

Clarion

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TWO CROWNS

The title above this report requires some explanation. It will, however, be clear to our readers who have their roots in the province of Zeeland, The Netherlands. There, I was told more than once, when a person has reached the age of five, he is said to celebrate his first "crown year." Every time he reaches a number of years which is divisible by five, he has another "crown year." A child of ten years of age will thus have "two crowns."

I had to think of that when I pondered the question what title to write above this report on the Convocation which was held in the Fraser Valley on Thursday, August 30, 1979. Although that Convocation was not the tenth one, yet it marked the tenth anniversary of our College.

For those readers who may be wondering what the cause of that difference is we insert the little note that a Convocation is held only when degrees are to be conferred, since degrees are granted "in Convocation." It follows that no Convocation is held if no degrees are to be granted. And no degrees are to be conferred if there are no graduates.

We did have a few years in which no student had completed his studies and was to receive his Bachelor of Divinity degree; in those years we had no Convocation either. That is the reason why, although we celebrate the tenth anniversary of our College, we have the seventh Convocation.

The Tenth Anniversary.

The Second Crown-year.

Two Crowns.

That is the title of our report, and it is a report which is written with great gratitude in the heart.

It seems such a long time ago that we boarded the airplane for the journey to Orangeville in 1968. There the General Synod was to be held which found on its provisional agenda proposals and urgent requests from various Churches to establish a full-fledged Theological

College. We did have some sort of program for the training for the ministry, established by the Synod of Hamilton 1962, but the need for having our own complete institution was felt more and more. Most of our ministers — who all had come from The Netherlands — were still fairly young, but that is a situation which becomes less favourable by the day, isn't it? It was realized that something had to be done.

Synod Orangeville 1968 was, therefore, faced with a crucial decision. By many it was felt that it was "Now or Never." Orangeville decided, "Now!" Thus our own Theological College was established, and it opened its doors in September 1969.

That is ten years ago by now. During these ten years we have received countless blessings, even though we also experienced grief and suffered setbacks. Even before the College was firmly established, one of the appointees, the Rev. J.T. VanPopta, was taken away by the Lord: He showed us that we could do without that brother. Hardly had the work at the College begun, when Prof. F. Kouwenhoven was called away by our God. He, too, was no longer needed. The Rev. H. Scholten saw his work interrupted by illness, and was finally compelled to offer his resignation, which had to be accepted by the Board of Governors as a necessary consequence of our brother's state of health. The Board accepted that resignation with sadness, on the one hand, and with great gratitude for all the Rev. Scholten had done, on the other hand. There was sadness when, from the Board of Governors, the Rev. H.A. Stel was relieved of his earthly task by our wise and gracious God and Father. In spite of all the disappointments, losses, and difficulties, the work continued and our blessings are innumerable.

Ours is one of the very few Colleges and Seminaries left where the Word of God is acknowledged and

honoured as fully inspired and above all criticism of whatever kind it may be, and where the instruction is characterized by humble submission to that divine Word and by faithful adherence to the Reformed Confessions. That faithfulness, worked and sustained by the Holy Spirit, is the greatest gift bestowed upon us in our College. What future could be expected for the Churches if the students were not instructed on that basis and if they entered the ministry rich in knowledge but poor in Scriptural conviction?

Further, during these ten years the Lord gave us capable men who have served with complete dedication and wholeheartedly gave themselves to the task which the Lord entrusted to them through His Churches. I am not at liberty to divulge any part of the confidential reports which the Board of Governors receives from time to time from members of the Board who visit the lectures. However, I do not think that anyone can say that I am violating any trust when I state that every time again we are told that our brothers are faithful and pious (in the true sense of the word), and prove that in all they say and do. We all can read that in the Reports of the Board of Governors to the General Synod — which are printed in the Appendices to the *Acts* — but it is good that such is also stated publicly, for all to see.

Although our College was established for the Churches themselves, in order that they may be provided with faithful ministers of the Word, I always hope for a wider reach and fruit of the work at our College. Until now no one from outside has made use of our facilities except for a few weeks, and I deplore that. Perhaps things will change in the future and we may welcome also others at our institution for higher learning. Especially since we live and work in an English-speaking country, we could mean so much, e.g., for the students from "developing"

countries where English is usually one of the languages studied. I do not begrudge "Kampen" their foreign students, and readily concede that there the possibilities may be more and more varied than at our College, but I do believe that, especially when we take the language aspect into account, our College could mean much more and do much more for the "world at large" and for Christians in other countries.

I do not wish to advocate a publicity campaign, but I am wondering whether we should not do something to make our College more widely known. And may not our foreign sister Churches, which are getting more and more contacts in other countries, be expected to be instrumental in this respect?

The question, however, whether we were justified in setting up this institution and in having maintained it for ten years now, is not to be answered on the basis of what fruit it may have borne for others, but on the basis of the benefits the Churches themselves have derived from their offerings. When we consider that, we are grateful for this gracious gift bestowed upon us by our merciful God and Father. No fewer than nine of our thirty ministers are graduates of our College, while one more received a certificate after completion of a supplementary year in Hamilton. This year we have three brothers who have completed their studies in Hamilton and received their degree "in Convocation."

It needs little calculation to see how important the work at our College is. In what position would the Churches have been today if we had *not* had our College? And what could we expect for the future with ten existing vacancies and more to be expected within the foreseeable future?

I realize that what has been written above, strictly speaking, is no report on our Convocation. Yet it is good from time to time to look back and to reflect upon the past. A tenth anniversary is a very appropriate occasion for doing that. However, let me tell you about the Convocation itself.

* * *

It was quite an event for the brothers and sisters in the Fraser Valley and for others who had congregated in British Columbia's southern region. Some of the members in the West did have an opportunity to attend a Convocation before: they either travel-



Our graduates in a more playful mood: they act as if they are going to kick the balls of stone at the entrance of our College building. We assume, however, that they were just practising a balancing act.

led to Ontario with the specific purpose of being present at that occasion, or arranged their holidays in such a manner that they could incorporate it in their itinerary. For the large majority of the western membership, however, it was the first time they could witness the conferring of degrees on three of our students.

It must have been noticeable in other congregations that not a few of their members spent the weekend somewhere else, in this case in the Fraser Valley. A contributing factor was that we had the long weekend to facilitate things. There was only one Church in Western Canada from which I did not see any member present at the Convocation. And many members there were!

The building which had been chosen for the occasion and that was available for such an event could not have been more suitable for the occasion. The sound-system was second to none. I do not think that anyone was not able to *hear* what was said even though, as I heard some confide, they did not *understand* everything that was being said.

Afterwards we were told that the total number of those attending was in the neighbourhood of twelve hundred, certainly an impressive number for a rather small federation such as ours. It is beyond doubt that this, too, proves

the appreciation of the brothers and sisters in Western Canada for the decision to have our tenth anniversary and seventh convocation in the Fraser Valley.

A word of appreciation should also be spoken regarding the work of the committee which prepared everything. They did a tremendous amount of work, and it was mainly thanks to their efforts that things went so smoothly.

A little past 7:30 the "stage party" entered. Mr. S. VanderPloeg, the organist of the Maranatha Church in Surrey, was at the console, and he made the best of what could be made of the electronic instrument which was supposed to accompany the singing. Well, that was all that could be achieved: that the singing was accompanied. I always thought that an organ was also to support and to "lead" the singing, but for such a task the present instrument certainly was most unfit. I simply cannot understand how a congregation can spend so much money on such a beautiful building as the one we are speaking about, and then be so unwise as to install an electronic instrument of the capacity as the one to which we listened. Perhaps the auditorium is not full by far when the owners meet in it, or they hardly open their mouths when singing. We, at least, could hardly hear it when we sang stanzas 2 and 3 of Psalm 36 with a

"multitude" of twelve hundred enthusiastic Church members.

The Rev. J. Visscher was the one to open the procession and to lead the Board of Governors, the Board of Trustees, the Faculty, and the graduating students to their assigned seats.

The President of the Board of Governors, the Rev. D. VanderBoom, read Psalm 48, and led in prayer of thanksgiving and supplication. Thereupon he spoke the following word of welcome.

Members of the Board of Governors,
Members of the Faculty,
Members of the Board of Trustees,
Brothers and Sisters:

As president of the Board of Governors, and even more as minister of one of the Churches in the Fraser Valley, I extend a hearty welcome to you on this festive and solemn occasion. It came to us as a very pleasant surprise here in the Fraser Valley when the Board decided to have the tenth anniversary and the seventh Convocation in the Province of British Columbia. The people are not only pleasantly surprised but also grateful that during this Convocation two of their "native" sons

will receive the degree of Bachelor of Divinity. Now I may introduce this celebration with a very brief address and I will do that under the title "The Peril and Power of Pride."

The question is: In what state of mind have we assembled here tonight? Are we proud of what we as churches, during these last ten years, have accomplished?

I am convinced that no one would take offense at modest and grateful pride, but we also know that there is a danger. Can we not be proud that during these years a number of young men were prepared and equipped for the ministry and now are serving the churches? Is it not a beautiful thing that with the generous contributions of the churches and the donations of young and old the college could be built and the library supplied with the necessary study material?

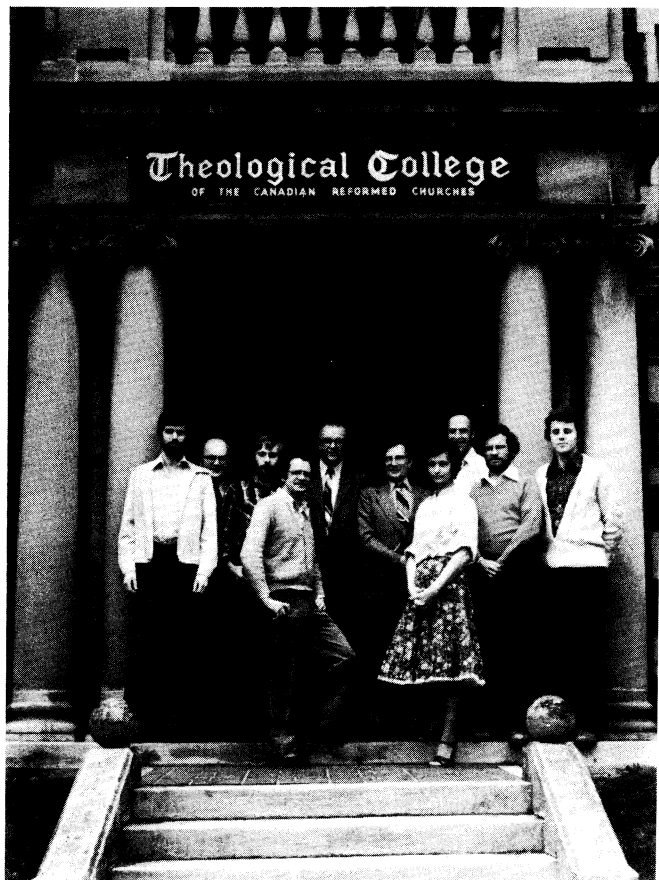
The danger comes into the picture when pride is exaggerated, and when a very important thing is forgotten. Human pride is often shattered by stubborn facts and by the insecurities of the future. The power of grateful pride can only be seen when we turn our attention and our trust to the one factor that remains: the supreme reality

of the eternal God. Psalm 48 expresses that spiritual pride in the "Beauty and glory of Zion." And it may be used as an example of the *power* of the Scriptural pride, where the main point becomes: We have thought about Thy steadfast love. Then our rightful pride is modified by gratitude, our fears are quelled, and our trust is strengthened.

By the grace of God, the College, and all those connected with it, from the local Churches to the Governors, Trustees, and Faculty, have been able to continue the work which began on September 10, 1969. By the grace of God we will continue this work which is of such importance for the Churches. The main thing is that our College may prosper under the dynamic and spiritual energy of the Word of our God, as it is laid down in the symbol of the College: *Lucerna mea, Verbum Tuum*, Thy Word is my light.

A physical theological college as such does not reproduce itself sufficiently to promise permanence. We do not boast in "citadels and bulwarks" which have been maintained for ten years, nor do we attempt to impress ourselves in a dangerous pride. We find the driving power of our gratitude in humbly thanking the Lord and in faithfully continuing the work under the guidance of His infallible and enlightening Word.

After these introductory words, the Rev. VanderBoom had a few announcements. In the first place that a collection would be taken to defray the cost of this evening as much as possible. It was understood by the brothers and sisters attending that having the Convocation in the West made things more expensive, seeing the cost of travel, just to mention that one aspect. That it was understood that the costs were more became apparent when the yield of the collection was announced later on in the evening. If I am well-informed in this respect, some \$1,800.00 was collected. Although that does not cover the extra costs, it is a welcome contribution towards the expenses. Mind you, it was not necessary that all extra costs be covered by the collection; the brothers and sisters in the West are entitled to such an event once in a while. They have contributed faithfully during all these years without being in a position to see what they saw now, and what do a few extra dollars matter when the love for



*Faculty, Students,
and Administrative
Assistant.*

Left to right:

*Mr. R. Aasman,
Dr. J. Faber,
Mr. R. Leach,
Mr. P.K.A. DeBoer,
Prof. H.M. Ohmann,
Prof. L. Selles,
Miss A. Van
Sydenborgh,
Mr. B.J. Berends,
Mr. G.H. Visscher,
Mr. Cl. Bouwman.*

the College can be shown and when the bond can be strengthened?

The second announcement was one of a sad nature. The New Westminster Church had received a telegram from the Rev. Meijer in Brazil that his application for permanent visas had been rejected. He was continuing his efforts, and earnestly requested the intercession by the Churches. We did pray to the Lord that very same evening also for the work of mission in Brazil, and reminded the Lord our God that we were not asking this for our own sakes but for the sake of the progress of His kingdom. Now I use the words which the Rev. L. Selles used in his prayer in New Westminster's Church on Sunday morning.

Further, the Rev. VanderBoom read us a few letters received from Churches. There was, in the first place, a letter from the Brampton Church; secondly, one from the Calgary Church; and finally, one from the Hamilton Church. Especially the latter was specifically involved since all three graduates of the evening were members of that Church.

The Rev. VanderBoom then left his place behind the lectern, and his place was taken by the Rev. G. Van Dooren. Since our principal, Dr. J. Faber, was already to deliver an address this evening, the reading of the Principal's Report was entrusted to our Vice-Principal, the Rev. G. Van Dooren. Since we publish the Principal's Report separately, I shall refrain from giving particulars from it: our readers can all take note of everything contained in it.

The reading of the above report was followed by the conferring of the degrees. The graduates were presented by the Dean of students, Prof. L. Selles. He did it in his own way, showing also in the manner in which he did it that he knew his students and accompanied them during their studies with his interest and thoughts. As soon as the Principal declared a student a Bachelor of Divinity, the Rev. G. Van Dooren "endowed" them with the hood, symbolizing that degree. They all were congratulated by all present by means of a hearty applause. The presentation was more or less "concluded" with the singing of Psalm 25:2 and 7. Those stanzas formed a unity together with the specific text which

Dr. Faber gave the Candidates along on their further pathway.

The floor was now to our Principal, who delivered an address entitled "Who Do You Say That I Am?" — Modern Trends in Christology. In this address he dealt mainly with the thoughts of Dr. H. Berkhof of The Netherlands, whose doctrine herejected emphatically. If I am not mistaken, that address, too, will be published, and therefore I won't write anything about it. Besides, it would be very difficult to do justice to it by quoting just a few sentences or even paragraphs.

The combined choirs of Abbotsford, Cloverdale/Langley, and New Westminster then upset the whole stage. Faculty as well as Board of Governors members had to vacate their various seats and move to other pews in order to make room for the large number of choir members. They did so with gladness and afterwards were also grateful for the fact that they did it, thus providing an opportunity for the choirs to be heard. The combined choirs were under the direction of Mrs. P. Jansen, while Mr. J. Dykstra accompanied them. They first sang "Lead Me Lord" in the arrangement by S.S. Wesley, and then Psalm 87 as arranged by Dirk Jansz. Zwart. Stanzas 1, 4, and 5 were sung, the last two with audience participation. One can well imagine how beautiful that was: a crowd of some twelve hundred people singing the praises of the LORD of Zion and of the Zion of the LORD.

The second address which we heard that evening was given by the Rev. D. De Jong. The title was "Presbyterian and Reformed." As we are also going to publish this address, I shall not quote from it in this general report on the College's tenth anniversary.

The above address was followed by the Offertory, of which I already spoke above. When the collection had been taken, we sang Hymn 50.

At this Convocation we sadly missed the presence of Mrs. L. Selles, who always delights us with her speech on behalf of the Women's Savings Action. This time she had delegated her husband to deliver her ad-

dress, of which task he acquitted himself conscientiously. Here it follows.

Mr. Chairman, Brothers and Sisters:

According to the Form for Marriage it is the woman who is to be the help-meet of the man. At the moment, this order is reversed. I send you my help-meet who will present the cheque from the Savings Action as well as the Birthday Gift (the proceeds from the sale of the tiles). The cheque is an annual amount meant for the library books the College needs. It will again be \$3,000 for 1979.

In addition to this amount, the saving for a new library continues. According to what we heard, the trustees are looking around for a building lot. An appeal for our savings may be made at any time in the future. Gratefully we think of the work done by the collectors and contributors for the Savings Action. Before books are catalogued

Continued on next page.

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and put on the shelves a lot of effort has already gone into the work of providing them.

The number of gowns used at the College evenings has increased from six to twelve. The new addition was again made by (Mrs.) Geraldine Bosscher of Burlington. Our sincere thanks go to Geraldine for a beautiful job.

Mrs. Lindhout, our faithful treasurer, will move in the beginning of September. You will find her new address in the *Clarion*. With her I thank Mrs. C. Lindhout Sr., and Mr. P. Lindhout for assisting her with the book-keeping, also for the careful investment of the money.

You will find particulars in the Newsletter and Annual Statement, the Lord willing, in December/January. It is surprising that with the rising costs of all things our Savings Action can still say to the Faculty, "If you need more money, just say so."

This being our ninth year, I look gratefully on all the blessings bestowed on the initiative of the Women's Savings Action. I am sure that you will share that feeling with me.

And now our birthday gift. It has to be a promise that it will come. The sale is not completely finished and all money has not yet been received. We ordered eleven hundred tiles. All results of sales have not come in as yet and therefore the exact outcome is not known today. We may expect, however, that the Birthday Gift will amount to over two thousand dollars.

Thanks to all distributors and contributors.

The Lord bless our College and make it a blessing.

Happy Birthday!

(Mrs.) G.R. Selles
Hamilton, Ontario

In addition to the contribution from the Women's Savings Action there was also a contribution from the Busy Beavers. On their behalf a letter was read which conveyed their greetings. Here it follows.

For our Theological College

Busy Beavers are very happy to have a Theological College! Especially one of our own "Church," namely, the Canadian Reformed Church. We would also like to help raise our College. Therefore we are sending you some money. It is especially meant to buy books which are needed most. May the Lord bless you and give you wisdom in all you do!

On behalf of the
Busy Beaver Club,
Jolette and Rosalinda Moeliker.

It does not say in the letter how much the Busy Beavers had been busy bringing together, but if I remember well it was about thirty-five dollars. Is it not beautiful that our young children learn to love our College and to contribute towards it, even in the small manner in which they are able to do it? If they learn to love our College when they are still young, they will continue to do so when growing up.

After these presentations the combined Choirs again let themselves be heard, this time with "Like as the Hart Desires the Water Brooks" by Vincent Novello.

Prof. Ohmann led us in thanksgiving, after which Psalm 150 was sung. It was sung in the same manner in which you can hear it on the record which was put out last year: stanzas 1 and 3 with cantus firmus.

The Recessional brought everyone to the gymnasium where a reception was held for the graduates and guests. I don't have to say much about that, except that it was another beautiful opportunity for the brethren and sisters from various places to meet old acquaintances and to make new ones.

And that was then the end of the Convocation.

My report would be incomplete if I should fail to mention the beautiful printed program, which was "illustrated" with the pictures of the three graduates and of the members of the Faculty, besides containing a brief description of the history and character of our College. The program was provided courtesy of Premier Printing Ltd., Winnipeg.

It is my sincere wish that by the above I have given those who were prevented from attending a good impression of the proceedings. As our readers in the West like to know as much as possible when the Convocation is held in the East, so now those who live in the East like to know how things went in the West. It is my conviction that the bonds have been strengthened and the unity of the Churches promoted through this Convocation and surrounding activities.

Yes, there were also surrounding activities. We may say that the brethren and sisters in the Valley made the most out of the presence of the teachers at our College. Not only were the professors and lecturer kept busy filling preaching engagements, they also gave some speeches on specific topics.

I could attend only in one place, as is human. Thus I went on Saturday to the Cloverdale Church building, where in the morning the Rev. G. Van Dooren was to deliver an address on "The Role of Human Experience in the Preaching." He had been asked to speak on this topic (I understood) especially in connection with the discussions which were held here in the Valley between Consistories of some of our Churches here and Consistories of the Free Reformed Church which are found in the Valley. I mentioned those discussions some time ago in a news medley and the Rev. Geertsema may pay attention to it in a press review.

The meeting was opened by the Rev. D. VanderBoom. We sang Psalm 43:3 and 4, and read Psalms 42 and 43. Rev. VanderBoom then led us in prayer.

In his introductory remarks Rev. VanderBoom stated that it was a beautiful thing that we are able to organize meetings like this and that we may have the professors and lecturer in our midst. Rev. Van Dooren also teaches homiletics which includes: guidelines for the preaching. One of the key issues in the discussions which were held here in the Valley was the voice of experience in the preaching. Thus it was deemed good to ask our lecturer in homiletics to enlighten us in this respect.

Again I have to say that I could not do justice to the "lecture" if I should confine myself to just a few remarks. I can only express the wish that we may be enabled to share it in one form or another.

After the speech we sang of Hymn 34:1, 6, and 7. Then questions were asked which were answered by the speaker. The singing of Psalm 138:1 and 4, and prayer of thanksgiving by Rev. Van Dooren concluded the morning's meeting.

The afternoon saw Prof. L. Selles give a speech on Revelation 20. He was introduced by the Rev. J. Visscher, who requested us to sing Psalm 97:1, read Daniel 7:9-19, and led in prayer.

In his introductory remarks the Rev. Visscher stated that it was almost unfair to ask a person to explain Revelation 20 in the space of some three-quarters of an hour. Yet, in connection with all sorts of millennialist thoughts it is of great importance that we understand that part of Scripture well.

Once more I have to say that giving just a few points from that speech would not do justice to it. I did ask Prof. Selles to publish it, but he was not ready for that, he said, since his "conclusions" were not firmly established as yet. I can well understand his hesitation. On the other hand, if we wait till we have all the answers, nothing will ever be published. Thus I hope sincerely that our brother will publish his findings, provisional as they may be; it can only be helpful, and possible flaws can be straightened out later.

Let me just mention that Prof. Selles came to the conclusion that neither the millennialist explanation nor the explanation as it has been followed since Augustine is satisfactory; a choice between those two proceeds from a dilemma which Prof. Selles did not accept.

I am tempted to quote more from his speech in order to pass on to our readers at least some of the thoughts expressed by the speaker, thoughts which appeared to me to be very appealing, but such passing on could only be most incomplete, and therefore I shall refrain from doing so.

The speech was followed by a question period as had been the case in the morning. After the singing of Hymn 53:1 and 4 the meeting was closed by Prof. Selles' leading us in thanksgiving.

After the morning as well as after the afternoon meeting coffee was ready in the basement of the Cloverdale Church building, where those attending could chat for a while with old and new acquaintances.

As I said above, I could speak only about what was going on in the Cloverdale Church building. In Abbotsford Professors Faber and Ohmann were the speakers. I don't know whether we can expect a report from anyone on those meetings. I can just give you the topics: "Reprobation" and "The Relevance of the Old Testament for Today." I don't have to tell you who spoke on which topic. And: perhaps we can look forward to the publication of those speeches.

We are nearing the end of our report. Rests to tell you that on Sunday evening the Rev. Van Dooren gave a speech to the Fraser Valley Young People's League meeting, and that a Fellowship Day was planned for Monday in Crescent Park, Surrey. On the same Sunday evening Congregational Singing was arranged in the Maranatha Church, with a social hour after that. Lots of activities, as you can see. There is a tendency to overdo things a little. Personally, we had arranged other things for the Sunday evening before we even knew of the other two events going on, and thus were prevented from attending either. Whatever becomes clear from the above, this one thing is most certain: the members of the Faculty had no holidays when coming out here!

The work will have been resumed before you read these lines. The Faculty members will have experienced that in their work they are not forgotten by the membership in the West. That will encourage them with their labours.

The suggestion was made to alternate the Convocations between the East and the West. I am afraid that that would meet with too many difficulties

and that it would become too costly. However, personally I see no reason why we could not have our Convocation in the West, let's say, every five years. If we let it coincide with the Labour Day weekend, also members from other parts of British Columbia and even from Alberta will be enabled to attend. It can only serve the cause of our College.

Now we proceed. Perhaps two new students will be added to those already attending our College. We are grateful for the continuation of the work.

May the Lord bless our College and cause it to be a blessing.

May the two crowns which our institution wears now be covered by the one crown: the crown of faithfulness to God's Word. Then the continued existence will be crowned with a continued blessing.

Pray for the peace and the progress of Jerusalem.

Remember: they will prosper who love the city of the Great King.

vO

SCHOOLDAGLIED



²
Hij was het, die in bang gevaar
Zijn kerk hier wilde bouwen.
Hij redde, reformeerde haar.
Op Hem zij ons betrouwen.

³
Bewaar ons, Here bij Uw Woord.
Bewaar de school der kerken.
Wij haar, daar zij U toebehoort,
Bevestigen en sterken.

⁴
Heer Jezus, hoe de wereld woed',
Hoe zij verdrukt de vromen.
Uw heilleer blijf ons hoogste goed,
Tot Gij zult wederkomen.

Ter gelegenheid van de Theologische Hogeschooldag te Kampen,
geschreven door Piet Prins, gecomponeerd door Jasper Verkuil.

press review

PREACHING

A Discussion Between Canadian and Free Reformed Consistories

In May of this year another meeting of the Consistories of the Free Reformed Churches at Aldergrove and Pitt Meadows and of the Canadian Reformed Churches at Cloverdale and Langley was held. An extensive report of this meeting appeared in *Church News*, the bulletin of the Churches in the Fraser Valley, of July 8, 1979. After the opening and reading of John 17 the Rev. J. Overduin introduced the topic of discussion for that meeting. That topic was "Preaching and the Application of the Preaching." I quote the whole report as it was given in *Church News*.

Rev. J. Overduin receives the opportunity to read his essay entitled "The Covenant of Grace and Discriminating Preaching." In his presentation Rev. Overduin observes that according to the teaching of the Heidelberg Catechism, Lord's Day 27, Q. & A. 74, we believe that the children of the believers as well as adults are included in the covenant of God. In order to receive the benefits of the covenant of God the children of believers must respond to the promises and demands of the covenant. The full spiritual blessings of the covenant are only given to the elect. Not all the children of the believers are in the covenant in the same sense. There are those who surrender heart and hand to God, and there are those who are still unconverted but have been born to believing parents.

Rev. Overduin warns, however, that we must not distinguish two covenants, an outward and an inward one. No, we must recognize a two-fold relationship towards God and towards the covenant blessings and obligations. A child of the covenant can only by the generating power of the Holy Spirit enter into the blessings of the covenant. Because of this two-fold approach the preaching ought to be discriminating. That kind of preaching, according to Rev. Overduin, is characteristic of the Free Reformed Church.

To show what this discriminating preaching entails, Rev. Overduin quotes parts of an article written by Rev. J. Tamminga in the Free Reformed Church Yearbook. Ac-

ording to Rev. Tamminga, a faithful ministry must distinguish between those who are true believers and those who are merely professing ones. In the preaching there ought to be discriminated between those of the hearers who believe and those who say they believe but in reality are children of the devil. Rev. Tamminga also warns about the danger of superficiality, which is spreading; we should be aware of "supposed faith."

Rev. Overduin also quotes Rev. C. Pronk to show that the congregation should be approached realistically rather than idealistically. Therefore the preaching must be discriminating, applying the Word in such a way that everyone receives his portion.

He also briefly speaks about the necessity of experiential preaching. This is preaching that explains what goes on in the heart of the believers. Rev. Overduin believes that this discriminating and experiential preaching is one of the most important things which *distinguishes the Free Reformed Church from the Canadian Reformed Church*.

In this short report we do not read an explanation of the terms "realistically" and "idealistically." But I have the idea that, in the eyes of Rev. Overduin, we as Canadian Reformed people are preaching in a more idealistical way, while the Free Reformed are more realistic. "Realistic" here means that we have to do with the reality that there are true believers in the Church, but also hypocrites; people who are elected and people who are not; and that we have to reckon with that fact in the preaching: we have to address the believers different than the unbelievers: "everyone receives his portion." And if I am not mistaken, with "idealistically" is meant that the whole congregation is addressed as God's people. It is in connection with this distinction that the Rev. Overduin also spoke about "the necessity of experiential preaching." In that "experiential preaching" the experiences of faith in the heart of the believers must be explained and pointed out. We can also say: the work of the Holy Spirit in the hearts of the believers.

Now there is not one among us, as far as I know, who would say that we

do not have to preach what the Word of God says about the work of the Holy Spirit in the hearts and lives of the believers. We have to preach that part of the revealed truth as well. But this preaching has to remain: preaching of Jesus Christ as Redeemer through His blood and Holy Spirit. It may not become preaching about the pious believer with his pious experiences.

And with respect to that dilemma "realistic — idealistic" I would like to ask: Is that dilemma justified? Is it right? It is a matter of fact that we confess that in the Church there are also hypocrites (see Article 29, Belgic Confession). And the apostle Paul writes in Romans that not all who are descendants of Abraham are true children of Abraham. Not all who are born in the covenant are chosen. But, although these things are so, nevertheless, the prophets in the Old Testament address the people of God as God's people. And when the apostles write their letters, they address the whole congregation in the same way. They speak to them all, comforting, admonishing, and also warning. It was that preaching and teaching of the prophets, of Christ Himself, and of the apostles, that was opening and closing the Kingdom of heaven.

We see that clearly shown by Christ in Matthew 11. Christ preached the gospel. He healed the sick. John the Baptist no longer saw it. Was Jesus really the Christ? John had his doubts, because he saw and heard only grace. Where was God's judgment as he had announced it? Christ said: blessed is he who is not offended at Me. And from then on He began to speak His "woes" to the Galilean cities. To the believers the Kingdom of God is declared to be open; to the unbelievers it is declared closed. This is what we confess that the preaching has to be: opening and closing; using the key of God's Kingdom: In the preaching of God's Word it is proclaimed and openly witnessed to the believers, one and all, that whenever they receive the promise of the gospel with a believing heart, by a true faith, their sins are forgiven them; but it is also proclaimed and witnessed to all those who do not believe, and who do not sincerely repent, that the wrath of God and eternal condemnation abides on them as long as they are not converted (Question and Answer 84, Heidelberg Catechism). I think that we should not go beyond this confession in our preaching. If we stick to this truth, we are in accord with the Scrip-

tures. Here we have the norm for Reformed, distinguishing preaching.

But let us continue with the report of the meeting.

Rev. D. Vander Boom receives the floor to present his paper. He believes that in order to understand our point of difference and to direct the discussion tonight, it would be beneficial to relate something about the discussions that have taken place in The Netherlands between the Christelijk Gereformeerde Kerk [C.G.K.] and the Gereformeerde Kerken (vrijgemaakt) [G.K.]. Rev. Vander Boom first quotes a part from an article of Rev. J.H. Velema, minister of the C.G.K. at Zwolle, who, speaking about Prof. K. Schilder, writes, "... because he passionately desired unity with those who were so close to him. For that reason ... he wanted to force us to formulate the differences."

Rev. Vander Boom believes that that must also be our aim tonight. We must attempt to formulate these differences and then analyze whether these differences are of such a nature that we cannot unite. Rev. Vander Boom commences his historic account by analyzing the difference in the mandates given by the G.K. and the C.G.K. to their deputies. The G.K. instructed their deputies to seek contact specifically with the C.G.K. who have the same basis as the G.K. The deputies of the C.G.K., however, were instructed to contact in general "Reformed Confessors." Also the purpose was different. The C.G.K. were to consider whether the G.K. *who say* that they subscribe to the Reformed Confessions, really build on it. The G.K. deputies were to "consider what unites us and what keeps us divided and to look for means which can lead to ecclesiastical unity." According to Rev. Vander Boom the difference in approach has determined the contact and reached a critical point in 1970. It is therefore very important to establish a formulation that expresses the differences clearly.

Also at this point I would like to make a remark. As I see it, that difference in purpose of the contact in The Netherlands has to do with a different view regarding the Church. The purpose of the G.K. (Reformed Churches, our sister Churches) was to come to unity. They had this purpose, because they were (and are) convinced that Christ has commanded His followers to be one. Article 28, Belgic Confession, urges the believers to join the true Church, and, in joining, to maintain and support the unity of faith in the one communion of the saints. It is therefore the calling of true Churches to merge and unite. We

did and do not want to make a distinction between a certain invisible Church and a visible one. We did and do not want to adopt Kuyper's idea of the pluriformity of the Church: many denominations which are all visible forms or revelations of the *invisible true* Church. That the C.G.K. (Christelijke Gereformeerde Kerken, sister Churches of the Free Reformed Churches) had a different purpose, has, as far as I can see, to do with a different view on the Church: they do not see so much the necessity of Church unity, just because they have practically adopted the ideas of Dr. A. Kuyper about the Church, I mean the ideas of visible and invisible, as well as the idea of pluriformity. And in this view it is not so much a necessity that true Churches unite. For all kinds of reasons, e.g., to maintain their own character, that has historically grown, the Churches as Churches can stay apart, while the members of those Churches can experience and practice their unity of faith in organizations outside the Church.

It is remarkable that the Christian Reformed Churches have followed Kuyper in this view on the Church, while they stayed apart and refused to join the Union of 1892 between the Churches of the Secession (1834) and the Churches of the Doleantie (1886), just because they did not agree with the ideas of Dr. Kuyper and so many others of the Doleantie.

The reader may remember that there was a different view on the separation from the Dutch Reformed Church (Hervormde Kerk) with the two. The Churches of the Secession said that they had separated from the *false* (Dutch Reformed) Church, and that they now were the true Church of the Lord Jesus Christ. The people of the Doleantie said that they had separated from a *false organization*, which was the un-Reformed, hierarchical government of the Dutch Reformed Church. In Kuyper's view that Church itself was not false, only the governing, synodical organization. The Church itself could remain an organism, a body of believers, a revelation of the body of Christ, of the true invisible Church. The synod of the Secession demanded from the leaders of the Doleantie, that they should acknowledge that they also had separated from a false church. In that way they were willing to unite. Not Kuyper with his ideas, but the Confession was the basis in the Union.

But, as far as I can see, the C.G.K. in The Netherlands have abandoned

the view of the Secession on the Church, and follow the view of Kuyper. And my question is: Do the Free Reformed Churches not do the same thing? Do they want to maintain their specific Free Reformed character, like the Protestant Reformed want to maintain their specific Protestant Reformed character, and therefore avoid a working toward unity, Church unity, of those who sincerely maintain the Reformed Confession, the Three Forms of Unity, as the basis for their Church life? And do they do that because they live by the pluriformity concept, and the visible-invisible ideas? And is it, then, so that here that pluriformity concept is a hindrance on the way to unity as the Lord calls us to practice, according to John 17, in one Church?

Let us continue with the report:

Tonight we speak about "Preaching." What, so asks Rev. Vander Boom, are the norms for the Preaching of the Word? In the first place he cautions his listener, "we must be careful in judging each other's preaching, for there is no 'uniform' preaching, neither in the Canadian Reformed Churches nor in the Free Reformed Church. However, the Synod of the C.G.K. in The Netherlands has stated that "enormous differences" are found. Some believe that the preaching in the "liberated" Churches is narrowed down to the question, "Do you believe or do you not believe?"

In the discussion in The Netherlands quite often the Canons of Dort were used to substantiate the differences by both sides. For instance, Canons, Chapter I, Article 12 relates that "the elect in due time ... attain the assurance of this their election ... by observing in themselves the infallible fruits of election, etc." The Canons of Dort speak at this place about faith as the *fruit of election*. The danger of the stress on the words "observing in themselves" may lead to an answer to the question, "How do people know that the promises are for them?" that would sound as follows, "They get that out of themselves; that is their experience. They deduct that from the distinguishing characteristics that can be observed."

However, the sovereignty of God is what should be emphasized more in answers such as the above, rather than the man-centered "getting it out of themselves." For security is never in man, but in the faithfulness of God to His Word.

By using several quotations Rev. Vander Boom stresses the fact that generally it appears that there is a difference of accent rather than a difference in character, and he wonders whether this difference is a proper reason to justify separation. Also in The Netherlands the discussions were broken up between the G.K. and the C.G.K., but good arguments were not pre-

OUR COVER

Quarry at Elora, Ontario. (Photo Courtesy Leo Lodder.)

sented by the C.G.K. Should we not endorse the statement made by the National Synod of Dordrecht which stated, "When one has to judge the faith (doctrine) of the Reformed Churches it has to be done not on the basis of private opinions — whether of old or new teachers — but on the basis of the confessions of the Church." There are differences of accent within both Churches but to continue to stir the brew of the "two main differences," differences that cannot be described or pinpointed as *deviations* from the confession will lead to a hopeless situation.

In the discussion the question is raised whether the members of the Free Reformed Church are in agreement with the pronouncement of the Synod of the C.G.K., who stated that the differences which there are in such matters as the "appropriation of salvation" are of such a nature that it affects the proclamation of the gospel and the discipline of the Church and that therefore this real difference impedes the discussions and form an obstacle for unification.

In response to this question, it is stated that while the Free Reformed Churches are not part of the C.G.K. and that therefore the Free Reformed are not responsible for the above remark, still, those differences are important as far as the preaching is concerned. It is, however, extremely difficult to understand each other. The preaching is different, yet it is difficult to pinpoint why this is exactly so.

It is observed that the seemingly essential difference of discriminating preaching may only be an apparent one. Also in the Canadian Reformed Churches, while perhaps the term is not used, there is discriminating preaching. If faithfulness in the service of God is not reflected by the believer, then through the preaching the believer is admonished and called upon to repent. But the minister cannot see in the heart; that is impossible; and therefore, that the preaching should show what is in the heart of the believers is inconceivable.

A remark is also made that there is no such thing as "supposed faith": either there is faith or else there is no faith at all.

A question is raised whether we do not find a great example of experiential faith in the Psalms. Do we have to condemn experiential preaching altogether? Life is not always so smooth with the believer, or are we speaking on different wave-lengths about experiential preaching?

In reply it is stated that the danger of preaching about experience is that the experience becomes more important than what the Scripture teaches. A danger is also present that the preaching becomes man-centered.

A remark is also made that we tend to be engaged in characterizing each other. The Free Reformed Church appears to believe that the Canadian Reformed Church is cold, methodical; they accept things easily; the C.R.C. seems to characterize

the F.R.C. as emotional; they speak about experience (bevinde), etc. While this is most difficult to avoid, ought we not to ask how we — who have the same confession, and who firmly believe and defend the Word of God to be the only life giving source in our existence — may please the Lord? If we stay apart then we must also be sure that such a situation is pleasing to the Lord. There may be difficulties but should that impede unity? While we may not understand each other in all things, surely we should not stay apart for reasons that cannot be defined.

From the Free Reformed a remark is made whether separation is always bad. The C.R.C. at one time were ready to have correspondence with the Christian Reformed Churches except for the fact that the Christian Reformed Churches had correspondence with the Synodical Churches. Was that, so was asked, pleasing to the Lord.

In response it is stated that we must be careful to look at this context. Indeed the Canadian Reformed Churches were almost ready to have correspondence with the Christian Reformed Churches, but the question was what is the content of your correspondence rules? It appeared that due to the fact that the Christian Reformed

Church did have correspondence with the Synodical Churches they did not attach too much value to the contents of the rules. The situation with the Free Reformed Church is different today. We may ask now: Is the difference in the preaching a principle difference or is there a difference in accent?

A suggestion is made to have two sermons on the same text, perhaps a text such as Psalm 42 which, according to some, could be called an experiential text. No decision is made at this time. The date of the next meeting will be decided by correspondence.

So far the report. And a last remark: There are differences, indeed. These differences are points that have to be discussed further, but should not hinder us from working towards unity. It will not be an easy way. But if both Churches are Reformed and really want to and do maintain the Reformed Confession, historically-grown differences should be overcome. May something develop from these discussions in the Fraser Valley.

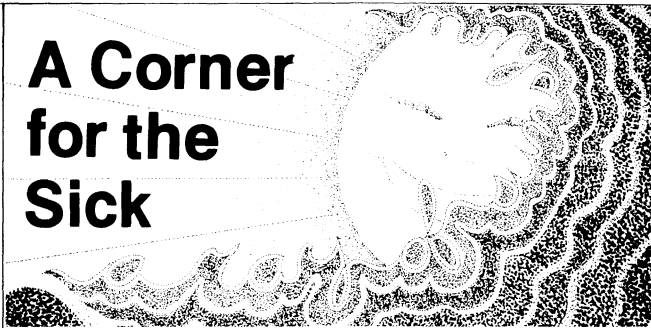
J. GEERTSEMA



Proverbs 30:5-9

Every word of God proves true; He is a shield to those who take refuge in Him. Do not add to His words, lest He rebuke you, and you be found a liar. Two things I ask of Thee; deny them not to me before I die: Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full, and deny Thee, and say, "Who is the LORD?" or lest I be poor, and steal, and profane the name of my God.

A Corner for the Sick



You are the light of the world. Matthew 5:14a

The Lord Jesus spoke those words to His disciples. They were privileged! They were the salt of the earth! They were to give light to the world by their good works — not in order that man should give them the glory and honour, but, as it says in Matthew 5:16, “that they may see your good works and give glory to your Father Who is in heaven.”

If we look with the eyes of faith, our whole body will be full of light; if our eyes of faith are not sound, if we are blinded by materialism, for instance, our whole body will be full of darkness, for then we will judge and evaluate everything with a materialistic eye.

It is good to be reminded of the teaching of the Lord Jesus.

We are privileged people, who by the truth we may confess, know the Way of Life. Let us read chapters 5, 6, 7, of the book of Matthew and compare them with Luke 11 and 12.

Peter, in Luke 12:41, asked the Lord Jesus; “Lord, are You telling this parable (about the man who gathered material riches and who was not rich toward God) for us or for all?” And the Lord said, “Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time?” (verse 42). “And the servant who knew his master’s will, but did not make ready or act according to his will, shall receive a severe beating, but he who did not know, and did what deserved a beating, shall receive a light beating. Everyone to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more” (verses 47, 48). We cannot serve two masters, God and mammon, for where our treasure is, there our heart will be also.

The Lord Jesus thought it necessary to tell the pharisees who were lovers of money and who heard all that He told His disciples, “You are those who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination in the sight of God” (Luke 16:15). To His disciples he said the following words, “Provide yourselves with purses that do not grow old, with a treasure in heaven that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also” (Luke 12:33, 34). In Lord’s Day 33 of our Heidelberg Catechism we confess that we must do good works to show thereby that our whole life is renewed by the work of Christ’s Spirit in us, without any merit of ours, so that God may be praised by us and that we gain

assurance of faith when we notice the fruits of Christ’s work in us, and that by our godly walk our neighbours also may be won for Christ. We are to do our good works to God’s glory, and not because they are based on our own opinions or the precepts of man.

We are children of light! May the verse of Scripture which the Lord Jesus spoke in Matthew 6:23b not apply to us: “If then the light in you is darkness, how great is the darkness.”

The Lord willing, four of our calendar children will celebrate their birthdays in October. Please mark them on your calendars!

ALAN BREUKELMAN

Box 666,
Coaldale, Alberta T0K 0L0

Alan is one of eight children. Three are “special” children. His sister Beverly was very happy with the cards she received and Alan is looking forward to the fun of receiving cards also. He will be 13 years old, on October 17th. He is in grade 5, special education. He likes bike riding and playing with Lego. His favorite pastime is visiting friends on the farm. He loves pictures with farm animals on it.

NELENA HOF SINK

“Bethesda”

6705 Satchel Rd., Box 40,
Mount Lehman, B.C. V0X 1V0

Nelena will be celebrating her 19th birthday on October 22nd. She loves cards and spreads them out over the floor to look at them. She is in “Bethesda” now — a Christian Home for special people. She is happy there and learns a lot of things. She comes home once a month for a weekend.

JOHN FEENSTRA

R.R. 1,

Wainfleet, Ontario L0S 1V0

John is mentally handicapped, but, when able, he will attend school in Port Colbourne. He is going to be 21 years old on October 25th. He loves to look in books with machinery in it.

MARY ANN DEWIT

“Bethesda”

6705 Satchel Rd., Box 40,
Mount Lehman, B.C. V0X 1V0

Mary Ann cannot speak and she is blind. She can knit very well. She will be celebrating her 23rd birthday on October 28th.

Brothers and sisters, shall we think of a way to make it a happy birthday for each of our special children?

If there are any sick or lonely brothers or sisters please send in your request (with permission of the person concerned) to:

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

Report on a Marvelous Tour ³

ISRAEL: MAY 1979

*The second day:
From Beer Sheba to Jerusalem.*

The place where we stayed the first night was also the southernmost town in the land which we have visited on our tour. Already in Biblical times it was known for its location on the land's southern frontiers, cf., the expression: "from Dan to Beer Sheba." As the reader knows, today Israelite territory extends way farther to the south, namely, as far as Elath at the Gulf of Aqaba. This port, however, was not on our itinerary. The Desert Inn Hotel was a pleasant place to stay, and I think the members of the tour enjoyed themselves, relaxing after the two hectic days of the flight when one is usually bothered by lack of sleep. On the premises of the hotel, on a piece of land, was a camel tied to a pole of a little shack, with a camel's saddle on the ground, and it was an opportunity for us to watch this animal from close by seeing it now in its proper environment. From a guide to Israel I learned that the manageress of the hotel had purchased it (after successful bargaining) from the Bedouins, into whose clan she had been adopted, and intended it to be the beginning of a Biblical zoo.

Beer Sheba can boast of a long history, going back even farther than that of the Patriarchs, going back to the fourth millennium B.C. Excavations have been undertaken just south of the present city, which brought to light the relics of Chalcolithic settlements. That was some 150 years before Abraham. The dwellings of these people had been completely underground, serving as a shelter against dust storms and enemies. I just mention this by the way — to us the Patriarchs are of more interest — for I always like to consider the Bible history in the wider frame of the history of the contemporary ancient Near East. In their day Beer Sheba was neither city nor fortress. It was simply a cluster of wells in the open desert. The element "Beer" means "well." And "Sheba"? "Sheba" can refer to the numeral "seven"; to the seven ewe lambs of the flock set by



*Abraham's Well
in Beer Sheba.*

themselves by Abraham (Genesis 21). Or to the oath — *shaba'* is the Hebrew word for "to swear an oath" — Abraham and Abimelech took and the covenant they made. Abraham planted a tamarisk tree there and called upon the Name of the LORD. Later, Isaac built an altar here. And Jacob lived here before his flight to Paddan-Aram. In the division of the land it is sometimes reckoned to Judah, sometimes to Simeon. The number of memories can be increased as we read further in our Bibles; e.g., that the two sons of Samuel sat in judgment here; that Elijah sought refuge here from the fury of Queen Jezebel. In the eighth century there was a sanctuary here, and we read in Amos 5:5 that those attending this place of worship were severely reprimanded by the prophet.

Today the memory of Biblical times is preserved by Abraham's well, which we visited. Anyway, tradition attributes this stone-enclosed well to the one dug by the patriarch. What reminds us further of the time of these tent-dwellers are the Bedouins (who also call Abraham their father!!). We could see their black tents already before entering the city at a distance from the road and the next day we were going to see more of them from closer by. Beer Sheba is a centre where Bedouins from all over the area meet. Especially on Thursdays, on the market place, men with their *kaffiyahs* (Ara-

bian head scarf), wives with their veils, and children gather there to trade their sheep, goats, bales of wool, *kaffiyahs*, and carpets. And usually tourists mingle among the people of the desert. This is what the members of the first group did who were offered the opportunity to go there and bargain for a (wooden) camel, *kaffiyah*, or something else. Bargaining, that is what you have to do because the prices asked are ten to fifteen times too high. On my desk stands a wooden camel as the result of my endeavours, the price having been lowered from \$12.00 to \$2.00.

Around the turn of the century Beer Sheba, hitherto a couple of wells for nomadic flocks, came more to the fore, because the Ottoman Turks decided to forge it into an administrative centre. On our way we passed by the residence of the former Turkish governor, and the mosque with its minaret. At the end of World War I the Turks were defeated by the famous British general Allenby (1917). Beer Sheba became the first British captured town of Palestine in that war. In May 1948 as the British mandate over Palestine was terminated, Beer Sheba was in for more fighting, as Egyptian troops swarmed up and fortified the town heavily. On October 22nd, 1948, Israeli defence forces recaptured the town. At that time Beer Sheba was still only a main road and a cluster of dwellings, with no resemblance to today's town.

From the bus we were shown the so-called "gun houses," that is to say, houses made by mass-production as if shot out of a gun; the new central synagogue, still under construction, which is to have the shape of the Solomonic temple; the new city hall, with slits instead of windows, because of the abundance of sunlight; and the David Ben Gurion University where 7000 students are enrolled. In passing we caught a glimpse of the industrial area, including plants for bromine compounds, chemical works, and a plant for tank boats. That is what Beer Sheba is today. A modern city with more than 100,000 inhabitants, thousands of immigrants still pouring in year after year.

No sooner have we left Beer Sheba than we are back in historical times, so to speak. Heading for Arad and the Dead Sea, the bus is going through the Negev desert again. Every now and then we pass Bedouin tents, sometimes close by, and young boys and girls tending the sheep along the road side. Whenever an opportunity offers itself, pictures are taken by members of the group, and for our guide the entire route is an opportunity to enlighten us about the Bedouins and their peculiar customs. In their esteem the camel, the animal of the desert, ranks first; then the wife, namely, as mother of children, that is to say, sons, for girls are hardly counted (!) and in her capacity as a labourer. (Secretly I wonder whether it makes all that much difference with what you could witness in the country-side in The Netherlands in bygone times??) In view of a marriage a woman is rated at the value of 5, 6, or even 7 camels. One of five is common, one of six really good, and one of seven is supposed to have the making of an excellent housewife, the group learned, which caused ripples of laughter. Many a joke has been made on this theme since that day! The more wives he has, the easier the Bedouin's life is. Hospitality is the virtue they take pride in, and touching stories are told of the extent to which a host can go in trying to accommodate and please and protect his guests. They sell what they have to help them, if necessary. These once wholly nomadic people have begun to settle down now. Though many still live in tents, others live in shacks, and quite a number in good houses. In the place they live in you can meet a television set or a book case, filled with tomes in Arabic, Hebrew, and English. Education is

made compulsory by the Israeli government for all its subjects, Bedouins included, and the children go to school on donkey-back. Please let us not overlook the fact that originally the Arabs were a literate people, taking pleasure in listening to wandering poets, who told the stories of the tribe in their marvelous language, with its high literary qualities. Bedouins have become farmers by now, owning cattle (we saw a herd of Holsteins someplace along the road) and growing crops. Politically, they have to obey the law of Israel, but what matters first to them are their own tribal laws. The scenery of the area we go through (desert) is from time to time enlivened by rows of Eucalyptus trees, planted along the edges of the highway — a sturdy species, growing with water and . . . without water.

Forty miles east of Beer Sheba is Arad. The city is mentioned in the Bible, twice in the book of Numbers (chapters 21 and 33) and later in Joshua 12. After a fruitless attempt in Numbers 14 in about the same area, in which Israel was smitten by the Canaanites (all because of their disobedience and waywardness) Israel was helped by the LORD and able to destroy the Canaanites 38 years later. On this issue I had a dispute with the tour guides. I am sorry that in telling the story, they left the factor of the divine intervention totally out of the picture, for this is the clue to the understanding of what is at stake in Numbers! Israel was prevented from entering because of its unbelief!! The guides gave their interpretation (which they were not asked to do) in addition to the passing on of facts (as they were supposed to). The journey through the wilderness and the battles in the Negev were considered from the human angle. It was

the Jews and again the Jews that had to manage to pull through. When I told them so, they answered: That is your opinion; we Israelis take a different view. And that is it. Discussion closed. What is next?

With the matter settled (or not) we were approaching the Arad area. To the left Tel Arad is visible, clearly distinguishable by the form of an ancient tel. During the excavations carried out here, cities of two different eras separated by a gap of about sixteen centuries, were unearthed. The first was the Arad of the Early Bronze Age (29th - 27th centuries B.C.) the second was a citadel of the Israelite period. The highlight of the discoveries in the latter stage of history was a sanctuary, constructed in accordance with the principle of the plan of the Solomonic temple, with an entrance facing east, and the holy of holiest to the west. This sanctuary must have been erected a little earlier than the Solomonic temple, and it continued through the first half of the eighth century.

The modern city of Arad is more than 600 metres above sea-level. This standard is going to play an important part in the vicinity of the Dead Sea, the Jordan rift, and the Sea of Galilee, the lowest spot on earth. Modern Arad was established in 1961. It rises out of the sand. The Jews drilled for oil here but found natural gas. Now it is one of the desert boom towns with its 10,000 citizens. Employees of the various Dead Sea plants live here, commuting back and forth to their jobs. Arad, we were told, is a beautiful place with its flowering tree-lined boulevards. Arad is also a healthy place. The dry, pollen-free air, with sunny and cool summer days, is really beneficial to people suffering from respiratory ailments, like asthma. The desert is the purest place on earth,



*The Dead Sea as seen
from the top of
Massada.*

our tour guide tells us: in the physical sense, yes, compare modern Arad; but in the spiritual sense as well: just think of the Qumran society, taking refuge and shelter here from the evil world.

Past Arad, the road soon spirals down, and the bus is going down and down, from 2000 feet above sea-level to 1200 feet below, along sharp and dangerous curves, with the brownish-grey mountains on either side. After twelve miles we arrive at a point that is exactly on sea-level, indicated by a sign. The Dead Sea lies 400 metres below this point. The bus goes on for a couple of miles, steadily descending, and then our group all of a sudden can catch a first glimpse of the Dead Sea. A great moment! Under the sunny sky and amid the blackened rocks "the Dead Sea shimmers in a quivering, silvery mist." The rare showers that find their way here transform the most insignificant gully into a raging torrent. The dry river bed of the Nahal Zohar which we cross is one of them. After having paused at some turns in the road to take in the view of the Dead Sea, the bus makes a stop at an observation post overlooking much of the Dead Sea area.

Our guide(s) avail themselves of the opportunity to tell more about this unique Sea, fifty miles long, nine miles wide, divided into two parts by the peninsula: El Lisan (= the tongue). The southern part is very shallow and lies almost dry. Eighty-five percent of its water comes from the Jordan, the rest from gullies or wadis, flowing only during the rainy, that is, the winter, season. What is the reason why its water is so salty? It is because of its tremendous evaporation. Slowly but surely the Sea is drying out (the Dead Sea shares this fate with the Caspian Sea, Lake Aral, among others, in

Central Asia). The Dead Sea water contains magnesium, calcium chloride, potash, and bromine; and south of the Dead Sea, at Sodom (Is this actually the site of the Sodom of the book of Genesis? I wonder), is the biggest plant of the land (chemical industry).

The group did not go down to Sodom. We followed the way north. Lower mountains to our left, the Sea to our right. A sight to behold. You have never seen such a "sea": salt crystals and skeletons of trees "eternally" covered with a layer of salt protrude from the water. Dams are built in the water now.

Proceeding northward, we reach Massada after some time. The visit to Massada is going to be one of the highlights, if not *the* highlight, of the day to many of us. I'm not going to tell the history of Massada (= stronghold, mountain fortress). It would take more articles; nay, rather, a book. The well-known Flavius Josephus was the first to write its history, and nowadays we are fortunate to have the book of Prof. Yigael Yadin. It was under his direction that excavations were carried out, and Amos, our guide on the second tour, had taken part in the digging, so we had a real expert in our midst. Several members of our group had read a book on Massada already and were thrilled to watch the scene with their own eyes now.

Towering 430 metres above the Dead Sea, Massada is a boat-shaped, craggy mountain. Almost inaccessible by nature, the tourist can go up comfortably by cable car or by walking up the snake path, named after the wind-ign ascent on the eastern face.

Massada did not exist in Old Testament times. It was in the second century B.C. that Judas Maccabeus transformed the rock into a stronghold.

Later the notorious Herod the Great (Great in what?? In building and butchering anyway! We'll meet him more often on our way through the land) built his palace-fortress here. It might come in handy. You never know. It was designed to serve him as a refuge against his numerous enemies. Walking on the top of the rock (this was the warmest part of the whole tour, so quite an undertaking, and both tour guide and tour leader first went around through the bus discouraging the passengers from going up!) we were shown Herod's "hanging-palaces," built on three successive terraces, an upper, a middle, and a lower one. All built for Herod's leisure and pleasure. Here he could relax (and hopefully people he was after too!). We were led through his large bath house, with a hot, a cold, and a tepid room, plus a disrobing room. We walked through the store-houses, and, well, there is so much to be mentioned: administration room, the remnants of a synagogue (the oldest in Israel), the Byzantine church. Meanwhile, we were enjoying the panorama, and often we had to wait for other groups with their respective guides who liked to have the floor as well. It took some doing for Luba to make herself audible to the group. Whoever likes to know more can read the book.

It was not Herod, but others, who were going to benefit by all the potentate had built and stored up here. A band of zealots, after having escaped the city of Jerusalem doomed to destruction after the horrible fights, managed to reach Massada to continue the resistance against the Romans, whom they continued to harass for years. The Roman general Silva, just as determined as the zealots, would leave no stone unturned to put an end to this guerilla warfare, moved southward and laid siege to Massada. Because of its inaccessibility, he had a ramp built by slaves. And the slaves were Jews, so the defenders were prevented from aiming their weapons at them! So the ramp was in the process of being built and could be finished. Thanks to Herod's supplies the defenders could hold out and they did so for three years. The Roman battering machines appeared before the walls and demolished part of it. A second one was built of earth and wood. This one could stand the battering, was even improved by it, but not the torch one soldier threw into it which set the whole construction ablaze. Thereupon the de-



Store rooms for Grain, Massada.

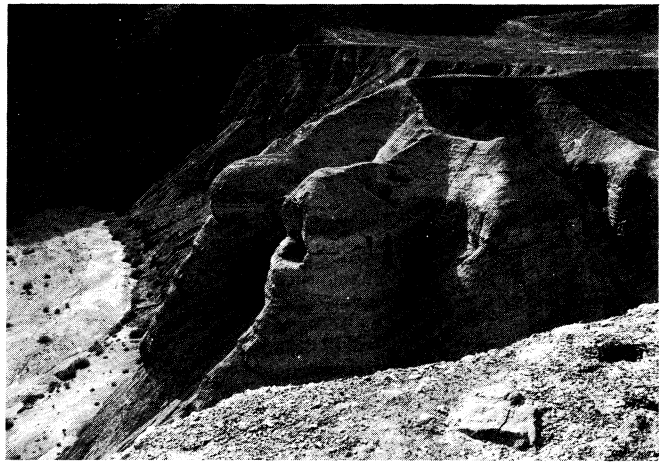
fenders, knowing that the end had come, facing the outcome and abhorring what would be the lot of each of them, under the leadership of Eleazar Ben Jair, resolved to choose the way of a voluntary death. The men put to death their women and children, and ten men set about the task of putting to death their fellow-soldiers. One of the ten was assigned by lot to kill the nine and last of all he committed suicide. That's what the Romans, prepared for a severe battle, to their astonishment found out the next day. They were flabbergasted and withdrew from this awful spot. We know the story because two women and five children, who had hidden themselves in a pipe, survived, and one of them told the story and the famous address of Eleazar Ben Jair to Josephus.

What is our comment? Shall we call it a heroic act? That is what the Jews consider it to be till this day. Recruits of the Israel Defence Forces' Armoured Unit come to Massada and swear the oath of allegiance in an annual ceremony on the top of this mount, shouting: "Massada shall not fall again."

Returning by cable car, all the way enjoying refreshments as we had been advised to do, we boarded the bus at the foot of the historic rock. It took a while to find it amidst all the other buses.

Hence we moved quickly to Engedi, "Fountain of the kid," known from the Bible. Had not the fugitive David hidden himself here (I Samuel 23:29)? The restaurant where we were scheduled to have our lunch was part of a kibbutz, as we found out when we had to share the tables with the members of the kibbutz, boys and girls in their work clothes, shirts and shorts, busy in growing vegetables, grapes, and flowers. Now that the opportunity was offered, quite a few went to the beach at the back of the restaurant for a swim. I had better say: for a float, for that is what you do in a sea in which swimming is impossible. They did so after having been warned against the drawbacks such a quick dip could bring in its train. Those who had any cuts or wounds were dissuaded from going; those who went were told not to splash around, lest the splashing water might hurt their or somebody else's eyes. Freshwater showers, available on shore, were mandatory.

After having enjoyed the short stay, the group had to leave again, taking in the scene for the last time: the



The Qumran caves where the Dead Sea Scrolls were found.

restaurant, the beach, the sea, and, on the opposite shore in the background, the tableland of what once was the territory of Moab, south of the Arnon, and of the tribe of Reuben, north of this river. The Arnon River empties into the Dead Sea just opposite Engedi. The bus follows the route to the north. Passing a military post, we are entering the so-called Westbank, occupied territory, and on goes the bus along the shore of the Dead Sea. Before 1967 there was no road at all, the guide tells us, and now there is perfect highway. To our left are the mountains of Judah, coming very close to the sea here; to the right, between the road and the sea, we notice increasing vegetation. Tamarisk trees growing there are indicative of the fact that we pass a number of springs. Farmers have settled here. They managed to wash the salt away by building dams in the water, a comprehensive and expensive procedure, but Jewish settlers are energetic, as we learn anew.

Not far from the northern end of the Sea, in the huge yellowish mountains on the left, caves are seen, looking out upon the sea. One of them is the cave where, in 1947, quite incidentally by a chance visitor, a shepherd going after a stray goat, the discoveries were made which captured the attention of the scholarly world; first of all, theologians, but many interested church members just as well. The scrolls, damaged seriously for the most part, containing fragments of Bible books, and one even a complete text of a book, the famous Isaiah scroll, besides many others pertaining to the life, the ritual, and the doctrine of a sect that had had its "convent" in the vicinity, Qumran, had been preserved here for almost two thousand years. I need not tell my readers about it. Ever since,

a complete library — I am not exaggerating! — has been written on the scrolls. The University in Groningen, The Netherlands has a special Qumran institute. The scrolls are important from a two-fold angle: First and foremost, for the history of the text of the Bible. These scrolls have brought the student of the Bible about a thousand years closer to the time in which the original author lived and wrote his autographon. Till 1947, the oldest text of the Old Testament available was that of the codices looked after by the Masorettes, around 900 A.D. Secondly, quite unexpectedly an insight was gained into facets of the religious life in the days of the Lord Jesus and the apostles, of which the learned world was hardly aware. A community close to the Essenes appeared on the stages of history, giving an impetus to a renewed study of that era.

The members of the second tour were shown around the grounds where the ruins of the "covenant" still stand. In Jerusalem, in the Shrine of the Book, a copy of the scrolls were on display.

It was Jerusalem that we were heading for now at the end of the second day. We could arrive at the place where we were to stay for a couple of days: the Ariel Hotel.

H.M. OHMANN

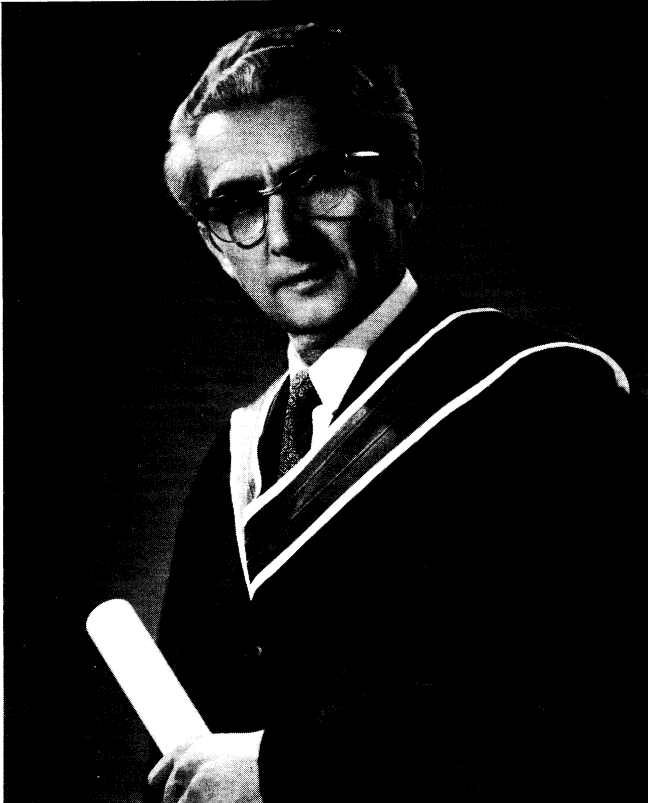
(To be continued.)

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on Tuesday, September 18, 1979.

Soli Deo Gloria

25 YEARS



*Rev. D. Vanderboom,
M.Th.
Verbi Divini Minister*

Sharp, observant readers of our *Clarion* will no doubt immediately detect from the above heading that what follows here attempts to deal with: a. The Lord our God, b. a specific man, c. a special occasion, and d. that there must be a connection between these three, important enough to write something about it in our Magazine, apart from what is usually printed under the heading "News Medley." The consistory of the Church at Langley, in whose behalf these few lines are written, was of that opinion anyway, even more so since the man involved here is well-known in all the churches of our federation. And, when there again occurs an event to praise the majestic and wonderful deeds of our Almighty God and Father of our Lord Jesus Christ, should we not share it with the WHOLE family? Even when it involves just a simple story of a man's life?

An attempt, we said. For it may seem easy to tell a story about one's life, when and where one is born, which schools were attended, when

one graduated and married, about one's work record or occupations, etc. But that is not the *real* story, Prof. K. Schilder once wrote in a sermon. The writer of the Book of Proverbs knew this too when he said, e.g., (16:9): "A man's mind plans his way, but the Lord directs his steps"; and the prophet Jeremiah, who confessed (10:23): "I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps." The lifestory of the man involved here is living proof of this. When we, therefore, on September 29 may commemorate with our minister, the Reverend D. Vanderboom, M.Th., that 25 years ago he was ordained as Verbi Divini Minister (Dienaar des Woords) it will be to the praise and the glory of Him Who told us through His Prophet Isaiah (43:21) that He formed for Himself a people, that they might declare His praise. And *you* are that people, a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him Who called you

out of darkness into His marvelous light, so the Apostle Peter tells us in taking over this word of Isaiah. That has become possible "IN CHRIST" (I Peter 2:9). We may honour the man Vanderboom "in Christ." No one, I am sure, will agree more with this than our esteemed brother himself. For this expression "in Christ" is very dear to him as is manifested time and again in his preaching and teaching. "In Christ" was the subject of his thesis on which the degree "Master of Theology" was bestowed upon him, the scroll of which we see him holding here in his hand.

That was the end of a very long road. For, "becoming a minister" was not in the mind of young Dirk so much when he graduated from "Marnix Gymnasium" at Rotterdam. Majoring in Science, he went "in de olie" with "Shell," and, after special courses, became employed in the department of "geological exploration." It may have been, however, for, being the son of a minister, a well-known one in his time at that, besides having a brother who would become a minister, it must have crossed his mind. With his marriage during the war in 1943, his settling in The Hague under German occupation of the land, which caused him to work in other "different trades," (among other things, surveying in the so-called "ruilverkaveling" and designing pipelines in shipbuilding), his being forced to live "underground" the last half year of the war, and all that in the midst of an already-long-smouldering conflict in the Reformed Churches which led to Reformation in 1944, it is not hard to imagine that these years subconsciously have contributed to his later "ardent desire" to become a minister.

Two days after the liberation of The Netherlands from the oppressor he was recalled by Shell and sent to London, England "for a few months." It turned out to be a year, while the family had to stay in Holland. In 1946 an offer of transfer to Maracaibo in Venezuela could not be resisted and away he went again, alone, for his family could not follow him until half a year later. It was there that this "ardent desire" became more and more irresistible. After advise from "Kampen" the study of Greek and Hebrew was resumed. In September 1950 the family settled in Kampen, and he became a first-year student again. His special gifts (among others, the gift of "distinction" as several of his colleagues have assured me) enabled him to complete his studies in a remarkable three

and a half years, permitting him to graduate in May 1954.

From the calls galore, the one from Alkmaar-Broek-op-Langendijk was accepted, where he was ordained by the Rev. D.K. Wielenga of Rotterdam Centrum. Two and a half years later Canada called. Since January 1957 the Lord has enabled him and granted him to serve in His world-wide Church-gathering work, not only as pastor of several Canadian Reformed Churches, but also in the organizational matters of these Churches. He was delegated to most of its major assemblies during the past twenty-two and a half years, active in the founding of its Theological College, even teaching at that College one semester in 1971 Bibli-

cal Theology Old Testament with a course (Historia Revelationis) emphasizing God's Covenant in that history, and is still teaching Bible 12 at our High School here in the Fraser Valley today.

And, ach, who of us who saw and heard him, as president of its Board of Governors, at the recent tenth anniversary and seventh convocation, at which three young men of that College graduated, does not feel somewhat melancholic in realizing that this man will become eligible for the status of "emeritus" within two years? But may the same event at which these three young men received their degree of Bachelor of Divinity be of comfort to him and (not to forget) his faithful help meet, that in, and because of, Christ His Son,

our God and Father will continue to bring to fulfillment His eternal plan of salvation of those who believed His message proclaimed by faithful servants. For is not that glorious MESSAGE the source which kindles a fire in the hearts of men to proclaim that message?

And so, "in Christ" we may publicly honour our minister, the Reverend Dirk Vanderboom. In the coming weeks it will be done in other ways, too, no doubt. Our readers may hear more of it later. But here we began and will end with Soli Deo Gloria, for, to say it with another word: *Repos Ailleurs*, "our rest is elsewhere," above, in heaven, which at the same time, by faith, is here and now.

L. TERPSTRA

REPORT

on the Annual League Day of the Women's Societies of Carman and Winnipeg.

August 23, 1979 . . . It was a rainy, rather dreary sort of morning.

But in the basement of the church building at 215 Rougeau Avenue in Winnipeg, fifty-six ladies' voices chatted gaily, uncaring as to the grey skies outside the walls. Another "Bondsdag" (as many of the ladies still call it) was about to begin.

Mrs. Jane Tiggelaar, president of the Winnipeg society "God's Word As Our Guide," chairing the meeting for the day, called the meeting to order and asked the Lord to be with us again this day. Following prayer, both societies were welcomed, as well as the other guests present. Two were from out of the province (one from Ontario and one from The Netherlands). We then united our voices and sang from Psalm 8, the verses 1 to 4. Bible reading, as introduction to Rev. Van Rietschoten's topic, was Romans 8:18-39.

The ladies were reminded of last year's League Day by the reading of the minutes, which also included a summary of the topics discussed. Coffee was served, giving us a few minutes to catch up on each other's news.

Rev. J. Van Rietschoten was given the floor, and introduced the topic to us. He had entitled it "Not Futurism But Future," with the subtitle: Man is not an electro-chemical mechanism but the image of God. That sounds very complicated, but the Reverend did an ex-

cellent job of clarifying this for us. In futurism, all is geared to the future — God is no longer recognized as the Giver of time. A few recent scientific discoveries and theories were discussed by the speaker, but the most important message was left with us in the conclusion. All the scientific discoveries are things which God has laid from creation. However, because of man's sinful nature, these discoveries are used for the glorification of man instead of the glorification of God.

A lively question/answer discussion period followed, covering everything from test-tube babies to faith healing to euthanasia. However, all too soon the morning was over and the discussion had to be closed. Thus with the words of Psalm 33, the ladies proclaimed God as Creator:

. . . They are His creation,
E'en the farthest nation,
And their hearts He moulds.
'Tis the Lord who ever
All their vain endeavour
And their work beholds.

The morning session was closed, and the tables were made ready for lunch. Rev. Van Rietschoten asked the Lord's blessing over our food, and read with us from Psalm 47. A beautiful lunch was served consisting of homemade soups, cold salads, and fried chicken. Everyone ate their fill and heartily enjoyed their meal. Thanksgiving prayer was led by Mrs. Rook, president of the Carman society "Rejoice in the Lord."

The afternoon was opened with the singing of the League Song "Sing God's Glory":

We bring God our adoration
We the women of God's church . . .
. . . And with heart and soul always,
Sing God's glory and God's praise.

Mrs. Grietje Gortemaker had an introduction on the afternoon topic "Music and the Family." Scripture reading was from Psalm 100 and Colossians 3:1-17. An excellent outline on the matter of music was given by her, in which it was pointed out that we must be critical listeners of all types of music, the reason for this being that many lyricists write only about hopelessness, despair, and anxiety, and do not point to Christ and eternal life. A Christian should be enjoying songs which are beneficial to his spiritual and physical upbringing, as well as wholesome; that they elicit good emotional responses. The importance of family singing was pointed out, for it can be a power to combat the devil's influence in our children's lives.

A question period followed in which we discussed the effects of rock music, the wording and melody of the hymns, the type of music in David's day, plus many other interesting items pertaining to music.

But again time passed too quickly, drawing an end to the discussion. Our song of praise was Psalm 150 and Mrs. Gortemaker led us in prayer, thanking God for having been with us.

League Day was officially over for another year, though many of the ladies grouped together, going over the day's events. Soon they reluctantly began to leave in two's and three's, coming outside to a blue sky and a shining sun. It had been a glorious day.

E. SHPAK

Youth Bible Camp 1979

A dream came true, and I don't think I am being too presumptuous by saying that it was a historic step when, for the first time, there was a week-long intensive contact between a group of Indians and a number of our people. Mind you, the first were mainly of the younger generation, children between the ages of eight and thirteen, but it certainly wasn't limited to them. Several Indian guest speakers accepted the invitation to visit the camp, and quite a few of the parents also came to visit on the evening set aside as "parent evening." The children, twenty-two of them, were mainly of the Carrier tribe which dominates the Bulkley Valley, while some were K'san Indians, originally from the Hazelton area.

The weather did not look too hopeful when we set up camp with a number of volunteers the preceeding Saturday night: pouring rain! But the Lord heard our prayers and provided us with a week of beautiful warm and sunny weather so that a nearby beach became the main afternoon attraction.

We tried to provide a varied program for the week, although we had to revise and improvise as we went along to adapt our program to the nature of

the children: lively, impulsive, and changeable! Each morning we held a Bible Study in small groups of seven to eight divided over the three leaders, assisted by their wives. Although some were not too cooperative, in general attention was good, and even some who appeared to be indifferent surprised us by their questions related to the material during a night-hike. Several showed a keen interest. We dealt with creation, man's fall into sin, God's way of salvation, the coming of Jesus Christ, some of His ministry, His death, resurrection, and return, following the booklet: *It's True and everybody ought to know*. These booklets they were allowed to take home, and one mother already told me she reads the rest to the children in the evening.

The rest of the day was spent doing games, sports, playing around, and giving us plenty of opportunities to get acquainted with the children and show them our concern and interest in them. Most are rather affectionate and will soon confide in you if true interest is shown.

We tried to give full recognition to the fact that they are a different people with their own culture, language, and

values. The camp was given an Indian name, "Yak'isda Bik'ah," which is Carrier and means: "in God's trail," or "following God's ways." Several representatives of the native population were our special guests. Mr. Leonard George came out one morning and spoke to the children of the necessity of believing and following Christ. He is a chief of the Telkwa clan and a Christian. It was good that the children heard the same message from one of their own people. Victor Williams, Recreational Director of the Indian Friendship Centre spent an afternoon and evening with us. (He is my language teacher.) He held a quiz among the children of how much Carrier they actually knew. (Not much more than most of our children know of the Dutch language!). He brought along an elderly man, Joshua Holland (79), who held the children spellbound with some ancient stories. It surprised us how their own people can hold their attention, and how much respect is shown for the elderly. A number of the parents also visited us and showed and expressed their pleasure that their children were enjoying themselves so much. One brought us a huge, fresh salmon straight from Moricetown where salmon fishing with a gaff is now in full swing.

For the leaders it was an exhausting but enjoyable new experience. It seemed that the children had an unlimited supply of energy, never grew tired of playing tricks on the leaders, constantly demanded their attention, and gratefully received it. At least for that week there were no barriers, and there was an open, mutual acceptance of each other. If they start using their peer-group language with you, you may consider yourself accepted, even though the vocabulary used may be far from appealing!

The general management was assigned to the undersigned, who soon received the title of "chief." Mr. K. Jagersma logically received the name of "Sasquatch," or "Bigfoot," and his wife simply "Mrs. Sasquatch." The name of Mr. and Mrs. J. Plug gave occasion for endless variations. Now and then Bigfoot had to put down his foot, and we, smallfeet, were happy there was a Bigfoot around. The teacher-experience of the latter two leaders was a great asset. All were faithfully and patiently assisted by their wives. Mrs. Lubbers, "Mrs. Cook," was in charge of the kitchen and never had to worry about left-overs.



Mealtime: a chore for the leaders, a race for the children!

The initiative for the Youth Camp was taken by the Home Mission Committee which is under the jurisdiction of the Consistory of the Church of Smithers. However, the whole congregation was fully involved, as well as a number of members of the Church of Houston. A special collection provided us with the funds, many members donated and contributed equipment, utensils, food, etc. One evening a number of boat owners came out with their boats and fishing gear and provided the children with a most enjoyable evening. Some sponsored a fish-fry, others a hamburger-fry, a third brought a huge pot with delicious stew, and all during the week people kept dropping in, leaving supplies behind. The Young People provided entertainment for an evening. Another person provided all the campers with T-shirts with the name of the camp printed on them. And special mention should be made of the family Leffers who generously offered us their beautiful Hillcrest Resort for that whole week. And so we could go on. The initiative may have been taken by a few, but the actual camp was the result of a cooperative effort of many people to reach out and share what we have received in the Lord.



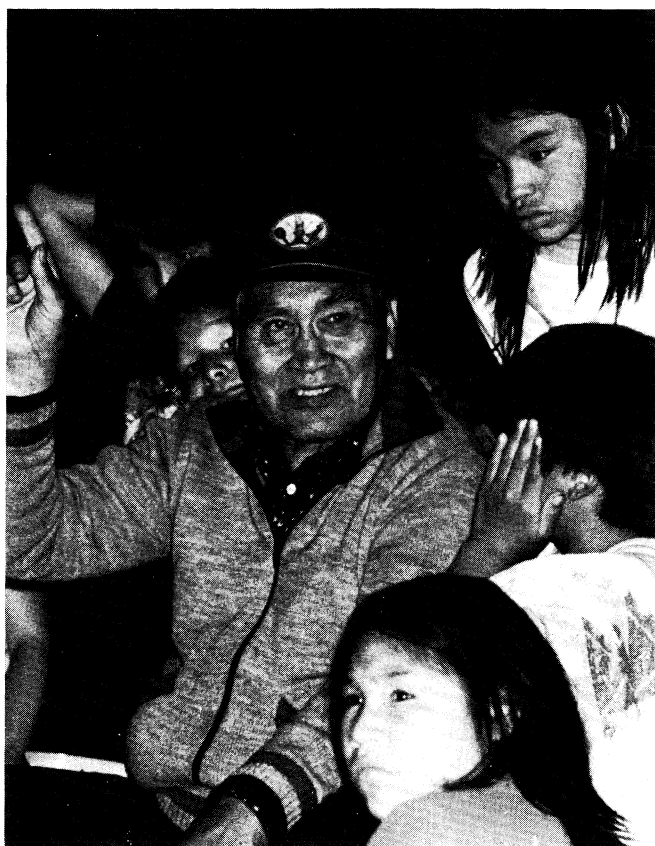
Some of the leaders in conversation with Joshua Holland and Victor Williams.

How did we get the children? Mostly through previous, personal contacts which were established by occasional visits to the local Youth Centre (a drop-in centre mainly for native youth) and by means of the language study at the Indian Friendship Centre and a nearby Indian Reserve. To overcome existing barriers between the two cultures it is essential that there be a personal relationship, at least with a

number of them, based on a true interest. After these initial steps we were actually surprised at the positive response, once the idea of a Bible Camp was launched. The small number we knew personally were eager to bring along others as well and gladly introduced us to them.

Now our main concern is the follow-up of this work. All were enthusiastic and want to do it again next year, but we hope to find means and ways to keep in contact with these families also during the year. A first step is a planned reunion to see all the pictures and slides that were taken. We trust that the Lord will guide us further and pray that the door which is now opening may be fully opened, for we firmly believe that the Gospel is also the only answer for the native population and their complicated problems of surviving in our society, while maintaining their own character.

Smithers, B.C.
C. Van Spronsen



Joshua Holland (79) telling the ancient stories to the younger generation.

Church  News

NEW ADDRESS:

Rev. P.K. Meijer
Rua Luiz Holanda 12
Maragogi, AL
57955 Brazil

CALLED:

by the Church at Winnipeg, Manitoba;
CANDIDATE B.J. BERENDS
of Hamilton, Ontario.

our little magazine

Hello Busy Beavers,

Let's make a "fall collection!"

Collect some parachute seeds, some "helicopter" seeds, some nuts, some bright red hawthorn berries, just whatever you can find!

Now, put some red and yellow leaves in a fat book to press and dry.

If you like, pick some purple asters, some goldenrod flowerets, some yellow and gold toadflax. Put them between layers of paper toweling or paper serviettes in a fat book for a week or so, and they'll keep, too, for a long time.

Arrange your treasures in a picture or in groups on some bright construction paper or bristol board. Fasten them on, let dry, and you're all set!

If you want you could label your seeds and leaves and things.

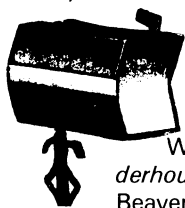
But, of course, if it's a "picture" to decorate a room, you wouldn't.

Lots of success, Busy Beavers, using all the many different, beautiful, and interesting things we find in the fall!

"All things wise and wonderful — the Lord God made them all . . ."

"Happy Birthday" and "Many happy returns!" That's what we wish for all the Busy Beavers celebrating their birthday in October. May you all have a wonderful day with your family and friends, and may the Lord bless and keep you in the year ahead.

Jeffrey De Boer	October 3	Marieke	October 19
Michael Blokker	5	Geertsema	
Francine Medemblik	7	Anne Kottelenberg	22
Anita Tenhage	7	Carolyn Paize	23
Irene Vande Burgt	8	Ken Blokker	27
Marian Van Dyk	8	Melanie De Gelder	29
Diane Beukema	10	Debbie Jongsma	29
Harriet De Jonge	10	Patsy Linde	29
Kathy Stol	12	Marian Linde	31



From the Mailbox

Welcome to the Busy Beaver Club, *Brian Vanderhout*. We hope you'll really enjoy being a Busy Beaver and joining in all our Busy Beaver activities.

One of our activities is collecting money for a BIRTHDAY present to give to our Theological College in the fall when it celebrates its birthday. That's what our BIRTHDAY FUND is all about. Write again soon, Brian.

Hello *Sharon Knol*. It was nice to hear from you again. Did you enjoy your holidays? Thanks for your contribution to our Birthday Fund, Sharon.

How do you like your new teacher, *Linda Knol*? And are you faithfully practising your music again? I'm glad you enjoyed the quiz. Bye for now.

Hello, *Allan Janssens*. Thank you for your entry. Did you enjoy your holidays and are you happy to be back in school now? Write again soon, Allan.

QUIZ TIME

Let's start with some riddles this time.

They are from Busy Beaver *Karen Schouten* and another Busy Beaver who didn't sign his/her name to the sheet of paper! Thanks, anyway, to both of you!

1. When do lions have 8 feet?
2. What happens when a cat eats a lemon?
3. Why is a dog in an automobile like a rug?
4. What animal can jump higher than a thirty-foot wall?
5. What's at the end of the riddle kingdom?
6. Where do you bring a sick ship?
7. What goes up but never moves?

ANSWERS:

1. When there's two of them; 2. He becomes a sourpuss; 3. Because he is a carpet; 4. Any animal, because a wall can't jump; 5. The letter M; 6. To the dock; 7. A road over the hill.

Now let's change the subject and do a Bible quiz. You're back in school so you shouldn't have any trouble. If you do, maybe your Dad or Mom or an older brother or sister will help you.

"Firsts" in the Bible

Circle the one that is mentioned first in the Bible.

- | | |
|---|---|
| 1. RIVER
(a) Euphrates
(b) Jordan
(c) Pison | 8. COVENANT
(a) With Abraham
(b) With Noah
(c) With Adam |
| 2. BIRD
(a) Dove
(b) Raven
(c) Eagle | 9. BUILDING MATERIAL
(a) Wood
(b) Brick
(c) Stone |
| 3. LEAF
(a) Sycamore
(b) Olive
(c) Fig | 10. QUESTION ASKED
BY MAN
(a) By Eve
(b) By Cain
(c) By Ham |
| 4. ANIMAL
(a) Camel
(b) Fox
(c) Sheep | 11. METAL
(a) Gold
(b) Silver
(c) Copper |
| 5. WEAPON
(a) Sword
(b) Axe
(c) Arrow | 12. CITY
(a) Ur
(b) Enoch
(c) Sodom |
| 6. STRUCTURE MADE
BY MAN
(a) Tower
(b) Ark
(c) City | 13. PRIEST
(a) Aaron
(b) Eli
(c) Melchizedek |
| 7. MOUNTAIN OR
MOUNTAINS
(a) Ararat
(b) Nebo
(c) Carmel | 14. WAR CAPTIVE
(a) Lot
(b) A maid
(c) Joshua |

(Answers next time)

Do you have any ideas for our Busy Beavers for Reformation Day?

If you do, please send them now so that they'll be in time, all right?

Bye for now, Busy Beavers.


Yours,
Aunt Betty


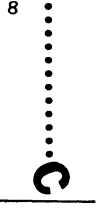
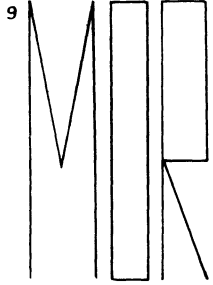
Puzzle No. 53



INSTRUCTIONS



Bible names and related words


This new type of puzzle is very much in vogue with the teenagers. The arrangements of letters, digits or small pictorial elements are: either the missing word, letters or sound of the missing elements. For instance, "backwards glance" would be, "ecnalg" or the Biblical name "Beon" would be B. No phrases are used only words and names. All words used are in the *Handy Dictionary of the Bible*.



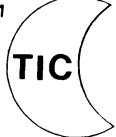

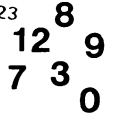
1  2 **LING** 3 hor
hor
+ hor 4 **D-ΛE**

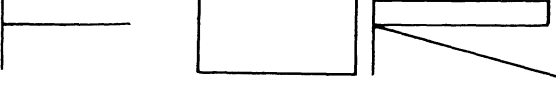
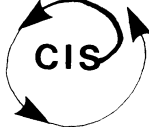
5  6 RE
HO 8  9  10 **EARTH**

7  11 **I** 17  **KAR**


12  15  16 **SEER**





13  14 **RIDGE** 18 **\$Pen.T**


19  20  21  22  23 

24  25 **TH** 26 

27 **bor, bor, bor, bor, bor, bor.** 28 **-ciple**

29 **CUS** 30 **en
sto** 31  32 **moth
she**

33  34  35  36 **Birth** 37 

38 **BAT-** 39 **syca SYCA SYCA** 40 

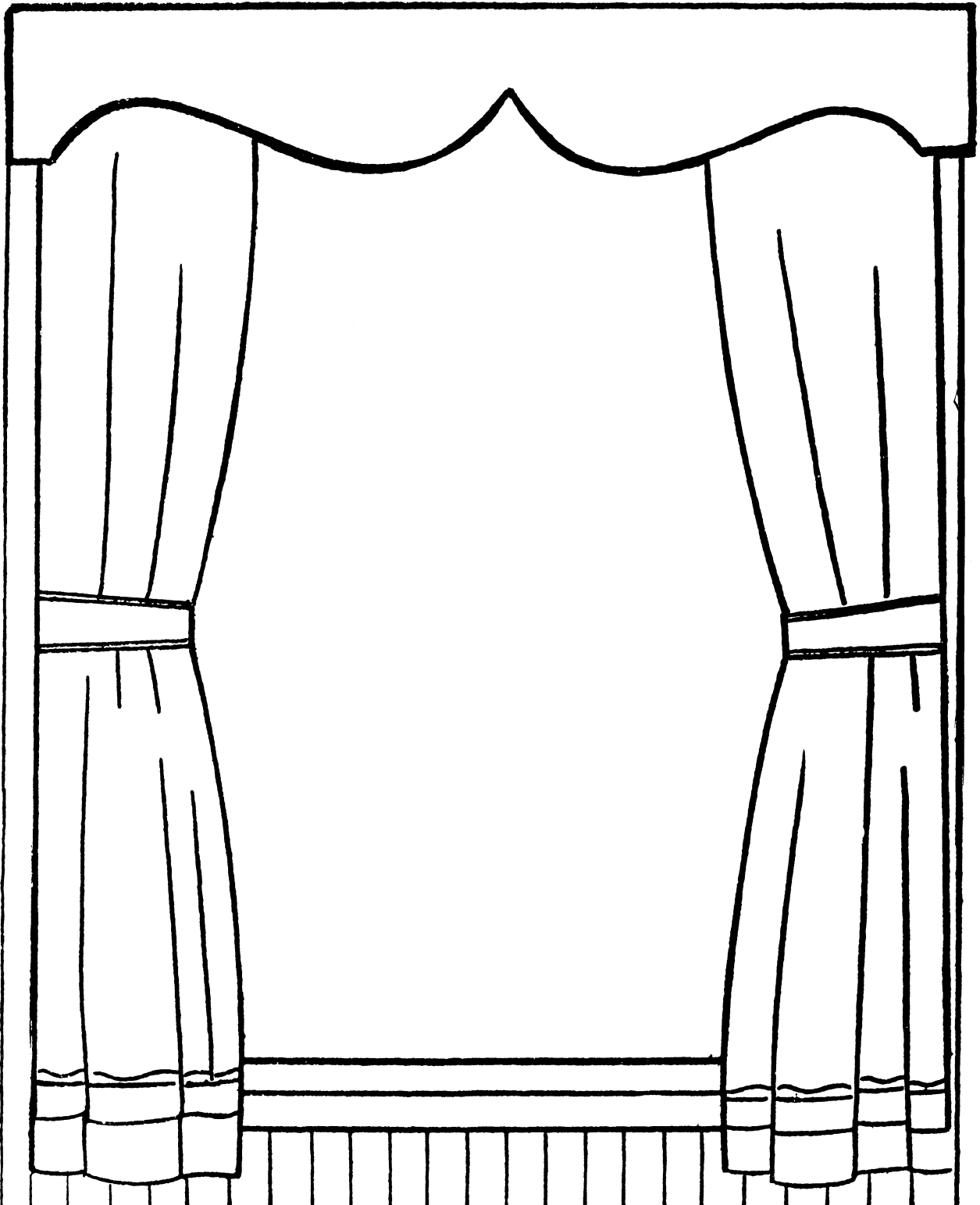
Answers on page 407.

BY S. BETHLEHEM

CORRECTION:

The signature underneath Puzzle No. 50, II Chronicles, page 348, should have read W. DIEK.

A DRAWING CONTEST!
Everybody join in!



LOOK OUT THE WINDOW. WHAT DO YOU SEE? DRAW IT!

Send your entry to:

Aunt Betty
Box 54,
Fergus, Ontario N1M 2W7