

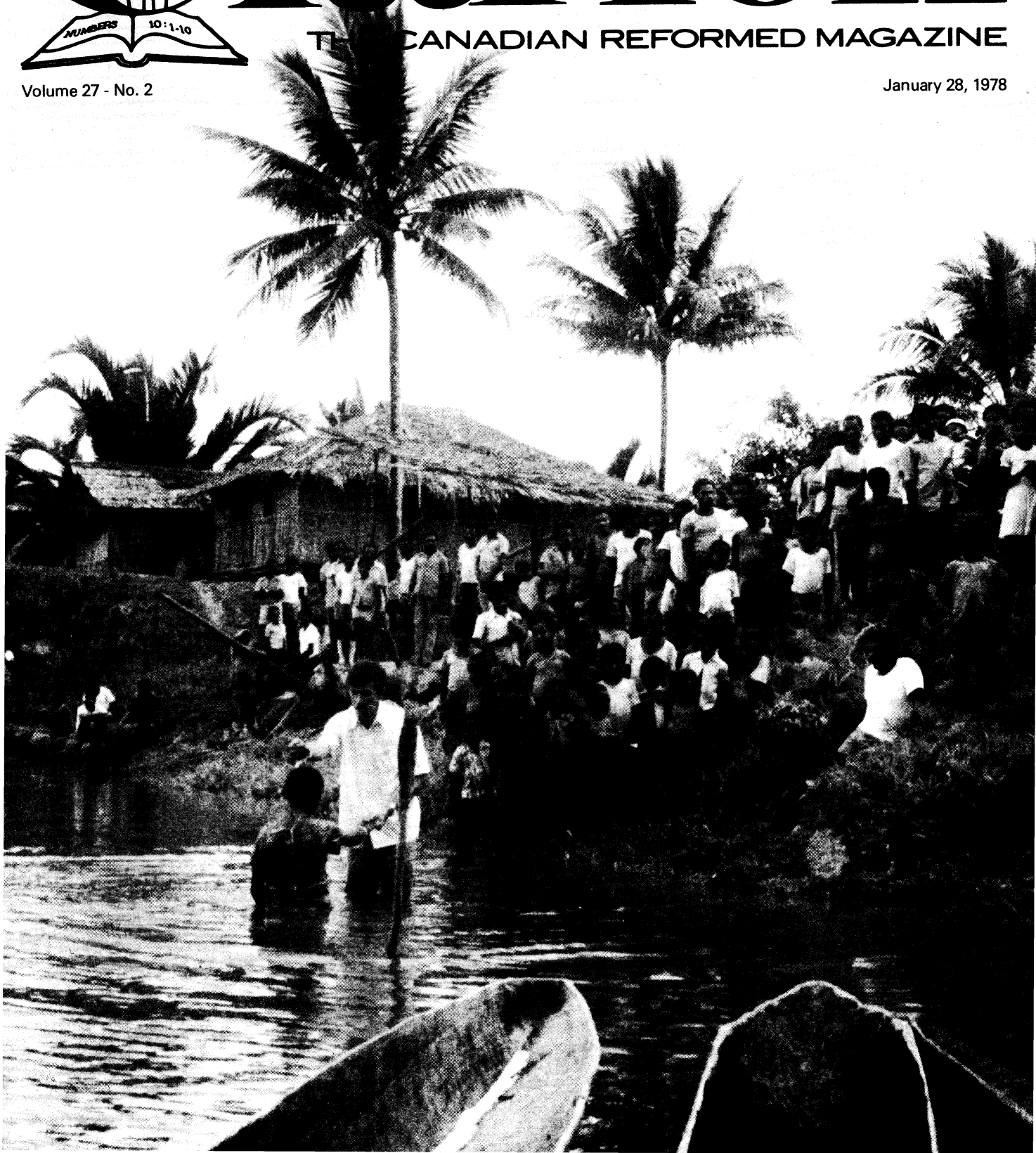


Clarion

THE CANADIAN REFORMED MAGAZINE

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The False Prophecy of Hal Lindsey ²

C. HAL LINDSEY

As we explained last time, Hal Lindsey is a modern advocate of dispensationalism — a system which explains the Bible according to seven dispensations. His books popularize what the dispensational Bible, the Scofield Reference Bible, teaches. His most popular work is *The Late Great Planet Earth*. On the front cover of my copy it says, “a national best-seller, more than 6,000,000 in print!” To verify this, the title page reveals that my July 1976 copy is from the fiftieth printing. Apparently people gobble up his prophetic ideas like proverbial hot-cakes. His other book, *There’s a New World Coming*, seems less popular. Maybe it has a less palatable platform, being a running commentary in popular form and with dispensational leaven on the Book of Revelation.

Who is Hal Lindsey? C. van der Waal offers some personal data about him. He was born in 1930 in Houston, Texas. During the Korean war he served in the U.S. Navy. Afterwards he became a captain on a tug-boat on the Mississippi River. He plucked from life what he could, according to his own statement. By reading the gospel he became converted. Formerly he had been baptized at age 12, 15, and 17 in various churches, but without much influence. Remarkably, he became convinced that Scripture is God’s inspired Word by means of a two-and-one-half-hour sermon about the Middle-East conflict! This made him study the Bible six to eight hours per day. He believed because the prophecies were being politically fulfilled. The Bible was right!

He entered Dallas Theological Seminary. This is the theological center of dispensationalism in America. There, in 1961, he obtained a Master of Theology degree. He worked for Campus Crusade, and led the Light and Powerhouse project in Los Angeles. At this time he wrote his best-seller which has been translated into twenty-eight languages.

Why did he write *The Late Great Planet Earth*? D. MacPherson in his book, *The Incredible Cover-up* (Plainfield, N.Y., 1975), claims that the Jesus People instigated the writing of this

book. You see, the Jesus People movement no longer believed in the teaching of a Rapture (taking up) of the church to meet Christ in the air *before* the great tribulation comes. Unable to buy books on prophecy, they relied on their Bibles and now believed in a rapture *after* the great tribulation. In American theology this is called post-tribulation, while the dispensational school is pre-tribulation. This may not mean much to us, but this is of great importance to many.

At the Dallas seminary, many new converts did not believe this pre-tribulation theory (the church will not need to suffer any of the terrible woes which descend before Christ comes, but the church is taken up before that). Since this characteristic teaching of Dallas was at stake, something had to be done. And you guessed the answer. Yes, Hal Lindsey, a former student who knew young people, became the defender of the dispensational teachings. He is named “the reincarnation of Scofield.” He can, as the Plymouth Brethren used to say, “rightly *divide* the Word of truth” (according to the dispensational divisions).

D. HAL LINDSEY’S IDEAS ON PROPHECY

Hal Lindsey believes that prophecy means predictions — in the dispensational manner. Since their dispensations deal mostly with the Jews as we saw, much time is devoted to them. Since God interrupted His dealings with the Jews because of their stubborn unbelief, and since God first allowed the church-age to intervene, many predictions concerning the Jews

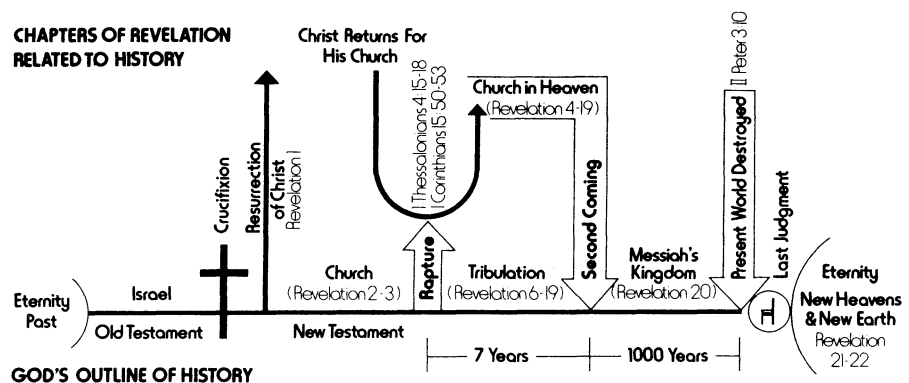
are still outstanding, waiting to be fulfilled. So, as soon as Jesus lifts the church off the earth (the rapture) so that the church-age is completed, then all these predictions about the Jews will turn into reality in a remarkably short period. This fact leads Lindsey to write:

We are able to see right now in this Best Seller [the Bible, W.H.] predictions made centuries ago being fulfilled before our eyes. The Bible makes fantastic claims; but these claims are no more startling than those of present day astrologers, prophets and seers. Furthermore, the claims of the Bible have a greater basis in historical evidence and fact. Bible prophecy can become a sure foundation upon which your faith can grow — and there is no need to shelve your intellect while finding this faith [*Planet Earth*, p. 7].

You can already sense how Lindsey uses prophecy. By disregarding the past situations in which these prophecies took place and for which they were intended, he transfers the application of these prophecies directly to our time. And of course, his dispensational divisions pave the way for it. So, since the time is at hand, Lindsey writes,

I genuinely believe the time has come for us to wake up and realize where we are on God’s timetable [*New World*, p. 17].

Of course, this is the dispensational timetable. In his commentary on the Book of Revelation (*New World*) Lindsey offers such a “timetable” of God’s plan of history. He divides the Book of Revelation, which outlines all history, according to this timetable. See Diagram I, which may help you to visualize his prophetic scheme. We will have reason to refer to this “prophetic” schedule again.



For the moment just notice a few things while the diagram is in front of you. See how the church is just an intermezzo. In fact, in Revelation, only chapters 2 and 3 directly concern the church. The main part (chapters 4-19) concerns the *predictions* concentrating on a seven-year period and which refer to the Israelites (Israelis) mostly. Meanwhile the church is already in heaven!

Tj. Boersma and C. van der Waal correctly militate against such a misuse of Scripture. Hal Lindsey rips it out of its context completely and applies it directly to the current events of today. According to his view, since the apostle John predicted events unfolding *today*, people in the past found it difficult to understand and impractical, but today it makes sense since it is unfolding before our very eyes! It is more up to date than tomorrow's newspaper. God put His servant John in a time tunnel and projected him forward in time to the twentieth century. That is why John had such a difficult time describing the details of his visions. Today they make sense to us. This is Hal Lindsey's viewpoint. How subtly he defends his position by presupposing what he will afterwards "discover."

Boersma and van der Waal point to the fact that the message of Revelation was first of all for the seven churches in Asia Minor. Lindsey's theological acrobatics may awe some, but fail to impress the serious student of the Bible. Certainly, if people today do not want to bother with exegetical exactness and historical details(!), then Lindsey becomes palatable. Then the question immediately becomes, "What does it say for us?" Lindsey satisfies this appetite by turning the Bible into a large jigsaw puzzle. In order to fit the pieces together neatly, you need no biblical knowledge of the languages, historical background, eye for the context and terminology, and an eye for Old Testament references and the sayings of Christ while on earth, but you need to know current political events and the seven dispensations. Instead of interrupting the Revelation of Jesus Christ as a covenantal message in which all aspects of God's covenant appear, it becomes a political almanac. Instead of concerning the churches in Asia Minor to whom it is addressed, this book speaks almost solely about the future, especially to *our* generation. If you know church history, then you will know that prophetic and spiritual movements such as the Montanists

and Anabaptists said exactly the same thing in their generations!

E. WHY ALL THE FUSS THEN?

Well, if Hal Lindsey clearly is a bearer of false prophecy, why all the fuss about him? Why do two books, in the Dutch language even, have to appear? Or has he really exposed a weakness in the ministry of the church? Has the church, for instance, been too lax in teaching prophecy?

To answer these questions, remember the popularity of his books. Also Reformed people buy and swallow these slick, commercial products, without realizing what they absorb. In Holland, Hal Lindsey even appeared on national television to propagate his theories. As a result, his books are translated and bought at an alarming rate. He has captivated some of our people in Holland, and here, too. Van der Waal reports of a minister who said:

What surprises me is not this book (except for its theological foolishness), but the fact that so many people who must know better fall for it, and allow turnips to be sold to them for lemons, or stones for bread. At nearly every meeting where you find ministers, you can notice the bewilderment about the fact that members of the church, who year after year have grown up in the preaching and catechism classes with Reformed interpretation of the Bible, allow themselves to be carried off with this sort of literature; and then, to top it all off, they act as though they have now heard the Bible explained for the first time [p. 6, my translation, W.H.].

We need to refute these pestilential errors even as the apostles did it in their era. For the sake of the one covenantal Word and for the sake of God's unified plan revealed in the Word, we must expose these teachings for what they are: false prophecy.

In the process we become compelled to take our own stand. In order to disprove a false explanation you must offer an alternative one. Such antithetical inspiration forces one to study the Scriptures thoroughly. Much fruit can be the result of such study.

C. van der Waal, for instance, takes this opportunity to show the continuous weakness in the interpretation of Revelation. Viewing these visions as having a *future* application first of all, opens the door for the spread of dispensational weeds. Since the futuristic approach prevails, it becomes hard to do battle with Hal Lindsey. Over against this approach van der Waal argues for a covenantal approach which views the whole book as

a message to the first-century Christians who were engaged in a death struggle against a Judaism which fiercely opposed them and the Christ. But more of this at a later date. Needless to say, we approve the method of interpretation which takes into account the historical reasons why the Spirit spoke to the churches in Asia Minor at that time and which pays attention to the whole flow of redemptive history — and then without the prejudice of a man-made system but with the set-up revealed by the Bible. W. HUIZINGA

(To be continued.)



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World Report

by Drs. A. Kamsteeg

OPTIMISM SHATTERED ON INTRICATE CRISES IN AFRICA

While for many, 1977 began with some optimism, because the new American President, Carter, promised to introduce idealism in his domestic and foreign policies, this year started with a spark of hope on account of the spectacular initiative of President Anwar Sadat in the Middle East. Would it be possible at last to obtain peace in at least one crisis area?

Yet in 1977, there was, and this year again there is, little reason to entertain high expectations. Great statesmen can be actuated by the best plans, but they will have to deal one way or the other with the stubborn nature of man, the state, and international relations. In the Bible we read (and it is underlined in real practice, so to speak), that man fallen away from God is inclined to do evil. That has a devastating effect upon the (moral) level of the states, where only too often power is being applied for the sake of goals, which threaten the safety of others.

As far as Carter is concerned, influenced by his foreign adviser, Brzez-

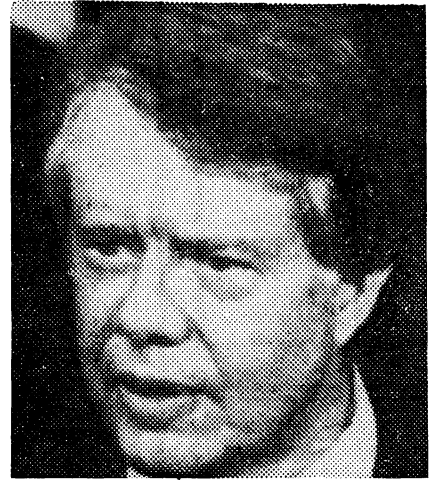
inski, he visualized the following. The policies as set out by Kissinger had been oriented too much to the relationship with the Soviet Union. For that reason two other courses of action were neglected; namely, strengthening of ties with like-minded countries in Western Europe and Japan and the improvement of relations with the Third World. Especially to this last point the White House wanted to direct itself.

The American President had rightly discerned that the countries in Africa, Asia, and Latin-America, which "awoke" after the Second World War, were going to play an increasingly important role. By means of the raw materials, which are indispensable for the industrialized world, they could make a fist. The oil crisis of 1973/74 had already made this loud and clear. Thanks to that crisis it also became clear that the going together of the Third World countries, oil producing countries, and the communistic block under the leadership of the Soviet Union, would bring great dangers to the West.

Sure enough, the most important political crisis of 1977 did not revolve around the East-West relationship, as had been the case especially in the 50's (cold war), but in the Southern Hemisphere with the point of concentration being in Africa. Besides, the Marxist-Leninist movement towards world revolution played an important role, because Moscow as well as communist Cuba were extremely active in exploiting the current conflicts to their own advantage. Still it would be too simple to discard the tensions in Africa that way. Nationalistic emotions and a black-power-ideology were definitively elements in the struggle, which became more and more difficult for the white governments in Salisbury and Pretoria.

SOUTHERN AFRICA

What President Carter wanted to accomplish in southern Africa was clear. Fearing that American passiveness would contribute to a dangerous polarization of the crises around Rho-



Carter

desia and South Africa and that the Soviet Union could take command of black extremists, Washington decided to apply pressure on Smith and Vorster in order to come to an agreement with the relatively moderate blacks. In fact, the predecessor, Kissinger, had stated that already. He, however, had allowed South Africa time in respect to the apartheid in exchange for which Pretoria had to persuade the administration of Smith, with which they were on friendly terms, to accept a black majority government. Carter, however, proceeded to turn both Vorster and Smith against himself at the same time, resulting in the United States being left out. South Africa, infuriated by the arms boycott, which it considered to be extremely unfair and hypocritical, intensified the apartheid policies and gave the National Party of Vorster a landslide victory. Rhodesia, no longer under pressure from South Africa, proceeded to work on plans for its own "internal settlement" in the course of which the Marxist guerilla leaders (Moegabe, c.s.) were sidetracked.

As for 1978, in this respect a continued attention for this part of Africa may be expected. If Smith is successful in reaching an agreement with the relatively moderate black leaders, Moezorewa and Sithole, it remains to be seen to what extent the so-called black "frontline countries" (Angola, Mozambique, Tanzania, Zambia, and Botswana) will support such an internal settlement. If their approval does not come off, then a continuation of guerilla activities is to be expected.

A comparable situation to realize as yet a broad cooperation with black leaders and international aid, is taking



Vorster

place in South-West Africa (Namibia). South Africa, which is still in power there, aims to force the Marxist SWAPO back as much as possible from the negotiations and to win the majority of the black population for an agreement, which had been reached by the moderate Turnhalle-committee. To that end, important principles of the apartheid have been abolished. The great difficulty here is, however, that the western world, extremely prematurely, has accepted the SWAPO as the only true representative of "the people of Namibia." This, of course, does not make the Marxists more willing to show some flexibility in return.

It is clear that the Marxist victories in Angola and Mozambique finally have cornered South Africa, too. The former buffer of countries, with which they were on friendly terms did partly disappear. At the same time, in their own country an even larger black aversion is growing in connection with the apartheid policies. Especially the millions of Bantoes, who live in the cities and who (according to Pretoria) should exercise their national political rights within their "homelands," are stirring. Supported by the United States which, without much nuance, pressed for a one-man-one-vote system, they demand equal citizen-rights within the Republic of South Africa. It can be expected that the controversies about this will become more acute in 1978.

THE MIDDLE EAST

Not only in southern Africa was the initiative of the so-ambitious Carter in fact taken out of his hands. The same happened in the Middle East. To the great satisfaction of the Israelis, who always had pressed for such a development, the Egyptian President, Sadat, decided to enter into direct negotiations with Jerusalem. The purpose is to effect a total peace settlement, in which then also the other directly related parties (Jordan, Syria, and the Palestinians) are involved.

That the negotiations will be extremely difficult is not hard to predict. It will not be too difficult to come to an agreement regarding the Sinai, but that is not the end. If at all possible, Sadat does not want to become permanently isolated within the Arab World. That is why he also continues to press for withdrawal by Israel from the Westbank and the Golan heights, while the Palestinians must get an opportunity to establish their own state.

Except for Jewish-orthodox

groups, who consider Judea and Samaria as being "holy land," Israel is prepared to make far-reaching concessions, if there is a true willingness with the other parties to accept the Jewish State as such. But, notably, the Palestine terror organization, the PLO, is not prepared for this, so that especially in relation to the Westbank, Israel strongly emphasizes the safety factor. The big question is whether the organization of Yasser Arafat can be maneuvered to be excluded from the forthcoming negotiations.

PRECARIOUS UNDERTAKING

Problems which also will be in the centre of attention are the talks to reach a nuclear arms control, Carter's persisting efforts to get a broader acceptance of the "human rights," the developments in the Peoples Republic of China where a new and apparently pragmatic leadership came, and the



Anwar Sadat

striving of the Third World for an increased international equality (new international economic order). However, predicting foreign policies is a very tricky business. Ten years ago, for instance, a number of political murders in the United States (Robert Kennedy, Luther King) started an international development which nobody had foreseen. Who is to say what will happen after the approaching retirement of the present, aging Soviet-Russian leadership?

Not necessarily needing to end with a pious word, but wanting to show all things in their proper perspective, we have to point towards our Christian faith, that ultimately "nothing can get out of control." Christ, sitting at

the right hand of God, rules and works through political successes and crises towards the day of His return. We, working on this earth, will have to look forward to that.

A. KAMSTEEG

(Translation: Ben Mulder, Burlington, Ontario)

Drs. Kamsteeg is Foreign Editor of the Dutch Daily Nederlands Dagblad. His articles appear simultaneously in South Africa. Ed.

Books

Peace Shall Destroy Many by Rudy Henry Wiebe 239 pp. (McLelland & Stewart) paperback.

Thom Wiens is plowing in the traditional way of his fathers when the yellow planes passed overhead, swiftly and in thunder. It is 1944, in a Mennonite Community called Wapiti, deep in the wilds of Saskatchewan. If Thom gets a draft call, he will just say, "It is against my conscience." Joseph Dueck, the teacher at Wapiti school, is one of Thom's best friends. Joseph speaks to a young people's meeting on non-resistance. He says, "We Mennonites can practise our belief in Canada only because other Canadians are kind enough to fight for our right to our beliefs." The Church Board calls a special meeting to get to the bottom of this. Joseph leaves to answer his draft call and Thom takes over his Sunday afternoon Bible class for non-Mennonite children, many of them Indian. Later he realizes that he does not really want to convert the children. He prefers to evade the problems this would create in a community ordered the way his is. His friend Pete says, "They can't join our church. They're not like us." Thom begins to wonder about a lot of things in his Mennonite faith. He even starts to wonder about Deacon Peter Block, the founder and "Rock" of the community.

What happens when a Mennonite marries an Indian girl or when a Mennonite girl expects a child by an Indian farm labourer?

Rudy Wiebe wrote this book with warmth and understanding of his own people. When the book came out, it caused a furore among his Mennonite brothers. His father and mother were bewildered by it all. They could not read English.

Your local library should have it. Get it and read it. It's a thoroughly enjoyable book.

MRS. D. VANDERPLOEG

Ministers' Workshop

Our winter workshop for ministers and theological students was held on January 9, 1978. Snow, blowing snow, and hazardous road conditions prevented or delayed some ministers. Our morning speaker, Rev. J. Geertsema, turned back at London to return to Chatham owing to the weather conditions. Our convener got stuck and came late. Those are the hazards of our occupation!

Nevertheless, we enjoyed a day of worthwhile instruction, discussion, and fellowship.

In the morning Prof. J. Faber introduced *"The Athanasian Creed."* He supplied a recent Latin text and an English translation. While he read the Latin we followed (in English). After some textual remarks he discussed the two remarks — "It is not from Athanasius and it is not a creed" — levelled against this Creed. Yes, it is not from Athanasius (293-373) but shows the characteristics of the Council of Chalcedon, 451 A.D. It is a creed, though the term was not used till the thirteenth century ("the three ecumenical creeds"). Its original title is "fides catholica" (the catholic faith) according to its own statements, see (1) and (42) of the creed. Our professor also referred to the finding of old manuscripts which contain this Creed in sermon form and which use the phrase, "the catholic faith of Athanasius." The name of Athanasius gave it status.

The Creed is divided into an introduction, which contains a strong so-called "condemnatory clause," a trinitarian section, and a christological section. The structure and the language point to an origin in Spain or Gaul (France) at a time when the Latin language had become more developed.

Concerning the "condemnatory clauses" which the Anglicans now omit, Prof. J. Faber referred to such portions of Scripture as Mark 16:16 and Galatians 1:6-9. In an age of false ecumenicity, we need to retain this language.

Our speaker praised the Creed for its simple and clear statements of faith. Against Sabellius, who confused the persons of the Triune God (God had three *modes* of being — modalism), this Creed confesses that there are three distinct persons. Later Arianism claimed that the Son and the Spirit are

inferior to the Father and they therefore "divided the substance." The three persons do not have the same or equal "substance" or being (substantia), according to this later Arianism. Against this, the Creed maintains the *co-eternity*, etc., of the Triune God. Equality in attributes is stressed to oppose this heresy.

Over against Nestorius, the Creed maintains that Christ is equally both God and man. Nestorius charged that if you do not want to speak of the Son of God and the son of Mary who made a pact, then you must conclude that His deity is transformed into flesh. Against this the Creed says, "He is one, however, not by transformation of His divinity into flesh, but by the taking of His humanity into God." He was already God before He took on the flesh and blood of men. Therefore the Creed says, "by the taking of humanity into God." The stress is on the *unity* of the person while maintaining the duality of His natures.

Concerning the origin of the Creed, J. Faber favoured the location of the monastery on the island of Lerin off the coast of France. He ascribes it to the sixth century to Caesarius of Arles because all the phrases of this creed come forward in his sermons. It seems more likely that Caesarius introduces and proclaims the catholic faith instead of confessing or repeating an established "Athanasian Creed."

The discussion was interrupted for the sake of a hearty meal served by sisters J. Faber and H.M. Ohmann. We learned how ministers were once young and sly, too, peeking through ink-wells into a dictionary to answer exam questions! Teachers, beware!

A lengthy and healthy discussion ensued for the rest of the afternoon. I can only report some questions:

1. Could we set this Creed to rhyme and sing or chant it?
 2. Do we use it in the services and how?
 3. What does "begotten" and "proceeding" mean?
 4. How must we understand statement (35)?
 5. What does "salus" (salvation) in (38) mean?
 6. How must we apply the condemnatory clauses in (2) and (42)?
- Our next conference will be held, D.V.,

on Monday, June 5, 1978, starting at 10 a.m. Rev. J. Geertsema will introduce "The Covenant in the Sermon on the Mount" and Rev. G. VanDooren will introduce a topic of his choice for the afternoon, if necessary.

After a song of praise and a prayer to the Triune God, we wished each other God's strength for our tasks. Then we ventured back into the cold and snow to crawl home.

For the workshop,
W. HUIZINGA



Thank You

"After my last, unusually long, term of office in Toronto, I have now reached the age of enforced retirement.

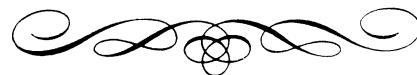
"For the co-operation and assistance proffered me, officially and personally, by the Federal Government and the Provincial and Municipal authorities of Ontario and Manitoba I wish to extend my grateful thanks. I deeply appreciate the understanding, trust and friendship which I have encountered.

"To the numerous Dutch/Canadian organizations and individual persons, those close to home and those hundreds of miles away, who have, throughout the years, assisted me in my duties and without whose help I could never have succeeded in my task, to them, too, I convey my sincere gratitude."

A.H.M. CLAUS VAN BANNING
Vice Consul of The Netherlands

* * *

Mr. Claus van Banning is a member of various Netherlands and International Organizations, is a Knight in the Order of Oranje Nassau and has been awarded several other decorations, among others by the Red Cross Societies of The Netherlands, Portugal and Japan, received the War Cross of The Netherlands, La Croix du Combattant d'Europe, etc.



"DEATH OF A YPS" (II)

Occasionally also Cid is honoured (or plagued) by letters from interested readers of Clarion. Generally these letters are taken in stride and immediately filed or thrown away. Sometimes, however, it is expedient to make use of these letters and react to them publicly.

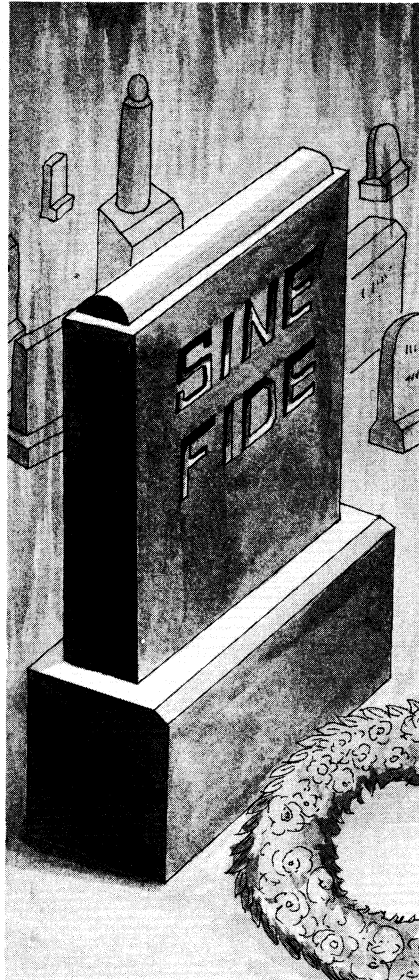
The letters I refer to now concern a previous article entitled, "The Death of a YPS," wherein I sketched how a young people's society, fictitiously called "Sola Fide" (By Faith Alone) passed away due to lack of interest and participation, and was buried with the epitaph, "Sine Fide" (By Lack of Faith). Since the illustration for that article did not reach the printer on time, it is included now.

There was a letter from a dear sister who sorely criticized my naive approach. She felt that I had over-emphasized the bad effort of the young people, and not put enough blame on parents and elders who failed to motivate their children well. It made me think of a bygone hit of Sammy Davis Jr., "Don't blame it on the kids." Perhaps I could have included a stronger appeal to parents and youth counsellors in this respect, but, for the record, this column is primarily intended for young people, and they are first responsible. It is their society, and it would be rather inappropriate to let them hide behind mother's apron strings. Besides, in the very same article I quoted Prof. Dr. C. Trimp, who called for more consistorial supervision over young people's societies. So I was not aware of underlying causes. And I hope to return to these in due time.

A second letter (from a younger sister) was more to the point, I think. She writes about a YPS in her own vicinity which has (also) passed away. Many quotes from that letter are certainly in place. "I'm kind of relieved that somebody has taken notice of what has been going on with (some of) our youth and speaks gravely about it," she writes. And she asks us to consider some facts.

The facts are as follows. Out of a large church (some 600 members!) there were only two study societies, giving over-sized groups. Feelings between the two societies at times were very uncivil and very un-Christian. One of the societies eventually started having problems with attendance and discipline. Consequently meetings were held at the homes of mem-

bers, hoping that under parental supervision all the members would stay throughout the whole meeting. However, this plan fell through, and the society closed its books. Less than a handful of members have joined the remaining society, which



means that a large majority of the kids have no society life at all.

My sister also writes that society life seems to have deteriorated, compared to earlier times. There is poor leadership, no control, and a general apathy among the members. Of course, it has affected their further social life also. Coffee parties, bowling and skating events sponsored by the societies, are becoming scarce.

Circumspection...

The letter contained more sad information. The reaction of many kids to a recent Study Weekend was that it was a "waste of their time." The organizing society received a letter from a local board of education stating that from then on (due to vandalism) the YPS could no longer rent any high school building in that area for future conferences. Another society received a letter from the Town Council concerning the bad driving habits of the young people throughout the town during the conference. The conference committee now considers cancelling any future activities.

The information is reliable: conditions are atrocious. Not only do we have grave internal problems, but public mischief is the result. How far has the evil spread if secular education boards and civic councils must protest our activities?

While I was pondering these things, some one passed on to me a very recent insert from one of the bulletins of our churches, written by a respected minister, who does not easily cry "Wolf!" The reverend writes as follows, "The impression is (and were it only an impression) that things are not going well with our Bible Study Societies... things seem to be slipping, and not only in attendance. The introductions are, according to visiting elders, poor to very poor. A half-page introduction, often just copied from a book, cannot and does not give a start for a fruitful discussion. In addition, there is not a sound curriculum, and — the biggest trouble — no forestudy, sometimes not even by the board members. Most members seem to have no clue as to what will be the topic. How then to prepare yourself? The result: the interest dims and disappears."

The simultaneous appearance of this letter and the insert in the bulletin indicates that something is dreadfully wrong. Lack of leadership, apathy, destructiveness, and sabotage are key words which complete a sad picture. Something is wrong, indeed, but what? And what is the cure?

But this is enough to digest all at once. We hope to continue another time. Cid



Here is Joanne, bringing you the news of October.

Our September letter ended with the visit of Mr. and Mrs. Henk Griffioen with their three-year-old daughter Janneke. Henk had come to check the young coconut palms in Manggelum and the outlying villages. Also, at the end of their visit, he checked the strip with Bram. They dug a deep hole to inspect the soil, and found this: on top is approximately 2 inches of rich black earth, then a yard of brown clay, then loam. If that third layer had been sand (and closer to the surface!), we would have had to remove the clay. Sand makes an excellent strip surface.

We made arrangements for the Griffioens to be brought home to Kawagit by boat on Friday, October 6. On that day, as soon as they were ready, Bram loaded the out-board and off they went. The river was very high and fast, and I felt a little apprehensive as I waved good-bye. Chunks of wood were already starting to float down-river, which meant that when Bram reached the river Tsaw downstream, he would have problems with much wood in the river. (The Tsaw is a shallow river, and contains much more driftwood than the Digul river.) Well, Bram didn't even get to the first bend; he turned around and came back. The boat was too heavy laden. Looking at the general situation, we decided to

wait at least a couple of hours to see if the river would go down. If it did, we would take some stuff out of the boat, and they would try again.

As it turned out, we were glad that it didn't work out. At 10 a.m., Rev. D.J. Zandbergen mentioned (over the 2-way radio) that on Sunday a group of fourteen women would be doing public profession of faith. Some of them were baptized members of the church, children of communicant members, and the others would be baptized in the river Digul after the service, along with several children. We were, of course, very eager to see this, and promptly decided that we, as family, would also go to Kawagit, to be part of the happy day. So, on Saturday Bram went to Kawagit twice by boat. First he brought the Griffioen family, then came back to get Emily and me, plus the rest of the Griffioen's things which didn't fit in the boat the first time! That meant five hours of "driving" — a long day. But, it was very worthwhile. Sunday morning we were witness to the public profession of faith of fourteen women. At the end of the service, all those who attended walked to the river, where Rev. Zandbergen administered the sacrament of baptism by immersion to those women who had not yet been baptized. Also their children were baptized at that time. We joyfully ended the service with the singing of Psalm 105:4.

(Several pictures will be sent with this letter, so hopefully you will get an idea of what took place.) The evening service was also a happy time, as we celebrated the Lord's Supper together with the new members of His church in Kawagit. We pray that a day such as this one will also become a reality in Manggelum.

The Lord has indeed been gracious to the whole area south of us, including Butiptiri, Tiau, Boma, Kouh, Kawagit, and other areas. On October 1, Miss Corrie van Driel, the nurse at Kouh, received the results of a specimen she had sent to the lab in Senggo. It was cholera positive. This was a shock for all of us, of course. A couple of other people at the clinic in Kouh were also showing symptoms common to cholera. We made direct contact with Jayapura to have medicines sent into Kouh. The following day, Sunday, a small plane brought cholera vaccine, and liquid for transfusions for those who contracted the disease. Corrie immediately began innoculating everyone who was present in the village, about 300 to 400 people. Kouh was put

Consulaat-Generaal der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN

- BROEKHOF, Anthonius Johannes Martinus, geboren 11-11-1902 te Brummen.
 VAN DENZEL, Kornelis Teunis, geboren 24-11-1912
 VAN DIJK, L., geboren 02-02-1913.
 GOSSCHALK, Bernard Maurits, laatstbekende adres Burlington, Ontario, Canada.
 GODSCHALK, Bernardus Gerardus, geboren 29-01-1913.
 HENDRIKSE, W., geboren 07-02-1913, laatstbekende adres Noordweg 266, St. Laurens.
 KEMPENAAR, R., geboren 28-01-1913.
 LIKET, F.C., geboren 16-02-1913.
 OSTEMEIER, Johan Frederik, geboren 11-01-1913 te Schiedam.
 OVINGE, J.J., geboren 01-03-1913.
 VELDHUIZEN, Harmen Albert, geboren 01-04-1929 te Rotterdam, laatstbekende adres 197 Grassistreet, Toronto, Ontario.
 VISSER, M., geboren 04-02-1913.
 WIJFFELAARS, Martinus Gerardus Godefries, laatstbekende adres 100 Graydon Hall Drive, Toronto, Ontario.

De Consul Generaal,
voor deze:
R. VAN DER WEL, Kanselier.



The benediction at the end of the service.

into quarantine. We were told to send letters to all the villages where there were people that might go to Kouh, to tell them that that was not allowed until further notice. Also we made announcements to the people, explaining to them to drink only boiled water, do their needs far from the village, and wash their hands very well before eating. Corrie sent 10 more specimens out to Senggo and Jayapura on Monday, to check out further suspected cases. After a few days these results came in: cholera negative. On Friday, October 7, the quarantine was lifted from Kouh. Then on Sunday the 9th, Miss Greet Euwema, the nurse in Boma, reported a case which had all the symptoms of cholera. She sent out a specimen as soon as was possible, and was surprised (and thankful!) that it was negative for cholera. To date, there have been no more cases reported; may it stay that way. With the sanitary habits of the people here being as poor as they are, an epidemic could easily spread.

On the 12th, guru Yan Vandengge came to talk of the situation in Sawagit. (See September '77 newsletter.) Fortunately he gets enough food to eat from the villagers, but he is not too impressed with the general attitude of the people. We hope that the Sawagites will get used to their new guru, and vice-versa, so that Yan may stay in Sawagit, and be happy in his work there. Bram paid a visit to the school there on the 19th, and it seems to run well. Almost all of the pupils have returned to take up their school-work again.

Until Rev. and Mrs. Versteeg come to Manggelum, we still will turn to Kawagit for help in certain matters. "Medical" also falls under this, so Janet Velvis is my consultant nurse. Whenever I run into anything that I can't handle, I talk to her on the radio. On October 21, she came to Manggelum for a week to see how everything was going, and to get a general impression of the health of the people. Several babies got their DTP and BCG shots, and some people received shots of penicillin for sores that would not heal. I also got some tips to help me in my work, and that is always much appreciated.

We trust that you will have (had) a joyous Christmas, and wish you the blessing of our heavenly Father for the year to come.

In Christ,
BRAM and JOANNE VEGTER

MEDITATION

The Beginning of the Birth-pangs

Take heed that no one leads you astray. For many will come in my name, saying, "I am the Christ," and they will lead many astray. And you will hear of wars and rumours of wars; see that you are not alarmed; for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: all this is but the beginning of the birth-pangs.

(Matthew 24:4-8)

The disciples had asked the Lord Jesus for the sign of his coming. They had asked this within the framework of current Jewish speculation concerning the last days. The Lord had warned them, "Take heed that no one leads you astray." The Lord did not start to answer them so as to satisfy their curiosity. As the Lord Jesus continued his answer, even then the Lord Jesus did not simply give them the sign of His coming. Instead, He gave them a rather baffling list of signs. It was a list they could not use and we today can not use in order to draw up a neat, precise calendar for the final years of this planet earth.

The reason for this is simple. The signs the Lord Jesus mentions are signs that spoke and had meaning for the disciples; but, they are also signs that still have relevance for us today. The intervening centuries which separate us from the disciples have taken nothing away from their prophetic value. For, these are signs that characterize the entire period between Pentecost and the return of the Lord Jesus. This entire period is known in Scripture as "the last days." (Think of how Peter in his sermon on the day of Pentecost saw the Spirit's coming as fulfilment of what God would do in "the last days." Acts 2:16ff.) The signs the Lord Jesus gives are signs that the End is on the way, but they are not signs that enable us to work out God's timetable. They are signs of what can be expected in the last days, that is in the final time period from Pentecost to the return of Christ. Therefore, our Lord's words are still prophetic and are still applicable today.

All this becomes clear when we now briefly consider the signs mentioned in verses 4 to 8. The Lord warns that "many will come in my name, saying, 'I am the Christ,' and they will lead many astray." The disciples would know about the destructive work of false Christs and Messiahs. They, for example, fuelled the Jewish rebellion with promises of victory and success even as the Roman legions massed against Jerusalem. False Messiahs however did not cease with the fall of Jerusalem in 70 A.D. They continued for years and centuries after. Indeed, the warning of the Lord Jesus for false prophets and self-styled Messiahs is still relevant today. Many raise what is claimed to be the Messianic call which will provide the way out of the dilemmas and crises of our contemporary world. Sects flourish in this way, feeding on the uncertainties and despair of our times, and, in developing nations a hybrid "Christian" messianic hope is often carried on the banners of Marxism.

Also the signs of wars and rumours of wars, and famines and earthquakes were relevant to the days of the disciples and are still relevant today. Christ's words still carry full prophetic weight. About 40 years after the Lord Jesus gave these signs, political turmoil upset the long Roman peace and Rome saw four emperors in one year. Famines were also experienced. Think for example of the great famine prophesied by Agabus which occurred in the days of Claudius (Acts 11:28). Earthquakes and natural disasters were also a living reality. Think of the famous destruction of Pompei by the eruption of Mount Vesuvius. Today we still know of wars, rumours of wars, famines and earthquakes. Dramatic political and natural events and disasters take place and our newspapers regularly keep us informed. We are all aware of them.

But, all these things do not indicate Christ's immediate return, for they are signs of the last days, that is, of the entire last age before Christ returns. These signs can therefore not be used to draw up a timetable for Christ's return. The Lord even warns us not to think that when these things happen that the coming is close. "All this is but the beginning of the birth-pangs."

It is clear from reading Matthew 24 that the Lord, in giving these signs, is motivated with true pastoral concern for His flock. He does not give the signs to fuel speculation on his coming; but, to warn ("Take heed that no one leads you astray.") and to prepare the Church for what may yet occur, lest we be unduly alarmed. ("See that you are not alarmed; for this must take place, but the end is not yet.")

Continued on next page.

Passing Notes

INTRODUCTION

Hardly any introducing is necessary for Mr. S. Vander Ploeg. Repeatedly we published some music "made" by him for various programs by the students of the William of Orange School in Cloverdale, B.C. Mr. Vander Ploeg is principal of that school and has served the New Westminster Church as organist for many years.

It is with great pleasure that we publish his first "regular" contribution. Our readers will recall other articles from his hand, but he has now told us that he will contribute on a rather regular basis. That does not mean that you can expect to see an article from him in each issue. Even every month would perhaps be more than we could reasonably "demand."

Perhaps you have questions in the field of music. Do not hesitate to ask them. Are certain things not clear? Make your "problem" known to the writer. His address:

Mr. S. Vander Ploeg

809 - 14th Street,

New Westminster, B.C. V3N 4P5

Broadening our field of interest and providing something for every aspect of life has been our goal for a long time.

Also to Mr. Vander Ploeg we extend our words of thankfulness that he is willing to use his talents and gifts for the edification of the membership.

Editor

* * * * *

VARIATIO DELECTA

"Variety is the very spice of life, that gives it all its flavour," Wm. Cowper (1731-1800) wrote. It may, indeed, be the spice of life, but in music

it is a dictum. How true this is, Peter Hurford, organist and choirmaster of St. Alban's Abbey, England, demonstrates on a pair of recordings issued by Argo. At the Casavant organ in "Our Lady of Sorrows" Church, Toronto, he beautifully illustrates two theme-and-variation forms; the *passacaglia* and *partita*.

PASSACAGLIA

Passacaglia is the Italian name for *passacale*, a Spanish love song in slow tempo sung while the singer sauntered down the street; *passar* and *la calle*, respectively, mean "to walk" and "the street." The slow, measured tread of these strolling minne-singers reminded the Italians of the *passo di gallo*, "the step of the rooster;" hence *passacaglia*. The name *ciacona* (French *chaconne*), originally a slow dance with variations, is also given to it. The English "ground," a short, repeated bass phrase with varied upper parts, further contributed to the development of the *passacaglia*. The strolling minstrel, the operatic dance, and the English variation techniques are all present in the *passacaglia* form of the 18th century. To be sure, the dance character disappeared, but the melancholy of the love song, and the divisions of both the "ground" and the *chaconne*, are still there. Although the selections chosen by Hurford are not presented in chronological order, all the roots from

which the art form grew are represented; the Spanish *passacalle* (Cabanilles), the Italian *passacagli* (Frescobaldi), the French *chaconne* (Chambonieres and the English "ground" (Byrd). The rest of the pieces all have, to a degree, something to do with Bach's masterpiece. "All things lead to him," writes Albert Schweitzer. From Raison (Trio en Passacaille) Bach allegedly borrowed the strange melancholy theme; from Buxtehude (*Passacaglia*) the use of certain figurations and organ texture; from Pachelbel (Cacona) the variation technique. All this and more, the genius Bach reworks and the result is a unique and superb work known as the *Passacaglia in C minor*, the ultimate perfection of this particular artform. Of it Robert Schumann writes, "Twenty-one variations, intertwined so ingeniously that one can never cease to be amazed." How true!

PARTITA

The Dutchman, J.P. Sweelinck, developed the art of song (hymn) variation. He combined polyphony and the Venetian *musica colorata* (decoration of the plainchant) with the variation technique as practised by English composers. From Amsterdam, where many organists came to study with Sweelinck, the art soon spread all over Europe. A Dutch ditty of 1659 recalls Sweelinck's art of variation this way:

Thou dost divide in

Sweelinck's noble way

The Psalm in clever haste

First this and then that way

That knowing ears are

honestly amazed.

Variations served a dual purpose. In Germany the organist alternated with the congregation, when the hymn was sung the organ remained silent. In Amsterdam and other Dutch cities they were used to entertain and edify the *burghers* while they took their evening walk inside the church.

Strictly speaking, not all the pieces played by Hurford are chorale variations, or, for that matter, variations. *Revenant* by John Bull, who lived for most of his active life in The Netherlands, is not a chorale, but a student drinking song popularly known as *More Paletino*. Buxtehude's well-known "Wie schön leuchtet der Morgenstern," although it treats the chorale more than once, is a chorale fantasia, related to the chorale prelude and distinct from the *partita*. Bach's *partita*, illustrating the verses of Johann Heer-

cont'd on page 45

THE BEGINNING OF THE BIRTH-PANGS — Continued.

It is relatively easy for one to say: "Where is God? Famine, war, earthquakes and unrest are the order of the day. Has the Lord abandoned this world?" But Christ informed us these things will take place. Even today it all goes according to the plan of God and under the sovereign kingship of Jesus Christ.

Christ even said that this is but the beginning. Still greater things and more anguish can be expected. Christ warns us in this way for He wants us to be prepared and in a sober way to be ready for ever more. But, He also wants us encouraged and confident in the glad tidings of His coming! Therefore our Saviour said, "all this is but the beginning of the birth-pangs." It is and will be painful, but the pain is pain of the birth-pangs. When a mother is in labour with child, she is in pain. Yet in all her pain she knows that this is the beginning of the coming of the child! She must therefore persevere in the bearing of the pain in the surety that the birth of the child has already begun. So we must and can endure the unrest and fright of this world with its false prophets and messiahs, with its wars and rumours of wars and with its earthquakes and natural disasters. We can endure with great hope and optimism. For all this is the birth pains of the coming of God's new creation! He comes! We can and must look forward to that day! He comes, for these are signs that the end is on the way! He comes and He will calm all fears and wipe away all tears!

C. VAN DAM



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.

GOLGOTHA PARTLY UNCOVERED

Jerusalem, Israel. While restoring the "Church of the Holy Sepulchre" in Jerusalem, workers recently uncovered a part of Golgotha, where the Lord was crucified. The east side of Calvary is made up of greyish rock, which towers ten meters above the rest of the hill. At the foot of the hill are two caves, which presumably gave rise to the name Golgotha: place of the skull. The reason that the place of execution has not disappeared through the years lies in the fact that the Romans used the hill as a base for a huge statue of Venus. In 326 A.D. Constantine the Great built a shrine over the place where Christ was crucified and buried.

PROF. VEENHOF AT SYNODICAL SEMINARY

Kampen, The Netherlands. At the annual meeting of Faculty and Staff of the Synodical Theological Seminary in The Netherlands, Prof. C. Veenhof, former professor of Diaconology at the Seminary of the Reformed Churches (Liberated) spoke on "Historic Materialism and War." This marks the first time that a (former) professor of the Reformed Churches (Liberated) has addressed a meeting of the Synodical Seminary. Prof. Veenhof is presently a member of the Reformed Church (unaffiliated — Buiten Verband) of Kampen, The Netherlands.

70 MILLION LUTHERANS

Geneva, Switzerland. The annual statistics of the Lutheran World Federation reveal that presently there are over 70 million Lutheran Christians throughout the world, mostly concen-

trated in Europe (especially West Germany and Sweden). Increase of membership, however, is greatest in Latin America. The Lutherans now form the third largest Christian denomination, following the Roman Catholic and Greek-Orthodox Churches.

FIRST ROMAN-ANGLICAN CHURCH IN U.S.

Norfolk, Virginia. More than 100 persons, among whom two bishops, recently participated in the official opening of what is regarded to be the first united Roman Catholic and Anglican congregation in the United States. The new church will be led mutually by two pastors, one from each church. A regional committee for Anglican-Roman unity took four years to prepare this event.

CONFERENCES SUMMER '78

Grand Rapids, U.S.A. In addition to the simultaneous meetings of the assemblies of the North American Presbyterian and Reformed Churches in June, 1978, three major conferences are scheduled for the month of August: the Christian Social Science Conference (Toronto), the International Conference of Reformed Institutions for Christian Scholarships (Grand Rapids), and the International Association for Reformed Faith and Action (Grand Rapids).

THIRD ANNUAL NAPARC MEETING

St. Louis, U.S.A. The third annual meeting of the North American Presbyterian and Reformed Council (of which the OPC is a member), held at the end of October in St. Louis, heard reports of five separate conferences dealing with issues of interest to the member denominations, to wit, race relations, offices in the Church, foreign missions, home mission, and the diaconate. Since the discussions had been hampered by differences in the field of hermeneutics (principles for explanation of Scripture), the delegates voted to sponsor a joint study of basic hermeneutical principles. The decision whether to accept the application of the Associate Reformed Presbyterian Church (ARPC) was postponed for one year, since there is still an issue in that church on Biblical inerrancy. The next meeting of the NAPARC will be held on October 27-28, 1978, in Philadelphia.

ANNIVERSARY IN IRELAND

Belfast, Northern Ireland. The Evangelical Presbyterian Church of Ire-

land has commemorated the 50th year of its existence. It seceded from the Presbyterian Church in Ireland in 1927, when many central tenets of the Christian faith became dispensable to that Church. The anniversary was celebrated on October 14 and 15 at meetings in Belfast which were addressed by Dr. E.P. Clowney of Westminster Seminary and Prof. G.N.M. Collins of the Free Church College, Edinburgh. The Evangelical Presbyterian Church of Ireland was visited by delegates of the Reformed Churches (Liberated) in The Netherlands in 1976 (see: *Clarion*, Year-End Issue, 1976).

UNAFFILIATED URGED TO JOIN RES

Apeldoorn, The Netherlands. In a report to the national gathering of the Reformed Churches in The Netherlands (Unaffiliated — Buiten Verband), Rev. J. Vonkeman, South African missionary and observer at the Capetown RES, urged the unaffiliated Churches to assume membership in the Reformed Ecumenical Synod (RES).

CI. STAM



CALLED by the Church at New Westminster, B.C., as 2nd missionary in Brazil:

REV. P.K. MEIJER
of Noordbergum, The Netherlands.

CALLED to Edmonton, Alberta and to Smithville, Ontario:

REV. S.S. CNOSSEN
of Spakenberg, The Netherlands.

CALLED to Smithers, B.C. and to Watford, Ontario:

REV. C. VAN SPRONSEN
of Sao Jose, Brazil.

NEW ADDRESS:

Canadian Reformed School Society
of Edmonton,
c/o H. Noot (Secretary),
9211 - 184 Street,
Edmonton, Alberta T5T 1P9

news medley

Paleface is standing redface this time.
Remember what I wrote about "In Flanders Field"?
I was mistaken.

The word "grow" which, as I remembered it, was found at the end of the first line, does not appear on the scene until the second-last line of the whole poem.

Thus my brother VanderBoom was right when letting the poppies "blow." Since I do not have the stamp from which he gathered his wisdom by means of a magnifying glass, I consulted a book containing a collection of Canadian poetry. And thus we shall let the poppies blow.

Blowing it does more often and at other places, too. However, it is an ill wind which blows nobody good. That's what the Cloverdale Church experienced when they received a cheque in the amount of \$25.00. Sender? The Municipality of Surrey, as "a token of appreciation for the use of the church building as polling station on election day." Isn't someone out there going to cry that the Municipality overstepped the boundaries of its authority by "supporting" a church? I wouldn't be surprised. In any case: it is nice to notice that something you did is appreciated.

In the same Church the brethren and sisters received the opportunity after the service on January 1st to "wish each other a blessed 1978, with coffee and the fruits of our busy deep-frying better-halves, in the basement of the church." If anyone should be in the dark as to what those fruits of the "deep-frying better-halves" were, a Postscript was added: "Ladies, will you bake a few extra olliebollen again for this event?"

It seems that there are still some difficulties to be overcome before a visum for the R.F. Boersema family can be obtained.

First I should like to say something about the use of the word "visa." I realize that it is officially in the dictionary like that, and still I get a funny feeling when I see someone write about "a" visa. According to me it is "a visum" with a plural of visa. However, I am old fashioned in some respects and, at times, perhaps too much of a purist. Let's get on to the matter at hand.

The Rev. C. Van Spronsen wrote about the difficulties to obtain visa for the Boersema family. He wrote as follows:

Processing of visa applications has been very slow for the past half year and it seems that this is due to the fact that new laws may be in the making regarding the entry of foreigners. There are indications that reluctance is not so much directed against the foreigners themselves as to the belongings they were allowed to bring along up to now without limit. We will continue with the regular application here (for a permanent visa) as soon as we have the required documents from Rev. Boersema, and he should personally see the consulate in Toronto to see if they can perhaps do something, even if it would be only a temporary visa. There is the possibility of a new law that will only allow temporary visa for two years, which can then be extended for another year, and after that turned into a permanent visa. However, the problem is that with a temporary visa one is not allowed to bring his belongings but only what one could bring in as a tourist. That would be most inconvenient, to say the least. But let us hope that it turns out more favourable.

The Versteegs have received their visa, as you will know, and by the time these lines reach the readers, they will have left for the mission field in Irian Jaya. Meanwhile I read that New Westminster has called a second missionary, this time one from The Netherlands. Nothing is known as yet whether he has accepted that call or not.

The Visscher family will have arrived in British Columbia by the time this issue of **Clarion** reaches our readers. The Coaldale Church will have to wait a few months before their future minister can be in their midst. The Wielenga family will have to go through immigration procedures and it will not be easy to leave the Albany (Western Australia) Congregation on short notice.

We have another news item from Coaldale which, alas, comes too late to be of immediate benefit to our readers. It is a notice about the broadcasting of an organ recital on Coaldale's instrument. Yet I tell you what they wrote.

Last week Thursday the CBC taped an organ recital on our Church Organ. Mr. W. Woolhouse was the organist. This recital will be broadcast nation-wide over the CBC-FM network on the program "Organists in Recital" on Sunday, January 22, from 4:30-5:00 p.m. Unfortunately this will conflict with our Church services; however, the CBC has promised to send us the tape of that recital so that, if feasible, the Organ Committee will make a record of it and sell it at a reasonable rate. Mr. Woolhouse informed me that the recording session went very well and that the CBC may want to return at a later date this year.

That is then another record. Meanwhile, the preparations are going on in the Valley for such an enterprise, and, if I am well informed, the cover of the record planned there will show the Organ in the Maranatha Church in Surrey. Something to look forward to.

Nothing is to be mentioned from the other Churches in Alberta or in Manitoba, and for that reason we go to Ontario straightway.

In Toronto "a **new bulletin cover** and a **sign in front of the Church** are under investigation, and so is a revival of the institute of **ushers**."

From the same Church we mention:

"A request has been received from some families of the Korean Presbyterian Church to use some of our church facilities for Sunday worship services and if possible to provide them with a teacher who can teach their children Bible in the English language. It is decided to grant this request 'in principle' and ask for more details as to the time of their services, etc."

The Rehoboth Church in Burlington joyfully publishes that "we have had a good response to the programs (i.e. the radio broadcasts, vO), not only from our own people but also from outsiders." And in the next issue of their bulletin we read, "Incoming mail has revealed that the program is being heard and appreciated beyond our immediate circles." That is something to be very grateful for. When you sit there in a studio and when you speak into a microphone without seeing anyone except the technician, you sometimes wonder whether the voice is heard later on by more people than just the ones you know. However, all we have to do is sow and plant. And then you sometimes discover, to your great joy and amazement, that a word struck home and that a message found response.

The burden for the Burlingtons will be somewhat lightened by this: "The Church at Hamilton has offered to accept a full share of the financial burden of this program which offer was gratefully received by the Committee." In the Valley,

too, the Churches co-operate in the work of spreading the Gospel by means of broadcasting.

We mentioned Hamilton already. In that Church the Political Study Group will discuss "The Future of Confederation" or "the so-called national unity issue." That is a good thing, for we may hear much and read extensively about the trouble in and with Quebec and with the language bill etc., generally speaking we do not know much about the underlying issues and thus we are not able to understand the whole matter correctly. Every effort to learn more about it is to be applauded.

From Hamilton to Smithville is not that far. There was one passage in the Smithville bulletin which I cannot forget, for I find it so sad. It was the following:

After several unsuccessful attempts to enlist the help of ministers and professors to teach catechism classes, the consistory found the brothers . . . and . . . (non-ministers, vO) willing to take this task upon themselves.

I realize that in more Congregations the elders or "common members" are entrusted with the task of instructing the youth of the Church. That is the case e.g. in Smithers, in Edmonton, in Coaldale. But those Churches are too far away to receive any help from a minister. That, however, is not the case with Smithville. I do not speak about the professors: they form a separate class by themselves. I do not speak about the ministers either. What I should like to ask is whether it is entirely impossible that neighbouring Consistories enable their minister to lend a helping hand in a Congregation with more than three hundred non-communicant members (according to the Yearbook 1977). The Fergus Consistory allowed me for four-and-a-half years to go to Burlington every week for Catechism Classes. For

some time I conducted Catechism Classes in three different Churches, and the Consistory never said a bad word about it. When distances are not prohibitive, we should help each other, I think. Then it makes me sad and (to be honest) sort of upsets me when I read a "report" as the one I quoted from *The Family Post*.

Lincoln mentions that the Organ builders will probably start at the end of the month and that there is a good chance that the whole Church building will be ready by mid-March. There is always a possibility that something unexpected comes up and we are almost used to that. It is, however, also our experience that the inventiveness of our committees of administration and of our building committees is great.

Usually we start off with offering congratulations whenever they are to be offered.

This time we conclude with them.

Two couples celebrated their forty-fifth wedding anniversary.

In Burlington there are brother and sister H. Oosterveld, and in Coaldale there are brother and sister H. Veldkamp. I know both couples and have pleasant memories in both cases. I shall not dig up some stories from the past although it could contribute towards the general feeling of joy. I simply offer the congratulations of the whole Family to both brothers and sisters and express the wish that the LORD our God, who in the past has blessed them so abundantly, may show to them and to their children and grandchildren the same favour and mercy from which they have lived thus far. May you all four continue to find your joy in Him and in His service. And may also further your lives be fruitful for the upbuilding of Christ's Church.

vO

PRESS RELEASE

The Acts of Classis Contracta of the Canadian Reformed Churches in Ontario South and of the American Reformed Church at Grand Rapids, Michigan, held January 3, 1978 at Chatham at 8 p.m.

1. Opening. Rev. J. Geertsema leads in prayer and reads Psalm 46. He welcomes those present.

2. The London delegates check the credentials of the delegates. The church of Chatham is represented by Rev. J. Geertsema and br. J. VanDieren. The church of London is represented by the brs. R. De Groot and U. Krikke. There is an instruction from the church at London which reads as follows: "We request Classis to make appointments for pulpit supply for the ensuing months at a rate not less frequent than once each month." The church at Watford is represented by the brs. G. Hutten and J. Janssens. The credentials are found to be in good order.

3. The Classis Contracta is constituted: Rev. J. Geertsema is Chairman, br. U. Krikke clerk.

4. The provisional agenda is adopted.

5. Approval of the call of Rev. P. Kingma to the church at Grand Rapids. The fol-

lowing documents are present and are scrutinized:

- a. A letter of call from the church at Grand Rapids with stipulations.
- b. A letter from Rev. P. Kingma to the church at Grand Rapids, accepting the call.
- c. A letter of release and Testimonial of Doctrine and Life of Rev. P. Kingma from the church at Smithville to Classis Ontario South. The time of the release: January 9, zero hour E.S.T.
- d. A declaration of approbation from the church at Grand Rapids to Classis Ontario South.

Classis Contracta finds these documents in order and approves the call. A document of approval from Classis Contracta to serve as a classical certificate of release of Rev. P. Kingma is read and approved and will be sent to Rev. Kingma.

6. Pulpit supply arrangements. There is a letter from the church at Smithville, requesting pulpit supply at least once per month. The delegates from the church at Watford make the same request. The following schedule is approved:

Smithville: January 22 — Rev. W.

Huizinga, February 12 — Rev. M. Werkman, March 4 — Rev. J. Geertsema. Watford: January 29 — Rev. J. Geertsema, February 26 — Rev. W. Huizinga, March 12 — Rev. P. Kingma. London: January 22 — Rev. M. Werkman, February 12 — Rev. J. Geertsema, March 5 — Rev. W. Huizinga.

7. The church at Smithville also requested in their letter that Classis Contracta appoint Rev. M. Werkman as counselor. This request is granted. The Watford delegates request that Classis Contracta appoint Rev. J. Geertsema as their counselor. This request is granted.

8. The Acts are read and approved.

9. Br. U. Krikke leads in a prayer of thanksgiving and Rev. J. Geertsema closes the meeting.

U. KRIKKE, clerk

OUR COVER

Reverend D.J. Zandbergen administers the sacrament of Holy Baptism in Kawagit.

school X crossing

This time a column in the old travelogue style, one that will take us into a number of the schools for brief visits. Our travels lead us first to *Dufferin Christian School in Carman*, which publishes a bulletin with the name of *The Beacon*. The Principal at this school is *Mr. C. Meliefste* (openly referred to in *The Beacon* as "Corny"), who is given assistance by a staff consisting of *Miss A. Nijenhuis* who teaches Grades 1 and 2 with 17 students, *Mr. S.F. Nap* who is the teacher of Grades 3 and 4 with another 17 students, and *Miss E. Wierenga* who faces 25 students in Grades 5 and 6. Mr. Meliefste himself is responsible for teaching Grades 7-9 in which there are 17 students as well. With a total enrollment of 76 children, which is up a few from last year, the Board hired a teacher-aid, *Miss C. Plug* who hails from faraway Australia. She was welcomed at Winnipeg Airport by a Board member waving a copy of *Clarion*, something familiar she instantly recognized. In Carman, *Clarion* is put to excellent use, after it has been read first, of course.

A not uncommon problem at Dufferin Christian is that "... [students] feel that certain subjects are more important than others. They seem to

separate Math, Socials and Science into the more important ones and delegate Bible, Memory, French and Church History, etc., as the lesser important ones. They do not seem to realize . . . that all subjects are equally important. [This is where parents] may greatly aid the school." The integration of all subjects with a Scripture-derived view of history and society, of man and his accomplishments, is very difficult. Yet our school's fulcrum lies delicately at a point where the teaching of Bible and Math, while distinct in their presentation, are bonded and balanced. What God wishes joined together (learning and the lamp of His Word), let not parents' indifference or teachers' incompetence put asunder.

Another great, indeed "classic," struggle which Carman's school is engaged in, is for soccer supremacy over our school in Winnipeg. When we read that Mr. Meliefste has a "rounded middle" and Winnipeg's Principal, Mr. L. Hoogerdijk, is recalled as a lean and limber man, we are not surprised by the outcome of the most recent game: Winnipeg 5 and Carman 2.

Carman's Society enquired about membership in the Manitoba Federation of Independent Schools, apparently an officially recognized body



Mr. H. Hoogstra, the (Ontario) C.R.T.A. President.

which acts as representative of Manitoba's private schools before the provincial government. More information about the M.F.I.S. and the relationship between Manitoba's private schools and government would be appreciated. The role which associations of independent schools are playing in private education appears to be growing in many provinces. It is important that they be examined for their ability to represent our Reformed schools. As an indication of the climate in which private schools operate in Manitoba, there is a \$4.00 per student grant for non-print materials and a \$12.00 per student grant for the use of text books approved by the Department of Education.

Carman's Board discussed the Information Letter sent by the Steering Committee for the establishment of a Canadian Reformed Teachers' College. This Board reported that "[It] was not too happy with some of the proposals [and] . . . had a few questions here and there." It was decided to look the Information Letter over once more, together with representatives of Winnipeg's school.

Earlier there was serious discussion, in both these neighbouring schools, to start a high school. But now we read, "... considering the finances needed, plus the teachers needed, plus the few students we would have . . . it would not be wise for us to start a high school, at least for the school term 1978-1979 as we see it now."

On the subject of finances, *The Beacon* carries a monthly financial statement and from these we gather that the Society is experiencing some



*Foreground left:
Dr. W. Helder,
Vice Principal at
Guido de Brès.*

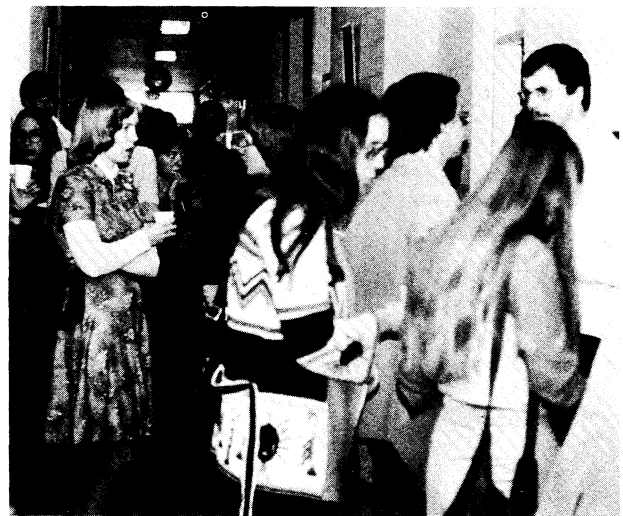
*Foreground right:
Mr. M. Vander
Velde, Principal at
John Calvin,
Smithville.*

financial difficulties. Until recently and therefore perhaps not entirely accurate now, the dues and fees schedule in Carman was:

- Category 1:
\$134.00 monthly or \$31.00 weekly
- Category 2:
78.00 monthly or 18.00 weekly
- Category 3:
48.00 monthly or 11.00 weekly

Also here the Ladies Auxiliary is active to supplement the Society's income with the proceeds from various events and activities.

In school bulletins from the three western provinces, repeated mention is made of the emergence of a Western Canadian Reformed Teachers' Association, a not surprising development in view of the problems due to distance inherent in any national, or at least inter-provincial, organization. Also this new group seems to have set as its first objective the further development of a Reformed curriculum. The first convention of this teachers' organization was held in Coaldale on March 31 and April 1, 1977. Rev. J. Visscher spoke and the event was attended by about 30 people. Other speakers were Mr. C. Bosch of West Christian School in Edmonton, and Mr. H.E. Hoogstra, Principal at the school in Burlington. Organizational approaches and objectives and curriculum development, all received much attention that weekend. One of the resolutions passed there urged the League (of Canadian Reformed School Societies in Ontario) to move ahead with the proposed Teachers' College as soon as possible. The issue of a Teachers' College received more recent attention at



Coffee and conversation time.

an in-service day attended by staff from Carman's and Winnipeg's schools, held on October 21, 1977. The teachers at that event decided to support the Steering Committee's resolutions wholeheartedly, but additional clarification will be sought on a number of points.

Also the Ontario Teachers' Association held a convention, on October 28, 1977, in Burlington. In the morning the teachers listened to a speech on the establishment of the proposed Teachers' College, which was followed by a discussion. A lunch was served and the afternoon was used for a number of group discussions which covered a variety of practical subjects. The staff of Guido de Brès, as I passed the room they met in, used this precious time to practise the singing of "Three blind mice" and "Old McDonald had a farm," which were rendered

without any redeeming fervour or harmony. A few snapshots of this convention may be found nearby.

Returning to Manitoba, we visit *Immanuel Christian School of Winnipeg*, where Mr. L. Hoogerdijk holds sway as Principal, and the other teachers are: Miss C. Koster, Mr. P. Groenwold and Mr. J. Harthoorn, the last a recent arrival from The Netherlands. There are 63 students at this school which, for the time being at least, occupies a rented building. The Board recently received City Council approval of a zoning change, which will allow the Board to apply for a building permit for their own school building on the property the Society already owns.

The last few issues of *School News*, Winnipeg's school bulletin, carried articles by Mrs. W. Gortemaker who reviewed Dr. J. Dobson's *Dare to Discipline*, a book and author with many valuable, enlightening things to say to us, according to her. The book and these articles might form an excellent topic for Parent-Teacher meetings, where the subject of discipline at home and at school is so often a matter of some controversy.

The financial situation, that bane of Board members, leaves room for concern in Winnipeg as well. When backdues for a single month amount to \$1,000, one can expect that the treasurer is experiencing difficulties in paying the Society's bills promptly. For most of our schools operate with very little cash on hand and the treasurer's balancing act relies on regular and faithful contributions. In Winnipeg the cost of education at Immanuel shows the following:



Rapt attention during the meeting.

Category 1:

Families with children at the school:
\$145.00 monthly or \$33.50 weekly

Category 2:

Families without children at the school:

97.00 monthly or 22.50 weekly

Category 3:

Single members:

48.50 monthly or 11.25 weekly

One of the thickest, and graphically best, bulletins is that of *John Calvin School in Burlington*, a large school with a large supporting community, serving families in the congregations of Burlington East and West, Brampton, and Hamilton, as well as one family which is not Canadian Reformed. There are 252 students which come from 120 families. This sizeable operation is presided over by *Mr. B.H. Harsevoort*, whose colleagues on the Board are: *Mr. R. Terpstra, Mr. H.C. VanDooren, Mr. P. VanEgmond, Mr. H.J. Sloots, Mr. J. Gelderman, Mr. A. Hordijk, Mr. H.J. Kamstra* and *Mr. J. VanderWoude*. The school's Principal is *Mr. H.E. Hoogstra* and the other 11 teachers are: *Mr. W.F. Horsman*, Vice-Principal, *Miss C. Faber, Miss H. Schuller, Mrs. B. Schutten, Miss J. VanderSchaaf, Mrs. A. TenHaaf, Mr. P. VanderBoom, Mr. F. Ludwig, Mrs. C. Spithoff, Mrs. J. VanderBoom* and *Mrs. J.A. Hordijk*.

Since most of this school's bulletins consist of at least 16 pages and it faithfully appears once a month, a selection from its contents for publication here is no simple task. After being waylaid in the darkened halls of this school by two politely smiling Board members who, in chilling tones, reminded me that I had devoted an entire column to Smithers' school and not mentioned Burlington's with a single word, the need to make amends has become pressing indeed. Since I've made it a practice to include a few financial details of each school, I'll begin there. Burlington's budget for the 1977-1978 fiscal year totals \$189,500, a staggering amount to those in smaller Societies. Salaries at John Calvin are about twice the entire budget of many other schools: \$140,500. The larger the membership, the lower the member's cost of education will generally be. This is reflected in the tuition and membership fees, which are:

Category 1:

Families with children at the school:
\$112.76 monthly or \$26.00 weekly



Two teachers who know how to dish it out!

Category 2:

Married couples:

65.00 monthly or 15.00 weekly

Category 3:

Single members:

39.00 monthly or 9.00 weekly

Category 4:

Families with past-school-aged children:

17.33 monthly or 4.00 weekly

Yet this Society, blessed with a large number of members and lower dues and fees than nearly anywhere else, showed an operating deficit on its 1976-1977 financial statements of about \$9,000 and faces repayment of a loan of close to \$125,000.

Most school bulletins regularly publish samples of the children's work and Burlington's is no exception. A teacher there asked the students to write down the sort of things their fathers did. Among the answers, I found that one father fixes toys and goes to church sometimes. Another goes swimming at work and writes and goes to meetings. There is a father who works in the office and studies for money and for the church. And then there is one who helps to bring people to heaven, a job description by the child of a mortician, I believe.

Burlington has an active P.T.A. which has been able to contribute large amounts to the school over the years. Its other field of endeavour is to generate interest in education, in the school as an educational institution. But here, as so many places else, we read of the complaint that only few of the parents come to education meetings. It is disconcerting to see this generosity for the school go hand in hand with an absence of interest in education and child-rearing.

The Burlington Society also dealt with the Steering Committee's proposals. At a membership meeting the Society decided that to support the proposed Teachers' College via the Society is not within its mandate. Within weeks of that meeting an independent Canadian Reformed Teachers' Training Association was formed in the two Burlington congregations. In its constitutional meeting of November 2, 1977, 17 members joined the Association for the purpose of organizing support for the College and providing an input into its establishment. Mr. J. Gelderman became the Association's Chairman, with Mr. C.J. Spithoff serving as Secretary-Treasurer. The Association decided to submit to the Steering Committee a letter containing requests for clarification of a number of points in the Steering Committee's proposals.

We now whisk across the country to the *William of Orange School in Surrey, B.C.*, first of all to report on three developments in that area. The most exciting news to come from the Fraser Valley is the decision to proceed with the building of a high school. Together with John Calvin School in Yarrow they will share in executing plans to buy land and have the school, D.V., in operation by September 1978. An amount of \$200,000 has been pledged toward the cost of constructing the building. To obtain an additional \$130,000, contributions will be solicited in the Sister-Churches in The Netherlands.

In a previous issue of *Clarion*, School Crossing carried a report on B.C.'s Independent Schools Support Act. The William of Orange school will, after long discussions in a mem-

bership meeting, apply for the grants offered under the Act. Mr. L. Stam, in the pages of the school's bulletin, *The Orange Courier*, points out that "... there is always danger in accepting outside help, if not at the present time, maybe in the future."

In a subsequent membership meeting the issue of a Canadian Reformed Teachers' College came to the table. The Board had studied the Steering Committee's Information Letter and made several recommendations to the members. In the end the membership voted to support a one-year course, but the three-year course was turned down, which, as *The Courier* points out, does not leave much in tact of the original proposals. Earlier the Board had asked the Consistories of the three Fraser Valley Churches for their assistance in obtaining the \$7,500 which is its assigned share of the cost of operating this College.

The 1977-1978 tuition and membership fee schedule at William of Orange is as follows:

Category 1:

Non-members with children attending:

\$165.00 monthly or \$38.00 weekly

Category 2:

Families with children in grades 1-10:

155.00 monthly or 35.75 weekly

Category 3:

Families with children in grades 8-10:

145.00 monthly or 33.50 weekly

Category 4:

Families with children in grades 1-7:

135.00 monthly or 31.15 weekly

Category 5:

Membership fees:

36.00 monthly or 8.30 weekly

This school has some enrollment from outside the Churches as well, enough to set for these families a special tuition category. This "outside" enrollment appears to come primarily from Free and Christian Reformed families. It is my impression that the number of such families making use of our schools is increasing. Provided these families come to that decision for the sake of more than the schools alone, this development can be of great significance to all adherents of the Reformed Faith; it can be an enrichment to the Church and a blessing to all our families.

We haven't visited as many schools as was intended, nor visited any long enough. More will, D.V., follow in other issues.

J.J. KUNTZ

PRESS RELEASE

of the proceedings at Classis Pacific held on Wednesday, January 11, 1978 at Cloverdale, B.C.

On behalf of the convening Church, Cloverdale, br. J. Hendricks called the meeting to order. He requested the delegates to sing Psalm 118:1 and 8. He then read Isaiah 44:1-8 and led in prayer.

Br. Hendricks then spoke a word of welcome to the delegates, the Deputies of Regional Synod ad Article 49, Church Order and Candidate E.J. Tiggelaar. He recalled the activities in the Churches of this Classis concerning the calling of ministers not only for the local Churches but also for the Mission.

Credentials were examined; all churches of Classis were represented. There were no instructions.

Classis was then constituted. The moderamen was: Rev. M. van Beveren, chairman; Rev. M. VanderWel, clerk; Rev. D. VanderBoom, vice-chairman. The chairman thanked the convening Church for the preparation of Classis; he wished candidate Tiggelaar everything needed under the blessing of the LORD.

Adoption of the Agenda was then discussed. It was adopted as submitted.

Correspondence was received from: the Church at Chilliwack, informing Classis that candidate Tiggelaar had accepted the call extended to him and requesting to convene Classis. The convening Church had granted this request and convened Classis for January 11, 1978;

the Church at Cloverdale, a request to approve the call of the Rev. J. Visscher. The necessary documents were submitted to Classis. Classis decided to deal with the last letter after the peremptory examination of candidate Tiggelaar.

Examination of br. E.J. Tiggelaar, B.D.

The required documents were submitted to Classis, read and found in order, namely: a) letter of call and stipulations; b) letter of acceptance of the call; c) information from Classis Ontario-South re: Preparatory Examination; d) attestation concerning doctrine and life from the Church at Hamilton.

Classis decided to begin the examination by hearing a sermon proposal on Ruth 1; the chairman reported on the procedure of the examination which was as adopted by Classis.

After the sermon was delivered Classis met in executive session to discuss it. Classis, after the Deputies of the Regional Synod had given advice, decided to continue the examination. When Classis continued in open session, candidate Tiggelaar was called in and informed about the decision of Classis. The meeting was then adjourned for lunch prepared by the sisters of Cloverdale.

The chairman opened Classis at 2:00 p.m. and requested the brothers to sing Psalm 99:1-4. Roll call was held, all members were present. The examination was continued and took approximately 3 hours. Thereafter Classis met again in executive session to evaluate the results of the examination and came to the following conclusion: Classis Pacific in its meeting of January 11, 1978, having received a favourable advice from the Deputies ad Article 49, Church Order, decides to admit to the ministry, brother *E.J. Tiggelaar, B.D.*

Classis was continued in open session. The chairman informed brother Tiggelaar about the decision and wished him the blessing of the LORD. The Form of Subscription for ministers in Classis Pacific was read and signed by br. Tiggelaar. Classis then wished him the blessing of the LORD when the members sang Psalm 121:4. They also personally congratulated the candidate who will soon be the first minister of the Church at Chilliwack.

A certificate of the decision of Classis, duly signed by the moderamen was handed to him.

Rev. D. DeJong, one of the Deputies ad Article 49, informed Classis that he would not be able to attend the evening session. The chairman expressed the gratitude of Classis to the Deputies and then led in prayer of thanksgiving.

The meeting was adjourned for the evening meal.

The meeting was re-opened at 6:45 p.m.

An invitation to attend the ordination of the Rev. E.J. Tiggelaar as well as the welcome evening for the Tiggelaar family was read. Classis appointed Rev. M. VanderWel to represent Classis on these occasions.

Thereafter the *call of the Rev. J. Visscher was approved.* The required documents were submitted, read and found in order: a) letter of call with stipulations; b) letter of acceptance of the call; c) certificate of release from his duties in the Church at Coaldale; d) certificate of release from his duties in the Classis Alberta/Manitoba; e) attestation concerning doctrine and life.

Classis decided to approve the call extended to and accepted by *Rev. J. Visscher.* The chairman congratulated the Church at Cloverdale with the filling of the vacancy.

Reports were dealt with. Classis decided that the Churches at Langley and New Westminster should receive Church visitation before the next Classis. Rev. VanderWel reported on Classical Preaching Arrangement. This arrangement depends on

cont'd on page 45

A Corner for the Sick

"Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day." Matthew 6:34

Scripture is full of praises to the Lord. If we read the Psalms, for instance, we are time and again reminded of God's steadfast love, and to give praise and thanks to Him.

How are we to do this, when in our daily life we so often are struggling with so many disappointments? Things often go quite differently from the way we would like them to go. Sometimes it even seems that we purposely are sent in the opposite direction of the way would prefer to go. Is God against us then? Definitely not! We sing of it in Psalm 66:4 (Book of Praise) ". . . our footsteps led by His direction are guided on a path that's sure." Should we then not commit our lives into the hands of our heavenly Father, Who knows all our needs, Who is a wise and loving Father Who will guide us in His way? He knows what is good for us; He directs our feet towards the goal of everlasting life. This should not only be our comfort during illness, but we should experience this daily. "Therefore do not be anxious about tomorrow." The Lord is our helper, why should we then fear?

*Thou knowest all our cares and needs,
Thou knowest all our sorrow,
Let us be strengthened by Thy Word,
Not anxious for tomorrow.*

This time we have two sick members to remember:

*DEREK KOK
377 Dominion Street, Strathroy, Ontario
Derek is seven years old. He underwent correc-*

tive surgery on both legs and will be in casts for a few months. He will probably need more surgery later on.

*MRS. A. DEBOER
c/o Surrey Memorial Hospital
Room 26 - 4th Floor, 13750 - 96th Avenue,
Surrey, B.C. V3V 1Z2*

Mrs. DeBoer has been ill for some years already. She has been in the hospital for more than three months now and constantly needs medicines and injections to keep the pain bearable. She knows her life is in the hands of our heavenly Father. This is a great comfort to her and to all around her. Although her family and friends visit her regularly, it would be encouraging for her to experience the communion of saints by getting cards or letters from brothers and sisters.

Mr. K. Riemersma was very happy with all the cards he received and asked me to say thank you to all of you who responded to our request and surprised him this way. He is progressing well now! He is staying in the hospital during the week and is home on weekends. It will be a while yet for him to be able to move around freely.

If you know of any brother or sister, ill or lonely, please send in your requests (with permission of the person involved) and possibly with some information about the circumstances. To mention the age of the sick might help in case of an elderly brother or sister who might prefer the Dutch language. Please do not forget our "Calendar" children.

Send in your requests to:

*MRS. J.K. RIEMERSMA
380 St. Andrew Street E.,
Fergus, Ontario N1M 1R1*

PRESS RELEASE

of Regional Board meetings held in November and December, 1977.

As we expect to run into a deficit due to increased building costs and higher operating expenses, we arranged a line of credit with our Bank for \$150,000.00. Board members present agreed to give a \$10,000.00 personal guarantee to cover the loan.

Our winter membership meeting will be held, the Lord willing, on January 27, 1978 in the school auditorium, where our main subject will be the approval of our financial statements for 1976-77 and the proposed 1977-78 budget. A collection will be held for the new elementary school in Grand Rapids, U.S.A., as we were asked for

financial support. We hope our members will give generously.

We appointed a Property Committee consisting of A. Van Egmond as Chairman, and B. Steltman and M. Vandembos as members.

Smoking at the buses is a problem. It is also illegal. The Board urgently requests parents' co-operation to ensure that their children don't smoke in the buses and on school property.

A salary committee was appointed with H.F. Stoffels as Chairman, and G.J. Nordeman and P. Oosterhoff as members.

The Transportation Committee was asked to do everything possible so

that the buses arrive on time. Too much teaching time was lost during the month of December as a result of late buses, and we can't always blame the weather.

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

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on January 21, 1978.

our little magazine

Dear Busy Beavers,

A new Busy Beaver asked me for information about our Club. She will get our membership card, of course. And she knows about quizzes, and poems, and birthday wishes. She'll learn about our contests, if she doesn't know yet. She'll learn all the things you know already about our Busy Beaver Club.

But you know, I think there's one thing about our Club that some of us don't know too well. Maybe because that something was started before you were a Busy Beaver! And that's our BIRTHDAY FUND. Is it for our own birthdays? NO! Is it for any person's birthday? NO! It's for the birthday of our Theological College! And you know that's our school for training new ministers. So that school is very important to us. And when it has its birthday each year in September we are all happy and thankful.

Maybe some of you remember that sometimes we Busy Beavers send a BIRTHDAY PRESENT to our College then. A birthday present for our College? Yes! And that's what our Birthday Fund is for. In the back of our Busy Beaver Register, I have a list of all the names of the Busy Beavers who have sent money for our Birthday Fund. The money I put carefully away until we have enough saved up for a birthday present.

Don't you think it would be a good BUSY BEAVER PROJECT to save up enough money to give our College a nice birthday present this year in September? We have a very nice start already, you know. Shall we make it our PROJECT? Yes? Good! I'm looking forward to hearing from all you Busy Beavers out there, all across Canada!

Busy Beaver *Sheila Klaver* has a funny poem to share with you. Thank you, Sheila!

Randy Raccoon

Randy Raccoon and Larry the Loon Were swimming one day in what was a bay. But Randy Raccoon saw Larry the Loon	Scooped up by a bear and eaten right there! So Randy Raccoon thought Larry the Loon A very unlucky friend — and took off again.
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From the Mailbox

Welcome to the Busy Beaver Club, [redacted] We are happy to have you join us. No, we don't have a special place to meet, [redacted] But I like to think that when we Busy Beavers read *Our Little Magazine*, do the quizzes, share poems and stories and puzzles — that's our special way of "meeting." Sometimes we send in the answers to our puzzles, but quite often I give

you the answers "next time." Bye for now, [redacted] Write again soon.

And a big welcome to you, too, *Paul Kuntz*. We hope you will really enjoy being a Busy Beaver, and will join in all our Busy Beaver activities. Do you enjoy playing the piano, Paul? Please write and tell me your birthday so that we can put your name on the birthday list, all right?

Hello *Karen Schouten*. Did you have snow for your holidays? And did you like today's puzzles? Thank you for writing, Karen.

It was nice to hear from you again, *Carl Dorgeloos*. Thank you for your poem and the quiz. Did you enjoy your holidays, Carl?

How did your Christmas concert go, *Carolyn Stieva*? Did you enjoy it? Thank you very much for sending us your lovely Christmas poem, Carolyn. Shall we keep it for next Christmas?

Hello *Henry Dekker*. It was nice to hear from you again. Thank you for sending in the poem, Henry. I enjoyed it.

I'm glad you had such a nice holiday, *Nancy Van Raalte*. Did you have a good time on your birthday, Nancy? You did very well on the quizzes. Keep up the good work!

You had your quiz all right, too, *Mary Van Raalte*. Good for you! I'm glad for you that your father is all better again, Mary. Good thing he didn't have to miss out on the turkey dinner, right?

How was your Christmas radio programme, *Irene Schoen*? Did your turkey and wood joke work out, and did you get your snow, Irene? Thank you for the poem and puzzle. Bye for now.

POETRY CONTEST

Yes, Busy Beavers, I remember! You're anxious to hear who won our contest.

But first let me say "Thank you very much, all of you who sent in your poems. Keep up the good work."

You certainly didn't make it easy for me to decide who should be the winner! I read the poems, and thought some more. Finally I had picked out the three best, I thought. But which was the very, very best? I just couldn't decide. So I thought let it be, then we'll just have three winners! And here they are:

Marieke Geertsema

[redacted]

Irene Schoen

Congratulations to you all!

QUIZ TIME

Which Ones Stay?

Do you have a feeding station at home to help our bird friends through the winter? Have you seen different birds come for your treats? Do you know their names?

Here is a list of names of birds. Pick out the names of our winter birds and put them around the snow-laden evergreen to show they stay the winter.

chickadee	blue jay
redwing blackbird	slate colored junco
sparrow	ruby-throated hummingbird
Baltimore Oriole	robin
bobolink	Canada Goose
snow bunting	cardinal
barn swallow	



Magic Squares

Did you like doing the magic squares last time? Would you like to do a few more? Remember the words go one below the other.

1. Father of Cain, Feminine title, Word used after a prayer, Repair (Matthew 4:21).
2. Wife of Boaz, Father of Palal (Nehemiah 3:25), High, Elevation (Psalm 121:1).
3. Grandmother of Timothy, Captain (I Kings 16:16), Press, Carol (Psalm 66:2).

Busy Beaver *Helen Vander Pol* has some Bible names for you to unscramble.

New Testament Bible Books

- karM _____
- ntlveReaio _____
- hnJo _____
- smaonR _____
- wthaMet _____
- kueL _____
- stiaGana _____
- nisplihPipa _____

How did you do on last time's quizzes? Here are the answers:

Who was born Later?

- | | | |
|------------------|---------------|-------------|
| 1. Shem | 8. Hezekiah | 15. Solomon |
| 2. Lydia | 9. Daniel | 16. Hannah |
| 3. Jesse | 10. Eunice | 17. Ezekiel |
| 4. Noah | 11. Priscilla | 18. Moses |
| 5. Gershom | 12. Dorcas | 19. Esau |
| 6. Isaac | 13. Rhoda | 20. Timothy |
| 7. Queen Candace | 14. Judah | |

Last time's: Magic Squares:

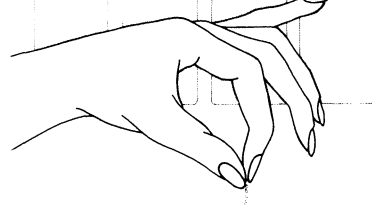
- | | | |
|---------|---------|---------|
| 1. BOAZ | 2. LEAH | 3. OBED |
| ONCE | EASE | BADE |
| ACTS | ASER | EDEN |
| ZEST | HERE | DENS |

How did you do?

Bye for now, Busy Beavers. Keep busy, and don't forget our PROJECT!

Yours, Aunt Betty.

A PINCH OF SALT



Beatitudes for Housewives

BLESSED is she whose daily tasks are a Labour of Love; for her willing hands and happy heart translate duty into privilege, and her Labour becomes a service to God.

BLESSED is she who opens the door to welcome both stranger and friends; for gracious hospitality is a test of brotherly Love.

BLESSED is she who mends stockings and toys and broken hearts; for her understanding is a balm to humanity.

BLESSED is she who scours and scrubs; for well she knows that cleanliness is one expression of Godliness.

BLESSED is she whom children Love; for the Love of a child is more to be valued than fortune or fame.

BLESSED is she who sings while she works; for music lightens the heaviest load and brightens the dullest chore.

BLESSED is she who dusts away doubt and fear and sweeps out the cobwebs of confusions; for her faith will triumph over adversity.

BLESSED is she who serves laughter and smiles with every meal; for her buoyancy of spirit is an aid to mental and physical digestion.

BLESSED is she who preserves the sanctity of the Christian home; for hers is a sacred trust that crowns her with dignity.

PRESS RELEASE — cont'd

the requests of the vacant Churches. The Church at Houston would like to receive two services every four weeks, while the Church at Smithers requested two services every three weeks. Classis decided that both Churches will receive two services every three weeks. A schedule will be made up, the Churches will be informed.

During the *Question Period ad Article 41, Church Order*, the Church at Smithers asked some questions concerning the convening of Regional Synod 1978. The advice was given to convene Regional Synod for the beginning of December 1978.

Under the item *Appointments* the following schedule was made: Deputies for preaching arrangements in vacant Churches: Rev. M. VanderWel and Rev. D. VanderBoom. Coordinators for Classical Examinations: Rev. M. van Beveren and Rev. D. VanderBoom. Examiners: Rev. M. van Beveren: Old Testament Exegesis and Church History; Rev. M. VanderWel: New Testament Exegesis and Church Polity; Rev. D. VanderBoom: Systematics and Symbolics; Rev. J. Visscher: Practical Theology and Ethics; Rev. E.J. Tiggelaar: Knowledge of Holy Scripture. Church Visitors: Rev. M. van Beveren, Rev. M. VanderWel, Rev. D. VanderBoom and Rev. J. Visscher. Alternate: Rev. E.J. Tiggelaar. Counsellor: Rev. M. van Beveren for the Churches at Houston and Smithers. Deputies ad Article 19: Rev. D. VanderBoom, Rev. M. VanderWel (convener) and Elder J. DeVos. Inspection Classical Archives: the Church at Houston.

Classis decided to request the Treasurer to submit a report to the fall Classis.

As convening Church for the forthcoming Classis the Church at Houston was appointed. As date for this Classis was set: Wednesday, October 4, 1978 at 9:30 a.m. As moderamen was proposed: Rev. J. Visscher, chairman; Rev. M. van Beveren, clerk and Rev. M. VanderWel, vice-chairman.

There was no need for *Censure ad Article 43, Church Order*.

During the *Personal Question Period* br. Hendricks expressed the thankfulness of the Church at Cloverdale to Classis for the assistance given by Classis and by the counsellor during the vacancy. He invited Classis to send a representative to the welcome evening for the Visscher family on Monday, January 23, 1978. Rev. Vander Boom was appointed.

The *Acts* were read and adopted; the *Press Release* was read and approved.

In his closing remarks the chairman addressed Classis with words of thanks to the delegates of the Churches, the Deputies of Regional Synod and also to the sisters of the Church at Cloverdale for the care given to Classis.

He requested Classis to sing Psalm 84:6, led in thanksgiving and prayer and closed Classis.

On behalf of Classis,
D. VANDERBOOM,
Vice-chairman e.t.

PASSING NOTES — continued

mann's hymn "O Gott, du frommer Gott," is an early work, written, as some authorities believe, when Bach was still in his teens. Of the many organ compositions Buxtehude wrote, only the *Trauermusik* written in memory of his father appeared in print during his life time. The work, based on Luther's paraphrase of the *Nunc Dimittis*, concludes with a *Klagelied* for high voice with organ accompaniment, beautifully sung on the record by soprano Marion Rowlett. Variations on the plainsong hymn *Veni Creator*, by the French composer, de Grigny, closes Hurford's survey. "De Grigny," writes Claude Rostand, "was one of the most inspired of men, one of those best able to make us appreciate the meaning of prayer; one of those of whom it can be truly said, 'Benedictus qui venit in nomine Domini.' "

In an interview, published in the *Gramophone* of April, 1976, Peter Hurford said: "If the organ builder is an artist-craftsman, who has left part of his soul in the instrument, then the organ walks out to meet you halfway and you become a duality with it. It has a life of its own and there is quickly created between you and it an affinity that enables you to make music." He must have found such an instrument in the Casavant organ, for he, indeed, makes music. The ancient works, through meticulous phrasing, carefully chosen stop-combinations, and driving rhythms, are brought to life; a skilled musician playing great music on a beautiful organ. What more could one really want? Hurford Plays Casavant Argo ZRG 806 Chorale Variations Argo ZRG 835
S. VANDERPLOEG

With thankfulness to the LORD the Creator of Life He has entrusted in our care our second son:

DANIEL SCOTT

on January 4, 1978.

A brother for: *Herman Bradley*

John and Ena Post
(nee Van Leeuwen)

Fourth grandchild for: Mr. and Mrs. H. Post, Sr.

Forty-first grandchild for: Mr. and Mrs. D. Van Leeuwen, Sr.

141 Raglan Street,
Fergus, Ontario N1M 3B2.

Suddenly, on Sunday, January 8, 1978, the Lord, in His infinite wisdom, took unto His eternal home, in a fatal car accident, our beloved friend and member:

WILLIAM (Willy) CAWLEY

at the age of
17 years.

Psalm 23
The Young People's Society of
Brampton, Ontario.

PUBLISHER'S CORRECTION

1932-1977

With thankfulness to the Lord, Who has guided them all these years, we, their thankful children and grandchildren, have celebrated the 45th Wedding Anniversary of:

HENDRIK VELDKAMP

and

JOHANNA VELDKAMP (nee Rechterschot)

on December 24, 1977.

Richard and Amy Veldkamp - Tams

Corky and Mennie Veldkamp - Doesburg

Bill and Mary Veldkamp - Wybinga

Henry and Anna Veldkamp - Vander Land

Kees and Joanne Van Spronsen - Veldkamp

and 25 grandchildren.

Box 221, Coaldale, Alberta T0K 0L0.