

# Clarion

THE CANADIAN REFORMED MAGAZINE

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# How Do We Avail Ourselves of Having the Old Testament History in Our Bibles? <sup>2</sup>

As I promised in the first article, we would see whether, and, if so, which efforts had been made in the course of previous centuries re the appropriate use of the Old Testament.

In this second article I'd like to dwell on what was done in the first centuries A.D., the period of the so-called "Early Church." Although it is quite remote from our twentieth century and its problems, I think that it is worthwhile to go back that far in history, although it certainly is not my intention to pay equal attention to all the consecutive stages of Church History subsequently. This would take far too much time and space of our Magazine.

In the case of the Early Church, however, I think it is worthwhile to go back that far. The reader should not overlook that of all the periods this one is closest to the time of the New Testament: the time of our LORD JESUS CHRIST and His apostles. As we have their words and scriptures in GOD's authoritative Word, and the LORD JESUS is our Chief prophet and teacher, the Son of God, it is not only the esteem in which they held the Old Testament but also the way they approached it that is obligatory and significant for the church of all ages. Many a reference to that which the New Testament teaches us was made by those who advocated redemptive-historical preaching in the present century. What seemed to be new was essentially old!

I have in mind now the prominent people in the Early Church, the so-called Apostolic Fathers, who were privileged in having known by sight one of the apostles and witnessed their preaching (and handling, so to speak) of the Old Testament. For that was the Canon to the Early Church, while the New Testament was still in the process of developing into the second part of the Bible.

That the Old Testament ought to be received as holy and canonical and all things contained in them to be believed, was to the Early Church beyond all doubt. The God of the Old

Testament was their God, totally identical to the God of Jesus Christ. They realized what was all implied with respect to His attributes and His works. I mention especially His work of Creation with which the Old Testament leads off. That which was the standard in the Old Testament, the Decalogue and all that was derived from it, applied to the New Testament Church just as well as to Israel. They perceived in the Law the call to holiness and liked to elaborate on this issue.

In accepting the history of Creation as part of God's revelation, the Early Church was able to take a firm stand in its struggle with the first heresies to rise in Church history: Gnosticism and the doctrine of Marcion. And today we still benefit from this! We are thankful for that. On the other hand, the emphasis on the Law and holiness of life could (might) be conducive to a certain moralistic trend and has been so indeed. The New Testament gospel was considered to be a kind of second law! This mistake would come home to roost in later centuries, as the Church was being led into the direction of later Roman Catholicism more and more.

Well, there you see that in our previous article we did not, for no reason at all, make a distinction between receiving the Bible as God's infallible Word and making the proper use of it. The Church has to heed the one as well as the other. So, we wonder, what about the historical passages, and the historical books of the Old Testament? To quote Dr. Koole's doctoral dissertation<sup>2</sup>: "The facts mentioned in the Old Testament were rarely considered as stages in the process of the history of the revelation. Hardly any value was attached to their having happened at that moment, that very time or period." There are exceptions, surely, but, sorry to say, there are but few of them!

So often the authors of the first centuries failed to see the Old Testament in its proper historical perspective, in its being the beginning, the

first part of God's Word. The first: that implies that it was to be followed by another, final part. The question arises and should have been posed first of all: What does this imply in regard to its binding character?

First and foremost, the question dealt with in Article XXV of the Belgic Confession, about the ceremonies and symbols of the Law, and the use of the shadows, is at stake here, but furthermore also the questions pertaining to the history of this initial stage and the successive stages in which the Old Testament is to be subdivided come up for discussion.

Upon closer examination of the works of the Apostolic fathers we see that one of the first ones, Clement, bishop of Rome, tries to make the congregation more acquainted with the Old Testament history in presenting some of its characters as an example, whereas he has others act as a deterrent. Whether they lived a thousand or two thousand years ago or were contemporaries of the addressees, that did not matter. Other authors wrote in the same vein. I just mention Justin Martyr, one of the apologetes. Also in his opinion the sense of the Old Testament history is that we can borrow examples from it, although, Dr. Koole writes, with Justin it is not so much the particular virtues of those saints as their busying themselves in the search after God.<sup>3</sup> It is in his dialogue with the Jew Trypho that Justin feels obliged to render account of the Old Testament history as such. Here he points out what we call the mighty acts of the LORD in Israel's journey through the wilderness. In a chapter of this dialogue he makes also a good point re the work of the Holy Spirit:

The Scripture says that these enumerated powers of the Spirit have come on Him, not because He stood in need of them, but because they would rest in Him, i.e., would find their accomplishment in Him, so that there would be no more prophets in your nation after the ancient custom: and this fact you plainly perceive. For after Him no prophet has risen among you.

Upbraiding the Jews for the hardness of their hearts, Justin makes many a reference to the unbelieving attitude of the fathers during the Old Testament and the words with which the prophets admonished and rebuked them.

So, one might conclude, men like Justin Martyr have considered the history of the New Testament and its Church to be a continuation of that of Israel under the old dispensation. In answer I would say that in a certain way they have done so, but don't put your expectations too high! When comparing the instances of the two testaments, I would ask, "Did they put a sign of equality, putting the two on par — in the sense of history repeating itself — or did they clearly perceive that undeniably a progress had been made by God Who revealed Himself in Christ now and that the church had to make progress as well to keep pace with its God?"

This is not all that easy to find out. There is not what I would call a clear-cut approach, but sometimes just a hint of the redemptive-historical approach, and that is all.

When it comes to the particularistic and ceremonial character of the Old Testament and its being abolished in the New Testament by Christ Who had come to fulfil the Law, we can even discern a threefold approach. Three contradicting views come to light which nonetheless enjoyed a "peaceful coexistence."

First there is the very strange view held in the Epistle of Barnabas<sup>4</sup> which went so far as to say that the Old Testament had never applied to Israel but was only meant for the Church of the New Testament. Strictly speaking, there was only the New Testament, since the Old Testament, although received by Moses on Mt. Sinai, had never been accepted by Israel. Moses, foreseeing this very thing, smashed the tables, annihilating the covenant. A free and bold exegesis, to say the least. This author declares circumcision null and void because many heathen peoples had themselves circumcized as well, and re the ceremonies of the Law he says that they could not possibly please the LORD. Here he refers to the prophets. The solution of the unknown author of the letter is: take the entire ceremonial Law in a spiritualist sense. That is what the New Testament Church does or ought to do with the Old Testament. In this way he tries to argue away all the problems put by the Old Testa-

ment and even the mystery that the Old Testament itself is.

A second approach, although in my opinion basically not so different from the first (!), is to take the Old Testament as a datum, and its history as a series of facts you cannot get away from, and Israel as the people it was meant for; when the New Testament era has come you simply substitute the Church for Israel. Everything that applied to Israel in olden times — its names, its prerogatives — applies to the Church now. The offices of the Old Testament — levites, priests and highpriest — are to be found again in the offices of the New Testament Church: deacons, presbyters (equals priests), and a bishop, the latter towering above his fellow office-bearers. Such statements are to be found in the epistle of Clement of Rome. And a development into what was to become the Roman Catholic hierarchy was set into motion. Also the Old Testament cultus, with their sacrifices, had to find its counterparts in the New Testament cultus, and the LORD's Supper was regarded as the extension of the Old Testament offerings. Gradually we see from a distance the popish mass looming up at the horizon.

Besides the two forementioned, there was still another approach though, and I, for one, am glad that I can mention this one as well. It is the one by which the progressive character of the revelation is taken into account. The man who deserves an honourable mention here is Irenaeus. He considered the development of the history of God's revelation from the angle of a perfection in stages.

Four principal covenants were given to the human race: one, prior to the flood, under Adam; the second, that after the flood, under Noah; the third, the giving of the law, under Moses; the fourth, that which renovates man, and sums up all things in itself by means of the Gospel, raising and bearing men upon its wings into the heavenly kingdom.<sup>5</sup>

Taking into the bargain the comparison he makes between those four covenants and the four zones of the world, the four cherubim and the four gospels, we must give him credit for being the first one to tackle the problem of the history of salvation. He leads off saying that the righteous fathers had the meaning of the Decalogue written in their hearts and souls . . . . There was therefore no occasion why they should be cautioned by prohibitory mandates . . . . When this

righteousness and love to God had passed into oblivion, and became extinct in Egypt, God did necessarily, because of His great goodwill to man, reveal Himself by a voice, and led the people with power out of Egypt, in order that man might become again the disciple and follower of God.

The purpose of this legislation tells its own story.

He — God — instructed the people, who were prone to turn to idols, instructing them by repeated appeals to persevere and to serve God, calling them to the things of primary importance by means of those which were secondary; that is, to things that are real, by means of those that are typical; and by things temporal, to things eternal; and by the carnal to the spiritual; and by the earthly to the heav-



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#### IN THIS ISSUE:

|  |     |
|--|-----|
| How Do We Avail Ourselves of Having the Old Testament History in Our Bibles? (2) |     |
| — H.M. Ohmann . . . . .  | 338 |
| Press Review — J. Geertsema . . . . .  | 341 |
| A Good Word for the Catechism Class — G. VanDooren . . . . .                     | 342 |
| School Crossing — J.J. Kuntz . . . . .   | 344 |
| I Found It! (3) — W. Huizinga . . . . .  | 345 |
| International — Cl. Stam . . . . .   | 346 |
| Mission News . . . . .   | 347 |
| News Medley —  |     |
| W.W.J. VanOene . . . . .   | 348 |
| Letters-to-the-Editor . . . . .  | 356 |
| Our Little Magazine —  |     |
| Aunt Betty . . . . .   | 357 |

enly; as was also said to Moses, "Thou shalt make all things after the pattern of those things which thou sawest in the mount."

The Law was not able to take away sins, though.

It laid a weighty burden upon man, who had sin in himself, showing that he was liable to death. For, as the law was spiritual, it merely made sin to stand out in relief, but did not destroy it . . . For it behooved Him who was to destroy sin, and to redeem man who was under the power of death, that He should Himself be made that very same thing which he was, that is, man; who had been drawn by sin into bondage, but was held by death, so that sin should be destroyed by man, and man should go forth from death.

So, circumcision and the law occupied the inbetween period.

The Law originated with Moses, it terminated with John as a necessary consequence. Christ had come to fulfill it: wherefore "the law and the prophets were with them" until John.

The Old Testament period was already a dispensation of salvation. In this respect Irenaeus elaborates on the parable of Matthew 21:33-43, that of the husbandmen to whom God had let the vineyard. And although God's revelation oftentimes did not meet with a favourable response among Israel, God continued to speak: of punishment to those who did not believe, certainly; but proclaiming salvation to the believers; a salvation which was prophesied to extend in the future as far as the heathen world; he points to Jeremiah 31:31ff., to Isaiah 43:18-21, and to Psalm 96.

Now a new dispensation has come. "Things which were given for bondage, and for a sign to them, God cancelled by the new covenant of liberty."

Now in the last days, when the fullness of the time of liberty had arrived, the Word Himself did by Himself "wash away the filth of the daughters of Zion" (ISA IV,4) when He washed the disciples' feet with His own hands. For this is the end of the human race inheriting God; that as in the beginning, by means of our first parents, we were all brought into bondage, by being made subject to death; so at last, by means of the New Man, all who from the beginning were His disciples, having been cleansed and washed from things pertaining to death, should come to the life of God.

And, that this author was alive to the distinction between the two Testaments as far as our responsibility is

concerned, is apparent from this quotation:

For if these men of olden time, who preceded us in the gifts (bestowed upon them), and for whom the Son of God had not yet suffered, when they committed any sin and served fleshy lusts, were rendered objects of such disgrace, what shall the men of the present day suffer, who have despised the Lord's coming, and become the slaves of their own lusts?

In what follows he expresses himself in the same vein.

So, in the writings of Irenaeus we witness an acme among what the Early Church has contributed to the understanding and proper approach to the Old Testament. Yet he was almost alone in his opinion, and even he was often inhibited by the current opinions of those times in putting the two dispensations on par, and in making the New Testament, the gospel, another law.

Finally we ask: What about Christ, His person and work in the Old Testament, in the works of these authors?

In answer we can point to two guiding principles. The first one is that because of their belief in Christ's pre-existence (namely, that He is from eternity just as the Father) they see Him appear everywhere in the Old Testament era. Actually it had been He Who manifested Himself to the fathers, speaking His word to them. Especially the apologetes, who followed after the apostolic fathers, made it a sort of principle that wherever a manifestation of God was spoken of in the Old Testament it was the pre-existent Christ Who came to the fore already then and there. It was He Who manifested Himself to Abraham, struggled with Jacob, spoke to Moses at the burning bush, etc., all because of the fact that the inexpressible God Himself could not appear at all. He was above any manifestation. Although we endorse their views in this respect, because, e.g., the Angel spoken of in Exodus 23:20ff., whom the LORD would send before the children of Israel to bring them to the place, was Christ, and so was the commander of the army of the LORD in Joshua 5:13ff., we should not lose sight of a certain philosophy about the Logos<sup>6</sup> which was in the background here. Yet, in spite of that we acknowledge gratefully the many references to Christ attested by them.

The same, however, cannot be said re all sorts of random references to Christ scattered throughout the Old

Testament. For instance when they see the blood of Christ prefigured in the scarlet cord hanging from the window of Rahab's house; and Jesus' position on the cross in the uplifted arms of Moses during the battle with Amalek; or the wood of the cross in all the narratives where wood comes into the picture: the ladder of Bethel, the staff of father Jacob, of Judah, of Moses, the wood of Marah, the trees at Elim; Moses' marriage to a Cushite woman foreshadows the adoption of the heathen nations. It hardly needs comment that we cannot subscribe to such often far-fetched references. No more than when Leah with her weak eyes is compared to Judaism, hampered by a bad eye-sight, and Rachel's beautiful eyes with the bright outlook of the New Testament Church.

I hope you'll have some idea of how the Early Church used to avail itself of the Old Testament, as far as we can trace that in the writings of its prominent authors.

H.M. OHMANN

<sup>1</sup> cf. e.g., Matthew 21:33ff.; Luke 24:27; John 5:45; 8:56; Acts 2:22ff.; 7:1ff.; 13:14ff.; Romans 4:9ff.; I Corinthians 10:1ff.

<sup>2</sup> Dr. J.L. Koole: *De Overname van het Oude Testament door de Christelijke Kerk*, 1938, J. Schipper, Hilversum, page 67.

<sup>3</sup> Koole, o.c. p. 70. Apart from that, we have to read the statements of Justin Martyr with all proper reservation because of his philosophical background which is obvious in his writings.

<sup>4</sup> not the companion of the apostle Paul, but an unknown author.

<sup>5</sup> Irenaeus, *Against Heresies*: III, 11, 8.

<sup>6</sup> Logos is an intermediate being inbetween the Supreme God and creation — current in the philosophy of Philo.

## Church News

The Classis Pacific, meeting in Classis Contracta on May 17, 1977 at Chilliwack, B.C., has approved the call which the Church at Langley, B.C. extended to the Rev. D. VanderBoom, M.Th., of Toronto, Ontario, and which call was accepted by him. The Rev. M. VanderWel was appointed to represent Classis on the welcome evening for Langley's minister on May 24, 1977.

## DE MAPLE LEAF, HET SYMBOOL VAN NATIONALE EENHEID

In de bovengenoemde uitgave van "Canadian Scene" verscheen ook het volgende artikel over het Canadese Symbool: de Maple leaf. Ik geef het hier en daar een weinig verkort weer:

Op Dominion Day, 1 juli, wordt op allerlei verschillende manieren feest gevierd in Canada, maar over het hele land wappert onze maple leaf vlag, als symbool van eenheid, van een "gevoel van bij elkaar horen."

Op 15 februari 1965 werd de nieuwe Canadese vlag officieel erkend in een proclamatie door Koningin Elizabeth II en sindsdien heeft de maple leaf (ahornblad) gediend als symbool van Canada als natie. De vlag bestaat uit een rood vlak aan beide uiteinden met in het midden een wit vlak. In dat witte vlak bevindt zich een gestileerd ahornblad, eveneens rood. De vlag werd voor het eerst geheven op Parliament Hill op 1 juli 1965, 's middags om precies twaalf uur. De Gouverneur-Generaal Georges P. Vanier zei bij die gelegenheid: "Ik hoop en bid . . . dat onze vlag voor een ieder van ons een symbool zal zijn van eenheid in streven en van de grote taak die voor ons ligt."

*Hoe komt het dat het ahornblad hiervoor gekozen werd?*

Al voor 1690 beschreven ontdekkingsreizigers die de St. Lawrence opvoeren hun indrukken van de Canadese herfst. Zij ontdekten dat de prachtige kleuren vooral te danken waren aan de zg. sugar of hard maple en zo is het ahorn blad (maple leaf) eigenlijk automatisch een typisch Canadese symbool geworden en het is daartoe dus niet uitgekozen door een besluit van het Parlement.

Volgens de historici werd in 1700 al overwogen om de maple leaf tot officieel Canadees symbool te verklaren. Er werd echter pas op 24 juni 1834, bij de oprichting van de Saint Jean Baptiste Society in Lower Canada, door Ludger Duvernay voorgesteld om de maple leaf tot Canadese embleem te verklaren en nog hetzelfde jaar werd het blad officieel geadopteerd als het embleem van de Saint Jean Baptiste Society. Toen de Society twee jaar later voor het eerst een

groot feest organiseerde in Montreal, was de hele zaal versierd met takken en bladeren van de suikerahorn. De sprekers loofden de boom voor zijn stoerheid, de kwaliteit van zijn hout, voor zijn jaarlijkse rijkdom aan ahornstroop en — suiker en voor zijn betekenis als Canadees symbool.

Bij de onthulling van het Brock Monument bij Queenston Heights in Ontario, die plaats vond in 1853, werd een banier gedragen die aan beide kanten een ahorn blad vertoonde. Pas in 1860 werd er ech-



*The Canadian Emblem*

ter officieel aandacht geschonken aan de vraag of het ahornblad officieel als Canadees symbool erkend diende te worden. Op de 21ste augustus van dat jaar werd er een vergadering belegd in de oude Saint Lawrence Hall in Toronto om de plannen te bespreken voor festiviteiten ter gelegenheid van het aangekondigde bezoek van de Prince of Wales, de latere Koning Edward VII. Een voorstel om de maple leaf officieel te erkennen als Canada's officiële nationale embleem werd daar met algemene stemmen aangenomen. Als gevolg van dat besluit droegen alle Canadezen, of zij tot Canada's nationale organisaties behoorden of niet, ahornbladen of zelfs hele takken van de maple leaf in de optochten die drie

weken later gehouden werden ter ere van de Prince of Wales. Dit was dus de eerste keer dat in het openbaar de maple leaf als nationaal embleem werd gedemonstreerd.

In Engeland had men echter al eerder het ahornblad gezien als een Canadees embleem. De Prince of Wales bracht bijvoorbeeld als geschenk Worcester porselein mee met de beeltenis er op van een ahornblad, omgeven door een kroon en het wapen van de Prince of Wales.

Op 1 juli 1867 werd Canada officieel een staat. In datzelfde jaar schreef Alexander Muir, een onderwijzer in Toronto, de muziek en de woorden van het lied *The Maple Leaf Forever* (voor het eerst in het openbaar gezongen tijdens een patriotische demonstratie in Beaverton, Ontario, op 24 mei 1871). En op 26 mei 1868 verleende Koningin Victoria aan Ontario en Quebec toestemming een maple leaf aan te brengen in hun officiële wapen.

Gedurende de Zuidafrikaanse Oorlog en de Eerste Wereldoorlog droegen de Canadese soldaten insignes met een maple leaf er op. Gedurende de Tweede Wereldoorlog kon U het ahornblad vinden op alle Canadese uniformen, op schepen, en in Canada op alle verkeersborden. En nu vindt U ditzelfde embleem ook op alle politieuniformen en insignes.

Op 21 november 1921 werd door Koning George V bekend gemaakt dat het Canadese Wapen officieel erkend was: het droeg een schild dat in vijf vakken verdeeld was: vier er van vertegenwoordigden Engeland, Schotland, Ierland en Frankrijk met hun emblemen van drie leeuwen, één leeuw, een harp en drie fleur-de-lis. En daar onder bevond zich het Canadese embleem — een takje met drie ahornbladeren aan een enkelvoudige stengel, in ontwerp gelijk aan dat in het Wapen van Ontario en van Quebec. Hierboven ziet U een leeuw die een rood maple leaf blad ophoudt in een uitgestrekte klauw. Het schild wordt in evenwicht gehouden door twee dieren; aan de ene kant door een leeuw die tevens de Union Jack vasthoudt, en aan de andere kant door een eenhoorn die de Franse banier draagt. De leeuw en de eenhoorn staan boven de spreuk "A mari ad mare" (van zee tot zee), welke rust op een bed van rozen, doornen, witte klaver en lelies. Het wapen wordt bekroond met de Kroon van St. Edward.

Tegelijkertijd werden de kleuren rood en wit officieel erkend als de kleuren van Canada. In 1957 werden de drie groene ahorn bladeren in ons Wapen veranderd in rood, teneinde niet af te wijken van de officiële Canadese kleuren.

Laten we hopen en bidden, en voor zo ver het in ons vermogen ligt werken aan de eenheid van ons goede land. Een zich afscheidend, communistisch wordend Quebec zou een ramp zijn.

J. GEERTSEMA

# A Good Word for the Catechism Class

## SOME HELP

Upon our return from a European trip we found, among a pile of mail, the June 4th issue of *Clarion* with a *Circumspection* on the Catechism Class. "Circumspection," in my dictionary, means not only "caution," but also "accuracy" and "exactness." The interest of the present writer was kindled, not only because he has been teaching Classes for so many years, but because the Churches gave him the mandate to teach future ministers the theory (and practice!) of "Catechism" or Catechism instruction.

The following lines were not written to start a debate, were it only for the fact that "Cid" is a pen-name. But he asked for "help" and we hope that many will give that help. We would like to be one of them, with some remarks that may set the picture straight. This last word already indicates that something has to be put straight.

As the reader may remember, that article gave a quite pessimistic view of our present Catechism. Let's see if this view is "accurate" and "exact."

\* \* \*

## WHAT IS "OLD"? WHAT IS "NEW"?

It was not easy to pinpoint the case as presented accurately; first, because of the age of the author and his minister. The one moment you get the impression that public profession is not so far away in the past. The next moment you hear him talking with his minister "about the past; we dug up some old stories." The same with the minister. Simultaneously he is "my old minister" and "he has still quite a few years to go."

No one should conclude that we try to pick holes in someone's coat. The matter of age *is* important in order to know what "old" is in this case; or in other words: what is being compared with what, so that the result is (and I quote), "in the olden days [that minister, vD] enjoyed giving those classes," while now "he does not enjoy it any longer." That is quite something, also because we hear that this

(old?) minister talked with his colleagues who "tell me the same." The same is the case with the author of "*Circumspection*" who informs us, "Well, I must admit that I enjoyed them too." Then he continues, "You know that there no longer is as much interest, neither at Catechism classes nor at society meetings." This is presented as a known fact, a proven fact: the joy has gone out of Catechism classes, on the part of (some) ministers as well as on the part of the students. That is quite something, I would say. Talking about the past, we need not go back to the time that consistories, including ministers ("pastors and teachers," says Paul), left this primary task to the school masters, even to caretakers and the like, because it was considered a "menial job." However, that is not as long ago as you might think!

## THE PAST BETTER THAN THE PRESENT?

We boys (no co-education in those days), sixty, seventy, strong, crowded into a dark and gloomy room ("cavern" would suit better). We sat, in three or four rows around a long table. No Bible on that table. Not even the Heidelberg Catechism. All we ever saw were the booklets of Rev. Landwehr. Then the droning started; we all got a turn (and managed to read from our booklet, hidden in our "pet" or peaked cap). That took most of the time. Then, with a voice of a sergeant, our minister "explained" what we had to learn for next week, and with great tumult (many still wearing wooden shoes) we stormed back to freedom . . . Be it admitted, in the older class it was somewhat better, but how often have older elders, whose past was somewhat similar, not expressed their surprise and gratitude that candidates for public profession today know "much more than we ever learned." When we were "examined," about forty-five in number, all we got was one or two minor questions, and, after three minutes outside, we were admitted to public profession.

Even if we would not go back

about half a century, but think of the first years here in Canada, we cannot, with "circumspection," say that "then it was better than now . . ."

In general, we have decided long ago to disbelieve all glorifying of the past over against the present. "The cow was once a calf, too."

Before returning to this, first:

## WHO IS TO BLAME?

This question is more important than the previous one about past and present, because we would be the last ones to boast that all is perfect. In the article quoted not a single word is found that even suggests that "my old minister and his colleagues" could share the blame for having lost the joy of Catechism instruction. Because of our previously-mentioned position we happen to keep contact with a number of young ministers who tell us how much they enjoy teaching Catechism. We share their joy, notwithstanding the difference in age.

From the article the conclusion must be drawn that the blame lies, even exclusively?, with the parents and with "our boys and girls." Is that fair? Should not, in whatever situation, when things go wrong, the blame be sought with *all* parties involved?

There is, first, the *Church*. We need not point out in detail how the Church, for generations, has neglected her teaching ministry. We talk about today. In recent years, when another new Church building was erected, our editor has — and rightly so — expressed his disappointment when the teaching facilities were — again — neglected. Things are changing, to be sure, but there are still "classrooms" where a school board wouldn't dare to put a teacher with his class, and, if they did, the teacher would refuse. Young people are sensitive to such "outward" things. The ideal classroom, in furnishing, seating arrangement, availability of teaching-helps, should be conducive to good teaching and learning. Will the needs for the teaching ministry from now on appear on our yearly budgets?

So much for the classroom. Even more important is a lively interest, first of the overseers, in Catechism. Also in this respect the Church could ask herself — if indeed "the joy has gone out of Catechism" from both sides — to what extent she may (also) be responsible.

Now, with some hesitance, we



ask: What about the *Catechete*, the pastor who has to, and is privileged to, teach "the complete doctrine of salvation," to those who have received all those glorious promises of the Covenant? If he, indeed, has lost the joy (which he obviously had in previous years) — why?

We tell him nothing new when we quote from the Baptism Form that our children are conceived and born in sin and inclined to all evil. So it was in the past, since the fall in Paradise; so it is still today. Nothing has changed in this respect, nor in the need of the gracious work of the Holy Spirit Who promised that He will dwell in those young hearts by means of the preaching and teaching.

Nevertheless, one must be an upside-down genius if one manages to make the glorious Gospel UN-interesting!

Sure, talents differ. The one minister has more gifts for preaching than for teaching; others for counselling, etc. On top of that, ministers may not have been trained properly for the teaching mandate. But all have the promise of James 1 that one who lacks wisdom (also in this respect) may ask God Who gives abundantly without reproaching.

There is one condition: teachers of the young must *love the young people*, as Christ loves them. If that love is lacking, one should hastily seek another "job." You don't think of them (deep inside) as "bastards," do you?

Some questions should be asked here.

With that pitiable minister (and his colleagues?) in mind, it may be asked whether he has ever thought of updating his teaching method. Still that one-way dictating, which often serves as an escape from actual teaching? Or creating a form of teaching in which a two-way traffic becomes real?

All teachers feel the need (I hope so!) of refresher courses, learning new approaches. They have to. Although not all of that is applicable to the teaching ministry, one might ask that minister what he has done throughout the years to remain "fresh" in his approach. He did not freewheel, did he? nor did he neglect the serious weekly preparation which *remains* necessary also, even especially, when one gets older!?

If these and similar questions would have to be answered in the negative, one would ask, "Brother!

What are you complaining about? And about whom?"

\* \* \*

One should fully agree with the article in discussion that *parents* have a great responsibility. Also that Catechesis suffers shipwreck if it is not backed up by the home. No wonder that an expert in Catechesis, a professor in The Netherlands in the Hervormde Kerk, complains that such support is often lacking. But can that, indeed, be said about our parents in general (apart from the always-present exceptions)? They (again: exceptions) "bleed" for Christian education. They have to drive their youngsters to Catechism class, and pick them up again. Experience of several years of Church-visitation tells that the attendance of Catechism classes is from good to very good. The same experience knows of many parents who inquire about the behaviour of their children in class. Sure, it could be better; it always can. Nothing is perfect under the sun. But ministers cannot one-sidedly complain about the neglect of parents. The article mentioned will certainly have one effect: parents will ask, "Has our minister indeed been robbed of the joy of teaching our children?" That they do so is the main reason for this article.

\* \* \*

#### FINALLY, "OUR BOYS AND GIRLS"

They are not worse, or better, than previous generations. True, today our children are very much exposed to the evils and temptations of "the world," but the present writer read this same sentence, literally, in a sermon delivered about 150 years ago! And how was it in Canaan? and in the days of Genesis 6:1-3? Apostasy is terrible, and we do not live on an island, nor should we try to.

On the other hand, however, today's teenagers may be "better" than we were, some forty, fifty years ago. When discussing this at home, we came to the conclusion (and not for the first time!) that we in our young years just "went along" in the old paths; we were hardly concerned about things that were happening in the world (what did we know about them?), and we obediently digested all that was set before us. Today that has changed. Many young people *are* concerned, if not with the nuclear threat, then with pollution, hunger in the world. Some of them seem to try to

take the whole world on their necks. Consequently they have questions and doubts — lots of them! What is the sense and purpose of life? What did previous generations make of our present world? And they do not keep silent! The Catechism room sometimes becomes a discussion forum, even a battle ground. Sure, they can cause their parents (and ministers) trouble. But what is often behind such an attitude? A cry for help! For solid ground to stand on! For clearcut answers that do not avoid the real issues. They no longer take things for granted — anyway not the way we did.

Now we ask, isn't that a challenge, a beautiful challenge, for a Reformed pastor and teacher to meet their "challenge" head-on with the truths of the Gospel which are so beautifully expressed in the Reformed Creeds?

No, it doesn't make Catechism-teaching any easier, but who said that serving the Master would ever be easy? Ask Paul! It demands energy, love, dedication, and understanding to guide these young Covenant-members by the light of the Scriptures that have the answer to all man's problems. Then we may expect that they, most of them, will surrender in the end, "so that they may set their hope in God and [even] arise and tell the coming generation" (Psalm 78).

The joy gone out of Catechism? and out of that "minister and his colleagues"? Come on now! They had better change, and do so quickly, with the help of the LORD, of which they may be sure.

Finally, though far from being an admirer of Dr. Norman Vincent Peale, one may learn something from the title of his bestseller, *The Power of Positive Thinking*, if we interpret that title biblically. We have lots of reasons to do some (more) *positive* thinking, also with regard to teaching the seed of the Covenant.

G. VANDOOREN

#### FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on August 19, 1977.

# school X crossing

Some ministers are difficult to follow. This and other issues of *Clarion* in which this column will appear should once again remind us of this unfortunate fact. My worthy predecessor, Rev. Menno Werkman, after four years of chronicling current events in our schools and societies, has vacated his position for a well-deserved rest. Following him will be difficult, and my only hope now is that I may be judged by you to be doing a werkmanlike job.

The summer doldrums offer poor pickings for material for this column. Yet enough has drifted in deserving of mention in *Clarion*.

Our excursion into schoolland begins with a courageous group of people in the congregation of Grand Rapids. There, on June 11, 1977, the American Reformed School Association met to place a sign on the site of their future school. The ceremony took place directly behind the church building on land leased from the church for the erection of a Reformed school. Incidentally, the lease carries a nominal payment of \$1.00 yearly and has a life-span of 99 years. In his speech on this occasion, the Association's president, Dr. W. Meester, summarized its history of the past 20 years. Although during that time most of the children appear to have attended private Christian schools, he felt that an important element was missing in their education. The elementary union of home, church, and school, and loyalty to the promise to permeate the children's upbringing with all of scripture's doctrine, has been sadly absent. He expressed

the hope that very shortly this void in the life of the congregation will become filled. A school building is now under construction and is expected to be ready for occupancy by October of this year. Twenty children have been registered for enrollment and the school will include Grades 1 to 9. The board is actively looking for teachers, and, the Lord willing, the school will open this fall.

Following this introductory speech, the board members erected a sign with the inscription: Dr. K. Schilder American Reformed School. Thus the work and name of this great theologian, once banned from USA pulpits, will be honoured in the school which is to bear his name.

Rev. P. Kingma, the future pastor of Grand Rapids' congregation, closed the official ceremony with prayer. A social hour followed, and since all these festivities were conducted in the church's parking lot, it must have brought quite a stir to the otherwise quiet little town of Dutton.

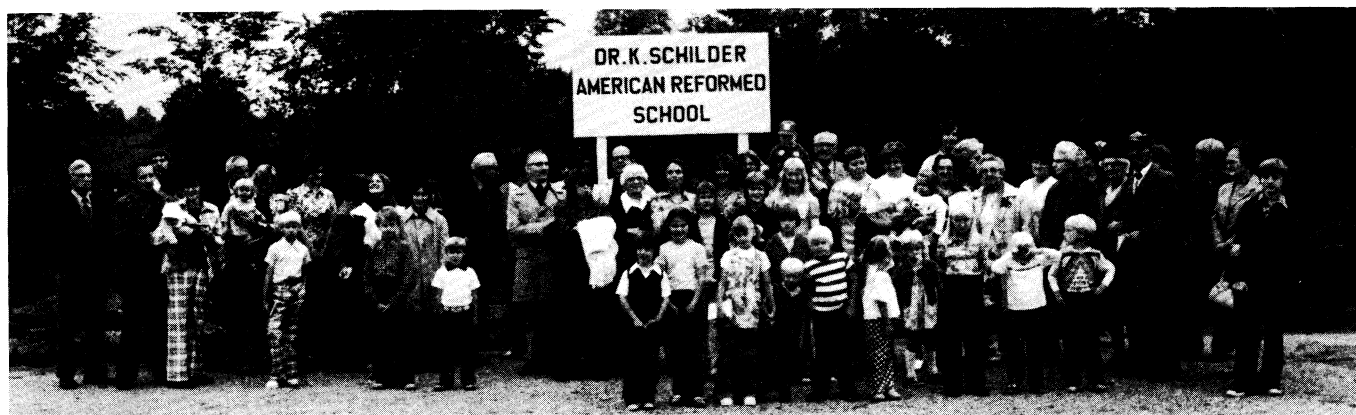
Grand Rapids is yet another congregation which, after long years of frustration, unexpectedly shows that, even at this late hour, sincere and strenuous efforts to establish a Reformed school may be successful. Unfortunately, also at this late hour, it could become very difficult to attract teachers. Ads in *Clarion* show that several schools are still casting their nets, and from a glance at *Nederlands Dagblad* we find that the nets are cast on both sides. The proliferation of schools in the past few years has left

us with a serious teacher shortage. This shortage should be a factor taken into account whenever a society sets a date for the opening of its school.

In the absence of capable and qualified teachers, a number of boards are turning to "teacher-aids," (often young) people without any formal training. Financial considerations also enter the picture here. At times, and under favourable conditions, teacher-aids produce excellent results, and, given more time, special attention by qualified supervision, and much dedication they may develop into competent teachers, the envy even of some with formal training. However, until that level of competence is reached, untrained still means unprepared, in particular for duty in a newly-opened school. For if there is ever a need for a high degree of experience and skill, it will be in the first years of a school's existence. When such people are not immediately available, it might be better to wait until they are. Willing but untrained sowers and cultivators give, and have given, problems which take years to eradicate.

Another congregation which hopes to have its own school this September is Neerlandia. After much delay the society finally received permission to build the school. It is to be hoped that the Neerlandia society was able to attract a staff by some means other than advertising, for I do not recall that they advertised in (at least) this periodical. If also this school still needs teachers, vacancies in our schools probably number about ten at this moment.

Word has reached me that in Edmonton, where yet another Reformed school will open its doors for the first time, everything has been provided for. An experienced staff of three



"Erection of Sign." July 11, 1977

Ground breaking ceremonies of the American Reformed School Association at Grand Rapids, Michigan, U.S.A.



stands ready to serve the parents of the congregation with the daily instruction of their children.

In Hamilton, the Timothy School said goodbye to its principal of four years, Mr. Ewoud Gosker. The Gosker family, after eight years in Canada, is returning to The Netherlands. Mr. Gosker also served the school of Smithers as principal, and, with his writing for *Clarion* and services to the CRTA, the League of School Societies, and the Ontario Highschool Association, has been of immeasurable value to the development of Reformed education in Canada. His departure will be regretted by the many who have come to know him as a spirited, imaginative, and totally committed Reformed educator. He was the "worker of the first hour" in Smithers as well as Hamilton, and both schools, I hope, will long bear the mark that he has left on them. The new principal in Hamilton will be his understudy of several years, Miss Judy Kingma.

The Chatham school is expanding with a 2,300 square foot addition for which already over \$22,000 has been offered or pledged. This school intends to offer Grades 9 and 10, starting September 1978. The addition is intended to house the expected growth in school population.

More and more schools are adding, or thinking of adding these grades to provide at least a minimum of 10 years of continuous Reformed education — a healthy and wise development which was once considered to belong to the realm of impossibilities. In Ontario the appearance of the Guido de Brés highschool has become a strong incentive for neighbouring school societies to complement their elementary grades with at least the first two secondary grades.

And with this, my small stock of news items has been exhausted. The contents of this column were largely obtained from sources other than school bulletins. I do not intend to make a habit of this. In future I hope to be able to quote directly from bulletin articles.

Meanwhile the swirl of summer becomes gradually woven into the ruffling pattern of fall. Parents, boards, and teachers are quietly making preparations for that first school day. Let us enjoy this respite as a pause from and preparation for the breath-taking and life-giving work that awaits us, come September.

J.J. KUNTZ

# I Found It! <sup>3</sup>

We would like to conclude our remarks about this widespread propaganda campaign for Christ.

Law four stated: "we must *individually* receive Jesus Christ as Saviour and Lord . . ." (emphasis mine, W.H.). Why is the word "individually" stressed? Does Bill Bright and the supporters of the campaign want to advocate one exclusive way of conversion and faith? Can only adults who personally "come to faith" receive Jesus Christ? It seems so. Nowhere does one read about our children and their inclusion in the covenant and church of God. Nowhere do we read that they too must be baptized, since God adopts them as His children no less than adults. Instead we read, "we receive Christ by *personal* invitation" (emphasis mine, W.H.). It seems as though the children are not important. The adults must be reached! What then remains of Christ's rebuke to His disciples for sending the children away (Mark 10:13-16)? Jesus was "indignant" or "infuriated" with the disciples. "For the kingdom of God belongs to them," Jesus said. And what about the covenant theology of the Bible. Must we discard that?

Mind you, there are some very worthwhile remarks in these two booklets ("Here's How You can Find It Too" and "Beginning your New Life!"). For example, in discussing feelings the booklets explain: "The promise of God's Word, the Bible — not our feelings — is our authority. The Christian lives by faith (trust) in the trustworthiness of God Himself and His Word. This train diagram (engine, car, and caboose, respectively) illustrates the relationship between *fact* (God and His Word), *faith* (our trust in God and His Word), and *feeling* (the result of our faith and obedience) (John 14:21). The train will run with or without the caboose. However, it would be futile to attempt to pull the train by the caboose (feelings). In the same way, we, as Christians, do not depend on feelings or emotions, but place our faith (trust) in the worthiness of God and the promises of His word." This is well and beautifully illustrated.

However, since we go by the Word and not our feelings, our conclusions must be reached accordingly. As much as we *feel* for an evangelistic

campaign that spreads the gospel, we must first test its teachings. For it is better to keep silent than to spread error. Let us know the Scriptures so that the *truth* is cast abroad.

So far we have noticed much weakness, imbalance, and even error in the four basic spiritual laws. We found a heavily man-centered approach. Many "debatable" or "unpopular" teachings were not mentioned. The booklets were revealing, not always in what they said, but in what they left unsaid. And the sting comes in the tail.

At the end of the first booklet the inquirer is urged to attend a church Bible study class. No guidance is given as to which church to attend. No, in typical interdenominational, "ecumenical" style, he is encouraged to go to a church in the area, one which supposedly supports the campaign and which offers such a course. Of course, a program which builds on support from any and all churches cannot give specific instructions about which church to attend. Only the need for fellowship is therefore stressed. What we confess in Articles 27-32 of the Belgic Confession is completely non-existent. Indeed, the call for unity on the basis of the one Word and one faith, as well as the call to separate from all error and evil, goes unheeded. Church walls remain standing. People simply shake hands across the walls and then go their separate ways to their "own" church! What a deceptive, unbiblical method!

Could we support such a program? My answer is no. The gimmickry, weakness, one-sidedness and error in doctrine, and the false "ecumenical" approach all militate against it. We must betray and deny our Reformed confessions (biblical confessions) in order to do so. And we must guard, not dilute the gospel.

Meanwhile, shall we sit back, relieved that we can't and don't need to take part? Again I say no. By our godly walk of life (including talk) both as individuals and as a church, may the Word of God come true in our land and neighbourhood too: "but the word of the Lord continued to grow and to be multiplied" (Acts 12:24).

W. HUIZINGA



*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.*

### GENERAL VS. ALCOHOLISM

*London, Great Britain.* The new general of the Salvation Army, Arnold Brown, has termed "alcoholism as social enemy number one." Sixty-three-year-old Brown said that he especially plans to battle alcoholism among "wealthy women." According to Brown, "A new class of alcoholics has come into existence, the wives of men with a high salary, who drink because they are alone and lonely, and are more difficult to reach than the men." Brown stated that a campaign of discrete publicity had already reaped much success.

### THEOLOGIANS DENY INCARNATION

*London, Great Britain.* Seven English theologians have recently introduced a book to the public, entitled "The myth of God Incarnate" in which they refute the doctrine of Incarnation, especially the notion "that in Jesus, and only in Jesus, God became man." Six of the authors are from the Anglican Church, while the seventh is from the United Reformed Church. The writers describe Jesus as "possibly the most amazing man who ever lived" but doubt whether Jesus is the one and only revelation of God to man and whether humanity must necessarily come to God through Him. There is much fear among English pastors that because of this book the public will become less concerned about religion and also that the dialogue with the Roman Catholic Church will be endangered.

### PROTESTING PORNOGRAPHY

*Minneapolis, U.S.A.* Representatives of various religious groups in Minneapolis have started an anti-por-

nography campaign "to involve the state of Minnesota in the struggle against a cancer in our nation." In a petition, signed by more than 10,000 people, the representatives demand restriction of the sale of pornographic magazines, forbidding of nudism, and a curbing of the practices in sauna's and massage parlors. They also seek a publication bann on magazines like Playboy and Penthouse. The committee exists of Roman Catholic priests, Jewish rabbi's and a Lutheran minister.

### YOUTH SYNOD?

*Lunteren, The Netherlands.* A group of young people from the Reformed Churches (Synodical) in The Netherlands has taken the initiative to organize a "youth synod" which would meet parallel with the General Synod and discuss the same matters. The idea took hold when attempts failed to have a youth delegated to the Synod. The moderamen of the General Synod has reacted positively to the idea.

### GROWTH REFORMED CONGREGATIONS

*Zeist, The Netherlands.* The growth in the Reformed Congregations (Gereformeerde Gemeenten) in The Netherlands and the U.S.A. has again diminished. The American churches have 7,788 members, of which the majority is non-communicant, and 7 ministers for a total of 23 congregations. These churches engage in missionwork in Irian Jaya and South Africa.

CI. STAM

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## Immigration Notice

*The following was received from the Minister of Manpower and Immigration.*

### URGENT

Telex to members of the ethnic media from minister.

I am happy to inform you that Bill C-24, the new immigration bill, has now received third reading in the House of Commons. It will now go to the Senate and it is my hope that it will receive royal assent within a few weeks.

This bill is a landmark in Canadian immigration legislation. It enshrines in law, for the first time, such fundamental principles as non-discrimina-

tion, family reunification, humanitarian concern for refugees and the promotion of Canada's economic, social, demographic and cultural goals.

The new Act will remove inequities that exist in the present law, such as prohibitions against people suffering from epilepsy and other illnesses. It will mean that hundreds of people who have lived in this country under minister's permits will become instantly eligible for landing and early citizenship.

The sponsored dependant category has been replaced by the family class and under the new Act, Canadian citizens will be able to sponsor a wider range of relatives, including parents under the age of 60.

At the same time in the regulations made under the new Act, the nominated class will be preserved and those relatives now eligible for nomination will receive the same level of preference they enjoy under the present regulations.

The new Act contains essential measures to protect Canada against terrorists and organized crime. At the same time, it permits less drastic forms of removal from Canada than deportation — forms which permit the eventual return to this country of persons whose removal was for relatively less serious offences.

For the first time the new Act confirms the obligations Canada has assumed as a party to the United Nations' convention and protocol on refugees. It provides for special selection standards for refugees and gives persons who claim refugee status new protection under the law.

The new Act upholds the present independence and jurisdiction of the Immigration Appeal Board. Essentially the same people who may now appeal to the Board against a deportation order will continue to enjoy appeal rights under the new law.

The law requires the minister to announce each year, after consultation with the provinces and other interested agencies, the level of immigration which should prevail during a given period of time.

The new Act is progressive and flexible. It embodies the views of hundreds of organizations and individuals, including many ethnic groups. It stands firmly for a clear, honest, non-discriminatory approach to immigration. I believe it will serve us well in the years to come.

BUD CULLEN

## IRIAN JAYA

Newsletter #20

Dear brothers and sisters,

Right now it is June already, so let us have a look back and see what happened in May.

First we had the national election which was held on the second of May. Everything ran smoothly and for the following day a feast dinner was organized. Rice was provided by the government; money had been gathered to buy a pig. The women prepared vegetables, and some men cut up and cooked the meat. In the evening people came from every side with pots, pans, plates, or just a large tree leaf to eat from. I overheard one man saying to a little boy: "No, don't eat from this leaf! You'll get an itchy mouth!" We too were invited. The meal was delicious, and everyone enjoyed him/herself very much. After the feast there was again dancing and singing until far into the night.

On the 4th of May, Maret was flown into Mangellum. Maret is a young fellow (approximately 18 years of age) from Kawagit who has followed a course in dentistry with Dr. Cole in Kelila, a village in the mountain area N.W. of Kouh. He stayed here for two weeks, inspected all the school kids' teeth, drilled and filled some of them, and also took care of some village people who were troubled with sore teeth.

Mr. and Mrs. Veldhuizen arrived in Sentani on the 9th of May; on the 27th we welcomed them in Kouh. They hope to survey the Koroway area, working from Waliburu (North of Kawagit) and also from the area N.E. of Tiau. When possible, a house for them will be built somewhere in or close to the Koroway area. Pray with us that the efforts to open up the Koroway may be blessed, so that also these people in due time may be able to hear the great history of salvation.

Not much is mentioned lately about the earthquake victims, but this month we heard that the government is setting up a model village, named Bormé, in the mountain region North of our area. The earthquake victims who have lost all or most of their

gardens (and who are still being supplied with food!) will be transferred to this new village.

From the 20th-27th of May the annual ZGK conference was held in Kouh. This year it was preceded by a medical conference, also held in Kouh. This year it was preceded by a medical conference, also held in Kouh. A special guest at this ZGK conference was the Reverend G.E. Geerds, who presently works on the mission field in West Kalimantan (Borneo) together with Reverend H.C. Gunnink. Reverend Geerds stayed in the ZGK area for several weeks, and for him and us it has been a very worthwhile visit.

Let us tell you some more about the conference: We started each day with a Bible study (Ephesians) from 8-9 a.m. From 9-10 a.m. there was a discussion of mission matters, continued from 10:30 a.m. to 1 p.m., then in the afternoon from 4-6, and in the evening from 8-10. Some of the matters that were discussed are the following:

- The work on the different stations.
- Local church life (instituting; discipline), regional church life (Classis Digul; gatherings for Christians from the Boma/Tiau area), national church life (contacts with Sumba and Kalimantan).
- The Central Bible School in Boma.
- Medical business.
- Technical matters.
- The agricultural work of Mr. Henk Griffioen.
- Distribution of mission people; priorities in requesting new people.

On Friday, May 27th, everyone was flown home again, but first we all said goodbye to our nurse Miss Janet Velvis. In consultation with others she decided it was better to go to The Netherlands to have a more thorough medical examination. (You probably still remember that Janet was involved in a plane crash here at the end of October last year.) She has never been her old self again, so we hope that the treatment she will receive may help, so that she may return to her work here again.

You might like to know that An-

drew Dresser (son of Dr. Ken Dresser who worked in Senggo, to the left on the green mission map) received a kidney transplant, which was donated by his mother. As far as we know, all went well. Would you remember them and also Janet in your prayers so that, D.V., they will be able to return to continue their work here?

During the month of May the village has been very empty. After the election on the second of May everyone needed to go to the jungle to gather food again and only a few of them have returned so far. This is also the reason that we haven't had men's /women's society lately. There were just no people around. In June we plan to be in Sentani, at the North coast, for 2 weeks. After that we hope to find some people again in the village, so that our work can get back to normal.

You must also have returned home by now. Hope you all had an enjoyable vacation time. May we wish you a good start again in this new season.

The LORD be with you all,  
BRAM and JOANNE VEGTER

## SAO JOSE, BRAZIL

MISSION REPORT NO. 81  
*Month of March*

It is with thankfulness to the Lord that we may report to you several happy events this month. We continue to experience God's blessings upon the work here. It is God's grace that He, in this time of abounding sinfulness and lawlessness, still gathers unto Himself a Church chosen unto everlasting life. His grace will triumph!

*Profession of Faith:* On Sunday, March 27th, *Josefa Tereza Vieira* (28 years of age) became a member of the congregation, by publicly professing her faith before God and His holy Church. It was announced that she already received baptism when she was an infant, and that therefore she did not need to receive the sign and seal of the covenant again. Her mother, visibly moved, attended this festive occasion. May the Lord grant Tereza perseverance in her faith as He has promised.

*Baptism:* On that same day our youngest member received the sacrament of baptism. *Dona Cremilda* gave birth to a healthy baby-daughter on

(Continued on page 352)

# news medley

Yes, thank you, we did have very good holidays. We did not travel much during our holidays, just back and forth to British Columbia, that was all. We enjoyed everything, including the fact that on Sundays we could be together with the brethren and sisters. Did you?

We might as well start off with the Valley, right? We had the opportunity to chat briefly with a brother whom we had not seen for more than twenty-five years. We met the Rev. and Mrs. H.D. van Herksen. For his benefit, or rather for the benefit of the brethren and sisters, the Consistory of Cloverdale organized a special Dutch service in which, as it was stated in the **Church News**, a "real Dutch minister" could be heard. That does not happen so often. Sometimes I say that I cannot speak any language perfectly any more: I speak English with a Dutch accent and I speak Dutch with an English accent. Thus I'm caught somewhere in the middle. In spite of that, the brethren and sisters could understand me on Sundays, and Rev. and Mrs. Van Herksen could understand my Dutch. After all, it turned out not to be too bad.

Speaking of language, when we published the pictures taken at the annual meeting of the "Blijvende Jeugd," I translated the captions into English. That, brother M. Onderwater Sr. wrote me, I should not have done, for it is a decision of that "society" that the Netherlands language shall be used exclusively for all the activities of the "group." I did, therefore, do something which I should not have done. And promise that, if I remember, I won't do it again. Will that do?

Last year Prof. L. Selles went to the West and conducted there some courses for teachers, this year Prof. H.M. Ohmann does that, as we read in the **Church News**. The brethren and sisters will benefit from that, no doubt. And the presence of our brother is used also on Sundays, for I saw his name mentioned a few times as the one scheduled to conduct some services.

One of the activities which is going on in the Valley is the broadcasting. On August 29th, "The Voice of the Church" celebrates its eleventh anniversary. It will be extremely difficult, rather impossible, to determine how many people have heard the Gospel via these broadcasts during the past eleven years. And sometimes the thought might come up whether it is not better to stop it all, since not much direct fruit is seen. However, in the Kingdom of God it is oftentimes so that the one sows and that the other one conducts the harvest. When they who plant and they who water do their duty and that to the best of their ability, then we don't have to ask what the immediate fruits are, although everyone who works loves to see some "results." We wish the committee and the brethren and sisters in the Valley strength and wisdom to continue this work for many more years.

As for the "individual" Churches, the Church at Langley is investigating the possibility of acquiring some property for building purposes.

New Westminster received the request from the "Surrey Parks and Recreation Department for use of the

Church basement once a week as a playschool for the 3-5 age children. Request will be granted provided certain conditions are met."

You will recall that some time ago we quoted a piece of information given by the Rev. C. Van Spronsen concerning a compulsory "loan" which the purchasers of gasoline would have to give to the government, a loan which would be repaid after two years without interest or compensation for inflation. Politicians are strange fellows: all of a sudden the whole thing was cancelled. Listen:

Two months ago I informed you about a form of gas-rationing by means of a compulsory interest-free loan to the government. Gas would be only available on coupons previously bought at the bank. Coupons were printed, the banks received instructions, but four days before the effective date, the program was mysteriously cancelled to the great and pleasant surprise of all consumers!

Whether in practice it will make much difference remains to be seen. A stiff price hike, equivalent to half the price of the coupon, has already become effective. Yet we are thankful that we will not have the red tape and inconvenience of buying gas on coupons.

So, that is another episode in the life of the modern economy and in the world of politics.

It is about time, I think, that we move on. You might think that I have nothing else to tell today. There you would be wrong. What about going to Alberta? Alright, then.

We start off in Barrhead. Apparently the Consistory asked the opinion of the congregation about installation of carpet in the Church building. "Since there was only one member opposing carpeting the auditorium of the Church building, the consistory decided to put carpet throughout the auditorium. To prevent damage of smoking, the consistory decided to abandon smoking in all gatherings in the auditorium."

Barrhead also gives us the marvelous opportunity to admire the speed of the Canadian postal system. What about the following: "A letter was received from the Board of the "William of Orange Christian School Society" (B.C.) regarding a course for teachers. This letter bears a stamp of the post office at Langley, B.C., dated **Friday**, 13th of May and arrived in Barrhead in the third week of June." Let's give the postal service a big hand, folks! It is about time that they go on strike for higher wages and better working conditions, don't you think so?

It is not that far from Barrhead to Edmonton, and thus we move down there, noting that the Consistory paid attention, among other things, to the question of "A new church building and the calling of a second minister." This matter was tabled and will be dealt with in depth at a future meeting." It is not the first time that Edmonton speaks about another Church (building): shortly after Edmonton's institution there was already ample discussion about the question of instituting another Church in Jasper Place, a splitting up of the Edmonton congregation. It is too bad that even after all these years nothing has come of it as yet. Now the topic seems to have been brought to the fore again, although the report speaks only of a "new church building."

I have something else from Edmonton. Br. R. Winkel phoned me and told me that he knows a pipe organ for sale for two thousand dollars. Of course, no one should imagine that for that money you will have it all set up in your own Church building. Those two thousand dollars are the price you pay for it as is and where it is. It is a seven rank Cassa-

vant electrified Pipe Organ (capital letters!) and does need a new electric motor. It has two manuals and full pedal. I do not know what all is involved in taking it out, shipping it, setting it up again, but you can learn those particulars from someone who is more knowledgeable in this field. For further information you can contact Mr. R. Winkel, 23 Wolf Crescent, Edmonton, Alberta T5T 1C1. Phone 487-0671.

Then comes Winnipeg. The Consistory there appointed a Committee of Administration and also a Committee for Evangelism. There are always members in the Congregation who are most willing to use their gifts and time in the service of the Church, and the work of committees, when it is done well, relieves the Consistory of much work, giving the office-bearers the opportunity to dedicate themselves the more fully to their specific tasks.

When the new season starts for Catechism classes, the students in Winnipeg are in for a small change. "The Catechism students will have to bring their Books of Praise from now on, because the Church's books are being abused." Now, if they damage the Books of Praise, it will be their own, and they have to fix that with their parents!

Before we leave the "West," we pay attention to the fact that brother and sister H.J. Ten Brinke will celebrate their fiftieth wedding anniversary on September 2nd. With this fact we congratulate them from the heart. Fifty years is a long time. And half of their married life they spent in Canada. Oftentimes I teased brother Ten Brinke when I told him that men working "on the railroad" never worked, for every time when I passed them by train, the speeder was standing at the side and they stood there waving at the passengers. He then explained every time anew that it was for the safety of the passengers that they rode the speeder and looked at the wheels of the passing passenger train to see whether everything was functioning properly. Those days are long behind us, that we met in Houston, B.C., many, many a time. Have a good and pleasant day and a blessed time in the life which the Lord still gives you with children, grandchildren, and great-grandchildren.

Now we really leave the "West."

The Sunday after our holidays we were in Ottawa, and the brotherhood there was happy to welcome many guests. We were there in an international company, although all united by the same faith. I am happy to say that it seems that the interest in Ottawa as a city is growing, and the membership in Ottawa are looking forward to some strengthening of ranks. As for hospitality, they can hardly be beaten.

From Ottawa we stop in Orangeville. "The matter of which Bible translation to use in the worship services is discussed. It is decided to use the RSV translation starting the first Sunday in September, 1977."

We could stop over in Fergus, but since the holidays are just over and since most of the news concerns the school — something which is not my "terrain" — we shall forego the pleasure of resting there awhile, much to the disappointment of many, I presume.

Yes, we have some real Christian heroes in our midst, if you didn't know that as yet. I'll tell you. I got an envelope addressed to Mr. W.W.J. Vanoene. Now, mind you, I am a Mr. and not a Mrs., so that part is alright. Name as well as address were carefully printed and no sender's address was mentioned anywhere. Only the postal service gave some indication as to where this letter came from. The printing did look somewhat familiar already, to be honest. Enclosed was a page from **Calvinist Contact** of June 30,

## 50th Wedding Anniversary



*Hendrik Jan ten Brinke and Hendrikje ten Brinke - nee Hakkers, were married in Hardenberg (Ov.), The Netherlands, on September 2, 1927. They moved to Canada in 1949, where their oldest son had already lived for one year. They arrived in Houston, B.C., with seven other children, six girls and one boy. Dad has worked on the railroad and in the lumber, besides doing his farm chores. Thankful to the Lord, they are both enjoying good health after struggling a few years with Dad's heart problems. They have since retired and live in Chilliwack. Their children have also scattered over Canada a bit, with three still living in Houston, two in Southern B.C., and three in Ontario. They are all married and have brought Dad and Mom forty grandchildren and two great grandchildren.*

1977, a piece about "De Volmaakte Gemeente," "The Perfect Congregation," for your information. The article closed with the following paragraph, (I translate) "What a joy it must be to live in such a perfect congregation. And what a blessing to have such a minister as Pastor and Teacher!" Also printed was the following piece of information: "Your readers are just as much interested in news from your congregation." Some figures at the end of that remark gave the impression of being sort of a disguised signature. I would say, if you are indeed interested in news from Fergus, why not write that openly? Or do you wish to imply that everything is perfect here, especially considering the minister they have? Let me tell you that it IS a joy to live here and to see the cooperation of the membership: how every evening old and young members go and work in the school we purchased to make it ready for the new school year. You should come and have a look one of these days; you don't live that far away. As for myself, you don't really expect me to tell all my good things, do you? I leave that to others. Could you not write an article about that?

Let's hit the road.

Rev. Cl. Stam writes: "More and more families are moving north of Highway 5 (or Dundas Street as I learned last week) and it kind of makes one 'dream' of a future congregation in that area. But perhaps I shouldn't dream in a bulletin . . ." It would be a blessing when there came another Congregation. I am still convinced that a membership of some four hundred is about the limit. However, I do not wish to ride my well-known horse.

The Ebenezer Consistory is going to support a couple who will go to Papua New Guinea (Australian) as "support staff" for Wycliffe.

Upon his return from the European trip which he and Mrs. VanDooren undertook, the Rev. G. VanDooren found a "surprise."

"When I picked up my new car last Friday, I got a big surprise: a tape-recorder plus speakers installed. 'I didn't order that!' was my first reaction. After some digging I found out that our Young People were the culprit. Let me assure you that this surprise is highly appreciated. In Holland we had already planned to have such an outfit installed, but look! it is there already. Thanks a million!"

Our brother could have had less pleasant experiences upon his return, couldn't he? Now he is well-organized for the time ahead.

In the next bulletin I found the following exhortation.

"The Living Bible"

Did you read what CLARION wrote about the so-called "Living Bible"? It was a warning **not** to let this Bible-edition stand in between you and the Word of God, which "is living and active . . ." (Heb. 4:12)

Not only is this edition not a translation, but rather a means of spreading sectarian ideas, like Millennialism and Arminianism, — already the Introduction makes clear what mind is behind this 'paraphrase.' Of the Son of God it says God came in the physical form (?). "He made God's way clear" (no mention of His death); "He spent 33 years here."

The Bible "tells us what we need to know for successful living through a variety of formats: people-stories (!)." (no mention of inspiration). It is admitted, "Instead of translating word for word, the ideas (!) are expressed here as ordinary Americans in the late 20th Century would say them . . ." Who wants to put his trust in that? This so-called "Living Bible" thus becomes a Dead Bible. Throw it out! vD.

From Burlington we travel a few miles to Hamilton.

Yes, and now I am in a tight spot. I owe it to my reputation to say something about it now that I have been challenged, and hesitantly I do so. First we get the "message."

Free Coffee . . . !?

Even with today's sky-rocketing coffee-prices and even with a serious deficit on the Church Budget, the Consistory took the daring decision to request the caretaker to see to it that enough coffee (and powdermilk and sugar) is available for meetings such as the Consistory, committees and clubs. It is expected that this arrangement will not be abused, which would make it necessary to reconsider this decision. (Now watch Clarion's News Medley for comments!)

As you see, I am expected to say something about the above. Alright, you asked for it! I presume, to start with that, that the caretaker has to see to it that there is milk-powder or substitute and not "powdermilk" as we read in the above notice. Further the intention was to speak of "meetings of the Consistory, etc." instead of "meetings such as the Consistory . . ." But that is then all I wish to say in a critical sense. As for the rest, I wished that we had the same arrangement here, in this "perfect Congregation," to quote from an above quoted quote.

I recall that in the first Church where I served the custom existed — alas before my coming there during the war

years — that at every Consistory meeting the brethren received two cigars per man (paid for by the treasurer of the Church out of the treasury of the Church); there was always tobacco available for the pipes. And in a drawer in an old-fashioned closet one could find a whole set of those long, white, clay pipes on which each Consistory member wrote his name and which became brown in the long run from all the nicotine. All those fringe benefits had disappeared when I came there, forced out by the scarcity of commodities during the German occupation. The caretaker did see to it, however, that there was coffee and cream and sugar available at the Consistory meetings. Later on the coffee disappeared and in its place came Pitto, a substitute. Seemed to be better for the heart, too.

In virtually every Church where I served the caretaker saw to it that the coffee was ready for the Consistory during its meetings. I do not know whether it is wise and justified before the rest of the Congregation to extend that privilege to all societies and clubs, but that is each Church's own responsibility and decision. As for the Consistory meetings: I would certainly advocate it. The office-bearers absorb already enough expenses made on behalf and in behalf of the Church. Expenses for whose reimbursement they never ask. Generally speaking, the membership is not half aware of the time which the office-bearers spend in visiting, meetings, etc. The same applies in most instances also to committees appointed by the Consistory. Then it is only a matter of course, I should say, that the brethren don't have to pay for the coffee consumed at Consistory meetings. However, that will already be the custom, I presume, in by far the most Churches. We had better proceed.

This proceeding does not mean that we leave Hamilton. More things are to be mentioned from there.

"As an object for the birthday fund, it is decided to provide the nursery with running water." And with something to catch it, I presume.

"A suggestion to decorate the walls of the consistory room with pictures of previous pastors (at this time limited to one) is adopted."

"Much Appreciated.

When we emptied the collection bags last Monday, we found an envelope in one of them with the following note on it: 'For the Mission: money collected for selling Kool aid and ice water.' "

One note which I would underline wholeheartedly is the following paragraph.

"It is always appreciated when people (if possible) phone to inform the minister or elders about an operation, etc. beforehand. In this way they may possibly receive a visit before the operation. That is often more appreciated than a visit afterwards."

If I am not mistaken, I said something about a similar point quite a while ago; but it does not hurt to repeat certain things. The experience which the Rev. W. Huizinga appears to have is mine, too: A visit before an operation takes place appears to be more fruitful in many cases than a visit afterwards. Besides, does a minister not get the impression that he is not really needed when he receives a phone-call informing him that "my wife" or "my husband" is in the hospital and was operated yesterday morning . . . ? "I thought I let you know." Thanks for the information. For that reason I would like to underline the above paragraph. Let everyone inform the minister well ahead of time when an operation is



scheduled and also tell him what day the brother or sister has to go to the hospital. Don't expect that it is always possible for a minister to re-arrange his schedule so that he manages to pay a visit at the home that very same day when he is told at eight in the morning that Mr. So-and-so has to be in the hospital at one o'clock that same day. Usually it is known several days in advance when hospitalization will take place. There are cases when only a few hours' notice is given. To such does not apply what I said about the practice oftentimes followed. I hope that the above lines may be helpful in reminding our readers of the things they already knew.

We say farewell to Hamilton and turn our attention to Lincoln. The Rev. M.C. Werkman wrote a warning against taking part in writing chain-letters. Especially when money or other things are involved they become a chain in a lottery-system. They speculate on the greed of the people and on their superstition: "If you break the chain, then . . ."

Lincoln's Church building is being completed right now. As a result of the building activities, the Congregation will have to look for another place to hold their services. No difficulties are anticipated.

London purchased a cassette recorder from the birthday-fund treasury. It is their intention to build up a library of some ten tapes. "Members of the Congregation who had or will have a lawful reason to miss a service, can borrow one or more tapes and the playback machine, if required." You see it: If you were just loafing and heard that there was a "good sermon" and now want to hear it, you won't get the cassette and the playback machine. Only when there is a valid reason. One should never stay away for invalid reasons!

In Watford it was decided that "if members from Hol-

land settle here and the need arises, the number of Dutch services will be increased to one service every two weeks for a certain period of time." It is nice when a Consistory wishes to do something for new arrivals. But it appears to me to be a big step back when the number of services in the English language is reduced. And I foresee many difficulties when the decision has to be made to reduce the number of Dutch services again! Sterkte!

A last item from Watford: it helps to shop around for the best possible price. The fire insurance policy expired and by shopping around the Consistory located a company that charges about one-third less than what the Church is paying right now. Apparently there is quite some competition between the insurance companies. And: we are to be very careful with the money of the Lord.

We have been talking together now for quite a while. It was the first time after the holidays, and it could be expected that there was ample material available, even though it still is the holiday season. Perhaps we shall have to wait till September for the real stream of news to start gushing.

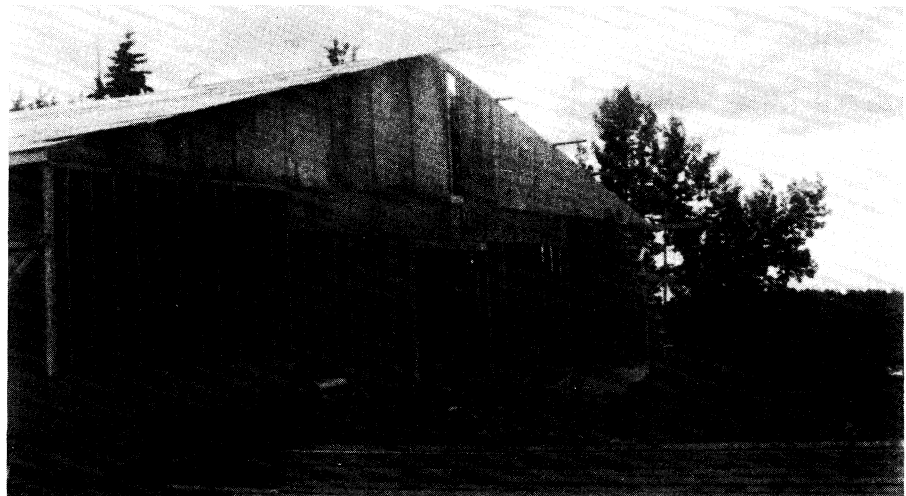
For this time we close the gate and wish you a pleasant few weeks before the work in the new season has to be resumed. Especially our teachers are remembered here: they are already working on the courses they will have to teach. Don't think that they just step into the school building on the first day of school and then scratch behind their ear trying to decide what they will say and teach the students. They have been busy for several weeks by the time you read this. Remember them in your prayers and prepare your children for the resumption of their studies.

Yours, vO

## The Neerlandia School

After a long struggle a building permit has been obtained to build the Neerlandia School on the donated land. Most of the material needed to build the school was also donated. However, the cost is unestimated. The school is about 5,000 square feet and it contains three classrooms, two washrooms, a library, and a staffroom. The people hope to start with the grades one through nine, and they will have two teachers, one with four grades and the other with five. The number of students for the grades is estimated at thirty-two. When the building is complete it is paid for.

All the work involved is done by volunteer labour, except the plumbing, heating, etc. The school as shown was completed in three weeks. The work is divided among ten to fifteen men who work from nine a.m. till six p.m., go home to do chores and have dinner,



*The front view of Neerlandia's school.*

and are back at eight p.m. and work till eleven p.m. The unity among the members is good and the co-operation as well. There are about twenty-seven families, and all who are able work on the school. The men hope to have the school complete by September, so they have lots of work to do.

The transportation is also provided by the school by means of volunteer labour. They have purchased one second-hand bus and have a volunteer driver. The mileage is estimated to be fifty miles one way and one hundred miles a day.

K. SELLES

## MISSION NEWS — Continued

March 17th, *Lenilda Vieira do Nascimento*. The Lord made everything well. Cremilda now has four children. (Another four passed away at an early age.) Although her husband promised to attend the service, he did not come. He only came occasionally in the very beginning. Of this family there are members of the Church in three generations: Dona Clarinda (grandmother), Cremilda (daughter) and her children.

*Outing:* On March 17th we had an outing with the younger people, i.e., the Youth Club and the Young People Society combined, together with both the families of the mission workers. All went as scheduled, and it seemed to be enjoyed by all. It is good to spend a relaxing day together and to enjoy each other's company in other than the regular surroundings of class room / church building.

Thirty-four persons nearly filled the bus as we took off shortly after seven in the morning. Soon all joined in singing hymns which made the trip to Recife seem short. Most of the day was spent at the Zoo, looking around, visiting a Wildlife Museum and having a picnic lunch. On the way out of the city we stopped in at the Airport and were fortunate to see some arrivals and departures. Six o'clock we arrived at the church building again, thankful to the Lord that He spared us any mishaps.

*Bible-Study:* During three evenings we tried to give some impression of the contents of the book of Job. After that we started with Isaiah. We again intend to give some selected readings only to familiarize them with the contents and to stimulate them to read more for themselves in as far as they are able to read. Attendance is fairly stable although a number of older children have been missing as of late, since the evening classes have started again (Grades 5 to 8).

*St. Joseph's (São José) Day:* March 19th is the big day for São José when it honours its patron-saint, St. Joseph. It is marked by special masses, a procession through town behind the image of St. Joseph, a big fair downtown and several dances well past midnight.

It is the day to wear new clothes, the time to plant corn in order to be ready by St. John's Day, and the beginning of the winter season. The worship of saints still has a strong influence on daily life. It is also similar to a town-fair but with predominant religi-

ous overtones. Even in a small town as ours, thousands follow the procession, some coming from neighbouring towns. The silent devotion of the people clearly indicates that it is much more than a "town-parade." The image is revered and worshipped. After all, are not a number of miracles ascribed to various images of saints? It strengthens the tie of the people to the Roman Catholic Church and is a handy source of income.

The members of the Church realize that this is part of the past they have renounced and do not participate, although some of the younger members may still have a look at the "festa" at night when the fair is in full swing.

More difficult is it, especially for the older members, to free themselves from the many superstitions that permeate all of life here. It is difficult to distinguish myth from truth, even more so when one is handicapped by not having been educated. Some of our basic rules of health and hygiene sound no different to them than their superstitions. In how far are their customs and traditions "innocent" or of pagan background? They readily agree that Jesus Christ has freed them of all powers that could spell evil for them, but at the same time they take many traditional precautions to avoid "evil." We realize that our knowledge and understanding of all these matters is very limited but at the same time trust the Lord's promise that "when the Spirit of truth comes, He will guide you into all the truth" (John 16:13). He is also given to these new members and will guide them through the preaching of the Gospel.

May for this month only these few highlights suffice. May the Lord bless and keep you. With fraternal greetings and kindest regards also on behalf of my wife,

Yours in the Lord's service,  
C. VAN SPRONSEN

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## MISSION REPORT NO. 82 *Month of April, 1977*

With gratitude we may report to you that also during the month of April we were able to do our daily work unhindered. The Lord gave health, inclined the hearts of the people to come and listen to the proclamation of the Gospel, and gives authorities who promote and protect the freedom to worship the King of kings. In more and more countries of the Third World this freedom is being curtailed or even

abolished, but by God's grace the Churches may freely fulfill their mandate in Brazil.

*April 1st:* The regular bi-monthly congregational meeting was held. All members were present except Da. Noêmia who just returned from Recife. Tereza Vieira was present for the first time. The atmosphere and participation was good. I spoke a few words on family-worship, referring to Deuteronomy 6. In broken homes it is difficult for Christian parents to fulfill their task, yet each one must meet his obligations to the best of his abilities. The various aspects of the church activities were briefly discussed.

*Sunday, April 3rd:* The *Lord's Supper* was celebrated. All members attended except Da. Noêmia. It is a blessing to see the long table nearly filled.

*Good Friday, April 8th:* The special service drew a large crowd of people, as usual. Many had to be content with a standing place, either in the building or outside in front of the doors. Considering the large number of people, especially children, attention for the sermon was good. After the service we showed a filmstrip on the life, death and resurrection of our Lord with fitting Scripture readings.

*Saturday, April 9th:* After the regular study of the Bible with the young people, all came over to our place for a "social hour," playing games, enjoying some refreshments and closing with a sing-song outside. It wasn't far from midnight before the last ones left: an indication that they do enjoy such a break from the regular meetings. Twelve Young People attended plus the workers.

*Easter, April 10th:* In spite of heavy rains on this festive day, attendance was very good in the morning as well as in the evening. Eighty children and twelve adults came to Sunday School in the morning, which was also the final rehearsal for the presentation of that evening. All received a little treat to add to the festive character. Wholeheartedly they all sang about the joy the resurrection of the Lord gives us for this life and the life to come. Also in the evening the church building was filled. In the sermon attention was focused on the joy of Easter and how therefore ever since that wonderful event the Lord's Day has been set aside for a day of thanksgiving and worship. The celebration of Easter is a weekly affair. After the regular service all enjoyed a presentation

by the children with various contributions by the Sunday School, Youth Club and Girls' Choir. In recital and song the resurrection of our Lord was proclaimed and the hope and expectation all those have who believe in Him.

*April 10th-17th:* During this week I gave myself (and the students!) an "Easter-break" by cancelling all "non-essential activities." There was such a backlog of odd jobs that needed attention that some time had to be made available. One time the polisher breaks down, next it is the washing machine, then there are ants and mice in the organ or a minor repair to the house somewhere. And one cannot simply phone a repairman or a member of the Maintenance Committee. Well, a few odd jobs were accomplished again and others will have to wait.

*April 15th:* Called to *Amaro Barros'* place late at night. He suffered another of his frequent pain attacks (probably kidney trouble), and was surrounded by relatives, neighbours and a number of children, while lying on his bed, groaning of pain. He, as well as his wife, attend the pre-confession classes. Amaro is a good student, but quite obstinate. No one can change his fixed opinions and he is confirmed in them by his wife and his mother who lives in with them. He distrusts medical care. He will go to a hospital (like that evening) to get an injection to relieve the pain but no more. We thought that maybe now he would be ready for more treatment, after suffering such pain. Br. Kuik even took him to Recife for tests afterwards, but when these did not show anything and the doctor told him to come back when he has another attack, he is more determined yet not to go back. "I'll die in the operation, just like so and so!" He is not an easy person, but his wife tells me that ever since he started going to Church and attending classes he is becoming a different man at home. He does indeed show a true interest in the Scriptures.

On the way back home that night I saw a man lying on the highway, face down, half-dead: an apparent victim of drinking, fighting and a hit-and-run accident. Hit-and-run accidents are common. After a number of days the driver is free from prosecution. As a result they often go in hiding. Other cars and trucks had gone by, but left him. There is a risk involved in stopping since one may be charged, or summoned as a witness, or in some cases (usually more remote areas) may

become a victim of a planned hold-up. However, this case was within view of the town entrance and an open service station so that I, after picking up a few extra men at the service station, returned to the scene of the accident. Police were called out of bed, transportation to Barreiros was arranged and well past midnight I returned home, not feeling too well after what I had seen and heard from the little crowd that had formed in the meantime. In Canada you cannot imagine how such a person is treated and how little respect is shown for human life. Today I heard that the man came home again and is doing fairly well, much to the relief of the police because now he doesn't have to go through the legal procedures which would be necessary in case of death.

*April 19th:* Spent much of the day at the home of the family Vieira. Their grandfather (85 years of age) suffered a stroke and was dying. He passed away without regaining consciousness. I assisted the family with the arrangements for the funeral, which I led the next morning. Although we had no direct contacts with the deceased person, we took this opportunity to speak to the living. Many of the relatives come to Church and some are members.

*Sunday, April 24th:* After the regular service we started showing a series of slides on the Old Testament. These are teaching aids obtained from Holland and serve to review the Bible stories and stimulate attendance. These are simple drawings of the Bible stories and I pre-record the appropriate Scripture readings. Now that a number of them have some knowledge it serves as an excellent review. In a series of 9 sets it shows the stories from Creation to Elijah. I plan to show one every two weeks. The response is always very good.

*April 25th:* Visited Zezinho, a 15 year old boy who tried to commit suicide by drinking bleach water. In a fit of anger he drank a cup full and would have taken more if his relatives would not have stopped him. Apparently he suffered no ill effects and was released on the second day from the hospital. Zezinho, given to his grandmother as a baby, is definitely a victim of a broken home and being raised without the love of his parents. It is quite common that a first child is given to grandparents, but often they feel rejected by their own parents who may live next door together with his brothers and

sisters. Zezinho has a very difficult character. For years we have had close contacts with him, we like to help him and we try but the evil seems to be very strong and uncontrolled in him. Yet he always comes back to the Church. He is a poor boy, in more than one way. May the Lord give him a new heart.

*Offerings:* A sidewalk was put in from the front steps to the backdoor of the class room at a total cost of Cr. 1.055.00 which was paid for by the offerings of the people. This nearly depleted the funds collected over a period of time. Although no impressive amounts are collected, people continue to give their freewill offerings. They must also learn to show their thankfulness in this way. It is very hard for us to judge whether they are faithful in this respect. We do not want to oblige them to give the tithes as other protestant denominations here do, and who therefore receive much more than we do. But what may we expect? When are they faithful in offering? Very few have a fixed income and as Church here we have no budget to meet. All are needy families in one way or another, some more, others less, yet this does not exempt them from contributing to the Church. (One is often surprised what they will spend their money on, even if they are needy.) They also know that their offerings are used for "extras" and that the regular maintenance is taken care of by others (you in Canada). Each one must decide before the Lord how much he can and will give, yet he must be educated and guided in this too. May the Lord guide them and us so that they also therein may become mature Christians.

That brings the report for this month to an end. It turned out to be a collection of glimpses here and there of our daily work with some personal reflections. May it serve the purpose of bringing the work closer to you so that you may remember the needs in your prayers and give the Lord thanks for His many blessings.

With greetings, also from my wife and our family, yours,

In the service of the Lord,  
C. VAN SPRONSEN.

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MISSION AID REPORT NO. 56

This report comes to you somewhat later than usual. One reason is that I myself was up several nights in a

row to attend to a very sick baby, while Ardis took care of him during the daytime. This does not make you exactly fit to write a report and concentrate on what you are doing, so I waited for a few days. You will get more details about this case in the next report, D.V.

First I finished the financial statements of the month, included the expenses made for a new septic tank and deepening of the existing well.

The expenses seem to be higher this month than ever before and the main reason for this is that prices for medicines and food are still rising, while the Canadian dollar is slipping.

*Septic tank and well.* You probably still remember that we have been talking about this at the time you visited us and that you gave me permission to do something about it. That is what we did this month. The situation became even worse after you had left. The water kept on backing up in the sewage causing a bad smell in the house and the yard. Something had to be done. I bought 1000 bricks somewhere in the country-side and used the volkswagon-bus for transportation. We hired a bricklayer to do the biggest part of the job, although I worked on it for several days myself. The new tank is now connected on to the old one with a 4-inch plastic pipe. I think that this will solve the problem. On the well I did most of the work myself with Ronald. We first dug around the well as deep as possible and did the same thing inside later on, in order to let the whole thing down. We hope that this will solve the water problem we had in the dry season.

*Nursery.* On the 1st of March we had still 4 children in the house, to know: Eva, Adaildo, Luciano and Rosalvo. All four of them did quite well at that time. *Rosalvo* went home on the 12th of March. We brought him by car so that his mother did not have to walk all the way down here and then back to Abreu in the hot sun. This gave us also a chance to check up on *Abinoam* his little sister who also was taken care of by us some time ago. She is doing very well. *Rosalvo* stayed with us for 19 days.

*Luciano Dias* went home on the 14th of this month. He came here when he was 3 months old and he stayed for 4 months with us. He is doing also very good right now and seems to be all over his problems. His mother comes every week to get some food for him yet.

On the 18th *Ardis* and *Lynn Metzlar* went to Curitiba. That was on a Friday. They stayed the Sunday over at the families of *Rev. Oldenhuis* and *Braaksma*. That gave them a good opportunity to see some of the work done by those missionaries for the Church at Assen in Curitiba. They were quite impressed by it. On Monday they left from there for Foz do Iguaço on the border of Paraguay and Argentina, a bustrip of about 11 hours. Here *Lynn* went across the border for a few hours, bought some souvenirs and joined *Ardis* again on the Brazilian side. *Lynn* is now considered to be a "new" tourist again and is accepted to stay another 3-6 months in Brazil (see last report). Perhaps you would ask why *Ardis* did not cross the border also for only a few hours. She would have loved it, but it would have been also an awful expensive trip, because residents of Brazil must make a deposit of 16000 Cruzeiros at the Bank for one year before they can leave the country. Who has that kind of money? They came back on the 25th so that they could be present when *Teresa Vieira* would do confession of faith the following Sunday.

Needless to say that during that time we could not admit any other children, although several mothers came to ask just that. The only thing I could do was either directing them to the hospital in Barreiros or supplying them with the medicines.

On the 27th we discharged *Adaildo da Lima*. He stayed here for two months and 10 days and was in excellent health when he left us.

On the 18th we admitted *José Genival da Silva*. He is 6 months old and was 2½ kg. when he arrived here, you can imagine the sight. His mother had consulted the doctor in Barreiros several times but he was not admitted. Although very skinny and weak, he almost picked up from the very start and is now humanly speaking out of danger. A few days after admittance his little back became very blistery but that is beginning to heal now. We blame it on some kind of a reaction to the food he is now taking.

Many others came for help this month, as you can see on the financial statement. Some of them we brought to the hospital and for others we bought the medicines. I also went to Recife on a special trip to bring *Maria Auxiliadora da Silva* for a medical check-up. The appointment for her was made on a previous shopping trip.

Sometimes you have to spend a lot of time running from one place to another in the city before you can locate the doctor you are looking for. In other cases I gave them the money to take the bus to Recife or Barreiros, as you can also see on the statement.

The government has a program on to examine the feces of all the school children of the elementary level and many others made use of this program also. I think that this is a very worthy undertaking, because intestinal worms are a health hazard for the population and often fatal in children if not treated in time. We have always helped the people when they came with a request from the doctor at the clinic for such an examination. There are still a lot of people without any form of insurance and even if the father has, but is not legally married, his children are still without coverage. In that case they have to pay for the cost of the examination themselves and that amounts to 50 Cruzeiros. I now have made some kind of a deal with one of laboratories in Barreiros and only have to pay half of that price for anything I bring. You will find an entry for this on the financial statement.

*Rice field.* Under this heading I cannot report anything new, as it is still in the same stage. The definite promise is there for already a long time but that is all. I tried to contact the owner again in his office in Barreiros but the word was that he could not receive anybody, being too busy with other things. Sometimes I don't know anymore what to believe. Are they seriously considering it?

The wet season is in its initial stage and we have received some heavy showers this month.

*The family.* Again we can report that all is well with us. We could do our work unhindered every day again. We are thankful to our Lord for this.

In closing we greet all our brothers and sisters in the Lord. May He be with you all.

Yours in Christ,  
JOHN KUIK

\* \* \*

#### REPORT NO. 57 *Month of April*

Here we are again to furnish you with a report about the highlights of our activities of this past month.

First we may tell you that all is well with us. We had some minor ill-

nesses to cope with in the form of the flu lately. Perhaps this is due to the change in the weather as we now have entered the real wet-season. We had a lot of rain over the past few weeks and flies and mosquitoes are more abundant than usual. I myself ran a fever for some days and had somebody over from the town clinic to take a malaria test. The result of this test is not back yet. Although there were very few malaria cases reported over the last few years, this disease is reported to be gaining ground again. People coming to the clinic are now often tested for malaria. At the present time we are all in good health and we were able to do our work this month.

There is very little actual news to report and nothing would make the headlines of the newspaper. We are not looking for this either.

*Rice field.* Again I paid several visits this month to the people in charge of the land but so far without any results. This time I contacted the lawyer of the company who was going to draft a contract to be signed by us. He never found the time to do it, he said. The promise still stands according to him, so there is still hope that someday we will succeed anyway.

*Financial statement.* Here you will see that the food bill is up for this month. There are several reasons for this. First of all we had 6 children in the nursery to take care of and during one month you go through a lot of milkpowder, which is expensive. Secondly, not all the money is spent on food but also on soap for the laundry, plastic pants, bottles and band-aids, etc. All is bought at the supermarket in Recife. And do not forget that food prices are going up all the time.

Milkpowder is often in short supply and many a time you are only allowed to buy 2 little cans at one place, so we sometimes run from one place to the other, or we buy it locally for a much higher price if we have to. We are still supporting a group of children on a more or less regular basis, often children who have left the nursery and were placed into our care for some time. You will also find an expense for school supplies. Schools started already some time ago but some children were still looking for books they often could not afford to buy. And not all children had their uniform yet. They were still allowed to go to school in their own clothes but by the end of this month everybody had to appear in uniform and that is in this case a white

shirt, brown long pants and black shoes. For the elementary level they have another outfit again.

We also lent some money to several people. *Clarinda*, a member of the church, bought herself a house. She is a widow with a pension and wants to pay it back. *Paulo da Silva* needed some money for another horse, which he is using to haul wood out of the bush. According to him he can improve his standard of living that way. *João Tome*, who was already looking for some time for a motor suitable for his boat, bought one this month with the help of somebody who always buys his fish. He needed some financial assistance to have the motor installed. The rest of the financial statement speaks for itself.

*Nursery.* *Jóse Genival*, who was admitted at the end of last month, is doing well now. His blistery skin is completely healed and he will go home shortly, we hope.

On the 3rd of this month we admitted a twin-boy and exactly a week later his twin-sister. They were three weeks old at that time and still nameless. This case was brought to our attention by Ester, the lady that works for us every day and who is also a neighbour of the grandparents of those children. The mother of these twins was sick and could therefore not nurse the babies nor take care of them. The grandmother was in charge. Money to buy enough milk was not available so that they were starving. I asked the father if he thought to be able to raise the twins and his answer was "In no way." Perhaps one, but two would be out of the picture for sure. It is the general belief that from a twin one has to die anyway. The little boy was already in a very poor shape at that time and dehydrated because of diarrhea, etc. We went with him to a doctor before we took him home and on her advice my wife had to give this little one 14 injections. He was about 3 lbs. The girl was in a little better shape. Both are now out of danger.

Although those people are very poor and could not afford to buy enough milk for the two, they were also very careless, at least in our opinion. Other bigger children were allowed to carry the twin-girl all over the place, for instance to the well getting water. Being already sick and poorly dressed, you can imagine what the result would have been. They do not know any better.

On April 12th we admitted *Edson*

*Junho dos Santos*, 1½ years old. He comes from Abreu, the next little town in this municipality. A few years ago we had a boy of the same family in the house. Edson is badly anemic, his head covered with sores. A case of malnutrition. He has already improved a lot.

On the 15th of April we admitted *Rachel* (3 months). Rachel was not ill but her mother needed an operation and did ask us to care for the baby for a few weeks until she would be able to do it again. That is what we did. This family lives far into the countryside somewhere in the bush. Some years ago they lost a boy of about 4 years old in the bush, she told us. Search parties never found him. Only weeks later they found the remains of the body. Rachel's grandmother is a member of the church.

On the 28th *Eva Vilma* went home. Eva arrived the 12th of December 1976, so she stayed for more than 4 months. She left us in perfect health and will reside in Recife as her mother moved to the city in the meantime. All in all we had six children in the nursery this month and still have five at the present time. The real little ones give you much work, especially during the night.

The doctor is back at the clinic again but only for a few days a week. She is only there for part of the day and the service is limited to only 20 persons, 10 children and 10 adults. This is not nearly sufficient for this town and the surrounding district and consequently many come here sometimes for a bandage or medicines. If we have it and can help them we do so.

Until the next time, the Lord willing.

With brotherly greetings to you all,

Yours in Christ,  
JOHN KUIK

#### OUR COVER

*Beauvais Lake, Jasper, Alberta.  
(Courtesy of Alberta Government.)*

## Letters-to-the-Editor

Dear Editor,

In his letter, published in the issue of July 2, 1977, Mr. J. Plug presents a number of arguments with which he would convince us that to hold Canadian citizenship is wrong. My digest of his letter shows him to be of the opinion that:

- a) our sojourners militates against citizenship;
- b) there are often compelling reasons for remaining loyal to the nation of one's birth;
- c) Canadian citizenship excludes one from enjoying benefits elsewhere;
- d) balloting in a democracy is unscriptural and therefore no attraction;
- e) one need not be a citizen to be a good resident.

The Editor has requested brevity when replying to this letter, a virtue occasionally succumbed to by him in his Medley.

In reply to J.P.'s letter I submit,

a) that while citizenship requires the swearing of an oath to a ruler (Her Majesty Queen Elizabeth the Second, Her heirs and Successors), this oath does not commit one to conformity or collusion with unbelievers in violating our heavenly citizenship, but is public profession of our faith in and submission to God Who appointed her that Canada should be governed by laws and policies which promote good order and decency. If J.P. already "feels" this loyalty as being required of him by God, he must yet make public profession of this and not deny Her Majesty what is Her right;

b and c) that the reasons which J.P. further advances for not swearing this oath of allegiance are of convenience and material character. Remaining Dutch while living in the Canada he loves, was of financial advantage to him. Evidently J.P. feels that Canadian citizenship jeopardizes his status as sojourner, that retaining Dutch citizenship as an alien in Canada allows him to remain a sojourner and is a bit of a bargain to boot. With this curious, convoluted, and cash-tinged evaluation of citizenship, the privilege given to those who publicly swear their submission to the order of Romans 13, he fails to show due honour and respect to those permitted to bestow it;

d) that it is precisely the ballot-box which believers must not isolate themselves from if they wish to obey the fifth commandment. To abstain from voting when the opportunity exists to cast one's ballot for someone who submits himself to God, is tantamount to obstructing the course by which it has pleased God at other-times and elsewhere to give "good (that is scriptural) instruction and correction." J.P. because of distance (The Netherlands) or choice (Canada) is not in a position to cast his vote anywhere, at least not regularly. Of course, even if it were possible, he probably would not vote in The Netherlands either since it also is a democracy, a "not entirely scriptural system of government." If he does not wish to acquire a "doubtful advantage" in Canada he should not wish to retain a doubtful privilege in The Netherlands. J.P. has in fact admitted that the ties that bind him to the nation of his birth are garlands of guilders.

e) that the final reason given by J.P. for excluding himself from Canadian citizenship is a lethal instrument in a debate because it has a tendency to backfire. His argument is that his failure to obtain citizenship has not stopped him from being a good citizen; that, in fact, he is a greater blessing to those near him than many who are citizens. However, as a member of a group, the aliens in Canada, J.P. has nothing to be proud of. Among those nearly 1,150,000 residents of Canada are many lawbreakers and the police departments of our large cities have great difficulty with these people. Conversely, many citizens are beacons of light in our land because their life-style, their public testimony, sets them apart (your sojournership!) as men and women who know of Whom and what they sing when they join with Canadians in "God save our gracious Queen" and show with great *distinctiveness* to their fellow citizens that it is Him they serve when they serve her and her ministers as voluntary and loyal subjects. They do *not* cheat the government at the border or at T-4 time, nor do they cheat their Monarch from receiving the declaration of their allegiance *that she is owed*.

J.J. KUNTZ

Dear Editor,

In a postscript, the readers were invited to a discussion on the subject of Canadian Citizenship, after the publishing of Mr. Plug's letter.

It is not my intention to disagree or argue with that particular letter. Mr. Plug has probably come to his decision after careful consideration. My response is meant to give another opinion.

For me democracy is at the moment the system by which the Lord has elected to govern us. So I place myself under its authority as a citizen of Canada. As long as this government gives me the freedom to serve God, I can obey and honour it, using my right to vote, by which privilege God gives me the opportunity to do my little part in preserving democracy.

The Lord in His mercy has given us in the western world the wonderful gift of freedom. Soon we could be found not to be any longer worthy of that freedom, the signs are there. As children of the Lord we should all do our utmost, to alert our fellow citizen to this threat, not only by voicing our concern, but also by voting as responsible members of this society, so that for as long as the Lord allows us, we fight to preserve that freedom.

Yours truly,  
ALIDA LEISTRA

\* \* \*

Dear Mr. Editor,

I would like to make a small comment on Mr. Plug's letter to the editor.

He states, "We support our country's economy by not going south of the border on shopping trips, as so many of our 'true' Canadians do; many even lying about the nature or value of their purchases in order to save on import duties."

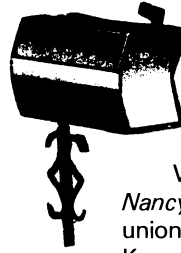
Before that he states, "Some of us wish to remain free to take advantage of opportunities open only to those who remain Dutch. In my case I was able to enjoy a Reformed Teachers' education in The Netherlands because my parents decided that our family was to remain Dutch. This would have been financially impossible otherwise."

What I would like to know is: Does Mr. Plug pay his taxes to The Netherlands or support them in any other way, besides calling himself Dutch?

Is it right to take advantage of an  
(Continued on page 358)



# our little magazine



## From the Mailbox

Hello Busy Beavers,

Are you enjoying the last of your holidays and of summer? And are you getting ready to go back to school? It will be fun to meet your friends again, right?

How did you like doing the quizzes in our BIG SUMMER CONTEST? Have you sent in your entry already? If not, do it very soon, Busy Beavers! Your entries should be sent in before September, all right? I'm very curious to see how well you all did!

\*\*\*\*\*

Busy Beaver *Theresa Terpstra* has one last summer poem for us, Busy Beavers. Next month is a fall month already again!

### Summer Time

Summer time is a joyful time  
A time of joy and gladness  
Not a season of sadness.  
The church bells chime  
And everyone has good fun  
Summer is fun for everyone.  
The smell is good  
The smell of fresh air  
Is in the air.  
The car hood  
Is burning hot  
So when you sit on it  
You jump off  
Instead!

\*\*\*\*\*

All the Busy Beavers and Aunt Betty want to wish all the Busy Beavers celebrating September birthdays, a very happy day together with their families, and many happy returns of the day. May the Lord bless and guide you in the year ahead, is our wish for you.

|                        |             |                      |           |
|------------------------|-------------|----------------------|-----------|
| Faith Schoen           | September 1 | Alice                | September |
| Irene Schoen           | 1           | Van Eerden           | 17        |
| Lynn Metzlar           | 2           | Sharon Vander Meulen | 18        |
| Debbie Krikke          | 7           | Chuck Buikema        | 19        |
| Catherine Wendt        | 7           | Martha De Boer       | 19        |
| Dianne Bosscher        | 8           | Floris Wiersema      | 19        |
| Grace Jongs            | 8           | Richard Woelders     | 20        |
| Emmy Flokstra          | 9           | Rolean Hulleman      | 21        |
| Belinda Van Grootheest | 9           | Henry Jans           | 21        |
| Joanne Koning          | 10          | Irene Hordyk         | 22        |
| Henrietta Stieva       | 10          | Corinne Terpstra     | 22        |
| Julia Vanderpol        | 10          | Cathy Bouwman        | 23        |
| Annette Hoeksema       | 11          | Patricia Barendregt  | 24        |
| Marianne Tenhage       | 11          | Elaine Schoon        | 24        |
| Mary Vande Burgt       | 11          | Frederika Snippe     | 24        |
| Karl De Boer           | 12          | Frank Meliefste      | 26        |
| Andrew Vink            | 13          | Carrie Nieuwenhuis   | 26        |
| Caroline Barendregt    | 14          | Beverly Schouten     | 26        |
| Greta Bosscher         | 14          | Stephanie Berends    | 28        |
| Marilyn Boes           | 17          | Jenette Knol         | 29        |

What an interesting school trip you had, *Nancy Van Raalte*. Did you enjoy your family reunion? Congratulations on a good report, Nancy. Keep up the Good work!

Thank you for your nice poem, *Theresa Terpstra*. I'm glad you're having such a good time in your holidays. Are you looking forward to going back to school?

Hello *Hetty Witteveen*. How did you enjoy your holiday in Manitoba? And how did your swimming lessons go? Thank you for your "recipes" and quiz Hetty. Bye for now.

How did you like camping, *Arthur Pieterman*? And did you enjoy swimming? Thank you for your quiz, Arthur. Keep up the good work!

Congratulations on your baby sister, *Edith Hofsink*. What a nice name she has! Are you allowed to help look after her? I'm glad you're having such fun in your holidays, Edith. Write again soon.

Thank you for a very pretty card, *Mary Vande Burgt*. I'm glad to hear you had such a good time camping. Canoeing is lots of fun, isn't it? Write again soon, Mary.

How is your flower garden doing, *Audrey Van Veldhuizen*. Have you had a good holiday? Thank you for the word search puzzle. I think the Busy Beavers will enjoy doing it.

\*\*\*\*\*

### QUIZ TIME

Put your thinking caps on, Busy Beavers! Busy Beaver *Audrey Van Veldhuizen* has a word search puzzle for us.

#### WORD SEARCH

|                         |             |
|-------------------------|-------------|
| T A V M U J C G H P S I | ACTS        |
| R I B U O T O W A H N G | COLOSSIANS  |
| O C T H I F R K S I A B | CORINTHIANS |
| M P N U T S I R N L I J | EPHESIANS   |
| A U D E S S N Q A I S C | GALATIANS   |
| N S E Q R Z T T I P S H | JOHN        |
| S T N K A N I T S P O M | LUKE        |
| O C W S U A A X E I I E | MARK        |
| M A R K N L N R H A O P | PHILIPPIANS |
| R A F S Y G S I P N C I | ROMANS      |
| A R N Z U M S H E S P D | TITUS       |

And Busy Beaver *Arthur Pieterman* has Bible names for us to unscramble. How quickly can you do it? Answers next time!

1. aleniD \_\_\_\_\_
2. aSmeul \_\_\_\_\_
3. sosMe \_\_\_\_\_
4. arPaohh \_\_\_\_\_
5. phJeos \_\_\_\_\_
6. shomGer \_\_\_\_\_
7. sheaHos \_\_\_\_\_

And last, but not least Busy Beaver *Hetty Witteveen* has a quiz for us.

*Which Name is the One?*

Underscore the name you believe to be the right one.

1. Which one of these is not an Old Testament book title?  
Hezekiah      Zephaniah      Zechariah
2. Which one of these is not a woman?  
Priscilla      Aquila      Drusilla
3. Which one of these is a New Testament book title?  
I Chronicles      I Corinthians      I Kings
4. Which one of these is not one of the 12 disciples?  
Bartholomew      Andrew      Barnabas
5. Which one of these is an Old Testament book title?  
I Samuel      I Timothy      I Thessalonians
6. Which one of these is not a city?  
Lydia      Lydda      Lystra

7. Which one of these is a New Testament book title?  
Job      Joel      John
  8. Which one of these is not a man?  
Haman      Hagar      Hamor
  9. Which one of these is not an angel?  
Michael      Gabriel      Gamaliel
  10. Which one of these is not an Old Testament book title?  
Jonah      Joshua      Jude
- \* \* \* \* \*

Have fun doing the quizzes, Busy Beavers! And be sure to send in your entries for our contest *very soon*.  
Bye for now. Till next time!

Your Aunt Betty

**LETTERS-TO-THE-EDITOR —**

Continued

education someone else has paid for?

In my eyes he is no better than the "true" Canadians he has mentioned above.

Yours in Christ,  
**RENNIE PIETERMAN**  
"Canadian, and proud of it."

Dear Mr. Editor, \* \* \*

In answer to a letter to the Editor in *Clarion* No. 13, July 2, 1977.

Mr. Plug writes in his article, "I live in Canada, I love Canada, and I consider myself a good member of the community." My question is: Why did you immigrate to Canada if you are so Dutch-minded? Why did you immigrate? We came here to make ourselves a better living with our four children and the Lord has blessed all our endeavours. It is not only so that we *can* vote here, it is our *duty* as Canadian citizens. Do you think that it is any better in The Netherlands than here? There is in every country some political turmoil, and, yes, we do support this country with taxes, etc., etc. But tell me: Who is going south over the border to do some shopping? A very small number of people, and you have to prove that they don't pay the duties.

When I was reading your article one text out of the Bible crossed my mind: "Yes, Lord, all these things I have kept from my youth on." Let everybody in their own mind be sure what to do: become a citizen of the Land, to immigrate or not to immigrate. But let him ask the Lord to give him wisdom what to do in due time. If he immigrates, let him be sure to become a citizen, with all the responsibilities involved; but "in the Lord," otherwise it is void.

J.R.J. NOBELS

## PRESS RELEASE

*The Directors of Guido de Bres High School met on June 20, 1977, and the following decisions were made:*

1. A request of the Maranatha School in Fergus with respect to special arrangements regarding the education of a number of grade 11 and 12 students was read. The Maranatha School will be asked to inform these parents that they deal with the Board on an individual basis.

2. The Principal's Report was read and the following points are noted: a) enrollment is around 230 at this point for the school year 1977-78; b) the graduation banquet and commencement exercises will take place, D.V., October 21, 1977; the Ladies' Auxiliary will be asked to provide dinner free for students and staff; all others will be able to buy a ticket for this banquet; c) the expenditure of supplies for 1977-78 was approved.

3. The Education Committee Report was read and the following points are noted: a) due to lack of staff, Grade 13 will not be offered this year; b) an inspection report release was received from the Ministry of Education. The Regional Director of Education allows the Principal of our school to recommend for the Secondary School Graduation Diploma those students who

have completed satisfactorily a minimum of 27 credits in the secondary school; c) the Board of Timothy School will be asked to house our office for the summer months.

4. The Executive Committee proposed our agenda for the official opening of the building. This agenda was accepted. A contest will be offered to the students for a suitable inscription for the cornerstone of our school. The Principal will speak at this opening. Two members of the Holland Drive Committee will be invited for the ribbon-cutting ceremony. Coffee and sandwiches will be offered. The official opening will not take place on September 10, but on Saturday, October 1, 1977, at 10:00 a.m.

5. The construction of our building is on schedule and the school should be ready on time.

6. The Treasurer reminded us of the importance of additional members in our association to carry the burden of the high cost of operation.

7. The Chairman was authorized to cancel our regular meeting for July if the agenda permits, in which case our meeting for August will be held August 15, 1977.

On behalf of the Board,  
A.J. HORDYK, Secretary.

We MOVED to:  
*Albert Cuyppstraat 10,  
Meppel,  
The Netherlands.*

Friends and letters always welcome.

Ewoud and Willy Gosker,  
Alleke, Arjan, and Allard.

With thankfulness to the LORD,  
we announce the birth of another child:

**ALEX WILLIAM**  
Born August 14, 1977.

Klaas and Ina Sikkema  
A brother for: *Marnix, Arnold,  
Henry, Sylvia and Peter John.*  
48 Balmoral Drive,  
Guelph, Ontario N1E 3N6