

# Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 28, No. 5

March 10, 1979



# “Descended Into Hell”

*(New English Confessional Texts)*

## **TRADITIONAL TEXT**

*Why is there added,  
He descended into hell?*

*That in my greatest temptations  
I may be assured,  
and wholly comfort myself with this,  
that my Lord Jesus Christ,  
by His inexpressible anguish,  
pains, terrors, and hellish agony  
in which He was plunged  
during all His sufferings,  
but especially on the cross,  
has delivered me from the anguish  
and torment of hell.*

## **ANNIVERSARY EDITION (1963)**

*Why is there added:  
“He descended into hell”?*

*That in my severest tribulations  
I may be assured  
that Christ my Lord  
has redeemed me  
from hellish anxieties  
and torment  
by the unspeakable anguish,  
pains, and terrors  
which he suffered in his soul  
both on the cross  
and before.*

## **CHRISTIAN REFORMED TEXT (1975)**

*Why does the creed add:  
“He descended into hell”?*

*To assure me in times  
of personal crisis  
and temptation,  
that Christ my Lord,  
by suffering unspeakable  
anguish, pain, and terror of soul,  
especially on the cross  
but also earlier,  
has delivered me  
from the anguish  
and torment of hell.*

## **FIRST CANADIAN REFORMED DRAFT (1974)**

*Why does the Creed add:  
He descended into hell?*

*In my greatest sorrows and temptations  
I may be assured and comforted  
that my Lord Jesus Christ,  
by his unspeakable anguish,  
pains, terrors, and agonies,  
which He suffered  
during his whole life on earth,  
but especially on the cross,  
has delivered me from the anguish  
and torment of hell.*

## **SECOND CANADIAN REFORMED DRAFT (1977)**

*Why is there added  
He descended into hell?*

*So that in my greatest trials  
I may be assured  
that my Lord Jesus Christ  
has redeemed me from the anguish  
and torment of hell  
by his unspeakable anguish,  
pains, and terrors,  
which He suffered on the cross  
and beforehand  
in his soul.*

In the previous article about the explanation of the clause “Descended into hell” in the Heidelberg Catechism I dealt with some new Dutch translations. This time we stay closer at home and investigate some new English texts in order to gratify the desire of Rev. G. VanDooren for an explanation of the difference between the first and second Canadian Reformed draft.

Let me introduce these new English texts and again make some general remarks. The first new text is the 400th Anniversary Edition of the Heidelberg Catechism (1963). It is a translation from original German and Latin texts, by Allen O. Miller and M. Eugene Osterhaven. It was presented on behalf of the churches belonging to the North American Area of the World Alliance of Reformed and Presbyterian Churches. Dr. Osterhaven represented the Reformed Church in America, the pendant of The Netherlands Reformed Church.

The second new translation was prepared by a committee appointed in 1968 by the Synod of the Christian Reformed Church. The final text was adopted by the Synod of 1975. Synod requested the Committee to produce “a modern and accurate translation . . . which will serve as the official text of the Heidelberg Catechism and as a guide for catechism preaching.” Except in two instances, explained in footnotes to Questions and Answers 57 and 80, the translation follows the first German edition of the Catechism.

As far as our Canadian Reformed Churches are concerned, the Synod of New Westminster 1971 appointed a committee with the mandate to revise the text of the Heidelberg Catechism: a. by replacing difficult and anachronistic words and expressions, as far as proper equivalents can be derived from today’s English, b. by recasting sentences, which are too complicated, into positive and independent sentences, which form a direct answer to the question, in close adherence to the original German text.

A draft translation was presented to the churches and to the Synod of Toronto 1974. The Advisory Committee considered that the translators had, indeed, worked along the line of their mandate. In doing this they not only consulted the original German Text and the recently adopted version by the Dutch sister Churches, but also, in many cases, repeated part of the question in the answer. The Advisory Committee applauded this although it would have preferred to see more consistency in this.

The Synod 1974 appointed new deputies with the mandate to revise the first draft by evaluating and eventually incorporating the comments and suggestions that had been made, and thus to prepare a *second* draft. These new deputies reported to the Synod of Coaldale 1977 and made special mention of the changes which were necessary in order to adhere closely to the original German text (third edition, 1563).

At this moment I would like to insert the remarks of Rev. VanDooren concerning Answer 44. In *Clarion*, Volume 26, No. 2, he wrote:

The second draft leaves out the well-known words “during all his sufferings but especially . . .” and suggests to conclude the answer with the somewhat “lame” statement, “and beforehand in his soul.” (German: “auch an seiner Seele.”) It is indeed true that the words “during . . .” are not found in the original German. No explanation is given here. The first draft kept them; then one of the members was the professor of Symbolics. He should give us more light here, before we decide to leave this (as to its contents completely biblical) confession out, and replace it by the problematic “and beforehand in his soul.” No, that doesn’t click.

I will gladly comply with the wish of my colleague and try to shed some light. It will be clear that since I was one of the members of the first Committee on Translation of the Heidelberg Catechism, my judgment is biased. I see a difference in approach between the new Dutch versions and the first Canadian Reformed draft on the one hand and the Anniversary Edition, the Christian Reformed text and the Second Canadian Reformed draft on the other hand. It can be illustrated by the use of the expression “in his soul.” The reader will find this expression in none of the new Dutch translations (see the previous issue) nor in the first Canadian Reformed draft, while it shows up in the Anniversary Edition, the Christian Reformed text and the second Canadian Reformed draft. The difference can be easily explained. It is caused by the difference in emphasis on the original German text.

During the Synod of Toronto 1974 the right remark was made that the authors of the first draft had *consulted* the original German Text, and the recently adopted version by the Dutch sister Churches. They received the gratitude of the Synod in this respect.

On the other hand, the Synod of Coaldale 1977 considered that the second draft had indeed *adhered* closely to the mandate with respect to linguistics and the original German text. “In certain instances, such as Question and Answer 44 (Christ suffered in His soul) and Question and Answer 75 (Christ’s body broken on the cross), deviation from the German text is desirable. This was not done in the second draft. Much of the detailed criticism submitted to Synod 1977 . . . results from having compared this draft with the Dutch or Latin texts, which in several instances are different from the original German text.” The Synod appointed another two deputies who had worked on the first draft and one deputy who had been co-author of the second draft, and gave them the mandate “to revise the second draft translation . . . , and to use the following guidelines: I. adhere closely to the original German text (third edition, 1563); . . . IV. provide reasons when deviation from the German text is necessary on theological grounds.”

I am not too happy with this decision of our last Synod. There is its formulation: What are “theological grounds” when we deal with the Confession of the Church? Should it not have read “Scriptural grounds”? But more important is that the Synod, without thorough investigation, seems to have opted for “the original German text (third edition, 1563)” as the text to be translated into modern English. The Committee stated that “in certain circumstances,” such as Question and Answer 44 . . . deviation from “the German text is desirable,” but it doesn’t make clear why this is desirable. Is there a “theological ground” and is this sufficient reason to deviate from the chosen text?

When we think about the text of our Confessions, we should not follow the same reasoning and method we use for the text of Holy Scripture. With respect to the confessional texts we should make a distinction between the *original* text and the *authentic* text. The original text is the text as it was originally written by the author(s) of a confession. The authentic text is the text which has been accepted by the Churches as the text which has authority and validity. The authentic text often differs from the original text. Such a distinction we cannot make in Holy Scripture. There the original text is at the same time the authentic text; we should, in the way of legitimate text-criticism, try to go back to the original and authentic text.

Therefore, it may sound very familiar in Reformed ears, when they hear that our Synods spoke about “the original German text,” that the new Christian Reformed translation “follows the first German edition of the Catechism,” and that the 400th Anniversary Edition “is a translation from original German and Latin texts.” Do we not always here about “the original”? But as far as the Heidelberg Catechism is concerned, the questions then arise: only the German text of 1563, and if so, which German text, the first or the third edition? And what about the Latin text? This Latin translation was already published before April 3, 1563, “en op last van de keurvorst,” that is, by mandate of the Elector of the Palatinate. And what about the traditional Dutch translation by Dathenus? J.N. Bakhuizen van den Brink in the second edition of his standard work *De Nederlandse Belijdenisgeschriften in authentieke teksten* (Amsterdam, 1976) publishes not only the German text — the so-called third edition, the text that is found in the

## PSALM 116

1. I love the LORD, the fount of life and grace:  
He heard my voice, my cry and sup-pli-ca-tion,  
In-clined his ear, gave strength and con-so-la-tion;  
In life, in death, my heart will seek his face.

2. The cords of death held me in deep despair;  
The pangs of hell, like waves by tempest driven,  
Rolled o'er my soul; by grief and sorrow riven,  
I turned in my distress to God in prayer.
3. I cried, Deliver thou my soul, O LORD!  
The LORD did hear! I pledge him my devotion.  
The LORD is just, his grace wide as the ocean;  
In boundless mercy he fulfils his word.
4. The LORD preserves the meek most tenderly;  
Brought nigh to death, in him I found salvation.  
Come, O my soul, relieved from agitation,  
Turn to your rest; the LORD has favoured me.
5. O righteous LORD, thou in thy sovereign grace  
Hast saved my soul from death and woe appalling,  
Dried all my tears, secured my feet from falling.  
Lo, I shall live and walk before thy face.
6. I have believed, and therefore did I speak  
When I was made to suffer tribulation:  
I said in haste and bitter consternation:  
All men are false, 'tis nought but lies they speak.

Church Order of the Palatinate — but also the Latin text of 1563 and the Dutch text from “Formulierenboek” of Richard Schilders (Middelberg, 1611). This Dutch text must have been at the disposal of the Synod of Dort 1619 and is at least to be regarded as basis for an authentic Dutch text. And what about our present English text? Does it have no ecclesiastical authenticity and validity at all? In passing I may remark that these traditional Dutch and English translations are often more in agreement with the Latin than with the German original text.

My position, therefore, is that the traditional Dutch and English translations which our readers find in their “psalmboek” or *Book of Praise* and which they have learned by heart in Catechism class has at least as much authenticity as “the original German text.” We should not adopt the method of the second draft that stated: “Since we have followed the mandate to adhere closely to the original German, minor changes have been necessary not in order to introduce changes but in order to carry out our mandate.”

One of these changes was that the familiar words from Answer 44 “during all His sufferings, but especially on the cross” disappeared, and the words “in his soul” showed up. Exactly because the Advisory Committee — had they read

the article by Rev. Van Dooren? — thought that deviation from the German text in this instance was desirable, the Synod of Coaldale 1977 should have made a clear choice between the method of the first draft and that of the second draft. Do we begin with the traditional English text as authentic and do we then consult the original and authentic German, Latin, and Dutch texts in original German text (third edition, 1563)? You cannot have your cake and eat it, too.

We are now in trouble. Either the new deputies do not adhere to their mandate, or if they adhere to it, they are bound to come up with a third draft, that like the second, in several cases will unnecessarily deviate from the traditional Dutch and English texts. I am afraid that this third draft therefore also will not find the approval of our church members. Lastly, it will broaden the difference between the new English translation and the new Dutch texts, for those new Dutch texts do not simply “adhere closely to the original German text” but take into consideration the confessional development in the history of the authentic texts. The Canadian Reformed Churches may expect that the third draft, at best, will be a compromise, but that does not really satisfy anybody.

J. FABER

## press review

### A SMALL WORLD

Under this heading Rev. K.B.(rūning) of Armadale, Australia placed an article in *Una Sancta*, of February 10, 1979, the magazine of our Australian sister Churches. Part of it is a translation of part of an article by Prof. Dr. J. Douma in *De Reformatie*, November 8, 1978. He writes that what counts for The Netherlands, also counts for Australia and Canada. Where he mentions Canada, it would be good to let our Canadian readers take note too. Therefore I take over the whole article from *Una Sancta* first. Here it is:

### THE REAL DANGER

It is often said that we live in a small world. It takes only a few moments to come in contact with your relatives overseas, to speak to them as if you are together in the same room. Distance does not exist anymore. Modern means of communication have brought all the people much closer to each other than it was possible 10 or 20 years ago.

This crossed my mind while I was reading an article in the Dutch Church paper *De Reformatie*. The article was written by Prof. Dr. Douma from Kampen and dealt with the spiritual standard of life in our Dutch sister churches. The analysis

and observations in Douma’s publications can easily be applied to the wider circle of the Free Reformed Churches in the world. The same complaints can be heard in Australia, and in Africa and Canada as well. The world is small.

Dr. Douma confronts his readers with the question about the greatest danger which threatens congregations of the Lord. It is not the danger of a new split in the Churches. It is his opinion that the differences of views in the Churches are of minor importance. There is a pretty solid unity of confession which cannot easily be destroyed. This is a reason to be thankful for. Dr. Douma is not very much concerned about certain theological influences from outside either. It is true that the modern theology is gaining ground; however, there is much resistance in the Churches against the perverse trends of an un-Scriptural philosophy. That is also a reason for gratitude.

This conclusion, however, does not justify the inclination to be at ease. There is a greater danger which threatens us, he says. It is not necessary to go outside to track down the origin of the dangers. Not to the Russians or Americans; not to Marxist theologians or false and sectarian churches must we go. We can leave them out of consideration for the time being. There is an evil *inside*, it is the evil of being-as-the world (wereld gelijkvormigheid).

Douma reminds us of the warnings of the apostle John: “*love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that does the will of God abideth forever*” I John 2:15-17.

He also mentions the Lord’s letter to the Church of Laodicea. This congregation did not seem to have many problems either. The mutual relationship between the brothers and sisters was no problem, the doctrinal integrity of the congregation was clear. A serious conflict with the world did not occur. However, they had begun to love the world.

Dr. Douma says that we must make use of this mirror in the Word of God; and he continues in this way: “*The young people tuck about, when they should show self-control in their engagement-time. The older people are still talking about switching off the T.V. knob, but they capitulate when the show becomes realistic. On Sunday we go to Church; but how serious is the temptation if in the evening an international soccer game is broadcasted. We visit one another, but who subtracts the gossip about other people or the talk about cars from the discussion, he holds extremely little that has sense. It is sometimes very hard to switch to a religious talk. And if at the end of the evening someone proposes to sing a few psalms or hymns, he is gazed at in an odd manner. It is often a total reversal indeed!*”

*Actually . . .*

*Actually, I should switch off that noisy music and hazardous songs.*

Actually, I should not read that book.  
 Actually, I should regularly read my Bible.  
 Actually, I should not watch the T.V., but attend the congregational meeting.

Actually, I should not have a T.V. at all, because we are addicted to it.

Actually, I should do something to put right my marriage.

Actually, I should go to him, as he is not coming to me.

Actually, I should stop smoking.

Actually, we should diminish drinking.

Actually, we should have spent more money for mission or Sahel.

Actually, I should have spoken up to request him not to curse.

Actually, . . . But we do not do it. Actually, we should repent; but we refuse it.

Kuitert is an heretic, the people who are concerned in the Reformed church should leave it, and the people from the Church outside the bond, are on the wrong.

But, actually, we are not a whit better."

Dr. Douma does not want to generalize. There are still many people who love their Saviour in all sincerity. They do not want to love the world; and they know how much it asks of them to fight the lust of the flesh; the lust of the eyes and false pretensions. They take their confession serious, and know their misery, and understand the struggle. They know about their sorrow because of their sins against God; and realize that they have to hate and flee their sins more and more. They know that they have to pray and thank all the time. They are thankful to be in the Church of the Lord; but they also understand that the Church must be recognized by the marks of the true Christians.

This means that we are called to fear shallowness and easy-going; and to show depth in life and faith. Otherwise we are close to the people from Laodicea: miserable, poor, blind, and naked.

We live in a small world.

Douma's analysis and observations can be applied to our Churches as well.

Actually, we need the same warnings and admonitions.

In the next issue of *De Reformatie*, November 25, 1978, Prof. Douma continues and says that we so easily accuse parents, societies, television, or the press, of falling short when we see young people grow away from the Church. He writes that this accusing is dangerous and superficial, and points to the fact that also many turned away from the preaching of Christ; and that we cannot give faith to people. We cannot preserve them by the faith. The Devil, the world, and our own flesh are enormous powers. We must not be amazed when there is apostasy. We must be amazed when there is perseverance in faith. "Satan has us so often in his sieve, and fortunately there is Christ Who prays for us that our faith

may not fail" (Luke 22:31ff.). However, Prof. Douma points out that true faith in the faithfulness of Christ does not make us passive. It makes us active. When we believe that God works in us, we work also ourselves with fear and trembling (Philippians 2:12ff.). The author then points to the need for a methodical training in godliness as necessary. And he writes (p. 120):

He who investigates what has been written about the training in the fear of the Lord in the course of the centuries, must notice that today, among us so little is written about it. In the days of Voetius the Reformed people knew, besides the subject ethics, also that of *ascetics*. Besides the commandment was prayer. Ascetics had not to do with abstinence first of all, but with *training*. In his book *Ta asketica* (1664) Voetius immediately points at the text quoted above: "Train yourself in godliness" (I Timothy 4:7). He wrote this book for the university youth to whom he wanted to offer a handbook for the *exercitia pietatis*, the training in godliness.

One can easily put aside such a book on the ground that it is not free from scholasticism, pietism and methodism. But he who takes the deficiencies away keeps at least one positive element: that the life with the Lord knows *order*. In reading the Bible, in praying and singing, in keeping the sabbath day and in self-examination. There is a time to work, and there is a time to pray. He who does not like to hear these things from Voetius, can find the same with Calvin, *Institutions III*, chapter 20. There is a time to pray; and there is also a place to pray: the inner room.

We are afraid of methodism. But let us not be afraid of method. Paul and Timothy have trained themselves in godliness, and when the apostle speaks about this he uses metaphors derived from the sports hall. Training is needed. We may not fool around here.

But how often are we busy here? For many things there is time. In much we train ourselves. But praying and reading of the Bible often goes in a rush, in between other things, quickly and superficially. We who have so much free time, hurry through life.

Who recognizes in his own prayer life that "prayer is something secret, that mainly is seated in our heart (ons gemoed), and demands quietness of heart, far from all business? Who does still seek the help of the inner room, so that our mind, which in itself so easily gets distracted, is the more exerted to serious diligence in prayer" *Institutions III*, chapter 20, 29? With whom are the personal prayers more in number and longer in time than the prayers which he sends up together with others at home and in the church? So that he can say with Calvin that the steadfast enduring in prayer ("pray without ceasing," I Thessalonians 5:17) mainly refers to one's own and per-

sonal prayers, *Institutions III*, chapter 20, 29.

Also here it can be that we generalize, when we ask critical questions. But we suppose we are not doing this. The previous time we asked: where is depth among us in spiritual life? Now we add to it: how can there be depth, when there is so little method, so little methodical training. And this even on the point of the chief part of our thankfulness, prayer?

So far Prof. Douma. Let us consider his questions and examine ourselves. Do we not need the continuing conversion here? Also we in Canada? For our own sake? For the sake of the Church of the Lord Jesus Christ?

J. GEERTSEMA

## Clarion

THE CANADIAN REFORMED MAGAZINE

Published bi-weekly by Premier Printing Ltd.,  
 Winnipeg, Manitoba.

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE

MATTERS: (subscriptions,  
 advertisements, etc.)

CLARION, Premier Printing Ltd.

1249 Plessis Road,  
 Winnipeg, Manitoba R2C 3L9  
 Phone: (204) 222-5218

ADDRESS FOR EDITORIAL MATTERS:

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 Fergus, Ontario, Canada N1M 2W7

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SUBSCRIPTIONS:

\$19.50 per year (to be paid in advance).

ISSN 0383-0438

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# Books

*A Christian Union in Labour's Wasteland*, Edward Vanderkloet (editor) Wedge Publishing Foundation, Toronto, 1978, 139 pp.

This book is a collection of articles and speeches written about or addressed to the CLAC. Most of the material is fairly recent although the (by now classic) speech of Prof. Runner at the 1967 Convention is also included (Can Canada Tolerate the CLAC? The Achilles' Heel of a Humanistic Society). Most of the authors are in some way connected with the CLAC or with the AACS.

On the whole, the book gives a succinct summary of the state of labour relations in Canada today, and the state of economic life in general. We are offered a good analysis of the forces of evil that shape and dominate our present culture. Greed, materialism, progress — contemporary society is caught in the power of a godless humanism, the deceptive lie that induces people to seek their final happiness in material things. The differing economic ideologies all represent, according to Vanderkloet, the same materialistic faith, i.e. "the belief that economic progress and material prosperity constitute our ultimate goal and destiny" page 38.

The good point of these articles and speeches is that throughout the antithesis between the service of the one true God and the worship of idols is maintained, also in the field of labour relations. Our calling is to let the gospel of Christ shine its light upon this area of life, too, since Christ has redeemed all of life. There *are* Christian principles to be applied in labour relations, and here we must use all the opportunities we have.

Given the differences between evangelical Christians today one would expect the writers to be a little more realistic concerning the possibilities we have. Yet one is struck by the fact that even today, with a far worse economic situation than ten years back, this literature has such a peppy and triumphalistic mold (to borrow a term from Prof. N. Wolterstorff) that the real issues surrounding unionism and our calling today are not clearly set forth, nor carefully discussed. Maybe you can expect this sort of thing at a convention, but sometimes I wonder whether the sights are not just set up a little too

*Continued on next page.*

# FROM THE SCRIPTURES

*"In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins, and rebuild it as in the days of old."* Amos 9:11

Amos was a prophet of judgment, and his whole book is full of prophesy concerning the impending judgment over the house of Israel. Yet amidst all the judgment there suddenly breaks through a ray of light, a breakthrough of the sun, highlighting a return of the people of Israel. The day the temple is destroyed (9:1) is also the day that it will be rebuilt (9:11). That means that despite the impending judgment, the LORD will not forsake His people, but He will preserve a remnant to Himself.

The people had brought the judgment of God upon themselves. For Amos preached in a time of relative prosperity, a time in which Israel enjoyed peace and general economic well-being. But instead of showing their thankfulness to the LORD, the people forsook His ways, and engaged in all kinds of vile practices. The needy were crushed, the poor were oppressed, the people danced and drank, and did not care about anything. Their religious practices had become a dead ritual. They hated the temple service, and wallowed in luxury, living a life of pleasure and ease.

That means that the glorious house of David, the temple of Solomon, was now a fallen house, a makeshift booth that had sagged to pieces and toppled over. The LORD had said to His servant David, "The LORD will make you a house, and your house and your kingdom shall be made sure forever before Me; and your throne shall be established forever" (II Samuel 7:11, 16). But now this house is broken, fallen, a booth in ruins. And the picture given here is not just one of destruction, but also of age and decay. The house was rotten, the breaches were in a sorry state. That's why it was sagging down. That means that the church at that time was rotten and in decay.

But the LORD still could not forget His promise to His servant David. Even though total destruction is what Israel deserved, yet the LORD still wants to show kindness and mercy. The fallen booth that has been broken and destroyed — that booth will be rebuilt. The LORD will repair its breaches, the LORD will raise it up as in days of old. On the day of wrath the temple would be rebuilt, the breaches repaired. The sifting was at the same time a restoring: the rips, tears and cracks in the walls would be bound up, what was divided would be joined together again.

The prophet does not just look back to the great Davidic empire when he says this. He also looks ahead to the coming of Jesus Christ, the great King, the descendant of David. For in Whom did the Old Testament tabernacle find its fulfilment? In Him. True, this prophesy was fulfilled when the people were released from exile and were allowed to build the temple again. But that was not the final fulfilment. The final fulfilment comes with the dawn of the Messianic age. He was the New Testament tabernacle, the holy and divine temple of God, the meeting point between God and man. And He said, "If you destroy this temple I will rebuild it in three days" (John 2:18). And what did He mean? The temple in Jerusalem? No, the temple of His body, says John. That temple would be destroyed in ignorance by the people of God, but the LORD Himself would rebuild it again in three days. In three days, the grave was opened, the Lord Jesus Christ rose from the dead, as a surety for us.

So Amos does not just foretell the coming of the Lord and Saviour but also His death, and especially, His resurrection from the dead. When the LORD says, "I will raise up the booth of David that is fallen," this word finds its chief fulfilment in the person of Jesus Christ. He is the temple that was raised from the dead for us. And the Lord says here: I will raise up my chosen one from the power of death.

In the inter-testamental period, the Messiah was called the "Son of the fallen" on the basis of this text. He was David's son, and David's house was



now fallen. Yet it would have been better if the Jews had seen Him as the Fallen, the One Who was broken for our sins, the One Whose blood was shed for our trespasses. He rebuilds the walls of Israel by becoming the Fallen One Who rises again.

And His resurrection is a sure guarantee of our blessed resurrection. His walk on earth and its fulfilment means that He also raised us, and puts together what we by sin so easily break apart: the church, the temple of the Holy Spirit. In Him and by His precious sacrifice, "I will raise up the booth of David" also means "I will build my church" and unite it again. In the New Testament dispensation the church is repaired again, united in Him. He gathers a people, one people from every tribe, tongue and nation. That is why the apostle James, too, can freely quote this text to explain the LORD's work in gathering the Gentiles.

The greatness and completeness of His work is a sure guarantee that its effects will be fulfilled in us. He will work, building His church until He returns to call His people to Himself. We should therefore, willingly work with Him, for the upbuilding of the church, for its unification until the day of His appearing, for the honour and glory of His name.

J. DEJONG

## Women's Society "In God We Trust"

CHATHAM, ONTARIO



Front row (from left to right): Miss L. de Vries; Mrs. A.J. Ytsma; Mrs. E. Snippe; Mrs. J. van Dieren; Mrs. C. Peet; and Miss M. Talen (all seated).

Standing (from left to right): Mrs. J. Oosterhoff; Mrs. W. Rosier; Mrs. G. Beintema; Mrs. W. Holsappel; Mrs. M. de Boer; Mrs. J. Geertsema; Mrs. G. Westrik; Mrs. J. Tillema; Mrs. M. Veenman; Mrs. A. Foekens; and Mrs. J. Van Middelkoop.

On January 26, 1979, we had a very enjoyable evening in which we celebrated the 25th anniversary of our Women's Society.

The honourable "member," Prof. L. Selles, explained in his own special way, the first 16 verses of I Corinthians 11, which he also did at our first meeting in December 1953 — but this time in the English language. After his "lecture" we had a short discussion.

A double quartet surprised us with their beautiful singing of some Psalms,

Hymns, and the well-known "Holy, Holy is the Lord."

Oral congratulations were presented by representatives of other Women's Societies, while also some letters were received, and even a telegram from the Women's Society in London, Ontario. After the official part we had a cozy, social get-together in the basement, where coffee with cake, etc., was served.

Your Chatham Correspondent.

## BOOKS — Continued

high. Particularly Goudzwaard's contribution has this feature, which may be explained by the fact that possibilities in his country are a lot greater than they are here.

This way of writing does, however, lead to some lack of clarity about our calling in the world. We are called to testify to the gospel *in* the world, and particularly in those places the LORD has instituted for man's salvation: the courts, governments, and so on. We are not primarily called to Christianize these institutions, for they are ordained of God for our good (Romans 13:4). Maybe this is understood, but I suspect that in recent years in CLAC-CJL circles there has been a movement away from testimony in the courts towards a more critical approach to the whole system of industrial relations in Canada. That is an unfortunate development, for it does not build Reformationally on the successes made in the past.

Perhaps I am overstating my case, for I am not an expert on labour relations. Yet I raise these points because of what I thought was a very timely and noteworthy warning brought up in the stimulating speech by Dr. Seerveld. With his fresh and powerful style, he warns against being caught up in the greed syndrome of our society. The Great Lie is working everywhere in our culture, and we have to be on guard against its encroaching claws, the claws of greed and materialism. However, it seems as if this warning is directed more to those who are *not* members of the CLAC than to those who are, pages 124-125.

True, sometimes we are too complacent and compromising in the world, and we all have to fight against the power of materialism. But I wonder whether Seerveld is applying the whip of Amos' woes fairly (chapter 6). For not only has the situation in labour relations horribly deteriorated here and all over the western world, but, as I have heard, the CLAC has also decided to join in. They, too, have recently decided to use the strike weapon. For more money.

There seems to me to be a serious

*Continued on page 109.*

### OUR COVER

*Snowstorm. (Photo courtesy John Van Laar, Abbotsford, B.C.)*



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.

## YOGYAKARTA

Church programs in Indonesia have been more or less hampered by the ministerial decree issued by the Ministry of Religion (known as SK 70 and SK 77) last year, which have put some limitations on missionary and evangelistic activities and also on foreign aids for religious institutions. Although the Council of Churches in Indonesia and the Roman Catholic Supervisory Board have sent their protest and made clear their definite standpoint on this matter, the government seems to be unwilling to make any change thus far. A second serious blow concerns the new monetary regulation which involves the devaluation of the rupiah. This new regulation, proclaimed on November 15 last year, announced a new rate of the Indonesian rupiah to the American dollar as 625:1 (previously 415:1). This economic shock has made a severe impact on the church budget. As a result the national state budget has been raised by 43.7% (RES NE).

## RETIREMENT

After thirty years of diligent service as General Secretary of the Committee on Foreign Missions of the Orthodox Presbyterian Church, the Rev. John P. Galbraith is retiring. He is at present the President of the current RES Interim Committee. A special dinner in his and Mrs. Galbraith's honour was planned for February 21 (RES NE).

## GRAND RAPIDS

Clear disappointment was registered at the late autumn and early winter meetings of the eight regional Synods of East Germany's Evangelical Synod. Meeting in the histor-

ic Reformation city of Halle, the Synod decried the continued discrimination faced by Christian parents and children in the public school system. The assurances given last March to the board of directors of the Federation of Evangelical Churches by Communist Party Chief Erich Honecker that there would be no more such discrimination "has not yet been realized" according to the Synod of Saxony, largest of the eight regional Synods.

The meeting last year with Mr. Honecker, referred to by some Christians as a church-state summit meeting, must be, according to those present understood as an indication that "the existence of Christians should not be seen as an embarrassment of incompleting Socialism, but as a sign of realism by the state authorities that they are prepared to accept Christians as an established group in society." Testimonies heard at the Synod, however, told a variety of experiences by different Christians. Some Christian factory workers had found a more friendly climate. Reports of continuing discrimination in school persist: deserved good grades are being withheld from Christian students, some teachers still counsel students against taking confirmation instruction, Christian parents are made unwelcome in parent-teacher associations. According to the Synod, "the tension persists between the educational goal of Communist personality and the constitutionally guaranteed freedom of faith and conscience" (RES NE).

## MARY BACK FROM HAVING BEEN AWAY?

Mary is back from having been away. That is the first thing that comes up in your mind when, after years of silence, you hear the pope call upon Mary on the first day that he opens his mouth officially. Now that the new pope came and called upon the "holy Mother, full of grace," it has become evident that for many Roman Catholics Mary is still a reality. She is back from having been away. Or . . . was she always there? (*Nederlands Dagblad*.)

## VELP

The Rev. H.J. Hegger of Velp, together with his wife, broke with the Synodical Reformed Churches in The Netherlands. The Rev. Hegger, who before broke with the Roman Catholic Church and occupied an important place among the movement of the Concerned within the Synodical

Churches, gave account of his action in a brochure with the title *The Night Has Progressed Far*. Rev. Hegger did not wish to say which Church he was going to join (*Nederlands Dagblad*).

## APPOINTMENTS

The recently held Synod of the Reformed Churches in The Netherlands, convened especially for the purpose, appointed in the vacancy Doekes (dogmatology) Prof. J. Kamphuis. By this appointment a vacancy was created in the department of ecclesiology, a vacancy which was filled by the appointment of Drs. D. Deddens.

vO

## Short Report

*Meeting of the Board of Governors, Theological College, Hamilton, Ontario, February 7, 1979.*

1. The president, Rev. D. Vander Boom, reads part of I Corinthians 12 and leads in prayer. All governors are present.

2. Correspondence sent and received is reported on by the secretary.

a. The Committee for the preparation of the College/Convocation Evening recommends: to authorize the Senate to convene the convocation this time in the Fraser Valley, B.C.; to do so on the evening of August 31, 1979; to appoint a sub-committee in B.C. to prepare this evening. After discussion these recommendations are adopted.

b. Letter of the Board of Trustees and a letter of the Faculty re: position and function of the Administrative-Assistant at the College; the College Library; the College Book centre is dealt with.

3. The Board of Governors meets with the Faculty and also with the Board of Trustees re the letter mentioned under 2, b.

4. A letter regarding the salaries of the professors and lecturers is dealt with. No changes are made.

5. After the Acts have been adopted and the short report is approved, Rev. M. van Beveren closes the meeting with thanksgiving.

For the Board of Governors,  
J. MULDER, Vice-President



# Denominationalism<sup>3</sup>

## *Is the Church a "Human Effort"?*

Some time ago, I started a series of articles on "Denominationalism," and this time I may attempt to fulfill the promise of a third and final article on this topic.

In order to get back into the material, I may summarize the preceding as follows: Denominationalism is the practice of American Christians to organize into various "denominations" of purer or less pure stature, whereby mutual recognition as Church of Christ and a fitting cooperation is mandatory. Every visible and instituted church is merely a "manifestation" of the great invisible Church of Christ, and since the visible church is quite *pluriform*, it does not really matter so much of which church one is a member. Outward forms of worship are, at best, only "attempts," and one may seek that form with which he/she is most comfortable. For many Christians, the issue is not at all one of church membership but of personal salvation.

In the previous articles on this topic, I have tried to show that the Scriptures and our Three Forms of Unity do not in any way speak about the Church in this fashion, but on the contrary give clear instruction concerning the marks of the Church. The invisible Church concept and the accompanying theory of pluriformity only cause heresies to be permitted and deformation to be sanctioned, thus impeding the true unity of Christians. And there are, as yet, some points on which I would like to make a few remarks.

### *The Church: An Attempt?*

Very central in the theory of denominationalism is the idea that every visible institution of the Church is a "mere attempt," which may at times perhaps come close to the real thing, but is nonetheless simply an attempt. Similarly, outward forms of worship (and do these not differ greatly among the denominations?), forms of doctrine, liturgy, and order (Church government) are also "mere attempts." One may entertain certain convictions and preferences in these things, but may not elevate these forms above others or esteem them too highly, for such forms always remain human attempts, nothing more.

Besides the fact that we find here

an ungodly *scepticism*, which also includes an implicit denial of the perspicuity (clarity) of the Scriptures in matters of worship, here also the *basic error* of denominationalism is painfully evident. The organization of the visible, instituted church is regarded to be nothing more than a *human effort*, and since mankind is subject to sin and imperfection, the Church cannot be anything more than "an attempt."

Now this may seem to be a very humble position, but is essentially a very haughty and arrogant presumption. It is true that because of our weaknesses, the Church knows of many impurities and imperfections. But the point is: the gathering of the Church (which includes also its *Organization*) is not merely a human work, but fully the glorious effort of the Head of the Church, Jesus Christ Himself! Christ Himself has said that on the solid rock of the true, apostolic confession, *He* will build *His Church* (Matthew 16:18). And when the Apostle Paul, for example, writes to the saints at Ephesus, the visible, instituted church with its office-bearers, he calls them "Christ's workmanship," the "household of *God*," "a dwelling place of *God* in the *Spirit*." Therefore the Church is called "the body of Christ," of which He alone is the Head and the Foundation.

Since Christ is concerned with and responsible for the growth and development of *His Church*, He has given clear directives for its organization, worship, confession, and government. And nowhere in the ministry of Christ (before or after His resurrection) can we find any indication that the organization of the Church is merely human and thus of secondary importance. On the contrary, the Apostles took great care to establish and promote a sound Scriptural order for and in the organization and life of Christ's Church.

So, perhaps, here lies the main difference between Scriptural teaching and American Denominationalism. Denominationalists view the church as a human organization; the Reformed Confessions speak of the Church as a divine institution.

And, because in the institution of the Church we are not dealing with human preferences but with divine directives, we put so much emphasis on creeds, liturgy and church order. Do

we not confess in Lord's Day 21 of the Heidelberg Catechism that "the *Son of God* gathers, defends, and preserves for Himself, by His Word and Spirit, in the unity of true faith, a Church chosen to everlasting life . . ."? For this reason also, in the Belgic Confession (Articles 30-32) the Reformed Churches have included Biblical directives for the organization, the order and the government of the Church. All this depends not on our "tastes" but is founded on Christ's own Word. It is *His Church*; He sets it up as He wills by His Word and Spirit. *Soli Deo Gloria*.

### *Not Perfect!*

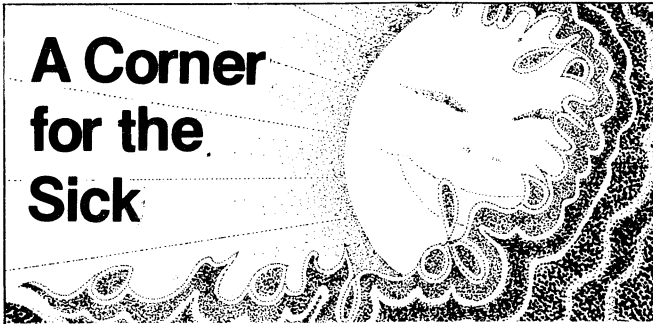
If the Church is a divine organization, and not a mere human attempt or institution, why then do we often find so many impurities within it and among the members? Certainly, one thing is clear: we cannot ascribe these impurities to Christ, or suggest that His Work and Word are inadequate! The organization and worship of the Church never suffers from Christ's failures, for He does not fail, but simply from the shortcomings and weaknesses of its members, who do not attain perfection in this life.

By reason of sin, there is always the danger of de-formation (= moving away from the "form" given by Christ) and therefore always the need for re-formation (= back to the "form" given by Christ) is present. In the Reformed Churches we sometimes speak of "ongoing or continuing reformation," and we mean that the Word of God must not simply remain our foundation and strength but must also more and more influence *every* area of our lives. The Word of God must dwell richly with us (Colossians 3:16), and who will deny that there is always need and room for improvement?

The necessary admission of our own weaknesses and sins, however, may not lead us to downplay the *Scriptural* institution and organization of the Church (nor to find relief in an "invisible Church") but must bring us to strive all the more towards perfect obedience. For Christ's directives in this respect are quite *clear*, and the organization of the Church is not a puzzle for those who adhere to the Scriptures. Christ does not permit deformation (thus recognizing and implicitly accepting that inevitably churches are "more or less pure," as the Westminster Confession does), but Christ demands re-formation. *Facts* (the existence of more

*Continued on page 103.*

# A Corner for the Sick



"Fight the good fight of faith."

I Timothy 6:12

*When believers walk by faith, does this mean that they always know exactly which way to go?*

*In order to fight the good fight of faith, we have to struggle! In an unbelieving world we meet with many difficulties and things are often made hard for us. In the church, the communion of saints, we meet with many temptations too, which are trying to lead us in the wrong direction. God created man good and after His image, He also created the many diverse characters or personalities. Through the falling into sin, we all have to cope with many weaknesses, which often make us lose our sense of direction. We all fall short of what we should be. We have to make many decisions daily and even if we know what is right we often choose wrongly. We meet many crossroads in life and have to decide which way to turn. How often do we have to turn back and get on the right track? For us believers we have a light to show us the way, we are not like horses that need to be bridled (Psalm 32). God's Word is a light upon our path and a lantern for our feet (Psalm 119).*

*We may also lose our sense of direction, when we become so wrapped up in our work, that we can hardly find time to read God's Word and to pray. When this happens, our relationship with our heavenly Father suffers. It then seems as if God is hiding from us, while in reality we ourselves are at fault. Do you regularly take time out to be edified? Paul in his letter to Timothy stresses the importance of training. Physical exercise has some value, but spiritual exercise is of more importance, for it brings rewards for both this earthly life but also for future life.*

*Paul stresses training, exercising the mind, running a race, frequently. "Let us run with perseverance the race that is set before us" (Hebrews 12:1). "In your struggle against sin you have not yet resisted to the point of shedding blood" (Hebrews 12:4). "Therefore lift the drooping hands and strengthen your weak knees" (Hebrews 12:12).*

*Paul advises Timothy to set an example (I Timothy 4:7). Titus is urged to show himself a model of good deeds (read Titus 1:2). "Train yourself in godliness," Paul said to Timothy. It is good for us too, to be reminded time and again, not to give up, but to continue in faith, and not to become slack. We have to run in the race of faith! We cannot foretell the future but we may know that Christ awaits us at the end of the road where we cannot go on. Only God knows when*

*that time will be there and in the meantime He wants us to continue and progress in faith. If we continue the good fight of faith, we do not feel useless and not-needed, for even a word fitly spoken is "like apples of gold in a setting of silver" (Proverbs 25:11). "God did not give us a spirit of timidity but a spirit of power and love and self-control" (II Timothy 1:7).*

*In Colossians 3:5, Paul urges the believers to "conduct themselves wisely toward outsiders making the most of the time." He then continues in verse 6, "Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone."*

*If we are to be fruitful this way, knowing how to answer everyone graciously, seasoned with salt, we will need a good training.*

*Let our prayer be, "So teach us to number our days that we may get a heart of wisdom" (Psalm 90:12) and, "Bring us not into temptation but deliver us from the evil one, since we are so weak in ourselves that we cannot stand a moment, and besides, since our sworn enemies, the devil, the world, and our own flesh, cease not to assault us, be pleased to preserve and strengthen us by the power of Thy Holy Spirit, that we may not succumb in this spiritual warfare but always offer strong resistance till at last we obtain a complete victory" (Heidelberg Catechism, Lord's Day 52).*

*From Mrs. Homan we received a thank you note as follows: "We would like to thank everybody who sent cards for Grace's birthday. It was a great surprise to receive them before her birthday already. On that day they came in bundles and still more afterwards. Every day it was a feast for her to open the cards and have them read to her." Thank you brothers and sisters!*

## GERRY EELHART

Box 32, Site 18, R.R. 5,  
Edmonton, Alberta.

*Gerry will be celebrating his seventeenth birthday on Monday, March 12th, the Lord willing! Gerry attends the Winnifred Stewart School for mentally handicapped children. He is a physically active boy and likes meeting people. He is very fond of music and he would love to receive cards! How about it brothers and sisters, shall we surprise Gerry with a very happy birthday?*

*He would very much appreciate hearing from teenagers, I am sure. How about it young people, shall we show our thoughtfulness and concern?*

*If you know of anyone who would benefit from our attention, please send your request (with permission of the person involved) to:*

**Mrs. J.K. Riemersma**  
380 St. Andrew Street E.,  
Fergus, Ontario N1M 1R1.

*Continued on next page.*

## DENOMINATIONALISM — Cont'd.

or less pure churches) should not be presented as *norms* (for the Church is to be pure, period). That is, in part, my difficulty with Article 25 of the Westminster Confession.

In Christ's letters to the seven Churches in Asia, we read of many impurities that are found in those Churches. But we also find many strong *admonitions*, "Repent then. If not, I will come to you and war against them with the sword of my mouth" (Revelation 2:16). The Churches are faced with the fact that failure to repent will cause removal of the lampstand (2:5) and that means: no longer recognized as the true Church of Christ. Constantly throughout these letters we hear the echoing refrain, "He who has an ear to hear, let him here what the Spirit says to the Churches." Therefore it is clear, I would say, that if a church permits impurities in doctrine, worship, or conduct, it loses the right to the title "Church of Christ." The facts should not become norms, but the norms should alter the facts! And as always, it is not the sin itself which causes divine judgment, but the *hardening* in sin, the refusal to reform.

### *The "True and Complete Doctrine"*

In view of all this, it becomes understandable why in the Reformed Churches the *Creeeds* and the *Forms* are

considered extremely important. Members confess the doctrine of the Church not to be a "mere attempt," but "the true and complete doctrine of salvation." The liturgy of the Church is not patterned after traditional preferences, but solidly based on the teaching of Scripture. The order of the Church is not of human invention, but of Scriptural design. And we dare to present all this as a binding example also to others.

Denominationalists will, undoubtedly, condemn this stand as being quite pretentious. But we are not defending ourselves; we are simply maintaining what has been *given* to us by Christ. Underlying our stance is the simple, yet Scriptural, confession that Christ gathers His Church according to the clear norms of His Word: in Him lies the origin, the continuation, and the perfection of the Church. And it is a great comfort that the true Church on earth is not dependent on the insights and failures of men, but truly Christ's own possession, not a human attempt but "the pillar and bulwark of the Truth," where people "behave" not according to their own standards, but in keeping with Christ's expressly given ordinances (I Timothy 3:14, 15).

We readily do admit that Creeds and Forms are not infallible or perfect. And the Reformed Churches have adopted procedures that these be changed or amended if the need arises

and Scriptural proof is supplied. We also admit that not all outward forms have the same weight and importance. In various Articles of the Church Order e.g., you can find the expression, "according to local regulations," and these local regulations can differ somewhat from place to place. Whether the Lord's Supper is celebrated every two or three months, or whether the Sunday offering takes place before or after the sermon, to name a few things, is left to the wisdom and the freedom of the Churches, simply because here the Bible leaves room. And we must, as we confess, take care that in all our regulations we do not "depart from those things which Christ, our only Master, has instituted" (Article 32, Belgic Confession). Christ gives the norms, and to these norms alone we are bound.

Over against Denominationalism, therefore, we make this claim: the Church of Christ, always visible according to the marks, finds unity in the one confession of the true and complete doctrine of salvation, experiences fellowship in one worship according to the Scriptures, and diligently maintains the God-given organization and order. This is not an impossible calling, for God is not a God of confusion, but of peace (I Corinthians 14:33).

Let us never exchange the peace and the order of the Gospel for the confusion of Denominationalism.

CI. STAM

### A CORNER FOR THE SICK — Continued.

*Based on Psalm 27; translated by Rev. D. DeJong from G. Waanders "Mijn Belijden."*

Had not my heart believed that in this life of troubles  
The Lord prepares my way and dwelling place,  
And that my name is in His Book recorded  
For glory by His grace;  
Had not my heart believed that He does rule my  
seasons,  
And without His Consent no hair falls from my head,  
Had not my heart His constant love experienced,  
Had not my heart believed, had not my heart believed!  
But now my hymn goes with you on your path of  
darkness,  
Brother, silenced by woes, struck down in war and  
strife:  
There is a spring of strength, its fountains are unfailing,  
Salvation is still there!  
A life that goes astray is weary and exhausting,  
Do you not long for rest, do you not long for home?  
This is the way to life: a bloodstained mountain:  
Christ on the cross.  
Here ceases knowledge, learning dies and crumbles;

The wise man passes by, the thinker shakes his head . . .  
There is no other way: God's love causes this wonder;  
Blessed is whoe'er believes.  
Blessed is he that believes and lives on God's  
compassion,  
(A grain of wheat, sown in the ground, comes out  
Like nothing, but grows up and ripens  
Till in the harvest time the reapers bear its fruits.)  
Until that glorious day, in struggles and frustrations,  
Or in a glorious light, with high uplifted head:  
"By Thee, by Thee alone, by Thy eternal pleasure, —  
Had not my heart believed, had not my heart believed!"  
Had not my heart believed that in this life of troubles  
The Lord prepares my way and dwelling place,  
And that my name is in His Book recorded  
For Glory by His Grace!  
Had not my heart believed! — Lord after this confession  
Direct my heart and guide my way of life;  
Make thus this hymn, from times of old transmitted,  
My dying song.

Reprint from *C.R.M.*,  
January 9th, 1971, Volume 20, No.1

# news medley

The personal notes with which we begin this week concern some of our ministers.

Just before writing these lines I heard that the Rev. Cl. Stam was hospitalized with what had the appearance of a heart attack. However, it may be that it was something else, and the symptoms may have been caused by something else, something of a far less serious nature. We shall not venture to make any predictions, but express the heartfelt wish that the Lord may restore our brother's health for his own sake, for the sake of his family, and for the Churches of our Lord Jesus Christ. We need all the manpower which we have for the continuation of the work; on the other hand, even when servants are incapacitated, the Lord continues.

The second minister of whom I am going to mention the name here is the Rev. H. Scholten. I talked to him over the phone, and he told me that the Lord made it well. Although he will not be able to resume his work at the College for the time being, there is good hope that he will be able to do so in September, with the beginning of the new academic year. Here, too, we express the wish that the Lord may provide our brother with health and strength to do the work which is so important for the Churches in general.

No particulars are known about the other ministers, and I do not think that they will be very fond of seeing their names in print if there is nothing special to be told about them. Thus we proceed and mention a couple that celebrated their fortieth Wedding Anniversary on February 8. They are brother and sister L. Terpstra of Aldergrove or Langley, whatever name you wish to use. You can see a picture of them in this issue and we add our congratulations to the many which they will have received at that occasion. Or, if people were not aware of it, you may congratulate them as yet. You see: my information service may work a little slowly, it works well, even after so many years. Anyway: may the Lord provide you also further with His mercies, mercies which you enjoyed so richly in the past years, in days of joy and happiness as well as in days of sorrow and loss. According to the measure of your strength and gifts you have contributed to the upbuilding of the Church of Christ in these past years; may also in the days of your retirement the work for the Kingdom occupy many hours and days.

We continue with news from the Valley. In this medley I am going to give quite a few quotations and we begin with one from the Rev. VanderWel. Remember that we heard of "ministerial peppermints"? At first I thought that they were peppermints which lasted just as long as the collection, so that the minister, too, could enjoy the "Church-bread" which seems to be a necessary ingredient of the Reformed services. Now, however, we are informed further about their nature. And from the answer it appeared that I was not the only one who was in the dark as to the meaning of that dark saying. I was not that far that I held out my hand — as apparently one brother did in Abbotsford — to receive such a refreshing piece of "Calvinist-fodder" as the Rev. VanderWel quotes very aptly, and expected something more in the line of what we are now told we can expect. Sweets and candies are not completely alien to the matter.

As a matter of fact, you are sometimes surprised what

goodies (and in what quantity) are taken along to Church and to the Catechism class! I know of a minister who, before he gave his students a psalm to sing, first went around with a can to collect their pieces of bubble gum. In this way he made sure that the furniture was not further rubberized and, what is more important, that the praise of the LORD was not sung with a full mouth. And indeed, it has also happened to me that I had to ask a student before I could give him (or her) a turn, if he had finished his lunch by now. So, as far as that is concerned, don't expect too many candies from me. Yet you may wonder what I meant with those peppermints. Well, I intend to write once in a while some loose remarks which come forth from my pastoral observations. They may be of a different nature every time, but they are anyway given as "something to chew on," and it might sometimes even work "refreshing," who knows!

Thus we, too, are awaiting the products which will come forth from that factory. With a view to the above I can say now already that it will be interesting and not without humour.

From none of the other Churches in the Valley do we have to report anything this time except from Cloverdale. Langley is still discussing the purchase of property and the character of the title which they should acquire. I cannot say that I understand all the terms which are being used, but then, it is none of my worry.

To Cloverdale, as said.

Under the heading "improvements" a discussion takes place regarding the building of an annex to our church building. Due to the lack of proper information no decision is made in this matter. The Committee is requested to gather as much information regarding costs and permits as is needed to make a responsible decision.

Everyone who knows the Cloverdale Church building, knows that there is lack of meeting rooms. That is oftentimes the case with the Church buildings that were erected during the first decade or so after the institution of a Church. The funds were limited and the number of members oftentimes were rather small. Then economy oftentimes was the deciding factor. We had that here in Fergus, too, and now we are so happy that we built the annex and did it all in one shot. The overall economic position of the members has improved, too, and so we are better able to do those things. And I am not surprised at all that also in Cloverdale plans are being made to improve the facilities.

Another point from the report on the Consistory meeting was:

In the Question Period a remark is made regarding the remuneration a minister receives for classical appointments. Some brothers are of the opinion that no remuneration should be necessary for classical appointments. No decision is made in this matter.

From the wording used I gather that the Consistory discussed not so much what their own minister might receive when going out on a Classical appointment (that, in my humble opinion, would be none of the business of a Consistory) but whether such remuneration would be given by the Church discussing it, or, perhaps, whether it should be included in the budget of a Church.

I know that there are some brothers who are of the opinion that a Church has to take care of its minister in such a manner that they have the *full* responsibility. They even would experience it as something of a reproach if a vacant Church should remunerate their minister for services ren-

dered there, as if they did not take good care of their minister!

I do not know whether I ever mentioned that before, but when I came to Schiedam, the Consistory there made a ruling in this matter. Renting only one Church building and having two ministers, the Church there saw their ministers on the pulpit on alternate Sundays. The one Sunday we preached in our "own" Church, the other Sunday we could serve other Churches. And there was no lack of Churches that asked us to conduct services! Even when I preached in Schiedam itself, most Sundays I had to go to another Church to conduct services there, too. Since our services were at 8:00 a.m. and 4:00 p.m., I could easily serve another Church at 10:00 a.m. and at 6:00 p.m. Four services per Sunday were quite normal in those days. And we had no "winter-break"! In those days no one thought of refusing a request to preach a third service because that would be "too exhausting"! There were too many vacant Churches.

However, let me return to our point. Since only one of the two ministers was needed in the Church itself, the Consistory provided that the remuneration for two services on the "free" Sunday should go to the Church. If you need more salary, the Consistory said, tell us, and we'll give it; but if you can count on so much extra income for as long as we have only one meeting place, it would mean a drop in salary as soon as you both are needed here every Sunday. That's what we did: every month when the treasurer came to bring the salary, I gave him what I had received from the Churches who asked me first for the two Sundays I did not have to be in Schiedam.

That was a fair arrangement, I thought. But this very arrangement also proves that it was common practice that vacant Churches remunerate the minister for the services. Whether those vacant Churches receive "classically assigned" Sundays or such Sundays for which a minister may have the opportunity of his own accord to accept an invitation, that does not make any difference at all. It is the principle as such. And as for the underlying principle, I am convinced that of each and every Church it may be expected that it complies with what the apostle Paul wrote (expressing a principle which we find in other places of Holy Writ as well), "Let him who is taught the Word share all good things with him who teaches" (Galatians 6:6).

Whether a minister accepts it or not, is something of secondary importance. The fact that a Classis decides, Rev. so-and-so shall go to that Church on that Sunday, does not relieve a Church of its obligation not to muzzle "an ox treading the grain."

Meanwhile, let no one think that ministers get rich from what they receive in that manner. Rev. Moes used to say, "Why is a minister not allowed once in a while to find a dime among the pennies?" He was referring to the fact that objections to such remuneration sometimes come from persons who are very eager to take some sideline jobs to increase their regular income and who certainly will not charge straight time if they can find an acceptable reason to charge time-and-a-half.

And: If the reasoning were sound that ministers should not be remunerated when fulfilling classical appointments because it is the duty of their "own" Church to provide for their living, then the same argument would have to be applied even against their receiving remuneration for miles driven to fulfill that assignment, since they receive a certain amount per year for car expenses. Everyone feels, I think, that that would go too far.

## 40th Wedding Anniversary



*On February 8, 1979, Mr. and Mrs. L. Terpstra of Langley celebrated their fortieth Wedding Anniversary. In 1952 they immigrated and settled in Edmonton, Alberta. From there they moved to West Vancouver in 1954. West Vancouver was followed by New Westminister, and for the last few years they have been residing in the Langley district. Until last year, br. Terpstra had a bakery in New Westminister's Columbia Street, but at the end of the summer they retired after an active life. As for br. Terpstra, he has taken part in the work of the Broadcasting Committee "The Voice of the Church" from its beginning and he also was active in the mission work. In everything his wife was a faithful help and support.*

Enough about that topic. It was sort of a meditation occasioned by a remark in a report on a Consistory meeting.

Reaching Smithers, we note that a Home Mission Report was given at the Consistory meeting.

The Committee requests the placing of a monthly ad in the *Interior News* to invite people to worship with us. This request is granted for a period of six months. Permission is asked to print a number of information folders for distribution throughout the community: this is granted. The Committee recommends the installation of book-racks in the pews for the *Book of Praise*. And also to use ushers especially for visitors. The matter of ushers is discussed. Three members of the congregation are appointed as ushers.

Another aspect of the work among those who are outside is given in the following passage from the bulletin.

Last week we had a slide presentation on Brazil in the Youth Centre with approximately twenty native youth

attending. They showed much interest and came with a number of questions about our work there and here. It helped to get further acquainted with them and some new contacts developed.

As for the point of ushers, that point has more attention than just in Smithers. The Fergus Consistory too decided to place this matter into the hands of the Committee of Administration in order that strangers may be guided to their seats and other tasks may be fulfilled, such as handing out the bulletin, and so on.

Regarding that sitting in the pews, Rev. Wielenga puts up a good case, I think, for families sitting together in Church, and I cannot but pass it on to you.

#### FAMILY-WISE

This is about seating in the Church. The Brief Report mentioned that Council discussed this at their second last meeting. There is some concern. There are a few complaints. The feeling is, that it would be a good thing if families would sit together in Church, as much as possible. The children with their parents, family-wise. The point is not that the young people would need supervision, but that the young people should not sit together as a group in the back of the Church. We believe this is a good point. In the Old Testament we read that Israel was numbered family-wise. At their assemblies they may originally as well have been seated family by family. There are differences between the Old Testament and the New Testament. For instance, there is a lot more freedom in the New Testament Church, in many respects. However, the New Testament admonishes us, now not to abuse our freedom as an occasion for the flesh. The "flesh" of the young is different from the "flesh" of the old. The older ones may have temptation, for instance, to doze off, and the younger ones the temptation to the opposite, to be too lively. The New Testament calls the Church a Spiritual House. In a Spiritual House the flesh must be crucified. Maybe the whole idea of young people sitting together as a separate and distinct group in the back of the Church is an idea of the "flesh," not of the Spirit. It reminds us of the fleshy distinctions and divisions we find in the world, where on the one hand the family-unit is destroyed and on the other hand the people are regrouped into all kinds of new units: distinct and separate and opposing groups and classes, according to race and social status and sex and indeed also age. If it is not too farfetched to see here a connection, a common root, — I mean between what we find in the world and the urge of our young people to group together in the back of the Church — then no one should be surprised, that even the very best intentions to behave Spiritually will not suppress the works of the flesh in this respect, more or less like the determined intention to stay dry will come to nothing when one jumps into the water. No wonder, that the problem (a minor problem) of the behaviour of young people, when sitting together in the back of the Church, has always been a problem everywhere, and must remain a problem. We believe that if the young people would sit with their parents, they would do themselves a favour. They would learn much quicker to enjoy the worship service as it should be enjoyed. They would also do the other members of the congregation a favour, by ceasing to be a cause of disturbance and distraction — not to speak of other Attendents, like the an-

gels, and above all: the Lord Himself, who in the Holy Spirit is present, present in Person.

It is a wise family which decides to sit family-wise.

I already mentioned a few things from Fergus. "That is a place where nothing ever happens," one of my colleagues muttered a few weeks ago. He was wrong, of course, but who wishes to advertise? I don't. Let me say then that a "Winter Fun Day" was scheduled for Saturday, February 17, but that it had to be cancelled because . . . it was too cold. Right now a thaw has set in, but that Saturday the temperature was about -30°C.

More heartwarming is the information that the Consistory decided to add two more elders to the number of eight, since it was felt that the present number is no longer sufficient. The sections, or wards, simply are too large.

The Guelph Church, too, decided to add an elder because of the growth of the Congregation. That growth will partly be the result of the fact that we have our high school division in Guelph. I do not recall whether I already mentioned that the School Society of Fergus-Guelph and District decided to add Grade XII. We also are happy that the staff requirements for this coming school year have been fulfilled and that we do not have any vacancies, the Lord willing. Of Brampton and Toronto we may report the same. The Brampton bulletin told us that the School board is happy to announce that they have a full staff of three teachers for their school which is scheduled to be opened this coming September. Although — as one of the brothers here expressed it — they have an astronomical mortgage to pay, yet they are full of good confidence and cheer. May the blessing of the Lord rest upon the endeavours.

Let me conclude with something which would have been a good title for a Perry Mason story. I found that in the Orangeville bulletin.

#### *The case of the Missing Half Dollar*

We would like to thank the person who so thoughtfully put the other half of the dollar into the church collection bag in January 1979. We received the first half during 1978.

Must have come from someone who does not believe in putting all his dollars into one bag.

vO

#### PSALM 108

1. My heart is stead-fast, O my God, And I  
will sing un-to thy laud. Yes, I will make a  
me-lo-dy And give my thanks, O LORD, to thee.  
A-wake, O harp and lyre, a-wake! For I will  
urge the dawn to break, I'll sing thy glo-ry to  
the nat-ions Thy praise a-mong their pop-u-la-tions.





MISSION AID — BRAZIL

Report Numbers 72 and 73

SEPTEMBER 1978

Esteemed Brethren,

Another month belongs to the past and we are already well into the month of October, so it is time to write something about what has happened during the month of September. I just finished the report to the Consistory of New Westminster and also the financial statement of the month. The latter will be sent to you together with this report.

Our family is, as always, doing fine and in so far as this is concerned we could do the work unhindered. A reason to be thankful for.

The weather is changing a bit over the last few weeks. We did receive a lot of rain in the first weeks of the month, the last weeks became much drier and consequently also the heat went soaring. That was to be expected. I think "summer" finally arrived in this part of the world, although much later than usual.

There were a lot of sick people for a while, and that is still the case at the present time. Maria de Solidade, sick herself lately — also because of her old age (74), — lost her grandson this month. He was a boy of 17 years old, who some years ago always went to Sunday School. Later we lost track of him because he left this town to work somewhere else. His name was *Antônio Alves*. A few months ago he came home sick. He died in a hospital in Recife. There was, of course, no money to give the boy a decent funeral, so the mission aid was obliged to pay the greater part of the funeral expenses. You may ask the question: What if the mission aid would not be available, what would happen then? Of course he would be buried alright. If the body is not claimed before a set hour, the hospital will just inform the city and they will then take care of it. How that exactly works I do not know either. But Maria de Solidade is a member of the Church and therefore we felt obliged to help her with her grandson's funeral. You will find this expense on the financial statement of the month. The medical bill stayed about the same this month. The food bill is not higher, but still accounts for a fair amount of

money. We always try to keep the expenses down as much as possible, but it doesn't always work. Sometimes it is not easy to make the right decision to give or not to give, to help or not to help. On the average, people are easily upset, yet, on the other hand they are often careless. Many a time you are in doubt if they call on you. But through the years we have learned to live with this.

In the nursery we take care of 3 children at the present time. *Jose Macaro* still comes during the day time. *Amaro de Oliveira* went home again this month, however still supplied with milkpowder, etc., via the mission aid. If we do not help in this case, he would be back within a short time. We try to avoid this. *Raquel Batista* will go home towards the end of next month. In our opinion she should have gone home already this month, but times are bad for this family at the present time. They live far away into the country. The harvest of the sugarcane was delayed because of the late heavy rains and consequently the family has very little income at present. Even the news papers write about it. The sugarcane industry is in financial troubles. The cost of production is too high and the world sugar prices too low to compensate for this. Anyway, we decided to keep *Raquel* for another few weeks. The other two are doing much better now and look much happier.

Because of the heavy rains there are many leaking roofs. I think that, before the next season, we will have to help some of them to make them waterproof again. In the dry season it is not so urgent, so it can wait for a while. Calendar-wise it should start raining in January, but here on the coast we always have the odd shower.

The house of *Antonia de Conceicao* is almost ready. It is poorly put together, but it will last as long as she lives, I hope.

We did some more visiting when Rev. S. Braaksma was here from Curitiba. Since we are back from furlough, we are very well bound to this place, except for the shopping trips to Recife. Now we have some more spare time and it was also a good opportunity to show Rev. Braaksma more of this

municipality. We have enjoyed his stay with us very much.

We are now waiting for the arrival of the family Rev. P.K. Meijer. You probably know that they are working on a temporary visa but I very much doubt that they will succeed. If not, then they will have to come as tourists with the aim to apply here for a permanent visa.

This will bring this short report to an end. Remember us and the mission work in your prayers.

With greetings on behalf of us all,  
JOHN KUIK

OCTOBER 1978

Esteemed Brethren,

Time seems to fly by at a rapid speed. Sorry that I am late again. We have been busy with many things but the Lord gave us health and strength also this month.

We just finished the financial statement for October and it almost speaks for itself. Some figures will likely need some explanation. Expenses were up quite a bit because more people came for help. One reason is that the clinic also seems to be out of medicines for some time already and we do notice this right away. Another reason is the cost of living which is rising all the time and a prescription is of no use if you don't have the money to buy it. It is, of course, not so that we accept everything that comes along. We try to select those things which, according to us, are a must. For example, we buy many medicines for a worm cure, especially for children. However, the medical bill still amounts to quite a sum of money, as you will notice on the statement.

Even a larger sum is spent for buying food, in the majority of cases on milkpowder, and that is expensive. Also this expense we try to control as much as possible, but having five children in the nursery in the age group from two months to two years already adds up.

Above I mentioned the cost of living. Perhaps it is good to say something more about it. I know that the cost of living is rising all over the world, even in the western countries, but in some places the lid blows off and that is the case here. You don't have to blame the government right away, although the priorities they set certainly have something to do with it. In reality it all started with the oil embargo a few years ago. Inflation is running at 40% annually. If one is compensated for the

cost of living by receiving wages accordingly, people can at the least buy the necessities of life, but that is not the case. The minimum wage for this part of the country now stands at 1,110.00 cruzeiros per month, the equivalent of about 68 Canadian dollars. Of course, some people make much more than that, but a big group of people do not, or even make less than that. What does a small family need to just live for one week? I made a small list in order to show this. Family of 2 adults with 4 children (still a below average family):

1 kl. meat	Cr. 60.00
2 kl. beans	26.00
2 kl. rice	20.00
1 tin milkpowder	75.00
3 kl. sweet potatoes	15.00
	(Cr. 196.00)
2 pkgs. macaroni	12.00
vegetables	50.00
Total	Cr. 258.00 x 4 = Cr. 1032.00.

No fruit, oil for the lamp, clothes for the family, and what all have you, are mentioned. The rest you can figure out for yourself. Once more, this does not apply to everybody, but it certainly does to a lot of them and the evidence is here.

I realize that this actually does not belong in this report but it should serve as an explanation for the expenses made every month. I could write much more about it, but will refrain from that. May I mention yet that also the government is giving food out every second month to a certain group of people at the clinic.

I mentioned already the 5 children we have in the nursery. *Raquel Batista* (2 years old) who went home a few weeks ago, came back ill again, but she is doing fine now. Here you have it again: the family is trying to cut corners in order to feed their 6 children. It cannot be done. *Rosiane* is doing much better now and she seems to be getting over the hump. She could be sent home but after a talk with her father we hesitated. First the man has to solve some problems in the family, so we kept her around. *Neia* is new in the nursery. She is 1 year and 4 months old and was very much undernourished and ill. According to her mother she never had anything else but milk; nothing beside it. Consequently she is very anemic and also has intestinal parasites. If you let her crawl around freely, she will eat clay out of the flowerpots, etc. A sure sign of malnutrition and worms. She is now eating al-

most everything from the table and improving fast. *Givaldo José* is also a newcomer, only six weeks old. His parents had to walk about 1½ hours before they reached our house and by that time there was not much life left in him. The doctor was not available at the clinic, so I brought them to the hospital in Barreiros but he was not admitted there and consequently we were obliged to take him in. His mother also stayed for the first two nights and days. But you are often surprised by the developments, as was the case here. He pulled through without many problems and is doing wonderful now. Of course, it means that you will miss out on some sleep the first few days. That is much better now, although *Ardis* is present every morning at 5 o'clock in the morning, so that everybody can be present at the breakfast table by 7 o'clock. *José Rendival* is still with us and he will probably stay for some time to come. He is a bad case. He is trying to use his legs more now and is quite happy lately. He likes his jolly-jumper very much. It will take a long time before he will be able to walk, although he is already 2½ years old. Number 6 is *José Macaro*, the one who is here only during the day.

In general, it has been a very hot month and, of course, also very dry. We have to water the garden every second day and right now we have to look after two places in that respect, but fortunately the night watchman gives us a hand now and then. He seems to be a very reliable man.

We had three power failures in a row, last week. We do not know the real reason for this, but rumours have it that it was cut off on purpose, in order to hurt the opposition party making propaganda in this district. However, we have to be careful with rumours, as the opposition parties will almost use anything against their opponents. The general elections will be held on the 15th of November.

We are preparing ourselves for the arrival of Rev. and Mrs. P.K. Meijer. That means we are in the process of making up a program for the welcome evening, whenever that will be.

We understood that the postal strike was on for some time but for how long we do not know. Just the same, *Ardis* received quite a few cards for her birthday. To all remitters a hearty thank you very much. In due time we hope to respond.

Sincerely Yours, in Christ's service,  
JOHN KUIK

## Free Game?

A senior member of our High School teaching staff recently received a phone call from a spokesman of a Canadian Reformed School Society in Western Canada who pleaded with him to join his School and when he refused, went down the complete list of our staff to find out who could be interested to apply. A number of years ago, just about every male teacher of John Calvin School in Burlington was "home-visited" by two members of a newly formed School Board in Ontario (they were elders too) with the purpose of acquiring these people for their own school. As a result of this gross lack of awareness of basic ethics, the League of Canadian Reformed School Societies in Ontario set up certain guidelines to avoid these practices, although the real issue had never been solved.

The Directors of Guido de Bres High School have asked me to bring this matter to the attention of the readers of *Clarion*, since the majority of these will be supporters of Canadian Reformed Education. Almost every member of our staff recently has been approached by persons, apparently charged by their local School Board to recruit new staff.

We are aware of the need of our Schools to attract teachers from a very limited source of supply. This is a big problem, and it seems almost that the end justifies the means. It also appears that we have made such a total departure from the public system that we even are willing to throw the baby out with the washwater, and see not even the need to re-invent the wheel. The public system has long ago recognized to do away with this recruiting — or piracy system, and has agreed that the only way the teaching profession can be approached is by soliciting for applications after advertising the position in the press. The teacher is free to apply to every available opening. He is also free to ignore these advertisements.

The Board of Guido de Bres High School would like our readers to know that these (above) principles are very much shared at Guido de Bres, and while taking a very dim view at some of the unethical practices mentioned, urges all Canadian Reformed School Boards to join us in our efforts to hire our staff in an orderly fashion.

A.J. Hordyk, Secr., Board of Directors,  
Guido de Bres High School

# Gifts for the College

It is already some time ago that we made mention of gifts for our Theological College. Now there is a special occasion to do so again but before I come to this point I would like to mention some financial contributions that we received.

First, sister churches in Australia and Tasmania continue to contribute to the operation of our College. In 1978 we received a contribution from Albany in the amount of \$402.36. We are always very thankful for these regular contributions of sister churches who share not only the same Reformed faith but also the use of the English language. We hope that published sermons of the graduates of our institution may be of help for our sister churches in reading services. At least in that way they reap a little bit of what by financial contributions they help to sow.

The young people in our churches also surprise us by their continued enthusiasm. The young people societies of the Fraser Valley were present again in 1978 with a gift of \$58, while the Busy Beaver Club, around the last College Evening, donated \$30.95. Private gifts included an amount of \$40 from a sister from The Netherlands who visited relatives in the Orangeville area and whose address we do not know. We also received \$35 from an emeritus Dutch minister who is no stranger to our churches and who is a

faithful reader of "Clarion." In this way we may acknowledge his gift and send him our greetings.

The presentation I referred to in the beginning of this note was that of an historic picture of the homecoming in 1936 of minister of the "Gereformeerde Kerken in Nederland" who had studied at Kampen. Although we are no Dutch institution, as some of my colleagues like to emphasize, the fact that they make this remark exactly shows

how much they are aware of their past in the mother country because these very same colleagues are to be seen on this historic picture. I for one am very grateful that this photograph can serve to show the continuity of the generations and something of the catholicity of the church. We now already expect that especially our older Canadian and our Dutch visitors will spend some minutes in figuring out who is who.

You will understand that both financial contributions and the historic photograph have gladdened the hearts of all who work in our Theological College.

. J. FABER, Principal

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## SAVINGS ACTION THEOLOGICAL COLLEGE

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- WINNIPEG — *Mrs. B. Kuik*, 313 Whittier Ave. W., Winnipeg, Man. R2C 1Z9.



### BOOKS — Continued.

misunderstanding here. Big and tall words with a lot of punch — it's all here. But deeds? That is why I say that for all its good points, this book does not confront us with the real issues surrounding our calling as Christians today. And it certainly does not do anything to kindle more support for the CLAC. For any organization can adopt the name "Christian"; but if, in preferring the appellation "union" instead of "association," it simultaneously disregards clear Biblical principles, then that organization is not worthy of a Christian's support.

J. DEJONG

# Word - Search Puzzle No. 42

## II SAMUEL

T	O	A	B	N	E	R	V	I	C	T	O	R	Y	H	I	S	E	R	M	O	N
C	R	I	S	O	S	N	O	M	O	L	O	S	A	S	K	O	D	A	Z	A	E
A	B	I	Z	R	U	N	R	E	D	R	O	C	E	R	E	N	A	H	U	M	X
S	E	E	B	B	L	E	D	E	F	E	A	T	O	C	S	G	O	T	E	D	T
I	S	R	D	E	S	A	E	L	P	S	I	D	O	O	R	E	D	A	V	I	D
J	U	D	A	H	S	T	R	A	D	K	E	E	P	W	E	E	P	I	N	G	E
E	O	H	A	A	S	H	A	M	E	D	S	U	B	J	E	C	T	B	O	R	A
H	H	U	H	B	U	S	Y	L	G	E	A	B	E	H	S	H	T	A	B	A	T
O	Y	T	I	C	I	M	A	R	M	I	C	H	A	L	O	R	D	M	R	I	H
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A	U	L	O	W	E	H	U	L	A	S	N	C	O	V	E	N	A	N	T	E	E
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T	R	T	L	R	C	U	E	K	F	A	F	L	E	E	G	R	E	N	T	S	O
G	E	S	A	A	E	A	R	D	O	N	Z	E	D	J	O	A	N	S	I	T	S
N	D	E	B	E	N	A	M	M	O	N	I	T	E	S	O	C	I	C	A	M	P
I	L	I	S	H	D	N	A	K	L	M	E	H	T	L	O	N	M	N	H	I	M
C	E	R	A	S	A	O	H	A	I	R	U	R	A	A	T	A	A	A	S	N	M
I	S	P	L	M	N	I	B	E	S	U	Z	O	C	U	Z	T	F	T	U	A	O
O	N	E	O	A	T	N	A	U	H	I	Z	N	I	G	M	I	S	H	H	H	U
J	U	N	M	R	S	T	O	S	N	R	A	E	D	H	T	O	O	A	T	A	R
E	O	H	C	I	R	E	J	R	E	S	H	I	E	T	A	N	A	N	Y	S	N
R	C	E	S	H	O	D	E	U	S	A	U	L	D	E	A	L	T	B	R	H	E
S	E	T	A	G	N	I	R	P	S	F	F	O	P	R	O	M	I	S	E	S	D

Abiathar	camp	displeased	hearts	Judah	Nahash	Samuel	Tyre
Abimelech	cart		Hebron		Nathan	Saul	
Abner	cedar	elders	Hiram	king	nation	secretary	Uriah
Absalom	city		house	kingdom		slaughter	Uzzah
Ahimaaz	counsel	famine	Hushai		Obededom	Solomon	
Ahithophel	covenant	flee		lamb	offspring	song	victory
Amalekites		foolishness	Israel	Lord		spoil	
Ammonites	darts				priests	stole	war
anointed	David	gate	Jehoshaphat	Mephibosheth	promise	subject	weeping
ark	death	Gibeonites	Jericho	Michal	pursue		
army	dedicated		Jerusalem	Moab		tent	Zadok
ashamed	defeat	hanging	Joab	mourned	recorder	throne	Ziba
Bathsheba	descendants	Hanun	Jonathan	mule	rejoicing	tribes	Zion

# our little magazine

Hello Busy Beavers,

How are you doing?  
 You have spring fever, you say?  
 You're looking forward to your holidays?  
 And you have lots of plans?  
 Are you planning on going down to the creek to see about things there?  
 Or will you go to the library for a programme there?  
 Does your family have a special project for the holidays?

Here's hoping you all have fine weather and a really good time, so that when school starts again you can begin with fresh courage!

\* \* \* \* \*

Now something else!  
 Did any of our Busy Beavers in Manitoba watch the solar eclipse not long ago?

Maybe you used a sun viewer?  
 It must be awesome to see the sun being darkened.  
 Some people used to believe the sun was being swallowed!

Isn't it wonderful to see how precisely everything in nature follows the rules God made at creation?

Scientists can make predictions about solar eclipses because they know these laws do not change.  
 God still upholds the creation He once made.

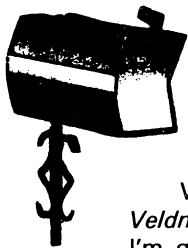
\* \* \* \* \*

Quite a while ago Busy Beaver *Debbie Hartman* sent in a poem to share with you.

Here it is. I hope you'll like it.  
 Thanks for sharing, Debbie.

### *Going to Sleep*

The safest feeling  
 In the world  
 Is to be lying  
 Warm and curled  
 In bed, while in  
 The room next door  
 They talk . . . and then  
 Don't anymore . . .



## From the Mailbox

Welcome to the Busy Beaver Club, *Marcia Veldman*. We are very happy to have you join us. I'm glad you enjoy doing the puzzles, and hope you will like all our Busy Beaver activities! Since you are in Grade 4, Marcia, do you get to help your teacher sometimes? Thanks, for the game, too, Marcia.

Congratulations on your new niece, *Corinne Terpstra*.

Aren't you a lucky girl to be an aunt! Thank you for the puzzle. I'm sure the Busy Beavers will enjoy it. Have you made anymore snow sculptures, Corinne?

Thank you for your pretty letter, *Marlissa Lindhout*. Also for the riddles. Everybody will like those! It was nice to hear from you, Marlissa. Write again soon!

Hello, *Paul Kuntz*. I really enjoyed the story you sent. Be sure to write again, soon.

How is your music coming along, *Marcella Veenman*? What calf was it you bottle fed? Thank you very much for the poem and riddles, Marcella.

Nice to hear from you again, *Cecile Van Woudenberg*. Thank you for your story. Bye for now.

\* \* \* \* \*

## QUIZ TIME

Busy Beavers *Marcella Veenman* and *Marlissa Lindhout* have some riddles for you. Enjoy them everybody!

1. What does a 250 pound mouse say?  
*"Here, kitty, kitty, kitty."*
2. What kind of children can play the piano?  
*Boys and girls.*
3. What tables don't have legs?  
*Multiplication tables.*
4. When is it bad luck to have a black cat follow you?  
*When you are a mouse.*
5. Why is it hard to talk with a goat around?  
*Because he always butts in.*
6. Ten cats were in a boat. One jumped out. How many were left?  
*None. All the rest were copycats!*

## READING CODE NUMBERS

Busy Beaver *Marcia Veldman* also has a riddle for you. But this one you must find out yourself by reading the code! Here's how you do it.

Look for the right number. Then write the letter behind the equal sign.

Now can you read the riddle and its answer?

		Question		Answer
16	W	16 =	3 =	2 =
2	A	1 =	10 =	
4	ZK	2 =	20 =	8 =
20	E	15 =	14 =	13 =
19	N			12 =
10	O	4 =	19 =	12 =
15	T	6 =	10 =	20 =
1	H	19 =	15 =	8 =
6	I	3 =		
12	B		11 =	12 =
3	D	10 =	2 =	2 =
18	F	18 =	4 =	19 =
5	C		20 =	3 =
11	M	12 =		
13	U	2 =	11 =	
14	S	19 =	13 =	
8	R	3 =	14 =	
			6 =	
			5 =	?

Solution next time!

\* \* \* \* \*

I wish I could tell you some good news about our BIRTH-