

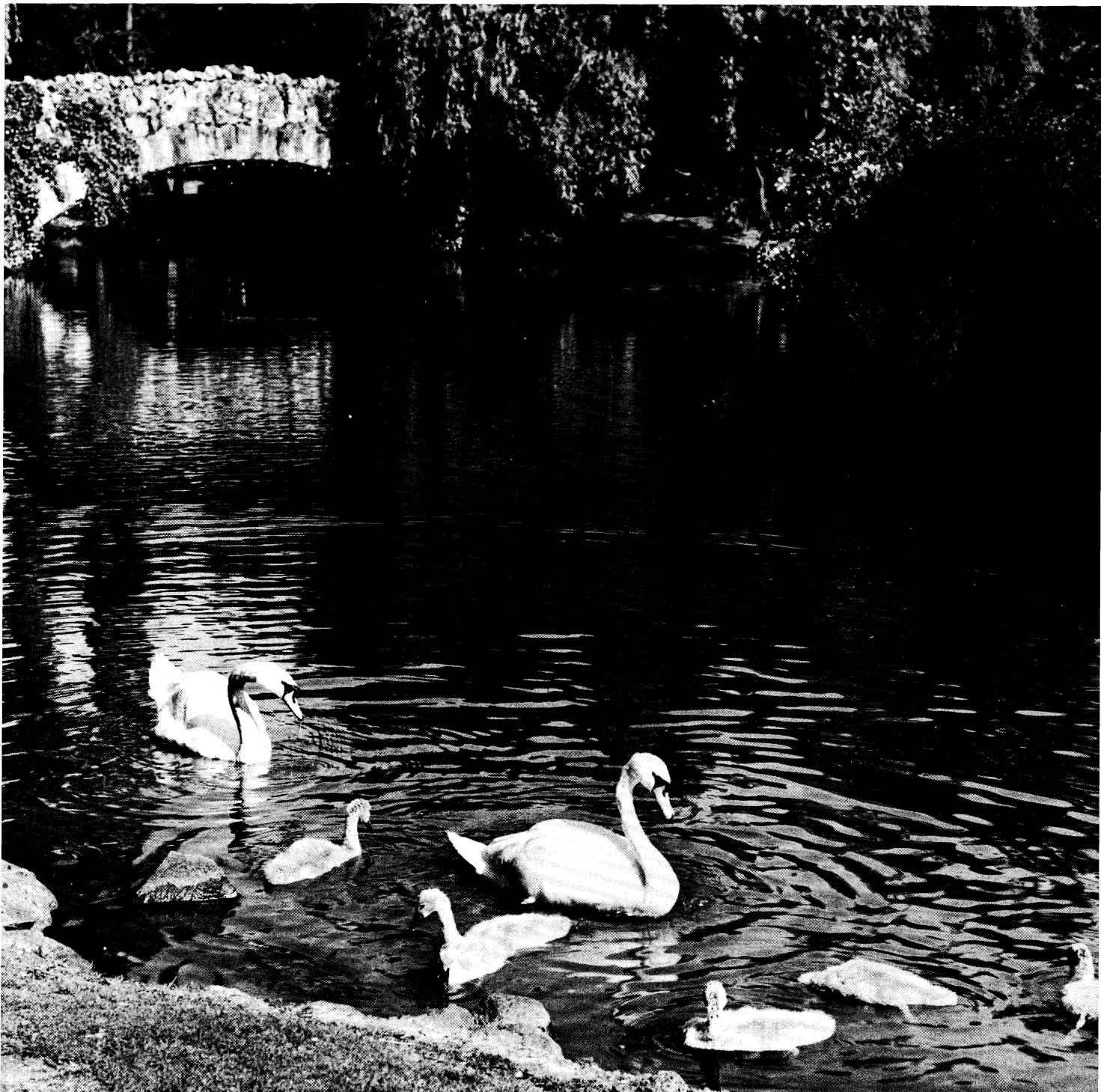
Clarion

THE CANADIAN REFORMED MAGAZINE



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The Offerings and Their Place in the Church of God and the Manner in Which They are to be Made * (2)

The only place in the New Testament which would be applicable in our case would be what the Apostle Paul writes to the Corinthians about the collection which he wishes to take to Jerusalem. We read about that in I Corinthians 16. "Now concerning the contribution for the saints," he writes, "as I directed the churches of Galatia, so you also are to do. On the first day of every week each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come."

It has been suggested that the first day of the week was payday in ancient Corinth and that Paul for that reason mentioned this. For we are to note that the Apostle does not say that they should bring that money to Church, or that they should give it to the treasurer of the Church (if there was one in those days!). No, Paul says that they are to set something aside and that they must keep that, adding to it every first day of the week, so that they would not have to scurry and to scrape something together once he would have arrived. When he comes, the money should all be there.

Reading these verses unbiased and simply, we cannot deduct from that that everyone should bring money to Church and that it should be stored there or that they should all give it to the treasurer. The only thing which the Apostle says and which gives us some directive as to the amount which we should contribute is: "as he may prosper." Therein the Apostle continues in the line of the tithes, for the tithes, too, were given according to what one had received: they differed from Israelite to Israelite. According as he may prosper; that is the principle which appears to be constant. And we may say that that applies to us, too. For here we have a direct command to a New Testament Church. And in this command to a Church the principle is specified which was also the background of the Old Testament tithes.

Further, we may conclude from II Corinthians 8, that the giving of con-

tributions for the cause of the Lord is a matter of thankfulness. Paul gave his advice to complete the work of the collection and he pointed therewith to what the Lord Jesus did for us: He was rich, but became poor. Seeing that, should we, then, not gladly part with part of our possessions to help those who are in need?

There is another "principle" as we might call it which the Apostle mentions in Romans 15:27. He says that Macedonia and Achaia have been pleased to make some contribution for the poor among the saints in Jerusalem; "they were pleased to do it, and indeed they are in debt to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings." It appears that material and spiritual blessings are interchangeable!

* * *

I have not been able to find any indication in the New Testament as to how the offerings shall be brought together, nor what their place is in the Church of God.

It would be interesting, of course, to investigate how things developed in the course of history, but that would be completely outside the scope of this introduction.

Since I must come to the conclusion that the New Testament does not give us any indication beyond what I would call the "principles" of interchangeability of material and spiritual goods, of proportionate giving, and of the gratitude for the abundant blessings of Christ which must be shown in the offering which is made, any regulation which we would draw up and any arrangement which we would make, any remark which I would bring to the fore in this introduction, would not be one of principle, but only of practical value. Thus we could never bind each other to a certain method and thus we could never "condemn" each other for doing things in that way.

For many years there was the custom that the moneys needed for the

Church were brought together in various ways.

There was in the first place the renting of pews, and the money paid for the rent of a specific pew was approximately the largest amount that would come from a family. I recall that in the first Church where I served the highest amount of voluntary contribution was forty guilders per year. The price paid for the pew was much higher. And then there were, of course, the regular collections for the Church and for all sorts of causes which, strictly speaking, all were to be caught under the same heading "For the Church."

Every Sunday there were three collections. One was for the support of the needy, the second one was for the Church, and the third collection was either for what was called "general Christian causes," or for the reduction of the debt of the Church or for the fund for retired ministers, their widows and their orphans, or for the costs of the Church federation, or for the mission, and, the odd time, for something specific which did not fall under those headings. And then on the last Sunday of the month there was an extra collection for the Church, so that the collection for the needy was framed in by two collections for the Church.

If one wishes to hear strong statements against such practices, one should listen to what the Rev. J.C. Sikkel wrote some seventy years ago. I shall give you a few quotations in translation. I wished he had known about our "News Medley."

"If the Church does not have any bread, she cannot give bread either. It should not be necessary for the Church to go begging . . . That she has to make use of the normal things in life for dwelling, travelling, ordering, buying, etcetera" is clear. And to that end she has to have money at her disposal, money which she needs not just for one day or for one hour, and which one could then just press into her hand (let's just take up a collection). The Church herself does not dig or plough or manufacture. She stands apart from

the gaining of material goods. The bread of the Church is in the hands of those who produce the bread of the earth. And it is not necessary at all that this ingathering take place on the day of the Lord (p. 32). How then?

"As already follows from what I said above, this should not in the first place be done, in our opinion, by means of taking up collections. That should be done only very exceptionally. And it should definitely not be done only by means of collections. Taking up a collection is actually only an ingathering of gifts of love, of alms, of non-obligatory irregular donations. There is not a single person of honourable social standing who receives his income only via collections, and there is not a single public institution that exists by regularly taking up a collection. I would like to see the faces of the people if it should be decided that from now on government bodies or people who live in trade or industry, will live and subsist solely from what collections will yield (p. 33) One does not give to anyone an honourable social position then to support him solely by means of collections; and even much less one connects with that position the obligation to take up that collection himself and to speak a word of recommendation!"

"Alas! Instead of taking up collections in the services mainly for the needy and for the heathen, nowadays in many places it appears necessary to add to that first collection for the Church in the same service already a second collection for the Church; and then towards the end of the year another collection for the Church is necessary, namely, to work away the deficit."

"And all that taking up of collections the Church has to do herself, and with much urging to please give her something."

"What man of honour would be willing thus to exist socially?" (pp. 32, 33).

I fully agree with the above with this exception, that I am convinced that the mission as such also is a work which belongs to the task of the Church and that for that reason no collections should be taken for that cause either.

The truth and the substance of the Old Testament ceremonies remains with us, we confess in Article 25, Belgic Confession. For that reason I would like to draw a conclusion from the regulations which the Lord gave concerning the tithes. They should be brought in-

dividually and then according to how one prospered.

That includes, I am convinced, the principle of proportionate giving, as the Apostle Paul repeats it in I Corinthians 16. There was no secrecy in this respect either, especially not when an Israelite lived too far away from the holy place where he had to go and then had to sell the tithes and take the money along.

Since the Church has its regular obligations, has to meet certain ever-recurring obligations, it is only a matter of course that she be also provided with regular income, and this must come from the members who also enjoy a regular income. I know that sometimes the objection is heard, "But I will know only at the end of the year how much I have earned." And that is then to be an excuse why one does not contribute during the whole year but comes with a cheque some time in December or even in January of the next year, which — of course — has to be backdated! As if one lived the whole year from what was left of last year and did not use any of this year's earnings! However, you all will know those excuses.

Thus I am convinced that no collections should be held for any of the causes which are the direct responsibility of the Church as such. Remember: the "Church"; that is not just the minister or the superannuation fund. The Church; that is also: the buildings, the repairs, the mission, the costs of Church federation, the Theological College, etcetera. These all are causes which should not depend on the changeable yield of collections, on the "goodwill" of the congregation on a particular Sunday. It is a "corporate" obligation of the Church or it is not. If it is, then the Church must know what she can count on, and the members should also be able to know what they have to count on. It is below the dignity of the Church of Christ to have a collection to bring the quorum for the College together, just to mention one thing. And if the one collection does not bring the so-many-dollars per communicant member, then another collection is held, and another one, and another one, until the total has been reached. And a Consistory knows approximately how many collections are needed, for each and every collection yields approximately the same amount. For this we need so many collections, for that so many, and there you go.

A collection should be held only

for specific causes which are extra. Such an extra is not the cost of moving a minister who accepted a call. That is a direct responsibility of the Church and, if that is necessary, a direct appeal should be made to the congregation with specific information: how much is needed over and above the regular contributions. The definite obligations of the Church are the definite responsibilities of all members, and that of all members *equally*, as they may have prospered. Those direct responsibilities of the Church are not just the responsibility of people who are willing to deposit something into the collection bag or onto the collection plate. I, for one,

Continued on page 221.



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IN THIS ISSUE:

The Offerings and Their Place in the Church of God and the Manner in Which They are to be Made (2) — W.W.J. VanOene	214
Brieven uit Nederland (1) — G. van Rongen	216
Circumspection — Cid	217
Press Review — J. Geertsema	218
International — Cl. Stam	220
"Vereniging 'Nederland in den Vreemde' " — W.W.J. VanOene	222
Prof. Dr. K. Schilder — Cl. Stam	223
News Medley — W.W.J. VanOene	224
The Reformed Practise Regarding Attestations (2) — G. Van Dooren	226
Letters-to-the-Editor	229
Our Little Magazine — Aunt Betty	232

Brieven uit Nederland

Zo rijden we dan in een miniatuur-autotje door de miniatuurstraatjes van een miniatuurstadje in het miniatuurlandje dat Nederland heet.

En je kunt je niet voorstellen dat men het juist hier bestaan heeft om een extra-miniatuurstadje, Madurodam geheten, te stichten.

Zo ongeveer zouden zich velen het begin van een eerste "Brief uit Nederland" van de hand van "yours truly" hebben ingedacht.

Misschien heeft het er zelfs wel bij de redactiecommissie erachtergezetten dat men graag eens wilde horen hoe goed men het in het wijde Canada en het ruime Amerika heeft vergeleken bij het bekrompen gevalletje dat Nederland genoemd wordt, toen die commissie mij vroeg om zo af en toe eens wat van me te laten horen over ons wel en wee hier, en met name over het kerkelijke leven in "the old country."

(Tussen haakjes: Dat mocht desnoods in de taal des lands gebeuren, omdat vooral de ouderen onder de *Clarion*-lezers geïnteresseerd zijn zullen, omdat die nog goed zijn in hun "moedertaal" — of hun dialect! En dat doen we dan maar. In elk geval ditmaal. Wie weet komen we nog eens iets tegen dat de jongeren ook kan dienen. Dan zullen we zien dat we ons Engels oprakelen.)

Toch hopen wij ons niet aan overdrijving schuldig te maken.

Want — en dat is een vraag die we hier ook nog al eens moeten beantwoorden — als U wilt weten of wij na zo'n dikke twintig jaar elders ter wereld te hebben gewoond weer in Nederland kunnen wennen, dan kunnen we met een zuiver geweten daarop positief antwoorden.

Wat niet wil zeggen dat dit met iedereen zo het geval zal zijn. Voor wie niet, zoals het met ons het geval is, al een groot deel van zijn leven, ook zijn huwelijksleven en werktijd, hier heeft doorgebracht, zal het zeker moeilijker zijn. En de omschakeling zal beslist zwaarder zijn voor gezinnen met kin-

deren. Vandaar dat we beslist geen propaganda voor re-migratie of repatriëring willen maken. Er zijn trouwens al buitenlandse gastarbeiders genoeg.

Ondergetekende is er een van, gezien het australische paspoort dat bij tijd en wijle als identificatiebewijs moet dienst doen. En hij heeft dan ook, met zijn vrouw, zich onmiddellijk moeten melden bij de afdeling Vreemdelingenpolitie hier in Steenwijk, en dient dit elk jaar te herhalen zoals hem gezegd werd.

Nee, een speciale vergunning om te werken was voor hem niet nodig. Maar dat vindt zijn oorzaak alleen hierin dat hij de afkorting Ds. voor zijn naam heeft staan. Men moest dit wel op het Arbeidsbureau via enkele telefoontjes aan een groter kantoor dat een groter boek met nog meer regels heeft eerst vragen, maar er bleek dan toch nog zoveel vrijheid hier in dit land te zijn.

Intussen is het waar: Een Fiat 127 is beslist geen Impala-1973. Maar ten eerste moet de Paus ook gesteund worden — men zegt dat hij veel aandelen in de Fiat-fabrieken heeft. Ten tweede is het gezien de benzineprijzen, wegenbelasting, verzekeringspremies en wat dies meer zij, geraden om van het ene uiterste in het andere te vervallen. Trouwens, dat kleine ding — een pittig wagentje — was nog net iets duurder dan wat voor die Amerikaanse slee moest worden neergeteld.

Bovendien, we zijn maar blij dat we die Impala niet over de Atlantische Oceaan hebben laten vervoeren, want de garagedeuren bedekken een opening die niet wijd genoeg zou zijn voor dat geval. En ons straatje — al heet het dan naar de grote Willem de Zwijger, de vader des vaderlands — is te nauw en te propvol met aan weerskanten geparkeerde wagens dan dat we die slee zouden hebben kunnen in- en uitrijden.

Verder is het ook waar dat de meeste straatjes van Steenwijk het wat hun breedte betreft niet halen bij het gemiddelde van wat tot de nauwe

soort van de canadese winkelstraten behoort.

En Steenwijk is Grand Rapids niet, noch Toronto, Hamilton, London, of Burlington. Hoewel het nog altijd meer is dan . . . o nee, hier vullen we geen namen in omdat we graag onze lezers welwillend houden.

Het is ook waar dat dit land in het niet zinkt bij het Amerikaanse continent wat de af te leggen afstanden aangaat.

En vooral wie vroeger die afstanden hier per fiets of hooguit per trein moest zien te verslinden en sindsdien elders ter wereld wel eens dagen maakte van zo'n achthonderd mijl, vergist zich nog wel eens.

Even een illustratie hiervan: We zouden de Bondsdag van de Mannenvereniging bezoeken — we mochten daar zelfs als invaller een ziek-geworden referent vervangen en zo wat inlichtingen geven over het kerkelijke leven in de Verenigde Staten en in Canada. Die Bondsdag werd gehouden in Hardenberg, voor ons gevoel helemaal in Hardenberg. Om tien uur zou het geval beginnen. Dus wij om half negen gestart, met de gedachte dat we dan wel op tijd zouden zijn. En eerlijk, we hebben ons aan de maximumsnelheid van 100 kilometer per uur gehouden — wat vrijwel niemand doet, maar over het verkeer mogelijk later nog wel eens nader. Toch konden we de trip niet langer rekken dan tot kwart over negen. Je haalt hier eens een keer adem, je haalt nog eens adem, en dan ben je zo ongeveer waar je wezen moet.

Wie op een achternamiddag even eruit wil, en een tripje gaat maken, die kan van hieruit in een paar uur zo ongeveer heel Drenthe gezien hebben. Tenminste, als hij het op z'n Amerikaans wil doen.

Want, wat dat laatste betreft, op een betrekkelijk klein gebied is er doorgaans veel te zien. De omgeving is hier heel mooi, en vol afwisseling.

En wat passeer je zoal in een half uur tijds! De snelwegen voeren om dorpen en steden heen, op een enkele uitzondering na. Vandaar dat je ook in dit landje soms uren kunt rijden zonder ook maar een verkeerslicht op je weg tegen te komen, en je wel eens de illusie krijgt op Amerika's 131 of Canada's 401 te zitten. Het wegennet is prima. Maar wie de grote wegen verlaat en de secondaire opzoekt om het wat rustiger te hebben, krijgt heel wat te zien.

In verschillende opzichten is dit
Continued on page 230.

Circumspection...

I've been talking to my minister again. I don't want to brag about it, but I do that more often when I'm in the neighbourhood anyway. It gives me a break and a free cup of coffee, and my minister doesn't mind. Neither does his wife, and so we're all happy.

Usually I don't talk about what I talk about with my minister, but it happens once in a while that you think that the things you talked about are so important that you have to let others in on the conversation. Sometimes we talk about things no one else should hear a word about, but this time there was no secret involved; there was nothing that had to be dealt with "according to Matthew 18" as people say.

What we talked about this time was a public matter, and it was something that has to do with all of us. It was something that has to do with boys and girls, but also with the fathers and the mothers.

Now I have you wondering what it was.

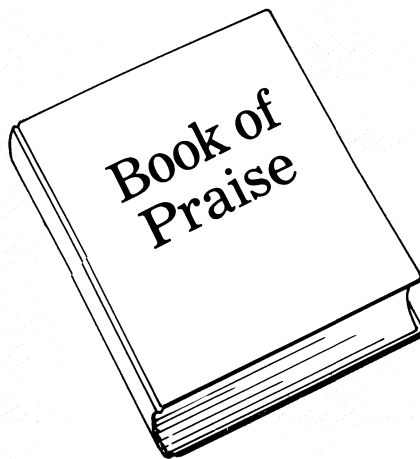
Well, we came to talking about the past and we dug up some old stories. You see, I never dared to do that a few years ago. You can do that only some years after you have made profession of faith, for then you don't run the risk that you give away one of your own secrets which should be guarded with your life, or any of the secrets of your friends. And then the minister no longer has to be as careful with what he's saying either. And then you discover some things which you never thought there were when you made your weekly trip to the catechism room. The minister told me about some of the students who always thought that they fooled him and who were proud of it that they were so clever as never to be caught cheating. But he knew it and he also knew how they were doing it, but he didn't say anything about it. "Some of them," he said, "are now good office-bearers, and I must always think about the future and protect their future reputation. But I wished that they had done their best more, for then they would have been better able to keep tabs on me. That's their duty, for they must watch out that no wolves enter the sheepfold of Christ." "Sometimes," he said, "it was hard to keep a straight face," but he usually did it.

We had a good time talking about the olden days and I could see that my minister enjoyed giving those

catechism classes. Well, I must admit that I enjoyed them, too, although sometimes they were not so interesting. But at my present age I look back with thankfulness thinking of what I learned there.

My minister also came to talking about how it is nowadays. Catechism classes were finished for the season, and he said that he was happy that he would have a few months to "recover."

I asked him whether he still enjoyed them as much as he did when I was a student. He honestly admitted



that he did not enjoy it any longer. "I still do my best," he said, "and I don't think that I'm worse than when you were my student, but I teach catechism classes now more because it is my duty and part of my work than because I enjoy it. I thank God that I'm not so far that I'm looking forward to the holidays or that I wish I could retire, but the 'fun' is out of it. Maybe I'm becoming a crab, but when I talk to my colleagues they tell me the same. Do you know what the reason could be? Tell me frankly, and I know you will, for you were always sort of outspoken."

His words sort of trailed off and he stared out of the window into the direction of the distant mountains.

There was a silence alright, and I did not know what to say. I discovered something which I had not known before. See, my minister always looked happy and he could appreciate as well as crack a good joke. Was he getting too old for his work? Or was he not feeling well? But then, he seemed to be in reasonably good

health and still has quite a few years to go. What had caused him to change? I never knew him like that. Had he changed, or had the boys and girls changed?

On my way home I kept thinking about those questions. I must admit that I could not find an answer. Therefore I ask your help to find the answer.

I ask the parents to help me. Do you check your children? Do you ask how they made out and how they were behaving? Do you talk with your children about the Word of God and about everything that goes on in the Church? Do you read something worthwhile or are you just staring at the tube after you came home from work and have had supper? Your children will notice if you don't back your minister up all the time. And because the one thing always comes with the other, do you know how your children behave at society meetings? You'll have to be pretty smart if you want to find out, because they don't "squeal." But could you give me an answer to my questions?

Or perhaps our boys and girls can answer me. Would you know why my minister no longer is as happy in his work as he was in his days? And don't give me that stuff that when you get older you always think that it was better when you were young. That has nothing to do with it, and you know it. You know that there no longer is as much interest, neither at catechism classes nor at society meetings. You know that there are always a few that ruin things and that you're not brave enough to tell them to shut up.

You're having holidays right now and you have a few months to unwind. But it'll be September before you know it, and then you go back into the old grind. Will you do your best when catechism classes start again?

You see, I would like to see my old minister happy again in his work, and I would hate it if he were looking forward to his retirement because of you. He is still too young for that and has too many years to go to even think of retirement.

And don't you think that you'll be happier when he is happier?

Think about it, will you? Cid

press review

CHRISTIAN SCHOOLS

Calvinist Contact of April 18, 1977, deals in its entirety with the matter of Christian education. Much attention is given to the efforts to receive government support. Mr. Harro Van Brummelen writes about the situation in Alberta. We read:

Two years ago the Edmonton Christian Schools reported that a number of Alberta Christian Schools were exploring the possibility of a contractual arrangement with public school boards. It was the intent of such an "umbrella" agreement that provincial government grants would be channelled to our Christian and other independent schools through a local public or separate school board.

At the same time, our schools would continue to have autonomy in areas such as enrollment, curriculum, teacher hiring, and financial administration. It was at the suggestion of provincial government officials that several Alberta Christian schools tried to reach such an agreement.

That there is a great danger here of losing their own autonomy with such a contract is shown in the following paragraph:

What has happened since that time? In Edmonton, the public school board reached an agreement with the local Hebrew school; it now receives full funding. However, its agreement makes it a special school within the public school system, and it has had to give up a certain amount of autonomy.

The author reacts:

As Christian schools we are neither able nor willing to relinquish our final authority. The Lethbridge Immanuel Christian school did sign an agreement with the Separate (Catholic) School Board, an agreement that would allow the Catholic Board to collect government grants for the Christian school without the Christian school losing any of its independence.

However, the provincial government was unwilling to approve this agreement, mainly because of several legal barriers. The government has promised to remove these legal barriers and at the same time set out a number of guidelines and a model contract.

A meeting of representatives of independent schools and government officials about such a contract took place eight months ago. But so far nothing definite has come out of it.

The writer informs the readers that during the current school year the independent schools in Alberta "receive 40 percent of the basic per pupil grant that public and separate schools receive from the provincial government"; and that the Edmonton Christian schools asked the government to raise it to 80 percent. "The request was based on the following rationale":

1. Independent schools provide distinctive and worthwhile alternatives to the public educational system.
2. Parents have the prior right to determine the type of education their children should have, and thus the government should provide parents the financial freedom to make this choice as well.
3. Receiving 80 percent of the grants would enable our board to continue to provide quality education and raise teachers' salaries to more equitable levels while at the same time lowering tuition to a level that would not prevent anyone from enrolling their children in our schools because of financial reasons.

One last piece of information: Alberta's Minister of Education "announced that the support level for independent schools would be raised from 40% to 50% of the provincial foundation program grants." Thus far the situation in Alberta.

The same writer also gives information about the situation in British Columbia in a separate article. We read:

British Columbia Education Minister Pat McGeer introduced a bill in the legislature on March 30 that will enable B.C.'s independent schools to obtain direct financial support from the provincial government. The introduction of the bill culminates almost ten years of work by the Federation of Independent Schools Association (FISA).

Mr. McGeer outlined the main features of the bill to 300 persons attending the annual convention of FISA on March 31 in Richmond, B.C. He indicated that three levels of government support will become available under the conditions of the bill. These levels will involve non-instructional support grants, instructional support grants, and local support grants. Non-instructional support will be given to a school that has adequate facilities and

does not promote racial or religious intolerance or social change through violent means.

Such a school may also apply for instructional support (mainly helping to cover teachers' salaries) if it is willing to meet a number of conditions regarding curriculum, evaluation, and teacher certification. Local support grants will be authorized only if a public school board agrees that an independent school offers a special service that is not being provided under the auspices of the local public school board.

The work of FISA has been carried out under the dynamic leadership of its executive director, Mr. Gerry Ensink, a former Vancouver Christian School principal. He has enabled four disparate groups of schools to work together in harmony to obtain legal recognition and financial support. The four member groups of FISA include the Catholic schools in British Columbia, the Society of Christian Schools in British Columbia, the independent schools (a grouping of British-type private schools), and a group of varied schools including the William of Orange Canadian Reformed School in Cloverdale, B.C.

Mr. McGeer indicated in his remarks that the government hopes to complete the second and third reading of the bill during the present session of the legislature. If so, government support would become a reality for the 1977/78 school year. However, the government will pay the grants retroactively, so that the earliest date by which grants can be received is August 1978.

Upon approval of a school's application for funding, the provincial government will support the school at a certain percentage level of the operating costs of the public schools in the district in which the independent school is located.

Mr. McGeer indicated that the percentage figure may be gradually increased over a number of years to allow for a phasing-in period. However, a final decision on the exact percentage of support will not be forthcoming until the 1977/78 school year is well under way. FISA has not requested 100% funding, reasoning that parents, whether they be public or independent school supporters, should show some commitment and responsibility in maintaining the schools of their choice.

What I quote here is mainly for information. I have a question with respect to the conditions of the bill for support. Is it so that only a school that receives non-instructional support can apply also for the other forms of support? And what will happen when a Reformed school board applies, which does not admit every child from anywhere? Will that be marked as religious intolerance?

That the British Columbia govern-

ment does not want to support a school that promotes social change (a communist or anarchist take-over) through violent means, is a good thing.

We now go to the situation in Ontario. Mr. McBurney writes:

The Ontario Association of Alternative and Independent Schools (OAAIS) is coordinating a province-wide campaign to attract a large and solidly supportive membership in order that it may present its case to the Ontario minister of education.

The campaign is taking place on four fronts and involves activities by parents, schools, and by the central office.

The association strives to speak for all or a majority of independent and alternative schools in the province. It collects and disseminates pertinent information such as funding status of other provinces, practical mechanics for support, and activities of member schools, and continues in a dialogue with the minister of education.

These goals have been established in order that members may collectively obtain legal recognition and financial support from the provincial ministry of education.

In The Netherlands a school struggle for equal treatment of public and Christian schools has been fought and won. How will this struggle in the Canadian provinces go? On the other hand, we must be careful not to give up independence and our own autonomy for financial support. May the climate continue to change in favour of the independent schools.

I should like to take over also part of another article, written by Dr. Jack Fennema under the title: "Christian Education — where it is heading." He writes:

For many of us Christian education has been with us all of our lives We send our children without seriously considering alternatives

Often we have wondered, however, why Christians outside of the Dutch Reformed circles have not been convicted of the need for Christian education as we have been

Well, things are changing. Some twenty-five years ago the National Union of Christian Schools (NUCS) possessed what could be termed as a monopoly on the Christian school movement in North America. Today NUCS schools comprise only about 10% of all Christian schools on this continent, and new Christian schools are being established at a rate of about one hundred per year. The movement mushroomed during the 1960's, beginning in Florida (Pensacola has the largest Christian school in the U.S., one with over 3,000 students) and California, and slowly moves across the U.S. There are approxi-

mately ten regional organizations of which the Western Association of Christian Schools is the largest and two national organizations other than the NUCS — the National Association of Christian Schools based in Wheaton, Illinois, and the National Christian School Education Association based in Newtown Square, Pennsylvania.

The movement has just recently begun to be felt in Canada. Nearly a dozen Christian schools have been established in Ontario by the evangelical community within the past few years, the most notable being the Peoples Church School in Toronto, a school that boasts a waiting list of some 500 children.

As reasons for these evangelical schools the author gives the following: the "do-your-own-thing philosophy," which caused in the first place the lack of discipline including everything: "from courtesy to dress codes." It further caused the "lowering of academic standards": "too much freedom-of-choice, open education, the addition of 'frill' subjects, the lack of emphasis on the 3 R's, a meaningless grading system," etc. And in the third place:

parents are becoming fed up with the absence of a value system within the public schools. A school system that attempts to serve a pluralistic society must attempt to remain "neutral" on values. Thus a homosexual and atheist have as much right to promote their viewpoints as a Christian or a Jew.

Then he adds:

This quest after freedom for all, this rejection of absolutes, has caused the public schools of North America to lose their sense of moral direction — something many Christian parents desire of the school — but can no longer expect to find. The result has been a mass exodus to Christian schools.

In spite of this development at the public schools there still are parents who send their children to such a public school when a Reformed school is available.

The author also speaks about the question why those evangelicals do not make use of existing Christian schools of which the character is Dutch Reformed. Lack of communication is one of the reasons, he says. But the situation is changing:

Within Ontario, Christian schools in Burlington, Cambridge, and Ottawa can boast a sizeable number of children from non-Dutch Reformed background. New schools established in Collingwood, Essex, Owen Sound, and Stratford all seek a multi-ethnic, interdenominational constituency.

Where the author sees a really good

development here, I cannot see it. An "interdenominational school" cannot have a truly Reformed foundation. How can one expect such a school to give an education that is fully in accordance with the Reformed doctrine? Therefore our Fathers, in The Netherlands, wanted truly Reformed schools. "Interdenominational" means that, e.g., also Pentecostals and Baptists must have a place there.

We can and must appreciate the fact that many evangelical Christians, too, see the need for Christian schools. However, among the evangelicals there are many who wish to maintain the inerrancy of the Scriptures, but there are also those who want to do this only for themselves but still accept full Christian fellowship with others who do not, while there are evangelicals who no longer believe that inerrancy. We can read that, e.g., in the book of Dr. Harold Lindell, *Battle for the Bible*. This is again putting together what does not belong together. As for me, I would say: let Reformed remain Reformed. It is our heritage, given to us by the LORD. It is a heritage we should be very thankful for and preserve to the utmost of our power in the church, in the family, as well as in the school education.

J. GEERTSEMA

PSALM 119 Verses 97-104

Oh, how I love Thy law!

It is my meditation all the day.

Thy commandment makes me
wiser than my enemies,

for it is ever with me.

I have more understanding than all
my teachers,

for Thy testimonies are my meditation.

I understand more than the aged,
for I keep Thy precepts.

I hold back my feet from every evil
way,

in order to keep Thy word.

I do not turn aside from Thy ordinances,

for Thou hast taught me.

How sweet are Thy words to my
taste,

sweeter than honey to my mouth!

Through Thy precepts I get understanding;

therefore I hate every false way.



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.

PROF. VAN BRUGGEN TO KOREA

Kampen, The Netherlands. On May 3, 1977, Prof. Dr. J. van Bruggen (Professor New Testament at the Theological Seminary at Kampen) left for a visit to the Theological College at Busan, Korea. He also hopes to pay a visit to the Theological Seminary of the Reformed Churches in Japan, situated at Kobe. Prof. van Bruggen will lecture on the topic, "The Bible in our hands," and will specifically deal with modern methods of Bible-translation. Prof. van Bruggen also hopes to make a few private visits in the U.S.A. and will visit the Westminster Seminary at Philadelphia.

WOMEN IN OFFICE: BUI TEN VERBAND CHURCHES

Groningen, The Netherlands. Despite the advice from sister-Churches,

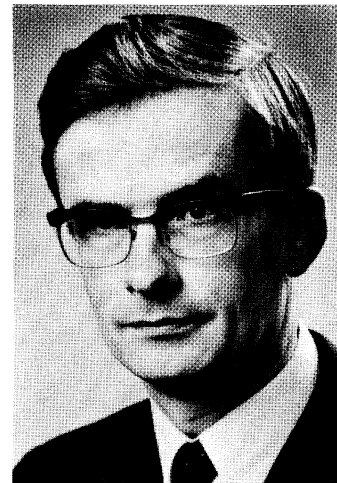
the Reformed Church (Buiten Verband) of Groningen will permit women in office and will give the congregation the opportunity at the next election to present names of sisters for the office of elder and deacon. The consistory is of the opinion that "the tie with the sister-churches should not be of such a nature that the freedom of the congregation within the bonds of God's Word is hindered." The decision was taken after a memorandum from a member of the congregation, Dr. D. Holwerda.

CONCERN OVER MAGAZINE "OPBOUW"

Alkmaar, The Netherlands. There seems to be an increasing concern among the readers of the "Buiten Verband" magazine, *Opbouw*, with regard to the course the magazine presently is following. This is clear from a "letter to the editor" of M. Lok of Kampen. Mr. Lok remarks that "slowly a church order is being accepted which wants to give place to all differences of opinion and give everyone room." The editors have replied that the magazine remains "open" to anything which might serve Reformed life.

U.S.: SWIFTLY GROWING SECTS

New York. According to the recently published Yearbook of the American and Canadian Churches, containing statistics from the year 1975, the Salvation Army has grown the most with 5% increase. The Yearbook mentions 131 million church-members spread throughout 223 religious denominations. A number of Pentecostal groups also recorded immense growth, with the "Church of God" receiving 4.9%, the Jehovah's Witnesses



*Prof. Dr. J. van Bruggen
"world-trip . . ."*

4% and the Seventh Day Adventists with 3.3%. The largest Protestant denomination is the Southern Baptist Convention with a growth of 1.8% and a total of 13 million members. The Roman Catholic Church remained relatively stable with 49 million members. Among the "losers" were the United Presbyterian Church, the Presbyterian Church and the Episcopal (Anglican) Church.

GROWTH IN REFORMED SISTER- CHURCHES

Goes, The Netherlands. Since the "split" in the sixties, the Reformed Churches (Liberated) in The Netherlands have increased by almost 9,000 members. This information is given by Prof. J. Kamphuis in the recently published "Yearbook 1977." The number of Churches is now 266. In his year-review Prof. Kamphuis criticizes the decision of the League of Young Men's Societies to take up "combined societies" (of boys and girls), the late publication of the Acts of Synod Kampen and the appearance of the magazine "Saamhorig."

ROMAN-ANGLICAN UNITY

Vatican City. Pope Paul VI and the Anglican Archbishop Dr. Coggan have together promised that more efforts shall be made towards complete unification of the 600 million Roman Catholics and the 65 million Anglicans in the world. This promise was made in a mutual declaration after a prayer service in the Sistine Chapel.

BELGIAN CHRISTIANS WRITE KING

Brussels, Belgium. A large number of "evangelical Christians" in Belgium have written to King Boudewijn to use



"Roman-Anglican Unity . . ."

his high authority if a proposed legislation concerning the legalization of abortion is accepted. The writers are concerned about the increasing breakdown of morality in the country. The appeal is made on the basis of the Word of God.

PROF. COETZEE: WOMEN DEACONESSES

Potchefstroom, South Africa. "There are no places in the N.T. which show that the office of elder may be opened to women. But it is a different case with the office of the deacons." These words were spoken by Prof. Dr. C. Coetzee, professor of New Testament at the University of Potchefstroom at a meeting of women of the Reformed Church (Dopperkerk) of South Africa. Prof. Coetzee stated that "emancipation is included in the coming of the Saviour," but added that much further study is necessary to find God's will in these things.

PROF. KAMPHUIS TO FRANCE

Kampen, The Netherlands. Prof. J. Kamphuis, professor of Church History and Church Polity at the Seminary in Kampen, will visit the "Free Faculty for Reformed Theology" of Aix-en-Provence in France in January 1978. He will make this visit on behalf of the Senate



*Prof. J. Kamphuis
"to France ..."*

of the Seminary at Kampen. Prof. Kamphuis will investigate the possibility of "guest-lectures" in the future.

FREE REFORMED SING HYMNS?

Groningen, The Netherlands. The Synod of the Christelijk Gereformeerde Kerken (Free Reformed) in The Netherlands, which hopes to convene in August of this year, will have to deal with an instruction "to change the church order in such a way that it will be possible to sing hymns which are in accordance with Scripture and Confession." The matter of the hymns has traditionally been an "issue" in the Christelijk Gereformeerde Kerken. C.I.S.

THE OFFERINGS AND THEIR PLACE IN THE CHURCH OF GOD AND THE MANNER IN WHICH THEY ARE TO BE MADE — Continued.

hate collection plates: they may yield more than bags, but they certainly promote the attitude of "wishing to be seen by the people."

It may be remarked that our Catechism provides that we come together to learn God's word, to use the sacraments, to call publicly upon the Lord, and to give Christian alms. In every service, it is claimed, we should have a collection for the needy.

I beg to disagree with that. I cannot see that what we confess in Lord's Day 38 demands of us that we shall have a collection for the needy in every service. In that very same Lord's Day we also speak of "to use the sacraments." But we certainly cannot say that there should be administration of baptism in every service and that in every service the holy supper should be celebrated. Why, then, should it demand of us that we have a collection for the needy every Sunday and even in every service?

We are experiencing days in which, generally speaking, the deacons have very few members who appeal to them for help. Sometimes the deacons feel sort of embarrassed to publish their monthly balance, if not to go through the aisles taking up a collection. Is there, really, need to continue the collections for the needy because, well, it is considered to be part of the adherence to Lord's Day 38?

It would be conceivable that a Consistory with the Deacons decides not to have a collection for the needy on a specific Sunday, but, instead, to take up a collection for the spreading of

the Gospel behind the Iron Curtain, as quite a few of the Churches did this year or last year. Why should it be necessary then to have more than one collection on that Sunday because there *must* be a collection for the needy? I, for one, cannot see the need of that.

If there is no need in the Congregation itself, there are always causes outside the local Church or even outside the Church as such where we could show the mercy of Christ. Besides, in my opinion, such a collection would not need to be part of the "ministry of mercy" in a direct sense. We do not have to twist and squirm in order to remain within what is considered by many to be a weekly duty: have a collection which, somehow, is connected with the work of the Deacons.

I have not heard of any Church practising this, but it would also be conceivable that the moneys for the support of the needy were brought together by means of regular contributions, for which the giver receives a receipt for income tax purposes. There are Churches where the deacons have regular expenses: Churches where widows are being supported, and for those cases the Deacons know beforehand approximately what will be needed. There is nothing against the members of the Congregation pledging a regular sum of money for that specific purpose. The added advantage would be that such sums are tax deductible. We may use the possibilities which the authorities have given us. And such regular contributions would be well within the bounds of what the Form describes as "yea, do their utmost endeavours that many good means be procured for the relief of the poor." *Many* good means. But, generally speaking, the Deacons just go around with the collection bag and they do not know what they can count on from Sunday to Sunday except that there is approximately the same number of nickels, dimes, and quarters every week, with the regular supply of dollar, two dollar, or five dollar bills.

I have to come to a close. I have not told you anything new, just repeated things which were well-known. But even that will be useful for the renewed consideration of the situation and the evaluation of the practice as it is found among us.

Perhaps the discussion will clarify some points. I have done what I promised to do: introduce this topic to you.

W.W.J. VANOENE

“Vereniging ‘Nederland in den Vreemde’ ”

There exists a society in The Netherlands by the name which is mentioned in the above title. This society has been in existence since 1914. At first it considered it its duty to inform those about The Netherlands, who resided there only temporarily. During the first World War those temporary residents were refugees and interned foreign soldiers.

After the first World War the society set out to do what was its primary task: Inform those abroad about what was being achieved in The Netherlands, e.g. de “Zuiderzee Werken.” A brochure about these Works was printed and the number in print reached the 800,000.

It is the goal of the present board to have the Society become a general Information Center from which all those who live and work in other countries and are interested in The Netherlands and what happens there, can receive an answer to their requests for further information.

We received the first “Nieuwsbrief” (Newsletter) from the Society from which the above information was taken. This same Newsletter also contained some information which will be useful to those who still have Dutch nationality.

It appears that proposals have reached the Dutch Parliament which are to render it possible for persons who possess Dutch nationality, but who live and work abroad, to take part in Dutch elections. According to the figures given in the Newsletter, some 600,000 Netherlanders are living abroad, although it is not known how many of them still have Dutch nationality.

The above society is trying to find out how many of these 600,000 would

take part in Dutch elections, and it enclosed a form which we copy below.

Insertion of this form does not constitute approval of the matter as such. There are instances in which persons who have Dutch nationality and are living abroad should be enabled to take part in elections overseas. Here we refer to persons sent abroad for business reasons, persons who are working at embassies, etcetera, briefly, all who are abroad only temporarily and do not belong to the category “emigrants.”

We are not in favour of it that persons who live and work abroad as emigrants — and not as persons who reside only temporarily in another country — take part in Dutch elections. When one has left the country with the intention of building up a new life in another country, i.e. Canada, one’s obligations and responsibilities also shift from the “old” to the “new” country. Immigration means: I choose this country as *my* country; but then one has to discharge one’s duties towards this country faithfully and fully. That includes the obligation to acquire Canadian citizenship as soon as possible.

Having chosen the one country and still trying, by means of taking part in elections, to influence the political life in the country which one left, appears to me to be something which is not fair and honest. One could almost call it a sort of schizophrenia.

If Canada is looked upon only as a country where one can make money and lead a comfortable life but which is not worth it that one acquires its nationality, its citizenship, then there is something drastically wrong, not with Canada, but with the one who thinks and lives that way. Then one forsakes one’s obligations towards the country in which the Lord has given such an ample place and so many opportunities to serve Him in submission to His Word.

We confess that we are strangers and sojourners here on earth, but no one should give the impression as if we can show that in retaining the Dutch nationality and refraining from acquiring Canadian citizenship. Our calling is to be fulfilled here, where we live and work, struggle and earn money, proceed and make progress.

It is, therefore, not for those who would have been able to become a Canadian citizen that we copy the form below; it is for those who do not yet have the right to apply for it or who reside here only temporarily, that we publish it.

vO

ENQUETE-FORMULIER

Naam: _____

Adres: _____

Bezit Nederlandse nationaliteit ja/nee

Bezit ook andere nationaliteit ja/nee

Is geëmigreerd/verblijft hier slechts tijdelijk

Is in dienst van: Nederlandse Overheid/
Internationale Organisatie/Nederlands bedrijf/Buitenlands bedrijf/
zelfstandig

Wenst deel te nemen aan de Nederlandse verkiezingen voor de Tweede Kamer ja/nee

Zou dat het liefst per brief/op ambassade of consulaat/bij volmacht doen

Volgt de Nederlandse politiek regelmatig ja/nee

Doorhalen wat niet van toepassing is.

Dit formulier kan eventueel naar lokale omstandigheden en behoeften aangepast worden.

De vereniging NEDERLAND IN DEN VREEMDE roept de medewerking in van de besturen van organisaties van Nederlanders in het buitenland, om dit formulier te vermenigvuldigen en aan hun leden toe te sturen.

De formulieren kunnen teruggezonden worden aan het secretariaat van de vereniging NEDERLAND IN DEN VREEMDE, Noordeinde 64/A te Den Haag.

OUR COVER

Beacon Hill Park, Victoria, B.C.
(Photo courtesy British Columbia Government, Dept. of Travel Industry.)

PROF. DR. K. SCHILDER

PROF. DR. K. SCHILDER, V.D.M.

*Zijn stage arbeid was 't ontvouwen
der woorden Gods en de getrouwe
prediking, de volle raad
des Heren, „'t volk ten baat”.*

*Ja, hij was machtig in de Schriften
voor God; die in de harten grifte,
het heil van Christus voor Zijn Kerk.
Hij was het werktuig, voor het werk*

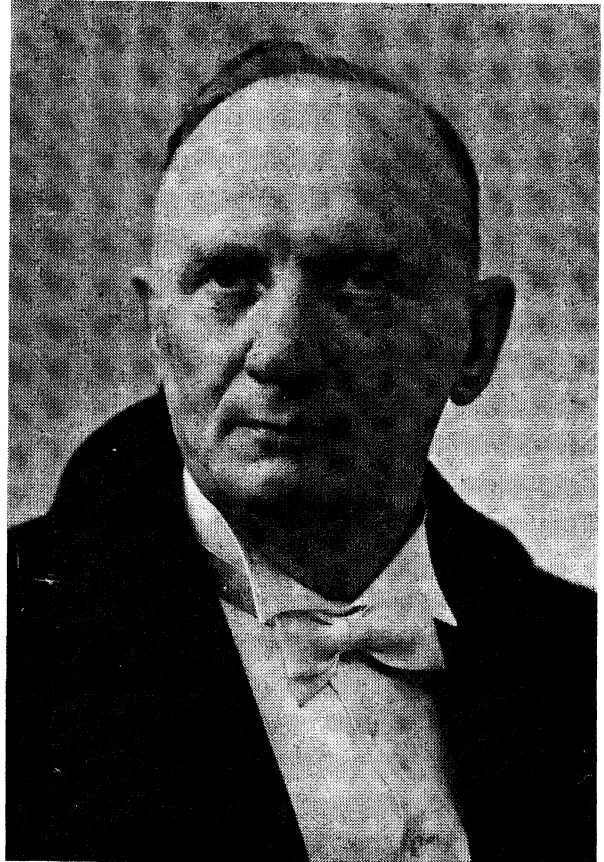
*bereid; een man met singuliere gaven,
die in de Schriften heeft gegraven,
en zó, door God daartoe geschikt
gemaakt, Zijn kind'ren heeft verkwikt.*

*En zo mocht hij in boze tijden,
in veel verdrukking en in lijden,
vóórgaan op het doornig pad,
daar - naar de mens - geen uitzicht had.*

*Doch zie, merk op, op déze wegen,
door God geweest, zag hij zegen
op 't werk, en werd te rechter tijd,
door de uitkomst ongedacht verblijd.*

's-Gravenhage

J.B.



March 23, 1977, it was 25 years ago that the Lord took unto Himself Prof. Dr. K. Schilder, professor of Dogmatics at the Theological Seminary at Kampen. Prof. Schilder became known for his many talents in teaching, writing, and leadership, especially during the struggle for Liberation in the years 1939-1944. *Clarion* joins in remembering this gifted brother by offering the above poem, taken from the "Gereformeerd Kerkblad voor Zuid-Holland, Zeeland, Noord Brabant en Limburg."

Op 23 maart, 1977, was het 25 jaar geleden dat de Here tot Zich nam Prof. Dr. K. Schilder, in leven hoogleraar Dogmatiek aan de Theologische Hogeschool te Kampen. Prof. Schilder werd bekend om zijn vele gaven op het gebied van onderwijs, journalistiek en leiding gedurende de jaren van de Vrijmaking, 1939-1944. *Clarion* herdenkt hem door dit gedicht, overgenomen uit "Gereformeerd Kerkblad voor Zuid-Holland, Zeeland, Noord-Brabant en Limburg."

Cl.S.

news medley

The third Sunday of May was a special day for two Churches in Ontario-North. It was the last Sunday on which the Rev. G. VanDooren conducted a service in Ebenezer Burlington as a minister in active service. Understandably, the bulletin of that Church was dedicated to that event although there was no "farewell sermon" and although no "farewell speeches" were delivered. It is no farewell when a minister retires, for he remains the minister of the Church and when another one is called, this new minister becomes the second minister of that Church. That is the case even when the retired minister moves away and goes to live somewhere else; but that is not even the case in Burlington, for the Rev. and Mrs. G. VanDooren are going to stay there and will continue to occupy the house where they have been living for all these years. Right now they are away for a visit to The Netherlands and other regions of Europe. It is, our brother wrote, the first trip which they undertake together after more than 23 years. Upon their express wish, the date of the official retirement passed quietly. That prevents all sorts of emotional outbursts which may appear to be uncontrollable at the moment and of which one is ashamed afterwards. I agree: this is the best way of doing those things.

The other Church affected in Ontario North was the Toronto Church, which heard the Rev. D. VanderBoom deliver his farewell sermon on the same day. Meanwhile, Rev. and Mrs. VanderBoom have left for their new charge, the Church at Langley. It was their intention to leave on Monday, and by this time they will have arrived at their destination, considering the manner in which our brother knows how to cover distances in a relatively short time!

We were in Burlington with our thoughts, and may as well continue with that Church, I mean the Ebenezer Church.

The Evangelism Committee tells us that the Broadcast Committee will go ahead with the intended broadcasts. "Commitment has been made to Burlington FM radio station CING for a year, starting September 1977. This allows us all summer to complete the preparatory work. A quite favourable 'slot' has been obtained, namely Sunday mornings 9:00-9:15. The cost at \$50 per Sunday will be shared by both Committees." (Ebenezer and Rehoboth are meant.) That is indeed a favourable time-slot, for many people may be having breakfast just around that time and tune in on the program. In due time we shall hear it then, and perhaps our readers will hear more about it too. The airwaves are misused most of the time; yet they are a possibility which the Lord has laid into creation and which should be used by His children in His service for the benefit of our fellow-men. I am very happy with the opportunity which the Burlington Churches receive in this manner. The station can be picked up also in the Toronto and Fergus area and, of course, towards the south. I guess that it will reach a few million people and thus provides a marvelous opportunity to spread the Gospel.

The Rehoboth bulletin contains a few paragraphs written by the Rev. Cl. Stam and dealing with the manner in which sometimes the hockey games are conducted. After having congratulated one of the young brothers with a broken nose, he continues,

Apparently at our games there is quite a bit of violence (slashing and high sticking) and even the occasional brawl breaks out. Also some of the language used resembles that of Philadelphia Flyer Bobby Clarke's famous belligerent statements which were recently televised nationally. I sincerely wonder if this style of sports is in keeping with our reformed confessions and the command of God. I'm not against sports as such (our young people know me better!) but this violence and foul talk has got to stop. Perhaps, if we cannot restrain ourselves, we should STOP this hockey-business and organize non-contact sports like volleyball and swimming (!). Or, like they are doing in the Midget League, change the hockey rules to include non-contact and skating and stick handling. We should not take over the style of the NHL or WHA, either on the ice or beyond.

These are words which should be heeded and borne in mind when the hockey season resumes some time this fall. It is beautiful when our young people have games together, even competitive games; but they should be played according to our own style and not according to the style of the world. In our playing, too, we should show who we are and what we are. Meanwhile, the new hockey season is still a long way off, fortunately!

In Hamilton an introduction was to be delivered on the topic "Kindergarten? (Why Not?)." At least that was the title of an announcement in the bulletin. Hamilton expands not only towards the higher grades, but also into the direction of the pre-schoolers. Success!

In that same Church exists a "Couples Club," and they were going to have the last meeting of the society-year at the residence of the Rev. and Mrs. L. Selles. They get "professional" help anyway when meeting there. They make use of it too, as I learned from the following: "Prof. Selles will provide a short introduction, after which we will be discussing the entire book of Revelation." When I read that I thought, "Man, man, discussing the whole book of the Revelation to John in one evening is not a near-miracle any more; it is a miracle in the full sense of the word." Even though the Rev. L. Selles made special study of the last book of the Bible, of which study we all have benefited in the past, yet I think that even under his guidance a discussion of the whole book in one evening will have been impossible. In any case, it is a formidable task.

Although participants from more places are involved, I may mention in one breath that the Fellowship of Canadian Reformed University Students scheduled a meeting (also the final meeting of the current season) where Mr. E. Gosker was to introduce the topic, "Fairyland Redeemed — An Evaluation of C.S. Lewis' **Narnia**." That will have been an interesting discussion, I presume, for Lewis is a much appreciated author with older ones and younger ones. He is somewhat easier to follow than Tolkien, I find, although it is almost impossible to stop reading once you get into **The Lord of the Rings**.

Before we go south, we first mention that brother and sister J. Nobels of Brampton celebrated their fortieth wedding anniversary. The previous Medley was already gone to Winnipeg when I learned of that fact and thus I could not mention it the other time nor offer our congratulations to them. Now I hasten to wish them the blessing of the Lord on their further pathway and may it be a pathway which they travel together for a long time to come.

Brampton's Congregation was invited to a Congrega-

tional meeting on June 14 where they are to speak about the future possibilities for the Brampton Church. That is too vague a title to understand what is meant, at least for outsiders. We all do know what is involved in another topic which is to be discussed there: "Continuation on right of sisters to vote in the election of office-bearers." I do not think that I am mistaken when stating that the conviction is growing among us that the sisters in the Congregation should see their right to take part in the voting acknowledged. Couldn't we have the introduction for **Clarion**?

Now that we are having the warmer weather (at least here in Southern Ontario) we do not feel like recalling the cold months of this past winter. Unless, of course, it becomes really hot and humid: then we could wish for one of the days when you had to pull up the collar of your coat to keep your ears from falling victim to the frost. It is good, however, to take measures towards the time that the cold spells return; they are there before you realize it.

London is going to do just that. They were unpleasantly surprised when the gas bill for the period January 8 to February 11 was some 64% higher than the one for the corresponding period last year. Hastily the Consistory decided that the Building Committee will be approached to investigate the cost of additional insulation.

Another problem was encountered in Chatham. "The water problem in basement of manse is not corrected yet, and looking into possibility of selling manse and building a new one."

Let's leave the problems behind and move on to Manitoba. Going there does not mean that we shall not encounter any problems when visiting those Churches. Winnipeg, e.g., had to see that one issue of their bulletin simply was not published. They skipped a bulletin, as we read. "The reason was that both the Clerk and the Minister were working on the new manse day and night, and as such they had very little time for other activities." What you learn is never lost.

Winnipeg's bulletin also contained the suggestion to have a Church-picnic this summer. The members were requested to make their views known, for instance, about the question whether such an event should be organized in combination with the Congregation of Carman.

There are many ingenious ways of "making" and collecting money. Oftentimes the activities which provide that extra income do not cost any money, just a willing heart and an industrious hand. "During the past winter months, flyers were delivered five times. Those five deliveries brought together a total amount of \$664.28." The money will be used for the school. Isn't that beautiful?

Once in a while I mention such activities in the Medley. I do not make a habit of it, but I can assure our membership that it is a pleasure to see how in the one Congregation after the other the members are out to do something extra to support the schools. It is not just the money which is brought together that gives sense to those activities. It is far more so that the element of participation and mutual concern, common effort and wholehearted support are the factors which are most important, far more important than the amounts collected.

Another piece of information which was heartwarming was what I found in Carman's bulletin: "Two members of the Consistory reported on the visit they paid to the Youth Society. They received a good impression of the involvement and discussion during that meeting." Oftentimes criticism has to be uttered on the interest and the involvement of our young people. It is good when also other sounds are heard

and why should we not pass those on?

Carman permitted those members who wish to study "organ" to use the organ in the Church building for that purpose. These students do not keep their talents and progress to themselves, for "On May 2nd, the organ students of the congregation will give a recital in the church." Thus the Congregation can enjoy whatever progress has been made by the students.

The political study club in Edmonton is still active. They are aiming at determining how "Christian Political Involvement" can be achieved. The host society for the rally of the Women's Societies scheduled for June 15th writes that the Rev. D. DeJong has been invited to deliver an address on that very same topic: "Christian Political Involvement." The ladies further came up with something new. "After dinner at the Saxony Motor Inn, we plan to hold a 'Bridal Fashion Show.' If any of you ladies still have your wedding dress, or know of anyone who would lend us a dress for the day, please let us know. We would like to model some older wedding dresses too." You don't want to say that the owners have to model them themselves, do you? I just ask.

From Dr. S.G. Huh a letter was received in which he informed the membership of Edmonton that he purchased one hundred Christian books for the library of the Hapchon Orphanage, the one that is supported by, among others, Edmonton. In the same letter Dr. Huh told them that he plans to leave Korea in September to begin the work as the second minister of the Church at Armadale, West Australia.

This actually is the end of the news for this time. I do have something left from the other time, when I did not have an opportunity to go into it. That was a little folder issued by the Home Mission Committee of New Westminster. It is practically similar in appearance to the one issued in Rehoboth Burlington, of which I told you the other time. Only the contents differ: the one from Burlington shows more the style which I like than the one from New Westminster. I do not know who drew up the text and therefore I feel freer to say something about it. You will permit me some remarks, won't you?

Let me say then that I find the one of New Westminster too much similar to all sorts of folders which you can find in your mailslot by the dozen. It lacks a specific style. Besides, there are quite a few statements which I cannot find back in the language of Scripture or in the language of the confessions.

In "What We Believe" about the Bible we read, "The Bible shows us how to establish right relationships with God, others and ourselves." Is that really true? Is that Reformed? That is the pragmatic approach which you find all around you. I do not hesitate to state that that is **not** what the Bible shows us. The danger of Arminianism is extremely close here!

I have practically the same objections to the second point, "Why do we use the Bible." The emphasis is far too much on what **we** do. Listen: "The whole Bible was given to us by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well prepared at every point, fully equipped to do good to everyone (2 Timothy 3:16, 17)." In vain I look here for truly Reformed sounds. When one tries to paraphrase texts, the first thing that may be demanded is that the true contents of the text be brought home. I cannot find that in the above "explanation." I find it very dangerous.

Continued on next page.

The Reformed Practice Regarding Attestations *

Some further matters in connection with what has been mentioned under point five.

6. LOSS OF MEMBERSHIP; THE LENGTH OF TIME AN ATTESTATION STAYS VALID

When moving a kind of interim period results. One is no longer a member of the church one is leaving and not yet a member of the church at the place of destination. One only becomes the latter by the (voluntary) deed of presenting the attestation.

Many questions surface here: Is one, in the interim period, no longer a member of the church of the Lord Jesus, outside of which there is no salvation? How long should an attestation remain valid? Add to this the previously mentioned possibility: some departing without requesting an attestation

or when someone does not present the attestation? Of course, we should not engage in sophisms and hairsplitting. Yet, that in the past the Reformed churches have paid attention to these matters, proves that they were considered to be important enough.

As far as the first question goes, the undersigned cannot provide you with an answer that is based on a Synod decision. Rutger, in his *Adviezen*, puts the emphasis on the federation of churches, (more on this later in a different context) which he considers "based on the Scriptures." Personally we wish to remark the following: the traveller "between two churches" does have the attestation in his possession! Because of this he is not completely loose from the church.

Just as there is, via Christ, an invisible connection between the one in-

dependent local church and the other, the person "travelling" along this connection remains a member of the church of the Lord Jesus, of which he believes that he is and eternally *remains* a living member. That is a lot more than the cold, businesslike explanation by Jansen, mentioned earlier.

However, there is a possibility that one loses his membership "along the way." Synod 1849: "The members, who move away from a congregation, are expected to request their attestation within the time of one year and six months. When this is neglected, their membership shall become void." This pertains to *requesting* the attestation. In a similar vein there are also decisions that pertain to *presenting* the attestation in the new congregation. There is no unanimity as to how long this can be done. Synod 1587: "No attestation that is older than three months shall be accepted as good ('valid,' v.D.) unless sufficient reasons to act otherwise are given to the consistory where an attestation of an older date is presented." In 1885, however, (so, after the secession), the Synod rejected the proposal for a term of validity of six months ("if they have not

We should never be so conceited as to think that we can say things better than the Holy Spirit.

The same misinterpretation I find in the part dealing with I Corinthians 1:21, which is "paraphrased" as follows: "For God in His wisdom saw to it that the world would never find God through human brilliance, and then He stepped in and saved all those who believed His message, which the world calls foolish and silly." I'm sorry, but here I find completely the terminology of Arminianism. I know: God does save those who believe and we may even say that faith is the condition on which we are saved. But we are all aware of it, I hope, that we are to be extremely careful what terms we use and then especially when addressing those who are without and who probably all their life long have heard exactly that, and then those words explained and propagated in an Arminian sense.

When the brochure or folder speaks of the Church, it states that "This Church God has gathered, gathers and will gather out of the whole human race." I thought that we confess that **Christ** gathers, defends, and preserves His Church. Certainly, she has been chosen by God, but it is Christ Who gathers, defends, and preserves her.

Besides, is it true that "The Canadian Reformed Churches believe that there is one holy catholic (universal) Christian Church."? Or do we believe (one) holy catholic Church? That is not the same! It is inaccurate to put it that way.

It is also inaccurate to state that the first mark of the true Church is "the preaching of the Gospel." The Gospel is preached even in the false church, but don't ask how! What we confess as the first mark of the true Church is "If the **pure doctrine of the gospel** is preached therein."

Perhaps, after all, it is not such a bad idea to have a country-wide contact so that the efforts can be combined and also literature can be designed and drafted in common consultation and mutual supervision and control. I am convinced that the whole text would have read differently if advice from other committees and from ministers had been asked.

Information to be given to outsiders should be worded even more carefully than we might do with information to Church members. The latter can correct it if necessary and that is something which outsiders cannot do. Let us refrain from trying to approach outsiders in the same manner in which countless groups approach them.

Oftentimes members who engaged in the work of evangelism were considered to be less than staunchly Reformed; they oftentimes had the name of being too free in their concepts and their convictions. And oftentimes it was thought that they brought a sort of watered-down Gospel. Let us all prove that those thoughts are besides the truth, that they are wrong when applied to our workers. However, in order to prove them wrong we should come up with something which shows the style of the Church and tells in clear language — and that correctly — what we stand for through the grace of God. Then they who are outside will see the difference and then they may be drawn unto the Church and wish to go with us.

Don't think that I made the above remarks in order to criticize. I earnestly desire to keep everything on the right track. That's why I warn when I see a danger that that track might be left or exchanged for something which may look similar but basically is totally different. vO

been presented within six months!!"): "The term of one year and six months remains." (We suspect that in this case requesting and presenting were interchanged.) To prevent such like things, let everyone heed the decision of 1877: "It shall be written in the attestation: 'Present this attestation as soon as possible.'"

Of course it remains valid: when someone "travelling between two churches" refuses either to request or to present the attestation — although he needs to be admonished, etc. (see above) — he cannot be forced to do either the one or the other. Since he is "travelling" he is no longer under the supervision of any consistory and therefore cannot be admonished, disciplined, or excommunicated. Rutgers even goes as far as to say that those "are punishable by the law." In such a case, consistories have no claim (any more).

7. ATTESTATIONS FOR BAPTIZED MEMBERS

A separate section about this.

According to some decisions, *attestations for baptized members*, in distinction from those of confessing members, are sent "from consistory to consistory." Synod 1869: "When children of the congregation, who have not yet made public profession of faith, move away, consistories are duty bound to send a written testimony regarding their conduct to the consistory of the congregation to which they are moving." One should pay attention to the words "written testimony"; therefore a "testimony" regarding the walk of life (even personally "flavoured"). This in distinction from other Synods (1888, 1920) that only mention "notification of moving," "sent notice." In the opinion of the undersigned, the former way is the correct way.

A yet better manner (in our opinion), is to give the parents a part and responsibility here, (although we have found no support for this in any of the decisions by the churches). The father (or mother) must request it and also look after sending it on, preferably with a personal letter enclosed. After all, the responsibility for a young baptized member rests (in this case!) with the parents and consistory.

With respect to older baptized members, 1940 indicates that they themselves ("or his parents") must request it. We further quote this decision: "When the baptized member de-

parts without giving any notice, then the parents shall be informed, if possible, but in any case a notice shall be sent to the consistory of the congregation to which the member moved. This notice shall include a request to encourage this member to ask for his attestation. If the (adult, v.D.) baptized member continues to refuse, then it must, with sadness, be concluded that he has actually broken with the church of the Lord, and the congregation, to which the member last belonged, shall be notified" (Sneek 1940).

Since "announcement" is mentioned here for the first time, something about this now:

8. ANNOUNCEMENT OF (REQUEST AND/OR ARRIVAL OF) ATTESTATION

Considering the emphasis given to "the writing of attestations" in the past (see the beginning of this report), it is not strange that at that time little or nothing was said regarding the announcement from the pulpit; i.e. regarding the cooperation by the congregation in this matter. And actually nothing is mentioned about this in Article 82, Church Order. Jansen, however, writes: "Moreover, the name must also be announced to the congregation, even though it is not mentioned in this article, in order to establish if there are objections by the congregation; and if there are none, to issue the attestation with the approval of the congregation; also for this, some time after the announcement will be necessary." After all, there must be an opportunity to deal with any objections. This, therefore, in addition to what was remarked earlier: to teach the congregation to request attestations *in time*. Previously we mentioned two reasons; a third one is added here. The announcement is not a mere formality that can be relegated to the (church) bulletin. For approbation, this must happen in the presence of the congregation. This is also underlined by Rutgers: "Announcing the request for an attestation is solely meant to hear each member of the congregation about it, in order that possible objections against confession and walk may be given to the consistory." He also remarks: "It has always been deemed sufficient that the request for an attestation is announced *once*. I do not believe that any church has ever announced, or announces, twice or more" (II, 338).

Even though there are no binding

Synod decisions for it, we believe that the "Reformed practice" thus developed is good and should be maintained.

The proper sequence here is therefore:

1. The attestation is requested (in time).
2. The request is announced.
3. After this the attestation is written in (a meeting of) the consistory, taking into consideration possible objections by the congregation.
4. The attestation is presented to the one departing, before his departure.
5. Upon arrival at his destination he presents the attestation as soon as possible.
6. Getting personally acquainted, also by a visit by the elders.
7. Announcement that so and so is received, with attestation, in the communion of the church.

N.B. Although we found nothing about this, we believe that the attestation must be presented in an *open* envelope.

With a view to the good practice of our forefathers, a form-attestation must not be used, and an "accompanying letter" (if there should be particulars) should not be sent from consistory to consistory. That way the written testimony has in fact been clipped in half. The attestation must be true; and the person who is departing has the right to know what is written in it. It is another matter when ministers exchange confidential/pastoral letters — sometimes it is desirable — regarding matters that are known to be and must remain confidential by virtue of the office. But this concerns a totally different matter.

9. ACCEPTING ATTESTATIONS:

There is quite a bit connected with this. (See also further on the sending and accepting of attestations of churches abroad and other denominations.) The general norm is: attestations are accepted by virtue of the ecclesiastical federation. However, what must be done in so-called "discipline cases"?

Jansen, with whom we disagreed earlier because he differs from the practice of our forefathers, remarks first of all: It must be written in an attestation, "That in regards to their confession and walk, no offence nor reason for complaint was given. This definition is quite general (but also negative, v.D.) and can be given of any blameless

member of the congregation." Further: "When someone that is under discipline departs, either a notation must be made on the attestation, or an accompanying letter must be written with the attestation." The latter we have already refuted above and, we believe, rightly so. Moreover, "a notation on the attestation" sounds rather meagre. Jansen, it is clear, has as a starting point a printed form that does not quite "fit" in a particular case, and therefore a notation must be added. To our understanding all things favour (see above) "personal testimonies" that, as we saw, must be according to the truth, and on the other hand also according to the ninth commandment, not to spread unnecessarily an ill reputation.

However, another question is of greater importance: What does accepting an attestation from someone who is under discipline mean? Does the new consistory simply continue with the discipline? Or does she start all over again, as it were with a clean slate? Or has a consistory the right to refuse such an attestation; in other words, to refuse as member those that present such an attestation, until they have repented, etc.

It is not possible to present Synod decisions about this. What follows, we found in Rutger (II p. 375) whom we acknowledge as an authority.

A first, general (and in our opinion binding) rule is: those that are under discipline and upon arrival present such an attestation must "by virtue of the ecclesiastical federation be accepted as a member under discipline." Implied in this is: (a) The discipline by a sister church is accepted as scriptural (unless the opposite is proven) by virtue of the ecclesiastical federation. (b) The member under discipline is accepted as a member under discipline, but never the less as a member. One does not have the right to refuse acceptance. (c) Therefore, a consistory does not start "with a clean slate" (unless the new arrival begins with a clean slate), but continues with the discipline where the sister church had to leave off.

Rutgers, however, immediately emphasizes that the new consistory now receives complete responsibility and must act accordingly: "... then it is up to this consistory, according to their findings and judgement, to maintain the discipline, either to continue towards excommunication, or to discontinue the discipline." She does *not* need the approval of the previous consistory; if the new consistory wants to request information from the former

that is her privilege, "but to ask formal approval of a consistory that no longer has jurisdiction is not necessary and not possible, since she cannot judge the reasons for continuing or discontinuing the discipline. The new consistory may therefore not refuse the arriving member under discipline." This would amount to excommunication without any form of legal proceedings; an ex-punction which, according to God's Word, is never allowed in the Reformed churches.

Rutgers goes even as far as dismissing the idea of making membership of a member under discipline conditional, e.g. by refusing to accept him "until he comes to church faithfully." According to Rutgers this has, since the 16th century, been considered "independentistic." Independents, after all "do not want to know of a scriptural federation of churches." Only when a church is by itself (e.g. Monte Alegre in Brazil), "and is outside any ecclesiastical federation," is this possible. "Ecclesiastical federation brings with it all kinds of reciprocal rights and duties." According to him there is an exception; only when a number of churches can no longer be trusted due to a fundamental deviation (as during the Arminian struggle). "However," he continues, "in such a case the federation must be severed, and therefore this exception is not a real exception.

As our personal opinion we wish to add a critical comment. First: Has the word "independentistic" been correctly used here? The actual mark of independentism is not so much rejection of federation (that is only secondary), but rather rejection of the authority of the offices. To be anti-independentistic is therefore to place the emphasis, also in the matter under discussion, on the authority of the offices of the local church. This means, in our opinion, in the first place (and Rutgers himself also agrees with this), that the new consistory deals and acts independently, after accepting (the attestation) and is therefore not responsible to the previous consistory. However, we wish to add a second point: This could also include not only that the new consistory does not start exactly where the other left off — experience shows that discipline cases often are inseparable from a local situation, and therefore in a new environment such a member really starts anew, more or less with a clean slate; of course, a contrite heart must be included but, (the sentence is becoming

lengthy) in our opinion, the new consistory has the right to first talk with such an arriving member under discipline.

Rutgers himself acknowledges (II, 336) that not only "through departing, membership ceases," but also that "no one can be forced against his will" to join himself to the church to which the attestation is addressed. In other words, the newly arriving member makes an independent decision when he presents the attestation and so joins himself to the church.

In our opinion, this becomes an excellent opportunity to ask him: "Brother, we received a testimony about you that does not look so good; we would gladly receive you in the communion of the church; however, do you wish to continue in your old way? You know what the church is: the congregation of true Christian believers, etc. That is what we want to be here; in this way we wish to receive you, but only in this way. By God's providence you have a chance for a clean start, and our question is: Are you going to start anew?"

There is more at stake here (also that *each* arriving member is asked for a hearty commitment, just as from everyone that does confession of faith), but we wish to be brief.

A final remark for this paragraph. It is good practice to maintain the proper balance between the ecclesiastical federation (including all privileges and duties) on the one side, and the independence of the local church on the other.

(To be continued.)

G. VANDOOREN

Report to Classis Ontario North as adopted by Classis Ontario North, June 5th, 1968 and released for publication in English translation by Classis Ontario North of September 9, 1976.

(Translated from Dutch to English by the Canadian Reformed Church at Brampton, Ontario, 1976.)

Church News

Declined: REV. M. VAN BEVEREN
at New Westminster, B.C., called by
Smithers, B.C.

Called: REV. R. BOERSEMA
at Calgary, Alberta, by Chilliwack, B.C.

Letters-to-the-Editor

Dear Mr. Editor,

The questions forwarded in this letter might seem to be painful, but are certainly not brought up to cause pain. On the contrary, it is to help and to serve wherever possible, in order to keep our ways straight.

The question at stake could be formulated as follows: "How are we in our reactions and are they Scriptural?"

I refer to 2 instances, which are up to date as black pages in our Magazine: "Clarion."

In the year-end issue 1976 we find under "Letters to the Editor" that br. Schulenberg is very puzzled by the answer br. S. de Bruin received to his letter. The answer of the Editor (using an explanation of Webster's Dictionary) makes it even more complicated and I asked myself: "Must this be the last word in our magazine?"

On purpose I have been waiting, hoping and expecting an earlier reaction. Consequently, it has become quite late, but never too late for correction.

However, since it seems to have been the last word, I would like to point out that what you found in the Dictionary does not appear to agree with what my Dictionary (College Edition) is saying Mr. Editor.

Let me quote this Dictionary, which uses 3 points for explanation of the word: "Misleading":

1. To lead in a wrong direction, lead astray. (Not necessarily by purpose apparently)
2. To lead into error (of judgment), deceive or delude.
3. To lead into wrongdoing, influence badly.

When this word is taken in so many instances in the #1 explanation, how do we dare to assume that a brother must have meant it in the way of "fallacious," "deceptive" and jump to conclusions and take #2 explanation with skipping #1?

Is there not a better understanding of each other in the Church?

It is important what the Dictionary is saying, for when we think it necessary to use a Dictionary to defend our stand against a brother (Office-bearer) in the Church, how serious becomes then our error, when we don't use such a Dictionary rightly!

The second instance is the reac-

tion br. Vogelzang received upon his letter to the Editor in the issue of March 12/77.

For the fact that we don't find a "Closing note of the Ed." after such a Scriptural approach (which was a question on your address Mr. Editor!) makes it a positive reaction. Rev. R. Boersema of Calgary in the issue of March 26, 1977 receives the same treatment.

Must we not be anxious to listen to and to discuss our conduct with a brother and to show, also in our writings among us, the style of the Kingdom?

An agreement with the 3 points, br. Bill Vogelzang stated in his letter, must cause an "Amen" from our lips and out of our pen and exclude therefore the possibility of *no reaction* in this case.

With Brotherly Greetings,
B. Bikker

* * *

Now, let's keep things straight and not become overly pious.

In the first place: An editor should not use his position to always put in the last word. Thus I frequently publish a letter to the Editor without comment, especially when it concerns my own person.

Secondly: Does an editor have to answer every question contained in such a letter to the editor? I see no such obligation: the column is for readers to express their views which may be quite critical of the editor and his views. It is a "Readers' Forum" and it is sufficient that they are able to express their thoughts or even objections. It is no discussion-column.

Thirdly: Are the readers not able to make up their own mind as to the question whether criticism uttered is correct or not? Or does the editor have to pre-chew everything?

Fourthly: As for the first point br. Bikker mentions, what was the situation?

- a. I mentioned something from the Winnipeg bulletin.
- b. Rev. S. DeBruin criticized me for not rendering literally what I read. He closed with the statement: "You will undoubtedly agree that your summary was somewhat misleading." I said, "No, I don't."
- c. Another brother sent a letter criticizing my reply.

- d. Nowhere did I suggest that Rev. S. DeBruin accused me of doing so on purpose.
- e. I fail to see that brother Bikker's "conclusions" were mine. His quotations from his dictionary are basically the same as the ones I gave from mine.
- f. You want my honest opinion about this point? The conclusion is: The game is not worth the candle. "Het spoe is the kool niet waard."

Fifthly: As for the second part of brother Bikker's letter:

- a. The questions in the first letter which he quotes are more or less rhetorical questions which were uttered in general:
 1. Are we walking . . .
 2. When our young people . . . do they . . .
 3. . . . can we . . .

Is an editor supposed to give answers to rhetorical questions?

- b. In the second letter quoted no questions were asked, just statements made, statements which brought more into the discussion than I had put into it. The writer of that letter expressed as his opinion that I had acted in a totally wrong way. The readers could judge for themselves.
- c. As for the matter itself: We should not be so quick with quoting all sorts of texts and coming with suggestions of "sin against the ninth commandment" etc.
- d. When I write something publicly, everyone has the perfect right to react to that publicly without contacting me first. And if someone writes against it without having contacted me first, I have no right to complain, to quote Matthew 18, or "the ninth commandment" or anything like that. Then you might even accuse Paul of the same "sin" when he did not speak privately to Peter but "opposed him to his face" when Peter went wrong publicly.

When one has the "nerve" to publish something (that includes myself), he must also count on the possibility and even likelihood that it will be criticized and then one should not come crying or calling, "Mommy, he pointed his finger at me and said that I did something wrong!"
- e. Both letters quoted in this second part of brother Bikker's letter just *assume* that I did not contact the Rev. D. DeJong beforehand. That is just

Continued on next page.

an *assumption*. I do not say that I did, I do not say that I did not; what I wish to point out is that the writers to whom brother Bikker refers did not first ask *me whether* I had contacted my colleague.

f. Without either denying or implying preceding contact, I should like to state that it would not be fair to use personal correspondence when writing about public utterances. No one, whether he agrees or disagrees with me, would ever feel free to write to me about anything if I should not keep private correspondence out of the public eye, just as there are Church members who would not think of disclosing secrets to their minister because they are certain that it will be heard from the pulpit.

As soon as I should start writing publicly about private utterances, one should come and call me to order.

But when I write publicly about public statements, no one should come with the "big guns" of "Matthew 18" and "ninth commandment" unless I "twist and wrest" someone's words.

Thus far no one has been able to ac-

cuse me justly of the latter.

I do not think that anyone can justly complain that no sufficient attention was paid to his letter.

vO

BRIEVEN UIT NEDERLAND —

Continued

kleine land toch ook weer groot.

Het heeft ook een rijke historie. Ook daarin is het groot.

Jammer is het dat die rijke historie vaak opzijgezet wordt.

Zeker, het krioelt hier van objecten die onder Monumentenzorg staan. Maar in vele opzichten gaat men onhistorisch te werk. Met de komst van het kabinet Den Uyl pretendeert alles wat "links" of "rood" is dat een nieuwe tijd is aangebroken en dat het pas sindsdien goed gegaan is. En ondanks de val van dat kabinet en de statistieken van de situatie en de resultaten op allerlei gebied wordt die pretentie nog volgehouden in de verkiezingsstrijd die momenteel gaande is.

Gelukkig staat daartegenover dat we nog altijd de vrijheid hebben om een GPV raambiljet op te hangen, en

dat gehoopt wordt dat deze partij met minstens hetzelfde aantal zetels in de Tweede Kamer zal terugkeren, en mogelijk ook een vertegenwoordiger in de Eerste Kamer krijgt.

De kleur van dat biljet? Oranje natuurlijk!

En dat brengt ons op Koninginnedag, die wij na ruim 20 jaar weer eens mochten meevieren, met spelletjes voor de kinderen in en om de kerk, en 's avonds een orientatierit.

Het viel me op dat er toch nog vrij veel wordt gevlagd. Zeker hier in de stad, en vermoedelijk ook in dit deel van het land dat nogal "kerks" is.

Maar 5 mei, de bevrijdingsdag van 1945, wordt nog maar om de vijf jaar gevierd . . .

En daar hebben we dus het a-historische weer!

Daarbij willen we het dan voor deze keer laten.

Aan allen onze hartelijke groeten vanuit het voorjaarsgroen van dit grote miniatuurlandje.

Steenwijk, 4 mei 1977.

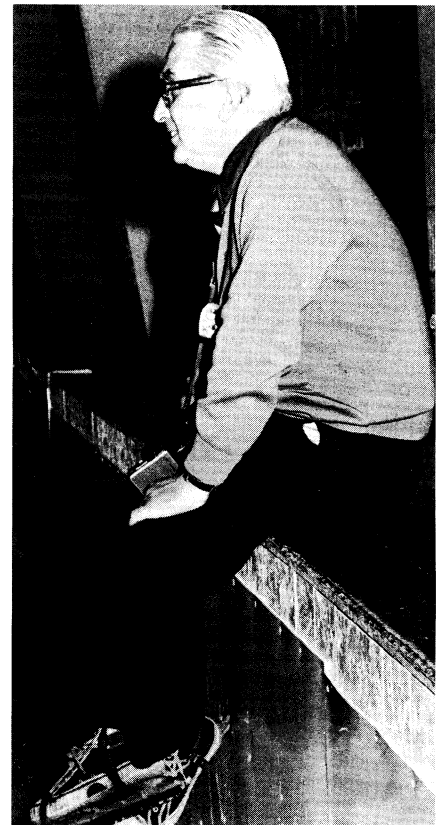
G. VAN RONGEN



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*Lijst van personen, welke dienen te worden
opgespoord.*

BAKKER, A.K.M. (Anne Klaas), geboren 20 november 1948 te Leeuwarden. In 1969 naar Canada geëmigreerd.

LINDVELD, Edmund Carel Alfred, geboren 10 juli 1937. Op 20 januari 1976 naar Canada geëmigreerd.

MELISSEN, Johan, geboren 28 februari 1912 te Ede. Op 5 februari 1952 naar Canada geëmigreerd.

DE VRIES, Joseph, geboren 23 juni 1903 te Wijk bij Duurstede. Op 19 april 1924 naar Canada geëmigreerd.

KLOOSTERMAN, Wilhelm, ongeveer 72 jaar oud.

GREVEN, T.F.L.H. geboren 8 september 1938 te Nijmegen, in oktober 1976 naar Canada vertrokken.

FABER, Eugene, geboren 26 mei 1950 te Hilversum. In 1976 naar Canada geëmigreerd.

NOCON, Franciszek, geboren 12 maart 1912 in Polen. Op 16 juni 1949 naar Canada geëmigreerd.

KIEBOOM, E.M. (Geen nadere gegevens bekend.)

VAN EKELENBURG; deze naam wordt opgevraagd ivm. een stamboomonderzoek.

VAN BERKEL, Jacobus Michiel, geboren 2 september 1944 te Ammerzoden. Op 5 augustus 1966 naar Canada geëmigreerd.

VAN KLAVEREN, Pieter, geboren 19 april 1928 te The Hague.

Toronto, 9 mei 1977

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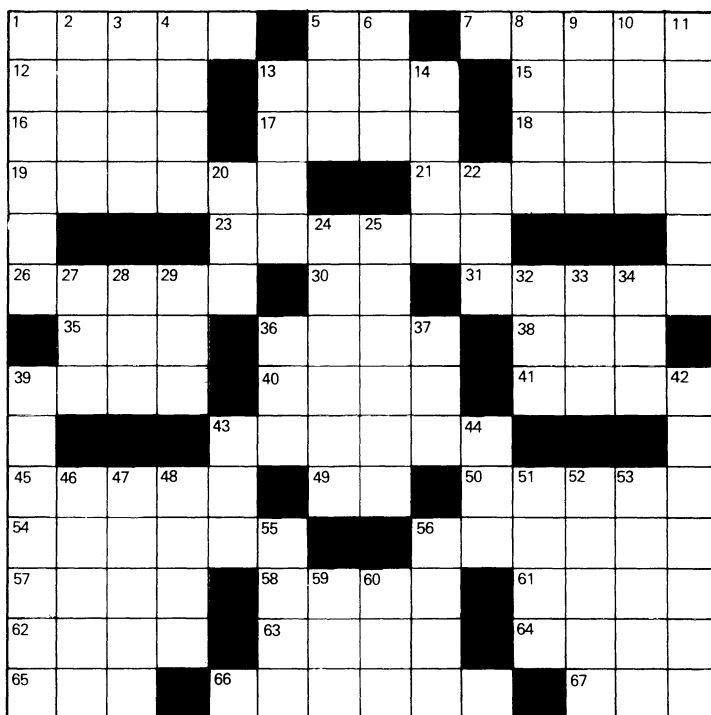
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Puzzle No. 19

GRANT KOTTELEBERG



ACROSS

1. was at rest
5. river in North Italy
7. ark was taken there (Dutch spelling)
12. possess
13. armor
15. has come
16. used for baking
17. supporter
18. so shall it be
19. Canadian Reformed Minister
21. hidden
23. holy
26. deepness
30. pronoun
31. an evil spirit
35. by way of
36. to hurry; run
38. a closed truck
39. a hart
40. gift of the Holy Spirit
41. organs of sight
43. mortar
45. son of Jacob
49. printing measurement
50. degrade
54. stink
56. Communist leader
57. having said
58. region
61. old
62. rascals
63. sod
64. to wash
65. pouch (spelled backwards)
66. ancient language
67. ever (contraction)

DOWN

1. pushed
2. melted rock
3. level
4. to await decision
5. friend
6. lubricant
8. go away!
9. an elderly woman
10. foreshadowing
11. inner substance of a tooth
13. mother
14. boy's name
20. a tree
22. to find a sum
24. car decorations
25. open again
27. first woman
28. a dessert
29. thick black liquid
32. latter part of the day
33. a month
34. single
36. definite article
37. a number
39. extreme
42. slim
43. Canadian Reformed Church (abbr.)
44. to make lace
46. small opening
47. assists
48. expires
51. a false god
52. one celled water plant
53. strainer
55. dislike strongly
56. secure
59. polish
60. a mistake

our little magazine

Hello Busy Beavers,

June is here! Lovely June, warm June, last-month-of-the-school-year June! That's what you're thinking, I know. Two whole months of holidays ahead!

But after working hard at school all year it's time for a rest, time for a change, don't you think? Besides, now there are so many *other* things to do, aren't there?

Are you taking swimming lessons? Do you have a garden to look after? Are you going on a family vacation? Maybe some of you will start your very first summer job!

Whatever it is you're going to do, I hope you will enjoy it!

Busy Beaver *Jenny Bosscher* has a poem for us that's meant just for this time of year.

A Good-bye to all My Friends

Now that the School year's almost past
I have to say good-bye
To all my best, beloved friends.
I guess you do know why.

We've played together all year 'round,
Together as good friends.
But now we have to say, "Good-bye"
Because this old year ends.

Time for Birthday Wishes! We all join in congratulating all the Busy Beavers who celebrate June birthdays. We wish them all a very happy day. And may you not only receive but also seek the blessing and guidance of our heavenly Father. Many happy returns of the day!

Henry Dekker	June 1	Ann Vanden Bos	June 19
Teresa Bouwman	3	Marion Pieterman	19
Marcelle Lindhout	3	Norma Vander Pol	19
Johanna Veldkamp	3	Jacob Jongs	20
Anneke 't Hart	4	Catherine Smouter	20
Nick Boersema	5	Joyce Dalhuisen	21
Henry Nieuwenhuis	8	Debbie Medemblik	21
Wilma Van Woudenberg	10	Marianne Bergsma	22
Calvin Lodder	11	Mary Oostdijk	22
Julia Huttema	12	Joyce De Gelder	23
Linda Van Dijk	14	Cathy Dalhuisen	28
Bonnie Boeve	16	Harold Jansen	28
Cheryl Hansma	17		



From the Mailbox

Welcome to the Busy Beaver Club, *Adrian Hamoen*. I hope you and your sister will have a good time doing the quizzes and puzzles together. And I'm glad you had such a nice birthday, *Adrian*. Bye for now.

Thank you for the quiz, *Margaret Hansma*, and your story too. It was nice to hear from you again. Write again, soon, *Margaret*.

Thank you for a big, long letter, *Anna-Lynn Vander*

Woude. I really enjoyed your poem, and you did very well on the quiz! Keep up the good work!

Hello *Elaine Hamoen*. You must really be looking forward to going to the new school! Who will be your teacher? Do you watch them put up the building. The poem you sent in was very nice, *Elaine*, but because we don't have permission from the writer we cannot share it with the other Busy Beavers.

QUIZ TIME

Are you getting very quick at unscrambling words? See how long it takes you to do these two sets.

The first is from Busy Beaver *Margaret Hansma*.

Bible Book Names

- | | |
|-------------------|-----------------|
| 1. ekLu _____ | 6. saialh _____ |
| 2. mhiJaree _____ | 7. esrEth _____ |
| 3. svroPbre _____ | 8. oJb _____ |
| 4. lmuSea _____ | 9. aiagHg _____ |
| 5. osaeH _____ | |

The second set is from Busy Beaver *Anna-Lynn Vander Woude*.

Bible Names

- | | |
|--------------------|--------------------|
| 1. hkebaeR _____ | 9. oJhsau _____ |
| 2. saSmno _____ | 10. atJoanhn _____ |
| 3. naohMa _____ | 11. iKhs _____ |
| 4. bEsailteh _____ | 12. abLna _____ |
| 5. aBal _____ | 13. aLcmeh _____ |
| 6. aDogn _____ | 14. iaLyd _____ |
| 7. dGioen _____ | 15. bOde _____ |
| 8. liGtaoh _____ | 16. acRlhe _____ |

Familiar Phrases

Can you fill in the first part of these familiar Bible phrases? You may need two words.

- | | |
|-----------------------------|-------------------------------------|
| 1. _____ of Tarsus | 14. _____, Meshach and
Abed-nego |
| 2. _____ and the Levites | 15. _____ of Refuge |
| 3. _____, Isaac and Jacob | 16. _____ and Gomorrah |
| 4. _____, the son of Nun | 17. _____, Ham and Japeth |
| 5. _____ of Lebanon | 18. _____, hope and love |
| 6. _____ the Baptist | 19. _____ of Endor |
| 7. _____ the Tetrarch | 20. _____ the coppersmith |
| 8. _____ of Canaan | 21. _____ and Sidon |
| 9. _____, James and
John | 22. _____ the Moabites |
| 10. _____ the Tishbite | 23. _____ the Apostle |
| 11. _____ to Beersheba | 24. _____ of Israel |
| 12. _____ of Tabernacles | 25. _____ and honey |
| 13. _____ the tanner | 26. _____ and hedges |

Were you able to fit in all the New Testament words in the New Testament Word-across last time?

Here are the answers to last time's Clue Quiz.

1. Hebron, 2. Omri, 3. twelve, 4. Boaz, 5. Israel, 6. Elijah, 7. Naomi, 8. Benjamin, 9. Ahab, 10. Mephibosheth, 11. Hiram, 12. Messiah.

Did you notice last time we forgot to check our "Mothers" quiz? Here are the answers. Better late than never, right?

1. Deborah, 2. Elizabeth, 3. Hannah, 4. Ruth, 5. Hagar, 6. Bathsheba, 7. Zipporah, 8. Jochebed, 9. Mary, 10. Eve, 11. Eunice, 12. Sarah.

So long for now, Busy Beavers. Till next time!

Yours, Aunt Betty.