

Clarion

THE CANADIAN REFORMED MAGAZINE

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The Empty Tomb

Matthew 28:11-15

Jesus, the Messiah, came to His people, full of grace and truth.

When the time had fully come, the Messianic kingdom broke through into this sinful and distorted world, dominated by the fourth beast, as was already prophesied by Daniel.

But His own people would not accept Him, neither the people at large, nor the leaders of the people. Especially the leaders, the Pharisees, the Scribes, the Sadducees, and the Elders were vehemently opposed to Jesus the Nazarene. They, with unholy zeal, were vigorously trying to get rid of this Jesus of Nazareth.

When Jesus died on the tree of the cross, there probably was a feeling of relief in the hearts of the leaders of the people of Israel. Ultimately, this Jesus of Nazareth died on the cross as a cursed one. Maybe their joy and thankfulness at the feast of the Passover had not been so great for many years!

But if there was satisfaction in their hearts and minds, soon it would be wiped out. Why? There was a word of Jesus that kept bothering them. They always had been listening very keenly to this Nazarene impostor. Being the leaders of the people, they were obliged to watch very carefully an impostor as this Nazarene appeared to be!

Once they asked for a sign, but the answer had been very harsh and sharp, even insulting: "An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth" (Matt. 12:38-40).

They never forgot this. It was a coarse and obnoxious insult for the spiritual creme of God's chosen people!

This word keeps preying on their minds; it makes them disquieted and restless. So they meet on the day of the Sabbath (a bad violation) to deliberate, to consider what to do. And then (it is still Sabbath; violation becomes

worse) they go to Pilate and say, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples come and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first."

They got their watchmen, went (still Sabbath) to the unclean sepulchre (the worst violation), carefully put the seals on the stone, and instructed the guards, very emphatically, that nobody should come near the tomb.

In all of this action our Lord Jesus Christ is dominating the Council of the Jews. How great and wonderful is His power. And what a humiliating attitude of the Church! While the enemies are reckoning and dealing seriously with the possibility of the resurrection, there is no one of the disciples who even considers this possibility.

After all this busy business, the dignified gentlemen walk stately to their homes to celebrate the rest of the Sabbath obediently; everything is now safe.

* * *

But the next morning the members of the Supreme Court are convoked in an extraordinary emergency session of the Council.

Some watchmen, after their awesome and terrible experience, have run to the city and told the serving priests what has happened.

After the Council has been convened, they sit down and listen to the alarming information, given by the frightened and upset soldiers: "Well, we were faithfully exercising our duties all night long, but by the dawning of the morning an angel came down with lightning speed. His appearance was like lightning and his raiment white as snow. There was a great earthquake, and the angel did not bother himself with the dangerous legal seals; he rolled back the stone and sat down upon it like a triumphant. And for fear of him we, the guards, trembled and became as dead men." The angel did

not deign to speak one word to the guards!

Very remarkable is the fact that these guards have seen most of the resurrection. They were the ones closest to the place where it all happened.

And so the Supreme Council in session, and we as spectators, are filled with amazement. Jesus Christ Himself is in the courtroom. No, not in the body — that time is past forever. Henceforth Jesus Christ will appear once in a while, but only to His Church, His disciples.

The elderly, grey-haired, dignified gentlemen listen to the story and are aghast. The sign of Jonah has become reality! Remarkably, the first proclamation or preaching of the resurrection of Jesus comes to the Supreme Council, out of the mouth of the guards.

The Council accepts the information unconditionally. There is no interrogation at all. Had there been any doubt about the contents of the report, these masters in the art of interrogation and cross-interrogation undoubtedly would have used all their energy and wit to find the weak and wrong spots of this report. But they are convinced that it is the truth, that it has really happened, because not only the report of the guards, but also the reports about raised saints, who appeared to many — perhaps even to some members of the Council — reach the assembled Council (compare Matt. 27:52, 53).

And the Church? Although the Supreme Council accepts the resurrection right away as an accomplished fact, the disciples do not even believe the women who have seen the risen Christ. Compare Luke 24:22-24 and other places. The Lord "upbraided them for their unbelief and hardness of heart, because they had not believed those who saw Him after He had risen" (Mark 16:14).

Jesus the Nazarene is raised from the dead. Jesus the Nazarene gained victory over death and over the Supreme Council. For the second time in not even seventy hours Christ has compelled them to be busy with Him

and with Him alone. Here He proclaims Himself to be the complete Triumphantor.

That He comes to the Supreme Council of Israel also shows His grace. They have despised Him in His humiliation; perhaps they will recognize Him in His glorification. The Lord has done all He could for this vineyard. And what will be their response?

They must admit that the Nazarene was raised from the dead with awesome power, for the facts of the resurrection are irrefutable. But to believe in Him, to bow down for the risen Christ, to acknowledge their defeat, and to ask for forgiveness for all the dreadful things wherewith they have afflicted the Lord? The answer is: *never!*

After that, the only thing they can do is to stop, or rather to try to stop, the spreading of this malicious report. At all costs it must remain unknown. Every means is permissible! So they invent a ridiculous, ugly lie, but must wait to see whether it will work or not. The dignified gentlemen humiliate themselves deeply, for they beg the Roman soldiers — in their eyes the off-scouring of mankind — for their cooperation in telling the ridiculous lie that the body has been stolen by the disciples while they, the soldiers, were sleeping. They even take money out of the temple treasury to give to the soldiers.

Here it becomes clear: they who commit injustice do still more injustice and they who are filthy become more filthy still (compare Rev. 22:11).

Rejoice, Church of the Lord Jesus Christ; your Head and King is irrefutably and irresistibly risen from the dead. His rising from the dead is the

indispensable condition for our resurrection from the dead (I Corinthians 15). The Supreme Council of the Jews immediately tried to propagate unbelief in the resurrection. And throughout church history, the empty tomb has always been a stumbling block, a rock of offence. Throughout the centuries there have been all kinds of heresies: the Gnostics, Manichees, Docetes, Ebionites, Sabellians, Socinians, the Enlightenment — and all of them denied the empty tomb.

And in our present century? Bultmann, Fuchs; the theology of the revolution: Erich Bloch and Dorothy Solle; all in Europe; Niebuhr in North America; the theology of liberation: Gustavo Gutierrez, Jose Forfirio Miranda; all in South America; and all the unnamed followers who as planets, or even as artificial satellites, are orbiting around these superstars. To all of them the empty tomb is a rock of offence.

They call our Redeemer and Saviour a prankster, a martyr, an apocalyptic, a psychic, and a revolutionary. Other interpreters shift the responsibility to the disciples, making them visionaries or hallucinating zealots.

Many of the above-mentioned, noticing the centrality of the resurrection in the New Testamentic theology, use a bunch of big words. They regard it as an essential idea to the contemporary (present) kerugma (proclamation, preaching) of the eschatological (future) hope of the Church.

Whether by direct or indirect criticism or by evasion of the central issue, the result was and is the same: Jesus died and was buried, FINISHED. Jesus did not rise again. After all this theological jargon is stripped away, the

remaining core of historical truth was and is: Jesus died.

Now, strangely enough, they never seem content to let the matter of the empty tomb rest with a dead Jesus.

The truly living Jesus Christ comes back to haunt them, just as He did to the Supreme Council. Having Jesus buried historically, they raise Him up, or rather try to raise Him up, in a "controlled situation." But it is impossible to get rid of Jesus Christ. He dominates all the "wise" men in their so-called scientific work.

Church of Jesus Christ, rejoice in your Head, "Who was put to death for our trespasses and raised for our justification" (Romans 4:25).

H. VAN BOSTELEN
Smithers, B.C.

MATTHEW 28:11-15

While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." So they took the money and did as they were directed; and this story has been spread among the Jews to this day.



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press review

THE CHRISTIANITY TODAY-GALLUP POLL:

THE CHARISMATICS AMONG US

In *Christianity Today* of February 22, 1980, an interesting article appeared, written by the editor, Kenneth S. Kantzer. It works with, and is based upon, the data of a poll, a joint *Christianity Today* and Gallup poll research project. Part of this article I should like to make *Clarion* readers acquainted with. It starts as follows:

Nearly a generation ago Henry Pitt Van Dusen predicted that the last half of the twentieth century would be remembered in church history as the age of Pentecostal charismatic Christianity. A few weeks ago a learned church watcher and personal friend of mine stated: "The Pentecostal-charismatic movement has passed its peak and is clearly on the wane."

I disagree with both these gentlemen, but Van Dusen was nearer to the truth. According to the *Christianity Today*-Gallup poll, 19 percent of all adult Americans (over 29 million) consider themselves to be Pentecostal or charismatic Christians. These 29 million Pentecostal-charismatics are found at almost equal percentages (18 - 21) in the Roman Catholic, Baptist, Methodist, and Lutheran denominations, and are similarly scattered among many smaller denominations and independents, and, of course, the "classical" Pentecostal denominations formed since 1906 and committed as denominations to Pentecostal distinctives (e.g., Church of God in Christ, Assemblies of God, United Pentecostal Church, Church of God (Cleveland, Tenn.), and Pentecostal Holiness Church, which are the five largest in that order).

About one-quarter of those who reckon themselves to be Pentecostal-charismatic are Roman Catholics and two-thirds are Protestants — corresponding approximately to the proportion of each in the American populace. Likewise, the major Protestant denominations are represented roughly according to their size: Baptists constitute 21 percent of all charismatics; Methodists, 8 percent; Lutherans, 6 percent; and Presbyterians, 4 percent; other smaller bodies plus classical Pentecostals make up approximately one-third of all Pentecostal-charismatics.

Nineteen percent of all adult Americans, that is almost one-fifth, belong to the Pentecostal-charismatic movement! According to Dr. Kantzer, the

movement is not over its peak yet. And I think that he is right.

But let us continue to listen. We also read:

The *Christianity Today*-Gallup poll further revealed that only a small fraction of those who label themselves Pentecostal-charismatic actually have spoken in tongues (that is, approximately one-sixth or roughly 5 million of the 29 million adult Americans who consider themselves Pentecostal or charismatic have spoken in tongues).

The article continues to give more statistical data about speaking in tongues, where it occurs and in what percentages. After that we read:

Since the Bible clearly teaches that the Holy Spirit gives one or more spiritual gifts to every single Christian (note, for example, 1 Cor. 12:5ff.), in a sense every instructed Christian could claim to be charismatic (the word means gifted, from the Greek word *charismata*, gifts). In contemporary English the word is sometimes used in a religious context to refer to those Christians in denominations holding that speaking in tongues and other supernatural gifts are normative for the church today (usually called "classical Pentecostals" or simply "Pentecostals"). The term "charismatic" (or less frequently, neo-Pentecostal), however, is often distinguished from "Pentecostal" by restricting its reference to those within more traditional denominations who exercise or value tongues and other extraordinary gifts as normal part of contemporary Christian experience.

The key word in these definitions is normal" or "normative" because many non-Pentecostal charismatics will agree that God may give these gifts today but insists only that such supernatural gifts as tongues are neither the sign of a higher level of Christian experience nor are they promised as part of the normal Christian experience.

With the lessening emphasis upon actual speaking in tongues in recent years, especially among Catholic charismatics, McDonnell notes that the term is often applied "to all who have experienced a spiritual renewal, attend prayer meetings, or engage in other religious activities under general supervision of those in the renewal movement."

Also at the end of this passage I would like to draw your attention to a certain point: that "charismatics" are all those who have *experienced* a spiritual

renewal, who attend prayer meetings, or who are involved in some way in a renewal movement. In this definition the words "experience" and "renewal movement" are important.

After some more statistical data have been given, the author continues:

Many pointed out that evangelicals have responded to Pentecostal-charismatic distinctives more tardily than have their more liberal or sacramental counterparts in American Christianity. William Menzies, chairman of biblical studies at Evangel College, suggests: "It is in the larger church world, loosely defined as non-evangelical, that the greatest awareness of spiritual need exists today. Evangelical Christianity in the United States has been more sure of its theological convictions than has the larger church world. It is more difficult for people of strong convictions to change opinions."

I have said it before here, in previous Press Reviews, but I would like to point it out again: the charismatic movement finds its adherents especially among the more liberally thinking part of Christianity, as is also mentioned in the last paragraph quoted above. In my opinion, it is completely true that the liberal churches create a spiritual vacuum in which people hunger for more than humanistic, materialistic, socialistic, horizontal messages of charity and care for the neighbour. It is also true that people with strong convictions do not easily change opinion, and that, therefore, evangelicals are accepting the charismatic movement much less hastily. But we can also see that in the so-called evangelical churches, including those of Reformed character, the charismatic movement is getting a stronger influence, precisely because the firmness of, e.g., its own Reformed conviction is broken down. And an important role in the weakening of the Reformed — to confine myself to this — confessional conviction is the idea of the pluriformity of the church, which itself is an un-Reformed idea. If we no longer speak of "true" and "false" regarding the church, and if we do not maintain the norms of the Bible for the Church and for being Church, but simply call every denomination that presents itself as a church "church," then we also easily give up the normative way of speaking about true Christians, as we also confess it in Article 29, Belgic Confession. It is the strength of our Three Forms of Unity that they speak and confess so normatively, i.e., maintaining the norm: how does our Lord want things to be. And when a person maintains the norms of the

Scriptures, and therefore says “no” to actions and opinions that present themselves as Christian, but go against the Word of God, he does not emphasize human experience, but human obedience. Furthermore, it is remarkable that some who become liberal also become charismatic. These two easily go together. For true doctrine is not the important matter in the charismatic movement; our human spiritual experience is. “The Spirit unites, while doctrine divides” — as if the Holy Spirit has not inspired the apostles, Paul, Peter, and John, as well as Jude, when they stressed so much that we have to abide by the true doctrine as they gave it to us. True religion still is religion that binds itself to the truth, to the Word of God. With the charismatic movement a person can remain liberal, or Roman Catholic, or whatever Christian “faith” he has; it does not matter. Is that from the Holy Spirit? No, it is mysticism. It is erratic. Let us read on:

Rapid growth of Pentecostal-charismatics poses serious problems, and these have not gone unrecognized by charismatics themselves. *Only 59 percent* of the entire group hold clearly to an evangelical view of salvation; *less than half* accept a personal devil. *Only half* accept an inerrant Bible, and *less than half* the Bible’s supreme authority [no, for human experience is the supreme norm, J.G.]; *many do not* have a traditionally orthodox view of the person of Christ [italics mine, J.G.].

That is the situation, and it does not look good, does it? It speaks for itself!! It is admitted. Even Pentecostal leaders themselves do that, as is further shown in the article. We read:

“The charismatic movement as a whole is doctrinally unpredictable, at times marked and marred by a Corinthian elitism,” laments Russel Spittler, Assembly of God minister and associate dean of Fuller Theological Seminary.

Two little remarks: 1. “Corinthian elitism” refers to the situation in Corinth where the people with the gift of speaking in tongues exalted themselves above those who lacked this gift (see, e.g., I Corinthians 14, and also 12. In his book, *The Battle for the Bible*, Dr. Harold Lindsell has shown that Fuller Theological Seminary, once holding on to the inerrancy of the Bible, does not do so any longer, but now maintains a more liberal, an “evangelical” view, of the Scriptures. But we continue with the article:

But he [Russell Spittler, J.G.] also notes: “Moral convictions often lag behind reli-

gious conversion.” Zimmerman adds: “The fact that people did not understand immediately all doctrine and did not adopt a biblical lifestyle did not mean their experience was not genuine. Assuming the commitment of those people to be genuine, it is my opinion they will become orthodox evangelicals. God does not wait until people have a perfect understanding of theology before granting regeneration and other spiritual blessings. In my opinion, however, there would be something drastically wrong if these people did not eventually accept the total teaching of Scripture.”

This sounds good. The expectation on the basis of an assumption is high. But it is not simply the same as it was in Corinth, more than nineteen centuries ago. It is not simply so that all who join come from modern heathendom. So many, if not by far the majority, come from existing liberal and Roman Catholic “denominations,” or have turned from an orthodox stand and become more or less liberal; and this liberal stand as such is accepted. That makes an expectation as expressed above for me a matter of nice words.

I shall give a few more, short quotes from the article:

... Even Pentecostal-charismatic leaders would disclaim any suggestion that the movement is without fault or that it is solidly rooted in biblical faith or even that *all parts of it are essentially Christian* ... To many, the Pentecostal-charismatic contribution to the church is a new awareness of gifts as ministry to the life of

the church [what is that: “the church”? J.G.], new devotion *techniques* for public and private worship ... “Denominational distinctions ... do not seem to follow sharp patterns where the Holy Spirit is welcomed ... God’s Spirit is breaking across boundaries that we did not know how to cross.” [Remember: “Doctrine divides, the Spirit unites,” whatever the doctrine. Italics mine, J.G.] [It can be] a subtle movement, unconscious perhaps, towards a “working ecumenicity.” ... The *Christianity Today*-Gallup poll documents what historians and sociologists and church workers in general have been telling us. As Kilian McDonnell says, “Charismatic renewal ... is part of the religious life of American Christians. It is not going to go away, but it is and will remain a normal experience of the Christian life.”

In other words, also *Christianity Today* has accepted the charismatic movement as belonging to the “normal” Christian life. I cannot help but see this movement as the greatest danger for genuine, true Christian faith in our modern days; more dangerous today than the old liberalism, because this new movement looks so much more “genuine.” Let us continue to test the spirits to see whether they really are of God. Do they truly hold on to the doctrine of, and the obedience to, the Scriptures as the infallible and inerrant Word of God — indeed, as we confess it in our Three Forms of Unity, which are in full accordance with that Word of God?

J. GEERTSEMA

26. Christ has risen!

Hallelujah!

SOLLT’ ICH MEINEM GOTT

JOHANN SCHOP, 1641; ALT.

- | | |
|--|--|
| <p>1. Christ has risen! Hallelujah!
He is our victorious Head.
Sing His praises! Hallelujah!
Christ has risen from the dead.
He has conquered sin and Satan.
Where, O death, is now your sting?
Jesus Christ alone is King!
Christ has risen! Hallelujah!
He is our victorious Head.
Christ has risen from the dead.</p> | <p>2. Christ has risen! He, our Saviour
Freed us from the powers of hell.
We are His! In Him for ever
We have triumphed over all.
Sun of Righteousness and Glory,
Dawning with Thy healing light
Thou hast put all gloom to flight!
Christ has risen! Hallelujah!
He is our victorious Head.
Christ has risen from the dead.</p> |
|--|--|

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school X crossing

TEXTBOOKS

From the school and league publications that reach me I notice that there is almost a desperate need for textbooks which can be given into the hands of the students. For a Christian teacher to use a non-directional book or a wrong-directional book as reference, and to produce from that directional, Reformed teaching means hard work, but it is possible. For the students it is a different story. The books they work with in class or for homework are to be Christian and Reformed of contents. Writes W.F. Horman in *C.R.T.A. Magazine*,

You can be sure that teachers are always on the lookout for better textbooks. I believe if we found a Christian textbook that recognized the Lord and accepted His Word as the only infallible source of truth, we would be willing to overlook weaknesses in other areas; but up till now we have not seen any Christian textbooks that we could recommend without reservation Writing or *rewriting* textbooks for use in our school(s) may seem to be a Utopian goal because it will require an enormous investment of time and money, but it may well be the only long-term solution to this problem.

In the principal's report of the American Reformed School in Grand Rapids I came across a favourable comment on a new science program published by Bk-publishing company.

This program has just been published . . . and is very promising. The approach is impressive as far as the Scriptural presentation is concerned.

A while ago I also read some encouraging news about a reading series being developed for primary grades by the League of Canadian Reformed Schools. Three books are planned for each grade; the grade one books were in the classroom testing stage. "This work is being done by a few ladies, experts in this field, and we wish them wisdom, encouragement, and success," writes E. Ludwig in *Home and School*, Burlington, Ontario.

According to a report by G. Alkema for Timothy School in Hamilton, Ontario, a French course by Mrs. Lindhout, entitled *Cours Élémentaire*, is currently in use at that school. Let us hope and pray that many more

teachers will tackle this difficult, but rewarding, work.

REPORT CARDS

In an "Educational Committee Report" of one of our youngest schools, Credo Christian School of Brampton-Toronto, Ontario, we read the following recommendation,

That report cards for grades 1 and 2 be strictly anecdotal in nature, for grades 6, 7, and 8 be of the (more) traditional grading format, and that grades 3, 4, and 5 have a combination of the two with increasing emphasis on grades.

What is behind this recommendation? E. Kampen explains,

In this manner parents will receive a fuller and more individualized report of their child's progress in those early, formative years when the essential fundamentals are being taught.

Yet, as the student progresses through the grades into many subject areas where clear standards can be established, the reporting system will switch over to a grading system which measures progress/behaviour against such standards. Additionally, the element of competitiveness, so frequently experienced in a full-grading system, will be somewhat avoided until a student has perhaps sufficient maturity and strength to deal with it, especially as the first years of report cards may already have established a positive attitude towards fellow students and the varying gifts and abilities."

This recommendation finds fault with competitiveness among students at a Christian school and rightly so. It is no mean task for parents and teachers to instill in students a *Christian incentive* instead of competitiveness.

As I am writing this I just received from distant Australia the *Magazine of the John Calvin School* at Armadale. The chairman of the board tells us a few things about Armadale with news from Albany and Launceston thrown in. The Armadale School Society has a membership of 190. An announcement has been made for a membership meeting in May to discuss further expansion of the High School with "years 11 and 12." Also Albany has plans to start a High School by about 1983. Launceston has been able to fill their Math-teacher vacancy by Mr. Kroeze from Holland.

He will probably be the last to join our schools from Holland, as it seems that local teacher supply may be sufficient from now on."

If the Australian schools have been running into as much red tape to have a Dutch teacher enter their country as we have in Canada, then they are to be congratulated with their teacher supply situation. With that I sign off for today.

J. VANRIETSCHOTEN

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GOEMANS, Johannes Gerardus, geboren te Wassenaar op 4 februari 1915 naar Canada vertrokken op 2 juli 1957.

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JOUSMA, geboren op 5 mei 1948 te Middleharnis, laatstbekende adres te Dokkum.

KAMPHUIS, Gerrit, geboren op 1 mei 1915 te Apeldoorn, naar Canada vertrokken op 24 september 1971.

DE KOEKOEK, Fritz Johann, geboren op 14 februari 1915 te 's-Gravenhage naar Canada vertrokken op 3 augustus 1954.

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

schoolXcrossing

TEXTBOOKS

From the school and league publications that reach me I notice that there is almost a desperate need for textbooks which can be given into the hands of the students. For a Christian teacher to use a non-directional book or a wrong-directional book as reference, and to produce from that directional, Reformed teaching means hard work, but it is possible. For the students it is a different story. The books they work with in class or for homework are to be Christian and Reformed of contents. Writes W.F. Horman in *C.R.T.A. Magazine*,

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Yet, as the student progresses through the grades into many subject areas where clear standards can be established, the reporting system will switch over to a grading system which measures progress/behaviour against such standards. Additionally, the element of competitiveness, so frequently experienced in a full-grading system, will be somewhat avoided until a student has perhaps sufficient maturity and strength to deal with it, especially as the first years of report cards may already have established a positive attitude towards fellow students and the varying gifts and abilities."

This recommendation finds fault with competitiveness among students at a Christian school and rightly so. It is no mean task for parents and teachers to instill in students a *Christian incentive* instead of competitiveness.

As I am writing this I just received from distant Australia the *Magazine of the John Calvin School* at Armadale. The chairman of the board tells us a few things about Armadale with news from Albany and Launceston thrown in. The Armadale School Society has a membership of 190. An announcement has been made for a membership meeting in May to discuss further expansion of the High School with "years 11 and 12." Also Albany has plans to start a High School by about 1983. Launceston has been able to fill their Math-teacher vacancy by Mr. Kroeze from Holland.

He will probably be the last to join our schools from Holland, as it seems that local teacher supply may be sufficient from now on."

If the Australian schools have been running into as much red tape to have a Dutch teacher enter their country as we have in Canada, then they are to be congratulated with their teacher supply situation. With that I sign off for today.

J. VANRIETSCHOTEN

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

10 King Street East,
Toronto, Ontario M5C 1C3
Phone: 364-5443

OPSPORING ADRESSEN:

DAVELAAR, Jacob, geboren te Ede op 17 april 1915, naar Canada vertrokken op 16 juli 1952.

VAN EGTEN, Gerard, geboren te Amsterdam op 13 januari 1938, laatstbekende adres te Ottawa, Ontario.

GOEMANS, Johannes Gerardus, geboren te Wassenaar op 4 februari 1915 naar Canada vertrokken op 2 juli 1957.

GRUYTHUYSEN, Hendrikus Theodorus, geboren te Wormerveer op 13 januari 1913, naar Canada vertrokken op 11 juni 1957.

JOUSMA, geboren op 5 mei 1948 te Middleharnis, laatstbekende adres te Dokkum.

KAMPHUIS, Gerrit, geboren op 1 mei 1915 te Apeldoorn, naar Canada vertrokken op 24 september 1971.

DE KOEKOEK, Fritz Johann, geboren op 14 februari 1915 te 's-Gravenhage naar Canada vertrokken op 3 augustus 1954.

LOGODI-DE KRUYFF, A.M. laatstbekende adres te B.C.

MUNSTERMAN, Lute, geboren op 17 februari 1916 te Steenwijkerwold.

OLDE HEUVEL, Hermannus Johannes, geboren op 4 maart 1916 te Losser naar Canada vertrokken op 24 juni 1952.

PORTER, K.J. laatstbekende adres te Stouffville, Ontario.

REIMAN, Rutger Christiaan, geboren op 22 september 1921 te Djakarta laatstbekende adres te Vancouver.

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

A NUCLEAR HOLOCAUST?(I)

The Soviet invasion of Afghanistan seems to have "rekindled" the Cold War which many thought had thawed out. "Afghanistan" again brought the Superpowers face to face in a serious political deadlock; U.S. and Soviet fleets swiftly increased their forces in the Indian Ocean. The already-floundering SALT talks seemed doomed. The renewed possibility of a military confrontation between the U.S. and the S.U. became the sudden topic of the day. With this, a nuclear "holocaust" loomed in the distance and bomb-shelters again seemed to become fashionable.

All this has also revived the debate among Christians concerning the possession and (possible) usage of atomic weapons in a war that could erupt over such and other issues. Should all Christians not oppose nuclear armament because of the utterly devastating potential of such weapons? An atomic war, it is argued, cannot be justified under any circumstances, since it would for all parties destroy the very thing for which one is fighting: human life, freedom, culture, and religion. Weapons are to be used only as a MEANS to achieve a specifically justified goal, but atomic warfare will result only in total destruction, and can therefore not serve any just cause or purpose.

During the past decades many "Christians" have expressed great concerns about the continuing nuclear armament race. Let me give you a few examples.

In 1954, the World Council of Churches warned those who wanted to promote the development of nuclear arms — despite the evident risk of a nuclear holocaust — that such a position is simply intolerable. In 1958 the same World Council adopted a report which — although "accepting" the risk of a "limited" nuclear war — stated that, if total nuclear war threatened to erupt, Christians should immediately seek a cease-fire, if necessary under the full conditions of the enemy. So the trend here is clear: rather be dominated than destroyed.

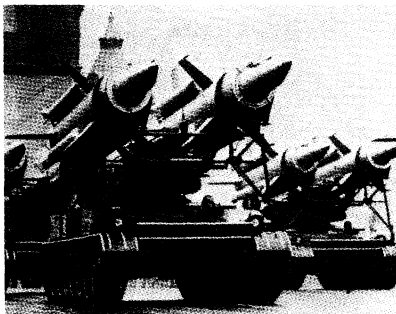
In 1962, the Dutch Reformed Church opted for a clear and complete rejection of ALL atomic weapons. Such weapons are never to be justified under any circumstances. Does here lie part of the reason why the Dutch Parlia-

Circumspection...

ment recently refused to admit Nato nuclear warheads on Dutch territory?

There seems, then, to be a growing consensus among many Christians that it would be better to sacrifice freedom and to live under a (communist) dictatorship than to permit a nuclear holocaust to happen. Would it not be more sensible to live under an illegitimate regime than to use illegitimate weaponry which threatens the survival of all? We are suitably reminded of the fact that the Church has survived the "catacombs" before, and we are admonished not to seek safety under an atomic shield, but rather to go the way of suffering in expecting the Kingdom of Christ (Dr. A.J. Rasker, *Politiek Ethos*, page 73).

This means, in practice, that Christians should strive politically in their own country and among allied nations



Soviet War Heads.

to have atomic arms ABOLISHED completely. The Western nations should set the example by first doing away with such weapons, and then we must hope, pray, and trust that the opposing Superpower(s) will do the same. Agreed, it is somewhat of an "experiment," but is it not wiser to engage in this exercise of faith than to remain on a certain nuclear collision-course? Must Christians, who are to trust in their Lord and dare risk suffering for the sake of His Name, not set this example, believing that sanity will prevail on the other side? Besides, the Soviets also do not want a nuclear war. Will our example not reassure them concerning our most noble intentions?

Let me ask you: How do you

appreciate this line of thinking? There are some positive elements which we should note. An all-out nuclear war indeed does not serve much of a purpose and would certainly destroy the world as we know it today. It is already difficult to justify the use of modern "conventional" weapons, and this difficulty increases when we realize that an atomic holocaust could render the entire earth uninhabitable.

It is also true that the Christian Church may not depend, for its freedom and future, on any earthly weapons, least of all on an "atomic shield." King David long ago taught us, "Some boast of chariots, and some of horses, but we boast in the Name of the LORD our God" (Psalm 20:7). Central in our whole discussion on the admissibility of atomic arms must stand this sure conviction: our freedom and peace lie not in the hands of politicians and militarists, but in the hand of the King of kings, and He will see to the full gathering and perfection of His Church.

We certainly do not want war, least of all an atomic holocaust. And we do not desire any escalation in the wild nuclear armament race. If non-proliferation treaties (which agree not to use such weapons in space or in the ocean) and SALT talks (1972 and 1979) can be of any real help to lessen the possibility of a dreaded atomic war, we do welcome such arrangements, even if doubt exists that the parties keep to such agreements.

But neither should we seek escape into "atomic pacifism," even if this pacifism is spiced with Christian elements. Atomic weapons are here to stay, and one-sided abolition of these weapons would mean courting disaster as well. The avowed Soviet policy of world dominion, illustrated in the enslavement of Eastern Europe and most recently in the invasion of Afghanistan, demands a forceful answer, an answer which sadly, but necessarily, includes atomic arms.

Pacifism, even Christian pacifism, is not the answer, although admittedly the answer is not easy to give. But more about this, D.V., next time.

Cid

mission news

BRAZIL

MISSION AID REPORT NO. 84

NOVEMBER AND DECEMBER 1979

By the time of this writing we are well into the first week of January, and next week we will go on holidays for a few weeks, so we had better keep busy and get this report finished.

The family is doing well and, as you might know, is united again because Ronald arrived from Canada, not as scheduled on the 23rd but one day later, the 24th of December. That meant that we waited for him at the airport for about twenty hours. Some of that was spent sleeping in the car, if you want to call it sleeping. When the first planes still did not bring Ronald the next morning, we decided that Ardis and Alinda should go home by bus. Ardis could not stay any longer on account of the responsibilities of the nursery. (We had left Rev. and Mrs. Meijer in charge of everything.) We left Jacob at the airfield, while I myself brought Ardis and Alinda to the bus station. When I came back at the air field Ronald had just arrived. He had missed the connecting flight at Rio de Janeiro, and all other planes going to Recife were booked. So were the first planes the next morning. No wonder during this time of the year. In the meantime, the bus for São José had left already, but on the way home we were able to stop the bus somewhere on the highway and could go home together after all. We are very thankful to the Lord that He has heard our prayers and that we can enjoy each other's company at least for some time. One problem still remains, and that is the missing suitcase. We have tried to locate it, but searches from this side and from Canada have brought no results so far.

We kept very busy over the last two months, November and December, so that we decided to skip the report over November and to cover the news of that month in this report.

NURSERY NEWS

Verálúcia de Oliveira, who arrived on September 5th, left on the 7th of November. On the same day *Maria de Fatima* went home. Both girls were in excellent health.

Elinicio Severino da Silva, who came on the 24th of October, was discharged November 16th. He responded very well to the treatment he received.

Maria Elizangela da Silva was admitted on the 23rd of October, being very sick and weak, but she picked up fast and went home on the 16th of November.

Amara da Silva (about seven months old) was admitted on the 23rd of October. She had many problems because of malnutrition and a severe head cold. Her nose was completely plugged so that she could not breathe properly through her nose and consequently had problems sucking her bottle. She also did well and could go home on the 6th of November again.

José Aristeu dos Santos was discharged on the 28th of November but was readmitted the 2nd of December. After a short treatment with antibiotics he went home again on the 10th of December.

We admitted more children during the month of November. First came *Salomão Barros Lins*, a year and a half old. This boy was completely run down because of intestinal parasites. The doctor recommended a worm treatment for him after he came down with severe stomach pains. No wonder he had severe pains. It is unbelievable that a small child like him can carry so many big worms in him and that the parents do not notice anything until it is almost too late. He had what they call here "a crisis of worms." That means that he was in great danger for some days. It is often a matter of life or death. The doctor told me that in case of death many worms will crawl out of the nose, ears and mouth, trying to escape. That sounds horrible. But if you know that this boy lost up to 100 worms after the treatment then you can believe it. With *Salomão* all went well and he went home on the 3rd of January.

Then *Edson Arlindo dos Santos* came on the 23rd of November, six months old. He had pneumonia, was treated for this, and was discharged on the 26th of December. He also spent a few days in the hospital to be circumcised. *Edson dos Santos*, four years

old, came on the 23rd of November. His case was one of malnutrition and anemia. His stomach was swollen badly, but he responded well to the treatment and could go home the day before Christmas.

On the 28th of November we admitted *Alexandre de Oliveira*, three years old. Alexandre also had pneumonia with very high fever, and because of the fever he had light convulsions. I myself did not go to bed for three nights, tending to him, while Ardis looked after him during the day. After the third day the fever finally went down, and he picked up fast again. We can now count on the cooperation of a Bolivian doctor who lives here in this town. We made very good use of him this month, even calling him late at night. He told us that he is available at any time and that he will help us as much as possible. In the case of Alexandre he came out several times. Alexandre went home on the 23rd of December.

Also on the 28th of November we admitted *Jairo Francisco Bandeira*, ten days old; she came down with diarrhea and was vomiting a great deal. Cases like this are always dangerous if not treated in time. This boy also went home on the 20th of December.

The last one to be mentioned in this report is *Evanir dos Santos*, seven months old, weighing 3½ kg. He went home on the 4th of January. We would have kept him a little longer if that would have been possible, but since we plan to go for a few weeks holidays this month, he also went home on the condition that the mother brings him back later if necessary.

Since yesterday the nursery is completely empty, and everything is cleaned and scrubbed to start again after we come back. In the meantime, Rev. Boersema will take care of some mission aid work while we are absent.

There were other activities as well this month. In the last report I mentioned something about buying a small store in order to help the people buy on week days instead of on Sundays, and also to make things cheaper for them, buying them wholesale. In the meantime we have bought a small place. Do not think of a store as you have in Canada. It is a very simple building, made of poles and clay, and plastered with a mixture of clay, sand, and cement. The building has a tile roof. We also have applied for a permit in order to buy wholesale through Amaro Barros Lins, who will live at the place

and later operate the store. Later you will hear more about it.

We also obtained some land for planting this year. The problem is now how to get it cleared and cultivated in time. We have tried to rent a tractor, but so far we have failed. Somebody with a disc is available, but what we need in the first place is a brushcutter. We have now decided to hire enough help to do it by hand, although it is time-consuming. We still have time until the end of February or the beginning of March, if the weather permits. Because it is low land, all the existing ditches had to be cleaned out in order to drain the land properly. That part of the work has been done already. I do not know exactly how big the field is because it is hard to measure; but it should be about ten acres.

Pray to the Lord for His blessings, also for this project. May He be with us and you in all our undertakings. Until next time!

Yours in Christ's service,
JOHN KUIK

MISSION AID NEWSLETTER

In our last Newsletter we appealed for money, for we were quite low. The response was very good. We are grateful for this. We are not hindered by lack of funds in carrying out the task in Brazil. Our treasurer has trodden a worn path to the Bank this last month. We say "thank you very much" to each and everyone of you who has contributed to this need.

As we have published before, at the end of next year the Kuiks return to Canada. For quite some time already our Committee has been busy with this matter. As you have read in our previous *Mission News* the missionaries requested two additional mission aid workers. But Mission Aid, in cooperation with the sending Church, declined this request for the time being. If we would hire two additional couples besides the Kuiks, we would, for approximately one year, have three couples on our payroll. Besides the payroll, we would also have other additional costs, such as two extra houses, life and sickness insurance, travel, pension fund, etc. We felt this would put an undue burden on the churches. For that one year our budget would have to exceed \$100,000.00. A replacement for br. Kuik would have to be in Brazil at least six to eight months before br. Kuik leaves. More than likely our new couple will not have any

knowledge of the Portuguese language, so a six-month schooling in this is a must.

When the Kuiks leave in December 1981 they still have several months holidays. Therefore we will have two couples for approximately one year. With a little effort we are confident we can afford that. In the Spring of 1982, when we are down to one couple again, we hope to send out a second couple for Maragogi to assist Rev. Meijer. Mind you, this is *subject* to the approval of the churches. Our Committee sees the importance of a second Mission Aid worker for Maragogi. In our opinion it is a necessity to aid a missionary with a Mission Aid worker. We would like to plan in an orderly way so that we do not overreach ourselves. When Rev. Meijer starts in Maragogi, we will give all the help we can.

Soon our ads will go out for a replacement. In addition we would like to keep our nursery in operation. At least fifty babies and young children are alive, humanly speaking, because of the work of br. and sr. Kuik. You guessed it already . . . Mission Aid will need a family with some medical training. Let us all pray that the Lord may grant us the right workers to carry on this work of mercy in His vineyard.

Brazil is beset with economic woes. Inflation is about 6-7% *per month*. Gas prices rose 58% in December 1979. The expectation is that they will rise again in January 1980. Food and other necessities of life are increasing weekly in price. For Mission Aid the only bright spot is that we receive 35 Cruzeiros for the dollar. A few months ago it was 25:1; eight years ago, 5:1. The poor become poorer all the time. Mission Aid is helping in the church of São José wherever it can. Food and medicines are two items we spend large sums on each month — something that we as churches are privileged to do for God's less fortunate children. Do we always realize what a blessed country ours is?

The Kuiks have bought a small grocery store. As you have read in our previous *Mission News*, Sunday shopping is much cheaper in Brazil than on working days. We felt we had to do something for the church in São José. A member of the church will run this store. We hope this store will benefit our church members very much. Mission Aid is not planning to profit from it but to flow profit back to our people. Details have not yet been worked out.

The initial cost is approximately \$4,000.00. By the time we have everything going, and the store is stocked, the cost could be as high as \$7,000.00. Our development fund takes care of this.

We are happy we have a rice field again — ten acres of it, we were told. Ten acres can give a lot of rice. It can fill many hungry stomachs for a long time. Let us pray for an abundant harvest. Let us praise Him from Whom all blessings flow.

W.H.B.

PRESS RELEASE

of the Board meeting of the Canadian Reformed High School Association in Ontario, held on March 17, 1980.

1. The meeting was chaired by Vice-President, G. DeBoer. Twenty-one delegates were in attendance.

2. After reading of the Scripture and opening prayer the minutes were read and approved.

3. Following the reading and discussion of the mail the principal gave her report: 1) 69 applications were received for Grade 9 for the 1980-81 term; 2) it was decided that any student caught smoking outside the "smoking corner" would be automatically suspended for one week, on the first offence.

4. Our Ladies Auxiliary did a very commendable job in generating \$2,500 on Family Day. The secretary was instructed to write a word of thanks to Mrs. J. DenBok who retired from the auxiliary board after years of dedicated service.

5. The Education Committee submitted a report on classroom visits.

6. The Board adopted a proposal by the Education Committee with respect to a compulsory Grade 12 program which will, generally speaking, be without correspondence courses and spares. The Education Committee is concerned with the selection of programs by some of our students. A panel discussion on April 11 at the Membership Meeting will deal with this issue.

7. Br. H.F. Stoffels, chairman of our Financial Committee gave us his draft budget for 1980-1981.

8. The agenda for our membership meeting was approved.

9. The next Board Meeting was set for April 12, 1980.

For the Board,
A.J. HORDYK, Secretary

Letters-to-the-Editor

Again we received a Letter-to-the-Editor regarding the question of the "Communion of saints." To the four letters which appeared a few issues ago I had added a note which, by mistake, was not included in that issue. In all fairness we have to give a place to the present letter too. However, this will conclude the "discussion" for now. For clarity's sake I will repeat the note intended for the issue of March 8, 1980:

Here follow four "Letters-to-the-Editor" dealing with the same point: what the Rev. M.C. Werkman wrote in a "meditation" about the communion of saints. We already did publish reactions to that remark, but now received some more expressions of opinion on this point.

Two of these letters are actually more brief articles on the subject than that they can qualify as "letters-to-the-editor." Such letters should be short and to the point.

It is because of the importance of the communion of saints and because it is a topic which does have the interest of many of our readers that we publish the reactions received. One of the letters we had to shorten considerably, and we insert only that part which the writer himself characterizes as "the heart of the matter."

We also wish to make clear that no more letters dealing with the same "meditation" or subsequent statements will be published. Our readers may find some articles on "The Communion of Saints" in *Clarion's* pages at some time in the future. For the moment we close the discussion. vO

Dear Editor:

Allow me to contribute a few remarks and quotes to the discussion regarding the church. It is regrettable that Rev. Boersema goes to the period before the Synod of Dordt to support his views. He, and all our office-bearers have signed the form of subscription and promised that they believe and will uphold the Three Forms of Unity exactly as they are worded today. If our ministers and other office-bearers start to say: but it should be this way, or I read this into it, even though it states it differently, then they are on the dangerous road that is wrecking the Christian Reformed Churches, anyone can sign, only they do it with mental reservations.

Now just a few quotes:

1. "Nowhere does Scripture speak of an unorganized group of Christians as a church." (By R.B. Kuiper, one of the founding Professors of Westminster Seminary at Philadelphia.)

2. "This same word 'ekklesia' the bible uses for the church. It is plain that she then also means a gathering of real created people, and not of things that only are in people's imaginations. These do not convene with each other a ekklesia, a meeting." (Ds. C. Vonk — *De Voorzeide Leer.*)

3. "This says therefore: concerning the church you must not proceed from believers, and then make a sum of them: if I take all believers from over the whole earth and of all times together, then I have the church. Because then you have already started to deny the work of the Holy Spirit in the Church. (Ds. K. Deddens — *De Levende Gemeente Van De Levende God.*)

4. "Where is the true Church? No one who takes the pentecostal doctrine seriously and actually celebrates this fact, can bypass this question!

Where is the true Church? Oh no, that is not: where are believing people? They were with Peter, there were also still some in Caiaphas' large circle. It also is not: where is everything completely in order? Because in the church in Caiaphas' circle is much sin, but hypocrites can also be in Peter's company.

But it is: to which gathering does God call Israel today? Both gatherings claim that they are gathered in the Name of the Lord, with His promises and His grace. But who is right? Both or neither one? Looking back we say: they should be with Peter. There was the pure Word. But do you think that they proclaimed heresy in Caiaphas' circle? Peter preaches that day from Joel and several Psalms. Do you think that those truths were not proclaimed and confessed in the temple? That people could not hear a good orthodox sermon there? Acts chapter 2 says: they were all filled with the Spirit, namely the church of Peter. And not that of Caiaphas. There they have the old name, the old papers, the old buildings, all the church's goods, the old orthodox doctrine; there the mass stays. One hundred and twenty people have "gone over" to the sect of the Nazarenes. But God by-passes Caiaphas and pours out the Spirit in Peter's circle! Caiaphas may lay all his papers on the table, and a family tree of legitimate priestly succession. But God says to Peter: go on the pulpit, because here with these one hundred and twenty is the true Church.

It is not terrible to belong to a liberated church and to be ridiculed by everyone as being sectarian. It is not terrible to belong to the small group. The only thing that matters is to be judged righteous by the Scriptures." (Prof. B. Holwerda in *De Wijshheid Die Behoudt.*)

We also, together with my illustrious cousin Rev. J. Tuininga, indeed desire genuine unity. I think R.B. Kuiper points to the proper way for Rev. J. Tuininga to work towards this. I quote, "Almost without exception the denominations of our land and day are enjoying — or pretending to enjoy — a false peace. Truth and falsehood are walking hand in hand. Surely, erring members ought to be given every reasonable opportunity to repent; yet so vigorously must falsehood be condemned and truth upheld that their respective adherents will part company. That will mean division, but division which is pre-requisite to genuine unity."

S. TUININGA

We read a letter to the Editor regarding the Church Order used by our Churches and a concept Church Order which will be presented at Synod 1980. We are thankful that the Editor in his comments to this letter stresses the need for coming with facts and not hearsay. We are confident that the writer "to the Editor" also agrees with the comments.

I, however, said the same as I said many times before: Why "hearsay"? It has been stressed "that others should join the discussion." In order to do so, however, the Church members must know what it is all about. We have our present Church Order in the Acts of Synod Orangeville 1968. But the concept to be presented at the next synod has never been published. We have read in *Clarion*, Vol. 28, No. 2, January 27, 1979, about "the old formulation of Article 21 of the Church Order . . . which is no longer applicable . . ." But the "New one" is not publicized, except if one is a member of a consistory or a reader of *Shield and Sword*.

It may not be a small task to publish all reports for Synod 1980, but if we are encouraged to partake in a discussion then we would like to know what is "at stake." Can they be published yet?

Thank you, JAN GELDERMAN

COMMENT:

I agree with brother Gelderman that it would be advisable to have all reports to the forthcoming General Synod printed in a sufficient quantity so that all the members of the Churches can read them and see what is going to be dealt with at the Synod.

There are, however, a few points which make this a little hard to do; there is also a danger involved in doing it.

In the first place: we should take into account that our financial possibilities are not unlimited. The regular expenses and contributions for the maintenance of the ministry of the Gospel, of the needy brothers and sisters, of the schools, are already of such a nature that we should not burden the Churches unduly. A generally appointed committee has, of course, the right to appeal for funds in order that it may complete its mandate satisfactorily; but it should not do so except when it is absolutely necessary. Committees should bear in mind that a dime here, a quarter there, forty cents somewhere else adds to the financial burdens of the membership. In all the work considerable amounts of money are involved. The Church at Carman, "manager" of the "central fund" (for generally appointed committees), did ask the Churches more than once for an extra contribution.

Our Committee for the *Book of Praise* had its report on the Hymn Section printed and distributed on a large scale. I do not think that I violate any secrets when telling our readers that an amount of some six thousand dollars was involved in that. We had asked the Churches for a collection or equivalent amount (a right which previous Synods gave us repeatedly) and the rest of the money was received from the sale of copies of the present *Book of Praise*. If we had not been able to do that, another appeal to the Churches would have gone out: give us more money! Now it was not necessary.

As for the Report regarding the Church Order revision, the Church at Carman paid the cost of stencils, paper, mailing. The typing was, of course, done "free," for the Church pays the minister who did it, isn't it? How much of the minister's time that Church loses is something which usually is not considered. It is simply taken for granted.

There is another thing which is to be considered: general committees report to the General Synod and not to Consistories, let alone to the membership. Here the dangerous aspect comes into view. Making reports available to the membership can so easily give the impression as if they are submitted to the membership. That is not so. What even the Consistories receive is not a report, but a copy of a report to Synod.

Besides, what the Committee for the Revision of the Church Order sent was a *provisional* report, on which remarks from the Consistories were invited. The definitive report to Synod will be sent later this year, with copies to the Consistories. On purpose we sent copies of a *provisional* report first, to speed up matters and to make things easier for the forthcoming Synod.

As for publication, I have my questions about the permissibility of publishing that provisional report without having asked permission from the Committee. I do not wish to make any fuss about it, but I do not believe that it is permitted to publish a report which a committee has sent to the Consistories only, unless permission has been requested and obtained from that committee. I have never received such a request for permission.

If anyone should ask whether I object to such publication, I answer, "No, I do not object to that." What I

wish to point out is that within the Church oftentimes things are done from which in public or business life one would anxiously abstain for fear of litigation. There still exists something like copyright.

There are also Churches that have published or are publishing the provisional report on the revision of our Church Order, and they do so in their bulletin. In this manner the members are able to read it and to study it. I hope that they all bear in mind that it is not the definitive report that will go to Synod, but a draft which has been sent to the Consistories to solicit their criticism and remarks.

When — and this is in answer to brother Gelderman — I spoke of "here-say," I pointed out how easy it would have been to verify what had been heard. Anyone who is uncertain can ask one of the office-bearers, for the Consistories have received the report in a sufficient number of copies. vO

A NEW PRINTING?

The following letter has been sent to the Consistories by the Committee for the *Book of Praise*.

To the Consistories of the Canadian Reformed Churches:

Dear Brethren:

At the request of some Churches, our Committee has decided to place an order for a reprint of our *Book of Praise*.

Before we can do this we would like to know how many copies you will need between now and the end of 1981.

The reprint will be in the form of a paperback and therefore less expensive than the existing edition.

Please let us have your answer immediately, because there seems to be a great need for more copies.

With brotherly greetings,
For the Committee,
W.W.J. VANOENE

As may be evident from the above letter, it will all depend on the response we receive before the printing will become a fact. Repeatedly requests for copies of our *Book of Praise* are received from Church members and from others. Especially the latter is very gratifying, and we should fill the requests as much as possible. That gives

wider recognition to the work which has been going on on behalf of the Churches for more than twenty-five years by now.

The Committee realizes that a possible reprint will, in all likelihood, serve us for a little over one-and-a-half year, perhaps even less. For that reason no expensive edition is being contemplated, just a paperback which has to serve to bridge the gap.

It will be clear that the Committee cannot give any estimate of a price. Such a price will depend on the quantity that is ordered. If no sufficient interest is shown, the Committee will not even place an order for reprints. Ultimately, such a reprint is only contemplated to serve the Church members. If it appears that the service is not needed, it simply won't be there.

By publishing the letter sent to the Consistories, the Committee only wishes to speed up matters. If there are Church members who would wish to order some of the paperback copies, they are requested to make this known to their Consistory or to the person in charge of it as soon as possible. Then the Committee can be informed sooner and can come to a warranted conclusion and decision. We are only at your service.

news medley

One of the most important events of the past few weeks is that the new Yearbook has appeared. This time we did not have to wait till the middle of the summer holidays, but the publisher has succeeded in getting so much cooperation that we could receive it in the beginning of March.

From the Yearbook we can learn that the membership has grown by some 250, which represents a growth of 2.77%. Although we are to be grateful for the growth as such, we are to realize that it was caused mainly by the number of children born. Dividing the total number by which the membership has increased by the number of Churches I come to an average of eight births per Church during the past year. That does not seem excessive judging by the number of times when we here in Fergus had the privilege of seeing an infant receive the sacrament of baptism. And our conclusion must be that very few "outsiders" have come to ask, "May we travel with you?" That, in turn, causes me to ask the question, "Are we reaching out sufficiently?" I just pose the question without trying to answer it either the one way or the other.

Three Churches have accomplished the amazing feat of having the very same number of members (and communicant members) as last year; such in spite of births, deaths, incoming and outgoing members, breaking with the Church and joining the Church. One would almost become convinced that miracles still do happen.

News Medley would not be news medley if we had not succeeded in finding mistakes. Let each and every one be assured that we mention mistakes solely for this reason: that they may be avoided next time, so that we may strive for perfection in this respect as in all other fields.

One of the things which I found frustrating is that with several addresses the postal code is not mentioned. That means that whenever I have to send something to a person with whose name and address no postal code is mentioned, I have to pull the thick book out of a drawer of my desk and spend a minute on looking for the proper code. Would it really be such a big bother next time to include that code with the corrections sent for the Yearbook? We cannot demand of the publisher that he will pay someone at the printing shop to look them all up so that they can be included. Consider this, will you?

Without having made the Yearbook an object of intensive study, I noticed a few mistakes. I was not aware of it that from 1957 to 1970 I had a colleague in the New Westminster Church, namely Rev. M. VanBeveren. He kept awfully quiet during those years, although according to the Yearbook he was there from 1957 - 1978.

I do not know who gave the information concerning our Theological College, but it is incorrect that my name is included with the Faculty; that should not have been done. Besides, I am no "temporary lecturer" but a "temporary instructor." That's the official designation.

As far as I have learned, names and titles of books and periodicals should be printed in italics, and not be put between quotation marks. The latter is the Dutch method. I was taught that in the English-speaking world titles of

books and of periodicals are underlined in typescript and printed in italics. I express the wish that in our next Yearbook this will be corrected.

The Rev. Geertsema made much work of his review and succeeded in giving a comprehensive picture of the history of the Canadian Reformed Churches during the year 1979. There are a few points to which I would wish to draw my colleague's attention, for I think that he is not completely correct in the one instance and completely wrong in the other case.

When he speaks of various Classes, we read of "Classes meetings," of "Classical meetings," or of "Classes." I appreciate my brother's effort to prevent any impression as if a Classis were a permanent phenomenon within the Canadian Reformed Churches. I would, however, put that the proper term is "Classes" and not "Classes meetings." As for the latter expression, I doubt whether it is correct altogether; if the word "Classis" had been used in the singular, I could understand it but now that it is used in the plural it does not make sense to me. Speaking of one particular Classis, we should add the date: "the Classis Ontario North of March 20, 1980." When we refer to various Classes we can restrict ourselves to using the plural "Classes." If a Classis is continued on another day, we may speak of the first meeting (or session) of Classis Ontario North of February 7, 1980, the second meeting (or session) of that Classis, but not of the first meeting of Classis (without a date); neither is it correct (Reformed) to state that "a meeting of Classis will be called for . . ."

30th Wedding Anniversary



Stanley and Alice DeJong emigrated from Groningen to Canada in 1951. After a brief period in Chatham they settled in Oakville with their four daughters. Upon retirement in 1975, they moved to Burlington where they live close to the Burlington Ebenezer Church of which they have been a member since its very beginning.

Especially during the first years here in Canada we were very cautious in this respect and saw to it that the proper terminology was used. That was one of the fruits of the Liberation. Let us not let that fruit go to waste by introducing or tolerating improper terms.

As oftentimes is the case, so this time the words in the Review were only an occasion to write a few things which may help us remain in the right track.

A second point from the Review is what the Rev. Geertsema writes about the connection between Reformed school education and the promise made at baptism that we shall cause our children to be instructed in the aforesaid doctrine. I shall quote the relevant sentence. "At the beginning of the year, a remark in 'News Medley' denying the direct connection between Reformed school education and the promise made at baptism to cause the children of the covenant to be educated in the doctrine of the church, and an article about the same matter in a next issue evoked a number of disagreeing letters-to-the-editor."

It certainly is not my intention to go into the matter at the moment. I was sad when I read that sentence, and, *mutatis mutandis*, I thought, "Et tu, Brute?" What the Rev. Geertsema claims here to have been the contents of a remark in News Medley is a totally unwarranted statement. I challenge everyone to prove that I have ever denied a (direct) connection between the promise made at baptism and Reformed instruction at school. That was not the point at all, whether there is a connection or even a direct connection! Have I then expressed myself so miserably and inadequately that even someone who can read and is willing to read with an open mind (i.e., my brother Geertsema) does not get the point? Let me say it again: the point is not whether there is a connection, either direct or indirect; the point is whether Reformed education is (*part of*) the contents of the third promise made at the baptism of our children. I deny the latter while fully accepting the former. But via the Review I have been presented as someone who denies both. That makes me sad, although I realize that people who know me know better. And that makes me happy.

There is another thing which did not make me all that happy. That was an advertisement I read in *Clarion*. Yes, readers, I do also read the advertisements and not only the news medley. Thus I got a shock when I read the following: "Classis Ontario South requires a missionary couple for a new field in Brazil."

What I am sort of upset about is not so much the expression "missionary couple," although that, too, may be confusing. What I object to — and that very seriously — is that we are told that "Classis Ontario South" requires such a couple.

Let me put it bluntly: There *is* no Classis Ontario South, even though we are wont to give that name to the totality of the Churches in the southern region of Ontario and the part of Michigan where the American Reformed Church is found. As the designation of a *region* I can accept that qualification. It is totally unacceptable in the present case. "The Classis Ontario South" does not exist.

There is another point still: even though for the purpose of mission work the Churches cooperate with one another with observation of the regions into which the federation of Churches is divided, yet the work of mission (and mission aid) has not by any means thereby become a matter of the Churches-in-common. Have we then learned so little from the fruits of the Liberation? Are we, then,

50th Wedding Anniversary



Mr. Aikema was born in 1904 in Pieterburen in Holland and Mrs. Aikema was born in 1905 in Winsum in Holland. Mr. Aikema was a farmer for years but later turned to carpentry. Both are in excellent health, only Mrs. Aikema has difficulty with walking.

going back to making the mission a matter of broader assemblies?

The *Church at Hamilton* requires such a couple for the mission aid. That the Church at Hamilton is supported therein by the sister Churches in the region of Ontario South does not mean that now "Classis South" requires such a couple.

I know: you can criticize even my use of the term "Church at Hamilton," since the mission aid is not a Consistory matter; that's another thing we have learned. I use the term for clarity's sake.

Perhaps someone says, "You read much too much into it." To that I would answer, "I read only what I read, and what I read is wrong." Please let us avoid all wrong ideas and terms right from the start. *This* is my concern: that via improper terms wrong ideas are introduced, unintentionally but with disastrous results. Especially when a generation grows up and takes over that did not live through the years of the Liberation and does not have any personal empirical knowledge of its immediate fruits, it is mandatory to repeat things over and over again in order that we may avoid even the very beginnings of a wrong course.

We mentioned the American Reformed Church. Grand Rapids' Consistory decided, "to buy a recorder to be used in the services." Furthermore, the Consistory discussed "announcement of the Church services in the Grand Rapids Press. The Consistory decided not to make a decision as yet but will discuss it again on the next meeting."

On our way back we pass through Chatham and this

40th Wedding Anniversary



On April 18th, 1980, D.V., Mr. and Mrs. Klaas and Geertruida Visscher (nee Stel) hope to celebrate their 40th Wedding Anniversary with their children and grandchildren. Brother and sister Visscher were united in marriage in Zwolle, Overijssel. In August, 1957, they emigrated to Canada and settled in Edmonton, Alberta, where they still reside today. Enjoying retirement for the last two years, they are thankful to the Lord for the many blessings daily bestowed upon them.

time I should like to quote something from the *School Bulletin*. It contained a little essay, almost a "play" written by a young boy about a gas station. I thought that our readers might appreciate reading at least part of it.

Can I help you? Yes, said father; Can I have please 9 litres of Gas? Thank you, said Dad. the Man at the Gas-station said, can I please have 10 dollars? thank you said the Gasman. and then Dad and Tom went to Mc Donalds.

I was wondering whether our little brother was foreseeing a tremendous rise in gas prices. Ten dollars for nine litres. However, I also wonder what they will charge for a Big Mac by that time. So many billions of them later, they will have kept pace with the rising interest rates.

Yes, and that brings us out of Ontario again, this time to Manitoba.

The Carman Church is still pondering the many aspects of erecting a new Church building. They do make provisions for installations of a pipe organ, for which they have asked the advice of Mr. Dirk Jansz Zwart. No news about acquisitions of such an instrument can as yet be given.

Further, the Consistory decided "to discontinue the Dutch services by April. If an extra Dutch service is requested by some members of the congregation please contact one of the consistory members." I do not quite get the meaning of the second part of the decision, but trust that it will be clear to the members of the Carman Church.

In Calgary the brotherhood is being kept busy with an-

swering enquiries made by people in The Netherlands who wish to immigrate into Canada. Various of those writers have also visited Canada or are intending to do so. That is a wise thing to do: first come and have a look. Fortunately, the conditions have changed tremendously, for I do not think that many of those who emigrated in the forties and early fifties of this century would have done so if they had been able to come and have a look first! In by far the most instances we were not aware of what awaited people who came here in those days. As far as that goes, new immigrants find things vastly improved and for them it means little more than moving to another country where they can find the very same conveniences (or perhaps even more conveniences than those) to which they were accustomed in the old country.

For a while I have been pondering the question whether I should comply with a request by the Rev. D. DeJong to pass on what he writes in the issue of the *Calgary Tower* of February 24. The passage was marked with a red line. Generally speaking, I am not unwilling to draw the attention of our readers to specific things which deserve broader attention and a wider recognition. However, news medley should certainly not become the means by which anyone can reach a larger number of people without contributing to the magazine oneself or without, perhaps, even being a subscriber.

Our readers' curiosity has been aroused by now, no doubt, and therefore I shall for this time comply with the Rev. DeJong's request. Here follows the passage he wants me to pass on to you.

In *Clarion*, my writing on our growth and increased reasons for others to join us was passed on on my request. Thanks. Rev. VanOene added that such growth is gratifying because then people will 'also see a possibility of having a school.' Perhaps he added this because I did not mention that we do have a school; but we do. Gratefully I may mention that of several Christian schools in Calgary there is one which belongs to also a number of parents in our congregation. In a survey made by the Calgary Christian School it was mentioned that of the families who could send their children to this school, 78% of the Canadian Reformed families do so. This is the highest percentage compared with families of other churches with Reformed confessions, be it that because of our small number our percentage of the total of families is 5%. This is still to be thankful for, seeing circumstances, but indeed we hope that this will grow as well. In short, and perhaps *Clarion* could mention this as yet, we have our own (that is parental) Christian School in Calgary and so this also can be an incentive to move to Calgary. Thank you in advance.

Thus I have complied with the request. I do not believe that Rev. DeJong is so naive as he pretends to be in the above piece. He knows very well that, when I speak of a school of "their own" I certainly do not have in mind a "co-ownership" together with others. Then I clearly refer to a school set up and maintained by the members of the (Canadian Reformed) Church with personnel that sits with those parents at the one table of the Lord and listens to the very same preaching every Sunday. In case that may not have been clear enough, it will be clear by now, I trust.

I would not move away from a place where "we" have such a school to a place and a Congregation where the line of thinking is, "We are (co-)owners of a parental school and

thus do not have to strive for one for which we alone are responsible."

Are then no lessons at all to be drawn from our history during the last thirty years?

Since we are speaking of schools, I may as well pass on what the Edmonton bulletin tells us: The School Society "has received the first instalment (\$31,000.00) of the Provincial Education Grant. As most of you know, this was a complete surprise, for this was not expected until the next school year." Congratulations thus far.

Smithers' Consistory discussed the question "to sing the Apostles' Creed, e.g., once a month, instead of the minister reciting (it)." No decision was taken at that time, and the matter will most likely come up again.

For the benefit of possible visitors to the Smithers area I pass the following on: "Article 61 of the Church Order was discussed regarding the question who is admitted to the Lord's Supper in case of visitors. An attestation is needed."

And from Houston's information the following is important to know: that the Lord's Supper there will be celebrated every second Sunday of March, June, September, and December.

Herewith we go down to the "other" Valley.

The Rest Home Society apparently sees more perspective and discussed concrete plans. "The idea is to build a home with both self-contained suites and limited care suites with central dining room, etc. Approximately ten suites of each."

We come to the individual Churches, and then we confine ourselves to Abbotsford.

In the first place: if everything went as scheduled and planned, their new organ has by now been dedicated. This dedication was set for March 20th, and Mr. Dirk Jansz Zwart went back to British Columbia especially for that occasion. May we have a "report" on it?

One particular part of the Press Release of the Consistory meeting deserves some special attention. I shall quote it in full.

A letter from a brother of the Congregation, in which he as yet asked the approval of the Consistory on holding a poll in the Congregation with respect to the re-instatement of Dutch services, received the answer that the Consistory did not approve of this action, since the matter had been sufficiently dealt with in the past.

I do not wish to comment so much on the decision of the Consistory but more on the action of the brother. More than once it happens that the Consistory receives a "petition" which is signed by several members. Then it becomes apparent that some "canvassing" has been done in one way or another. I do think that the action of the brother to ask the permission of the Consistory to do so, is commendable. That is the proper way of doing things: if you wish to undertake some action in the Congregation, even for the purpose of collecting signatures or opinions about matters which concern the Church, you should ask the permission of the Consistory. When that is done and would be done more often, there might be less trouble and fewer difficulties in more than one place.

It is, of course, so that if such a survey is to be held, it would be in the province of the Consistory to do so and should not be done by individual Church members. What I wish to point out is that by the request for permission the correct way was followed and difficulties have been prevented.

Herewith I should like to conclude the medley. It is high time to leave for Ottawa, where I have to conduct the services tomorrow. The weather forecast is not unfavourable and that is the more important since I prefer travelling by car.

Have a good Sunday.

vO

Simon of Cyrene

They had laid his cross upon my shoulders.
I was a strong man,
but I heard the jeering and deriding laughter
of men, children, women,
and shame stabbed me;
and made me mutter at the stranger
who, stumbling through the early dawn of
day,
forced me to climb the Place of the Skull.
Up to the hilltop I carried the cross;
there I threw it down, a sickening burden . . .
and stayed . . .
And saw that man, willingly stretching
himself upon the wood,
heard on my ears the hammer's rapid
droaning,
beheld the painful searching of his fingers
and their cramping spasms.
And then he rose — bitter ascent into the
heaven,
the earth riveted to his limbs,
which stretched, tore in their burning weight.
Then it was still,
the silence pouring down
in us, upon us;
from where?
from the cross?
from God?
I only knew this,
that eyes were looking at me,
two dying eyes, immeasurably tender and
mild.
Was it my name they spelled?
Were they showing me my way?
"What!" — stammered I, amazed —
"Did I bear your cross?"

TRANSLATED FROM JAN H. EEKHOUT BY
JOHN VANRIETSCHOTEN, JANUARY 2, 1980

PRESS RELEASE

of Classis Ontario South, held on March 12, 1980 at London, Ontario.

1. *Opening.* On behalf of the convening Church at Grand Rapids, Rev. P. Kingma opens the meeting by requesting the brethren to sing Psalm 23:1, 2, 3. Rev. Kingma reads Jeremiah 23:1-32, and leads in prayer. He welcomes the brothers and speaks shortly on the Scripture passage that was read.

2. *Credentials.* The credentials are examined and found in order. One of the delegates of the Church at Chatham is an alternate, as their minister is ill. The Church at Smithville was represented by two elders, since Rev. Cl. Stam was also unable to attend. There are no instructions.

3. *Constitution of Classis.* Classis is constituted. The officers are: Chairman, Rev. W. Huizinga; Clerk, Rev. P. Kingma; Assessor, Rev. J. DeJong.

4. *Agenda.* The provisional agenda is adopted with two additions. There are no reports.

5. *Incoming Mail.*

a) Classis received a letter from Ebenezer Canadian Reformed Church in Burlington stating their intention to convene Regional Synod, D.V., Wednesday, June 11, 1980. A list of delegates is requested.

b) Classis received a letter from the Church at Smithville stating that they plan to convene the General Synod, D.V., November 4, 1980, at 10:00 a.m. in Smithville. Classis concurs with these plans.

6. *Appointments.*

a) The following brethren are appointed as delegates to Regional Synod to be held, D.V., June 11, 1980: *Ministers:* Rev. J. Geertsema, Rev. P. Kingma, Rev. Cl. Stam, Rev. M. Werkman, with the Rev. J. DeJong, Rev. W. Huizinga, and Rev. P. DeBoer as alternates. *Elders* with alternates are: G. Gritter, L. Haan; P. Oosterhoff, A. Ruggi; A. VanderSluis, A. Koster; H.J. Wildeboer, J. Jansens.

b) The following schedule is adopted for Church visitation ad Article 44, Church Order: Chatham: Rev. P. Kingma and Rev. M. Werkman; Grand Rapids: Rev. J. Geertsema and Rev. Cl. Stam; Hamilton: Rev. Cl. Stam and Rev. M. Werkman; Lincoln: Rev. W. Huizinga and Rev. Cl. Stam; London: Rev. J. Geertsema and Rev. P. Kingma; Smithville: Rev. W. Huizinga and Rev. M. Werkman; Watford: Rev. J. Geertsema and Rev. P. Kingma.

c) The following examiners are appointed: Exegesis Old Testament, Rev. J. Geertsema; Exegesis New Testament, Rev. W. Huizinga; Knowledge of Doctrine, Rev. P. Kingma; Ethics, Rev. Cl. Stam; Church History, Rev. J. DeJong; Church Polity, Rev. P. DeBoer; Pastoral Theology, Rev. P. Kingma; Knowledge of Scripture, Rev. M. Werkman; Sermon Proposal Old Testament, Rev. Cl. Stam; Sermon Proposal New Testament, Rev. M. Werkman.

7. *Question Period ad Article 41, Church Order.* The Churches at Chatham and Smithville ask and receive advice in matters of discipline.

The Church at Chatham pleaded for the necessity of more published sermons, and urges ministers of our churches to publish more sermons on "free" texts.

8. *Personal Question Period.* Two personal questions are dealt with.

9. *Arrangements for next classis.* Convening Church: Hamilton; Date: D.V., May 28, 1980, at London, Ontario; Time: 10:00 a.m.; Moderamen: Chairman, Rev. Cl. Stam; Clerk, Rev. W. Huizinga; Assessor, Rev. P. Kingma.

10. *Adoption of Acts.* The Acts are read and adopted.

11. *Press Release.* The press release is read and approved.

12. *Censure ad Article 43, Church Order.* Censure was not required.

13. *Closing.* After singing Hymn 46:5, the chairman closed the meeting with prayer.

For classis,
J. DEJONG, assessor, e.t.

A PROMISING SIGN

Some years ago the Reformed Theological Seminary in Jackson, Miss., ordered a copy of our *Book of Praise*. Following orders were limited to 12 copies at a time, because only a small group of students are interested in singing the Genevan tunes. Our suggestion to have this Psalter also used in their churches never had any results. Just recently it seems that our work is getting more attention. Mr. James, who is connected with the Seminary in Jackson, Miss., wrote an interesting article in the *Biblical Educator*. After he has explained why Psalm singing is so important (he must have knowledge of what Calvin has written on this subject) he continues as follows:

There are a variety of Psalters available, but no one of them unfortunately is ideal. Of those Psalters that are easiest to sing from, all but one are incomplete.

My preference is far and away for the Genevan Psalter (*Book of Praise*, Box 854, Burlington, Ontario). The music of the Genevan Psalter is excellent. The Psalms are exciting to sing and have a rhythmical beat that

children and adults really enjoy, once they learn them. The translations are accurate but freer than the Scottish and Covenanter Psalters, so that there is no odd language. The music is unfamiliar, but no harder than gospel hymns. Many of the Genevan tunes were used by Bach, and thus find their way into the great music of all time.

I believe that the extra effort involved in learning the rhythmical Genevan tunes, called "Geneva jigs" in olden days, is well worth it. Introduce Psalms into your church, so that the children can sing them there as well. The Psalter was given to train us in our prayer and praise.

No wonder that we as a committee are very pleased with this article. At the same time it is a stimulant for our churches to go ahead with the work we started more than twenty-five years ago, with the intention of promoting Psalm singing on this continent.

M.M. DE GROOT,
Member of the Committee for the
Publication of the
Anglo Genevan Psalter

OUR COVER

On the Saguenay River, Ste-Rose-du-Nord. (Photo courtesy of Quebec Department of Tourism.)

CANADIAN REFORMED TEACHERS COLLEGE ASSOCIATION

Budget 1979-80

In December 1979 your executive accepted and distributed to all school societies a budget for the 1979-80 term. Since then, however, some persons requested publication of the same since not everyone received this information locally.

This budget was prepared with the aim of opening a college in the fall of 1980. We all have tried our best, but it is quite possible that this cannot be achieved. Do we not have to say with everything, "The Lord willing"? While your executive is quite confident that, once a principal has been found, other needed staff is available, it has not been able to attract a principal as yet.

Requirements for such a person are: a. Experience in teaching (something which, as a rule, cannot be achieved unless one has taught for several years). b. A basic knowledge of Reformed Teaching; c. Knowledge of the Canadian Reformed teaching system. There may be some differences from province to province, but the basics are the same.

As the budget was set up with the hope of opening the college this year, salaries for two staff members for a couple of months were included, plus some travelling expenses. Also certain funds for accommodation of the college since an available building would possibly have to be rented prior to opening. It possibly would even have been quite convenient.

While at present (February 26, 1980) we still have some hope, prospects for opening are not too good. Should we, then, not collect certain funds?? Well, we do have to budget according to plans. No staff member would want to risk application to a school which has no funds at all. This is simply an arithmetic consideration. Neither would your board want to proceed with the opening of such a college without a fair knowledge of what it can expect. We are not allowed to do this. Once the college does open, funds are needed daily, so a fund to draw from, while monthly contribu-

tions are starting to come in, is almost essential.

While your board must be confident that our endeavours do meet with the approval of our Church members in general, being supported by the positive response from the majority after the publications of the Steering Committee prior to September 1978, a financial commitment to the budgets of 1978/79 and 1979/80 should also act as a barometer. Your board is somewhat

worried. In making budgets it is working according to (accepted) plans only. If at present such funds are not needed because the plans do not materialize, the board is not hoarding funds. It simply puts them away for the time they will be needed. Our obligations towards Church and Schools are many. That is why we budget as low as possible, but according to plans.

May those who have not contributed yet consider that a board must know what it can expect in general. May we all hope, pray, and work towards this goal: A truly Canadian Reformed Teachers College. This goal is not idealistic but realistic.

For the Canadian Reformed
Teachers College Association
Jan Gelderman, Treasurer
491 Karen Drive,
Burlington, Ontario L7R 3J2
Phone: (416) 637-7152



Canadian Reformed Teachers College Association

Budget for September 1, 1979 — August 31, 1980
as accepted by the Executive Committee on November 20, 1979

A. ORGANIZATIONAL EXPENSES

1. Travel expenses meetings, etc.	\$ 500.00	
2. Travel expenses Annual meeting - 5 board members	2,000.00	
3. Administration, Phone calls, etc.	400.00	
4. Newsletter	1,000.00	
5. Advertising for Staff	300.00	
6. Misc. Expenses	550.00	
	<u>\$4,750.00</u>	\$4,750.00

B. PREPARATIONS COMMENCING COLLEGE SEPTEMBER 1980

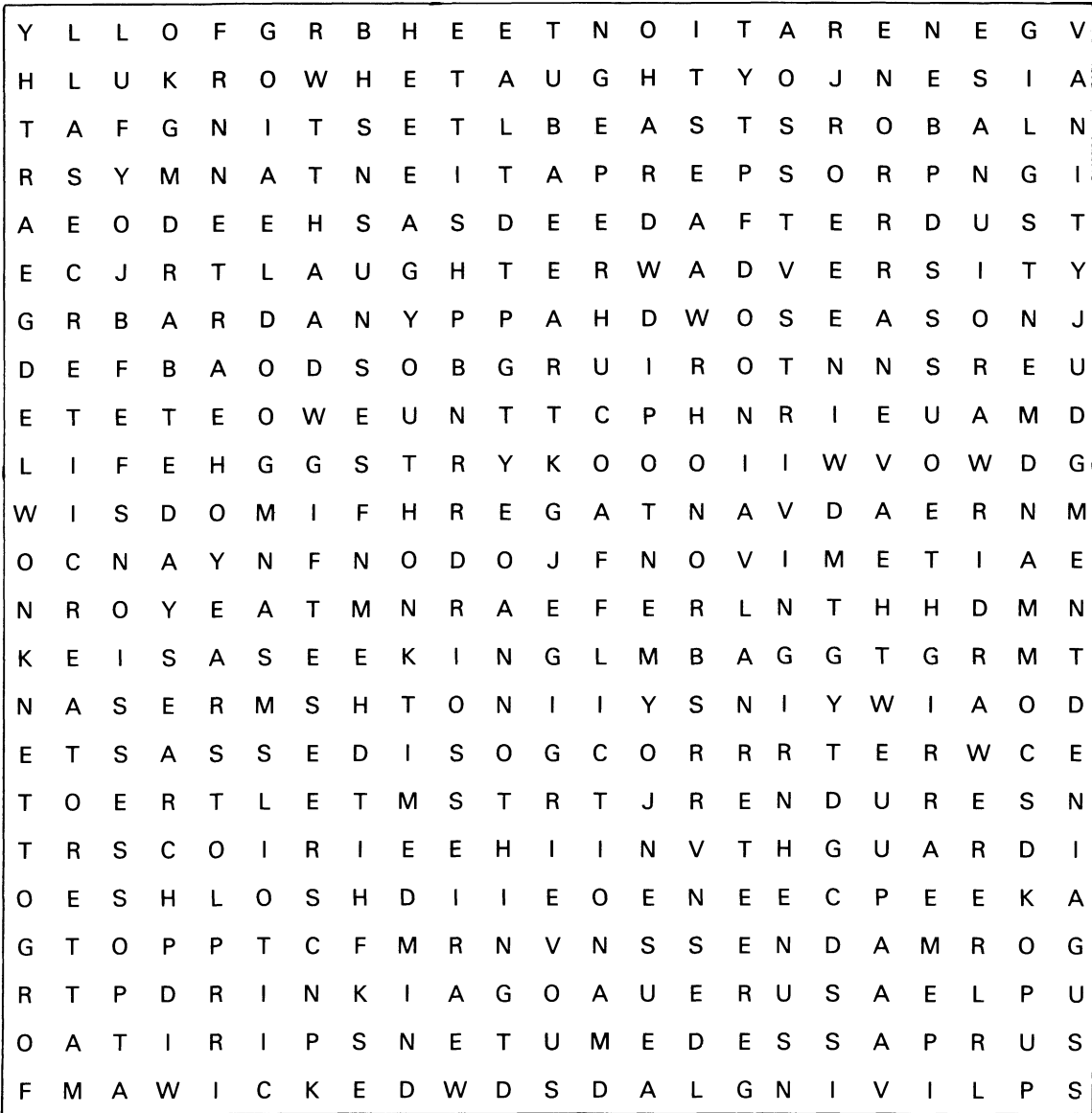
7. Salaries	\$8,350.00	
8. Building before Sept. 1980 3 months @ 800.00	2,400.00	
9. Supplies for Staff and Students required before commencing	2,500.00	
10. Equipment	1,500.00	
11. Some furniture for building	2,000.00	
12. Moving costs for two full-time Staff members	4,000.00	
	<u>\$20,750.00</u>	\$20,750.00
Total budget for 1979/80		\$25,500.00

The board decided to leave the membership fees at the present level of \$1.40 per week or approximately \$75.00 per year, hoping that more will join us in active support.

JAN GELDERMAN

Word Search — Puzzle No. 64

ECCLESIASTES



- | | | | | | | | |
|---|--|---|--|---|--|--|--|
| advantage
adversity
affliction
after
all
applied

beasts
beginning
better
born
breath
business

commandments
Creator | day
deeds
die
drink
dust
duty

earth
eat
endures
enjoy
enjoyment
eternal
everything | fate
fear
folly
forgotten

gained
generation
gift
glad
good
grievous
guard

happy
heart
heaven | heed
honor

Jerusalem
joyful
judgment

keep
king
knowledge

labors
laughter
life
living
lot | madness
man
matter
memory
mind

nothing

patient
pleasure
portion
possessions
preacher
prosper
proverbs | reward
riches
right
righteous

satisfied
search
season
secret
seeking
sorrow
spirit
striving
sum
surpassed | taught
testing
time
toil

vain
vanity
vow

war
wealth
wearies
wicked
wickedness
wind
wine | wisdom
woe
work

years
youth

W. DIEK |
|---|--|---|--|---|--|--|--|

our little magazine

Dear Busy Beavers,

Easter

by Busy Beaver *Diane Smith*

Jesus died on Calvary's cross,
To Jesus' friends it was a great loss;
He had to go through lots of pain
But in three days He rose again.

Yes, the disciples, the Lord Jesus' friends, were very sad that first Easter morning.

Their dear Master was dead.
That same day they would finish burying Him.
And then . . . ?
Then that would be the end, it seemed.
But they had forgotten something!
The Lord Jesus had told them not so long ago!
He had told them He would die.
But He had said, too, in three days . . . !
But those disciples had forgotten that!
In their sorrow they never gave it one thought!

Now think of the evening of that first Easter Sunday.
What a difference!

Instead of tears there were smiles.
Instead of sorrow there was joy.

For the Living Lord Himself had brought the disciples together.

The Lord Jesus Himself had appeared to them!
Now they knew that He was Lord of all!
Never again would they doubt or grieve.
Christ had conquered death and doom.

Later we read in the book of Acts how the disciples, now apostles, fearlessly preached everywhere about their Risen Lord.

It's true.

We cannot see the Lord Jesus as doubting Thomas did.
But we have His Word.

We have His promise.

If we love Him, one day we will rise to be with Him.

Just as He arose that first joyful Easter Sunday — that started so sadly.

And a big welcome to you, too, *George Alkema*. I see you're a real Busy Beaver already sending a puzzle to share with the Busy Beavers. Thank you. Did you read about our contests, George? And did you send something in?

Welcome to the Club, *Wilma Meerveld*. I think you must like cats a lot to write such a nice poem about them. Write again soon, Wilma. Bye for now.

Hello, *Gerald Schoon*. Would you like to join the Busy Beavers, too? Just drop me a little letter and I will send your membership card. Thanks for the riddles, Gerald. I see you'll make a good Busy Beaver!

Welcome to the Busy Beaver Club, *Joanne De Vries*. We are happy to have you join us. We hope you'll really enjoy reading Our Little Magazine and doing the puzzles. Have you joined in and entered our contests, Joanne?

Welcome to the Club, *Anita De Vries*. You are a real Busy Beaver already, I can see that! Thank you for your colourful picture. Will you make a poem for us too, sometime, Anita? And will you say "Hello" to your Mom from me? I'm very proud to hear that you are a second-generation Busy Beaver!

Of course you may be a Busy Beaver *Melina Veldkamp*. We are happy to have you join us. Did you do a lot of skating this past winter? Maybe, since you like reading so much, Melina, you will tell us about your favourite book sometime?

Hello *Miriam Bosma, Lisa Harsevoort, Derek Hoogstra, Carol Lubbers, and Sharalee Terpsma*. It was nice to hear from you again. Thank you to each of you for your story. Bye for now.

Did you have a good time sleeping over at your friend's house, *Irene De Jong*? How are her and your pets doing? Your musical invention sounds very interesting, Irene. Thanks very much for your poem and puzzle. We'll have to save them for another time if we don't have room today.

Yes, I did like the poems, *Karen Stam*. Thank you for sharing. I'm glad your brother is doing fine. And I hope you'll have a really good time on your holiday this summer.

Did you have a good time on your birthday, *Gerald Schutten*? And are you sorry your teacher is leaving? Thanks for the riddles. The Busy Beavers will enjoy them! Have you entered the contests already, Gerald?

Sounds to me as if you want a dog quite badly, *Theodore Kanis*! Thanks for sending in the story. Also the funny riddles. Bye for now, Theodore.

Rosalinde Moeliker, thanks for your nice chatty letter. Your puppies sure grew fast. Do you write to your Dutch pen-pal in English, Rosalinde? Bye for now. Write again soon.

Hello *Jolette Moeliker*. I think you must be on pretty good terms with those dogs, Jolette. And it sounds to me as if you had fun leafing through those old Clarions, too! Did you finish your poem and your quiz yet? You always have good ideas, Jolette!

Did you have fun on your Dad's birthday, *Arno Moeliker*? I think you're proud of your Canadian Dad and Mom who can answer all those questions of the judge, right? Bye for now, Arno.

QUIZ TIME

Busy Beaver *Theodore Kanis* has some tricky riddles for you. Are you ready?

1. If you throw a green hat into the sea what does it become?



From the Mailbox

Welcome to the Busy Beaver Club, *Lisa Lodder*. We hope you'll really enjoy being a Busy Beaver and joining in all our activities. Did you watch closely for that first robin, Lisa? And be sure to write your good news in April!