

# Clarion

THE CANADIAN REFORMED MAGAZINE

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## “Descended Into Hell”

### SOME CONCLUDING REMARKS

In the two previous issues I published some new Dutch and English texts of Question and Answer 44 in the Heidelberg Catechism, the well-known question about Christ's descent into hell. For the Dutch texts we used the work of an interdenominational Committee-Dankbaar in a publication by Dr. J.N. Bakhuizen van den Brink, also the work of our sister churches in The Netherlands (lastly assembled in the Synod of Groningen-Zuid 1978) and the publication of a new Dutch text by Dr. L. Wierenga. The new English texts were the translations in the Anniversary Edition (1963), the new Christian Reformed texts, and the two Canadian Reformed drafts. I would now like to make some concluding remarks.

It has become clear that a new text of the Heidelberg Catechism of Question and Answer 44 brings us into contact with broader underlying issues, e.g., the original meaning of the clause in the Apostles' Creed, and the question of the original and/or authentic texts of the Heidelberg Catechism.

Another important issue in the question whether the churches should simply desire a new *translation* or at least leave open the possibility of a *change in content*. One may sympathize with those brothers and sisters who are deadly afraid of any change in the content of their creeds and confessions. We live in a period of the church history in which a second Enlightenment assaults the trustworthiness of Holy Scripture, attacks even the reality of the great events in the history of God's redemptive work, and therefore does certainly not have much regard for the creeds and confessions of the church. The undermining of the authority of the Bible leads to a renewed and reinforced attack on the confessions. In our age we witness a weakening of subscription forms for office-bearers even in formerly Reformed denominations. Therefore, would it not be good not to tamper with the contents of historic confessions at all?

Nevertheless, neither fear nor traditionalism should be our guides. The very fact that Reformed churches dare to change the content of their confessions, if obedience to the Word of God or other valid reasons compel them to do so, shows that they acknowledge Holy Scripture as the *norma normans* — the primary norm that governs the confessions as subordinate standards — and that they take their creedal statements seriously enough to improve them. Now that all over the world Reformed and Presbyterian churches update the language of their confessions, we should use the opportunities of the moment. Churches that live in “correspondence” or “ecclesiastical fellowship” and desire to walk in the truth, should feel themselves obliged to international consultation and cooperation, especially regarding creedal development.

Let me give a simple example. Our deputies will propose to change the wording of Article 4 of the Belgic Confession. Let us not speak of “the fourteen epistles of the apostle Paul” anymore, for almost all New Testament scholars are of the opinion that the letter to the Hebrews has not been written by the apostle Paul. In The Netherlands, however, the Committee-Bremmer still maintained the

expression “de veertien brieven van de apostel Paulus,” and this has led to some critical remarks about traditionalism during the discussion in the Synod of Groningen-Zuid. The issue is not very important; the article of faith is the canonicity rather than the authorship of the letter to the Hebrews. We do not confess that the apostle Paul wrote this letter; we believe and confess that this epistle belongs to the books, against which nothing can be alleged. Nevertheless, we should not leave statements in our confessions that almost nobody accepts anymore.

In my opinion, traditionalism was also noticeable in the fact that the Committee-Bremmer did not follow the new translation of the Apostles' Creed “descended into the realm of death.” They did not even respond to these arguments in Bakhuizen van den Brink's edition: “Realm of death” instead of “hell” is preferable because of the following clause “The third day He rose again from the dead,” and because of the modern Bible translation in Psalm 16:10; Matthew 11:23, 16:18; Revelation 1:18; etc. The Committee-Bremmer simply rejected the translation “realm of death” on the basis of the argumentation of Calvin. In these concluding remarks, therefore, we have to deal with Calvin's *Institutes* as the background of the Heidelberg Catechism's confession concerning Christ's descent into hell.

When we turn to Calvin's *Institutes* II, 16, 8-12, we see that he is aware of the different interpretations. According to Calvin, “it matters little by whom or at what time this clause was inserted.” We ask: Is this completely true? Sure, the church is comprised rather of believers than historians. But should we not investigate the history of a clause in the Apostles' Creed in order to find its original meaning and only then reject this meaning in the early church, when it has been proven to be contrary to Scripture?

Calvin mentions that “there are some who think that nothing new is spoken of in this article, but that it repeats in other words what had previously been said of His burial, the word ‘hell’ often being used in Scripture to denote a grave.” John T. McNeill remarks in the edition of *The Library of Christian Classics* that this view was held by Bucer and apparently by Beza. Also Calvin does not deny the possibility of this interpretation: “I grant that what they put forward concerning the meaning of the word is true: ‘hell’ is frequently to be understood as ‘grave.’ ” Nevertheless, he has two reasons to disagree with them. “How careless it would have been, when something not at all difficult in itself has been stated with clear and easy words, to indicate it again in words that obscure rather than clarify it! . . . . Secondly, it is not likely that a useless repetition of this sort should have crept into this summary, in which the chief points of our faith are aptly noted in the fewest possible words.”

Again we ask: Is this true? Would it be a useless repetition, if we confess that our Lord Jesus Christ was not only buried but also descended into the realm of death? Does the second clause not underline the state in which He was among the dead between Good Friday and Easter? There

was not only the moment of His burial, but our Lord Jesus Christ went down to the Pit, "like one forsaken among the dead, like the slain that lie in the grave, like those whom Thou doest remember no more, for they are cut off from Thy hand" (Psalm 88:3-7). In the humiliation of our Mediator also this maskil of Heman the Ezrahite had come to its fulfillment: "Thou hast put me in the depths of the Pit, in the regions dark and deep."

It is not surprising to me that Calvin in his *Institutes* defends his explanation with a wrong exegesis of Acts 2:24. He sees in the order of the Creed that it first sets forth what Christ suffered in the sight of men and then speaks of that invisible and incomprehensible judgment which He underwent in the sight of God "in order that we might know not only that Christ's *body* was given as the price of our redemption, but that He paid a greater and more excellent price in suffering *in his soul* the terrible torments of a condemned and forsaken man." Calvin refers then to Acts 2:24. But before we deal with his exegesis of this text, I would like to make two remarks in passing.

First, this passage of Calvin (*Institutes*, I, 16, 10) is the background of the original German text of the Heidelberg Catechism. The second Canadian Reformed draft of a new translation followed it by speaking about Christ's "unspeakable anguish, pains, and terrors, which He suffered on the cross and beforehand *in his soul*." Also the Anniversary Edition and the Christian Reformed text bring this element of Christ's *soul* into their new translation. During our last Synod of Coaldale 1977, deviation from the German text in Answer 44 was considered to be desirable, *Acts*, page 46. But if we generally adhere to the original German text as several new English translations do (our readers know that I am not in favour of it), we should give good reasons for this deviation. Calvin's *Institutes* makes clear what the original text of the Heidelberg Catechism means here: While the previous clauses of the Apostles' Creed speak about what Christ suffered in the body, this clause "He descended into hell" indicates what He suffered in His soul on the cross and beforehand, e.g., in Gethsemane. Think of His complaint, "My soul is very sorrowful, even to death" (Matthew 26:38).

Calvin interprets the "descent into hell" as speaking of the fear, dread, and sorrow of Christ's soul and he uses this interpretation in a twofold manner. There is the motive of comfort and assurance: "Unless His soul shared in the punishment, He would have been the Redeemer of bodies alone." And there is the motive of refutation of heresy: Apollinaris had taught that in Christ the eternal Word had taken the place of the human soul. In Article 18 of our Belgic Confession we confess that the eternal Son of God did not only assume human nature as to the body, but also a true human soul, that He might be a real man. Calvin mentions the heresy of Apollinaris also in his discussion of Christ's "descent into hell." He is rightly convinced that there could be no atonement for our sins but through the obedience of Christ. "But where is inclination or will to obey except in the *soul*? We know that it was for this reason that his soul was troubled: to drive away fear and bring peace and repose to our souls" (I, 16, 12).

My second remark can be short: If I attack Calvin's explanation of the "descent into hell," it is not because it is unScriptural, but because this explanation is unhistorical. It does no justice to the original meaning of the Apostles' Creed. However, Calvin, and our Heidelberg Catechism for that matter, beautifully expresses the extreme depth of Christ's suffering for us. We should not like to lose the

familiar words about Christ's inexpressible anguish, pains, terrors, and hellish agony. "By his wrestling hand to hand with the devil's power, with the dread of death, with the pains of hell, He was victorious and triumphed over them, that in death we may not now fear those things which our Prince has swallowed up" (I, 16, 11). The question is only whether this was meant by the early Christian creed, and whether Calvin's arguments for his new explanation were valid, e.g., his reference to Acts 2:24.

We come now back to this point of exegesis. After Calvin had stated that not only Christ's body was given as the price of our redemption, but that He suffered in His soul the terrible torments of a condemned and forsaken man, he continued: "In this sense Peter says, 'Christ rose, having loosed the pangs of death . . . .' Peter does not simply name death, but expressly states that the Son of God had been laid hold of by the pangs of death that arose from God's curse and wrath — the source of death. For what a small thing it would have been to have gone forward with nothing to fear and, as if in sport, to suffer death! But this was a true proof of His boundless mercy that He did not shun death, however much he dreaded it." It is remarkable that Calvin not only misinterprets Acts 2:24, but that he changes the text. For the apostle Peter does not say that *Christ* loosed the pangs of death, but that *God* did so. God raised Him up, having loosed the pangs of death. And these pangs were not the feelings of pain and fear or deadly dread, but either the bonds or ties of death itself or birth pangs: In the case of our Lord Jesus Christ the miracle happened that God made death bring forth life. God did not abandon His Christ to Hades, nor let His Holy One see corruption (Psalm 16, also quoted in Acts 2:27, 31). Calvin's misinterpretation of Acts 2:24 in the very context of his discussion of the "descent into hell" shows that he lacked a good insight into the Scriptural meaning of Hades as the realm of death.

It is evident that I am in favour of those new Dutch texts of the Apostles' Creed that speak of "the realm of death" instead of "hell." In order to prevent continuing misunderstanding and in order not to lose the Scriptural content of Answer 44, I am inclined to go even further than the Committee-Dankbaar and Dr. L. Wierenga. In their Catechism *Question 44* they use "the realm of death" or "the realm of the dead" in line with their rendering of the Apostles' Creed, but they keep the Calvinian structure of *Answer 44*. The Committee-Dankbaar, however, avoids words as "*hellish agony*" and "*torment of hell*" and speaks about the terror in which Christ was plunged during all His sufferings, but especially in His *death* on the cross; He thus delivered me from the *deadly* dread and pain. But the word "death" in the expression "His death on the cross" is different from the same word in "the realm of death." The first speaks of Christ's dying, the second of His being in the state of death. Especially in a Catechism we must use clear and unambiguous expressions and concepts. The dread of death ("doodsangst") of which Dr. Wierenga's answer speaks, was suffered by Christ *before* He went down to the Pit. The answers in these new Dutch texts are still not clear and they lose the Scriptural confession about Christ's *hellish* agony.

Coming to a conclusion, I do not find a better solution than the bold proposal to alter our Heidelberg Catechism. We could add a question to Lord's Day 15 after Question 39 about Christ's crucifixion:

New Question 40:

What further comfort do you derive from Christ's crucifixion?

Answer: In my greatest sorrows and temptations  
 I may be assured and comforted  
 that my Lord Jesus Christ,  
 by His unspeakable anguish,  
 pain, terror, and agony,  
 which He endured  
 throughout all His sufferings,  
 but especially on the cross,  
 had delivered me from the anguish  
 and torment of hell.

New Question 42:

Wherein consisted Christ's humiliation after death?

Answer: Christ's humiliation after death consisted in this:  
 He was *buried*,  
 and continued in the state of the dead,  
 under the power of death till the third day;  
 He *descended into the realm of death*.

The old Questions 40, 42, and 43 would become Questions 41, 43, and 44; the old Question 44 is to be deleted. In this manner the difficulties are taken away, the historical meaning of the clause of the Apostles' Creed is honoured, while the Scriptural content of Answer 44 is kept but transferred to the place where it belongs. In the meantime, the new formulation of Question 42 (old 41) would strengthen the conformity in doctrine between the Heidelberg Catechism and the Larger Westminster Catechism.

J. FABER

**CORRECTION**

*In the previous issue I wrote on page 96 in the second column that we should have made a clear choice between the method of the first and that of the second draft. The sentence should read as follows: 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 order to come to the best new translation in English, or do we "closely adhere to the original German text (third edition, 1563)"?*



MISSION NEWS — BRAZIL  
 NOVEMBER 1978

Esteemed Brethren,

Today it is the first Monday of the month of December and that means it is time to write a report again on the activities here on the mission field covering the previous month. It has been a rather noisy month in this town, due to the fact of the general election on the 15th of this month. The propaganda machine of both the governing party and the opposition has been going full blast, especially during the last few weeks before the election. Everyone allowed to vote goes to the polls. Quite a different picture from what we are used to in Canada where only part of the population seems to be interested in voting. The latter is a sign of the welfare-state. Why should one vote if everything is coming one's way anyway in some way or another. People are not aware of what they can lose. Here everybody seems to be interested, and tempers often run to a boiling point. The movement for "full" democracy is very strong in Brazil and the result of the election on the 15th is proof of that.


The official results of the elections are still kept behind, but it is known that the great majority voted in favour of the opposition, especially in the big centres. This in no way means that they will govern the country from here on. The government party is divided into two factions, each with its own

candidates, and that means in this case that the opposition has to draw twice as many votes in order to win. The president of the country was already handpicked by his predecessor some time ago. Promises are for more political freedom in the future. I do not know how it all is functioning; a military government and still an opposition party; neither do I know if the opposition would manage better than this present government. But the signs of change are on the wall. By now all is calm again.

But last week the town went through another shock when a prominent citizen, belonging to the police force, was stabbed to death after an argument on the beach. The ever-ready knife prevailed over the gun. People fear that this murder will call for revenge. May the Lord spare us a family-feud in this part of the country.

Thankful to the Lord we may say that we all enjoyed good health and that we could do the work unhindered this month. There is a good chance to rent a piece of land suitable for rice planting this year. It is too early yet to make definite statements on this, but I have good hopes to rent some land in the next municipality, Maragogi, the place where the next mission post will be set up. It is too far away to get all the people involved except probably

*Continued on page 122.*



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# REHOBOTH

*Room for the Handicapped  
in Alberta*

Only four years ago, in 1975, the Christian Association for the Mentally Handicapped of Alberta *Rehoboth* was established by faith in Him Who alone makes room.

Now the Association, with 1500 members all over Alberta, has a building of 2500 square feet, with 40 acres of land, eight miles southwest of Stony Plain close to Edmonton. Eight bedrooms attached to the main building will be built later this year, but in March 1979 the first two residents are expected to move in already.

Since January 1979 Don and Corrine MacKenzie work for the Association, and live in the home. Corrine, a former teacher, is in charge of the residence, while Don acts as co-ordinator. Both have previous experience with mentally handicapped people and found through working with them "that they have such a simple faith . . . They will accept things very simply — that they are loved."

A horticultural-agricultural kind of program will be developed, while residents will also do crafts to be sold in local stores. This home will not be for the severely handicapped, but for those who are able to go through a training-program. Most important in this respect will be that the Christian life-style and teaching by God's Word and our example will help them to live in a community where they are accepted for who they are.

There are also plans to teach academic subjects, in the basic skills. Emphasis will be placed on self-help — to be more independent. Up till now no government-support is received. Good contacts with the provincial government are maintained, however, and it is hoped that grants can be obtained, when *Rehoboth* proves itself, especially in showing that its care for the mentally handicapped is not only *supported* by many Christians, but will be *integrated* in the Christian community as well.

In this connection it should be mentioned that the generous gift of a 15-passenger van which recently was received will help the staff in promoting community involvement. Contact with communities in and

*Continued on page 122.*

## FROM THE SCRIPTURES

*"Come to Me, all who labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me; for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light" (Matthew 11:28-30).*

The Lord Jesus makes here a compelling appeal, an appeal of authority. "Come to Me." That means that He speaks with authority. He speaks in the line of the prophets of the Old Testament. He stands in the line of John, as He also points out in the beginning of Matthew 11.

Just as He stands in the line of the Old Testament, so the people He addresses are the "lost sheep" of the house of Israel, as He says in Matthew 15:24. Who were they? They were those who hungered and thirsted after righteousness. He calls out to those who laboured and were heavy laden. They were those who in all things sought to do the will of God. They wanted to serve Him and be put right with Him. They were the ones who thought that religion is supposed to mean something in human life.

The only way they knew how to worship the LORD was to obey everything the Pharisees told them to do. They constantly tried to do what the Pharisees demanded. Their toil was a toil to find God, to be at peace with Him. Yet through all the demands of the Pharisees they found no rest or peace. That is why the Lord Jesus addresses them as "heavy laden." They were toiling and yet not getting anywhere; striving to keep the law, and yet more and more burdened down by the law.

To them the Lord Jesus comes with His call, His call of mercy and grace. He calls them in order to tell them that the promises made in days of old are fulfilled in Him, and in Him alone. The call of the Lord Jesus is a covenant call; a call made in the line of the covenant, directed to those who were in the line of the covenant. And yet, He calls to *all* of them; all who laboured and toiled were invited. Rich and poor, high officials or labourers, young and old, men, women, and children. To them He says, "I will give you rest."

That means that He speaks very deliberately in opposition to the Pharisees and scribes. He says, "Take My yoke upon you and learn from Me." He calls for a transfer, a change of yoke. Instead of continuing with the yoke of the Pharisees, He calls His hearers to take on His yoke; that is to put down the yoke of the Pharisees and follow Him. For He is the one chosen to reveal the will of the Father. He stands in the true, Old Testament, ecumenical line.

So He stands in sharp contrast to the scribes and Pharisees. "Come to Me" also means "Come away from all false teachings." He says, "I am gentle and lowly in heart." He stands before the people as truly righteous and obedient man. He stands before His hearers as the One Who perfectly fulfills the demands of His office. He came not to bear witness to Himself, but to His Father. The Pharisees, on the other hand, drew all attention to themselves. They were proud and haughty. They treated the law with disrespect, as if they stood outside it. But the LORD had said that the proud and haughty could never be bearers of His revelation.

The Lord Jesus, on the other hand, is meek, the fulfiller of Moses' office. He is now the bearer of God's revelation, the Revealer. And it is as Revealer that He calls out, "Come to Me." Instead of continuing in the school of the Pharisees, they are to learn now from Jesus. "Learn from Me" means; "Become My disciple." A disciple was a student or follower. So the Lord Jesus actually says, "Follow Me down the road I have to take."

And what road was that? That was the true road; the road of revelation, the road of suffering, the road of the cross. Jesus Christ calls the disciples to come with Him to Golgotha, and learn from Him and from the deeds He will perform. The words that the Lord Jesus speaks now will be confirmed by His deeds; mighty revelation deeds that bring rest to God's people. That is also the content of the new revelation that His followers have to learn: "My yoke is easy and My burden is light."

For what does the Lord Jesus do? He takes the heavy, unbearable yoke of the law, the yoke imposed by the Pharisees, He takes that yoke from off the backs of His people, and puts it on His own shoulders. He says, "Take My yoke upon you" only after He has taken our yoke upon Himself. He takes that yoke of the

law, indeed, He takes the unbearable yoke of the Father's eternal wrath against sin upon Himself, and so sets us free. He takes off the yoke from ailing backs. He makes payment for our sins.

So the Lord Jesus does not demand a change of yoke without Himself effecting a change of yoke. He does not demand followers without first Himself becoming Follower, the perfect Follower of the Father. For He came to bear witness to Him, to do His will. That is why the Father greatly rewarded Him (Philippians 2:9).

And that is how He speaks to us today. The words He spoke then come to us as confirmed words; words that have been made good. And He speaks to us as the rewarded Son, the exalted Lord. And today His call rings out to all who seek after the Lord with a pure heart. His call today brings with it rest and peace; for He says, "I have taken your yoke upon Myself." That enables us to take His yoke upon ourselves. His call to discipleship is at the same time a call to freedom and rest. Because He speaks to us as the rewarded Son, we already have rest in Him. We have our reward in Him. He is the great Rest-Giver. So He speaks as rewarded and thus reward-giving Master and says to us all: "I give you My rest. Follow Me and learn from Me."

J.DEJONG

## REHOBOTH — Continued.

around Stony Plain, businesses included, are being made. Anyone interested can contact the home at 963-4044, and visits can be arranged.

For May 21, 1979, Victoria Day an Open House is planned, for indeed, Rehoboth, the Lord has begun to make room for the Christian mentally handicapped in Alberta. Will you who read this, in thankfulness to God also make room for this work in your hearts? You may contact the undersigned to make that known.

For the Board of Rehoboth,  
D. DEJONG  
90 Walnut Drive, S.W.,  
Calgary, Alberta T3C 3H3

## MISSION NEWS — Continued.

for harvesting the crop. We will do our best. I have very little time to do much running around right now, but somehow we will manage through other contacts. We will keep you up to date with the developments.

The nursery news is much the same as last month. All are doing pretty well so far. *Givaldo José* went back home a few weeks ago. He picked up so fast that it was no longer necessary to keep him here, and we hope that his mother will take good care of him. We hope, because the mother in this case is not much more than a child herself.

*Neia*, 1 year and 4 months old, is improving fast now. We can see the difference by the day. Her mother comes once a week to visit her. In a few weeks time she will be able to go home also.

The same counts for *Rosiane*; she seems to be over her bad spell now and is running into "mischief" often now — a sure sign that she feels good again. I have promised her father some support when she goes home again.

Ardis was hampered in her work for some weeks because the faithful maid suddenly stayed away without giving any notice in advance. In this case, she just took off with her lover to set up her own home. She "fled," as they call it here. That is to say, also the parents knew nothing about it. Many Brazilian girls leave their home this way. It means that they just are going to live with someone without getting married. It is a part of the Brazilian life-style. Parents are upset, but they usually forget that they have done the same thing themselves.

Within a week we had another girl working for us, but this only lasted nine days. Members of the congregation had already warned us that in the evenings this girl walked in the vicinity of places where a decent girl should not be in the first place. The end of the story was that she also took off with a man. Now we have another girl, and, although only 13 years of age, she seems to be of a better kind. So the work is going on as before.

This month we have hardly seen the doctor at the clinic, also because of the political activities going on all over the place. Consequently, many people came to our gate with some of their troubles, and even if we cannot help them, it takes time to talk to them. That also kept us busy this month. We even brought a very sick man to a Recife hospital on one of our shopping trips. He was very ill, and we did not like his coughing at all when we had him in the car. Tuberculosis is still very common here, and that is what we expected in him. We disinfected the car after he left, just to be on the sure side.

We are supposed to be living in the dry season, but the weather proved to be just as unpredictable as always, for we have received a lot of rain over the last few weeks. That was welcomed by many, but not nearly by all. Most people figure on recovering their houses sometime in January, so they were in trouble this time. Many say that it is just as wet inside as outside. Let us believe that this is greatly exaggerated, but the fact remains that many huts are badly leaking, and in the wake of this followed the flu.

We received a pile of mail this month from all over Canada. The ending of the postal strike probably had something to do with this and, of course, the birthdays of both of us. To everyone who remembered us on those days by sending a card or letter we say: Thank you very much! Ardis is already busy for some days, in her spare time, writing back to you all. But you have to be patient, because answering each one of you takes time.

Let me end this report for this time. Being already in December, we wish each and everyone of you a merry Christmas and a happy New Year. May our Lord bless you all.

Yours in Christ,  
John Kuik

## REQUEST

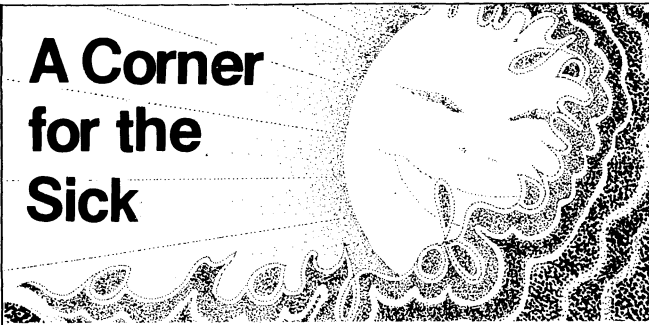
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# A Corner for the Sick



“Praise the Lord! Praise Him for His mighty deeds;  
praise Him according to His exceeding greatness!”

*Psalm 150:1, 2*

*In order to praise God according to His exceeding greatness and to praise Him for His mighty deeds, it is necessary for us to have knowledge. We cannot praise God with empty words! If knowledge of God's great deeds is required in order to praise God sincerely, should this not urge and encourage us to study? We have God's Word first of all, in which He made known all that is necessary for our salvation. His great work of redemption shines through it clearly!*

*History and God's redemptive care for His people did not stop at biblical time. It is essential for us to know how God has guided His church through the ages in order to believe that God is still guiding His church today and will be forever.*

*There is no gap of centuries in which God did not care and protect His church, and that presently men are revived and turned back to the first Christian belief. There is progress in history!*

*It is not so that that which was once very valuable and up to date for the believers — take our confessions, for instance — is outdated today and we need an updated expression of our faith.*

*When studying history one will discover that the doctrine of holy Scripture, which the church confesses, remains the same in whatever age or century.*

*We may notice also that the same old errors, which attacked the New Testament Church believers at the very beginning, are still with us today. How important for us to be well-trained in the knowledge of the Scriptures!*

*Isaiah 5:13 says that it is for want of knowledge that God's people went into exile. They did not regard the deeds of the LORD or see the work of His hands (verse 12).*

*The more we study, the more we will realize how little we know and how essential it is for us to grow in knowledge. We will then experience that we will learn a new song of praise as we progress.*

Praise the Lord! ye heavens, adore Him;  
Praise Him, angels in the height;  
Sun and moon, rejoice before Him;  
Praise Him, all ye stars and light.  
Praise the Lord! for He hath spoken;  
Worlds His mighty voice obeyed;  
Laws, which never shall be broken,  
For their guidance hath He made.

Praise the Lord! for He is glorious;  
Never shall His promise fail;  
God hath made His saints victorious;  
Sin and death shall not prevail.  
Praise the God of our salvation!  
Hosts on high, His power proclaim;  
Heaven and earth and all creation,  
Laud and magnify His name.

Amen.

*Author unknown, 1796*

## DEREK KOK

377 Dominion Street,  
Strathroy, Ontario

*On April 2, Derek will celebrate his 9th birthday, the Lord willing! Remember Derek from last year, brothers and sisters? Several times he has had corrective surgery on his legs. He had meningitis as a baby and as a result of that has brain damage. He attends a special school for physically and mentally handicapped people.*

*Derek is a happy boy and has a smile for everyone!*

*Last year many school children remembered him and sent cards. Shall we again give him much joy on his birthday?*

Send your requests to:

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

## P.S.

For some unexplained reason a few sentences were left out of the previous article. The last paragraph on the left, 7th line should read:

*We cannot foretell the future but we may know Christ awaits us at the end of the road and that we are guided there by His Holy Spirit.*

*In our human weakness we may sometimes think we have come to the end of the road, that we cannot go on. Only God knows when . . .*

H.R.

# Farewell Evening

REV. J. BOERSEMA AND FAMILY  
Surrey, B.C.

The Maranatha Canadian Reformed Church at New Westminster, B.C. and representatives of the other congregations in the Fraser Valley finally said farewell to their missionary Rev. R.F. Boersema and his family.

The missionary is to leave for the mission field in São José, Brazil. The Mission Board, however, is having continuing trouble in getting the assurance that Rev. Boersema will be granted visa by the Brazilian immigration authorities.

Some time ago Rev. P.K. Meijer and his wife settled in the small community of São José. The purpose of their stay in Brazil is, of course, that Rev. Meijer can work as a missionary. The only visa available were tourist visa, which means that the minister and his wife cannot be certain that they can stay at São José for a considerable length of time.

The Mission Board hoped that permanent visa would soon be granted after the couple had settled down. An encouraging message from Rev. Meijer made the Board decide to prepare the departure of Rev. Boersema and his family. They would leave on tourist visa as well.

Since that decision was made there have been no optimistic developments as far as Rev. Meijer's visa is concerned. It seems to be very hard to get permanent visa. Before he left, Rev. Boersema explained that this may have to do with the fact that missionaries from churches which are members of the World Council of Churches are very much focusing on the social injustices in the Brazilian society instead of preaching the Gospel. The Brazilian government is concerned about these developments and hesitates to accept new missionaries, even from churches which have no connections at all with the World Council.

Rev. Boersema is at the moment staying in the East, where he — among other things — is visiting his relatives. The Mission Board will be meeting soon again to discuss the next steps that should be taken. As soon as a



*The Boersema family.*

positive word from Rev. Meijer is received, Rev. and Mrs. Boersema and their four children can board the plane to Brazil.

The farewell evening for Rev. and Mrs. Boersema was attended by a

great number of people from the Canadian Reformed Churches in the Fraser Valley. The only minister (in British Columbia) unable to attend the evening was the former missionary Rev. Van Spronsen.





*Mr. John VanderLinde, President of the Mission Board.*



*Mr. John Vanderstoep, Secretary of the Mission Board.*



*Rev. J. Visscher.*



*At the Airport (left to right): Mr. G. Dam, Rev. Boersema, and Rev. Visscher.*



*Rev. Boersema.*



*The Choir of Surrey.*



*Mr. W.H. Bredenhof on behalf of Mission Aid.*

## Letters-to-the-Editor

Dear Editor,

In the "News Medley" of the Year End issue several thoughts were expressed concerning the Toronto Mission Work. Much can be said about the concept of sending out missionaries two by two, about us being too much tied down to the Netherlands' mission, and about the worthwhileness of spending great amounts to accomplish this particular mission work. Therefore let us leave these topics possibly for a later date.

For the moment, what has been said concerning Butiptiri needs clarification. First of all, it would seem to me that if we say "the independence should be preserved and respected" then there should be no reason to feel that Toronto has "lost" Butiptiri. I will admit that I too feel sorry to lose the official ties with a Church which the Toronto Mission has been allowed to establish. Yet we must not let our feelings get the better of us. Also it was not so much that the Churches and missionaries were helping and assisting each other when they suggested this transfer but that the Church Orderly way could be followed. Further, a sudden development is the South Digul played an important role. It concerns a neighbouring village of Butiptiri, name-

ly, Kaesah. Rev. Knigge has visited this village on many occasions, also giving catechetical instruction. Nevertheless, the kampung remained primarily Roman Catholic. Now in the last year a part of the kampung has left the Roman Catholic religion to embrace the Reformed faith. They have requested to become a part of the ZGK and to receive assistance in their particular situation. The ZGK saw their urgent need and tried to accommodate them. Rev. de Vries of Kouh, as counsellor of Butiptiri for Canada, has also worked in the Kaesah area and may have activated the sudden change of heart.

The situation was such that, despite Kaesah's request, Rev. de Vries himself could not spend more time in the South Digul since his primary task lay in Kouh. Therefore it was necessary that a new missionary be called to fill the present vacancy. However, everyone in the ZGK realized, considering the situation on the home fronts and the preparation involved to enter Irian, that it could take well over a year for a new missionary to begin his work in Kaesah. The urgency of Kaesah's call was of such a nature that we all sought for a better solution. Rev. de Vries was then found willing to take this new task upon himself.

\* \* \* \* \*

*Three "Letters to the Editor" have been received in connection with what was written about the question whether having the children taught at a Reformed School can be called part of the promise which the parents make at the baptism of their children, to instruct their children and to have them instructed "in the aforesaid doctrine."*

*The first such letter which follows here falls somewhat within the limit set for those contributions from readers; the other two are far too long. However, once again we shall refrain from reducing them to the proper size for this column or rejecting them because of their length, but publish them as received because we hope that finally some clarity will be achieved regarding the questions dealt with.*

*One of these letters will have to wait, since it reacts mainly to what the Rev. G. Van Dooren wrote, and the latter is away for some weeks; we do not wish to bother him with "business" during his leave of absence, received upon the advice of his physician.*

*Thus we publish two of the letters now, with a reply to them. The first one comes from br. E. Wieringa of Neerlandia, and the*

*second one from Rev. S. DeBruin of Edmonton.*

\* \* \*

Dear Editor,

Could I have a few lines and questions in our *Clarion*, questions to you, Rev. VanOene and to Rev. VanDooren about Reformed School Philosophy? I fully agree with you and Rev. Van Dooren that an expression as made by someone with the opening of a Reformed school, such as: "The perseverance of the members to go on in faith to come to this point where we now *finally* may live up to the promise we gave at the time of the baptism of our children to be instructed in the doctrine of the church" is completely wrong.

I am just wondering, though, whether that person was realizing what he was saying, whether he really meant it that way.

I agree with you and Rev. Van

However, the ultimate decision did not lie with us but with the home-fronts, for Rev. de Vries was sent out from Groningen, while the Kaesah-Butiptiri area had always been worked by Canada directly or indirectly.

Further, it was quite clear that whoever would settle in Kaesah should also take over the care of Butiptiri. If I from Manggelum would still be counsellor of Butiptiri while Rev. de Vries was stationed in Kaesah, then you would have a similar situation as when Rev. De Bruin of Edmonton would be counsellor of Winnipeg while Rev. Van Rietschoten was still minister of Carman.

Maybe a part of the mission work in Irian has developed to such a stage that we ought now to change our thinking towards it. When our daughters grow up they will want to take care of their own affairs. And when several Churches have grown up enough to almost form several Classes, then they should begin to handle their own affairs. Then our first task is finished. And these Churches belong in the Classis in which they exist and not to us anymore. Let us thank God that He allowed the Churches to come this far.

I hope that with this information one's feelings have changed and that the taste in one's mouth is no longer bad but only a tingle.

With brotherly greetings,  
H. VERSTEEG

Dooren that our schools do not stand under the supervision of the consistories, although our teachers *do* as *members* of the church. That does not make our schools institutions where our children must be instructed in the doctrine of the church. But what about if our teachers are asked by the consistory, and with the approval of the School Board, to teach Catechism in the highest grades? Grades 6, 7, and up? Is that not teaching in the doctrine of the church? And are we then not exactly in harmony with Article 21 of our Church Order, which we still have at the present? You yourself say in your article, ("News Medley," January 13) "the school teaches all sorts of subjects (of which the *doctrine of the church* may be just one)" (I emphasize, E.W.). And I regret that Rev. VanDooren writes that the old Article 21 (but we still have it) is no longer applicable.

The Synod of Dort 1618-1619

*Continued on page 131.*

spoke of house and church Catechism, but also of school Catechism. Our Principal in Neerlandia school gives instruction also in Catechism, which he was willing and very capable to do, on request of the consistory. There, I thought we were completely in harmony with Article 21 of our Church Order, and the teacher is teaching in the doctrine of the church, as all subjects must be in harmony with the Word of God.

Thank you for placing this article.  
Yours in the Lord,  
E. WIERENGA

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#### P.S. I

*It is good to hear that we agree in so many things. As to Article 21, Church Order in old attire, my brother need not be troubled. It cannot be denied that we no longer stand for Church-controlled schools (that's the situation in old Article 21); we are for parent-controlled schools, are we not? That's why this Article must be revised.*

*At the same time: if a teacher can help out temporarily, if there is no minister, fine! After all, Catechism teaching is also teaching, and that needs training.*

*Nor would I object to using the school facilities for Catechism classes: the children are together; with permission from the School Board the pastor comes and teaches; why not?*

*Part of (especially secondary) teaching would also be, have to be, training in the Reformed doctrine with a view to the overall curriculum.*

*Yet, my brother and I remain agreed on this point: it is the parents and the church who do the instruction that (under divine blessing) leads to profession of faith. If the school also contributes here, fine! But that comes then as an additional blessing.*

G. VANDOOREN

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#### P.S. II

*When the teacher(s), upon the request of the Consistory, or because it is a specific course inserted in the curriculum, teach the children the Catechism, they indeed teach them in that specific period "in the aforesaid doctrine."*

*But the question under discussion is: Are the teachers teaching, instructing the children "in the aforesaid doctrine" when they teach them reading, arithmetic, geography, history, biology? And are we to say that therein they are the helpers of the parents "to fulfil their baptismal vows"?*

*I say: No.*

*And as for Article 21 of our Church Order, please read what was written about it in the articles mentioned in my comments to the "Letter to the Editor" found below.* vO

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Dear Mr. Editor,

I am writing this letter in reference

to your "News Medley" in the January 13, 1979 issue of *Clarion*. In this Medley you use some quotations taken from the Edmonton Bulletin. In reference to what you apparently read in the Bulletin you speak of having discovered a "gross misunderstanding." However, having read the Bulletin in question carefully, it seems that this gross misunderstanding is entirely on your part. Therefore I would use your own Latin saying, "He that distinguishes well teaches well."

My contention is that you have quoted the statements in question out of their context. To do justice to Edmonton's Bulletin I hereby provide you with the context so that our *Clarion* readers can discern for themselves.

Our need for post-secondary education is a present reality, as well as for the immediate future. We should keep in mind that we have promised to do our best to educate our children in the fear of the Lord.

At present (or beginning next September), this promise (in the area of post-secondary education), can best be realized at an institution like the King's College. This College may not be a complete answer to your or my ideals, but it is the best we can hope for in our generation. As such we should all put our shoulders to the task of post-secondary education by joining the Christian College Association, and then as members to get ourselves involved and thereby also helping to make sure that this College abides by its educational principles.

Does this support for an interdenominational Arts College then abrogate the need for a Parental Canadian Reformed School? I should say not. Our ideal is to abide by the promise made to educate our children in the doctrine taught in the Church of which we are members. This can best be achieved by teachers who are faithful to the Reformed Confessions and who, as members of a faithful Church, are under the same consistorial supervision as the parents who support this school. If then the best is possible, the Lord requires it from all of us.

You will see that the words "our ideal," which you quoted, are to be understood in relation to the preference of a Parental Canadian Reformed School and not in reference to Christian education as such. The latter is indeed not an ideal, but a must for every Reformed parent.

In the same "News Medley" you are also guilty of introducing a false dilemma between the statements "to educate our children in the fear of the Lord" and "to instruct them in the aforesaid doctrine," etc. I fail to understand why you chose to make a distinction between these two. To teach in

the "aforesaid doctrine" (cf. the Old and New Testament) is the same as teaching them in the fear of the Lord.

I also fail to understand why you speak of having to "squirm and twist" when one understands that the baptismal promise includes doing our best to see to it that there are truly Reformed Schools. Do you not agree that the Christian parents who hire teachers do so in order to help them keep their baptismal vows? Do you not agree that such teachers function as parents to the children placed in their care, be it with a limited mandate?

I also find it passing strange that you limit the teaching of the doctrine of the church to church and home. To my understanding the Reformed concept of education is, that this doctrine of the Church (Old and New Testaments) encompass every facet of education. The way you have written in the "News Medley" in question would limit the doctrine of the church to be just one of the many subjects being taught to our children, instead of being the one and only fountain of all true knowledge. It is only via this doctrine that true understanding is possible in the many facets of academic training. In relation to the foregoing, my contention is that in our present society truly Reformed Schools are a must for all covenant children, and parents who take their baptismal vows seriously will see to it that every opportunity is used to achieve this goal. I do not hesitate to say that all Reformed parents who send their children unnecessarily to a public (anti-Christian) school are guilty before the Lord of having broken their baptismal vows. As such this would be a public sin equivalent to having broken the marriage vows.

This may be somewhat of a strong language, but it is used out of concern for our people. It is my hope that you will correct your remarks, made in the Medley mentioned, so that our readers do not acquire the mistaken idea that Reformed education is only the hobby of hyper-Reformed people, rather than an endeavour of faithful Reformed parents to act in obedience to their own vows as required by their covenant God.

Yours in Christ,  
SIMON DEBRUIN

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*1. Our readers now have the sentence which I "attacked" within its wider context. Does it make one bit of difference? None whatsoever.*

# news medley

The other time we started off with some personal news. I am happy to report now that the situation with Rev. Cl. Stam was not as serious as was thought at the time when I wrote the previous News Medley. The disadvantage of writing about personal matters is always that the facts may have overtaken the words by the time the readers see those words. Let me, therefore, give the floor to the man himself and repeat what he wrote in the bulletin of the Burlington West Church.

What went wrong? Neglected high blood pressure led to growing fatigue and erratic pulse. As they say, "The bottom fell out." But we are grateful that no real damage was done.

Time to recharge the battery and rethink the approach. After some rest, things should soon be back to normal.

At the moment everything is going just fine. On March 9th, I will undergo a final examination, and may perhaps return to work shortly after that. If all goes well, I hope to conduct one service on March 11, the Lord willing.

Since the copy has to be sent to Winnipeg before March 11th, I cannot tell you as yet whether the expectation was fulfilled. We are all thankful that "no real damage was done," as my colleague writes, and wish him a complete recovery. I also hope from the heart that the cause of that high blood pressure is found, for if that cause is not found, the same thing may happen again. However, we'll hear more about it, I presume.

Another personal thing was the fortieth Wedding Anniversary of brother and sister Kiers in Carman. I learned that from the Carman bulletin. We add our congratulations to those they will have received. During these years they, too, have known sorrow and concern about many things; they, too, suffered losses. But the conclusion of all is: The Lord is good and faithful. May He lead you also further in the path of life. One day the joy will be undisturbed.

Now we proceed to the news from the Churches.

The Fraser Valley will have the touch of spring by now. I heard that the crocuses are already showing themselves, in spite of the cold spell which they had over there which, for those regions, was unusually long and persistent.

As general news from the Valley I wish to mention that the Rev. Visscher did me the honour of reacting to a few remarks I made about address lists. Remember that I expressed my disappointment because in some newer address lists the postal codes were omitted? Rev. Visscher explains that it was done in the Valley Directory because due to the use of a typewriter with large type it would clutter everything up too much and would take too much space if the postal codes were added.

Although I did not expect such an extensive reply to the few remarks I made concerning this point, I am flattered by the honour and hasten to pass the explanation on to our readers.

On January 29, the expected meeting was held between the Consistories of the Canadian Reformed Churches at Cloverdale and Langley on the one hand, and the Consistories of the Free Reformed Churches at Pitt Meadows and Aldergrove, on the other hand. Quite a few

members from all those churches were also present although, presumably, they were not permitted to take part in the discussions. The topic dealt with — as our readers may recall — was "What Is Reformed Preaching?"

Before we proceed with the news from the Churches separately, one more thing about the Valley news in general.

In the *Orange Courier*, issued by the William of Orange School, we read,

Vanderpol's Eggs Limited is in the process of making a milk powder that is the equivalent of mother's milk. It is similar to Enfalac or S.M.A.

They are making this product for export only. It is being offered to Orange Aid for resale, at a great saving, to anyone that is interested. The proceeds are for our school.

When I read that I thought that there might be a possibility of even wider benefit: we have many mothers in our midst, we have many schools among us, and we have many very active Ladies' Auxiliaries. Or do I go beyond the bounds of the allowable here?

There appear to be possibilities for a Ministers' Conference. In Ontario the ministers are living somewhat closer together than in Alberta/Manitoba and British Columbia. Yet, there are plans to have such a conference or workshop. Cloverdale's Consistory meeting report contains the following passage:

The minister also relates that the Ministerial Get-together is planned for the last week of May. The intent of this conference is to have some workshops to discuss such topics as the "Revised Church Order," "Home Mission and Evangelism," and other related matters.

Too bad that the Rev. Van Dam is not yet there at that time, for then he would be able to participate.

We also have a few things from Langley.

A letter proposing singing the *Apostolicum* in the afternoon worship services is discussed. It is decided to postpone a decision on this matter until after the topic "Liturgy" is discussed at the intended meeting with the congregation.

We discussed it at a congregational meeting, too, and we decided to wait till the definitive *Book of Praise* is out, for there may be a few changes in the music. At least, I hope that there will be a few changes. I wrote before about the "Pon-ti-us" which, according to the music, is to be sung in three syllables. However, that is Dutch, not English. In English it is only two: "Pon-tius." I shall not repeat what I wrote about that before. And in the second place I should like to get rid of the long rest between "He descended into hell" and "The third day He rose again from the dead." That long, long rest reminds me too much of the "Stille Zaterdag" or "Holy Saturday," when everything has to be quiet because the Lord Jesus, allegedly, is in the grave. We'll see what the decision is when the Hymn Section appears.

The second item from Langley's brief report on the Consistory meeting made me frown. "What," I thought, "do we get here?"

The Faculty will be asked to provide periodical information concerning the life and number of students at the College.

Do I understand this well, and is it the intention of the Consistory to ask the Faculty to do that to the Consistory? If I were a member of the Faculty I would vote for the following

reply, "Sorry, brothers, that is none of your business. The Faculty does not report to the Churches but to the Board of Governors." I hope, however, that I misunderstood the information. I can hardly imagine that my impression is correct.

Abbotsford comes next.

As of March 4, 1979, there will be ushering in our Church, namely from 9:50 a.m. to 10:00 a.m., and from 1:50 p.m. to 2:00 p.m.

Consequently, if you do not wish to be ushered in, come fifteen minutes before the time or one minute after. Perhaps we shall learn at some time in the future why this service is restricted to ten minutes every time.

More and more Churches come to the conclusion that smoking should be banned in the Church building. Recently two Churches have joined the ranks. In the first place at Edmonton.

A lot of articles have been written about smoking. About the dangers to smokers and non-smokers, who inhale the polluted air. Yet the first article in favour of smoking has to appear. Therefore, we all may as well prepare ourselves to sooner or later quit this bad habit. To help the smokers to slowly get rid of this bad habit, also to help those who are bothered by this habit of others, the Consistory has deemed it necessary to take the initial step by deciding not to allow smoking on church property on Sundays, before, during, or after the services.

It is not the intention of the Consistory to patrol the church building and church property, to see if anyone does violate this decision. The Consistory counts on all members of the congregation, young and old, to abide by this rule out of love for God and our neighbour.

What I like particularly about the above announcement is that the Consistory declares: We are not going to patrol the Church grounds! That would indeed be below the dignity of the Consistory and of the whole Church. When the Consistory decides something, the members have to abide by it, for the office-bearers have been clothed with authority and are to be obeyed, also in this respect. And the young people should bear in mind that the washrooms also belong to the "Church property."

From Edmonton we move to Carman. In Carman the brothers and sisters are discussing the erecting of a new Church building. And, understandably, they try to get as much use as possible out of such a building.

The question was discussed whether an effort should be made to combine certain things with the school, such as a large meeting room with a gymnasium, etc., and whether this is expedient.

Reaching Ottawa, we quote from the reports on their Consistory meetings the following items.

The Deacon Fund is discussed and the guideline for regular disbursements will be that up to forty percent of annual income may be used for worthwhile causes.

The Consistory decides to appoint three members as a Committee of Administration. This committee will have as its mandate church finances, day to day administrative matters, and the search for church property or new meeting hall.

Apparently the Ottawa Church also approached the N.C.C. (National Capital Commission) with the request to give some information about the possibility of leasing land. That might be a solution for quite some time to come, for it would preclude the necessity of purchasing property right away. However, no further information about that.

In Toronto a meeting was scheduled of the Consistory with the Deacons together with the council of the Willowdale Christian Reformed Church on Monday, February 12. Topic for discussion at that meeting was to be the Appeal which we sent to the Christian Reformed Church, our second Appeal, that is, not the one of 1963. I have not yet read any report on that meeting and therefore cannot tell you anything about it either.

Readers of the Mission Reports will be acquainted with the name of Dr. Dresser, a physician who worked for quite a while in Irian Jaya and who also took care of the Knigge family when they were there. His son Andrew has been mentioned in our column, too. He was waiting for a kidney transplant, but both times the tissues were incompatible.

Dr. Dresser also wrote about the new laws covering religious activities in Indonesia.

*Laws have been passed in Jakarta* restricting evangelism directed to those who have a religion, controlling foreign funds for church work, and requiring all mission-

## THE ELIXIR

Teach me, my God and King,  
In all things Thee to see;  
And what I do in anything,  
To do it as for Thee.

Not rudely, as a beast,  
To run into an action;  
But still to make Thee prepossessed,  
And give it his perfection.

A man that looks on glass  
On it may stay his eye,  
Or, if he pleaseth, through it pass,  
And then the heaven espy.

All may of Thee partake;  
Nothing can be so mean  
Which with his tincture, "for Thy sake,"  
Will not grow bright and clean.

A servant with this clause  
Makes drudgery divine:  
Who sweeps a room as for Thy laws  
Makes that and the action fine.

This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told.

George Herbert, 1593-1633

The elixir was the preparation sought by the alchemists whereby it was thought baser metals might be transmuted into gold. In the last stanza Herbert identifies it with the philosopher's stone. 7. *still to make Thee prepossessed*, always to make Thee possessed of me in advance. 8. *his*, its. 14. *mean*, common, inferior. 15. *his tincture*, its essential quality, used here to mean the philosopher's stone. 24. *told*, counted.

aries to train someone to replace them in the next two years.

However, animists are not considered by the government as "having a religion," so it is hoped that *missionary activity in Irian will not be greatly hindered*.

The Toronto bulletin tells us about a "new venture," namely that on February 2nd a Boys' and Girls' Club, or Societies were going to start. Therein Toronto is not the only place. In Fergus it is being tried too, and we hope that this time the efforts will succeed. It is important that our young boys and girls become acquainted with the work of the societies and it is also important that they become acquainted with that work under the guidance of the older ones. In quite a few bulletins I read time and again that the visits to or the reports on the work of the societies were rather disappointing, although in one case, I remember, it was said that the presence of elders made a tremendous difference. When our boys and girls learn the work and also see some of the sense, beauty, and usefulness of it at a Boys' or Girls' Society, then there is more hope for the future of our "bigger" societies. I wish them well.

Stopping over in Orangeville, we notice that "It is decided to discontinue the practice of family pews. Reserved seats will be granted only to those who need them for physical reasons."

As reasons for that decision complaints were mentioned, received from visitors. And further there was the necessity of frequent change, since families "outgrew" their allotted space with children growing up and coming along to Church. And what are you going to do, when a family needs six instead of two places? Chase others off their cherished spot? No, the decision to dispense with "family-pews" is the only one which gives a permanent solution here. Such a decision, however, does not mean at all that from now on the families should no longer sit together in Church! See previous medley.

A further decision of Orangeville's Consistory was: "In regard to received requests not to allow smoking within the church building, the Consistory decided accordingly and smoking in the church building will not be allowed anymore."

That is even better than Edmonton's decision, for Orangeville extends it over all the days of the week, Edmonton only over the Sundays. That first step, however, will be followed by the second one soon, I'm convinced.

The time is there again for elections and ordination of new elders and deacons. The Ebenezer Church in Burlington decided to reduce the term of office to three years from four. Generally speaking, the brothers are happy when their term is up and they are to retire. No, that does not mean that they do not do the work of an office-bearer with joy and in great faithfulness; but they are looking forward to the time when they can spend more time with their own families, and when the responsibility of the office is taken from their shoulders. Too little it is realized oftentimes what tensions the work as an elder or as a deacon brings with it. I do not begrudge the brothers their "rest" at all. It is well-deserved.

The Smithville Consistory accepted an offer on Manse number two, that is the home which was occupied by the Kingma family during their ministry in Smithville.

And Rev. Werkman writes something in the *Family Post* about Bible translations. He mentions the N.I.V. (New International Version) and states the following.

I gave two examples in the sermon this morning where the N.I.V. does not *translate* anymore, but *interprets* what Matthew by the guidance of the Holy Spirit wrote. If the N.I.V. is consistent in this, I am sure it will not be acceptable as a Bible translation in our churches. If everyone using this or other translations makes notes of important deviations, we may be able to come to a better and quicker conclusion as to which Bible translation to use. Or do we leave it all to the synodical committees? We as Churches are responsible!

That is something which we all are to bear in mind: we should not leave things up to Synodical committees, but we should all be active. Synodical Committees are there only to give guidance to the discussions and to prepare matters. The membership as a whole should be involved as much as possible. And it is a good idea that families write down important differences they notice between various translations. Perhaps there is nothing wrong with such differences; but it could also be that a vital issue is at stake.

The Hamilton Consistory (at least I have the impression that it was a Consistory decision) decided to publish the Report on the Revision of the Church Order gradually in the bulletin, so that the whole Congregation can take note of it and judge it.

It would be a good thing if all the reports were printed and distributed on a large scale but I think that the costs would be prohibitive. Let each Church, however, try to involve the membership as much as possible.

Our final visit is made to Chatham. A political study society seems to have been launched after a few fruitless efforts. Have a good sailing.

Repeatedly the question is brought to the attention of elders and minister: Let us sing the Apostles' Creed. The Consistory has talked about this as well. And we were reminded of the decision of a number of years ago, when it was tried a number of times to sing it: that decision was: not to continue because the tune apparently was not enough known to render a good result.

When I read that, I had to think of what one brother here did when his eldest daughter applied for a position with one of the banks. The manager said, "But we need experienced girls." To this our brother answered, "How would you ever expect one to become experienced if you don't give her a chance?" She was hired. I always went to her when I had to deposit money or to get money. I always have had the habit of going to one of our "own" girls in the bank if one was working there. There seems to be Church members who have the silly custom of avoiding "our own" girls systematically or even switch banks as soon as a Church member begins to work at the bank where they do business. I have noticed that it hurts "our" girls when something like that happens, as if they were not trustworthy and as if they could not learn everything *if* they wished so. However, back to the singing.

I thought, "If the Apostles' Creed is not sung because the tune is not known, how in the world will it ever become known?"

But my fears were dispelled when in a later bulletin I read, "The decision is reached to sing it once per month on the first Sunday of each month, starting March 4, 1979, on a trial basis."

Hopefully the children have learned it so well at school that they can "lead" the congregational singing.

Sorry, we have to say goodbye for today. Hope to see you two weeks from now.

vO



**LETTERS — Continued.**

2. Rev. DeBruin claims that I put up a false dilemma.

He missed the point completely.

The first point was: Rev. DeBruin wrote, "We have promised to do our best to educate our children in the fear of the Lord."

I stated that we did not promise "to do our best to . . .," but that we promised that we "SHALL . . . to the best of our ability." And I said, "But that is something different!" Do I still have to prove that to someone who can read?

Secondarily, there was another contrast.

I find a lack of discretion in Rev. De Bruin's letter, which is the more astounding since such "strong language" is being used and such apodictic statements are being made.

It becomes sort of tiring when one has to repeat things which have been discussed and argued over and over again. In the Volumes 6, 7, and 8 of our magazine (then appearing under the name Canadian Reformed Magazine) quite a few articles appeared on this same question. We find articles on "Doopbelofte en School" (Baptismal Vow and School), "Kerk en School" (Church and School) and on Article 21 of our Church Order. I am not going to repeat what has been written then and there. I'll just make one more effort to clear up the fog which obscures the vision propagated in the above letter.

There is a difference between "bringing up" a child and "educating" or "instructing" a child. In Dutch the difference is expressed by the verbs "opvoeden" and "onderwijzen." The former is done within the family, by the parents (although it includes also instructing) and the latter is done in the school.

The school definitely is no "opvoedingsinstituut," an institution to bring up children. The School — to mention that — is not the place for "sex-education." That belongs to the bringing up of a child and is therefore the task of the parents. Whoever goes to the trouble of reading up on that will find ample material on the subject.

The school is an "onderwijsinrichting," an institution to teach the children.

To teach the children what?

The doctrine of the Church? "The aforesaid doctrine"?

No.

The government requires that all children shall receive instruction in various subjects and that they shall receive that to a certain level or anyway to a certain age.

That instruction is given to our children at school.

Our parents are free to do so in the manner and on the basis chosen by them, as long as they conform to the standards for instruction set by the government.

Our parents use that freedom gladly: they have established and are establishing their schools to have their children taught in all those subjects required by the government, and to have that done "in the fear of

the Lord," for they have learned that the fear of the Lord is the beginning of all wisdom. The fear of the Lord is the basis on which and the atmosphere in which the teaching is done.

Thus the parents see to it that at school the children are taught all subjects belonging to the curriculum in the line of what they themselves do at home: instruct them in "the aforesaid doctrine," which is "the doctrine contained in the Old and New Testaments and in the articles of the Christian faith and which is taught here in this Christian Church."

The parents also see to it that the children receive such instruction at school in all subjects included in the curriculum and that it is given on the basis of the doctrine of the Church and that the light of God's Word opens the door to the true knowledge of all things.

But teaching all subjects on the basis of the doctrine of the Church and while guided by the light of the Scriptures is not the same as "instructing and having them instructed in the aforesaid doctrine."

Do I really need so many words to make clear what has been made clear many a time before?

Rev. DeBruin asks me two pertinent questions, to which I shall give pertinent answers.

1. Question. Do you not agree that the Christian parents who hire teachers do so in order to help them keep their baptismal vows?

Answer: No.

2. Question. Do you not agree that such teachers function as parents to the children placed in their care, be it with a limited mandate?

Answer: No, and again: No.

As for the "strong language": Watch

out! The way it is put in the above letter Christian discipline, ultimately resulting in excommunication, must be the result. Before big words are spoken, the consequences should be realized. On the same line as adultery? Then there is no place for such in the kingdom of God, unless there is true repentance, not only in words but also in deeds.

Do we really need Reformed schools? Most certainly.

Is it the obligation of the parents to establish and maintain such schools?

Undoubtedly.

Is that to help them fulfil their baptismal vows? No.

For what reason and purpose is it then?

In order that the instruction which the children receive at school may be based on the doctrine of the Scriptures and in full harmony with what the Church has summarized from the Scriptures.

Do parents thereby entrust to the teachers any part of their own obligation towards their children?

No.

What then do they do?

They see to it that there be teachers who will teach the children the truth concerning all the subjects they have to study, lest those teachers break down instead of build on the basis laid at home and in the Church.

Are you in favour of such schools?

I am not only in favour of them but consider them to be necessary; but I refuse to argue their necessity with arguments which are irrelevant and cut no ice, however pious and serious they may sound.

One last remark, a word of warning.

A bulldozer may be used to flatter things; it is useless and dangerous when it comes to upbuilding. vC

**WHAT THE SOW DOES, THE LITTLE PIGS MUST PAY FOR**

(What de seuge doet, moeten de biggen ontgelden.)

When the old sow has played her pranks,  
And upset tubs and pails around her,  
Out comes the master in a rage,  
With broom in hand, resolved to pound her:  
But she, well-versed in all his oaths,  
And in their meaning full confiding,  
Runs off and leaves her pigs behind  
To bear the blame and get the hiding.  
And they, poor pigs, though innocent  
Of all the harm, despite their squeaking,  
Get beat all around and made to smart  
For all the big sow has been breaking.

'Tis thus we often see in life;  
The great misdoers have their bacon,  
While blame and punishment alike  
Fall on the smaller folks when taken:  
How kings and statesmen for their faults  
Get scatheless off, nor fear vexation,  
While all the ills which they have wrought  
Are felt and paid for by the nation.

JACOB CATS, 1557-1660

Trans. R. Pigot (1860)

# PRESS RELEASE

*of Classis Ontario North, held at Toronto, Ontario, Thursday, March 8, 1979.*

1. On behalf of the convening Church at Fergus, the Rev. W.W.J. Van Oene calls the meeting to order. He requests to sing Psalm 92:1, 2, reads Psalm 92, and leads in prayer.

2. The brothers from Rehoboth Church, Burlington, examine the credentials. Classis is constituted with Rev. C. Olij as Chairman, Rev. J. Mulder as Clerk, and Rev. W.W.J. Van Oene as Assessor.

3. The Chairman congratulates the Assessor with his recent birthday celebration, welcomes Rev. M. VanBeveren, congratulates the Church at Toronto with its 25th anniversary, expresses regret that Rev. Van Dam is going to leave us, and wishes the Church at Brampton a speedy filling of the upcoming vacancy; he further mentions the illness of Rev. Cl. Stam, and wishes him a prosperous recovery under the blessing of the Lord.

4. The Subscription Form is read and the brothers J. Mulder and M. Van Beveren sign it.

5. The Church at Brampton comes with a proposal re arrangements of services in Florida for the benefit of those brothers and sisters who spend the winter there for health and other reasons. Classis comes to the following decision:

Classis, having read the request of the Church at Brampton, "that Classis arrange that a Church from this Classical region sponsor worship services throughout the winters in the Palmetto area of Florida;"

Considering that the Church at Brampton did not prove that Classis has a task in this matter, decides not to grant the request.

Classis urges the Churches to advise and direct their members holidaying in Florida to organize worship services wherever possible.

Classis, seeing that Classis Ontario South refused to act in this matter, decides to request the Church at Burlington East to see what can be done and to do what it considers feasible to give guidance to the brothers and sisters who spend a shorter or longer period of the year in Florida.

6. Upon the request of the Church at Brampton, Rev. C. Van Dam receives an honourable release from his service

in this Classis as of May 28, 1979, at 12:01 a.m. The Rev. J. Mulder is appointed as counsellor of the Church at Brampton.

7. *Preaching Arrangements.* The schedule for Ottawa is as follows: March 18, Rev. Van Dam; April 8, Rev. Mulder; April 22, Rev. Stam; May 6, Rev. Van Beveren; May 20, Rev. Van Oene; June 3, Rev. Olij; June 17, Rev. Mulder; July 1, Rev. Stam; July 15, Rev. Van Beveren; July 29, Rev. Van Oene; August 12, Rev. Olij; August 26, Rev. Mulder; September 9, Rev. Stam; September 23, Rev. Van Beveren; October 7, Rev. VanOene; October 28, Rev. Olij; November 18, Rev. Mulder; December 9, Rev. Stam; December 30, Rev. Van Beveren.

The schedule for Brampton is as follows: July 8, Rev. Mulder; September 9, Rev. Olij; November 11, Rev. Stam.

Rev. J. Mulder is appointed in Rev. Van Dam's place as coordinator of the preaching arrangements.

8. Visit to the Church at Ottawa is reported.

9. The Ebenezer Church, Burlington reports on the Classical Archives.

Classis accepts the following proposals of the Church at Burlington East, and requests subsequently the Church at Burlington East:

a. to approach the ministers who have been clerks of the Classes in the years 1966 and earlier to check whether they still have Classical documents which should be deposited in the Archives, and, if so, to forward them to the Church at Burlington East as soon as possible (P.O. Box 124, Burlington, Ontario L7R 3X8).  
b. to request the Churches and ministers who are in the possession of a complete set of documents regarding one of the Classes mentioned to make this set temporarily available to the Church at Burlington East for the purpose of photocopying, after which the documents are to be returned.

10. The Church at Orangeville asks and receives advice in a matter of discipline.

11. In the personal question period Rev. C. Van Dam speaks a few words of farewell to the brothers, thanking them for their kindness and friendship during his years in this area.

Rev. M. Van Beveren thanks the

Chairman for the words of welcome spoken.

12. The Acts are read and adopted.

13. The next Classis will be held June 14, 1979, at 9:00 a.m. in Toronto. The Church at Guelph will be the convening Church. Rev. Cl. Stam will be Chairman, Rev. C. Olij Clerk, and Rev. J. Mulder Assessor.

14. Censure ad Article 43, Church Order is not necessary.

15. Press Release is read and approved.

16. Rev. C. Olij speaks a few closing words, wishes Rev. C. Van Dam the Lord's blessing upon himself and his family, repeating mutually Rev. Van Dam's words about cooperation and learning from one another.

17. After Psalm 146:3 has been sung, the Chairman leads in thanksgiving. Classis is adjourned.

By order of Classis,  
W.W.J. VANOENE, Assessor i.t.

\* \* \*

*of the Board of Directors of Guido de Bres High School of Meeting held on February 26, 1979.*

After we had sung Psalm 68:1 and 2, the Chairman read Romans 8:1-15 and led in prayer. He welcomed all present, and presented the agenda for the evening, which was adopted.

The Chairman remarked on a meeting of the Education Committee with the staff. All were very impressed with the work our staff does at the school with much dedication.

The minutes of the previous two Board meetings, January 15 and 22, 1979, were accepted after some additions had been made.

1. *Incoming mail.* From the Canadian Reformed Teachers' College requiring classroom space in the near future. Due to enlarged enrollment no space can be allocated.

2. *Outgoing mail.* None.

3. Principal's report is read and adopted. P.D. Days are settled for balance of this year and for the next year.

## OUR COVER

*Grand River winter view, Fergus, Ontario, with old G.S.W. building in background. (Photo courtesy Leo Lodder, Fergus, Ontario.)*

## A Letter to My Daughter

Dear Jean,

Remember that I told you some time ago that it was much easier to bring the gospel in far-away countries than to the near neighbour? That in far-away countries you could bring the gospel, the glad tiding, whereas for the nearby neighbours, who heard it all before, there would be nothing left but the preaching of hell and damnation? I ended with the question: Is this really so? I wonder!

Well, in the meantime I heard a sermon about the man in the country of the Gadarenes, who was possessed by a legion of demons. The Lord cured him and allowed the demons to go into a herd of swine. The Gadarenes wanted the Lord to leave their country (the loss of the swine was apparently too much of a disaster to them) and then the cured man wanted to come with the Lord, but the Lord would not let him come.

He told him to return to his own house and show what great things God had done to him. In other words, he had to preach the gospel among his own friends and relatives. And the reverend . . . (sorry, I'll tell you later what his name is), the reverend said that it was much harder to do that than to go out in the mission field to bring the glad tiding to people who never heard of Jesus before.

Of course, we agree with that, but the answer of the Lord remained with me for a while. Show the great things, what wonderful deeds, Jean? Could you tell me any of them? Or maybe just one? things, what wonder deeds, Jean? Could you tell me any of them? Or maybe just one?

Perhaps you say: "Of course, I can" and you quote a few or many words from the Scriptures, from the Heidelberg Catechism, or from the Belgic Confession. Perhaps you say: "Christ died for me on the cross. He saved me. He gives me eternal life." Perhaps you say some more, but I mention just a few things you might say.

And that is quite something already, eh? And for Reformed people it all sounds, and is, quite normal, and you would probably, without further ado, be accepted as a full-fledged member of the community. After all, we grew up by this, didn't we?!

But just because it is all so normal and so familiar, we tend to forget something; we also tend to lose sight of the very "greatness" of these things, and we tend not to feel anymore how wonderful these deeds really are. And that takes the power out of our proclamation.

For, what does an unbeliever say?

He might say: "So what! Christ died for you? But you will die, too; don't kid yourself! Christ saved you? From what!? He gives you eternal life? Who wants it? Life is hard enough the way it is. Just imagine that these calamities would go on for ever! I don't believe it, but if Christ really died on a cross, he was a fool!"

Perhaps this unbeliever would not be that rude, but I combine and compress a little. But even so, I personally have heard remarks that I don't dare to put in print and dare to say only in company that I know very well.

So what have you achieved after all? I know that we should not go by the results, but do what the Lord commands us to do. However, I do think that we should look at the results and learn from them. For although the gospel of Christ is foolishness to the Greeks and a stumbling block to the Jews, is it really a Power of God to us? If that Power of God is not visible in our life, then it is our fault that the unbeliever calls it foolishness.

Tell me, Jean, how great a thing is it to you that Christ died for you? How wonderful a deed is it to you that He saved you and gives you eternal life? Just think about it for a while.

Love, Dad

### PRESS RELEASE — Continued.

4. There is no Education Committee report, nor a Property Committee report.

5. Request for guidelines by local Hamilton regarding the acceptance of children from non-members. Executive Committee will report on this at the next meeting.

6. Financial Committee reports on anticipated cost increases for the school year 79/80. The Committee requests all committees to forward their budgets by March 12, 1979.

7. *Transportation*. The locals Burlington East and West request to purchase a school bus. After discussion this request is granted.

8. *By-law Committee Report*. Discussion is continued on this report. The

remaining points re Education Committee are dealt with and accepted with some changes made.

9. After the question period the Press Release is read and adopted.

10. After singing Psalm 68:12, br. Beijes led in thanksgiving and the Chairman closes the meeting.

For the Board of Directors,  
G. DEBOER

### FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on March 17, 1979.

### Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

10 KING STREET E.,  
TORONTO, ONTARIO M5C 1C3  
PHONE: (416) 364-5443

#### OPSPORING ADRESSEN:

SCHOUTEN, Jan, geboren 19 februari 1914, naar Canada vertrokken op 5 april 1954.

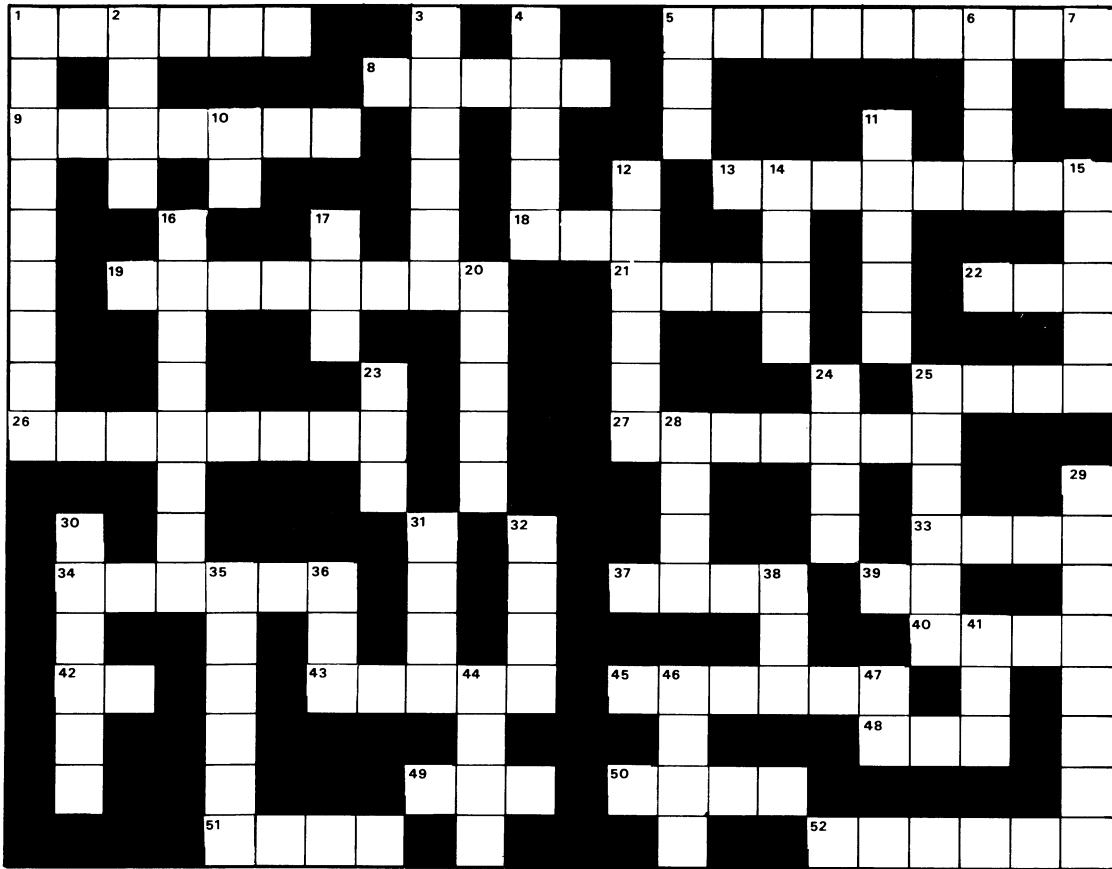
UILDERSMA, Pieter, geboren op 6 april 1914 te Slochteren, naar Canada vertrokken op 10 juni 1969, laatstbekende adres Box 1122 te Wawa, Ontario.

WILKINS, C.K. geboren op 2 juli 1938, laatstbekende adres 1039, no. 4 Road te Richmond, B.C.

De Consul-Generaal, voor deze:  
MEVR. G. SCHNITZLER

# Crossword Puzzle No. 43

## I SAMUEL



### ACROSS

1. meaning "asked of God."
5. the priest who gave David holy bread to eat.
8. "Man looks on the outward appearance, but the LORD looks on the \_\_\_\_\_."
9. what Samuel went on year by year to Bethel, Gilgal, and Mizpah.
13. the one who had tasted honey and was to die for doing so — but was ransomed.
18. the priest who addressed a woman in the temple for being drunken.
19. wickedness.
21. Jonathan's soul was \_\_\_\_\_ to David's soul.
22. where David visited the priest and asked for bread.
25. the one who took a yoke of oxen, and cut them in pieces and sent them throughout all Israel.
26. where a stone was set up by Samuel after the LORD had helped the Israelites route the Philistines.
27. the uncircumcised Philistine who defied the armies of the living God.
33. the instrument played by the son of Jesse to sooth the king
34. to whom Israel's first king went in disguise because he was afraid and wanted help.
37. what it seemed the men of Jabesh-gilead would lose until Saul mustered the people to help them.
39. There was no smith to be found throughout all the land

of Israel and \_\_\_\_\_ on the day of battle there was neither sword nor spear found in the hand of any of the people but Saul and Jonathan his son.

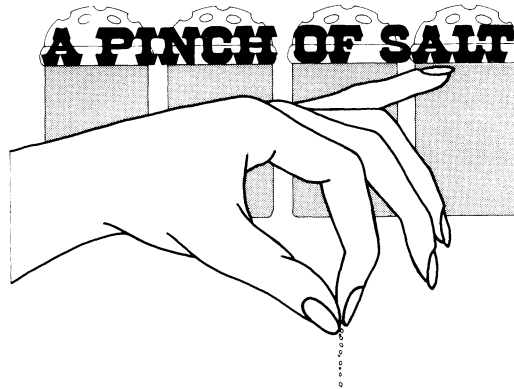
40. what Saul made David have to do.
42. David said to Saul, "\_\_\_\_\_, this day your eyes have seen how the LORD gave you today into my hand in the cave."
43. the god of the Philistines that lost its head and hands before the ark.
45. Not one \_\_\_\_\_ but eighty-five of them were killed for Saul said they knew David had fled, and did not disclose it to him.
48. what was used in anointing.
49. Eli was told that \_\_\_\_\_ the increase of his house would die by the sword of men.
50. what Israel wanted to have in order to be like other nations.
51. Saul was looking for something that was \_\_\_\_\_ when he first met Samuel.
52. how Saul felt when he saw the army of the Philistines and when he inquired of the LORD, the LORD did not answer him.

### DOWN

1. Saul told Samuel that the best of the Amalekites' sheep and oxen were spared for this.
2. After Hannah brought Samuel to Eli, God gave her \_\_\_\_\_ children.

3. It was no good \_\_\_\_\_ that was spread abroad about Eli's sons.
4. Samuel's sons would take a \_\_\_\_\_ and pervert justice.
5. Samuel felt this for God.
6. Elkanah used to go up from his city \_\_\_\_\_ year to worship and sacrifice to the LORD at Shiloh.
7. The messenger whom Saul sent to take David prophesied as \_\_\_\_\_ did too on going to Naioth in Ramah.
10. Hannah took Samuel \_\_\_\_\_ to the house of the LORD at Shiloh.
11. this ruddy lad was the youngest son of Jesse.
12. the town that Achish, the Philistine, gave to David for a dwelling place.
14. what Saul laid on the people when he said, "Cursed be the man who eats food until it is evening and I am avenged on my enemies."
15. a churlish and rich Calebite.
16. what Samuel did to Saul when he took a vial of oil and poured it on his head.
17. David did not kill Saul but only \_\_\_\_\_ off the skirt of his robe because Saul was the LORD's anointed.
20. Goliath disdained David for he was but a \_\_\_\_\_.
23. what the Israelites brought to the battle against the Philistines!
24. Samuel had to \_\_\_\_\_ the people of Israel about the ways of a king when they wanted one to be like the other nations.
25. where the house of the LORD was in Eli's day.
28. to do this is better than to sacrifice.
29. when the Israelites asked for a king like the other nations, they \_\_\_\_\_ God from being king over them.
30. To punish what \_\_\_\_\_ did to Israel in opposing them on the way out from Egypt, Saul had to smite and utterly destroy them and all they had.
31. "But Saul and the people spared \_\_\_\_\_, and the best . . ."
32. David's place at Saul's table was empty when the new \_\_\_\_\_ came.
35. God's chosen people.
36. what David feigned himself to be before Achish the king of Gath.
38. Saul did not \_\_\_\_\_ David when he entered the cave wherein David and his men were sitting.
41. Nabal was \_\_\_\_\_-behaved and would not give food to those who came on a feast day.
44. Samuel told all the house of Israel to direct their hearts to serve the LORD \_\_\_\_\_.
46. Saul had to return from pursuing David when he was closing in on him because the Philistines had made a \_\_\_\_\_ upon the land.
47. The milch cows pulling the ark of the LORD on the cart turned neither \_\_\_\_\_ the right nor the left on their way to Bethshemesh.

W. Diek



### Dutch Recipes

*This recipe is so good, that I'm sure you'll keep on making it.*

#### TAAI-TAAI

- 2 cups flour
- 1/2 cup brown sugar
- 1/2 cup white sugar
- 1/2 cup liquid honey
- 1/2 tsp. cinnamon
- 1/2 tsp. cloves
- 1 tsp. anise powder
- 1/2 tsp. anise seed
- 1/2 tsp. ginger
- 1/2 tsp. baking powder
- 3/4 cup milk
- 1/2 tsp. molasses (for colour)

*Grease and flour small cookie sheet or 9" x 9" pan. Mix all ingredients together. Bake at 350°F for 45 minutes. Cool.*

*Turn out of pan in one piece, then cut with a sharp knife into squares.*

#### Free

*An excellent 32 page book can be obtained just by asking. It is called "Shopping for Food and Nutrition." It explains the importance of nutrition and gives you hints on shopping wisely. Not a booklet, this is a well-illustrated, informative book. Write to:*

INFORMATION SERVICES  
Canada Department of Agriculture  
Ottawa, Ontario K1A 0C7.

# our little magazine

Hello Busy Beavers,

Busy Beaver *Carol Griffioen* has a timely poem for us. Thanks for sharing, Carol.

### *Spring*

Springtime comes once a year,  
 It's a time for sorrow  
 And a time for cheer.  
 It's a time for fun:  
 To sit back and enjoy the sun.  
 Out comes the flower,  
 Blooming every hour.  
 But the thing I like best:  
 Birds come back to build their nest.

Did you enjoy Carol's spring poem as much as I did?  
 Makes you happy spring is coming, doesn't it?  
 Did you wonder, too, about that word "sorrow"?  
 When everything is so lovely outside, and you're playing  
 all the spring games, why have such a word in such a nice  
 poem!

But if you think for just a moment you know don't you?  
 Maybe you have someone sick in your family.  
 Maybe you know of someone who is often lonely.  
 Even though outside everything may be lovely, we  
 often say and do things that cause sorrow, too, right? Often  
 we cause our own sorrow by forgetting what we are — chil-  
 dren of the King!

Shall we remember that?  
 To live as children of the King?

Would you like to DO something about waiting for  
 spring?

You see our calendar. You can make it your SPRING  
 SIGNS calendar!

Every day listen and look for signs of spring.  
 Put on your calendar: "saw my first robin" or "heard  
 my first robin."

Put on the calendar: "first tulip up/open."

## APRIL

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					