

Clarion

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OPC and RES

Our readers are interested in the development of the relations between the Canadian Reformed Churches and the Orthodox Presbyterian Church. The Minutes of the Forty-Sixth General Assembly, May 17-24, 1979, have been published, and I scanned the more than 200 pages in order to be informed myself and to inform you.

The first thing that struck me was the overture from the presbytery of the Northwest to elect a special committee to recommend to the following general assembly a new name for the denomination. There is objection against "Orthodox"; it calls forth an image which has been born, shaped, and imbedded in the world through the influence of the ancient and powerful Eastern Church. Moreover, the name "Orthodox" is often associated with "dead orthodoxy" and in no manner adds to the effectiveness in proclaiming Christ and Him crucified. I surmise that our concerned Christian Reformed brothers in Listowel, Ontario, have not thought of these objections when they organized their congregation on November 19, 1979. They have, doubtlessly, incorporated "Orthodox" into their name in order to convey their stance for truth over against liberal or heterodox ideas and doctrines. This has at least been the intention of J. Gresham Machen, c.s., when the Orthodox Presbyterian Church was established. Nevertheless, I can understand the objections against the use of "Orthodox" in our multi-cultural North American context. It engenders confusion, and it is not derived particularly from the Bible. The result of the discussion now was that the assembly urged each presbytery to erect a study committee to review the denominational name and report to the Forty-Seventh General Assembly.

In the meantime, this question of a different name could become outdated, if a merger comes about with the Presbyterian Church in America (PCA) and the Reformed Presbyterian Church, Evangelical Synod (RPCES). The joint committee of the three denominations had expressed their opinion "that as Presbyterian churches committed to a common faith as set forth in the Westminster standards, to the presbyterian form of government, and to a common testimony to the purity of the church, we have a basis for merger of the three churches." The OPC had explored the feasibility of including the Reformed Presbyterian Church of North America (RPCNA) in the discussion on the possibility of merger. The reply from both churches was that inclusion of the RPCNA would be an obstacle at this point. The OPC, nevertheless, will also seek consultations with the Reformed Presbyterian Church of North America with regard to possible church union. It is clear that among the seceded Presbyterian denominations the OPC is the most willing to consider merger with the other, even larger confederations. There seems to be no fear of loss of identity, and it may be an indication that in the OPC the escape route to the so-called "invisible church" is rightly cut off. They are eager to maintain the unity of the Spirit in the bond of peace and to express this unity in the reality of church organization. Although we completely understand that the OPC in the United States strives for union with faithful Presbyterian, and therefore cognate, churches, with which they had intimate contact already in the past (it is remarkable that of the NAPARC members the Christian Reformed Church remains out of the picture as far as possible future merger is concerned), nevertheless for our Canadian Reformed Churches

it means that the situation of our partner in ecclesiastical contact may drastically change in the coming years. I have the impression that our churches are more acquainted and "at home" with the OPC than with the PCA and the RPCES or even with the RPCNA. Cautious investigation from our side would be required if a merger of the OPC with one or more of the other three denominations came about. It probably would take years before the situation becomes clear. My remarks are not negative. I sense within the circles of the seceded Presbyterian denominations a hearty desire to band God's people together and to demonstrate the unity in the faith which was once for all delivered to the saints. We should be glad when easy denominationalism and the practical applications of a wrong concept of pluriformity of the church are abandoned. And we should be thankful if it pleases the Lord to use us in His continuing work of building the catholic church.

When I called the OPC our partner in ecclesiastical contact, I implicitly referred to their acceptance of the offer of our Canadian Reformed Churches to enter into a temporary relationship to be used for the purpose of reaching full correspondence. Eight subjects of the committee discussions are mentioned: the rules of correspondence; the "pluriformity of the church"; the relationship between faith and the assurance of faith; the ordination vows; the relationship of the OPC to, e.g., the Christian Reformed Church; membership in the Reformed Ecumenical Synod; the Korean Presbyterian Churches (Kosin and Hap Dong); and the new Form of Government in the OPC. We may expect a continued discussion between the two committees during a meeting in Rochester, N.Y., or Hamilton, and we may look forward to mutual visits of a delegate to the Forty-Seventh Assembly and the General Synod of Smithville 1980.

One of the most timely topics for the ongoing consultation will undoubtedly be the rationale and justification of the membership of the OPC in the Reformed Ecumenical Synod. Recently the Evangelical Presbyterian Church of Ireland decided to break with the RES after our sister churches in The Netherlands had made such action the most important requirement for their ecclesiastical contacts to blossom out into full correspondence. What is the score in the OPC at the moment?

Well, there was an overture from the Presbytery of the South to terminate immediately and completely the membership of the Orthodox Presbyterian Church in the Reformed Ecumenical Synod. Because our readers will certainly be pleased to hear some familiar sounds, I list the five grounds of this overture:

1. The Word of God requires separation from unbelief. (Cf. II Corinthians 6:14ff.)
2. The Word of God and our Confession require that "synods and councils are to handle or conclude nothing but that which is ecclesiastical. . ." (Cf. Luke 12:13, 14; John 18:36; Matthew 22:21; Romans 13:1-7; and Confession Chapter XXXI, Section IV). The RES violates both mandates by persisting in its effort to be an agency of "political action."
3. The Word of God requires an undiluted testimony to God's Truth which is not possible in holding "consultations" with unbelieving "church councils."

4. The same reasons which ended our sister-church relationship with GKN require us to terminate with RES.
5. Our payments to RES dues and travel have spiraled.

It is interesting to note that in the elaboration of the first point (necessity to separate from unbelief) not only the Gereformeerde Kerken in Nederland (GKN) are mentioned in a reference to the writings and statements of Kuitert and Wiersinga, but also the Christian Reformed Church. In their practice they do not hold the Scriptures to be inerrant. These churches tolerate deviant views of the Word of God (the cases of Boer and Verhey). As far as the GKN are concerned, they failed to maintain the Reformed confessions, while the Christian Reformed Church permitted ordination of women to church office. When I read these grounds I thought that if the Presbytery of the South is consistent, they will come in the future to an overture to exclude the Christian Reformed Church from NAPARC, the North American Presbyterian and Reformed Council. This council plans a second concurrent meeting of assemblies and synods in 1982, again in Grand Rapids. It will be of paramount significance for our future relationship to the OPC or its broader continuation, whether these critical remarks in the overture from the Presbytery of the South will be generally accepted and acted upon or not.

What was the first reaction in this Forty-Sixth General Assembly of the OPC? For the answer to this question we turn to the Report of the Committee on Reformed Ecumenical Synod Matters, in the Minutes pp. 149-166. It was submitted by the chairman of this committee, my esteemed colleague, Prof. Norman Shepherd. He is Associate Professor of Systematic Theology in Westminster Theological Seminary, a genuinely-Presbyterian dogmatician from the school of Warfield and Murray whom I highly esteem. He and the Rev. John P. Galbraith, an Orthodox Presbyterian minister who is President of the RES, have undoubtedly done good work within the structure of the Reformed ecumenical movement, and it is human and understandable that they and others in the OPC do not want to abandon the RES prematurely. On the other hand, they should try to understand that we, who from the beginning have criticized the set up of the RES and the place and function of the Dutch synodical churches therein, scrutinize the statements that are now still made in favour of it.

Let us first look at the Report. The Committee recommended continued membership in the Reformed Ecumenical Synod. Grounds:

1. The RES is the only organization that enables the OPC to meet its obligations for fellowship and mutual edification in the world-wide confessionally-oriented Reformed community of which it has historically been a constitutive part.
2. In recent years the RES has provided the only contact with Reformed denominations in The Netherlands and South Africa as well as with churches that have emerged from the mission outreach of these denominations.
3. Contact with the Dutch, South African, and related churches through the RES is essential for the OPC in view of the doctrinal declension in The Netherlands and the racial unrest in southern Africa, issues that pertain to their internal welfare, that influence world opinion, and that place in jeopardy the integrity of the Reformed faith and its viability in the modern world.
4. The RES provides the only means by which the OPC can exercise a leadership role, and influence the formation of world Reformed opinion.

5. Through the RES the OPC can benefit from the wisdom and other gifts given by Christ to other denominations of the same confessional family.
6. The RES has enlarged our church's vision and opportunities for service.
7. The RES provides for our church its only means of consultation with the world-wide Reformed community with regard to the all important missionary endeavour.
8. The RES is beginning to open up new opportunities for wider service in diaconal ministries and theological education.
9. Membership in the RES enables the OPC to avoid sectarian isolation and to maintain its legitimate place in the mainstream of confessionally sound Reformed Christianity.
10. The objections to membership in the RES presented to date do not provide biblical grounds for separation from the fellowship of the RES.
11. The RES provides our church with the opportunity to bear a distinctively Reformed witness to the world in concert with the world-wide Reformed community.

I must say that at first reading I was a bit impressed by these arguments. Especially grounds 5 and 9 appeal to me. Should we not always be eager to learn from the wisdom and to benefit from other gifts bestowed by Christ on other churches? And is sectarian isolation not to be shunned by truly Reformed, that is, Catholic, people? The only question is whether these good motives should not be used for a Reformed (and Presbyterian) International Conference as I proposed, when our sister churches in The Netherlands suggested the meeting of a Reformed International Synod.

The main difficulty for me lies in the manner in which this RES report underestimates "the doctrinal declension in The Netherlands." This expression is too weak for what the Presbytery of the South had rightly described as the toleration of deviant views of the Word of God and the failure to maintain the Reformed confessions. It is remarkable that the Report is silent about the membership of the Christian Reformed Church in the RES. It also neglects the argument that the RES persists in its consultations with the World Council of Churches. The Committee, however, proposed continued consultations with the Gereformeerde Kerken in Nederland "in view of the doctrinal and disciplinary weaknesses . . . and in view of the plea for understanding and help expressed by the moderamen of the RCN." It also wished the RES to declare that membership in the World Council constitutes a demonstrated unfaithfulness to the Reformed Confessions which is contrary to the requirements for membership in the RES. This would leave the situation as it is, at least until the following quadrennial synod after Nimes 1980, that is, until 1984.

What did the latest Assembly of the OPC decide? "That membership in the RES be continued, and that the Committee on RES Matters be requested to do what it can to see that a general secretary is elected who most accurately reflects the view of Scripture consistent with our own." Also the other recommendations of the committee were adopted. It is, according to my opinion, not a good decision. It singles Dr. Paul G. Schrotenboer out and does not mention the Christian Reformed Church of which he is a minister. Is this the way for the OPC to "exercise a leadership role, and influence the formation of World Reformed opinion?" I don't think so.

J. FABER

press review

A MAN — A BOOK — AND AN ENERGY OF ERROR.

At the moment that I write this the Russians are crushing Moslem resistance in Afghanistan by its troops after an anti-Russian coup some time ago. The Russians, the ruthless Communists, do not want to lose that country. Therefore they react to Moslem strife for independence by overpowering the Afghanistan nation. The Americans tried and try to go a different way in Iran, as in many other places in the world. The Russians — Communism — win, although the Western world protests loudly against this Russian interference in the internal business of a foreign country, against this violence. But what can they do?? The Americans — the free world — loose, and the Communists continue to bring internal political turmoil in many more nations and try to get more influence all the time.

Now I read a review of a book in THE CHRISTIAN NEWS of December 10, 1979. The Review was taken over from the NATIONAL CATHOLIC REGISTER of November 25 of the same year. The title of the book is: *The Gulag Archipelago Three*. The author of the book is the Russian dissident Aleksandr Solzhenitsyn, who now lives in Vermont in the U.S.A. The title of the book shows that there are three volumes. The bound third volume was published quite some time ago already. The article was written on the occasion of the publication of the cheaper paperback edition. We read:

From 1919 to the early 60s, nearly sixty million died in the Soviet "gulags," or labor camps. To camps with the names of American suburbs like Leafy Grove and Waterside, whole nations were transported in boxcars painted bright colors so people wouldn't suspect that human meat was going to the slaughterhouse. Tens of millions of peasants were killed in the plague-like "dekulakization" program that sought to collectivize Soviet agriculture. In the years 1947-9, 500,000 citizens were internally exiled, the equivalent of the number who shared a similar fate in the whole of the 19th century. Under Stalin, the Red Army launched wholesale attacks against the Chechens, the Ingush,

the Karachi, Balkans, Kalmyks, Kurds, Crimean Tartars, and Caucasian Greeks. Virtually every minority nationality was relocated to Central Asia, Siberia, or the Northern European areas. Throughout the Ukrainian famine which took six million lives, and the purges launched by Beria, Stalin — the patron saint of psychic research — was said to be "eating Ukrainians like strawberries."

Policy-makers and politicians now view the Stalinist period as the aberrant atrocities of a megalomaniac madman — a chance encounter of human society with evil incarnate. But, in the rush to close the bloody pages on the Stalinist period, it would be a total act of cowardice not to realize that the Soviet *modus operandi* is being acted out today on exactly the same atrocious scale in Kampuchea, Vietnam, Afghanistan, Angola, and Ethiopia. The re-education camps, the mass executions, the starvation of the people, the massive relocation schemes, and the forced labor systems are central, not accidental, to Marxist-Leninist ideology.

A survivor of the Russian inferno, Nobel laureate Aleksandr Solzhenitsyn, exiled to the West in 1974, haunts us with his courageous and blunt witness to the endless sufferings and torment endured by a host of nationalities under Soviet rule. Secluded from us by security fences and watchdogs in rural Vermont, he emerges only to chastise the West for its spiritual weaknesses and excessive materialism, and to lend moral support to the ever-growing dissident movement in Russia.

When Solzhenitsyn came to the West he was first greatly praised. But this soon stopped. The article continues:

Unfortunately, once it became apparent he was *not* going to settle for being a pet literary celebrity, journalists started criticizing his ingratitude, his eccentricity, and his "utopian dreams" for a religiously-revitalized Russia. He was said to be a man from another era, one of those disgruntled emigres still carrying the cudgels from a past war, when now was a time for detente.

In that spirit the first two volumes of *Gulag* received extensive media coverage but the third, finally in paperback, has gone relatively unnoticed except for the obligatory review. Yet this third and final volume of perhaps the most courageous act of witness in the modern era, is a spiritual testament to the struggles of enslaved peoples. As the author writes in his preface, "To those readers who have found

the moral strength to overcome the darkness and suffering of the first two volumes, the third volume will disclose a space of freedom and struggle." *Gulag III* is about the dissident struggle," forged in the crucible of the labor camps and disseminated across the vast territory of the Soviet empire by the camps' survivors. As Solzhenitsyn writes, "We were not a race, but they made us one."

The author of the article, R. Bruce McColm, continues to give more information about both Solzhenitsyn and his book. I leave that out, because it is not my intention to write about that book, although it is revealing to read the three *Gulag* books. And one wishes that these books would be read and re-read — quite a job, though — and open the eyes of many. I only take over yet the last paragraph of the article:

While the old camp system has largely been dismantled, Solzhenitsyn warns that millions are still in camps and that a new, savage persecution of religion is taking place. Christians are dismissed from their jobs and forced to live a gypsy life, wandering from town to town. Komsomols are sent to break the windows in churches and Christian homes. Solzhenitsyn quotes a state prosecutor warning a Baptist, "The law will crush you, smash you, destroy you." For us, this should be a menacing reminder that there is no guarantee that the darkest abyss of genocide and terrorism already lies behind us.

The reader knows what it means in Russia when one has no job and has to wander from town to town: he can be picked up and put in prison or in a labour camp, just because he is wandering around as a parasite of the state. First they take away a job, and then they give a job, namely, in a slave camp. As for the mass deportations of whole nations and tribes away from their homes to places in Central Asia, Siberia, and Northern Europe, we can compare these with the tactics of the old Assyrian and Babylonian imperialists who did the same: uproot whole nations, lead them into exile, like Israel and, later Judah, and many other nations with them. Such an uprooting of whole nations in captivity breaks much resistance and makes it easier to manipulate the nations. There is nothing new under the sun.

But it is also so that the Bible tells us of God's severe judgment that He brought upon the Assyrians and the Babylonians because of their crimes of violence against peoples and nations. It must be a terrible thing for Stalin and it will be for Brezhnev and for so many more to appear before the Judge of heaven and earth.

The things which Solzhenitsyn describes in his documentary and, at the same time, literary report, are horrible. It makes a person shudder that 'after so many years of civilization' people can still do such awful things to other people, yes, to whole nations: Assyria — Babylonia — Rome — Communism. Sixty million people murdered in Russia, many millions in communist China, many millions also in Vietnam and Cambodia (Kampuchea): destroy a nation, let the people starve to death, and then start building up the communist "perfect" state in which there will be communist bliss for ever: build up from scratch, build upon streams of blood!

And what is now so astonishing? That so many people in the West continue to see communism as something good, even as the great redeeming force for our suffering world. That is how it is taught at many a university and high school: our established western society with its capitalism has to be changed. It has to be destroyed. We need a more just society in which there is more freedom, more equality, more brotherhood of all men.

Of course, according to the humanist, man is basically good. And in millions of years mankind has developed and will develop further into a good mankind, even a super-mankind. Of course, the humanist keeps deceiving himself with this evolutionist deception. Man is good. Man is good. And communism leads to a better world. Therefore, it should not amaze us who live by the Bible that in the western "free" world so many fall in the trap of socialist/communist indoctrination and are prepared for a communist/socialist take-over, or rather: being taken; but people will discover that "being taken" when it is too late. But what is even more astonishing is the following, which I read on the same page on which the above-quoted article was printed:

Many liberal churchmen for years opposed the "right-wing dictatorship" in Nicaragua and urged our government to support the Communists in that country [Italics mine, J.G.].

Of course, as during the days when these liberal churchmen were urging support for the Communists in China, Cuba, and other nations, the Communists weren't called Communists but mere innocent reformers. Jack Cox recently reported in the Houston Chronicle that Anastasio Somoza, Nicaragua's former president, "feels strongly that he was maligned and badly mistreated by the news media in the United



Aleksandr Solzhenitsyn
Courtesy: *The Christian News*

States. . . . He is convinced the move against him was communist-inspired and that communists and the Sadinistas are one and the same. . . . In the final analysis evidence was presented which, in my opinion, proved conclusively that the U.S. was deeply involved in the takeover of Nicaragua by communists." "Never in my wildest dreams," declared Somoza, "did I think the U.S. would be part of a plot to place their strongest ally and supporter in the hands of the communists."

In the Christian Beacon I read, not so long ago, that Thieu, a former South Vietnam president who was deposed, also under the pressure of the U.S. government because of alleged corruption, and also because of a slander campaign against this strong ally of the West, accused the United States of having given the far East (South Vietnam and Cambodia) into the hands of the communists. If the U.S. would have given him, Thieu, no soldiers, but money and weapons only, South Vietnam would still be a free country, according to him.

In this connection I would like to remind the reader of the fact that the same liberal church leaders in the large denominations which are united in the World Council of Churches have accused the late President Park of South Korea as well. He was persecuting Christians, we were told. He was an oppressor. But what did President Park do? Liberal Christians who were promoting communism in South Korea and were working for a communist revolutionary take-over were put in

prison because of this rebellion in order to protect the nation against their actions. So in fact rebels were punished. But the western liberal church leaders cry out: persecution, persecution, while they keep silent about all the sufferings of Christians and others in communist countries.

We can ask: Do people never learn? Many communist leaders of African countries had their education at Mission schools, liberal Mission schools, where they were taught a humanistic freedom through revolution. A similar "theology of liberation" is strongly preached, at the moment, in and for South American countries, promoting revolution as the way to better societies, more just than the present ones. And, it is true, there is a crying need and misery in those countries among the poor. And there is a world

Continued on page 43.



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News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

Education Home Style

The Michigan State Department of Education has certified a private family home as a "school" for the purpose of educating the family's ten children. Refusing to send their children to public schools, on the ground that they wished "to keep the family together," the Lowell Hanson family was cited for child-neglect by state authorities. By obtaining the services of certified teachers, at a weekly cost of \$250, the Hansons have created their own academy. (*The Banner*)

GRAND RAPIDS

By nearly unanimous vote, the General Synod of the Reformed Churches in The Netherlands (GKN) decided that homosexual men and women are to be fully accepted as members of the congregations to which they belong. In the mind of Synod, others do not have the right to sit in judgment upon people with a homosexual preference and their practice of it, nor to bar them from the Lord's Supper.

Reporting on behalf of the synodical advisory committee, the Rev. B.J.F. Schoep from Groningen freely admitted that the starting point of the committee had not been the biblical data on homosexuality. Since there exists no consensus in Reformed circles on the interpretation of these givens, the committee had approached the problem from the perspective of the biblical message concerning the church. The Rev. Schoep managed to convince just about the whole Synod that "precisely there where people wish to submit themselves to God's

grace, that is in the church, all are equal."

Taking this standpoint, the committee did not wish to imply that it thereby had done justice to all biblical passages. The Commission for Church and Theology was accordingly mandated to study the question of homosexuality as it considers the issue of biblical authority, a topic already on the agenda of the Commission. (RES NE)

The reporter was the man who, in 1966, was one of the co-signers of the so-called "Open Brief," if he was not its author. Whether he was the author or not, by his signature he declared that "as Reformed Churches in The Netherlands we are called unto the level of the world-church. That will happen more and more, whether we want it or not. Christ's leading of the world-history will urge us on to that

We can bind one another only by these certainties:

that the unity of God's children belongs to the message of the Truth, which is to be preached and practised;

that the unity of the children of God can be experienced only by abiding in the truth;

that God alone can give to His children the enlightened eyes of the mind together with the wisdom of the heart to practise and experience the unity with all God's children in truth.

We promise to you that, by the grace of God, we shall remain steadfast in the confession of that faith, in a conduct according to that commandment, in the praying of that petition."

Promises, promises, promises

"Level of the world-church."

He has arrived; he did so long ago, namely when he left the Churches that had been freed by the Lord from deviation in doctrine and Church polity, and when he returned to the bondage.

ESCONDIDO, CALIFORNIA

Increased enrollment at Westminster Seminary (Philadelphia, Pennsylvania, USA) in recent years has led to a second campus in Escondido, California (30 miles north of San Diego and 100 miles south of Los Angeles). The full three-year program of theological training will be offered (two years leading to the M.A.R. degree and a third, M.Div. year for those preparing for the gospel ministry) with first year classes to begin in August 1980. (RES NE)

Mormonism and the Equal Rights Amendment don't mix. Sonia Johnson, 43, founder of Mormons for E.R.A., said her excommunication last month

from the Church of Jesus Christ of Latter-day Saints was because of her ERA lobbying activities. A three-man bishops court in Sterling, Virginia, did not allow trial testimony regarding the ERA, but charged her with spreading false doctrine and working against church leadership. The Mormon church has opposed the ERA as a threat to traditional family structure and morality. The Mormons believe that if an excommunicated member does not repent and is not rebaptized, that person presumably will be eternally separated from family in the afterlife. (CT)

A substantial attack against unregistered Soviet Baptist churches appears to be in progress, according to Keston College, the British center for study of religion under Communism. Keston reports that Pastor Nikolai Baturin, a member of the Council of Evangelical Christian Baptists, was arrested in the Ukraine in November. He previously served 16 years in labour camps, completing his last sentence in 1976. After doing open pastoral work in his home region, Rostov, he had gone into hiding because of KGB harassment. Another member of the executive body of the unregistered churches, Ivan Antonov of Kirovograd, was arrested earlier last fall, and faces charges of "parasitism." (CT)

The Full Gospel Central Church of Seoul, Korea, celebrated the achievement of reaching its goal of 100,000 members in November. Founded 21 years ago, the church operates through more than 6,700 home cell units. Its current membership roster — largest ever recorded for a single congregation — is 100,930. Paul Yonggi Cho is pastor of the Assemblies of God congregation. Christian day schools also are booming in Seoul. One junior and senior high school has 6,000 students; another school has 4,000. (CT)

vO

OUR COVER

The canoe race across the icy Saint-laurent is one of the outstanding events of the Québec Carnival. (Photo courtesy Québec Government.)

"COMEBACK"

The Year 1980 might very well become the "Year of the Comeback." What's that, you say?

Well, a "comeback" is an attempt by any given person to regain a position which he/she had earlier but which position was lost during the course of time. Comebacks are found mostly among the ranks of the once-influential and the once-famous, although they do occur also in the much less illustrious circles.

To give a concrete example, a likely candidate for a comeback in 1980 is none other than our own ex-Prime Minister, Pierre Elliot Trudeau. After having gone through the anguish of marital failure, the trauma of electoral defeat and having staged a tearful resignation, Mr. Trudeau now seems ready for a comeback. There is a subtle advantage to being an "underdog" and the general public just loves the deep sentiment and raw drama of a fine comeback.

Comebacks are not uncommon in the political arena. The first successful political comeback of 1980 was realized by India's Indira Ghandi, who won an amazing, popular majority after years of shame which included even a prison sentence. Mrs. Ghandi must be feeling her old self these days.

Another possible comeback winner is President Jimmy Carter of the neighbouring United States. Having once grossed the lowest popularity-count ever of all incumbent presidents, Carter's star rises steadily, thanks also to the Ayatolla Khomeini. Comebacks are so popular that even Richard M. Nixon has frightened the American people with his mumblings about returning to the scene; but by now no one really takes him quite serious.

Comebacks are also notable in the field of the arts, especially music and cinema. One of the faded pop-idols of the fifties, Neil Sedaka, has returned to dominate a major portion of the entertainment industry of the seventies. Naughty movie-star Jane Fonda, once suspect because of her radical un-American views, is currently again a box-office success, winning Oscars left and right. Tenacious rumors persist that the Beatles will be reunited to stage a brilliant comeback, and the very thought already sends flutters into the hearts of millions.

Circumspection...

Comebacks occur also in the field of sports. Inspired by such ancient and yet seemingly tireless hockey-stars as Gordie Howe, some of yesterday's gladiators are trying to regain old fame at the blueline. Carl (Kojak) Brewer is reported to be leading the slumping Toronto Maple Leafs like never before,



Pierre Elliott Trudeau

The public thrives on comebacks, especially since in certain times there seems to be such little new and captivating talent. Let's face it, the honourable Joe Clark is simply not the man to inspire millions of pampered Canadians. If there are no new stars, the old are plucked from retirement. Like Charles de Gaulle in his day, even faded idols are better than none, for the people must have its idols. So it's back to the wit and sarcasm of Pierre Trudeau.

Yet be warned, staging a comeback is a very risky business, to put it mildly. The expectations are simply too high and the odds overwhelming. The renewed favour of the masses soon waxes cold and the critics are heartless. Comebacks are known to backfire terribly. Napoleon Bonaparte never quite made it the second time around, and neither did Bobby Orr, even though they were both admired by the Russians. Somehow you just can't regain that old magic touch. The former zest is gone and the attraction soon disappears. Many comebacks end in utter frustration.

Amidst all these sensational comebacks, there is one that might go unnoticed. One of the least illustrious, perhaps. But Cid is back. Back to attempt at least another year of circumspect activity among Clarion's benevolent readers.

To whomever might have missed him, he makes no apologies for his absence. Every would-be writer has the right to hide out in the closet for a while, hopefully to return rejuvenated. And Cid is feeling his old self these days, thank you.

Indeed, 1980 might very well be the Year of the Comeback. But Carl (Kojak) Brewer will probably get all the attention. After all, a rising slapshot packs a greater wallop than a worn-out typewriter.

Please support your local Cid.

Cid

receiving standing ovations every time he so much as touches the puck.

Yes, people love the drama of a comeback in the arena and in the ring. Old champions never die, even Mohammed Ali came back so often that people wondered if he would ever leave. And, of course, George Chuvalo is in training again to take another potshot at the Canadian heavyweight title.

Why Translation?

It is more than twenty years now since Des and Jenny Oatridge began living with the Binumarien people in the Eastern Highlands of Papua New Guinea (PNG): twenty years of learning the unwritten language, of gaining knowledge of the culture, of translating the Word of God for these people. How large is the tribe they are labouring to reach? Well, when every man, woman and child is counted, the Binumariens number only about 260!

Although many Wycliffe translation teams are working with language groups whose speakers number in the tens of thousands, there are also several working with tribes whose total population is 500 or less. Why go to such trouble for such few people? Apart from the years spent in analysis of the language and translation, many man-years must be devoted to teaching literacy and working in the support roles of aviation, mechanics, printing, teaching, etc. Is it really worth it to spend so much time and effort in giving tribal groups God's Word in their own language? Why not simply teach the people the national language (English in P.N.G.)? Wouldn't that be easier?

The question, sometimes raised by folks at home, is one worthy of con-

sideration. Yet, when all factors have been thought through, one realizes that teaching tribal peoples English (especially when one is dealing with widely scattered, largely uneducated peoples, many of whom still live in very primitive conditions) is much more easily said than done. The reasons are numerous.

Words from one language, for example, do not always exactly correspond with words in another language. Often there are subtle differences in meaning e.g., the Fore language of P.N.G. has two words corresponding to our word for brother. The one denotes an older brother and the responsibilities inherent in that position; the other, a younger brother.

Consider also the large number of English words which are tied up with our Western culture. Words such as "train," "sandwich," "plastic," "ticket," "kilometre," etc., would not be understood without a great deal of cultural background knowledge. Teaching the people English would thus also entail teaching of English culture.

Idioms also are rarely the same in any two languages. "He's under the weather," "off the cuff," "it's raining cats and dogs," "look out!," and hundreds of other expressions are part of our daily speech; we use them almost unconsciously. However, people unfamiliar with idioms will take them literally, often with absurd consequences.

Another important factor in answering the question "Why not simply teach English?" is the differences in sounds and spellings between languages. Many languages have sounds radically different from English, sounds which make English hard to assimilate. A familiar example to us is the difficulty many Dutch people have with the "th" diphthong in English; and Dutch and English are even related languages, a fact which is certainly not true of P.N.G. languages and English. To the Buangs of P.N.G., for example, s, sh, and ch all sound identical. This could cause real confusion in talking, for example, about Jesus' bride, the *Church*, or the woman's search for her lost coin. And of course, all of us, while appreciating the richness and beauty of our English language, realize how irregular and difficult English spelling can be.

Try the sentence, "I tied my tie very tight in the aisle." Or think of the varied sounds of "through," "cough," "tough," and "though." Not exactly regular phonetically.

Judging only from these very few examples, you can understand what difficulties and misunderstandings arise when a teacher who has not learned the vernacular and is unaware of the differences between the local language and English, tries to teach English. Confusion, rather than clarity often ensues. Nor do tribal peoples often have the motivation required to learn a foreign tongue. Older folks especially get easily discouraged. Others drop out of classes because of sickness, work loads, festivals, family problems, etc. Still others simply are incapable of learning English, probably about the same percentage of people who in our society would be incapable of learning New Testament Greek. Some are afraid of losing their own language and identity.

Experience has shown that trying to teach all tribesmen a national language without first giving them a basis in literacy through their own language, is both costly and largely ineffective. In Mexico, where for 400 years Spanish has been the enforced national language, one discovers that there are still two million Indians unable to speak it. In P.N.G. where education at all government and most mission schools has been in English, many educated and most semi-educated New Guineans speak Pidgin or "tokples" (tribal tongue). Actually, only a very small percentage of the people are educated; the population there is still largely illiterate. Teaching English is just not as simple or effective as it may initially sound.

There is a better way. Today, through the blessings of descriptive linguistics, translation work is greatly facilitated. Translators, using the tools of linguistics, can give a language group a vernacular alphabet that is completely regular. In such a system, when all the letters for all the basic sounds are known, tribal people can easily know how to write any new word. It has been the experience of Wycliffe translators and literacy workers that when his own language is written in a regular spelling system, the average young person can usually be taught to read in three months, an older person in nine. And, once people know the basic skills of reading, they



Psalm 119:103

"How sweet are thy words to my taste, sweeter than honey to my mouth!"

can then advance, using their newly acquired skill as the stepping stone to learning the national language.

Men and women gain a valuable sense of self-worth from seeing their own tongue in writing, and learning to read the vernacular supplies them with the tools needed to learn English. Eventually, with the advent of more schools and roads to unite the widely scattered tribes of Papua New Guinea, some of the hundreds of languages spoken there will probably die out or at least recede into the background, but that day is still far in the future. Our responsibility as God's ambassadors is to reach all tribes and tongues and peoples and nations in the best way we can *now*, while the doors remain open. And one of the valuable tools we have for this task is — translation.

The first translator of our English Bible, John Wycliffe, once wrote: "Christ and His apostles taught the people in the tongue that was best known to them. Why should men not do so now?" Wycliffe Bible Translators believe that if the Word of God is to become a light to the paths of peoples the world over, it will need to be made available in the languages of these peoples. For words in one's own heart language hold infinitely more meaning than words in an unrelated language.

Those of us who have been brought up knowing only English can ask ourselves: how would we manage if our English Bibles were taken from us and for the rest of our lives we had to get our spiritual food from a German or French Bible, even after perhaps years of studying these languages at school? It would not be easy, but when the Word of God is explained in the same words that a person has used since childhood, the words by which he has learned to explain his innermost

Scripture dedication ceremony for the Buang people. Elders in foreground.



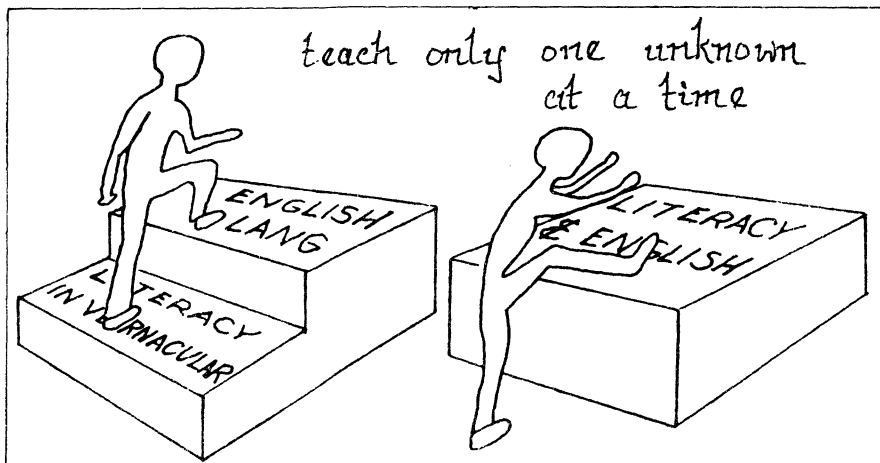
thoughts and feelings, it goes straight to his heart (or liver, as many Papua New Guineans would say). He understands what the message is all about, and is able to relate to his own life the very words God spoke.

Time and again we have heard events narrated which attest to the importance of the vernacular. The Binuarien people (the small tribe mentioned at the beginning of this article) had had mission contact for several decades before translators Des and Jenny Oatridge came to live with them. However, missionaries had presented the Gospel in Kate, a coastal language, which though undoubtedly used by the Holy Spirit (God's Word never returns void — Isaiah 55:11), lacked deep meaning for the Binumariens and opened the door to a confused and warped understanding of Scriptural truths. For example, the Kate word for "Holy Spirit" had always been confusing to the Binumariens. They had come to the

conclusion that it must be an evil spirit, the kind that sometimes comes upon a person, does some evil things, and then disappears. They thought that this was the person who had caused the conception of Jesus. After years of living with the people, the Oatridges came across the perfect word in their culture for "Holy Spirit," and the people finally understood.

The Binumariens had also long adhered to a special understanding of Scripture concerning the creation of man. They believed that in the beginning, God made Adam and Eve both male. Because Eve was involved in the deception, God made her into a woman for punishment. As a result, it was an evil thing for a Binumarien man to live with his wife. Even childbirth was evil — something to be feared. The Oatridges recall a night some years ago, when a woman in the village was having a baby. She was in labour in a hut located on a hill above the village. The wind was blowing from the direction of that house and smoke from her fire filtered above the village below. As the people realized what was happening, they began crying in terror: "We are dead! We are cursed! Get out of the village! Save your life!" They thought that childbirth was such an evil thing that the very smoke from the fire would contaminate them. They were in bondage, a bondage of fear and misunderstanding.

When Des translated the first chapters of Genesis, his national translation helper was shocked to hear: "So God created man in his own image . . .



Continued on page 42.

Watford Receives Rev. P.K.A. DeBoer

ORDINATION SERVICE

On December 2, 1979, a very joyous and long-awaited day had finally arrived for the Grace Canadian Reformed church of Watford. These same words could also be used for br. P.K.A. De Boer who had finished years of preparatory work to reach this very special day in his life; to become a herald for Christ to His people, the church. This day br. P.K.A. DeBoer would be ordained as pastor and teacher of Christ's flock in Watford.

Professor Dr. J. Faber officiated in the ordination service. He used as reading reference Malachi 3:1-5, 4:1-6, and Luke 1:8-16. The text, Luke 1:17, certainly was a beautiful choice especially as Dr. Faber expounded in the sermon under the heading: *The Kingdom Work of the Herald of Christ*. We heard how the prayers of Zachariah to God in his request to have a son (personal prayer), and his official prayer as priest so the Christ could come, were answered. The work of John the Baptist in the spirit and power of Elijah was divided into the three following parts: 1. How he would call God's people by his word; 2. How he would turn God's people to his service; 3. How he would prepare God's people for His coming.

As can be seen in the three functions which John the Baptist had, direct applications were made from the text for br. De Boer in his office in



Chairman, Mr. L. Haan.

Christ's church in Watford. Brothers and sisters were called upon to listen to that word, answer to the calling of his service and prepare themselves through the work of br. DeBoer. After the sermon, the form for ordination of ministers was read, and the ordination ceremony took place in the customary manner. This was a learning experience for the brothers and sisters. It was a reminder of the special characteristics of the office of minister of the Word and of the necessity of their prayers for the minister and his work. Witnessing these events, to say the least, was spiritually moving. The congregation stood to sing Psalm 134:1, 3 in closing.

INAUGURAL SERVICE

The afternoon worship service was a very historical event in Rev. De Boer's life. It was officially his first sermon as newly-ordained minister of the Word of God. (One I'm sure he'll safe-keep for years to come.) For the Scripture reading Rev. DeBoer chose Psalm 8 and Matthew 21:1-13. His text followed in Matthew 21:14-17. These verses tell of the miraculous works Christ did while here on earth in healing the blind and lame, as well as in giving ear to the praise of children singing "Hosanna to the Son of David."

Brothers and sisters were called to follow this example of the children with special reference to verse 16. "Out of the mouth of infants and nursing babes Thou hast prepared praise for Thyself." Words of caution against confiding in personal Christian achievements were spoken as was the case with the chief-priests and scribes. Complete humility in itself is also not worthy of God's grace, but rather "perfect praise" as of the children in the temple. This is what God requires of us. The only thing we can boast of is the perfect work of our Saviour Jesus Christ in His sacrifice for all our sins. We must then show our thankfulness in our walk of life, also here in Watford.

WORDS OF CONGRATULATIONS

After the service had been concluded, the Chairman of the consistory, br. L. Haan, chaired a short congregational meeting where an opportunity was given for words of congratulations. These were presented by letters and telegrams by br. J. Janssens, the clerk,



Rev. P.K.A. DeBoer

from the churches at Cloverdale, Grand Rapids, Lincoln, and Smithville. Br. S. Breukelman spoke words of welcome and congratulations on behalf of Classis Ontario-South and also on behalf of the church at Chatham. Br. R. Haan, from the church at London, also spoke words of congratulations. Lastly, Dr. Faber rose to address congregation and minister in a three-fold capacity: first, on behalf of the church at Hamilton; secondly, as a representative of the Theological College, hoping that the gospel entrusted to Rev. DeBoer would not make Christ ashamed; thirdly, a personal message, saying he was grateful that Rev. DeBoer had asked him to ordain him. The meeting was closed with the singing of Psalm 89:1, 7, standing. It was truly a day of joy and gratitude for the members of the church at Watford.

WELCOME EVENING

On December 7, 1979, the congregation of Watford did its best in an effort to show Rev. DeBoer its thankfulness and appreciation for having received him as pastor and teacher from the Lord. After more than three years of vacancy no coaxing was required to let this feeling be shown.

The evening's events were coordinated by br. L. Haan. In opening, Psalm 146:1, 2, 3 were sung, followed by the reading of the same Psalm. He prayed for a blessing upon the evening, and the desire to have a good evening in a true brotherly spirit was expressed. The newly-organized Watford choir sang Psalm 138, Hymn 52, and other "Rounds" throughout the evening with the congregation participating in certain verses. Other activities

included the Young People's presentation. All the letters of the alphabet were used to start a short poem about almost anything and everything. A beautiful black office chair was presented to Rev. DeBoer on behalf of the young people as can be seen in the picture. This would be put to good use later in the evening.

After a social half-hour, with coffee, cookies, and other treats, proceedings resumed with the Sunday School classes presenting a mock Women's Society meeting, complete with look-alike character costumes to those that can be seen every other Thursday when the real Women's Society meetings are held. The only thing that really happened was a lot of chattering, "make believe" coffee drinking, and a short rehearsed discussion on planning for a pot-luck supper. After the time-consuming job of working around dates previously scheduled by individual members, a night was picked, and the meeting was quickly adjourned (I've never been to one of those meetings, so I wonder if this is a correct portrayal of what really does happen). In any event, it was a humorous presentation. (This may be something for Rev. DeBoer to check out in the future.)

The real Women's Society organized a presentation of posters made by families of the congregation. When their name had been identified, a gift was presented to Rev. DeBoer, as can be seen in one of the pictures. As you can see the potatoes, meat, carrots, apron, oven mitts, and other gifts ob-



Presentation by the Women's Society.



Presentation by the Watford Choir.



Annette Haan.

viously meant more to Rev. DeBoer than the proceedings of the contest.

An organ solo was given by nine-year-old Annette Haan, who was just assuring everyone that she is itching to get a chance at playing in church services when opportunity knocks.

Mrs. E. Boersema recited a beautiful poem in Dutch about the glass world in which a minister lives. It called for everyone to be careful in their judgments and criticism. We should rather, as brothers and sisters, pray to the Lord to strengthen Rev. DeBoer in the work he has to do and that we all submit to his teaching and correction. (Too bad for the younger members that it is not suited for a direct translation.)

On behalf of the congregation, a gift certificate was presented to Rev.

DeBoer by br. J. Boersema for the purchase of books.

Finally at the end of the evening the floor was given to Rev. DeBoer. He gave heart-felt thanks for all the gifts received; for the warm welcome at his home and here this evening; to Rev. J. DeJong of London (present) for teaching catechism classes for the past year; for the fact that his father could be present with him this night; and above all, thanks to the Lord for making this day possible, calling upon Him to give strength and guidance in his work. The congregation was asked to sing Hymn 60:1, 2, 3, after which Rev. DeBoer closed in prayer. It had been a wonderful evening.

DON VAN GORKUM

news medley

Time surely goes fast. Hardly have I finished the one news medley when it is time to write a new one. That is especially the case now that we actually have to prepare two issues in about one-and-a-half weeks. The time around the "festive season" in the end of December is always somewhat confused. Mail service is even slower than usually is the case; holidays interfere with the regular course of work, and so on. I'm happy that quite a few bulletins came in, so that I do have some material for our medley. Our readers won't take it ill of me when I quote at least one rather lengthy piece. It is not lengthy in itself, but it is rather lengthy to be quoted in our medley. Yet, I'll do it.

Contrary to the regular course of things, I have not yet received the first issue of 1980. Thus I do not know precisely what could be inserted and what had to be omitted. Our publisher told me that it is a 28-page issue. A good beginning, I thought. I hope that also our readers have made a good beginning, namely, by paying their subscription fee promptly, without delay or hesitation.

Did you ever try to figure out what it costs to send out notices and to remind the readers that the date is almost there, or even past, on which they were expected to send their subscription money to Winnipeg? I am no businessman and am not all that good in calculating and figuring things out, as you could see a few issues back. Yet I'll give it a try.

If five hundred subscribers failed to send in their subscription fee and had to be reminded, that would be five hundred times seventeen cents for stamps. It would require five hundred envelopes, five hundred printed notices. Some person(s) would have to spend several hours to sort out who paid and who did not, to type the addresses on the envelopes (you cannot use an addressograph in this case, for those who have paid should not get a reminder), to seal the envelopes, and so on, and so on. Would I be far out when I estimate the extra costs at some three to four hundred dollars? Only the stamps would already require an amount of eighty-five dollars.

Anyway: whether I am three or four dollars out one way or the other won't make all that much difference. What I wish to say is: "If you haven't paid your subscription fee as yet, do it today, without delay." It makes everything so much more pleasant and so much easier for all concerned.

It is my sincere wish that also in this year 1980 I may receive the cooperation of all our readers and that we may work together for the true upbuilding of the Church. For our medley this means cooperation in sending the bulletins and cooperation in helping to improve it all the time, in making it instrumental in the overall progress of the community. This cooperation can be given in many different ways. One of those ways is: point out the things that are wrong while at the same time making clear what the proper way or attitude is.

A few days ago I received a letter from a brother who took me up on my standing invitation to point out a slip up

in my writing. At the same time he used the opportunity to point out another mistake which is frequently made by our correspondents of Dutch origin. He writes,

As I am in the middle of preparing term examinations, I have no time to dig out specific examples by brothers . . . who all indulge in this faulty phrasing. I am referring to this location: "If I would have left one minute earlier, I would have caught the train." This is an inadmissible construction in English.

It is possible to hold forth at length about hypothetical fact, volition, simple futurity, and conditional concession; but what it all boils down to is that "would have" should *not* be used twice over in one sentence. The solution would be, for instance, "Had I left one minute earlier, I would have caught the train." Be on the lookout for this one, because it is a pernicious one in *Clarion*!

Thank you, brother. I hope that your warning is taken to heart and will be remembered. Sometimes I have my doubts in this respect. There are still ministers who write "The family So-and-So," instead of the "So-and-So Family." However, that was a point which I raised. The above warning comes from someone else, and may, therefore, make a deeper impression.

Thus far I have not passed on much news, have I? It is coming up now.

First, as we do more often, we ask whether any couple celebrated or is going to celebrate their fortieth wedding anniversary. And yes: we discovered in the "Church News" of the Valley the name of brother and sister H.K. Dykstra. Their date is (was) January 17. Our brother worked for many years as a cook in the large Mental Hospital of British Columbia on the Lougheed Highway. A baker by trade, he also loves music and for some years was director of the Band in New Westminster. There I submitted myself one evening per week to his authority. Last year I could notice that they both are still enjoying good health, and we wish them many more years in the favour of the Lord.

The only other piece of news of a more personal nature concerns the Rev. W. Loopstra. The Hamilton bulletin tells us, "Rev. W. Loopstra's condition was stable. The tests revealed that an operation may be beneficial. A final decision has not been made." As our readers know, Rev. Loopstra is again (or: still) bothered by his back, which also affects his ability to walk and move around freely. He was operated for the same problem in 1971, but gradually it seems to have worsened, resulting in hospitalization. May the Lord grant our brother restoration of his health, so that he can enjoy his retirement for a long time to come.

Remaining in Classis Ontario South, we visit Grand Rapids for a short while.

It appears that there are quite a few members of the church who are able to play a musical instrument. We therefore want to make an attempt to form a band. There is a possibility that instruments are available at a low price for those who want to start but who do not have an instrument. Teaching will be done by those who at present play an instrument.

This is a laudable undertaking and I wish the brothers and sisters all success. It is fun to play in a band together, it stimulates the interest, it strengthens the bond, and it provides good entertainment for others. When we had a band in New Westminster, we sometimes went an evening to the Mental Hospital and played there for a few hundred patients who enjoyed it thoroughly, as we could notice.

For further news we have to leave Ontario and travel all the way to Alberta.

The Rev. Wielenga writes in Coaldale's bulletin about the well-known Dutch "song" — a favourite with many — "Ere Zij God." It will serve our readers when I copy that whole piece. Apart from other objections to that song and even if they should not be there at all, the remarks which my colleague makes are quite convincing, I should say. Let us listen to him.

"Ere zij God"?

It seems that a few brothers and sisters were disappointed that again, like in 1978, the popular Dutch hymn "Ere zij God" was not sung at the Christmas worship service. In 1978 I did not know that this was tradition in the congregation. In 1979 I was told it was, but due to circumstances it was technically not well possible to honour this tradition. In all fairness: I did not regret this at all. Apart from the poetical and musical value of the song (did you never wonder why the Churches never decided to include this so easy-to-translate song in the hymn section of our Book of Praise?), the main reason for leaving it out is, that it does not help us to be Church of the Lord Jesus Christ in our time and place. Members who dislike being known in the Canadian world as the Dutch Church, will understand. For indeed, that is an annoying label for a Church which pretends to be the Catholic Church of the Apostles' Creed, or in any case part of that Church. Singing "Ere zij God" definitely does not help to correct this error in judgment by the Canadian world, more especially as it concerns a Christmas worship, so exceptionally honoured in the English speaking world. Moreover, as important if not more, we have to consider our own members and regular attendants of non-Dutch descent. Usually they have to overcome an extra barrier to feel at home in our Churches. They must rise above that fact of difference in ethnic origin, they must forget that and concentrate on the real truth of the Church that it is nothing but the company of redeemed sinners and that the sole unity of the congregation lies in the one Lord common to all, in whom there is neither Greek nor Jew. If one part of the congregation must forget non-essential differences, the other part also must. They must forget about Dutch in the worship services. Personally I can imagine that I would be weak enough to feel more or less excluded at the moment a Dutch song would be sung. "Ere zij God" does not serve the unity of the congregation, and therefore is not to the "Ere God's," - not to the glory of God. This has nothing to do with the infantile urge to deny and reject the Dutch origin of many of our members. In fact, one might wish that this origin were honoured more than it is, f.i., by reading Dutch publications and teaching our children the language that they will be able to do the same in the future. That would be really honouring the Dutch origin and would be really beneficial for the up-building of the Church in Canada, and thus to the "Glory of God." Dutch — fine! But at the right time and place. When I heard after the service, that quite a few Canadian visitors had attended the Christmas worship service, I was the more thankful that things had turned out as they did. What do you think, brothers and sisters? We are well on our way, after two years Christmas, to make it a good tradition *not* to sing "Ere zij God" in our official worship services anymore. Let us continue it.

From more than one side we have been requested to insert the above song in our Hymn Section, but we have stuck to our (with some very unpopular) decision not to do so. Personally I find the "melody" extremely boring and unimaginative. One of our brothers organists once expressed his gratitude for the fact that the "song" was not included. He wrote that the "melody" is more reminiscent of a Prussian March than of the stately tunes of the Psalms as we are used to singing them.

During a Consistory meeting the Consistory received a "Phone call; the desire was made known to council by one of the members to have a Sunday School. Advice will be given to the person requesting this, to take it up with the parent committee."

Via a letter the Home Mission Committee informed the Consistory that Radio Broadcast would cost \$2,500.00 per year.

On our way to British Columbia we pass through Calgary. There a steady growth has been enjoyed for some time, so that the number is now well over one hundred. "We are used to fluctuations," the Rev. DeJong writes, "up and down, in membership, the trend is still upwards. For people who up till now considered Calgary too small and therefore rather moved to or stayed in a larger congregation, this reason does not hold any longer. I also heard reports about the Young People's meeting, that they are well-attended and made a good beginning. Also that may stimulate people from other congregations who thought that there was nothing for the Young People here."

It is always gratifying when growth can be experienced. The more a Congregation grows, the more people will be prepared to move down to that place, for then they also see a possibility of having a school, and experience teaches that that is a very strong incentive. Meanwhile, we are thankful already for the initial growth; and it is our wish that also other smaller Congregations in larger cities may experience such growth.

In the Fraser Valley our first stop is in Abbotsford. The Consistory received a "letter from two brothers of the Congregation with the request to have the Dutch worship service reinstated. After ample discussion it is decided not to grant this request."

Inflation and the price of precious metals influences decisions by Consistories, as we can see from the brief report on the meeting of New Westminster's Consistory.

It is decided not to buy two additional cups and plates for the Lord's Supper table because the cost is felt to be excessive at approximately \$1,000. It is decided to re-arrange the tables for the Lord's Supper once more to attempt to get a table set-up that expresses the unity of one table rather than two tables or double rows. It is also discussed whether or not it is feasible to limit the celebration of the Lord's Supper to the morning service only. It is decided to hear the congregation first on the matter at a congregational meeting before a decision is made.

The Congregational meeting is scheduled for January 31, and it is the intention that not only the celebration of the Holy Supper shall be discussed. There is also the point "changing the name of the church from New Westminster to Surrey."

That proposal does not affect me directly; yet it affects me and it gives me a sad feeling. To those who have come in later it may not mean all that much and they may argue that changing the name is nothing more than recognizing

the factual situation; the Church building is no longer in New Westminster, and therefore it would be better to name the Church after the place where the Church building is; the majority of the Congregation lives in Surrey and not in New Westminster or Coquitlam, and so on. I know it all. And yet, in my opinion it would be a breaking with the past, at least to a certain extent; and I would not see any necessity of naming the Church after the place where the Church building is. If that need were there, the Church at Fergus should be renamed the Church at West Garafraxa, for the building is in West Garafraxa and not in Fergus, even though the boundary runs right beside the Church building. Of the Church at Fergus, too, the *smailer* part lives in the town itself.

But let me not elaborate any further. I do not have to decide about it. It will be understood, though, that I am

more than casually interested in the matters of the New Westminster Church.

Something which might find followers is the Consistory's decision "to grant the minister permission to purchase an occasional book for the Consistory room to be used as a resource for the office-bearers, and could be used by them to lend to members on specific subjects as the need arises."

For me the need arises to conclude this medley, for there is no more news that I have gathered from the various bulletins and could pass on to you.

The days are getting longer again.

You know that too.

Be grateful for it and use them well.

Sincerely,
vO

WHY TRANSLATION? — *Continued from page 37.*

male and female he created him." He went out to tell his people who were astounded also. What? Then all women are not cursed by God? The news flew through the village and to neighbouring Binumarien villages. It led the people to understand that God intended us to be male and female, that he intended a man to live in harmony with his wife and for the two to have children. He blessed family life. It was great news!

"The Bible message burns our hearts like a burning stick from our fires." That is the way the Binuariens expressed it when they received the book of *Proverbs*. When a family is gathered around the fire in the evening and a parent is extremely angry with his child, he may take a stick from the fire and lightly burn a member of his family. The book of *Proverbs* has become God's burning stick to prod their consciences. This language group now has most of the New Testament and several Old Testament books in their tongue. Not many have accepted Christ and committed their lives to the Lord, but the number is growing, and as the people have gathered to hear the Scriptures read and explained by their own kinsmen, things have been happening. Recklessness, lies, laziness, wife-beating, and drunkenness have given way to consideration, honesty, hard work, and soberness. The whole society has begun to change from the roots up.

The Managlasi people in the Northern Province of P.N.G. could never look at a rainbow without fear,

for they knew it to be Lovah, the many-coloured snake walking about. But after reading the Genesis account of Noah and God's promise, they said: "The old people taught us a lie and we believed it and were afraid; but now we know the truth. God put the rainbow there." The truth had set them free.

Translating God's Word into a local language gives people a firm foundation on which to base their lives. No longer are they trusting a foreigner's religion which threatens their language, culture, and identity, for God has spoken in their language too. No longer must the people completely rely on one person, for they have the greater authority of God's Word in their possession and can search the Scriptures to ascertain the truth of what they are hearing. And, in this uncertain era of changing political scenes, when missionaries sent out must often leave their host country at a moment's notice (as has happened in Nepal and Vietnam and could happen in other countries at any time), it is important to leave the sustenance of God's Word. The Church, with the Scriptures, will be able to learn and grow as it feeds on the Word.

"Scratching God's tok on the banana leaf" of each language group is a phenomenal job. It takes years to translate the Scriptures into unknown, unwritten languages. It takes linguistic training combined with a knowledge of language, culture, beliefs and prejudices — a knowledge gained from years spent living right with the people. It

takes dedication and a firm belief that God's Word is powerful to meet the needs of men and women the world over, and to change lives. Yet when one sees even one person (whether from a tiny tribe like the Binumariens or a larger one) reading the Bible for himself, not in some trade language or foreign tongue, but in his own heart language, and saying, "Now I understand! Oh, how good this talk is!," then the labour is worth it all. How glorious it will be on that great day, when, as a result of the obedience of missionaries, translators, mission helpers, and supporters back home, we will meet round that great throne, men and women "from every tribe and tongue and people and nation!"

RUTH MEERVELD

N.B. You will note that the peoples mentioned most in this article are those of Papua New Guinea. We have spent the last few years working there, so naturally they are the people closest to our hearts. However, the points made are applicable to language groups in under-developed countries the world over.

Wycliffe believes that the translation task can be finished in this century. But there is no shortcut: each of the estimated 2,000 language groups presently without God's Word must have its own team of translators. Many men and women are needed to go out as translators and support workers, and equally necessary is the support (both financial and prayerful) of Christians at home. Think about what your involvement should be.

We are now back in cold Canada and would be happy to speak to interested individuals, Church groups, or schools regarding the translation task. (Burlington — Ebenezer Congregation)

PRESS REVIEW — Continued from page 33.

of injustice which is horrible. There is a cry for justice. But the way toward justice is not that of revolution. Revolution is and remains against the Word of God. I refer only to I Peter 2 and James 5, which should make this clear. Christ was not a revolutionary.

But how is it possible, then, that the Free University in Amsterdam, for instance, is becoming a "Christian bull-wark for communists"? How is it possible that one of its theological students started the organization of a communist party group in Kampen where so far there was not one? And how is it possible that so many in the Christian Reformed churches here on our continent want to maintain the ties with the Free University and the synodical, once-Reformed churches, while these are becoming more and more liberal, more and more socialist/communist-minded? Is that because so many also here, on this side of the Atlantic Ocean, want to go in the same direction? Let us preach against injustice and promote justice, starting with an absolute "no" against all socialistic and communistic thinking. But what do we

see? A liberal trend. The reader may remember that I had a discussion with Dr. Hart of the A.A.C.S. in Toronto in *Clarion*, who also is turning into that liberal direction: the inerrancy of the Bible is not maintained, and it is said: the Holy Spirit leads us in new ways.

Why is it that precisely socialistic and communistic views are promoted in and through the churches? Although we must say that the miseries in the world are producing motives, nevertheless, the real cause is humanistic blindness and false prophecy. I see here the wrath of God as we read about it in II Thessalonians 2:9-12: "The coming of the lawless one will be according to the energy of Satan with all power and signs and wonders of deceit and with the enticement of unrighteousness for those who perish, because they did not accept the love for the truth which was intended to save them. Therefore God sends an energy of erring upon them to make them believe the lie, so that all may be condemned who did not believe the truth but had their pleasure in unrighteousness." The righteous must become more righteous in a struggle of

faith. The unrighteous one must make the measure of sin full.

The eastern communist world and the West, the free world, are basically one in their humanistic philosophy. But it is also so that "church," that is, modern liberal Christianity, and the modern world are basically one, and even more than basically: adhering to the same humanistic philosophy. And in this way our modern world is growing toward a world unity under the man of lawlessness. And an energy of erring, sent by God, because the love for the truth is rejected, will work that unity.

But there is also a limit: those who love the truth, who believe in Christ and keep His commandments and have their life sanctified and so through the Holy Spirit sanctify themselves for the LORD, those whom He has chosen, will go in faith to the glory of the LORD. That is what we read in verse 12 and following. But seeing what is happening in our modern world, and seeing what is happening in Christianity, must make us watch out and be on the alert not to loose what we have. Otherwise also our churches will loose the flavour of being true Christian Churches more and more.

J.G.

Canadian Reformed Association for the Handicapped

Report on the Annual Membership Meeting held on November 23, 1979, in the Cornerstone Canadian Reformed Church at Hamilton, Ontario.

The Chairman, Mr. W. Schuurman opened the meeting. He then requested everyone at the meeting to sing Psalm 146:1, 4, and 5, and led in prayer. After this he extended a hearty welcome to everyone present.

The minutes of the previous Annual meeting, having been sent to all the members two weeks prior to the meeting, were, after a motion was duly made and seconded, adopted.

The chairman then presented the annual report, reviewing the actions taken during the past year. The executive board met once a month, spending part of the evenings studying the by-laws, which had been previously re-

viewed by Mr. A. Dieleman and Mr. J. Vanderjagt. On Saturday, June 23, 1979, a picnic was held in Christie Park near Hamilton for parents with handicapped children, where the board members had the opportunity to talk to the parents in order to determine the most pressing needs of their children.

Mr. Churchman, director of Christian Horizon, also attended one of the board meetings where he explained the various possibilities of setting up a home.

The treasurer then read the financial report, copies of which were available to the members. The report showed a net balance of \$9,728.47 as of November 23, 1979. Upon motion duly made and seconded, the revised by-laws were adopted. The meeting then elected the following members to

the board: for Brampton, Mr. J. Wanders Jr.; for Toronto, Mr. A. Dieleman; for Burlington E., Mr. J. Wanders Sr.; for Guelph, Mrs. R. Dorgeloos. A number of matters were dealt with during the general question period. The chairman then spoke a few words of thanks to the departing board members, whereupon he asked the meeting to sing Psalm 145. Mr. M. Kampen closed with prayer. The meeting adjourned at 10:45.

RITA MEDEMBLIK
Secretary

Church  News

DECLINED:

the call by the Canadian Reformed Church at Brampton, Ont.:

REV. J. GEERTSEMA

of Chatham, Ontario.

Letters-to-the-Editor

Dear Editor,

In *Clarion* of November 3, 1979, the Rev. VanDooren writes about "updating the Church Order." The Reverend says he hopes that others will join in public discussion. I would like to: on the articles that deal with the place of ministers in their congregation. "On the grapevine" it has been remarked that our Church Order protects the ministers so strongly that it is almost like a union-shop. Privately, remarks have been made towards the need of loosening that protection somewhat. In the articles 10 through 17, this subject is described; article 11 mentions the dismissal of a minister.

I was told that the updated articles will protect the ministers even more. If that is true, I wonder whether that is such a good idea. There has been a time when a dismissed minister was pretty well licked, because he would have to say, "I cannot work, and I am ashamed to beg."

Today that is different: they all know how to work. In discussing this matter, especially dismissal, participants must not become emotional, must always keep in mind the respect that is due to the office; the way of discussing the subject must, of necessity, show this clearly.

The way our "Church system" is run is thus: the voice of a minister is usually a strong one in the local congregation and consistory, because he is an "expert," whereas the other consistory members are "part-timers."

At Classis about half of the members of Classis are ministers. Same for Regional and General Synods.

Let us talk about these things openly, not beat around the bush. Let us try to answer the question: must not the Church Order be updated in *such* a way that when things go really sour in a congregation, the situation can be forced to a solution, maybe by a jury, and not drag on for years? An operation can be painful, but if it is a matter of life or no-life, the knife must be handled. I remember from 'olden times' that it was said about some minister, "He took his coffin along when he came here," which meant to say: The congregation is stuck with their minister. Was that a healthy situation? Does a minister live in an ivory tower? Once he has been called, is the

congregation compelled to live it out with him, no matter what?

When they couldn't be joined fruitfully any more, should there then not have been the possibility in the Church Order for separation somehow, just about as it can be done in a school? As it is with every other Church member, so nothing human is alien to a minister, and ego can also play a role in *his* performance. And when relations become very bad, should they always be inseparable?

If a reader now should think that I am using revolutionary language, I should like to be told. I aim for the better. Common Church members must not be scared to speak up, though.

W.H. DEVRIES,
Fergus, Ontario

COMMENT

No Church member should indeed be afraid to speak up. However, if one wishes to contribute something substantial, he should first ascertain what the facts are and not go by what the "grapevine" conveys or what one is told, obviously by someone who has not taken the trouble to certify what he apparently heard from others either.

When it is stated in the above letter, for instance, that in the proposed revision of the Church Order the ministers are "protected even more" this is such an untrue and ignorant statement that I do not understand how someone can tell brother DeVries any such thing. It would have been little trouble for him to venture one phonecall to the parsonage; in all likelihood he would have received better and more substantial information. By passing on and, partially, basing his letter on such "hearsay" he has not served the cause in any way.

I do not wish to go into all things which are mentioned in the above letter.

I'll confine myself to a few remarks. First, I'll quote the proposed Article 11. The old article 11 did indeed speak of dismissal of ministers, but it did not specify. It only provided that a Consistory shall not dismiss its minister "without the knowledge and approbation of the Classis and of the Deputies of the Regional Synod."

The revised article (proposed) adds to that the following paragraph.

If a Minister of the Word is judged to be totally unfit and incapable of serving any Congregation fruitfully and unto its edification, without there being any reason for Church discipline, the Consistory shall not dismiss him from his ministry without the approbation of the Classis and the concurring advice of the deputies of the Regional Synod, and not without proper arrangements regarding the support of the Minister and his family for a reasonable period of time.

This proposed article is more elaborate than the "old" one, and certainly does not "protect" the position of a Minister more than the old article does.

Where brother DeVries' spokesman (or "spokesperson") got the idea of a wider and more comprehensive protection is a riddle to me. Thumbs are useful instruments at times, and not only for thumbing a ride.

The position of a minister in the midst of the Churches is certainly a topic which deserves broader and more extensive treatment. Such would fit better in a series of articles than in some comment on a "Letter-to-the-Editor."

With a view to the conditions which the Churches have set for admission into the ministry and to the requirements which they have formulated, the position of a minister should be relatively secure.

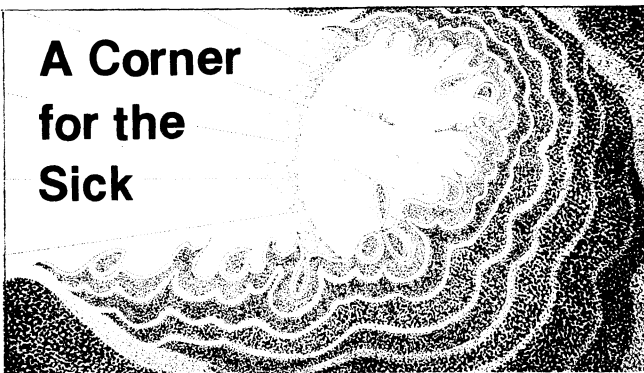
On the other hand, I am one of those who are of the opinion that the position of a minister within the Reformed Churches is protected a little too much. Although Reformed people sometimes tolerate in their ministers attitudes and actions which in private life would result in dismissal, there should be a possibility to terminate the connection between a Congregation and its Minister if fruitful cooperation appears to be impossible.

Every minister "brings his shovel along" — as the saying goes. That means: a minister is called for life. Congregations as well as ministers are to bear that in mind when a call is extended and considered. A Congregation should realize that the Minister it calls will stay there at least till he reaches retirement age, unless he receives and accepts a call before that day. And a minister is to take into account that acceptance of a call would mean: Here I'll stay till I retire — if the Lord spares me that long — unless I receive and accept another call before that.

There is no trace of "over-protect-

Continued on next page.

A Corner for the Sick



Samuel said, "Speak, for Thy servant hears."

I Samuel 3:10

Eli, whose eyesight had begun to grow dim, so that he could not see, was lying down in his own place.

After Samuel has come to him for the third time, supposing that Eli had called him, Eli perceives that the Lord was calling the boy. He instructs Samuel to lie down again, and, if the Lord would call him again, to answer, "Speak, Lord, for Thy servant hears." In His wisdom, the Lord speaks to Eli through a young boy.

Samuel is dreading the thought of having to tell Eli the terrible vision, which the Lord revealed to him. What a responsibility! Do we not marvel about why the Lord speaks through a young boy? It is not the first time this happens! Joseph was the second youngest one of the family, and later on in the book of Samuel we see how David was preferred and crowned as king over Israel, above his many older brothers.

In I Samuel 16:6 and 7 we read, "When they came (the sons of Jesse), he (Samuel) looked on Eliab and thought, 'Surely the Lord's anointed is before him.' But the Lord said to Samuel, 'Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.'"

We will find out why the Lord chose David above his brothers when we read I Samuel 17.

In verse 26 we read of David's indignation about the uncircumcised Philistine Goliath, who dared to defy the armies of the living God.

We may notice the difference between David's attitude and that of Israel's army. They were afraid of his outward appearance, while David only notices that Goliath dares to defy and offend the living God and His army.

In order that our hearts may be right before God, we will have to listen and learn! Let us read Proverbs 1:20-end, and compare it with chapters 2:1 - 3:5.

God does not ask of us that we are of age, before we should say, "Speak, Lord, for I am listening!"

* * * * *

For the month of February we are asking you to remember:

CONNIE VAN AMERONGEN

Russ Road, R.R. 1,
Grimsby, Ontario L3M 4E7

Conny will celebrate her 15th birthday on February 12th, the Lord willing. She is physically handicapped and confined to a wheelchair. During the day she attends a special school in St. Catherines. She loves to read!

* * * * *

ALBERT DORGELOOS

Holody-Home
87 Silvercreek Parkway,
Guelph, Ontario N1H 6S4

Albert hopes to celebrate his 21st birthday on February 12th also, the Lord willing! Albert is in a home for retarded people. He likes it there, but misses the Christian influence. At times he becomes quite rebellious. He is able to read.

Brothers and sisters, can you think of a way to strengthen our sister and brother and give them special joy for their birthdays?

Please send your requests to:

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

LETTERS-TO-THE-EDITOR

— Continued from page 44.

tion" in that. A Congregation is indeed obligated to "stick it out" with their minister. Just as much as it is a Minister's obligation to "stick it out" with the Congregation. It is my experience that more patience is needed for the former than for the latter. Congregations have a very great patience with their ministers! How would the ministers have survived if the Congregations had not had much patience with them?

Before I do make an article out of these comments I had better stop.

vO

Consulaat-General Der Nederlanden

CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN:

FOKKEMA, Fokke, geboren 4 januari 1927 te Westdongeradeel, vertrokken naar Canada op 28 februari 1949. Laatstbekende adres: R.R. 2, Pefferlaw, Ontario.

GELTINK, Gerrit Jan, geboren 28 maart 1915 te Laren (Gld.), vertrokken naar

Canada 6 oktober 1953. Laatstbekende adres: Darchemseweg 65, Lochem.

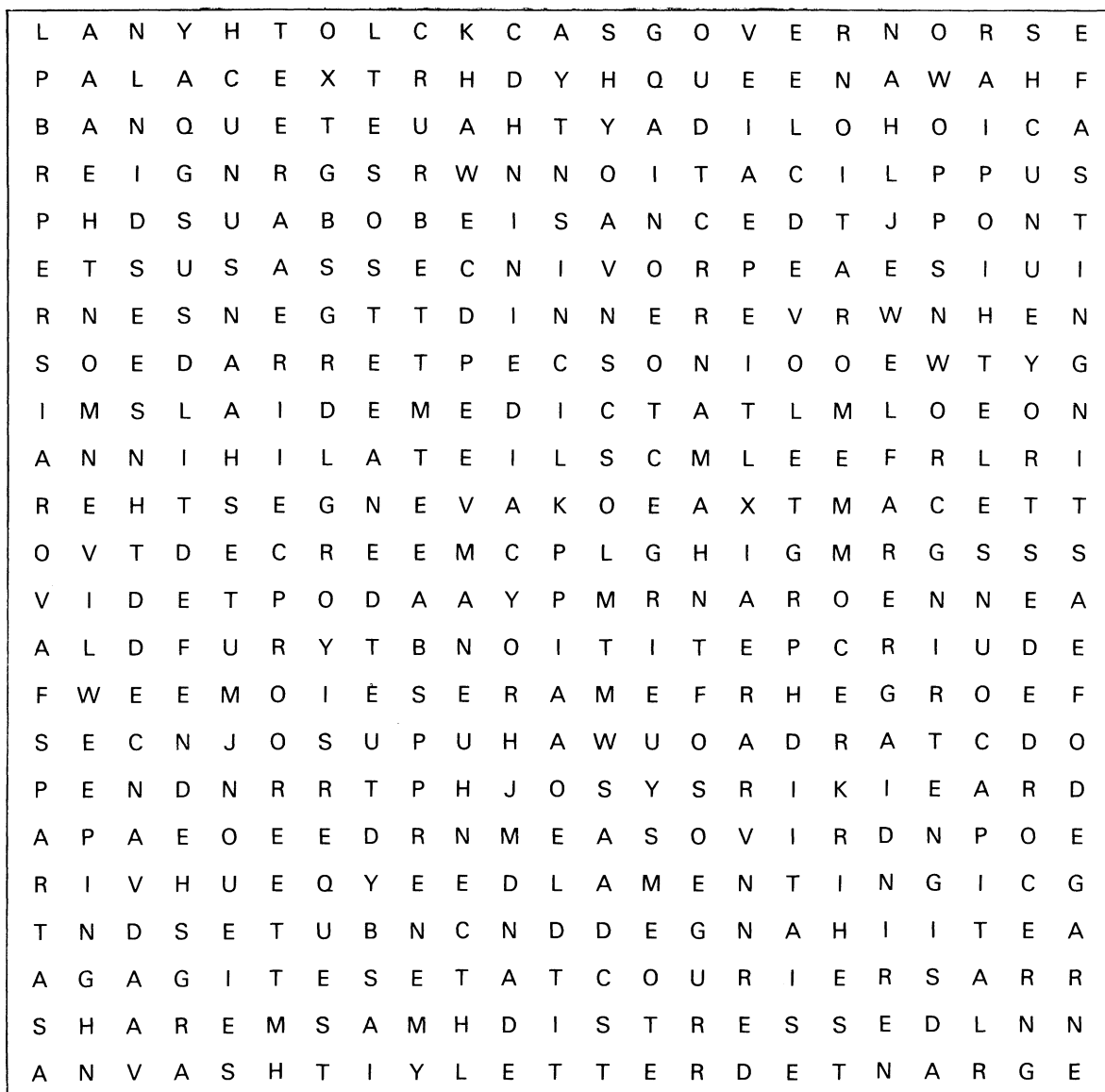
MULLER, Petrus Constantinus, geboren te Stoppeldijk, vertrokken naar Canada 16 april 1952. Laatstbekende adres: Bernhardstraat 24, Terneuzen.
DE WINTER, Jacobus P.M. geboren 15 april 1914, vertrokken naar Canada 20 februari 1953. Laatstbekende adres: Pakhuisstraat 1.

DE KRIJGER, Jan, laatstbekende adres: 35 Allenbrook Drive, Islington.

De Consul-Generaal, voor deze:
Mrs. G. Schnitzler.

Word Search — Puzzle No. 60

ESTHER



- | | | | | | |
|---------------|------------|-----------|-----------|--------------|--------------|
| Adar | decree | gallows | king | Persia | scepter |
| adopted | defend | gate | | petition | seal |
| advanced | destroy | governors | lamenting | proclamation | signet ring |
| Agagite | dinner | granted | language | provinces | supplication |
| Ahasuerus | distressed | | letter | Purim | Susa |
| annihilate | | Hadassah | loved | | |
| avenge | edict | Haman | | queen | thirteenth |
| | enemy | hanged | Media | | |
| banquet | enraged | harem | message | recorded | Vashti |
| Benjaminite | Esther | holiday | month | refused | virgins |
| | Ethiopia | horseback | Mordecai | reign | |
| capital | eunuchs | husbands | | rent | weeping |
| commemoration | evil | | obeisance | request | welfare |
| copy | fasting | India | order | royal | why |
| counsel | favor | | | | women |
| couriers | feasting | Jew | palace | sackcloth | |
| crown | fury | Joy | people | satraps | |

W. DIEK

our little magazine

Hello Busy Beavers,

Let's start with some good news this time!

I had lots of mail just now. Thank you very much. I always really enjoy hearing from you!

But that's still not what I meant about that good news.

In the letters I got (or was promised) around \$13.00 for our BIRTHDAY FUND PROJECT.

Isn't that great!

It really did make me happy because it shows you haven't forgotten our Busy Beaver PROJECT of saving for a birthday present for our College come next September.

Some of the Busy Beavers told me how they put away a little part of their allowance every week for our BIRTHDAY FUND PROJECT. I think that's a very good idea, Don't you?

If there are any Busy Beavers who are still a little new to us and our PROJECT we will be happy to tell you more about it! Just ask me.

Keep up the good work, Busy Beavers!



From the Mailbox

Welcome to the Busy Beaver Club *Michelle Van Egmond*. We are happy to have you join us. And you are a real Busy Beaver already, I see, sending us a puzzle and a poem, too. Keep up the good work! Bye for now.

And a big welcome to you, too, *Irene De Jong*. We hope you'll really enjoy being a Busy Beaver and joining in all our Busy Beaver activities, Irene. Thanks for the poem and write again soon.

Welcome to the Busy Beaver Club *John-Herbert Kobes*. We are happy to have you join us. And we hope you'll really enjoy being a Busy Beaver and joining in all our Busy Beaver activities. What did you and your two friends do during the holidays, John-Herbert? Thank you to you and also to Jackie, for your contribution to the Birthday Fund. Also thank you very much for the lovely card I received from you all.

Hello *Darlene Lodder*. How are you doing now? You've already forgotten about having the mumps, I expect! Thanks for writing and for the poem, Darlene. Bye for now.

How do you like living in your new house, *Arno Moeliker*? Have you seen any more moose, lately? Did you have a good time during your Christmas holidays, Arno?

Yes, I think it's great you found a fossil all by yourself *Rosalinde Moeliker*. What did you do with it? Do you think you could draw a picture of it to show the Busy Beavers, and tell them how you found it? It was nice to hear from you again, Rosalinde. Thank you for writing.

Are you having lots of fun out in the snow, *Jolette Moeliker*? How about your dogs? They probably like it, too, when you play outside. Yes that was good news about your savings action, Jolette. Keep up the good work! Bye for now.

Hello *Sheila Klaver*. Thanks for the poem you sent in. It was nice to hear from you again. How is your dog doing? Was it co-operative while you were taking out the stitches? Do you know where you plan to study, Sheila?

Thanks for the poem, *Marcella Veenman*. Did you enjoy your holidays? Bye for now. Write again soon.

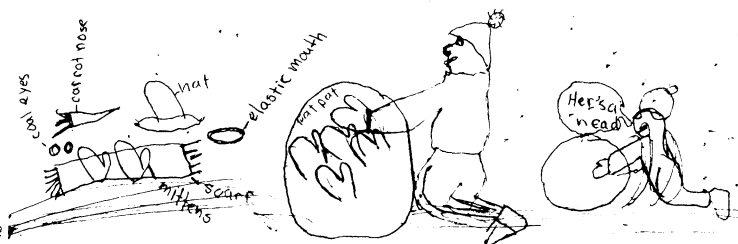
I'm glad you had such a nice holiday, *Faith Schoen*. I could tell that by your picture! I see you are a very good marble-player, too. Good for you. Thanks for writing, Faith, also for the picture and the poem.

Are you looking forward to moving, *Yvonne Van Amerongen*? I'm glad you had such a nice Christmas and that you had such a good report. Keep up the good work. Thanks for writing and thanks for your good wishes, Yvonne. Too bad you weren't in time for the poetry contest.

Did you get the snow you were hoping for *Karen Wiegers*? And did you get your good marks? How was your Christmas concert? Were you nervous when it was your turn to play the recorder? Bye for now. Write again soon.

Busy Beavers, I received a card for you all from Busy Beaver *Cynthia Eenkhoorn* that said: "To wish you all the blessings of the Christmas Season." I know it's late, but better late than never. Thanks for your cards, Cynthia.

Making a snowman



by Busy Beaver *Faith Schoen*.

Are you having just as much winter fun?

Now it's time for birthday greetings. To all the Busy Beavers celebrating their birthday in February we wish you a very happy day with your family and friends. We also wish you God's blessing and guidance in the year ahead. Many happy returns of the day!

Frances De Boer	February 1	John Wendt	February 12
Diane Doesburg	1	Marian Onderwater	12
Judy Peet	2	Martin Doekes	14
Brenda Beukema	4	Rosemary De Gelder	16
Sheila Klaver	6	John-Herbert Kobes	16
Cynthia Ludvig	6	Sylvia Poppe	16
Greta Paize	6	Clara Barendregt	18
Sonya Van Overbeeke	6	Anita Meints	19
Alan Janssens	9	Yvonne Van Amerongen	19
Cathy Post	10	Betty Aikema	22
Gary Sandink	11	Irene Van Grootheest	24
Joyce Jansen Van't Land	12		