well, should be "in the LORD." II Corinthians 6:14: "Do not be unequally yoked with unbelievers" is just as applicable to friendship as it is to marriage.

#### THE CALL FOR FRIENDSHIP

For the rest, I share Olthuis' concern for a world which has hardly room for friendship because of the suspicion of illicit relationships cast on it by a sex-crazed society. It is a tragic loss indeed, as Olthuis observes, to do without friendship, and it is so in particular for them who do not enjoy the intimacy of marriage and family life (p. 128).

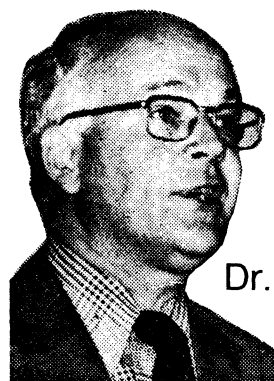
He sees therefore an obligation for the Christian community to help create a climate wherein friendship can flourish. The recovery of truth, in his opinion, will do that for friendship and no less for marriage and family, and will cause "authenticity and integrity again to flourish in the land" (p. 128).

The words reminded me of Psalm 85. This Psalm in the second part, though with different words, also speaks about truth (verses 10-12). Psalm 85, however, connects it with hearing what the LORD will speak, turning to Him in the hearts, and fearing Him (verses 8,9).

#### IN CONCLUSION

I deplore it that these presuppositions for genuine truth did not receive closer attention in the book and that, instead of hearing what the LORD speaks with respect to the topics of the book, I heard an interpretation of God's speaking, which, as I have tried to show, does not do justice to God's Word in various respects. Although the book is well written and contains various paragraphs with which I wholeheartedly agree, I cannot accept nor recommend it as a thoroughly scriptural exposition on marriage, family, and friendship, and as a guide in teaching and in studying these gifts and blessings of the LORD.

L. SELLES



Visit  
Dr. C. Trimp

A Hamilton committee of three brothers (L. Knegt, W. Wildeboer, and Dr. J. Faber) invited Dr. C. Trimp, professor of Diaconology at the "Theologische Hogeschool van De Gereformeerde Kerken in Nederland" at Kampen for a speaking tour to Ontario and Grand Rapids. Dr. Trimp and his wife will be our guests from Thursday, March 31 until Monday, April 25, 1977.

The program is as follows: Dr. Trimp will give three lectures at the Theological College. On Monday, April 4, there will be a workshop for ministers and students, in which he will introduce an evaluation of the book of J. Adams, "Competent to Counsel" (a.m.) and will speak about the relations between the special offices and the office of all believers (p.m.). The third lecture about the concept of "Practical Theology" will be given on Wednesday, April 13 (a.m.). These three addresses will also be delivered at Calvin Seminary in Grand Rapids on April 20 and 21.

On Thursday, April 7, Dr. C. Trimp hopes to speak for the congregation of Smithville in Dutch (with an English summary). The Easter week "beginning" is reserved for a visit to the congregation of Ottawa.

On Saturday, April 16, there will be an office-bearers conference in Burlington (topic: Apostolate). The Student Fellowship invited Dr. Trimp to speak about the connection between social work and the work of office-bearers on Saturday, April 23, in Hamilton.

Dr. Trimp hopes to preach in the Dutch services of Smithville (April 3 and 17, 2 p.m.), Fergus (April 3, 7 p.m.) and Burlington (April 17, 7 p.m.).

May the LORD make his stay in our midst fruitful for our churches and enjoyable for all of us, but especially for our Dutch guests, whom we gladly welcome in the midst of the Canadian Reformed Churches.

J. FABER

# school X crossing

## SING ALOUD

It is remarkable that in congregations where most children have attended or are attending a reformed school, the singing during the worship services is much better and more enthusiastic than in other places. I first noticed that about six years ago in Chilliwack, B.C. Later I discovered the same thing in Ontario. The reason? It is not just that these children sing so much better. The main reason, I am sure, is that these children have learned to sing the *Psalms* in school! Perhaps not too much good music is played by our young people, but at least they should all try to sing aloud! And if they don't know the Psalms as yet, it is high time to start learning them before their children will learn them in school. Some children may never learn to play any musical instrument at all (lessons are quite expensive and distance plays a role, too) but there is no excuse for anyone not singing. In *The Fraser Valley* a list of Psalms which the younger children have memorized, will be sent to local consistories periodically, so that they have an opportunity to use them in the worship services. Then the minister or elder conducting the worship service, can possibly use these Psalms during the service. You should see the eyes of youngsters, especially of the lower grades, brighten up when the minister announces a Psalm which they know already! How proudly they look around while they sing, to show that they don't need the Book of Praise like Mom and Dad!

## YOUNG POETS?

In the 'Orange Courier' one of the teachers wrote an enthusiastic article to stimulate the use of our talents for arts. In the same issue some poems of the school children are published. I would like to quote one, entitled 'The Moon.'

The moon looks like a yellow  
balloon,  
Flying in the sky.  
Who put you there?  
Who keeps you there?  
It is the Lord Most high!

In a simple and direct way this pupil has understood a secret many modern poets and scientist do not know. It

shows the benefit of scriptural teaching. May we all realize more and more that it is indeed the Lord Most High who has created all things for Himself and expects our praise for His handiwork. Then we can praise our Creator in 'good' and in 'bad' weather!

## TEACHERS ARE FROZEN

No, not literally, although that is also a possibility, especially on the prairies where it can be terribly cold. At least the thermometer can dip well below zero! In *Carman* the school has been closed also due to the snowstorm, but not because of the cold! They used to keep the children indoors at noon time. But having 70 children in the school building during the lessons is apparently enough. To have them inside at noon time, is too much. Some of them found things to do at that time, which they shouldn't do and the result has been that from now on children will have to play *outdoors* 'if the temperature is about -20°C.' That means, probably, that if the temperature does not drop lower than to -20° (Celsius) they still have to go outside. But the way the principal put it, some children who prefer staying inside, to do their homework for example, could say: it is 1 below, so I can stay in! We only have to go outside when it's about 20 below! I am sure the principal will straighten out any problems like that!

With the arrival of the new teacher from The Netherlands, Mr. Nap, the staff is complete. He will first attend grade 3 and 4 as a 'student' and after that take over these grades. It looks like Carman does not have to advertise for teachers this spring, so the secretary says. Well, most school boards wish they had their teachers 'frozen' like Carman has.

## BIGGEST MOUTHS — SMALLEST WALLETS?

It appears time and again that there are people, who speak the loudest for or against reformed education, but when you ask for money, their wallet has diminished in size. Their heart can't be very big then either. We should put our money where our mouth is. This happens not only now, but has happened ever since efforts

were made to build our own schools. Some people were really in favour of it, so they said. Some were even strongly against the mixed, christian schools. But as long as it does not cost any money, words are easily spoken and rather cheap in their mouths. When membership fees were boosted, membership sometimes declined. Well, never mind. Everyone must show his true colour! The Lord looks at our heart and He hears our words and He searches our wallets and bank accounts.

## WILL THE 'GATEWAY TO THE NORTH' REMAIN SHUT?

Edmonton and Neerlandia in balmy Alberta, have their problems. Edmonton still does not have their teachers and Neerlandia still does not have a permit to build. Edmonton's school must be about completed by now (the roof was on some time ago already). They want to start with 9 grades, but have only one teacher. Neerlandia has two teachers already, and parts of the building put together, but has no 'green light' for the land yet. Neerlandia's cause receives quite some publicity in the press and on the radio. Does that harm their cause? Do we not believe that *all things* work together for those who believe? One result is that the members often have to answer the question from the public: why do you want your own schools. Here is a beautiful opportunity to *evangelize*! Imagine that you go shopping and people stop to ask you that question! What is your answer? Would it not be good for all of us to be confronted with these questions a little more in public? For our brothers and sisters in Neerlandia as well as in Edmonton, it becomes very clear that the Lord requires *faith*. We can and must work in faith, but without The Lord's blessing it will not come to anything. Satan wants to destroy the Church of the Lord also by withholding reformed education from the children of the Church. However, it is not Satan who rules, but the Lord Jesus Christ. He is still sitting at the right hand of God the Father. And He has been given as the Head over all things to the Church, which is His Body (Ephesians 1). Let us continually pray to the Lord to help us out in time of trouble. Overagainst all possible opposition, it is of great comfort to know that the Mighty King of Kings is on our side! Let us pray and work in that faith!

M. WERKMAN



# Liberated . . . also today? 2

## REACTION AND REFORMATION?

Another major difficulty, I'm convinced, has been the difference in interpreting the *character* and the *significance* of the Liberation itself. I cannot fully surmise the backgrounds here, and the statement that there are two kinds of "vrijgemaakten" (those who liberated themselves for doctrinal and political reasons, and those who did so only for church-political reasons) has not really been proven. For some, perhaps, the Liberation was more a *reaction* than a *reformation*.

In reactions we are often excessive and go overboard, and who's to deny that such excessiveness did not appear after the Liberation? There were those who fell into the trap of exclusivism and absolutism, perhaps even giving the impression that only liberated people would reach heaven. Such absolutism, however, has never officially been endorsed in our churches, but rather, rejected. Rather quickly, however, especially after Amersfoort's Congress (at which the Reformed Political Union was born), we were accused of exclusivism, but an accusation itself need not necessarily contain truth.

A definite reaction which did become clear in the course of the years was that of *independentism*. If the struggle during the Liberation period was against Synodical *hierarchy*, the ensuing struggle was certainly against local independentism, and in both cases the federation of churches was in grave danger.

It has been said that this independentism first really appeared at the Synod of Kampen, 1951, in the tendency not to have Deputies (for the Mission), no professors present as advisors, no reports in the Acts. Was this indeed the tendency to reduce the effect of a synod as an ecclesiastical assembly and depreciate the significance and importance of the federation? (cf. R. vanReest, *Opdat Zij Allen Een Zijn*, page 171ff.).

About this same time — perhaps some of you remember — Prof. K. Schilder became involved in a debate with Rev. K. Doornbos (of Wormer) in 1952 (shortly before his death), and wrote the words that later became object of much critical discussion, name-

ly, "Therefore also a *federation* of churches (kerkverband), for which the Lord Christ has shed His blood, to give it back to us as being *liberated*." In other words, Prof. Schilder saw the federation both as a gift and a command, a privilege and a precept, from out of Christ's reconciliation. Rev. Doornbos later spoke of an "unthoughtful moment" of Professor Schilder and Rev. G. Visee in *Opbouw* of "short-circuiting" (kortsluiting) but Prof. Schilder's remark indeed was in keeping with the principles found in the Scriptures, as also Prof. S. Greijdanus defended in his *Schriftbeginselen van Kerkrecht*: ". . . a federation is given with the Spiritual unity of all true local churches . . ." On this whole matter of the place and the right of a *federation*, see J. Kamphuis (*Verkenningen II*), who wrote, "The churches, which in offices and institutions stand over against each other *independently*, are never *loose* from one another, because Christ gathers *one* church which, on the one hand, is being gathered locally through the service of the offices, but, on the other hand, must know and experience its unity in the only universal bishop of the Church" (page 82). The rejection of a *deformed* federation, a hierarchical synodical system, therefore, need not and may not, lead to a rejection *per se* of a federative association of Churches.

That this is a prime point is proved later on, when the conflicts in the Dutch sister-churches led to a schism. The so-called "*Buitenverband*" churches do not form a *federation* and are actually *Zonder Verband*; they have no major assemblies with binding decisions, but only *convents* which can take initiatives and give advice. And among these are even churches which do not want to send delegates to these convents nor take part in any decision-forming, out of fear that the independence of the local churches will again be endangered! Prof. Kamphuis' battle against *independentism* (as a destructive anti-reformation force) certainly proved to be a battle against *real* dangers.

This debate out of the sixties (regarding the right and place of a federation) is quite important to under-

standing the resulting happenings. For it was with an appeal to the *independence* of the *local* churches that certain ministers defended the right to maintain doctrines not in keeping with the confessions accepted in the *federation*. The Rev. B. Telder (who rejected Lord's Day 16 and 22-in part) defended his right to do so by stating that he had discussed his viewpoint with his *consistory*, and that this was sufficient according to the original spirit of the Form for Subscription which spoke of going to the "consistory, classis, or synod." The minister, therefore, had a *freedom of choice* as to which assembly he'd choose. However, Prof. J. Kamphuis has shown conclusively that the reaction of the Synod of Dort (consistory, classis, and Synod) was indeed meant to reckon with the *whole* federation (over against Remonstrant-independentism), and that the previous choice before Dordrecht was only because some places did not have consistories, or major assemblies couldn't meet because of government stipulations (cf. J. Kamphuis, *Het Gegeven Woord*, page 47 ff.). Dordrecht set the Reformed rule for a *normal* situation; the doctrine is a matter of all the churches and therefore a gravamen must pass through all the churches and finally reach the major assembly.

May I say it this way — and this, I'm convinced is the *point* of the whole discussion started by Schilder against Rev. K. Doornbos, continued by Holwerda, Deddens, and especially Kamphuis: we must watch for *hierarchy*; yes, we are liberated from Synodocracy; we are all local, independent churches, but the *freedom* of each local church is guaranteed *only* through a well-functioning federation, for freedom lies in mutual supervision and cooperation, in the communion of saints, so that also locally there is no consistoriocracy, no dominocracy, no synodocracy, but we are "free, yet bound" (Psalm 116 in this sense also applied to the churches).

This lack of regard for the importance of a well-functioning federation, this denial of the mutual responsibility and supervision of sister-churches towards one another, the emphasis on the right to maintain personal deviations from the accepted confessions, is nothing else than a form of *confessional and ecclesiastical indifference*, often propagated under the name of tolerance (cf. J. Kamphuis, *Kerkelijke Besluitvaardigheid*). Then, on the one

hand, the admission is made that a certain person or office-bearer indeed does not stick to the confession, but, so what! (his consistory agrees). This man loves the Lord and (as long as he doesn't go against the 12 articles which are fundamental!) suspension from office is wrong. Was it not a reaction against *unlawful* suspensions in the time of the Liberation that, later, liberated people revolted at the idea of *any* suspension? But those who suspend are not *always* in the wrong. We know that, for example from the case of Rev. de Haan of Winnipeg.

### FINAL CONFLICT

All this, you understand, has to do with the final eruption resulting from the suspension of Rev. VanderZiel (Groningen-Zuid) and the ensuing "Open Brief." This much debated suspension was a result of VanderZiel's activities in "samenspreking" (against the consistory's decision), samenspreking not meant to unify through truth and right, but from out of the false-ecumenical notion of "forgetting the past." Notice how the matter of "samenspreking" has played out its role to the very end.

The matter of this suspension is indeed much debated, and I do not intend to continue that debate here. I only want to point out that there is a difference between *grounds* for suspension and the *manner* of suspension (schorsingsgronden and schorsingswijze). One could, for example, object to the manner, yet agree with the grounds, or the manner could quite well be in accordance with the prescribed procedure, yet the grounds inadequate. Many in this case agreed with the grounds, but were dissatisfied with the manner. That manner ("in own responsibility," without the concurring advice of the neighbouring church according to Article 79, C.O.) in turn was a result of the nearest consistory's refusal to cooperate adequately. The consistory, feeling it had come into a border-area and that it had to act as soon as possible with a view to the congregation, suspended, and then took the matter to *Classis*. So it certainly was not an act of rejection of the Church Order or the task of the federation, but an act resulting from the preceding malfunction of the federation (cf. J. Kamphuis, "Schorsing en Kerkverband," *Verkeningen*, III, page 131).

In the "Open Brief," then, we find a clear estimation of the Liberation —

at least, a rejection of how most liberated people *seem* to have experienced it. Basically, the writers said that it is not a *reformation* (and therefore not worked by the Holy Spirit, not a matter of obedience and a return to the full Word of God), but an illegal fight between brethren of the same house ("broedertwist"), quite unspiritual, a situation which could not continue, but had to be resolved immediately. It is no wonder that the authors of the "Open Brief" came to the assistance of Rev. VanderZiel (who also wanted to undo the results of the Liberation), for they were supporting a "geestesverwant," someone with *like* opinions. It is important to note that the authors also said that the Liberation did not take place in accordance with Article 28 of the Belgic Confession, and was not a breaking away from those who were no longer of the church; it was unmasked as an "ideology," a false teaching.

Was not the whole *right of existence* of the Liberated Churches denied herewith? For 32 years we would by our very existence as liberated churches have lived in sin; it should never have happened; there was no reformation, no return to truth, no maintaining of a Reformed Church Order; all in *vain*. And I would like to point to the correct way in which the late Rev. J.T. van Popta read the "Open Brief" in its deepest consequences and significance also for churches abroad who came out of the Liberated Churches, "When we read this (i.e. the "Open Brief") we come to the conclusion that we, too, are adherents of a false faith. We really believed that we were delivered from a house of bondage and led again into the freedom of Christ when we made ourselves free . . ." (*CRM*, April 6, 1968). Did the "Open Brief" also not contain a principle rejection of the Canadian Reformed Churches, whose origin lies in the Liberation, and who also for so many years in separate existence had been living in sin by that very fact, with the calling also to be called away from this short-sighted attitude to the great world-church (or, in my words, to be re-united with the Christian Reformed and other churches as soon as possible)?

I do hope you fully see the implications of the "Open Brief." If our Churches, both in The Netherlands and here (as elsewhere), resulted from a wrong cause (a "twist tussen broeders"), our separate existence is con-

demned. The line of the Reformations (according to the Scriptures, the Creeds, and the Church Order), the line of the Doleantie, the Secession of 1834, even the Reformation of the sixteenth Century is then a *fiction*, an ideology. Then it was indeed haughty and presumptuous to claim that God's church-gathering work always continues via the faithful or true churches and not via those that are false (Article 29, Belgic Confession). The consequences are great: no more Canadian Reformed Churches, no more Reformed schools, no more Reformed stand in many things, no principle rejection of wrong cooperation, no setting up our own organizations on the basis of God's Word. Then back to the situation as it was before 1944, and possibly even farther back, to achieve the "Open Brief's" much esteemed niveau of "world-church." And I agree fully, brethren, with what Prof. Trimp wrote at that time, "Be then not surprised if it appears that our feet do no longer tread the same path" (Open-Antwoord Brief," in *Rondom de Open Brief*, A.W.W. Bolland). If the Liberation was a *sectarian* matter, then mutual celebration of the Lord's Supper is indeed an impossible matter! The existence of that Lord's Supper table is then already wrong.

### CANADA

In this country the stand was more or less taken (by the official spokesman?) to stay out of the matters in The Netherlands. More or less, I say, for although the late Rev. F. Kouwenhoven wrote that *individual* discussions would be incorrect and only *official* reports of *deputies* should be given (*CRM*, January 6, 1968), and before that Rev. G. Van Dooren had advocated that "*only* when all the matters have been concluded in The Netherlands at general Synod level, the necessity would arise to judge via *deputies* (cf. *CRM*, June 10, 1967), yet the Rev. L. Selles, for example, regularly made individual comments concerning the happenings in The Netherlands, comments tending towards a certain *stand* (cf. *CRM*, April 29, 1967, discussion of some aspects of the Synod of Amersfoort). Also, in the *same CRM* in which the Rev. Kouwenhoven suggested no *personal* discussion, the Rev. G. Van Dooren started his series "Gewoon Gereformeerd Blijven" with the comment, "Wij willen dat doen. Wij moeten dat doen." These articles also functioned towards

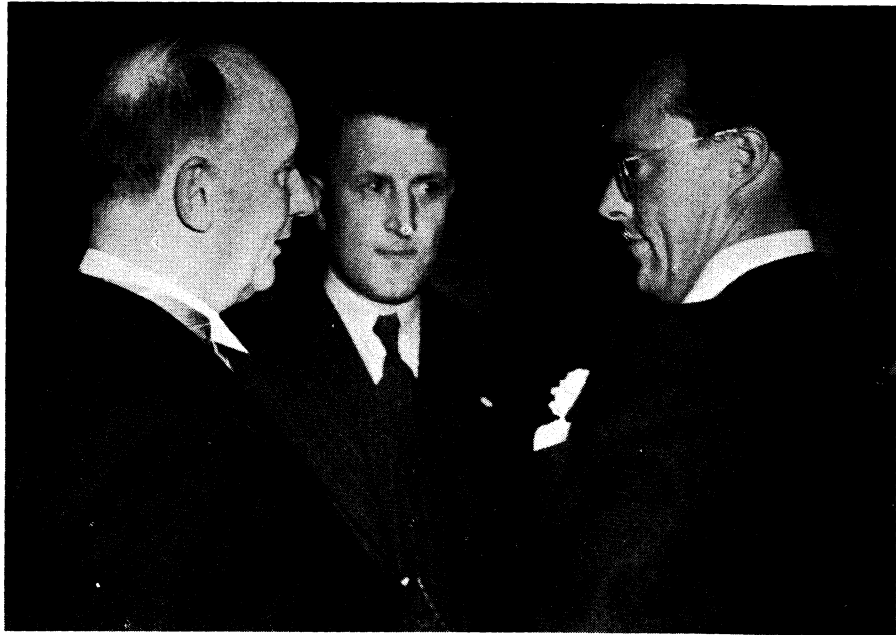
forming an opinion. Later Rev. D. de Jong published an *Open Letter* to the Dutch Churches, and Rev. J.T. van Popta also wrote a series of articles on the "Open Brief," in which he took a positive stand *against* its contents. And I do think that this kind of approach ("no comment yet," "deputies must do it," and yet also publishing opinion-forming articles of certain individual writers), a bit ambiguous, did cause some problems. Does the reason for the organization of a second magazine, *Shield and Sword*, which came out first in March 1968 and in the first number strongly pointed to the dangers contained in the "Open Brief" also for our Canadian Churches, lie here?

The various Canadian observers and writers did think differently about the *circumstances*, the causes, and the right of the "Open Brief," although *all* were quite unified in their rejection of the basic message of the "Open Brief." Rev. G. Van Dooren wrote, for instance, "The sooner this piece is out of the world, the better; these are strange sounds; they are in style and modern, but whether they are simply Reformed is another matter" (*CRM*, Volume 17, No. 9). It was clearly un-Reformed, as also became most lucid from the articles of Rev. J.T. van Popta.

But, in a sense, Rev. Kouwenhoven hit the mark; basically, we do not deal with individual views alone in Canada. In the end our *Churches* defended the plight of the Liberation and vindicated the Dutch sister-churches in their struggle against this confessional indifference and independentism at the most major assembly level: "the committee may with thankfulness conclude . . . that the Netherlands sister-churches have not deviated from the Reformed confessions in doctrine, liturgy, church government, and discipline . . ." (Acts, Synod Toronto, Article 140, sub A8). A joyous decision, although a little meagre, for, after all, our own existence was concerned with the struggle in The Netherlands. The Dutch Churches defended not only their right and their confession, but also *ours* — we should never forget that! And although we might have recognized that *sooner*, we are grateful that this recognition finally did come, even wholeheartedly.

#### TODAY?

After having recognized officially, as Canadian Reformed Churches, that our sister-churches have not deviated,



Professors K. Schilder and B. Holwerda with Prince Bernard when he visited Kampen.

although mistakes will have been made, the question is (the last question this afternoon): What have we learned from this historical survey? We learn from one another, at least we must be prepared to learn from them.

And I would like to relevel shortly *four* interrelated points, which in a sense are *conclusions* for today.

In the first place, we have seen the church-destructive power of unscriptural *radicalism*, to more sides than one. From rejection of *hierarchy* many came to *independentism*, from the one extreme to the other. That danger of radicalism is imminent in almost every liberation or reformation. Were not, for example, the Anabaptists, (Manz and Grebel) erstwhile friends and partners of Zwingli? Is the distance from reformation to revolution not small? Let us learn in this sense: to preserve, in a time of crumbling structures (also ecclesiastical structures), the Scriptural order as given via our Fathers in Dordrecht, a rich heritage, because it stresses local independence without advocating independentism, and maintains a close federation without permitting hierarchy. *In this order* we are truly liberated Churches; that is what I have learned from my professor in Church Polity.

Secondly, we have seen the dangers of false *ecumenism* destroying the unity of the Church. Some advocated unconditional dialogue and deliberations, and sacrificed the right and the truth for a unity that is more

formal than real. Some negate the course of history and do not wish to see a continuance of that history in the gathering of the faithful church of the Lord. And in that sense, these deviate from the Scriptures and the confession regarding the Church and its position. Let us stand for the *right* and the *necessity* of the Liberation also today. It was a historical act of obedience and a work of the Spirit to give us our freedom in Christ. And we reap the fruits of this true reformation every day, every Sunday. Thereby we must be on guard for a haughty *exclusivism* or *absolutism* as if the truth is only with us. We must be careful, but not wholly closed off, toward others who show the same obedience, upholding the declaration of the men of the first hour, "prepared — as soon as it is possible — to have communion with all who wish to live with us or do live with us in the unity of doctrine which is according to the Word of God in an accepted or to-be-accepted Church Order based on that Word . . ." (Acte van Vrijmaking en Wederkeer, 11 augustus 1944), seeking *unity in truth* wherever possible according to God's Word. Reformed Churches are in that sense truly *ecumenical* churches (as appeared after the Liberation in our request to the Christelijke Gereformeerde Kerken and in the Dutch Correspondence with the Korean Presbyterian Churches).

In the *third* place, I would like to emphasize the necessity of a continu-

*Continued on page 137.*

# news medley

Where shall we start this time?

Let it be in Chatham. As in quite a few other places, so in Chatham the older brothers and sisters come together once in a while to enjoy each other's company, to edify one another, and to have fun together. No fewer than 28 persons attended the meeting convened on the 16th of February. Suggestions were invited for a name to be given to the get-togethers, and the choice of the oldest member, br. R. Akkerman, was accepted: "Het Middagje." May many afternoons be spent in being together for mutual entertainment and upbuilding.

As can be expected, quite a few members of the group like to knit; however, it would be a shame if they should knit all sorts of things which would appear unsaleable. For that reason they would like to hear "from mothers with families" what the most useful items are. I was wondering whether the Chatham people know any mothers without families. I always thought that a mother does have a family, but then, I have not yet reached the age of free chequing privileges, and thus still have quite a few things to learn, for which — as they say — you are never too old.

The Chatham bulletin also mentioned the presence of the Rev. M. Janssen from Lutten, The Netherlands, who even conducted a Dutch service in that Congregation.

As a last item from Chatham we mention that it was decided to build a necessary addition to the schoolbuilding.

From Chatham to London is a logical step. London extended a call, and the congregation was informed that a "30% increase on fixed contributions is effective after a call has been accepted."

London brings us to Smithville. Apparently the renovation of the Churchbuilding has been completed and so has the work on the Organ. A re-dedication evening was planned for March 1st. A few rules for the use of the Organ were brought to the attention of the Congregation, and I quote the following rules:

- (a) The organ is first of all for our Church services.
- (b) Use for entertainment purposes will not be allowed.
- (c) Guest organists may play during the Church services if proper notice is given.

I was sort of disappointed when I read the second rule, namely that use for entertainment purposes will not be allowed. Yes, I understood that no one can just go up to the console and start fooling around with it so as to amuse himself and to entertain his few comrades who sneaked in to be witnesses. But are not Organ Concerts entertainment? And will that not be allowed in Smithville? Then, I thought, it would be a waste of money, however much I seek to promote the installation of real organs.

But when I saw that the program for the re-dedication evening also contained the following point, "Several Organ Solos by our organists," I was reassured. That was entertainment, such entertainment by which the Lord is praised, and from that I drew the conclusion that my initial impression was wrong. Smithville will (happily so!) permit the Organ to be used for entertainment purposes.

Now that Smithville is so privileged with their Organ, Lincoln does not wish to stay behind. Although, to my

knowledge, their Churchbuilding has not been finished as yet, they look forward to the future, and have formed an Organ Committee. Much success!

What the Rev. Werkman wrote about disagreement with the sermon deserves wider attention than just of the readers of the **Family Post**. This is what he wrote:

It is possible that you may not agree with every part of the sermon on Sunday. But I would like to make one important request: Please do not approach me about that on Sunday! You are welcome to discuss it and make an arrangement to see me during the week. I am open for criticism that is well-founded. That can even be building up each other. But instead of approaching the minister right after the service, why not think it over first and discuss it among yourselves on Sunday; check the Bible and some commentaries, etc. And if after all that work, you still disagree, do not hesitate to give me a call.

When I read the above words, I had to think of one of my own experiences. It was during the second world war. One of my brothers was "underground" and was to make profession of faith in the Church in the place where he was in hiding. Since we would be there anyway for the occasion, the Consistory of that Church asked me to conduct the afternoon service. Lord's Day XLII of the Catechism was to be dealt with: "Thou shalt not steal." It was during the days preceding the liberation of the Church. The year was 1944. In the prayer I also remembered the work of the General Synod and the difficulties which seemed to center around the person and the work of the late Dr. K. Schilder. I must say that my public prayer was considerably different from what another minister had brought before the Lord that very same morning. He had asked the Lord for the repentance of Dr. K. Schilder. I did not join in that part of his prayer, as you can understand. And, without trying to set anything straight, I asked of the Lord what I was convinced I should ask in the midst of that Congregation.

Right after the service a brother came storming into the Consistory room, blasting away at my prayer and at the sermon. "And you don't want to have anything to do with common grace, of course!" he shouted. Having been a minister for not even one year and never having experienced something like that, I was flabbergasted. Was that the way in which ministers were treated when someone did not agree with what they said from the pulpit? I had no sleepless night because of it, I can assure you, nor did I ever have that later on. But it did prepare me for what happened many a time later on. You are still thinking about the sermon, you are still humming in yourself the tune of the last song, and there you get an ice-bucket emptied upon your head!

Then, I am convinced, Aquila and Priscilla acted more Christian-like, when they did not storm into the synagogue and tell Apollos bluntly that he was only a child in his knowledge of the truth, but when "they took him and expounded to him the way of God more accurately." I cannot check it at the moment, but I think that the late Rev. J. Groen once delivered a sermon on that text at a prayer service at the eve of a "Schooldag" of our Netherlands sister Churches.

Going home, talking about it, studying up on it, double-checking whether one heard correctly, and more such actions would cause many objections to disappear. To ask for the tape of the service and to listen again would also be a great help.

It might indeed be wise to do what I believe one of my colleagues does: if someone has any objection and comes on Sunday, he tells the brother: I'll be at home to receive

you this coming Tuesday. Let me know what time you'll be there.

Let's return to Lincoln. Rev. Werkman also stated that he will no longer welcome in the bulletin any guests that spend a few weeks with relatives there, nor will he mention brothers and sisters who go away on holidays for some weeks. Apparently he did make mistakes, perhaps by forgetting the one and mentioning the other. And then, O boy! you know what happens. It is wise not to start that sort of review at all, for one is bound to make mistakes and no one likes that, especially not the person who makes them!

Hamilton is our next stop. The Consistory received a letter re family pews. What then follows is not completely clear to me, although I think I understand it. "Also a letter from a member of the congregation on this subject is read. With regard to the latter, it is after a discussion, decided to wait until the balcony is completed, and to abolish an earlier decision on this matter. This of course does not eliminate requests made for reserved seats from the elderly and hard of hearing members in our midst." My conclusion is that the Consistory has rescinded its previous decision to assign family pews to those requesting them. Will those family pews be moved to the balcony once the latter will be finished? Or are they abolished altogether? "De wal keert het schip," they say in Dutch. But then, perhaps I'm all wrong.

We reach the Ebenezer Church in Burlington.

The Consistory has already taken the work of calling another minister to hand. They also decided to request Classis "approbation of our minister's forthcoming retirement." Such Classical approbation is required in The Netherlands, not in the Canadian Reformed Churches. When we adopted the Church Order, we did not take over all the synodical decisions made in The Netherlands by means of which the practical application of the Church Order is regulated and elaborated on. We have no provisions requiring involvement of Classis in the case of retirement of a minister. Such classical involvement does not appear necessary at all. No change takes place in the status of a minister when he retires from active service. He just remains the minister of that Church; the only difference is that from now on he is released from all his duties as such. I would not know why a Classis should have to become involved in that.

Of course, we are willing to learn from the experience, the knowledge, the prudence of our foreign sister Churches. And we should never act as if there is no history behind us. But there are things we like to think over twice before binding ourselves to them and by them. And this taking over is definitely not automatic.

It would be wise to involve Classis in case a minister retires before reaching what is commonly considered to be the age at which in our present day society a person is allowed to retire. Abuses could creep in, e.g. if Church and minister wish to put an end to an unbearable situation and decide upon a premature retirement without any sufficient reason. That is a different story.

As so many bulletins, so the Ebenezer bulletin contained the cry for help from **In Holy Array**. The Rev. G. VanDooren adds the following remark: "I'm sure there are several people among us who have some specific knowledge in a field, interesting for our young people. Climb in your pen! Let not always ministers do it, those 'Jacks of All Trades'..."

That is a word after my heart. Rev. G. VanDooren

## 50th Wedding Anniversary



*Jan Willem Hofsink and Regina Aleida Hofsink (Pullen) were born in Hardenberg (Ov.), The Netherlands, where they got married on April 28, 1927 and then moved to Bergentheim (Ov.). From there they made the big move to Canada in March 1948. First the Hofsinks lived in Barret Lake, B.C., then they moved to Houston where Mr. Hofsink worked as carpenter and later bought a farm, where they lived until 1963. Then they moved to Smithers, where Mr. Hofsink worked with his sons in construction. He retired in 1969.*

*The Lord blessed the Hofsinks with 5 sons and 4 daughters. The oldest daughter lives on a farm in Woodstock, N.B., the other three live in Houston. The oldest son farms in Coaldale, Alta. and the other 4 have their business in Smithers.*

*All the children are married, and all told the Hofsinks have 44 grandchildren and 2 great grandchildren.*

speaks from experience, for he was the editor of (then) CRM for many years and he experienced the same we experience today: one has to write about things which are not one's specific field because people who are knowledgeable in that respect don't do it. "Jack of All Trades," that is an expression which hits the nail squarely on the head. Can't we agree on it that that should change?

Rehoboth Burlington comes next.

The Rev. Stam tells us that a while ago he asked the Grade VIII students of John Calvin School to prepare and write a paragraph on the topic, "What is a living member of the Church?" He gives two of the best paragraphs as a sample of the results. Let me pass them on to our readers.

The first paragraph reads,

A living member is a true believer who goes to church and worships God faithfully in every way. And who visits the sick and lonely and helps the poor, also pays the tenths(!) to the Church. He is active in the congregational meetings and societies. Also he is not ashamed to tell his neighbours about his riches and faith. Through his walk and deeds, he shows he is God's child.

And the second explanation reads,

A living member is a person who goes to church regularly, some one who believes and becomes a confessing member when he or she has finished all the classes; who has a true faith; who shows interest and is active in the congregation. He or she just doesn't go to church and come home and just forget the whole sermon. That is what I think is a living member.

Rev. Cl. Stam adds, "I did not mean 'the best' in grammatical or stylistical sense, only contents."

I would ask, "Do you recognize yourself in the above description by children of the covenant?"

About Orangeville I told our readers before that the band was in a sorry condition. Now the announcement had to be made that the practices are suspended till September. Lessons for beginners will still be provided and it is hoped that there will be many younger members who will ask for these lessons that the depleted number of players may increase again.

The Ebenezer Consistory passed on to the organists a request from a member to receive permission to practice on the Church organ. The Carman Consistory granted a request from a family for their child to be allowed use of the organ. And thus we have made the jump all the way to the center of the country.

I mentioned something from the Burlington catechism students. Let me also pass on to you a few things which the Rev. J. VanRietschoten mentions about them.

I like to share with you two contrasting reactions I sometimes receive from parents about the work their children are to do for catechism instruction.

Reaction one: "Do the children really have no work to do for you this week?"

Reaction two: "How come the children have so much work to do for catechism?"

You see it again, dear readers, one can never do things in such a manner that one satisfies everyone. Thus the best solution is: don't try to please anyone, just be yourself. Shall we do that, then?

It seems that it is terribly expensive to live in Carman; the property taxes seem to be more than twice as high as they are in Fergus, three times as high even! The report on the Consistory meeting contains the shocking news that they received "A note from C.M.H.C. informs us that the payment for the manse will be \$218.00 per month — \$135.39 of that goes for property taxes." Ouch! Let's move on to Alberta; at least they don't have a sales tax there!

In Coaldale a general meeting of the Bible Study Groups was scheduled for March 9. In the first half of that meeting attention would be paid to the question "Deacons

and 'Deaconesses'?" "It will deal with the Scriptural calling of the deacons, how they can fulfill this role in an era of affluence and welfare, and whether there should be in the church today the office of deaconess." During the second half of the meeting the pastor would try to answer unsolved questions, left over from the regular meetings.

The days have arrived in which the Coaldale Congregation can enjoy the sounds of their organ. As could be expected, they do not wish to pass up the opportunity to make something special of that. They were even afraid that they would not be able to accommodate all the people who might show up if they should have just one evening. Thus they organized two evenings for an Organ Recital: on March 2nd it would be exclusively for the members of the Congregation, and on March 4th it would be for the general public, which was to be invited via publications. May our readers enjoy some report and some pictures, too? Thank you.

We go to Calgary, the city which has been enjoying balmy temperatures for quite a while, while the rest of the country (east of Calgary) was shivering.

The Calgary Church was to have a congregational meeting on March 19, where the Rev. D. DeJong was scheduled to speak on the history and meaning of our order of worship.

In Edmonton, the Rev. D. DeJong was to conduct a study course. As topic for the forthcoming meeting was chosen "Capitalism/Liberalism/Socialism." When I read the Calgary announcement and the Edmonton announcement, I again had to think of that "Jack-of-All-Trades" of whom the Rev. G. VanDooren spoke. And I deem it a tremendous charge to deal with all three of those movements in just one evening. There is indeed, as the Rev. D. DeJong remarks, an "almost complete lack of knowledge of Christian political principles." It is good that something is being done.

We conclude our journey in Barrhead this time. Barrhead's Consistory decided "to ask the ministers to use in Barrhead the same liturgical order in the services as they are used to in their own congregation, with the exception that the Apostles' and the Nicene Creeds will be read by the minister. In this way, the congregation becomes somewhat familiar with the customs in other congregations and more able to consider whether some change in our liturgy is advisable."

Well, folks, that's about it for this time.

And since I don't make up the news myself, I'll have to sign off.

Valete vO

## **Consulaat-Generaal der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS**

10 Kingstreet E.,  
Toronto 210, Ontario M5C 1C3  
Phone: 364-5443

### **OPSPORING ADRESSEN.**

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

Deze luidt als volgt: —

HAANSTRA, Jelle Maria, geboren 5 december 1933 te Weesp. Op 21 juni 1960 naar Canada geëmigreerd,  
MARS, Jan, geboren 20 september 1911 te Middelstum. Op 22 april 1953 naar Canada geëmigreerd,  
GROFFEN, Gerardus Jacobus Dymphna, geboren 27 juli 1930 te Halderen. Op 21 september 1976 naar Canada geëmigreerd,  
PIJNACKER, voornamen niet bekend, geboren 22 januari 1936 te Schiedam. In juni 1976 naar Canada geëmigreerd,  
BRAM-ZIJP, Elze, geboren 30 mei 1921 te Amsterdam. Op 18 maart 1952 naar Canada geëmigreerd,

WOLFS, Gradus, geboren 14 januari 1912 te Eibergen. Op 27 april 1953 naar Canada geëmigreerd,  
SENTEN, Franciskus Johannes Hendrikus, geboren 30 januari 1912 te Berchem. Op 12 april 1957 naar Canada geëmigreerd,  
MOL, W.C., geboren 19 april 1912. Op 3 augustus 1953 naar Canada geëmigreerd,  
HORCHNER, E.C., geboren 13 september 1930,  
DE JONG, Pieter Wilhelmus, geboren 3 juli 1933 te Rotterdam.

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

# Chats on Politics

## REGIONAL REPRESENTATION

The virtues of proportionate representation have been praised above the merits of the system of regional representation. Personally, I prefer the regional representation which, in a country like ours, appears to be the only one that will do justice to the entire population. The land (and water) area of our country is the second-largest in the world. Canada consists of ten provinces and two territories which, for all practical purposes, oftentimes are to be considered as twelve separate states. Even before the Parti Quebecois gained an election victory in the Province of Quebec, there already was quite a difference between that province and the province of Ontario. And who would not be aware of the distinct difference of which British Columbians are so proud? British Columbians, Bruce Hutchison writes in *The Unknown Country*, have been part of Canada in constitution, in law, in the written word, but not much in spirit. They do feel the pressure of the "outside world," but much of the original spirit is left. Are, just to mention them, too, the Newfoundlanders not different from the rest?

It would be foolish to ignore the differences and not to take them into account when thinking about the manner in which the citizens are best represented in parliament. A system of proportionate representation would not do justice to the multi-faceted composition of the Canadian nation. The differences between the various provinces and even between the various regions within one province are too considerable for that.

If the representatives of the people were just there to advise, check, and "control" the government in matters of *principle*, it would be a different story, but they are not there just for that purpose.

The vastness of our country practically demands that a certain area is represented by someone who is a resident of that district and only the people living there should decide about it who shall be their candidate.

Dr. Abraham Kuyper may then have claimed that it should not entirely be left up to the district political association ("In districts where our men know holy animation regarding the principles, this would not hurt, but

there are areas of our country where something is left to be desired in this respect, and especially there some inspiration from the Central Committee is no luxury." *Antirevolutionaire Staatkunde* I, 574), I make so bold as to assert that it should be left up to the district itself to support or not to support a candidate who has made himself available either for local or for provincial or even for federal elections.

In the case of proportionate representation a "Central Committee" would be needed to put up candidates, whose *names* may be known to all party members across the country but who personally may be unknown to the large majority of those whose votes they solicit. As far as the other citizens are concerned our candidates may not be known at all.

Besides, would you really think that people in Newfoundland would be willing to listen to what some smart guy from Ontario is coming to tell them? Or would anyone in Ontario (except party members and adherents) pay much attention to what a candidate from British Columbia is trying to impress upon them?

Well-known party leaders may throw their weight behind local candidates, they come to support *local* candidates. People from the prairie have no use for someone from Prince Edward Island who is coming to tell them that he wishes to represent them in parliament.

If, and that is another practical argument, proportionate representation were introduced, we would not have a chance in the world to get anyone into any parliament, whether provincial or federal.

Let's be realistic, which is not by far the same as pragmatic!

Even if we should count our entire membership, including infants in the cradle, we would not be able to collect more than 8500 votes. Then we could act big and come nationally with a slate of candidates, it would be no more than a grand gesture, senseless and costly.

We simply cannot impose a European structure and system upon Canada.

Start locally. Work in your own riding. Become involved and known in your district. Let the people know who you are and what you stand for. Run

as an independent, clearly outlining your principles and program. You might be surprised to see how many people wake up.

However, before you can let others know what you stand for, you have to know it yourself.

The password is, therefore: Study, discuss, search, help one another, try to discover how the commandments of the Lord our God are to be applied in matters political. Meanwhile, talk with your MP or MPP, write him about various issues to be dealt with and let him notice that you are there and that you follow the procedures and debates and are aware of his stand in the various issues.

Recently I conducted some correspondence in the matter of the proposed changes in property taxation in Ontario.

Our regional MPP replied faithfully to every letter I sent and promised his support. I wrote a few times to one cabinet minister, and he replied every time, too. I wrote to the premier and received a personal letter back. The letters which I received in reply to my communications were no "form letters"; they were personal replies.

We should make more use of these opportunities.

Know what is going on.

And search what is the good and pleasant will of the Lord.

Then you can tell others His testimonies and His statutes.

That involves more than quoting a few texts.

However, you'll be aware of that, I hope. vO

## Church News

Called:

REV. D. VANDERBOOM

at Toronto, Ontario, by Langley, B.C.

\* \* \*

Declined:

REV. J. MULDER

at Cloverdale, B.C. called by London, Ontario.

\* \* \*

Called by the American Reformed Church at Grand Rapids, Michigan:

REV. P. KINGMA

at Smithville, Ontario, Canada.



*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.*

### SYNOD FREE REFORMED CHURCHES

*Pretoria, South Africa.* The Synod of the Free Reformed Churches of South Africa (Die Vrije Geref. Kerken) was held from February 2-5 in Pretoria. The Church at Johannesburg was convening Church, and the Synod was chaired by the Rev. W. Boessenkool. Many appeals had to be dealt with concerning the matters of Pretoria. Relations with the so-called "Dopperkerken" were discussed. Matters of liturgy and mission also reached the Synodical agenda.

### FRENCH PROFESSOR VISITS KAMPEN

*Kampen/The Netherlands/Aix-en-Provence, France.* Prof. Dr. Pierre Courthial, professor of ethics and pastoral theology at the Free Reformed Theological Faculty of Aix-en-Provence has visited the Theological Seminary of our sister-Churches in Kampen and presented a guest-lecture for the students. The Faculty calls itself "free" because it doesn't want to be dependent on any organization, and wishes to be guided only by the Word of God and the Reformed confessions, in this case the Confession of La Rochelle (1559), which all professors must sign in acceptance. The Faculty has four regular professors (dogmatics, exegesis Old and New Testament, and Pastoral Theology) and was started in 1974 with 16 students. Presently almost 50 students are studying at this seminary. During his speech in Kampen, Prof. Courthial made the following statement, "It is our firm conviction that our small faculty may be an instrument of God which He will use for the develop-

ment and growth of Reformed faith in a country in which formerly many martyrs died for the faith." Prof. Courthial called the present theological situation in France "appalling and desperate" and explained the necessity of a Reformed faculty in France.

### THIRD PEACE-CONFERENCE?

*Vienna, Austria.* Presently preparations are being made for a third world-conference by the WCRP (World Conference Religions for Peace) which is to be held in 1978 in New York. This was announced by the Vice-president of the European council of the WCRP, Dr. Maria Lucker of Austria. The WCRP was organized in 1970 by Japanese and Americans who wanted to organize for peace on the basis of their religion. The first conference was held in Kyoto, Japan (1970) and a second in 1974 in Leuven (Belgium). Representatives of the major world religions were present. The WCRP has an advisory capacity with the United Nations.

### BELGIAN PROTESTANTS UNITE

*Brussel, Belgium.* It has become clear that the Belgian Reformed Churches will come to complete unification by 1978. There are three groups of Protestant (Reformed) churches which will together accept the name The United Protestant Church in Belgium (Eglise Protestante Unie de Belgique). The responsibilities in the new church formation will lie with the consistories, the classes and the Synod.

### LIBERATED DEPUTIES SEEK UNITY

*Amsterdam, The Netherlands.* "The Deputies are diligently seeking possibilities for correspondence and contacts. The more the apostasy increases, the more important it becomes to maintain true unity with churches of a clearly-Reformed signature." These words are written in an interim report of the Deputies for Correspondence of our sister-Churches, appointed by the Synod of Kampen, 1975. The most joyous contact was the trip to Ireland and Scotland and the report states that there are "no objections to having closer ties" with the Evangelical Presbyterian Church of Ireland and the Free Church of Scotland.

### EVANGELICAL UNIVERSITY

*Amersfoort, The Netherlands.* Possibly in September of this year a new university, on an evangelical basis, will be started because of the great deterioration of the spiritual climate at the universities in The Netherlands, also at

the Free University of Amsterdam. The basis of the university will be "the Bible as the infallible, inspired Word of God."

### SOUTHERN PRESBYTERIANS VOTE ON DOCTRINAL PACKAGE (RES NE)

*Grand Rapids, USA.* The Presbyteries of the Presbyterian Church in the U.S. (Southern) have begun to vote on a package of changes in the basic documents of the church: ordination vows, a book of confessions, and a new declaration of faith are included in the new package. Strong opposition to the changes has come from the evangelical wing of the church, which placed a full-page ad "Save our Theology" in the denominational magazine, among the signers of which was Mrs. Billy Graham. The outcome of the vote will not be known until April.

### UNION APPROVED

*Detroit, USA.* Classis Lake Erie of the Christian Reformed Church in its January session gave approval to the Community Christian Reformed Church of Detroit to form a union church with the Reformed Church of Nardin Park, also of Detroit. Concurrence of the Home Missions Board and the Synod will be necessary before the action becomes final. It is the first of its kind between the two denominations.

CI. STAM

### COMMENT

Our Dutch sister-Churches have received an "interim-report" from the Deputies for correspondence with Churches Abroad, appointed by the Synod of Kampen, 1975. In itself that already is a commendable feat, for in this way the Churches are kept adequately informed between Synods of developments concerning possible correspondence with foreign Churches, and of contacts with Churches with whom fellowship has already been established. In this way Churches are not "taken by surprise" later on at synodical meetings.

Such an interim-report would be appreciated also in this country from our Deputies, and I believe that our Deputies, too, are even obligated to come with such a report and (if need be) more reports. The Synod of Orangeville (1968) recommended that the Deputies for Correspondence "be reminded" of an earlier decision "to inform the Churches FROM TIME TO TIME about that which is of interest in their correspondence with the sister-Churches abroad" (Article 79, sub. 8). To my knowledge such interim-reports





Rev. W. Boessenkool  
 "Chairman of South African Synod . . ."

have not been received since the official report at the Synod of Toronto (1974), and it seems a bit incredible, to say the least, that in the meantime nothing "of interest" has come up. Correspondence (e.g. with the Koryo Pa) is an important issue. Various Korean professors have visited Canada, and it is incorrect that Deputies have not given the required information to the Churches. In this way the matter of international contacts never comes "to life" in our Churches and we become quite stale.

Should our Deputies also not officially keep us up to date on the progress of our Dutch sister-Churches in seeking contacts with other church federations? The rules for correspondence, which we have adopted in Canada, include "To render account to each other in case of correspondence with a third party." And the Synod of Amersfoort (1967), when setting up rules for correspondence, spoke of the same: "doen van verantwoording aan elkaar."

It is not clear to me whether this rendering of account should be given before, during or after correspondence has been established with a third party. But the Synod of Orangeville decided to inform the Dutch sister-Churches about our REGRET "not having been satisfactorily informed about the INTENTION of the Dutch sister-

Churches to start correspondence with a Presbyterian Church in Korea, according to the rules that have been agreed upon between them and us." So we would have liked some information beforehand, it seems.

At the time we were quite suddenly confronted with the fact that our sister-Churches were in correspondence with a Korean federation. Well, many other foreign sister-Churches have followed suit and even we are pondering the same correspondence. But when I now read in the Dutch interim-report to engage in "closer ties" with Churches in Scotland and Ireland, I do hope that this time there will be an open "rendering of account," so that regrets need not be voiced once more.

True, we do not know what these proposed "closer ties" entail. And it is also true, before the Liberation (1944) the Reformed Churches did recognize the Free Church of Scotland, so the Dutch churches would be returning to a former situation. And I realize also that each federation is independent and doesn't necessarily have to ask existing sister-Churches for permission to broaden fellowship (although the words "rendering account/verantwoording doen") contain more than just "informing" one another), but please, let's keep one another posted. Otherwise the one federation will leave the other far behind. We should not lose track of each other in these important matters, and if we stand on one foundation, we should TOGETHER be able to recognize others.

And then I do have a few questions? Have our Deputies received a rendering of account on the Dutch decision to correspond with Korea? Synods since Orangeville 1968 do not mention a thing of such a communication. Were our churches duly informed e.g. concerning the Dutch viewpoint on the (Presbyterian) Westminster confessions and catechisms or were the differences between the Presbyterian and Reformed confessions not deemed important at the time? Or is all this irrelevant between sister-Churches?

We used to have a very common expression of "getting the lead out." And it seems to me that our Deputies should activate themselves to give the Churches ample information and perhaps also communicate more intensely with their foreign counterparts. I don't like walking in the dark.

CI. STAM

## LIBERATED . . . ALSO TODAY? —

Continued from page 129.

ing reformation ("doorgaande reformatie") in this country also, as concrete fruit of the Liberation. And although we may perhaps support certain stands and initiatives of others, let us stress that organizational unity (which involves personal responsibility) is possible only if there is principle unity, and this latter unity is there if the death of the Lord and its proclamation binds us in His service. There is no future in "algemeen christelijke organisaties" because there is no real foundation. I hope that thirty-two years of post-Liberation history have taught us this.

Finally, I would like to call you all to the right *gratitude*. We must exist as separate churches, being isolated more and more from a uniformly modernistic Christianity — yet the Lord enables us to do so. Our churches, our schools, our many possessions and possibilities still offer great perspective. In many areas in the world we see the Lord forming churches that are also *liberated* unto Christ. Let us be united in our striving to maintain and proclaim that Full Rich Gospel of salvation in this country, calling the people to seek the true body of the Lord. Let us seek the brotherhood at large to strengthen and be strengthened in the blessings of being *liberated* churches.

## FINALLY

Thirty-two years. If we look at ourselves, at our sins and shortcomings, at the great strife in the Liberated Churches throughout the centuries, we can feel shame. God's continuing work is often *in spite of* us. It is *because of* Christ. But, with Calvin, Gomar, de Cock, Schilder, and, may I add, Kamphuis, we do know: the Lord will continue to the completion of His plan, also in the gathering of the Church. That's the greatest perspective: that great number standing on Mount Zion before the throne of God.

We will stand there with the motto of Reformed Church history ingrafted into the mind of each one of us:

Let Israel now say in thankfulness,  
 That if the LORD had not our right  
 maintained . . .

We'd surely have been swallowed  
 up alive (Psalm 124),

*Soli Deo Gloria.*

CI. STAM

\* Speech delivered at the annual League Day of the Mens' Societies in Ontario, Saturday, October 10, 1976.

## OUR COVER

Place Royale, Quebec. (Photo courtesy Tourist Branch, Government of Quebec.)

## Letters-to-the-Editor

Dear Mr. Editor;

In reference to your article "Of Pensions and Parsonages" (Feb. 12, 1977) in which you state, "A minister does not receive payment for services rendered from the congregation which he serves. He just receives what he needs for his living and for his work for himself and for his family," I would just like to ask how this statement (on which your whole article is based) can be reconciled with the Apostle Paul's statement in I Timothy 5:18 in which he indicates that the way to show honour to those who labour in preaching and teaching is to remember the rule, "The labourer deserves his wages."

The principle of Scripture is not simply, "Provide the minister with enough money for a decent living," but rather, "Pay him for the work he does, just as any labourer is paid for the work he does." According to the Bible, there is no different rule for a minister than for others.

With Brotherly Greetings,  
Rev. R. Boersema

*When I read the above remarks, I thought, "Have I, then, always misinterpreted 'the principle of Scripture' and have, then, all the teachers of Reformed Church Polity whom I know been wrong all the time?"*

*I hastily consulted those writers of whom I have some literary products in my library, insofar as they deal with the character of a minister's "salary," and I did not find any hint even in the direction that it is supposed to be 'the' Scriptural principle "Pay him for the work he does, just as any labourer is paid for the work he does." I did find numerous statements in the vein in which I wrote. The very text of Article 11 Church Order also supports what I wrote: "On the other hand, the Consistory, representing the Congregation, shall also be bound to provide for the proper support of its Ministers." No mention of "wages," just "the proper support."*

*If I should receive payment for what I do, then I have been grossly overpaid many a time, heavily underpaid at other times. But the Churches where I served have always taken proper care of me and of my family.*

*I think I'll stick to that concept together with what, to my knowledge,*

*has always been the conviction and practice of the Reformed Churches, rather than switch to a new idea which is based on the simplistic and therefore superficial quoting of just one text.*

vO

\* \* \* \* \*

Dear Mr. Editor;

I have written in the past objecting to the way in which you write about things others in the churches have written or done. Now I must do it again in reference to your News Medley of Jan. 15 and your article entitled, "Some Apology!" which appeared in the Feb. 12 issue.

You have done Rev. DeJong a great injustice by reading into his writings things which he has not said at all. In the first place, consider the statement which Rev. DeJong made about "De Reformatie." He said, "... it gives Reformed instruction which we badly miss in our press." You feel that in that statement you have been thrown aside. The statement made by Rev. DeJong can be interpreted in more than one way. In Lord's Day 43 of the catechism I confess that I must "... as much as I am able . . . defend and promote the honour and reputation of my neighbour." Following that scriptural guide-line we should take the most favourable interpretation of Rev. DeJong's statement, which I am quite confident is also the actual meaning Rev. DeJong intended, namely that in "De Reformatie" we may read instruction which is badly missing in our press, and that instruction in "De Reformatie" is Reformed. So Rev. DeJong has not implied that "Clarion" does not give Reformed instruction and therefore he has not thrown you aside at all. There is no reason for a sour taste in your mouth when some one says that "Clarion" needs augmentation, that it is good to read other magazines for *additional* instruction.

Your remark suggesting that the instruction Rev. DeJong refers to might perhaps be a lack of urging to seek contact with the Christian Reformed Church is uncalled for. If you want to know which instruction he means, then the brotherly thing to do is to ask HIM and failing that you should have referred to the article in "De Reformatie" to which Rev. DeJong referred.

Then, in your article entitled, "Some Apology!" you also mention this previous statement of Rev. DeJong while there is absolutely no connection. The "apology" had nothing to do with the instruction given in "Clarion."

You then make Rev. DeJong to say that he had expected Dr. Arntzen to "just inform us about the situation in The Netherlands." (Emphasis mine, R.B.) Rev. DeJong, however, said, "mainly." That makes quite a difference in this case. Dr. Arntzen is qualified to speak on the situation in The Netherlands and he can therefore address us on that situation and give some guidelines about how the Christian Reformed and Canadian Reformed people ought to be dealing with this situation and its influences on the Christian Reformed Church. Dr. Arntzen is not qualified to speak about the Christian Reformed Church except with regard to their relation to the Dutch churches. He took his information about the Christian Reformed Church from one side and did not thoroughly investigate the total picture. I can well understand that some one who has been at Christian Reformed synods becomes disturbed when an outsider criticizes these synods without giving a true picture. No doubt it is with a view to such people that Rev. DeJong wrote his apology.

I do not have a copy of Dr. Arntzen's lecture, but when he spoke here in Calgary, the impression I was left with was that he spoke as much about the situation in the Christian Reformed Church as about the Dutch situation and he definitely spoke in a critical way about these things, which is exactly what Rev. DeJong said in his apology. "Largely" means "for a big part" not necessarily "for the most part." "Criticize" means either "to pass judgment on with respect to excellence or defects" or "to point out the faults in."

When I read again the notice which appeared in "Clarion" then I see no evidence that Dr. Arntzen would deal extensively with what is happening in the Christian Reformed Church. Rather, I read that out of his experience in The Netherlands he would speak about what those who are concerned in the Christian Reformed Church ought to do. Dr. Arntzen, however, spoke largely about the situation in the Christian Reformed Church and he did so in a critical way.

I do not want to give a false im-

# PRESS RELEASE

pression. Dr. Arntzen's evening here in Calgary was a very pleasant one. Many more Christian Reformed people than Canadian Reformed people attended. However the discussion simply ignored what he said about the Christian Reformed Church which apparently did not happen in Edmonton.

Your last paragraph is especially of great concern to me. You say that Rev. DeJong has done the Christian Reformed Church a bad service and that by his actions his own sheep are led astray. These are serious accusations for which there is no basis whatsoever. The most that Rev. DeJong meant by his apology is this;

This is not the way to speak to the Christian Reformed Church, namely to bring in an outside speaker to speak about the situation in the Christian Reformed Church in a critical way when he is not qualified to do so.

Rev. DeJong has not told me that this is what he meant so my interpretation may also be wrong. However, all I can read from this apology is that Rev. DeJong objects to the way in which this was done.

You may differ with Rev. DeJong as to whether that way is good or bad, however there are absolutely no grounds for saying that Rev. DeJong is leading someone astray. Rev. DeJong has not at all, "apologized for telling the concerned in the Christian Reformed Church how the situation really is." If we accept Rev. DeJong as what he is recognized by the churches to be, namely a faithful minister of Our Lord Jesus Christ, who is fighting in the same struggle of faith in which we all are engaged then we cannot come to the kind of conclusions at which you arrive in your article, and then it is entirely wrong to imply that Rev. DeJong may possibly be "taking position against his 'own' sheep in favour of the Christian Reformed Church." Read what is written and stick by that.

Rev. DeJong has been severely and badly criticized again and again over quite a few years. Each time I check out this criticism I find that it is unfounded. Your article is another example of this. You have not treated him in a brotherly way but are making him to do and say things which he has never done and said. Let us remember the meaning of the ninth commandment.

With Brotherly Greetings;  
Rev. R. Boersema

*of Classis Ontario South of March 9, 1977.*

1. *Opening.* Br. F. Wildeboer, on behalf of the convening church of London, opens the meeting. He asks the delegates to sing Psalm 138:1-4. Then he leads in prayer. I Timothy 4 is read. The brothers receive a hearty welcome, especially Rev. M.C. Werkman who can again be present after his illness. It is mentioned that Rev. P. Kingma received a call from the church of Grand Rapids.

2. *Checking of Credentials.* The delegates of Grand Rapids check the credentials which are found to be in good order.

3. *Constitution of Classis.* Classis is constituted as follows: Chairman: Rev. J. Geertsema; Clerk: Rev. M.C. Werkman; Assessor: Rev. W. Huizinga. The chairman mentions that the church of London called Rev. J. Mulder. He expresses the wish that the vacancy in London as well as those in Grand Rapids and Watford may be filled.

4. *Adoption of the agenda.* The provisional agenda is adopted.

5. *Instructions.* There are three instructions: a) CHATHAM requests the Classis Ontario South, held on March 9, 1977 at London, to give support to the proposal of the Canadian Reformed Church at Edmonton (note: it should have been "of the Classis Alberta/Manitoba") to the General Synod to be held this year at Coaldale, Alberta, to adopt a "First Public Admonition" as an addition to the "Form for the Excommunication of Members who, having not yet made Profession of Faith, are living in Disobedience" as proposed by this Church.

Classis decides that this request is not admissible since this proposal may not have been studied by the consistories as yet and since this request is not sent to the consistories and since there is enough time to send their request to the June classis.

b) The churches of LONDON, GRAND RAPIDS, WATFORD request pulpit supply. The following appointments are made: for April — Grand Rapids: Rev. J. Geertsema (17); London: Rev. W. Huizinga (3); Watford: Rev. P. Kingma (24). For May — Grand Rapids: Rev. W. Huizinga (8); London: Rev. Werkman (22); Watford: Rev. J. Geertsema (15). For June — Grand Rapids: Rev. P. Kingma; London: Rev. J. Geertsema (12); Watford: Rev. M.C. Werkman (5).

6. *Reports.* The church of Chatham for the fund ad Article 19, Church Order submits a report which is thankfully accepted.

7. *Appointments.* The following are delegated for the next Regional Synod to be held in Brampton. PRIMI — Ministers: Rev. J. Geertsema, Rev. W. Huizinga, Rev. P. Kingma, Rev. M.C. Werkman. Elders: Br. K. Linde, Br. W. Meester, Br. C. Walinga, Br. F. Westrik. SECUNDI (in this order for

both ministers and elders) — 1. Br. M. Hofsink, 2. Br. C. Lindhout, Jr., 3. Br. A. VanderSluis, 4. Br. J. VanDieren.

8. *Question period ad Article 41, Church Order* is used. Advice is asked regarding the benediction in the worship services as conducted by elders. Must "you" or "we" ("grace and peace be unto you/we") be used and if "us" is used, does the blessing not change into a prayer and would such a change be right? A committee is appointed to investigate this matter. Advice is asked and given concerning a matter of discipline.

9. *Personal question period* is made available.

10. *Convening of next Classis.* The church of Smithville will convene the next classis to be held June 8, 1977 at London starting at 10 A.M. Moderamen: Rev. P. Kingma — Chairman; Rev. J. Geertsema — Clerk; Rev. M.C. Werkman — Assessor.

11. *Acts* are read and adopted.

12. *Press Release* is read and approved.

13. *Censure ad Article 43, Church Order* is not necessary.

14. *Closing.* The Chairman asks the delegates to sing Psalm 1:1, 4 and then he leads in closing prayer.

For the classis,  
W. Huizinga, h.t.

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## CIRCUMSPECTION — Continued.

*spective, and not wasting our bodies and minds, but utilizing all our senses and forces in His service, filled with the Holy Spirit, Ephesians 5:18.*

*Those who are intoxicated (no matter how they do so) will ruin their own lives (and the lives of their families) with "woe, sorrow, strife and complaining" as the Proverbs teach us. "Your eyes will see strange things and your mind utter perverse things . . ." (Proverbs 23:29ff.).*

*There are things we can use, be it always in moderation. There are things we must in principle reject, so that we are not intoxicated or addicted.*

*Let's keep a clear head and a sober mind, so that we can stand undivided in God's service, and expect our Lord Jesus Christ with uplifted head, with eyes that are not dull from wine, grass or dope, but sparkling through the Spirit, faith and hope.*

*Cid.*

# More on Wycliffe

Esteemed brother,

In the February 12 issue of *Clarion* an article of Mr. H. Versteeg was printed about Wycliffe. It was not very favourable, to say the least, and quite different from what we have heard from others who attended Wycliffe's School of Linguistics.

In addition, for establishing the truth we need, thus the Scriptures, two or three witnesses. Another addition: we are called, as much as we are able, to defend and promote the honour and reputation of our neighbours, instead of condemning any one rashly or unheard" (Catechism Lord's Day 43).

Having heard that the writer did not, and did not plan to, send a copy to Wycliffe, I took the liberty to do so, adding some exact questions about their policy and practice.

It is, in my opinion, a matter of ethics in publishing that the answer which I received, be also printed in *Clarion*. Not everyone may be (fully) satisfied with this answer but it puts things a bit more straight.

One lesson we all could benefit from: how to answer those who criticize us and differ from us . . .

Thanking you for publishing it, here is the answer from the Wycliffe Headquarters.

V.D.

March 3, 1977

Pastor G. Van Dooren  
541 Emerald Street  
Burlington, Ontario, L7R 2N7  
Canada

Dear Pastor Van Dooren:

Your letter of February 21 with the accompanying article by Mr. H. Versteeg was referred to me for reply.

First let me comment on the criticism of the Institute at Seattle since I formerly was director of the school there and will be director again beginning this summer.

I am sorry that Mr. Versteeg found the atmosphere at the school not to his liking. All I can say is that we try to remember that we are fellow Christians who are together to learn language learning techniques and techniques for reducing languages to writing and un-

derstanding their grammar. Since most of us come from outside the Seattle area we try to provide housing in a cooperative way, renting some of the fraternity and sorority houses that are available. We also set up a cooperative dining room. Since we are a family of believers living together we try to provide a family atmosphere. In view of the nature of the situation these are informal and the atmosphere is certainly not one of either a church or theological college or Bible Institute. We feel our student body coming for the courses are adults and we have therefore as few rules and as little structure as possible.

The kinds of situations described by Mr. Versteeg would vary from school to school and from summer to summer depending on the composition of the group and I suppose to a certain extent on the leadership. When I was director in Seattle we did have a number of local pastors and other prominent Christian leaders in the area come and speak to us at our chapel period. However, it may be that the one in charge of the school at the time Mr. Versteeg was there preferred to pass the leadership of the chapel among the students and very often a student knows best what the Lord has done for him and gives his own personal experiences with the Lord's leading. I can see that if someone would expect at a chapel period a discourse on some facet of the Word of God that he would be disappointed.

I will now turn to answer the specific questions which you ask in your letter.

First of all, Wycliffe Bible Translators believes that the ideal would be to translate both Old and New Testaments. We certainly agree that the Old Testament is fully inspired, profitable and desirable for the use of church and believers and in bringing men and women to Christ. On the other hand, since there are limitations of time and funds, and since in most situations where our workers are translating the translation will be transitory in the sense that the people will soon be able to use the national language, we feel that the New Testament should be provided with some Old Testament material, particularly some parts of

Genesis, some of the Psalms and other portions and one couple has done both the Old and New Testaments.

With regard to the matter of the kind of translation I believe your statement, "it is our aim to translate the Bible as close to the original text as possible" is certainly our desire as Wycliffe Bible Translators. At the same time we must bear in mind that translation is more than a word for word rendition from one language to another. It involves problems of metaphor and simile and transferring these from one language to another is indeed difficult. However, we believe that God's inerrant and inspired Word is capable of being translated into various languages and it should read in the language into which it is translated with clarity and dignity so that the people will attend to its message.

We do not deny at all the importance of preaching and teaching the Word. We do believe, however, that this should be done in the language of the listeners and it is our aim to make available the Scripture as a powerful tool both for evangelism and instructing believers. We also believe that the Holy Spirit is capable of raising up leaders from among the people and when they have the Scriptures can be greatly used of the Holy Spirit to minister to fellow believers. We appreciate and are in favor of other kinds of missionary service. It is our aim to provide the necessary tools for them to work in many areas.

I am sorry that Mr. Versteeg, to use the modern phrase, was "turned off" by his experience in Seattle. However, I am pleased that he did find the training to be profitable and trust that the Lord will use him mightily in his service wherever he is sent.

We appreciate your interest in Wycliffe and your willingness to provide us with this information and ask questions about it. We are also grateful for your support of Wycliffe and trust that the Lord will continue to bless and guide you in every way.

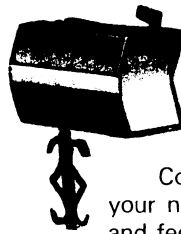
Sincerely in Christ,

Benjamin F. Elson  
Secretary

## READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on Friday, March 18, 1977.

# our little magazine



## From the Mailbox

Hello Busy Beavers,

Have you seen a robin yet? That's a sure sign of spring, isn't it? Oh, and how we long for spring after the long winter!

Aren't you thankful that we know from the Bible that each season will return at the right time?

Do you like to watch for signs of spring? Have you seen some of the plants budding already again? Crocus or grass or maybe even rhubarb!

Don't you think it's like a miracle to see new green again after all the cold and ice and snow of winter?

Really, it's a miracle only God can work!

\* \* \* \* \*

Busy Beaver *Cynthia Ludwig* has a spring poem for us.

### Spring

Spring is a season to look forward to  
The beautiful grass will grow anew,  
The birds come back with their chirping song.  
The nights get shorter, the days are long.

The early flowers begin to grow,  
And later, farmers start to sow.  
Do you like spring best of all seasons?  
That could be true for many reasons!

\* \* \* \* \*

Time again for birthday wishes! Do you ever stop to think why we celebrate the birthdays in our families? Oh sure, we love the presents and the fun and the surprises! But above all we are thankful to our Heavenly Father who spared us and who gives us all the good we enjoy every day again.

Happy birthday Busy Beavers with April birthdays! May the Lord bless and guide you in the year to come.

Audrey Van Veldhuizen	April 1	Carolyn Stieva	April 12
Karen Wiegers	1	Irene Vanden Bos	12
Rose Barendregt	2	Eileen Bartels	13
Peter Van Assen	2	Tammy Alkema	14
Tony Van Eerden	3	Richard Slaa	14
Kenneth Wendt	3	John Kobes	15
Evelyn Hamoen	5	Joan Hofsink	15
Yvonne Selles	5	Joan Hofsink	15
Meta Bosscher	6	Arlene Breukelman	22
Marion Overbeek	6	Betty Bouwers	24
Tanya Jansen	8	Carl Dorgeloos	25
Linda Kanis	8	Jane Van Eerden	26
Grant Kottelenberg	8	Henrietta Vink	26
Gerald Van Woudenberg	9	Christine Vis	28
Anthony Tenhage	10	Ria Hofsink	29
		Ralph Van Eerden	29

\* \* \* \* \*

Congratulations, *Yvonne Van Amerongen* on your new baby brother! Do you get to hold him and feed him? Did you enjoy your birthday party? Bye for now, Yvonne.

Has your teacher finished reading your book about Charlie, *Carla Griffioen*? Did you like the story? I liked your poem! Thank you for writing, Carla.

Hello, *Marion Overbeek*. It was nice to hear from you again. Thank you for sending us the quiz. Write again soon, Marion.

Are you enjoying the baking group, *Henriette Bosscher*? Is your friend in the group too? And do you like your new teacher? Bye for now, Henriette.

Thank you for a very interesting quiz, *Sheila Van Sydenborgh*. I'm sure the Busy Beavers will really enjoy doing it! How do you like living in your new house, Sheila?

Hello *Carol Griffioen*. Thank you for your funny poem! It was nice to hear from you again. Write again soon, Carol.

\* \* \* \* \*

## QUIZ TIME

### Alphabet Code Quiz

Can you discover what the following three sentences say? Use the alphabet code to find out what each letter is!

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
10	11	12	13	14	15	16	17	18
J	K	L	M	N	O	P	Q	R
19	20	21	22	23	24	25	26	
S	T	U	V	W	X	Y	Z	

- |    |    |    |    |    |    |    |    |    |   |    |    |    |   |
|----|----|----|----|----|----|----|----|----|---|----|----|----|---|
| 20 | 8  | 15 | 21 | 1  | 18 | 20 | 20 | 8  | 5 | 7  | 15 | 14 |   |
| 15 | 6  | 1  | 2  | 18 | 1  | 8  | 1  | 13 | 9 | 19 | 1  | 1  | 3 |
| 1  | 14 | 4  | 10 | 1  | 3  | 15 | 2  |    |   |    |    |    |   |
- |    |   |    |    |    |    |    |    |   |    |   |    |   |    |
|----|---|----|----|----|----|----|----|---|----|---|----|---|----|
| 20 | 8 | 5  | 12 | 15 | 18 | 4  | 8  | 1 | 19 | 2 | 5  | 5 | 14 |
| 23 | 9 | 20 | 8  | 20 | 8  | 5  | 19 | 5 | 20 | 8 | 18 | 5 | 5  |
| 16 | 1 | 20 | 18 | 9  | 1  | 18 | 3  | 8 | 19 |   |    |   |    |
- |    |    |    |    |    |    |    |    |    |    |    |   |
|----|----|----|----|----|----|----|----|----|----|----|---|
| 20 | 8  | 5  | 19 | 5  | 1  | 18 | 5  | 20 | 8  | 5  |   |
| 6  | 1  | 20 | 8  | 5  | 18 | 19 | 15 | 6  | 20 | 8  | 5 |
| 3  | 15 | 22 | 5  | 14 | 1  | 14 | 20 | 12 | 9  | 14 | 5 |