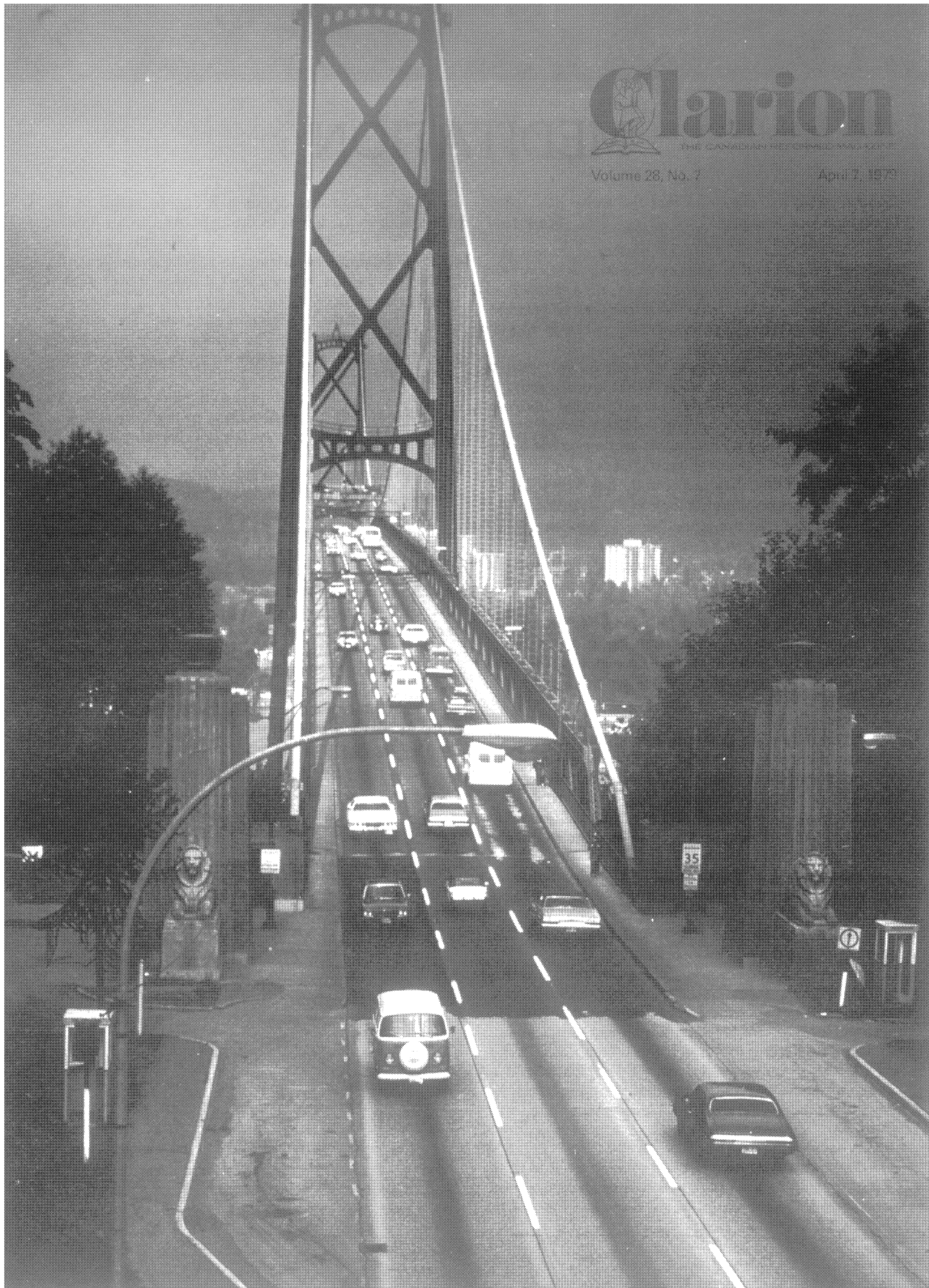


Clarion

THE CANADIAN REFERENCE MAGAZINE

Volume 28, No. 7

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MEDITATION

“And looking up, they saw that the stone was rolled back; for it was very large.” Mark 16:4

Mary Magdalene, Mary the mother of James, and Salome, who early that Sunday morning were on their way to Jesus’ tomb, were expecting to find a silent, dead person. That is evident from the spices they were bringing with them. They were expecting to see in a quiet garden a lonely tomb sealed with a stone.

“Oh,” they suddenly say to each other, “there is that stone in front of the tomb. What are we going to do? How are we going to get it away from the opening? We can’t even get to the body of the Lord Jesus!”

However, they do not return to the city first to enlist the aid of some able-bodied men, for it appears that, when they say this, they are already near the tomb. In fact, when they, on impulse, look in the direction of the tomb, they see that the stone has already been rolled away.

And then, in a remarkable way, follows the little clause: “for it was very large.”

It is not the meaning of this little clause that is remarkable, as if Mark wants his readers to know that that large stone was a very heavy stone. No, what is remarkable is the position of the clause in the story. Just ask yourself the question: “What would I have expected?”

This:

“And they were saying to one another, ‘Who will roll away the stone for us from the door of the tomb?’ ” And, to make the women’s problem even more clear, Mark should then have written, “for it was very large.” In conclusion, he could tell of the women’s great relief by saying, “And looking up, they saw that the stone was rolled back.”

However, Mark does not tell us the story in that order. What is then the reason for this seemingly illogical order?

In order to come to a right understanding of this, we must look at the text more closely.

In verses 3 and 4 in our Bibles we find the words “roll away” and “rolled back.” However, in the Greek, the original language of the New Testament, we find in these verses two words which are almost identical, but yet slightly different. In verse 3 the women ask, “Who will roll the stone away (to the side) for us from the opening.” And what do the women see then (verse 4): that the stone — literally translated — was rolled upwards.

What was the case?

The tomb was hewn out of a rock on a hill. In front of the opening to the grave was a large, heavy, round stone. With sufficient manpower, a stone like that can be

rolled away from the opening. It can be rolled to the side, either to the left or to the right. And, if it is difficult to hold, it may even roll down the hill a little. But in no case would someone attempt to roll the stone upwards, further up the hill. He wouldn’t manage it with such a heavy stone.

But what do the women see now? The stone is lying further up the hill! The women see it lying there. And, in amazement, they ask themselves, “How is that possible?! It is so heavy!”

It is completely clear now why Mark passes on this detail. He tells of the resurrection of the Lord Jesus in only eight verses, and in such a concise story, all unimportant details are omitted.

But here we are dealing with an important detail indeed. Something extraordinary has happened here. It is not simply that the tomb is open — that could have been done by either friends or foes. But the stone is lying higher up — something that could not possibly have been done by human hand. Someone has been working here Who is stronger than man. There is only one possible conclusion: the Lord Himself must have been at work here. And what the women momentarily will discover also inside the tomb will not be the work of caring friends, and, even less, the work of abusing enemies. It will be the work of the Lord Himself.

That is the proclamation of the tombstone, which is not simply rolled away from the opening, but which is lying higher up on the hill — silent, and yet so eloquent.

H. KNIGGE

HYMN 23

Frankfurt am Main, 1738

1. The Lord as - cend - ed up on high,
The Lord has tri - umphed glo - rious - ly,
In power and might ex - cel - - ling;
The grave and hell are cap - tive led,
Lo, he re - turned, our glo - rious Head,
To his e - ter - nal dwell - - ing.

THE POSITION OF WOMEN

(*Nederlands Dagblad*, October 14, 1978, "Kant Tekeningen" by P. Jongeling.

"Emancipation of the woman" is one of the slogans of the time in which we live. The word "emancipation" has to be understood as the "liberation" of a person — in this case a woman — out of a position of subjection. There have been many centuries in which the majority of the women indeed were in a position of total subjection or even servility. This was linked to the fall into sin (see Genesis 3:16b). The woman has been liberated out of that servile position by Christ. Where the Gospel was preached in the heathen environment, where it was believed and where it leavened the lives, there the position of the woman changed, although the past made its influence felt for a long time in some cases.

In the heathen world, also in the world of the Islam, it is still a clear case of subjugation and the role and position of the woman is that of one without any rights and without any recourse to the law. Western girls who have married a Mohammedan and who have followed him to his native land have experienced this. They had to serve their lord and master quietly and be at his beck and call. They could easily be abandoned when the man grew tired of them.

Are man and woman then equal in everything? The Bible teaches differently. God gave to each of them their own task and place, already before the fall into sin. Adam was created first and in that God gave him priority. Eve was and remained number two. She was the one that let herself be deceived and subsequently deceived her own husband. The apostle Paul mentions these facts expressly in order to motivate and describe the unequal position of the woman. At the same time he underlines the very important role of the woman as the mother of the human race, through whom God will build, by the way of births, His Church (see I Timothy 2:9-15).

Men, women and children, they are all "put in their proper places" in the Bible.

"Wives, submit yourselves unto your own husbands, as it is fit in the

Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged" (Colossians 3:18-21).

The Revolution of the Sexes.

The modern striving for emancipation does not want to reckon with this specific task and place of the woman, as indicated by the Bible. It demands "equal rights" for the woman in every sphere of life. The man is not allowed to be the head of the family any longer, as far as his position in the law is concerned. The married woman and mother has the same rights as the husband to go and work outside the home. The traditional "role patterns" of man and woman must cease to exist: there is nothing wrong with "him" doing the housekeeping and "her" working outside the home. They think they can decide arbitrarily about "having or not having" children. The woman should be "boss in her own womb" and woe to them who reject a liberal legislation of abortion!

It is very much necessary that we, as Christians, take a strong stand over against this revolutionary striving for emancipation. It is so strong, it is "in the air," it is promoted to such a high degree by the media, by conversation, by the spirit of the age, that we have to be confronted, time and again, with what the Word of God says about these things in order not to be engulfed by this revolution of the sexes. I am very happy that we have the publications of Dr. J. Van Bruggen: "Emancipate en Bijbel" and "Het huwelijk gewogen." Here is sound biblical teaching which gives a solid basis.

Here are some examples of countries where this striving for emancipation was strong, and where it was and is practiced: first: modern and secular Sweden. There it is a common practice that men and women work outside the home. Wages are high and working couples can live luxuriously. If there are children, (one and no children marriages have become the accepted norm) then the day care centre, and later the school, can look after them.

Also in the German Republic there are many married women working outside the family home. There you will find millions of so called "key children." These are school children who carry the house key on a string around their neck. In the morning, when they go to school, father and mother have left for work already and in the afternoon, when they return from school, the parents are not back yet. (We can observe this in our country too! Ed. note.) Small wonder that because of these factors the education of the children is quite often grossly neglected and that the number of divorces is great.

It can be a dire necessity that married mothers with young children have



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a job outside the home. In times past it happened that in the agricultural sector and also in the sector of the self-employed small grocers the mothers often had to work long days to keep the business going and to provide enough income for the family.

It was experienced as a blessing when, because of the increasing standard of living, that was not necessary any longer. But the emancipation movement turns the clock back. Motherhood becomes something of the second rank . . . equality in everything with the man takes priority. It is remarkable how quickly this liberation movement came up and how zealously it is pursued. Whosoever opposes it is a backward reactionary who possibly has tendencies towards fascism . . .

It was only a short time ago that people thought a much more soberly and healthily about these things.

In 1955 two authors, Dr. J.G.M. Delfgaauw and A.J.V. Massizzo (both associated with CPB [Centraal Plan Bureau] in Holland) published a booklet titled: "Towards a new Golden Age." In the first chapter of this booklet they write an ode to the housewife as a central and extremely important figure, who plays an important part in life. The authors quote in this connection G.K. Chesterton (1874 - 1936), a very capable and talented English journalist and stylist. In his essays and articles, often written in a beautiful style, he took up the lance time and again for the common, everyday aspects in nature and life, in which we do not see the marvel anymore because of monotony and indifference.

The authors say that the work of a housewife is not considered to be a profession, at least not officially, although she works more hours per day than a professional person. Her work is varied and much less specialized than that of professionals. It is remarkable that the science of economics pays very little attention to the work of the housewife. Her influence on the consumption structure, and consequently on the structure of the production apparatus and the employment situation is great, indeed, almost decisive.

Chesterton writes: "Should the whole human race consist of specialized surgeons or specialized plumbers, should the whole of humanity consist of monomaniacs? Tradition has decided that only one half of the human race should be monomaniacs. It has decided that in every home there should be a professional and also a Jack-of-all-trades. But, among other things, it has

also decided that this Jack-of-all-trades should be a Joan-of-all-trades. It has decided, rightly or wrongly, that specialism and diversity have to be divided among the sexes. The men shall be handy and the women shall be wise. For expertness kills wisdom; that is one of the few things which are sad but sure." Chesterton also points out that the man has to use "his best effort" for the plying of his trade.

Therefore he has to be a specialist. But specialism kills wisdom. "There is only one way to preserve that inner tranquility, that mature and free viewpoint that went together with the old vision of universality, viz. by safeguarding the existence of a partial protected half of humanity, a half which is also bothered by the torturous industrial demands, but only indirectly." In other words, there should be in every group of people a human being who moves on a vaster plane, someone who does not give her "best energy" but "all her energy." "The woman," he continues, "should be able to cook, not as a specialized cook, should be able to sew, not as a specialized seamstress, she should be able to tell stories to the children, etc. She should not have a trade but twenty hobbies; she is allowed, as opposed to the man, to develop all her talents except one." This domestic work of the woman is not depressing or phlegmatic, and if they say that it is Chesterton does not understand that. "To be Queen Elizabeth within a certain domain and to decide about buying, feasts, work and holidays; to be a department store within a certain domain and to supply toys, sheets, shoes, cookies and books; to be Aristoteles within a certain domain and to teach reason, manners, theology and hygiene, I cannot imagine how that could confuse the spirit."

The Housewife and the Economy.

So far the citation from an essay by Chesterton. Delfgaauw and Massizzo continue:

Why did we relate and cite these thoughts of Chesterton? Because they can bring us to a better understanding and appreciation of the meaning of the housewife for the economic life. It can even be put stronger than that. When we take all this into account we start to realize that the task of the housewife is even larger than Chesterton envisioned it, for it is the housewife who sets the course for the economic life to a great extent. She governs, so to say, nearly all the consumption of the family, whether it be by a direct decision on her own, or by letting her husband do or decide what she likes him to do. It is the mother in the family who, in looking after

breakfast early in the morning before father and the children are up, via brewing the tea, gives employment to the public utility worker, to the grocery store employee who sold her the tea, to the factory worker who produced the tea and to the worker in the plantation where the tea grew. Indirectly she furnishes employment for the transport business, the paper mill and the printshop. Today she puts cheese and chocolate spread on the table and determines thereby a small part of the production of cheese and chocolate. The flour mills and the bakeries can operate because she puts bread on the table. For the smaller children she prepares a dish with oatmeal, which furnishes work for grain mills, dairies, dairy farmers and the gas company.

I stop these quotations although the authors give many more examples from daily life to illustrate the importance of the housewife for the economy.

As far as Chesterton is concerned, we would surely formulate some things differently, but he did accurately see the unique importance of the woman and mother in marriage and in the family.

Against the Revolution.

The aims of feminism collide sharply with the structures which God has given in creation and this leads to great misery, also for the woman, as the weaker one. The propagated sexual "liberation" threatens to make her again an object of lust for the men, the attempted economic "liberation" easily puts her in a position of labour slave. Look at the Soviet Union where women are utilized as street sweepers and carriers of burdens.

Obedience to the laws of God, however, is not contradictory to nature for creation and law were designed to be compatible.

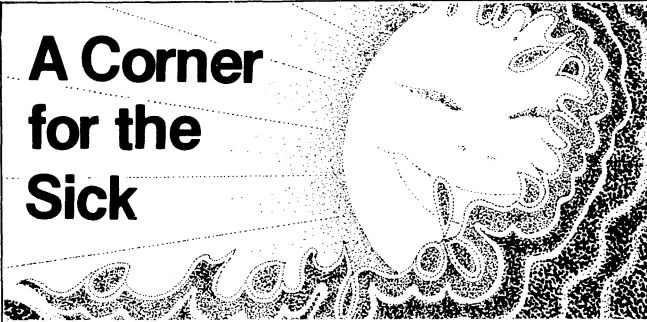
We should not let ourselves be confused and confounded by this tidal wave of feminism and revolutionary emancipation striving. For we have the Prophetic Word which is sure and casts light on the creation structures which we have to respect and that will be a blessing for mankind and the world.

Translated and edited by
U. KRIKKE

OUR COVER

Lions Gate Bridge, Vancouver,
B.C. (Photo courtesy E. de Haan,
Surrey, B.C.)

A Corner for the Sick



"For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep."

I Thessalonians 4:14

By experiencing grief, we are made very powerful witnesses when we are able to glorify God, for we do not grieve as others do who have no hope!

Believers find their comfort and strength in God's Word and promises and in His infinite wisdom and love. He supplies us with a strength about which we ourselves marvel, and thereby He makes us witnesses to His glory. "For since we believe Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep." This will make us so confident, that, consequently, even when the Lord takes away from us a loved one, we are still able to witness, so that many may be confronted with this great truth of Christ's resurrection, and with the hope that is in us. They will be able to notice that "our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, Who will change our lowly bodies to be like His glorious body, by the power which enables Him even to subject all things to Himself" (Philippians 3:20, 21).

We are urged to "comfort one another with these words" (I Thessalonians 4:18).

1. Christ is risen! Hallelujah!
Risen our victorious Head!
Sing His praises, Hallelujah!
Christ is risen from the dead.
Gratefully our hearts adore Him,
As His light once more appears,
Rising up from grief and tears.
Christ is risen, Hallelujah!
Risen our Victorious Head!
Christ is risen from the dead!
2. Christ is risen! All the sadness
Of His earthly life is o'er;
Through the open gates of gladness
He returned to life once more.
Death and hell before Him bending,

He did rise, the Victor now,
Glory round His wounded brow.
Christ is risen, Hallelujah!
Risen our Victorious Head!
Christ is risen from the dead!

3. Christ is risen! Henceforth never
Death or hell shall us enthrall;
We are Christ's, in Him for ever
We have triumphed over all.
All the doubting and dejection
Of our trembling hearts have ceased;
Let us rise and keep the feast.
Christ is risen, Hallelujah!
Risen our Victorious Head!
Christ is risen from the dead!

Hymn 21, Book of Praise

Two of our calendar children will be celebrating their birthdays in April, the Lord willing.

MARINUS FOEKENS

*Norfolk 1 South,
Southwestern Regional Centre,
Cedar Springs, Ontario*

Marinus will be celebrating his 27th birthday on April 19th. He loves cards, music, animals, and babies. Last year he received so many cards that the home attendant marvelled about it. Shall we again witness, brothers and sisters, how the Lord works in us and makes us care!

ARLENE DE WIT

*Barnston Island,
Surrey, B.C. V3T 4W2*

Arlene is looking forward to celebrating her birthday on April 23rd. She will be 18 years old then. She attends a special school daily but lives at home. She is limited to a little eyesight in one eye only, and she can only talk a little. Shall we give her a cheerful day, brothers and sisters?

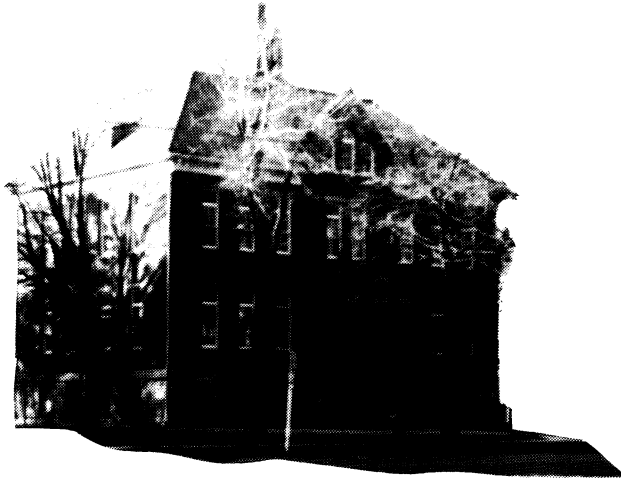
From Albert Dorgeloos we received a thank you note for all the cards he received for his birthday. Albert is looking forward to the springtime. He received 78 cards and it made him very happy. Thank you, brothers and sisters!

If you know of anyone sick or lonely, please send in your request (with permission of the person involved), and please do not forget our calendar children.

Send your requests to:

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

To the Glory of His Name



built upon the understanding that human life in its entirety is religion and that man thus must serve God everywhere. In other words, our schools strive to provide an education that is truly Christ-centred, teacher-directed, and child-oriented.

At the Emmanuel Christian High School both the Advanced and General programs are offered to the students. Our graduates therefore have the opportunity to prepare themselves properly for whatever post-secondary training they select. Although our funds and facilities are limited, a number of practical subjects are offered as well. Some of these are: Mechanics, Electricity, Drafting, and Home Economics. The high school is

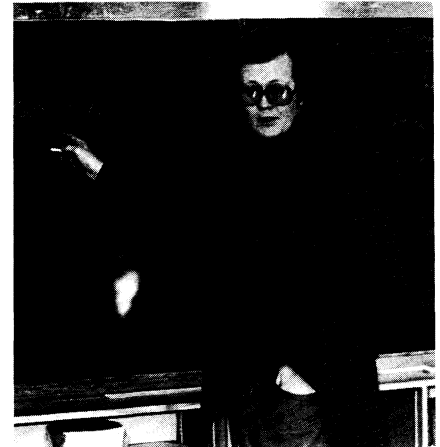
On Tuesday, September 4, 1979, the Lord willing, the Fergus/Guelph School Society will see its wish of many years fulfilled — namely, the possibility of Reformed education at the elementary and secondary level. This wish has quite a history behind it. It began on October 18, 1957, when eight members of the Fergus congregation set up the present School Society. As early as January 19, 1962, the point of Reformed high school education was also raised. Although that was out of the question for the time being, the eventuality of a local high school remained as a high priority.

In 1968, the *Maranatha* elementary school (Grades 5, 6, 7) was set up. Five years later, a full elementary program from Grades 1-8 became a possibility. In the meantime, the work towards a high school went on behind the scenes. In September 1975, the School Society accepted the recommendation of the Board to start with Grades 9 and 10 as soon as possible. On February 2, 1977, the membership accepted a budget of \$119,000.00. Grades 1 to 6 would remain in the present school building; Grades 7 to 10 would be allocated in a building to be purchased in Guelph; Grades 11 and 12 would for the time being attend Guido de Bres High School in Hamilton.

In the spring of 1977 a building was purchased in Guelph for \$80,000.00. Three quarters of this purchase price was soon raised by means of donations and pledges. In September 1977, the *Emmanuel* Christian High School came into existence with

Grades 9 and 10. A year later, Grade 11 was added. The final addition of Grade 12 is now set for this fall.

It is the aim of the school society to offer an educational program that is truly in agreement with our Reformed beliefs *and* that is academically sound. Our schools join the home and the church in directing and guiding the covenant child to commit his heart to Christ, in order to attain understanding, wisdom, and righteousness, so that competent and responsible service to the Lord may be performed in every aspect of life. As a result, the curriculum of our schools is therefore



Mr. N. Vandooren.



Typing.



Shop.

an inspected private school. This means that government requirements regarding content, grading, and selection of courses, as well as teaching personnel, are adhered to.

Subsequently, Grade 12 graduates will qualify for an Ontario Secondary School Diploma.

A tentative overview of the 1979-1980 school year goes as follows:

Miss J. Kingma
— Grade I, II

Mrs. J. VanDelden
— Grades III, IV

Miss N. VanTol (B.P.E.)
— full-time remedial Grades I-VI

Mr. P. Smid (B.A.)
— Vice-Principal

Mr. H. Plantinga (B.A., B.Ed.)
Grades VII, VIII.

For the high school:

(a) Full-time:

Miss G. Selles (B.Ed.)
— Art, Business Practice, English, French, Physical Education, Typing

Mr. H. VanDooren (M.Ed.)
— Bible, Biology, Geography, Physical Education, Science

Mr. N. Vandooren (B.A., B.Ed.)
— Bible, History, Man in Society, Mathematics (Principal)

(b) Part-time:

Mrs. H. Hutten
— Home Economics

Mr. P. Smid
— Technical
Mr. A. VanAbbema
— Drafting
Rev. W. VanOene
— Church History, Confessions
(c) School Secretary:
Mrs. H. Baker.

Total budget for 1978-1979:
\$154,850.00.

As a school society we have been richly blessed by our heavenly Father. The growth that has been experienced since 1968 has not been because of human strength or pride. Time and again the Lord has proven to us that He remains faithful. The fact that there is a

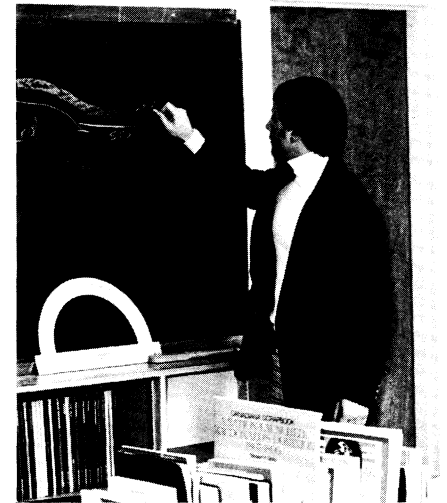
Canadian Reformed elementary and secondary school in the Fergus/Guelph area is a testimony to our Maker!

Much has been given — much is also expected in terms of thankfulness to the only Giver and Sustainer. May we all continue to pray that none of these blessings will testify against us in the day of judgment.

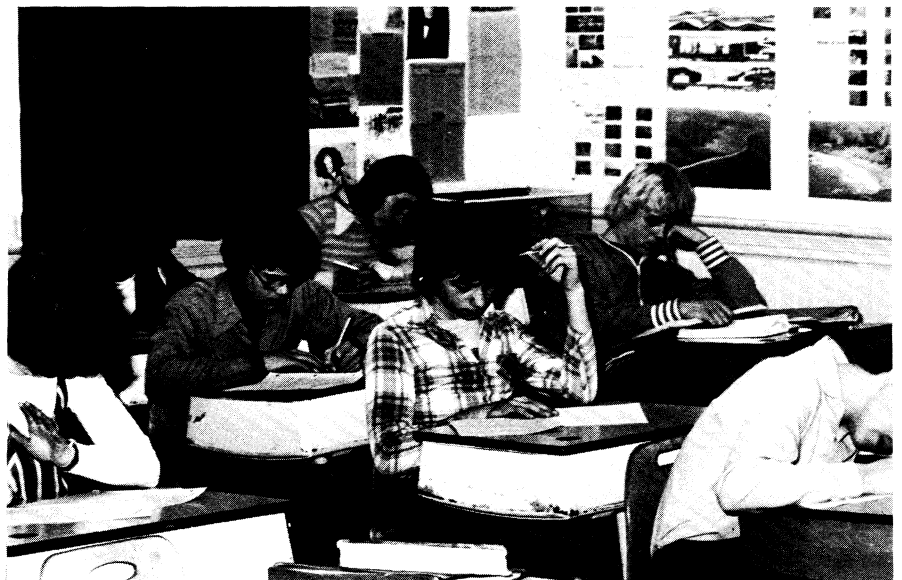
Reformed education — a response of thankfulness to the glory of His Name!

N. VANDOOREN

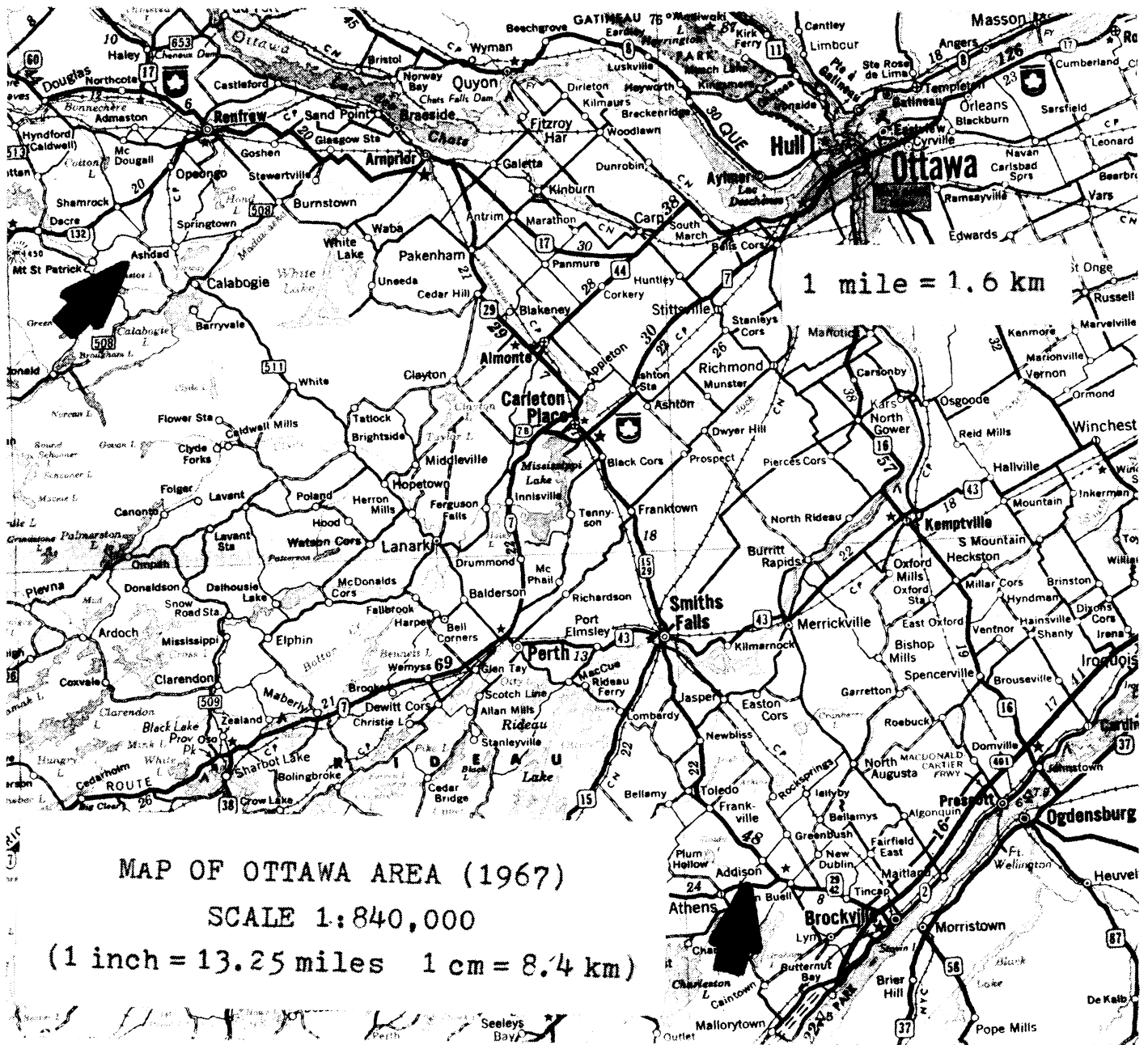
For further information about our schools, please write to the:
Emmanuel Christian High School
57 Suffolk Street W.,
Guelph, Ontario N1H 2J1.



Mr. H. VanDooren.



Are they always studying so hard?



A Short History of the Canadian Reformed Church at Ottawa

Twenty years ago, on Sunday, January 4, 1959, the Ottawa congregation was instituted. Since 1954 there had been a house congregation in the Ottawa area but in the spring and summer of 1958 several families from The Netherlands joined the congregation and the membership increased to about a hundred persons. With this growth

and good prospects for the future, it was decided to institute the church. The house congregation of Ottawa had been cared for by the Church at Toronto and consequently the late Rev. Kouwenhoven was our minister. He came to Ottawa on the Sunday the church was to be instituted and was accompanied by elder Smid of Toronto

(br. Smid passed away a few years ago). At that time there was only one Classis in Ontario, the so-called Classis East, and it was represented for the occasion by Rev. Van Dooren of Burlington. That fourth day of the new year 1959 was a busy Sunday for the congregation. Besides the institution of the church, newly elected office-bearers

(two elders and one deacon) were ordained and the Holy Supper was celebrated. Rev. Kouwenhoven preached in the morning and Rev. Van Dooren in the afternoon.

Outside a heavy snowstorm was raging but inside the congregation was gathered in a joyful feeling of gratitude. The Lord had greatly blessed our efforts to attract new members, so much so that in a short time institution could take place. As mentioned above, the congregation consisted of about a hundred members and for several years kept growing, although more slowly. A maximum of about 170 members was reached in the early sixties. (The 1962 Yearbook lists 153 members, the highest number recorded officially.) In 1960 the congregation called candidate Krabbendam. He was ordained on October 2, 1960. Rev. Krabbendam served Ottawa till 1964 when he left for the United States to continue his studies. The sense of unity and purpose of the beginning — alas — did not last very long. But before entering into these — not so nice — details, it should be useful and interesting to tell something about the history of the house congregation.

On Sunday, October 3, 1954, the first worship service of the house congregation was held in Arnprior, 40 miles West of Ottawa, in the house of br. and sr. A. Zuidhof (see map). The M. De Vries family, newly arrived from The Netherlands, had joined br. and sr. Zuidhof. (Br. and sr. De Vries and their family returned to Holland a few years later. Missionary J.B.K. De Vries now in Irian Jaya, is the eldest son in this family. He is the older boy shown in the picture of the house congregation on page 134 of Rev. VanOene's book *Inheritance Preserved*). As only the Zuidhof's owned a car, meetings were held in the house of the De Vries family. Br. De Vries worked on a farm near Ashdad, but lived in the village. Ashdad is a small village in the backwoods of Renfrew County, between Renfrew and Calabogie. Renfrew is a town on Highway 17, about 60 miles West of Ottawa (top arrow on map points towards Ashdad).

Two weeks later, two families from the Christian Reformed Church in Renfrew increased the group to four families. They had been members of our churches in Holland, but joined us when they heard: "there was now a Vrijgemaakte kerk in Arnprior!" In the first part of the winter of 1954-1955 services were regularly held in Ashdad.

Only a few times was it impossible to reach Ashdad because of a heavy week-end snowfall. Country roads were not always immediately plowed in those days on a weekend. These trips to Ashdad over snow and ice covered country roads through the backwoods of Renfrew County are unforgettable! On a sunny, cold, winter Sunday such a trip could be beautiful. But at other times tire chains had to be put on to make it uphill to reach the village. The house of the De Vries family in Ashdad is shown on page 132 of *Inheritance Preserved*.

Further growth of the house congregation came soon; the two Van Weerden families of Addison and Brockville joined us that winter. (The village of Addison can be found on the map by means of the bottom-arrow.)

On the Sundays the Van Weerden families came to Arnprior the De Vries family would also come. The Arnprior brothers took turns to get them in the morning and to take them home again in the afternoon. In 1955, after an election was held in the house congregation, br. Zuidhof was appointed by the consistory of Toronto as an elder. In the services, just like today, several brothers took turns to read sermons. A few times a year in those early days a minister visited us, first Rev. Van Dooren and later Rev. Kouwenhoven. On the Sundays a minister preached, the Holy Supper was always celebrated. Catechism classes were also conducted for the first time that winter. Once in a while services were held in Addison or Brockville. In one of these services, in the "hen-house" at Addison (see *Inheritance Preserved*, page 132), Connie Van Weerden was baptized on July 17, 1955 by Rev. Van Dooren. There are probably not many people in the Canadian Reformed Churches today, who, like Connie, were baptized in their parents' home!

During 1956 and 1957 a few more members joined, this time in the city of Ottawa. It was then decided to hold worship services in turn, in Arnprior, Brockville, and Ottawa on a regular basis. Like so many congregations in the early years, we had a strong desire for growth. In a congregational meeting, the decision was taken to advertise in "Het Gereformeerd Gezinsblad" in The Netherlands, to try to attract people to the Ottawa area. The Lord richly blessed our efforts and as already mentioned, several families from The Netherlands joined the congregation in 1958 and later years. The families Holt-

vluwer and Scheper also arrived in these years. They, together with the G.H. Van Weerden and Zuidhof families, are the only remaining members of the early days of the Ottawa congregation. During the spring of 1957 we started to have meetings in Ottawa every Sunday. First in the basement of a house and later in the Seventh-Day Adventist Church on 5th Avenue. When the Seventh-Day Adventists moved to the corner of Spencer and Carleton streets, to a neighbourhood United Church they had purchased, we moved with them. At present, our worship services are held in the Ottawa Christian School.

As so often happens, after the enthusiasm of the beginning was replaced by the routine of regular church activities, troubles started. First there was a difference of opinion about the school. Some members wanted a Canadian Reformed School, others joined the existing School Society of the Christian Reformed Church, with the result that we had two school societies. There was another disagreement in connection with disciplinary measures taken by the Consistory to admonish a member who had joined a Union. It finally came to the point where several families left the congregation to join the Christian Reformed Church or one of the Presbyterian Churches. Others left Ottawa and became members of other Canadian Reformed Churches. Great efforts were made to preserve the unity of the faith but nothing seemed to work. Maybe we should have shown more patience but Rev. Krabbendam and some of the consistory members visited, argued with, and admonished erring members almost to the point of exhaustion. For a while it was feared that the congregation would not survive, but the Lord, in His grace, did preserve a small remnant. May our God bless the efforts now being made to attract new members to the congregation. May He also remember the moving words of prayer by Prof. Trimp of The Netherlands "dat het psalmgezang niet mag ophouden in deze stad" (in English: "may the singing of psalms not come to an end in this city"). Finally, and I am sure that I write on behalf of the whole congregation, a special word of thanks to the ministers, professors, and theological students of the Canadian Reformed Churches, who so faithfully served us all these years; thank you very, very much.

A. ZUIDHOF

Biblical Principles Concerning Canadian Unity

1. 1867 - 1967: TAKE YOUR STAND

It was in Canada's Centennial year, 1967, that a volume of outlines on our Christian calling in every-day life was published under the title *Take Your Stand*. This booklet was intended as a Canadian Reformed contribution to Canada's Centennial. This appears as well from the title page as from the contents. The greater part of the contents was dedicated to Christian Politics: its foundations, and how to apply them in the historical development of, and political life in, Canada.

In that same year, 1967, some of the authors of outlines in this booklet also wrote articles in *Canadian Reformed Magazine* to help us, Canadian Reformed people in Canada, to see and to fulfill our calling in the midst of our nation, also in political affairs. Also a sequel to *Take Your Stand* was being planned, in order that our rich Christian-political inheritance which we had received by God's grace would not only be preserved, but also be put to work in the country which had become our country.

Now we are twelve years further, in 1979.

Our Lord God, Who had His own good reasons for this, has prevented these plans from being materialized. Were we not ready for this calling? Did first a new generation have to arrive?

In the meantime the confederation of Canada, of which we celebrated the Centennial in 1967, has come in danger of falling apart.

I believe that especially this danger has awakened quite a few among our younger generation to their political calling. If ever, then now it is up to those who are heirs of a Christian-political inheritance of the past to pass on this inheritance in order to give Biblical direction to those whose eyes are being opened for their calling in this respect.

With thankfulness to the Lord Who has made this possible, I intend to pick up the thread where I left off twelve years ago, by writing something on *Biblical Principles concerning Canadian Unity*. This outline can be considered a sequel to the political outlines published in *Take Your Stand*.

I wrote these statements originally as fruit of discussions at a political study group of members of the Cana-

dian Reformed Church at Calgary. This study group cooperates with a similar group in Edmonton. The group in Edmonton is right now in the process of starting a Christian-Political Magazine (for information about subscriptions, etc., write to: Association for a Christian-Political Perspective, Box 1353, Edmonton, Alberta T5J 2N2). This magazine will publish, among other articles, a series on: Our rich Dutch political inheritance must be integrated in our Canadian Christian Political Perspective. The first article will give a comparison between the origins of Holland and Canada (1579 — Union of Utrecht, and 1867 — Confederation of Canada).

2. 1979 — STAND ON GUARD

Biblical Principles concerning Canadian Unity.

1. The purpose of having different nations living on their own territories is:
 - a. that their people as God's representatives should fill the earth and subdue it (*Genesis 1:28*), and
 - b. that they, when after Babel (*Genesis 11:1-9*) language differences compelled them as yet to do this, should seek and find the LORD (*Acts 17:26,27; Deuteronomy 32:8*).
2. Unity for unity's sake (unity makes power) is in conflict with the purpose mentioned under 1 (*Genesis 11:1-9*).
3. Unity based on racism or nationalism is in conflict with the fact that mankind, though divided into different nations, is of one blood (*Acts 17:26*).
4. Unity, since *Genesis 11*, is formed in a natural way along lines of language; yet having one language is *not foundational* for unity (*Genesis 11:1,4*).
5. *Foundational for unity* is the *purpose* (see 1):
 - a. *cultural* (*Genesis 1:28*);
 - b. *religious* (*Acts 17:27*).
6. *Foundational for unity* are also the *historical roots and development* (*Deuteronomy 32:8; Acts 17:26*).
7. It is by God's providence that Canada received its present boundaries.
8. Canada's unity in *Confederation (1867)* was mainly based on *cultural* considerations of

- a. economy (improved communications; trade with U.S. in peril);
 - b. defence (against U.S.).
9. Canada's unity in *Confederation (1867)* was also based on *religious* considerations, be it more negatively than positively, of
 - a. Protestant denominations had settled down all over Canada; there was a spirit of unification;
 - b. Protestants and Roman Catholics (Quebec) were one in reaction against French revolution, and in accepting the Monarchy;
 - c. religious tolerance in matters of education: public and separate school systems.
 10. Remarkable is that language difference (English and French) was not considered an impediment for unity in confederation. Neither should it be today. *If the basics* for unity still exist, tolerant solutions for language frictions can and must be found.
 11. As to the *first basic foundation, culture*: decisive is whether development and population of "the true North" is served better by one Canada, or by a mutilated Canada and an independent Quebec (resp. other independent provinces, e.g., Alberta).
 12. As to the *second basic foundation, religion*:
 - ad a: present religious ecumenism would probably sacrifice Canada's unity for internationalism. Per consequence, separation of Quebec would hasten union of Canada and the U.S., and Quebec would follow later;
 - ad b: reaction against French revolution has been replaced by general acceptance of its principles and will give rise to both nationalism (Quebec; Alberta?) and internationalism (rest of Canada);
 - ad c: public and separate schools may turn into different language schools, while intolerance towards Christian Schools is not imaginary.

CONCLUSION

We must stand on guard for one Canada, calling it back to its Reformational roots (Huguenots in Quebec, Low-Anglicans and Presbyterians in the rest of Canada), under the *Supreme Ruler* Who hears humble prayer: "Hold our Dominion in Thy loving care; help us to find, O God, in Thee a lasting rich reward, as waiting for the better Day, we ever stand on guard."

D. DEJONG

Report from the League of Home Mission and Evangelism Committees

The League of Home Mission and Evangelism Committees held its first meeting on November 19, 1977 and has since had three meetings. Representatives have attended from Toronto, Orangeville, Brampton, Fergus, Guelph, Hamilton, Lincoln, Smithville, Burlington East, and Burlington West.

The proposed mandate of the League is three fold:

1. to aid the individual Home Mission and Evangelism Committees in their efforts.

2. to promote the interchange of ideas between groups.

3. to recommend appropriate literature and to stimulate its production by individual Home Mission and Evangelism Committees.

On March 10, 1979, the League held a meeting at which the final draft of a constitution was completed. It will be presented for final adoption at our next meeting, tentatively scheduled for October 18, 1979 at the Cornerstone Church in Hamilton.

"VACATION BIBLE SCHOOL"

summary of a presentation by T. Zietsma of Hamilton.

A Vacation Bible School is a "Bible" school held primarily for children outside the congregation ranging from ages five through twelve. Children from within the congregation are welcome if they bring a friend from outside. It is usually held for two weeks during the summer from 9 a.m. to noon. The children are taught: about the Bible, songs, prayer, and crafts.

The primary aim of a Vacation Bible School is to bring unbelieving children in contact with the Word of God.

Organization is required in order to set up a Vacation Bible School. It is important to begin early with the appointment of a committee and a co-ordinator for the program. This committee has many things to deal with.

They must decide when and where the Vacation Bible School will be held.

The children are divided into the following groups:

1. Pre-kindergarten and kindergarten;
2. Grades 1 and 2;
3. Grades 3 and 4;
4. Grades 5 and 6.

Two teachers are required for each group. It is a definite asset, if possible to obtain qualified teachers. Helpers are also required to serve refreshments and assist with crafts.

It is my personal belief that we should work on our own curriculum for Vacation Bible School. However, the curriculum that has been used in Hamilton is "The Great Commission" which is put out by the Orthodox Presbyterian Church. This is a program which follows a redemptive-historical line and the focal point is the Bible story.

Publicity of the Vacation Bible School is very important and should be done within and outside the congregation.

Young people can distribute pamphlets advertising the Vacation Bible School and parents can encourage their children to bring friends from outside the congregation to the Vacation Bible School.

Transportation of the children to the Vacation Bible School has presented the greatest difficulty, especially for a church which is located away from the central area of a city. Mothers who drive and other available drivers were used from the congregation to pick the children up from their homes in the morning and bring them back at noon since a bus was too expensive.

The most important aspect of Vacation Bible School is the follow-up. We cannot leave and forget about the children after teaching them for only two weeks. Several methods of follow-up can be undertaken:

1. Copies of the speeches from the Radio Broadcasts and a certificate of achievement can be brought to the home of the student.
2. A newsletter in which a Bible story, quizzes and crafts are presented can be sent regularly.
3. Personal visits can be made to the parents of the students by members of the congregation.
4. Special programs can be held at Christmas and Easter for the students and their parents.
5. A program for Bible study and crafts on Saturday mornings can be held for the children.
6. The parents of the children can be invited to a closing program of the

Vacation Bible School where they can see what their children have been taught and meet members of the congregation.

7. A Sunday School can be set up for the children from outside the congregation.

It is only through prayerful organization that Vacation Bible School in Hamilton and any other congregation was and will be blessed.

Correspondence

From a young lady in India we received the request to print her letter in which she asks for Christian Pen-Pals. We are certain that there are not a few among our young people who would love to take up this correspondence. It is a good thing to do so: it broadens the horizon and, perhaps, will also contribute to the spreading of the Gospel and of the Reformed doctrine. No, we do not mean that our young people should start preaching, but we do have something to offer. I wrote her that she could always engage some friends if so many respond that she cannot keep up with the correspondence by herself. Here follows her letter.

vO

* * *

Dear Sir,

May I request your kind assistance in having some Christian Pen-Pals from Canada through the columns of your esteemed paper, *Clarion*.

I am a Christian girl of age 16 years, studying Intermediate in a non-Christian college here. I go to an evangelical church in town for my Sunday worship and weekly prayers. I love studying the Bible, enjoy reading good Christian literature, and listening to Bible broadcasts regularly.

I would be delighted to receive letters from Christian friends from Canada which I shall try to answer promptly.

So I shall appreciate if you will kindly print my letter in your magazine inviting Christian friends to write me so that we may have an opportunity to exchange letters regularly for promotion of Christian fellowship and prayer partnership.

I shall look forward to your kind response with interest.

Yours very sincerely,
Mary Israel

ADDRESS:

Miss Mary Israel
10-4-32c, Seshagiri Rao Street,
Ramarao Pet. Kakinada - 533004,
East Godavari DT. (A.P.), India

news medley

Good morning.

Let us begin our news in the same manner in which we started reporting the other time, that is: on the personal level.

The other time I quoted the words of Rev. Cl. Stam literally, in order that I might not again say something which later on appeared to have been exaggerated. I have one comfort in this respect: I do not make up the news but pass on that which I hear or read; and it became clear once again that the safest way to go is the way of written sources. That's what I try to adhere to, and I become more and more convinced that it contains the fewest "traps" and difficulties.

Under the heading, "A Few (More) Words . . ." we read, "With all medical tests completed last week, no evidence of any real problem was discovered. 'Basically,' said my doctor, 'you are a very healthy person.'" The tendency towards high blood pressure will have to be monitored regularly in the future. The cause seems to be the usual "office pressures," not so much the workload itself, but the failure to detach oneself adequately from the many responsibilities, inability, perhaps, to relax sufficiently. One suggestion was: to break away completely at regular intervals.

As a result, the Consistory gave Rev. Stam two weeks off for his "spring-break" instead of the one week which is usual in these regions. We hope that the rest will contribute towards the restoration of our brother's health and will provide him with new strength to resume his work. Happenings like the present one will also be a factor, I presume, which will promote the division of the Congregation into two "new" Churches, although, as my colleague states correctly in the above, the workload itself will not make anyone sick. Perhaps it is somewhat exaggerated, but I always think, "Working hard has never killed anyone yet." It is mostly the small or big tensions, unpleasant encounters, personal things, and so on, which render life difficult. The one is better able to let those things be what they are than the other. We are to help carry each other's burdens; but we are responsible only for that which the Lord has put upon our own shoulders.

Remaining in the personal field, we offer our congratulations to brother and sister D. De Witt, Sr., who celebrated their fiftieth Wedding Anniversary on March 26th. Rather, they did not celebrate it on that day, for they were holidaying in the West; the celebration will follow when they are back in Guelph. At least, that's what I presume. In any case: brother and sister (or: Pake and Beppe, as we oftentimes say) our heartfelt congratulations on this occasion. We know that you receive this gift from the hand of our heavenly Father and that you also are grateful to Him for this gift. We wish you more years in His favour in the same good health which you have been enjoying for such a long time.

During these years the celebrating couple saw the growth of the Churches here in Canada. It was in their house in Georgetown that the Church at Georgetown was instituted, now called Orangeville. When remembering that, we can see that during these years the blessings of the Lord have been received in abundant measure.

We are blest in many respects and we have a standard of living which exceeds that of many other countries and nations. Although the manner in which our present government "runs" the country, living off the future with huge deficits, spending today what future generations will (have to) earn, we can afford all sorts of luxuries. In many ways help and support is being given by our membership to those who need help either in our immediate vicinity or far away. I was wondering, however, whether we could not do a little more.

With the piles of mail that I receive there are oftentimes pleas for help, sent by all sorts of organizations. It seems that address lists are being sold regularly, for every time a new name emerges, a society or worthy cause of which I have never heard before.

The "World Vision of Canada" is well-known. According to information received, it is a bona fide organization which sees to it that as large as possible a portion of the contributions is indeed used for the purpose for which they were given.

It is not my intention in this medley to propagate support for this organization. That is something which every one will have to decide on his own and with himself. What I wish to mention now is something else.

In a letter dated January 1979, this organization writes that "Canadian Immigration has advised that any group of five or more people who are Canadian citizens or landed immigrants resident in Canada and over 18 years are eligible to sponsor a refugee or refugee family. These refugees will be in addition to the quota of 5,000."

They were writing about the "boat people," those who fled the communist regime in Vietnam. Even if those people had to pay their way out of the country in pure gold, what difference does that make? Is it wrong when they use the financial means which are at their disposal to obtain their freedom and the freedom of their families?

I was wondering whether we should not consider seriously the possibility of sponsoring some families, thus providing for them a home in a country where (still) freedom is found. We are aware of the possibility now. Give it some serious thought.

And, since I am speaking now about things in general anyway, I might as well respond here to some remarks which I received from a brother some time ago, remarks which concerned what I wrote about telling little children Bible stories while they were in the nursery during the services. In one place the thought was expressed that it would be good to split up the children in the nursery according to age and to use the time to tell Bible stories to the older group. I said that this sounded like a pretty good idea to me.

One brother wrote me a letter in which he expressed his doubts about the whole undertaking. He pointed out that children who are old enough to hear and listen to a Bible story, are also old enough to be taken into Church by their parents and to sit through the service; there where the whole Congregation is assembled together. At the same time he expressed fear that such an undertaking might develop into the direction of a Sunday School, or — what it actually is — a "Children's Church." The general trend all around us is to let the children go to Sunday School and to have the older people attend the service. With the result that many of the children who are being sent to Sunday School never (except when they get married and when they get buried) are seen in the auditorium. They simply have not become used to attending the worship service. We should not go into that direction.

I agree, and my remark that it sounded like a good idea was definitely not intended to advise the parents to have their young children attend such sessions in the nursery instead of taking them along to where the Congregation is assembled together. Our readers may recall that a few years ago I objected to organizing a Sunday School during the services, when that seemed to be the intention in one of the Congregations. Sunday Schools are not for our children, unless our children can be "used" to bring some of the children in the neighbourhood to such classes, and then at times which do not coincide with the times at which the services are held. Our children belong in the services.

However, when it is possible to read or tell some Bible stories to children who are yet too young to go with their parents or who are as yet unable to sit through the whole service (the one child is able to at two years of age, the other child may not yet be able to do so at the age of five!), I praise such initiative and cannot see anything against it, as long, indeed, as it does not degenerate into a "Children's Church." The place of our children is and remains with the parents in the midst of the Congregation.

And now we had better go to our news from the Churches.

What about starting in the Bulkley Valley? Don't you know where that is? Then it is high time that you go and have a look, explore the country and admire the beauty of our Father's creation. The Bulkley Valley is the valley through which the Bulkley River flows, and this brings us to Smithers, British Columbia.

"The first series of 'devotions' in the Bulkley Valley Lodge," Rev. Van Spronsen writes, "has come to its end. As we went along attendance and interest increased, and all involved felt sorry we could not continue this on a regular basis."

The number of contacts with the natives is also increasing, but you will understand that because of the personal character of such contacts we cannot report too much there. We do hope that from these contacts in the future maybe a "Bible camp" and a "Youth Group for Bible Study" may develop. But it is too early to make any predictions or definite plans. It would be wonderful if the Lord would use our Church to give new hope to these people who often feel themselves a rejected minority, having lost their traditional values.

I greatly appreciate Rev. Van Spronsen's carefulness in this matter. Of course, we should inform the Congregation about any progress which may be made in the propagation of the Gospel. But we are also to be careful that we do not reveal too much and that we do not violate any confidence. Sometimes bulletins contain information about the spiritual condition of brothers and sisters of which I think, "I hope that no one else comes to see that, for he would never confide anything to the minister." We should not speak in terms of the "body-soul" concept, but keeping that in mind, I still would say that no physician would ever think of divulging such particulars about his patient's condition as sometimes a minister feels free to write openly about in "his" bulletin. It is good when the Congregation is informed about a brother or sister's condition, for then their prayers can be more concrete and to the point; but there are boundaries which should not be crossed and limits which should not be ignored. Sometimes, in my opinion, the limits are left behind. And therefore I appreciate the more what Rev. Van Spronsen writes in the above quoted passage.

Meanwhile, I hope from the heart that the contact of

which he speaks may result in many blessings for the descendants of those who possessed this country before us.

The only other thing which has to be mentioned about the Churches in British Columbia is that the New Westminster Church decided to build a parsonage. Time is short, for they expect their new ministerial family to arrive at the end of May, the beginning of June. Activities will be well underway by this time. When I saw what a new parsonage will have to cost, I started to wonder whether it really paid to sell the old one. However, I am prejudiced, of course, having loved the "old" parsonage because of location and view, even apart from the room inside. And: the new one will have a larger property around it, I presume. Whether Surrey will be more merciful in the matter of property-taxes than New Westminster is a big question.

The Coaldale bulletin reveals that a Teachers' Convention is planned for this spring, and it will be over when this issue of *Clarion* appears.

This will take place in Coaldale, the Lord willing, on March 29-30, 1979. We hope that this will again be an event during which we can learn and help each other for the benefit of Christian Schools in Manitoba, Alberta, and British Columbia.

On Thursday evening (March 29, 8:00 p.m.) Mr. Moeliker from Smithers, B.C., will speak on "Bible Instruction." This will take place in the church building and you are invited to come and join us for this evening.

The Calgary bulletin has a name. Its name is *The Calgary Tower*. The front page will undergo some changes, I understand, to express in a drawing the name the bulletin bears now.

As for the news from Calgary,

The Consistory approved in principle to approach the consistory of Coaldale to have an exchange of ministers, so that the pastors could listen to each other and will have the opportunity to have contact and receive advice.

"A good thing," I thought, for everyone has questions once in a while which he would love to discuss with a colleague, or about which he wishes to have the opinion(s) of others. The opportunities are not too frequent, for everyone has his own work and oftentimes is absorbed in it (hopefully not drowned in it) and frequently does not have the opportunity to take a break to go to a colleague when he lives far away. Then it is beneficial when a weekend can be spent together and all sorts of situations and "cases" can be discussed.

From Calgary we go up to Edmonton. Some experimenting is going on there. Apparently some ceiling fans were installed, and now it is to be decided how they would work most beneficially for the purpose for which they have been installed. That appeared not all that easy, for we read,

Last Sunday morning the ceiling fans were going and it was warm. In the afternoon the side windows were open, the fans off and it was hot. The reason for turning the fans off was: We did not want to bring all this hot ceiling air down.

Today the fans are turning faster, because we want to find out if it will feel cooler in the building. The question is, how fast can we run these fans without creating excess noise and drafts?

Yes, that is something which has to be learned by trial and error. When we remodelled the Church building, we also installed ceiling fans, and they work well. But we, too, had to learn how to use them properly, and I cannot even say that we have mastered the art by now. Especially this summer it

will have to become clear whether they also help in the summer months when the temperature soars. It takes some experimenting.

In this case the experimenting is not dangerous or disastrous. There are other areas in which I would certainly be against it. One such area is the following.

Perhaps we should think of a better way of introducing new members than only via a bulletin. At present there are many members who simply do not know many others by name or face. It may be a good solution to make these announcements from the pulpit and then to have such a new member or family stand up so that we all may know who they are.

With this in mind it may not be such a bad idea to think about making a slight change in our present order on Sundays. What would you think of the idea that when the minister comes on the pulpit, he should first of all say, "Good morning brothers and sisters."? This could then be followed by a word of welcome to all and especially to the visitors. After this could come the introduction of any new members, and finally the regular announcements. All this would take place before the service begins. After this the minister would then invite the congregation to lift up their hearts to their Lord in order to receive His greeting.

Yes, I know that people of Dutch descent are very strong traditionalists, and sometimes tend to blindly continue old customs not knowing why, or else because their father and mother did it the same way. However, I tend to believe that most of our mature members are quite able to reason and think for themselves, and are therefore able to bring about changes when they have become convinced that it is beneficial for all involved.

Think about it! Perhaps you will be able to provide us with some good arguments pro or con, and remember, such a change would not in any way affect the present liturgy. A point for the next congregational meeting perhaps?

After I had read the above passage, I was wondering whether this is just a personal thought expressed by the minister, or whether, as is proper, he first discussed such a drastic change with the Consistory, and now on its behalf invited comments and arguments from the Congregation. But then: we do not get an answer to that question, although the impression is given that it was written without prior consultation. If I am wrong, I shall inform our readers accordingly.

Further: After having read the above, I did some soul-searching, although I do not like the word too much. For I realize that I, too, am of Dutch descent and that I, too, am a strong traditionalist. And for that reason I did not wish to go by my first impression and my first urge, namely, to reject the above suggestion with a smile as an unnecessary and even dangerous innovation. I did some serious thinking about the question whether there is indeed some merit in the above suggestion and whether it would be really conducive. Having reached a conclusion, I must say that I still stick to my first impression: an unnecessary and even dangerous innovation.

Arguments are invited, and therefore, statements as such do not help.

In the first place, I would say that we would not have any need for such a measure. When a stranger comes into Church, he or she is noticed and approached after the service. Although our membership is just over four hundred, I may say that we know each other. I realize, of course, that

such is also a historical development and that it is difficult to put it on a line with what happens in a city Church. The point I wish to make, however, is that the very fact that such a suggestion is made proves that the membership is too large. And if there is quite a bit of change in a Congregation (people moving in and out) the effects are felt much more in a city Church than in a Church in a town or village. However, if there is the so necessary contact between the members, when they work together at society-level, in school matters, when they visit the other members, and so on, they all will learn to know one another.

Since there is the serious endeavour in Edmonton to come to a division of the Congregation, ultimately to result in two separate Churches, the disadvantages of the large number in the above respect will disappear to a very large extent.

I put the question to a few members, "If you should move to another Congregation and if the minister would ask you to stand up before the service to be welcomed as a new member of the Church there, would you like that?" The answer? "I would not go to Church that time, for I don't want that! Do you think that I would stand there to be stared at by three hundred people or more? You must be kidding." I think that it would embarrass people more than it would make them feel welcome.

When there is a large Church building, with a seating capacity of some three hundred or more, would we really be able to distinguish the new members well if we were sitting at the other end? I think here of the Edmonton building. Would one sitting in the far corner to the left of the pulpit, all the way in the back, be able to see clearly who is standing up somewhere in the middle or farther away?

Mind you, the above points are of minor importance when it comes to the point. My main argument against the suggestion would be: the gathering of God's people on the Lord's Day is no social gathering. From the very first moment on we should be well aware of the special character of this coming, this assembling together. From the moment one enters the auditorium all the thoughts should be directed towards what is going to happen: the people of the Lord meeting their God. That thought is expressed very well, in my opinion, in another piece in Edmonton's bulletin which I shall quote hereafter. It should be the *leading* thought in this respect too. All around us there is a tendency to make the assembling together of the Congregation more and more a social affair. We should avoid everything that could even hint to that direction.

There is a more excellent way.

There are Churches where the Congregation stays after the service to have coffee together in the basement. Some do it after every celebration of the Holy Supper, some have set aside a Sunday each month for such gatherings. At such occasions an excellent opportunity exists not just to present new members to the Congregation, but also to talk with those new members and to meet them personally. No one would object to that, I am sure. The other way, suggested above, would make many members feel extremely uneasy and perhaps would even cause hard feelings whereas this was not necessary at all. When the Congregation comes together to meet her God, the first word should *not* be a "Good morning, brothers and sisters" from the *minister*, but the declaration on behalf of the Congregation, "Here we are, O God, empty-handed, expecting all things from Thee alone," and the declaration on behalf of the Lord, "Blessed are you from your God."

Another passage from the Edmonton bulletin which I should like to quote is the following, written in connection with a scheduled Classis.

If there is anything which you wish to send to this Classis, please do so as soon as possible . . . However, do not send any matters related to your own congregation unless you have first brought this to the attention of the Consistory.

I am wondering what kind of Church polity that is, and I am sure that no such thing was taught at our College. I have always learned and maintained that the agenda of the broader assemblies is made up by the constituting minor assemblies, not by the Church members, and that members could bring a matter to the attention of broader assemblies only in the way of an appeal, not after having "first brought this to the attention of the Consistory." However, one is never too old to learn and I admit that I haven't seen or heard everything yet, especially not if something new is invented.

Now, in order to avoid any impression as if I cannot find any good points, let me also mention a few things which I read with joy and with much agreement.

The first passage concerns the "Division of the Church" as it is called in the bulletin.

The division, the Consistory is convinced, should be "eased into." This means that the Consistory will suggest to the congregation that we do not immediately go into or proceed with a physical splitting of the congregation but, rather, begin by establishing two Wards for the time being. These two Wards would then have separate worship services, but would nevertheless remain one Congregation with one Council. Such an arrangement would prepare us all, psychologically and financially, for a future split and would alleviate our present problems of overcrowding on Sundays.

A gratifying development indeed, which will have progressed farther by the time these lines reach our readers. We are always a little behind with our "news" although we do our best to insert as much news as we are able to insert. I always wait with the medley till the very last day I can send copy to Winnipeg by express mail, so as to make use of the latest bulletins to reach me.

What I also should like to quote from the Edmonton bulletin is what Rev. De Bruin writes about the clothing in which some come to Church and even to the Holy Supper. That is a point which deserves attention in other Churches, too. For the benefit of us all I pass the following part of his article on.

An Audience with God

Now imagine, a number of people who may say that they love the Lord with their whole being and who, upon invitation and command, come into His presence while not being dressed in their finest, i.e., the best they have. Would this not be a dishonouring of their God? Oh, I know, the standard argumentation such as, "The Lord looks at the inside (the heart) and not at the outside (the clothing)." This is childish talk, for a mature Christian knows that what is in the heart will also be revealed on the outside. Mature Christians will do everything possible to honour and glorify their God, especially when they attend the worship services.

I started out by saying that this question came to mind while we were celebrating the Lord's Supper. This was caused by the mode of dress of some of our members which was distressing to say the least. It does not serve

any purpose at this time to be very specific, but permit me to point out that I have seen some of these very same people at other meetings, parties, weddings, concerts, etc., where they were beautifully and smartly dressed (long dresses, suits and ties, etc.). You will then not blame me for thinking that obviously there is a greater desire on their part to honour men than to honour their God.

Let us all keep in mind then, that to attend the worship service is a coming into the presence of the Almighty God of heaven and earth, and is a foretaste of what is to come. Let us then do our utmost to also dress in such a way that the people living around the church building, as well as our visitors, can clearly see and hear that we are engaged upon a solemn and festive activity, the worshipping of our covenant God and Saviour.

Much more could be said about this but let us hope and pray that in the future every member of our congregation may dress and conduct him- or herself in such a way that it may look as if they are indeed going to something special. Not to the Queen, a party, a wedding, or a concert, but much better, to the house of the Lord. Imagine, to have an audience with God!!!

We hasten on to Ontario, otherwise our journey would be too long and we would never get home.

In Orangeville "the Ladies' Auxiliary presented to the Church a Pulpit Bible (Revised Standard Edition). The Consistory gratefully accepted this gift."

In London the Consistory discussed what to do with the Church building. It seems as if at first there was some thought of buying another building, for we read,

Some more estimates were received from the building committee for improvements to the church building. Further the committee gave a report on existing church buildings that are for sale. The consistory decided to await the development for eight to ten weeks before a final decision is made on all the improvements.

However, it seems that the eight to ten week period was condensed, for the next bulletin tells us,

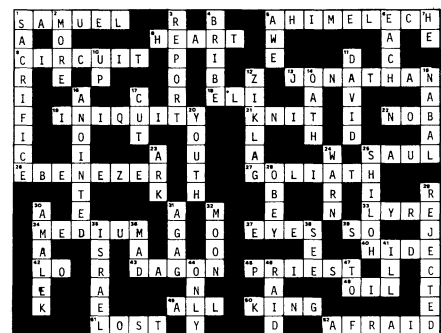
The consistory decided to proceed with a rear entrance for the church building and that it be added to the outside of the building rather than the inside, thereby saving room downstairs. Other proposed improvements were postponed for the time being.

Herewith we have reached the end of the news. At times this medley may have read more like an article than a collection of news items with comments and evaluations. Let it be so. Maybe we'll have something different next time.

Have a good day.

Sincerely, vO

**Crossword Puzzle No. 43
I SAMUEL**



Answer to Puzzle No. 43, *Clarion*, Volume 28, No. 6, March 24, 1979.

mission news

DECEMBER 1978
MISSION AID — BRAZIL

Esteemed Brethren,

December, the month with all special activities, already belongs to the past. For us here on the mission field it has been a very busy time, yet we realize that this counts for most of you also. The biggest part of the work was directly related to the Church here, although there were many other things to look after. In other years we just took part in some of the activities around the festive season, but this year it was different altogether. This time we were in charge of organizing everything. It is always a joyous season, but, on the other hand, it is a relief when everything belongs to the past again.

This time we had extra reason to be thankful, and that was the arrival of Rev. and Mrs. P.K. Meijer, who arrived here on the 12th of December. Of course, behind the scenes they gave us a helping hand. In part it has changed our situation here quite a bit. We now have somebody with whom to talk and discuss things. You can't imagine what this means to us. So far they have been living in with us. Next week they will move to Recife for their language studies, and from then on we will see less of each other for some time, but plans are that they will be in São José on the weekends as much as possible. We made several trips to Recife to make all kinds of arrangements for them with respect to housing and teaching, etc.

Nursery. Activities in the nursery are much the same as last month. Two children were discharged just before the Meijers came.

First *Neia*, almost 1½ years old before she left, went home. Her condition had improved so much that there was no reason to keep her in the nursery any longer. She seems to be doing well at home with her mother.

Rosiane (3 years old by now) also went home at about the same time. She, too, appeared to be in good health again. After she left she came several times to Sunday school and seems to be doing alright. Sending these two children home before Christmas also

relieved us of some work, and that was most welcome at that time.

José Rendival, almost 3 years old by now, is improving greatly. This month he stood up for the first time and takes pride in the fact that he can do it all by himself. This does not mean that he will be able to walk very shortly, as is the case with most children when everything is normal. A child like him actually belongs in a rehabilitation centre for a while, but things like that we do not have here. It will take quite some time before he will be able to walk normally. Our intention is to keep him for some time yet.

In the meantime two other ones came in almost right away.

First *Moisés dos Santos* arrived, a boy of almost 3 months of age. He comes from a family we already know for years. At visits we had noticed that this baby was very anemic, so we advised the mother to go to the doctor, and that is what she finally did. Finally, I said, because she waited and waited until it was almost too late. The doctor kept him in the hospital for some days where he received blood transfusions in order to save his life. After a few weeks back home, he turned very anemic again, and then we admitted him. After one week there was no improvement; rather, the opposite. We discovered that he had blood in his diaper and also was infested with worms. We did not dare treat him for the latter, being in the deplorable state he was, because any treatment of intestinal parasites contains poison, and this certainly would have killed him. This time we went to the doctor with him, and he received blood transfusions again. After a few days he was back in the nursery and he has now received a treatment for worms. Although sick for a few days because of this treatment, he is doing much better now. His swollen body is returning to normal, giving him a rather skinny appearance, but time will take care of that. Apparently his problem was that the intestinal parasites were eating him. Can you imagine a baby of 2 to 3 months of age already

infested with worms? He will stay for another month for sure.

Also this month we handed out a fair amount of medicines and food. At the clinic little was given in the last few months in the way of either medicines or food. Only this month (January) a truck load of food came in, and it is now being distributed among the needy. At five o'clock in the morning already people are patiently waiting until the doors open around 8 o'clock. The clinic is just across from our house.

Rice field. Nothing new to report about it. Some work has been done to drain the land, and for that reason a small stream cutting through this land was cleaned out. It is now dry enough to start working at cutting down the weeds which in some places are four to six feet high, but the problem is to get some men to do the cutting and burning and after that the hewing. However, there is a good chance that we can get somebody with a tractor to do it. We are still working on that. We still have some time to arrange things, because it is too early for planting anyway. Early seeding would be risky, because there is a good chance of a prolonged dry spell.

Roof covering. The early rains made it necessary to recover the roofs of some houses now instead of in February or March. In a few cases I had to use some mission aid money to help. We know that you have no objections to this, but one thing we do not like ourselves is that recovering is usually done on Sundays, even by our church members. This is, of course, a point we discuss with them, but the problem is that they hardly can get anybody to do it on a day during the week, unless they will pay a good daily wage, and even then it is not all that easy to get somebody. It is a custom here that neighbours and friends help you with that, providing that you give them a good meal and often something extra on top of that. Our policy also is: do it yourself and arrange it as much as possible yourself. We cannot do everything for them — that would be much too easy. The question now is what to do if we know for sure that the money we helped them with will be used to let somebody work on Sundays. Observance of the Lord's Day leaves much to be desired yet. Sometimes we doubt if they really do their best to avoid working on Sundays. On the other hand,

Continued on next page.

Union of Utrecht (1579)

The right to freedom of conscience

IN 1979 THE NETHERLANDS
WILL BE CELEBRATING
ITS FOURTH CENTENNIAL

Amsterdam. The Netherlands— which, with its 14 million inhabitants, is the most densely populated country in Europe —will next year be commemorating its birth as an independent state 400 years ago. The conclusion of the Union of Utrecht created an alliance between eight provinces and eight towns which, led by Prince William of Orange, the forefather of the Dutch Royal Family, was to be successful in ousting the country's Spanish rulers.

The Union of Utrecht, originally designed as a defensive alliance, evolved into what might be termed the first Dutch Constitution, incorporating a right which was at that time sensational: the right to freedom of conscience.

The festivities to commemorate the Union of Utrecht will be held from

MISSION NEWS - Continued.

people who are willing to help are often not available during the week.

The family. Again we may report that everything is well with all of us. Our children still have holidays from the Brazilian school. They both passed their exams. Alinda will stay in this school for another year, but Jacob now will have to go to Barreiros, the next town, for his schooling.

We have received many cards and letters from all over Canada. In due time we hope to reply, but how we will do this I do not know yet. It likely will be by way of a small news letter. It was all highly appreciated, however, it is almost impossible for us to write each and everyone personally. For a start, from this place a big "thank you" to those who remembered us during the festive season. May I end this short report now.

Greetings from us go out to you all. We wish you the blessing of the Lord in everything.

Yours in Christ's service,
JOHN KUIK

the end of January until the beginning of June 1979. There is to be a large-scale official ceremony in the Gothic Cathedral in Utrecht. A special "rijksdaalder" (a coin worth 2½ guilders) is to be issued as legal tender, together with commemorative coins of gold and silver and a commemorative postage stamp.

The Central Museum in Utrecht is to hold an international exhibition entitled "De kogel door de kerk" (The Die is Cast) illustrating the changes which took place in The Netherlands around 1579. The exhibition will include rare works of art and other objects from many different countries.

Theatrical and musical performances relating to life in the 16th century and to the Union of Utrecht are to be organized throughout the country, and there are also to be publications and radio and television programmes dedicated to the founding of the Dutch State 400 years ago. Other highlights will be a large national conference on Democracy in the year 1979 and an international historical congress on Federalism as a Form of Government.

The town of Utrecht, situated in the heart of The Netherlands, will play a central part in the commemorative celebrations; one of the treats on offer will be a walk to nine splendid churches dating from the 10th to the 16th centuries and along the quayside by the picturesque canals, unique in Europe.

In the spring a light-hearted view of Dutch history will be presented in Utrecht, with a historical garden on the roof of Europe's most modern shopping centre.

In addition to all this, museums and churches in Delft, Leiden, Haarlem and Amsterdam, all located within easy reach of one another, will offer splendid illustrations of the history of The Netherlands, which always managed so well to preserve its independence in the midst of such great powers as Germany, France and England.

Further information can be obtained from:

The Royal Netherlands Embassy,
Information Service,
Phone: 613-237-5030.

Consultant-Generaal Der Nederlanden

CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN:

BOUSCHE, Erik Boudewijn, geboren 29 juni 1935, naar Canada vertrokken in november 1977 bestemming Islington.

CLINT-SNEEP, Janna Margaretha, geboren 11 december 1952, laatstbekende adres 341 Jackson Street, Beamsville, Ontario.

DENTZ, E. laatstbekende adres R.R. 1, Iroquois, Ontario.

VAN DENZEL, Kornelis Teunis, geboren 29 november 1912 te Groningen, naar Canada vertrokken op 31 mei 1958 met bestemming British Columbia.

KEYSER, J., geboren 10 september 1947 te Texel N-H., laatstbekende adres 79 King Street East, Dundas, Ontario.

KOCH, Lucas, geboren 11 mei 1914 te Leeuwarden, naar Canada vertrokken op 11 juli 1958.

LAVOORY, D.J., geboren op 11 december 1952 te Kruiningen, laatstbekende adres 45 Bernard Avenue te Toronto, Ontario.

MARING, P., laatstbekende adres 165 Prington Avenue, Toronto, Ontario.

MIEDEMA, P.Th.L., laatstbekende adres 3112 Givin Road, Mississauga, Ontario.

PINTO, Alex Salvador, geboren 4 mei 1934 te Brussel, naar Canada vertrokken in 1976.

RODENBURG, Martinus Laurens, geboren 23 januari 1926 te Rotterdam, laatstbekende adres 1219 Shild Avenue E., Calgary, Alberta, naar Canada vertrokken op 28 januari 1957.

't ROOT, Hendrik H.L.M., geboren op 26 maart 1953, laatstbekende adres in London, Ontario.

DE RUYTER, M., geboren 8 december 1956, laatstbekende adres te Toronto, Ontario.

SONTROP, Jacobus Gijsbertus, geboren 21 oktober 1914, op 2 oktober 1951 naar Charing Cross, Ontario vertrokken.

STRIKWERDA-DE JONG, Lijsbert, geboren 8 november 1944 te Tietjerksteradeel, laatstbekende adres 11141-130 Street, Edmonton, Alberta.

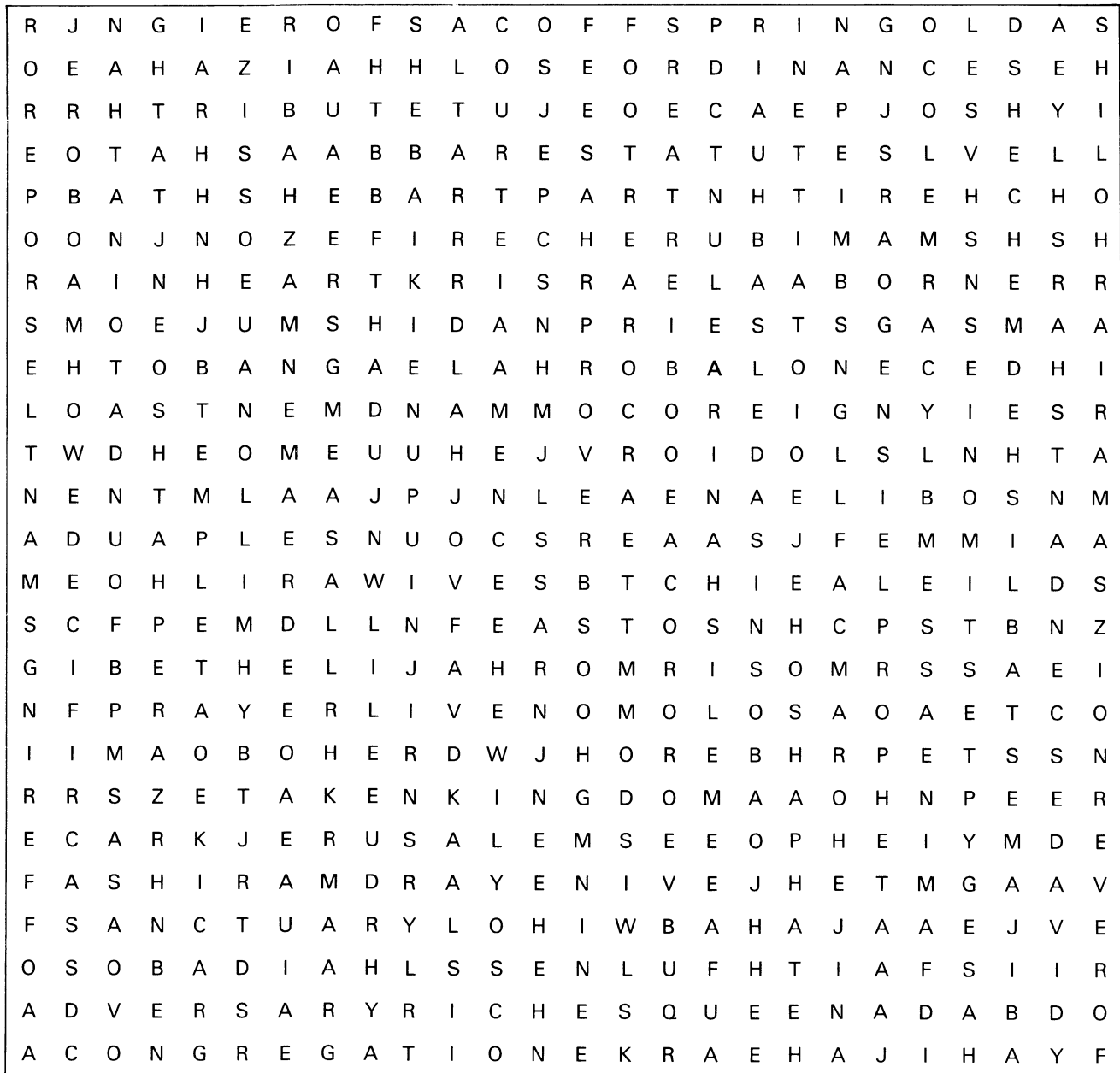
SWAAB, Simon Lodewijk, geboren 18 januari 1914 te Samarinda, laatstbekende adres Saskatchewan.

VAANDRAGER, T., geboren 1 maart 1918, laatstbekende adres 43 Vincent Street te New Market, Ontario.

WELCH, R.G., geboren 27 september 1949 te Winnipeg, Manitoba, laatstbekende adres c/o Ann Street, no. K 201, Mississauga, Ontario.

Word Search — Puzzle No. 44

II KINGS



- | | | | | | | | | |
|-----------|--------------|--------------|------------|-------------|------------|-----------|------------|---------------|
| Abijam | Bathsheba | dedicated | famine | Horeb | kingdom | peace | reports | temple |
| Adonijah | Bethel | descendants | feast | idols | labor | prayer | riches | testimonies |
| adversary | Carmel | dew | fire | Israel | life | priests | sacrificed | tribute |
| Ahab | Cherith | dream | foreign | Jehoram | mantle | prophet | Samaria | understanding |
| Ahaziah | cherubim | Egypt | for ever | Jehoshaphat | Millo | prosper | sanctuary | vineyard |
| Ahijah | commandments | Elah | foundation | Jehu | Naboth | proverbs | Sheba | wisdom |
| altar | congregation | Eli | gold | Jeroboam | Nadab | queen | Shechem | wives |
| ark | consecrated | Elijah | harshly | Jerusalem | Nathan | | Shiloh | |
| Asa | counsel | Elisha | hearken | Jezebel | Obadiah | rain | sins | Zarephath |
| assembly | court | established | heart | Joab | offspring | rebellion | Solomon | Zion |
| Baal | Dan | evil | Hiram | Judah | Omri | Rehoboam | statutes | |
| Baasha | David | faithfulness | holy | judgment | ordinances | reign | tear | W. Diek |

our little magazine

Dear Busy Beavers,

Easter Sunday

Every Sunday is a happy day,
 But Easter Sunday is special!
 What a joyful day when the Saviour rose from the grave!
 Sin could not beat Him, death could not hold Him.
 He is King of all!
 What a joyful day for the disciples, too.
 Their beloved Master was the Prince of Life.
 He was stronger than sin and death.
 And what a joyful day for us.
 Just as truly as He rose from the dead,
 He will one day come back on the clouds of heaven.
 While we are awaiting that great day,
 He is with us, helping us.
 For He is stronger than sin and death.

Christ is risen! All the sadness
 Of His earthly life is o'er;
 Through the open gates of gladness
 He returned to life once more.
 Death and hell before Him bending,
 He did rise, the Victor now,
 Glory round His wounded brow.
 Christ is risen, Hallelujah!
 Risen our Victorious Head!
 Christ is risen from the dead!

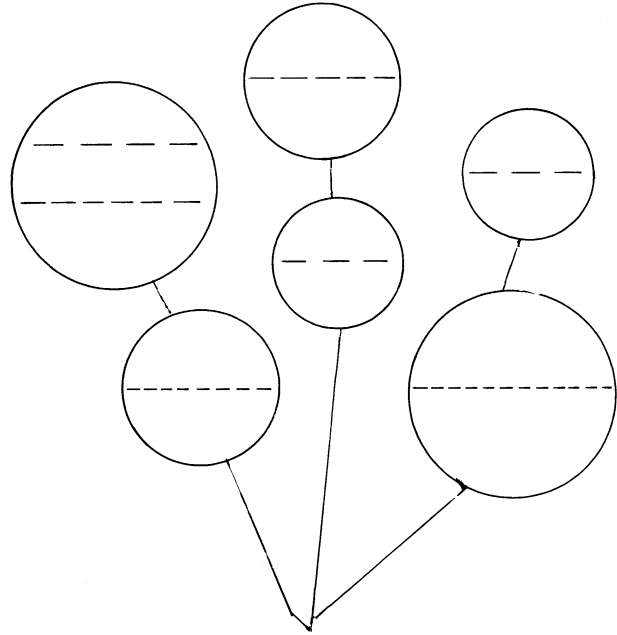
Book of Praise, Hymn 21:2

Now it's time for birthday wishes! To all our Busy Beavers who celebrate(d!) an April birthday, we wish you a very happy day together with your family and friends. We all join in wishing you many happy returns! And may the Lord, our Heavenly Father, bless and guide you all in the year ahead.

Audrey	April 1	Anthony Tenhage	April 10
Van Veldhuizen		Carolyn Stieva	12
Karen Wiegers	1	Tammy Alkema	14
Rose Barendregt	2	Richard Slaa	14
Peter Van Assen	2	Joan Hofsink	15
Tony Van Eerden	3	Annette Bosscher	17
Kenneth Wendt	3	Betty Bouwers	24
Denise Dykstra	4	Carl Dorgeloos	25
Evelyn Hamoen	5	Adrian Hamoen	25
Yvonne Selles	5	Jane Van Eerden	26
Meta Bosscher	6	Henrietta Vink	26
Marion Overbeek	6	Christine Vis	28
Tanya Jansen	8	Ria Hofsink	29
Grant Kottelenberg	8	Ralph Van Eerden	29
Gerald Van Woudenberg	9		

Let's play this game in honour of the birthday people!

Birthday Balloons



1. We send our _____.
2. Have _____.
3. Play some _____.
4. Hear the _____.
5. Our hearts are filled with _____.
6. Birthday happiness; birthday _____.

Busy Beaver *Jim Witteveen* has some riddles for us. Can you guess the answers without looking?

1. What is it that a person can place in his right hand that he can't place in his left hand?
2. Why are all the western prairies so flat?
3. What goes through a door, but never goes in or out?

Answers: 1. his left elbow; 2. Because the sun sets on them every evening; 3. a keyhole.

Busy Beaver *Yvonne Van Amerongen* has this puzzle for you:

8×3		1×3		$10 + 9$		1×7		$9 + 10$					
1×2		$10 + 9$		$6 + 7$		1×7		1×1					
$9 + 10$		3×4		10×2		$1 + 1$		$10 + 3$		$3 + 4$		1×1	
A	B	C	D	E	F	G	H	I	J	K	L	M	
12	5	18	9	3	26	17	25	2	24	8	16	22	
N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
11	13	4	10	1	19	14	7	20	15	6	23	21	

Yvonne writes:

"You multiply or add the numbers, look for the answer in the alphabet numbers, and put the letter on the line above the addition or subtraction."



From the Mailbox

Welcome to the Busy Beaver Club, *Jim Witteveen*. I see you are a real Busy Beaver already, sending in riddles to keep us on our toes! Do you help look after all those animals on your place, Jim? Thanks for your contribution to the Birthday Fund.

And a big welcome to you, too, *Derek Hoogstra*. We are happy to have you join us, and we hope you'll really enjoy joining in all our Busy Beaver activities. How is your hockey team doing, Derek? What a dangerous-sounding name you chose!

Welcome to the Busy Beaver Club, *Michael Blokker*. We are always happy to get new members. Be sure to join in all our Busy Beaver activities, Michael. Write again soon.

And last, but not least, a big welcome to *Ken Blokker*. We hope you'll really enjoy being a Busy Beaver. Will you write and tell us something about yourself, Ken?

Yes, I've kept a diary, *Marianne Hart*. But I hope you'll be more faithful about it than I was! Yes, right now I enjoy writing to the Busy Beavers. And no, I hadn't forgotten your question, Marianne. Sometimes it just takes a while to get a

chance to answer. Did you have a good birthday? If you got to see Prince Charles will you write and tell the rest of us Busy Beavers about it? After all, he's our Prince Charles, too!

Thank you for your contribution to the BIRTHDAY FUND, *Sylvia Poppe*. I'm sure your weather will be better by now, and you'll be playing spring games. Maybe even helping with some yard work! Bye for now, Sylvia.

Thank you for a nice chatty letter, *Lucy DeBoer*. It was nice to hear from you again. Did you have lots of fun during your holidays? You did very well on the puzzle, Lucy. Sorry about the printing error.

Hello *Florence Visser*. I'm glad to hear your nephew was better. How is he now? I think you have really good ideas about keeping Sunday the Lord's Day. And how is your science project coming?

I'm glad you enjoy "Our Little Magazine", *Marcia Veldman*. Do you have any idea how I could ever make such a mistake? Have you received your new card already, Marcia? And how are you doing at selling your cards?

We must stop for now, Busy Beavers.

But next time I hope to answer all the questions about our BIRTHDAY FUND PROJECT. And we'll have a special puzzle, too! Bye for now. Yours, Aunt Betty

Letter to My Daughter

Dear Jean,

You probably noticed that my last letter left the matter hanging in the air. I just wanted you to meditate on that part for some time before I would give you the rest.

You see, we grew up in Christian families, went to church and to Christian schools, and therefore those things are so normal and so familiar that we, quite often, do not see the greatness and wonderfulness of God's deeds anymore; at least we have great difficulty in experiencing that. You will have noticed, for instance, that people joining our church from outside, either from deformed churches or straight from the world, are much more active and much more enthusiastic than we are. How come? Because they still have a vivid memory of the things they were saved from! We don't exactly like "experiences," because they tend to make one sentimental and emotional, but on the other hand, "no experience at all" leaves one dead. Could that be the reason why our activity and enthusiasm very often leave so much to be desired?

But let me get back to the point. Why would an unbeliever not be impressed by the great things and wonderful deeds you mentioned? Because it was a rather flat statement; there was no contrast! You see, if the valley, the gorge, the abyss is missing, the mountain does not seem high at all. And so there was also something missing or left out in what I made you say last time.

Something that we only very reluctantly admit. Not in general, mind you, but specifically, when we talk to a person alone or even to ourselves. The Bible says more than that Christ died for me. Paul says in his epistle to the Romans: "Christ died for us when we were yet sinners," and in another place he says: "when we were yet enemies."

Christ saved us from sin and misery, according to the Scripture. What misery? The same misery that drove Judas to suicide, Peter to weeping bitterly, and David to Psalm 51. Have we felt and do we feel that misery? Do we see or feel the depth of that abyss and then the height of the mountain of God's great and wonderful deeds?

If we do . . . that will be noticeable in our life, and it will be noticed, too, just as the lack of it is noticed. Moreover, it will give meaning to the message we bring, because then we do not talk anymore as "conceited, self-righteous, know-it-all churchgoers" as the world sees or considers us so often, but then we come as saved sinners. Then we show the depth of our misery (without having to go into detail) and the height of God's grace . . . and the flatness of our proclamation disappears entirely.

Perhaps the unbeliever hardens his heart, will not be convinced, will not admit that he, too, is in misery, but at least he no longer has the excuse that his believing neighbour, friend, or relative was actually no more than a hypocrite, because he feels that it was and is a reality in our life and not just a lesson learned by heart.

So, in conclusion, although it still is not easy to witness among friends and relatives, because we, too, find it difficult to admit that we are great sinners, there is no reason to go after them with hellfire and brimstone. Sure, it can be mentioned and maybe it should be mentioned, but do it then in contrast with eternal life, so that, again, it shows the depth of misery and the wonderful greatness of God's grace. That takes humbleness on our part, but "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance: against such there is no law." The more we show this kind of humbleness, the more we show the greatness of God's grace.

Love, Dad