



# Clarion

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## Round About the Pulpit <sup>2</sup>

### TOWARD A DEFINITION OF PREACHING

The first article found an abundance of elements regarding preaching in the Reformed Creeds — such an abundance that we gladly agree with the exclamation in the *Form for Ordination/Installation of Ministers of the Word*, Book of Praise, p. 529: “What a glorious work!”

“From these things one can see what a glorious work the pastoral office is, because of the great things accomplished by it; yea, how indispensable it is for bringing men unto salvation.”

Thus, keeping “these things” in mind, we are going to head for a definition of preaching.

#### 1. “The Preaching Situation”

It is on purpose that we do not speak of a “*sermon*” but about “*preaching*.” First of all, we may refer to what has been written about the “preaching situation” in a series of articles on *liturgy*. Because these articles will soon be published as a booklet, we need not repeat everything. A “sermon” is an *object*: a document that may lie on a desk, or in printed form be sold in the bookstore. “Preaching,” however, is an *action*, an activity to the highest degree, even to such an extent that two experts in preaching, STEVENSON & DIEHL, in their book, *How to Reach People from the Pulpit*, state that one hour in the pulpit is equal to six hours manual labour!

For the moment it should suffice to state that “the preaching situation” is another term for the *covenantal* context and framework within which the preaching takes place, “happens.” Preaching takes place when and where the LORD meets with His Covenant people. (Missionary Preaching falls outside the scope of the present discussion.) The reader understands that this has great and decisive consequences for preaching and for the whole liturgy built around it.

But let’s, now, first look at

#### 2. The “Classic Definition of Preaching”

Since the beginnings of the history of Reformed Homiletics (i.e. the theory of preaching), renowned men like HOORNBECK, VOETIUS, and AMESIUS have given this definition of “a sermon,” or, rather, of preaching: “*explication* and *application* of the Word of God in the text.” We withstand the temptation to go into the interesting subject of “What is a text?” Maybe we’ll find room for that later.

The simplicity of this “classic Reformed” definition may explain the general acceptance of it, even up to the present time. When we call it too simple, incomplete, and unsatisfactory, this must not be explained as evidence of a lack of respect for these men who have done so much for Reformed preaching. Yet, their “classic” definition shows several weaknesses.

It really cuts the sermon into two parts. Older readers may remember the “tussenzang”; when the minister had finished the first part of his sermon, the *explication*, the congregation was asked to sing. Then came the second part, the *application*. Several questions arise! Apart from that “in-between song,” where does the explication

end and the application begin? No one has problems with the explication: the text is explained in quite some detail as the Word of God. But . . . to what extent and in what way can the application also be called the Word of God? Or is it just the private opinion of the preacher, or at least his fallible understanding of what his text may mean for his hearers? Is his application binding on me in the same way as I am bound by a sound explanation of the Word of God proper?

Another important objection is that the “classic” to the so-called *exemplary* preaching which has impoverished the Reformed pulpit to a great extent? If preaching is no more than explication and application, the man in the pulpit is tempted (or even: called by God?) to try to find parallels between what the text says, especially a historical text, and us: “What happened to Abraham, David, Paul, must — in some way — also happen to us” . . . ?

Still more questions. Who has to do the application? Should that, in the covenantal context of the pulpit, not be left to the hearers? Yes, the pulpit may help them, give some indication, but they have to take the message of the text home and be not only hearers but also doers of the Word.

Another important objection is, that the “classic” definition does not stress that a “text” has one, central message which, supported by the secondary elements, must be preached powerfully, so that it “pierces the hearts.” To speak of “*explanation*” only, creates the danger that people cannot “see the woods for the trees.” A series of exegetical remarks does *not* constitute a sermon! It creates, at best, a lecture.

The main objection against this “classic” definition, however, is that it is far from complete and leaves out important and necessary elements.

#### 3. Necessary Additions to the “Classic Definition”

At our College, we made attempts to come to a “complete” definition of preaching, but we had to stop when a whole page, closely-typed, was filled. We searched the Scriptures for terms and expressions used by the Holy Spirit with regard to preaching and teaching. Right now we have a list of about 60 (sixty!) different terms. The most prominent ones among them are to herald, to announce, to declare, to publish abroad, to tell out, to proclaim, to be a messenger, to be an ambassador, to evangelize, to demonstrate, to persuade, to hand over, to pass on, to deliver a message, to be a steward of the mysteries of God (I Cor. 4). These terms together, even when no justice can be done to them all, mean much more than just to explain a text and apply it to your audience.

Two terms in particular should be added to “*explanation*” and “*application*.” The first is *proclamation*. According to our Catechism (see below), the man in the pulpit has to do more than give a good explanation of every term, clause, and sentence. Most assuredly, he has to put all his energy into good explanation! But he is not called to deliver an exegetical paper. He is called to proclaim! Therefore, to say the least, explanation must be

complemented by proclamation. Or even better: the results of his explanation must become the materials for the proclamation.

Then, even before we speak about application, we should concentrate on another term, another most-important part of preaching, and of hearing the preaching, i.e. *appropriation*. EDMUND CLOWNEY, in his lectures on preaching, shows a special liking for this term, and so should we, because it is very appropriate! It means what the proponents and promoters of “*redemptive-historical preaching*” meant. *They* should have come with this term.

Examples say more than a long reasoning. When the LORD saved baby Moses from the crocodiles, He did that to deliver His people from Egypt. But it doesn't stop there: he did it also *for us, for me*. That is “*appropriation*”: the joy in your heart when you “*see*” it happen; the basket in the Nile, the king's daughter, the baby's sister, and so on. All this had to serve our redemption from the bondage of sin.

The same can be said of so many events in the history of redemption and revelation. “*Appropriation*” is the appropriate term here, and not “*application*.” The minister should not exert himself in drawing parallels or examples: what happened to Daniel, David, Paul, Peter, must also, in some way or another, happen to you, beloved. And so you get all those capricious from the pulpit, to “*bring the text nearer to the hearer*.” Sure, there are parallels, even in historical texts, and, of course, many more in the Psalms, epistles, and so forth. But, especially in those so-called ‘*historical texts*’ (but are not *all* texts in various degrees historical texts?), we should follow the example the Psalms give us. One example should be enough: Psalm 66, especially vv. 5, 6. There the poet, although living several centuries after the exodus from Egypt, describes that glorious event:

He turned the sea into dry land; men passed through the river on foot. There *did we rejoice* in Him!

“We were there . . . in the unity of God's Church and the history of the covenant; they rejoiced, and we too. When we hear a sermon on that event, we in 1981 also still rejoice. That is *appropriation*!”

Now one may say, “But that has to be done not by the preacher but by the hearer, not by the pulpit but by the pew. Therefore it need not be part of the sermon and so it cannot be part of a definition of preaching.”

Our answer is not only that the preacher should stimulate the congregation to such rejoicing, but especially that here you have a good example of what we called “*the preaching situation*” which, as we hope to explain later, in a sense, is *two-way traffic*: the congregation fulfils an active part in that preaching situation, without which all preaching even the best, falls flat on its nose.

Coming to a conclusion, we must state that in a definition of preaching there should be room for at least four constituting elements: *explanation — proclamation — appropriation — application*.

#### 4. Why did they overlook the “*classic definition*”?

One wonders, when reading the history of homiletics. All those attempts to describe what preaching is to be! The poor result of two terms! And all the while there was that faithful Heidelberg Catechism! It may not be “*complete*” in the full sense of the word, but how beautiful it is! And how much better than the “*classic one*” that we met before. Here it is:

*Preaching is opening and closing the kingdom of heaven. It is proclaiming and openly witnessing, according to the command of Christ, to believers, one*

*and all, that, whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them by God for the sake of Christ's merits; and on the contrary, by proclaiming and witnessing to all unbelievers and such as do not sincerely repent, that the wrath of God and eternal damnation abide on them so long as they are not converted. According to this witness of the Gospel God will judge, both in this life and in that which is to come.*

Isn't it beautiful as a definition of preaching? How could the history of Homiletics overlook for such a long time what was lying there, right under its nose?!

#### 6. Not complete yet!

Keeping in mind those sixty biblical terms about preaching and the riches of the Reformed Confession, we have not yet reached the point where we can say: this is a complete, rounded-off definition of preaching. To begin with, we have not yet said a word about *fifty percent* of Reformed preaching, i.e. what is popularly, but not correctly, called “*Catechism sermons*.” The “*classic definition*” of “*explanation — application*” is certainly not applicable to this kind of preaching, which is also, in great measure, teaching.

After all we have written on this 50% of our preaching in the past, we are still convinced that in a certain respect the “*second sermon*” differs essentially from what our official Forms call “*the first sermon*.” With ABRAHAM KUYPER we condemn the custom of choosing a single text as heading for a Lord's Day, and then preaching on that text. That is nothing but killing this most-beautiful and most-necessary kind of preaching. The pew enters the picture here of the preaching situation to a much greater degree and measure than in the first service. Now the confession of God's congregation is read and becomes clearer and richer to her. And, according to Art. 68 of the Church Order, “*the sum of doctrine*” is presented in the sermon.

But enough about the preaching in the second service for the moment. Other elements should come to the fore in a proper definition of preaching, such as:

— “so we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God,” II Cor. 5:20.

— the two necessary elements in all proper preaching: “*theological*” and “*Christocentric*.” The first term means that preaching is concerned with the proclamation of the mighty acts of God. *He* is in the centre, and not the pious or impious human soul with its subjective needs. The second term — how could it not be! — means that in all preaching Jesus Christ is in the center, His death and resurrection, His whole and complete work for our redemption. That, according to *John 5:39*, must also be the case in preaching on Old Testament texts: all Scripture testifies of Him. T. HOEKSTRA called a sermon-without-Christ a “*Jodenpreek*” which could be delivered in the local synagogue; no one would leave. People come to church to hear the gospel of Christ. Without it the whole service is a fiasco.

— then much could be said about the text that has gotten prominence in our Theological College: *Ephesians 4:11, 12ff*. Christ gave pastors and teachers to *equip the saints for the work of ministry, or service, so that the body might be built, become mature, and immune to the spiritual dangers around*.

— and so on and so forth . . .

(To be continued.)

G. VANDOOREN

# Education in the Scriptures <sup>2</sup>

## 3. ITS COVENANTAL AIM

Certainly it is quite obvious from what has been said already that Reformed education today ought not to be first of all *child*-centered. That is, its primary purpose is not to build the child's personality and character or to develop his or her academic, technical, or artistic skills. Neither is it to be primarily *society*-oriented; it is not to be geared first of all to making the child a good, upright citizen who will play a responsible role in society either. Even though these may very well serve as secondary goals, the primary aim must yet remain a *covenantal* one. As someone recently said: "the distinctive character of Reformed education is that it deals with *Covenant* children, instructs in the *Covenant* way of life, with the one *Covenant* revelation, and therefore should be aptly called 'Covenantal Education.'"<sup>2</sup>

The late Professor Holwerda once pointed to the words used in the prayer of thanksgiving after baptism: "We beseech Thee . . . that Thou wilt always govern this child by Thy Holy Spirit, that it may be nurtured in the Christian faith and in godliness, and grow and increase in the Lord Jesus Christ . . ." Translated, his comment on that reads:

Therewith actually everything is said. The parents are placed in the family as servants of the Holy Spirit, as His instruments in order to bring children up in a Christian and godly way. They have received the task to lead their children to be Christians in every sphere of life and to be devout in their whole life. Their task is then: to equip their children for service.<sup>3</sup>

That is also the basic motive behind all the remarks made about education in the book of Proverbs. Children are to heed the advice and instruction of their parents so that thereby they might be able to live *life* in all its fullness before the living God! Solomon urges his sons to pay attention to him, for he knows that if they fail to do so they will travel the path of death, but if they do they will surely receive *life*. That motive is ever so evident in chapter four:

Hear, O sons, . . .

"Let your heart hold fast my words;  
keep my commandments, and

*live . . .*"

Hear, my son, and accept my words,  
that the years of your life may be  
*many . . .*

Keep hold of instruction, do not let go;

guard her, for *she is your life . . .*  
My son, be attentive to my words

. . . .  
For they are *life* to him who finds them,  
and healing to all his flesh (4:1, 4, 10).

You could say that, according to Proverbs, just as parents gave life to their children once *through birth*, so they are to do a second time *by means of education!* And that gift of *life* that children are to receive thereby is not nearly as restricted as it may seem; that does not just mean that Johnny is in that way going to get something for his soul so that he can go to heaven later, or that he is going to grow up knowing his Bible thoroughly and is going to be well-equipped to be an elder in the Church later. Sure, "*life*" here has first of all to do with "the fear of the LORD"; "the fear of the LORD is a fountain of *life*, that one may avoid the snares of death" (14:27). But from out of that, it flows into all areas. "*Life*," in Proverbs, is all-embracing. To have "*life*" is to have wisdom (8:35), and that means that "you will walk on your way securely and your foot will not stumble" (3:23). Staying away from the path of death means that one's entire life blossoms! That one manages, for instance, to avoid laziness and thievery (6:6ff.; 13:18), and that instead one's business affairs flourish (16:15). It means that one manages to stay away from the grasp of the loose woman — thankfully, for "none who go to her come back nor do they regain the paths of *life*" (2:19; cf. 5:8ff.; 6:23ff.; 7:21ff.). It causes one's marriage and family life to be happy, healthy, and harmonious (19:14; 31:10ff.). Yes, already in this life death poses a very terrible threat that is to be feared and shunned at all costs, for Solomon speaks about the man, for instance, who goes to the house of folly but "does not know that the *dead* are there, that her guests are in the depths of Sheol" (9:18). But on the other hand, "*life*" is

the prize that is much to be sought after for it means that in all one's dealings; relations, roles, and responsibilities, one flourishes! And indeed, that kind of flourishing and blossoming life has no end and knows no limits, for "the path of the righteous is like the light of dawn, which shines brighter and brighter until full day," but "the way of the wicked is like deep darkness; they do not know over what they stumble" (4:18, 19).

Undoubtedly, then, that is also the aim of Reformed education today. That is what the LORD charges parents to strive after; that is what parents must charge teachers to strive after. Certainly, in attempting to arrive at that final goal, many secondary and subordinate goals, too, must be reached. But ultimately and basically, the aim of our educational endeavours must be: to help those little ones stay away from the grasp of death which reaches out for them in so many subtle and terrible ways! To bring them to the point where they can live life to the fullest! To cause them to have a happy, healthy, and harmonious life in the face of the LORD of the Covenant!

## 4. THE NEED FOR DISCIPLINE

But most certainly, that goal cannot be reached without the third "pillar" of Reformed education: "discipline." For while modern philosophers of education may attempt to convince us that education must primarily occupy itself with bringing out that which is good in a child, Solomon tells us something else. He informs us that education aims to drive out of a child that which is *bad* in him; "foolishness," he says, "is bound up in the heart of a child, but the rod of discipline drives it far from him" (22:15). "Train up a child in the way he should go, and when he is old he will not depart from it" (22:6). The point is that when children are born Satan actually has a headstart with them. For despite all innocent appearances, they are born as children of wrath, as little rebels. Left to themselves they will go their own way, the way of sin, the way of death. Parents and teachers who think that they will wisely give children a choice and allow them to make up their own minds when they become of age, are not

really being wise at all but are traveling and causing their children to travel the road of folly, the road that leads to *death!* For by supposedly giving children a choice one actually gives them no choice at all but the choice for death. For by nature children are headed for that way that leads to death; the world and the spirit of the times want to speed them along in that direction; thus, it is only by means of education and discipline — it is only by the grace of God, and by the power of the Spirit of God — that children can be redirected on the way that leads to the fullness of *life!* That is put into words repeatedly and beautifully by Solomon: "Discipline your son while there is hope; *do not set your heart on his destruction*" (19:18). "The rod and reproof give wisdom, but a child *left to himself* brings shame to his mother" (29:15). And, "he who *s pares* the rod hates his son, but he who loves him is diligent to discipline him" (13:24). No, it is not just for the sake of behaviour modification or the general improvement of society that discipline is required; rather, the need for discipline is all the more pressing because only by those means will a child be able to receive that prize of the fullness of life that Proverbs speaks about! For, once again:

Do not withhold discipline from a child;  
if you beat him with a rod, *he will not die.*  
If you beat him with a rod,  
*you will save his life from Sheol* (23:14).

Without a doubt, these words which Solomon addresses to parents also apply to teachers today. For if parents pass on their teaching responsibilities to teachers, then they also transfer the right and the authority to discipline. For clearly, according to the Scriptures, discipline cannot be separated from the educational process. It forms an integral part thereof without which no teacher can nor would want to teach. If we follow the modern trend of depriving education of its disciplinary rights and possibilities, we will end up with the very same warped and ineffective system of education that we see all around us. Worse than that, we will miss the target, shoot wide of the goal that the LORD has set for our educational endeavours. The price of our folly will be the "death" of our children!

Mind you, that which is being advocated and that which Proverbs promotes is not that as parents and

teachers we all become stern and severe disciplinarians who resort to the big stick and iron rod as soon as anyone steps even slightly out of line. Quite to the contrary, Derek Kidner, a noted scholar on the book of Proverbs, points out that according to this book "the rod is no panacea. The book tacitly condemns the martinet by its own reasonable approach, its affectionate earnestness, and its assumption that the old find their natural crown, and the young their proper pride, in each other (17:6)."<sup>4</sup> That is, even though Proverbs does not say so in so many words, it is evident from the reasonable, affectionate, earnest, and patient manner in which Solomon speaks with "his sons" that he does not have much use for the excessive and cruel disciplinarian. At one point, such a thing is suggested verbally, for in 17:10 we read: "A rebuke goes deeper into a man of understanding than a hundred blows into a fool." Ecclesiastes strikes a similar note, when he says: "The words of the wise heard in quiet are better than the shouting of a ruler among fools. Wisdom is better than weapons of war . . ." (9:17, 18). Paul gives us the same warning in the New Testament: "Fathers, do not provoke your children to anger . . ." (Eph. 4:6).

Perhaps the word "train" that Proverbs uses, best describes education in this respect. The educational process is essentially a training program. Children must thereby be trained to find the path of life and seek the fullness of life. They need to be trained to obey and to appreciate the wisdom and instruction of their mentors. Now if a training program is going to be successful it must be a disciplined one; then certain rules and boundaries have to be stipulated, and there must also be a number of means to support these rules and enforce these boundaries. But certain other elements are also vital for the sake of the success of this training program. Communication, too, is essential so that the trainees are informed of the nature, goal, and terms of the program. Patience, love, and understanding, too, are indispensable. Perseverance, determination, and consistency are also required in order to champion the many exasperating and infuriating moments. But when these things fail, when no wiser course remains, then the rule is: do not "spare the rod," lest you also "spoil the child." Indeed, "train up a child in the way he should go, and when he is old he will not depart from it" (22:6).

## 5. THE ROLE OF THE SCRIPTURES

Finally, a word may be in order about the role of the Scriptures in this whole educational process. Earlier we saw how around the time of the exile and thereafter, education concentrated solely upon the Scriptures and hardly ever got beyond that Torah. This legalistic educational system actually meant the undoing of the Jewish people. For, ironically, their desire for themselves and their children to know and keep both the letter of the law and that which their fathers had taught them about that law, actually led them to break the very first commandments of that law itself. It caused them to make idols out of the very words and letters themselves. They no longer could see past all of that to the fact that right-



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eousness came by faith and not by works of that law which they knew so perfectly and accurately in all its details. Against all of that, the Lord Jesus fulminated most fiercely when He faced the leaders of that movement.

But on the other hand, one often wonders whether today we are not in danger of going to the opposite extreme. For the Jews, Scripture was the *only* textbook; but do we not need to beware lest Scripture become just *another* textbook? For them, "Bible" was pretty well the *sole* subject; ought we not to be on guard lest it become just *one of the many* subjects? The Jews were almost at the point of worshipping and revering the very pages of the law themselves; but is there not the trend among us to do away with much of the reverence that is due to God's Holy Word? Traditionally, parents have always tried to teach their children to be quiet and sit still during Scripture reading; teachers ought to remember to do something of a similar nature. Teach the children to be *particularly* attentive and *especially* silent when the Scriptures are opened. Remind them that the words you are reading are the very words of the holy and righteous God to Whom all respect and reverence is due; that this is a special Book, for it contains not the words of man, but of GOD! In that way, too, we teach them something that is basic to the "fear of the LORD," which is the "beginning of wisdom" and leads to "life"!

When it comes to the role of the Scriptures with respect to education, Professor Holwerda also has some timely words to say in an article of his entitled "Uw Roeping Tegenover de School met de Bijbel." He warns us there not to think that Christian education is basically the same as secular education, the only difference being that some Bible is tacked on at the beginning of the day, some Church History at the end, and that now and then a psalm is sung, a prayer is offered, and from time to time the teacher tries to "lead the child to Jesus." Putting some Christian icing on the cake of secular education does not thereby constitute Christian education. He dares to say that if the Bible is only used in that restricted sense in the school, then it is actually a school with a Bible. Christian education is only truly Christian, a school is only truly a "school with the Bible," when *all* of its instruction stands under the impact and influence of God's Holy Word! To translate and

quote some of his finer words:

this is your calling with respect to the Christian school . . . . That you say: my children will be educated for the service of the Lord for all of life, and not otherwise. That you persist and insist, whatever the cost: my children exist for the honour and the Name of the Lord. And not for anything else. Then you don't send them to school because they have to learn how to make a living on earth and how to get to heaven later, but because the Name of the Lord shall be glorious in the entire earth. If it were nothing more than a matter of preparing them for life, then the public school would be sufficient. And if you find it desirable that they know something about religion, well, there is always the church and the catechism classes. But if you say: the earth is the Lord's, then you add: now they will never go to another school than the school with the Bible. They certainly won't all become ministers, and that is fortunate. But later, with their sheep and cows, in the store and in the garage, they have to know how they are to serve the Lord.<sup>5</sup>

That leaves us, finally, with some closing remarks. The brothers who originally approached me to speak requested also that some remarks be made about didactic or teaching methods as we find them in the Scriptures. Their questions included: what kind of teaching methods did people like the Lord Jesus, Paul, and others, use? Obviously, that has not been done and an explanation is therefore in order. The reason that this has been avoided is that once some thought is given to the matter one becomes quite convinced that this would not be a very fruitful approach to take for the purpose of establishing a Reformed didactical method. True, someone like our Lord Jesus is an example to us in the way that He freely and very appropriately chose illustrations from everyday life in order to make His teachings strike home. The way in which He was able to make use of parables, metaphors, riddles, and *mashals* certainly shows Him to have been an outstanding teacher. Surely, we can pick up a few pointers from Him. But at the same time, let us not forget that persons like the Lord Jesus and the apostle Paul were motivated by purposes which were different and more limited than yours. Their task was to bring Gentile unbelievers or stubborn and rebellious Jews who were subject to a great deal of misconceptions to faith and obedience, breaking their hardness of heart. But your task is much wider and more comprehensive than that; you are not just to be a "mis-

sionary" to those children, focussing all your attention on the alteration of their hearts, but rather a teacher who concentrates on the total development of the entire lives of those little ones. For Christ's purposes, a parable or a riddle was indeed very effective; they brought about the dividing line that He wanted between those who believed in Him and those who did not (Matt. 13:10-17; Mark 4:10-12; Luke 8:9-10; cf. John 16:25). Even Christ's regular language was very often intentionally ambiguous, in order to gauge the level of faith in the hearts of His hearers; think, for instance, of John 11:11ff. But surely, it is doubtful whether speaking constantly in parables or *mashals* would suit your purposes and bring about the results you desire; the successful teacher, though he may occasionally resort to some of these methods, generally needs to avoid ambiguity and to cause his speech to be as clear and lucid as possible. Thus it is evident that if we are under the impression that our teaching methods are not Reformed until they imitate those used in the Bible, we are under a distinctly wrong impression. To adopt any method for the simple reason that it is used in the Scriptures would be to use the Scriptures in a very exemplary and Biblicistic manner. Rather, it seems that the way to develop a Reformed didactical method would be to examine extensively what is the aim, the nature, and the character of Reformed education, what the entire body of the Scriptures has to say about all that, and then to draw conclusions. That may be a more difficult route, but surely it is a much more sound one. Only such an approach will cause us to have indeed "Schools with the Bible." Only in that way will we be able to lead our children onto the everlasting roads of the fullness of life. Hopefully some of the remarks made in the above will help us down the path.

G.H. VISSCHER  
Houston, B.C.

<sup>2</sup> Cf. Stam, "Covenantal Education," *Clarion* (Vol. 28; No. 10), p. 221.

<sup>3</sup> B. Holwerda, "Het Ambt der Ouders," *De Betekenis van Verbond en Kerk voor Huwelijk, Gezin en Jeugd* (Oosterbaan & Le Cointre, 1974), p. 81.

<sup>4</sup> *Proverbs: An Introduction and Commentary* (Tyndale OT Commentaries, InterVarsity Press, 1980), p. 51. For tracing themes in Proverbs as we have done in the above, Kidner's book is very helpful, as is J. Kok, *Salomo's Spreuken* (Kok, 1902).

<sup>5</sup> B. Holwerda, *Op.cit.*, pp. 95-6.

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# The Genesis Flood Account:

## REVELATION OF GOD'S FAITHFULNESS 2

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### *God is Faithful In Giving This Account To Us*

It is both sobering and encouraging to have received this account of the devastating Flood. Believing this to be God's Word also for us, no one of us can now say that we do not know about the seriousness of the wrath of God against sin. The Flood account shows us that God sees and knows what is going on in this world and that He hates sin with a pure hatred. He is holy and jealous for His honour and handiwork, and He will punish the ungodly. This account is sobering, but it is also encouraging. For this God is faithful, and this God of Noah is also *our* God, the living God, the Creator of heaven and earth, and we know that He will fulfill the salvation work He started, and He will make this world a *new* creation where no sin or iniquity will be. We know *this* God will one day finish His work! It will be as in the days of Noah, Scripture tells us, and the end will suddenly come (Matthew 24:37; Luke 17:26).

The realization that Noah's God (or for that matter Abraham's God or Israel's God) is *our* God and Father in Jesus Christ makes the study of the Old Testament a work of gratitude and an exciting and rewarding labour. This realization also takes the study of the Old Testament out of the artificial ivory tower of dry scholastics of studying some bygone deity and an ancient people's response to him, as is unfortunately not unknown in our present day, and it places this study within the tensions of this age — the tension of His present rule and the coming of His Kingdom in perfection! For as the world was once destroyed by water, it will undergo the renewal fire of judgment. As Peter wrote, by the word of God "the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and the destruction of ungodly men" (II Peter 3:6, 7).

We live in a day and age when the Old Testament is, in a sense, becoming popular again, for the mighty acts of God in the Old Testament are being reinterpreted and forced into human moulds and philosophies to suit man's purposes, in a way not

completely unlike the misinterpretation of God's mighty acts by the ancients who at one time knew, but willfully rejected, God's revelation.<sup>21</sup> It is the task of Old Testament scholarship and study to seek to understand the Word of the Lord as our God has entrusted that Word to us. That entails much hard work, for it means letting the Word speak. We are not to subject it to our own ideas, but we are to subject our minds to the Word and to let our thinking and reasoning be governed by it. This demands much effort! The language(s) of the Old Testament and the historical and cultural contexts of past ages have to be studied and understood as well as possible. It means that we try to appreciate to the fullest extent possible the time in the history of revelation and how the Word was intended to be understood by the very first hearers, so that we can rightly interpret it today — yes, so that God's message to us will ring through loud and clear. For the study of the Old Testament at our Theological College serves in the first place to train ministers (including missionaries) so that God's Word (and that includes the rich revelation of the Old Testament) may be proclaimed so that it speaks to us and is relevant to God's people and those outside. For God in His faithfulness has given to us and entrusted to us not only the account of the Flood, but the complete Old Testament — indeed, the complete Bible.

May we work with this treasure and respond to it in a way pleasing to Him, in our College, on the pulpits and in the pews, and in our daily lives, that we, living in this the final age, may praise Him and be His light of hope and warning in a world that without the Lord is lost in sin.

\* \* \*

Esteemed governors,

I had not expected that after only about ten years in the ministry I would be standing here tonight in a new office and calling, and I interpret it as an indication of great trust that you could unanimously approach Synod Smithville 1980 with my nomination. As I wrote to the Synod in accepting the appointment, I am unable of myself to live up to the high demands of this position and I feel in-

adequate, but I know and am confident that the Lord God who has called me to this office will also strengthen and enable me by His Word and Spirit for this new task. In that trust I have made preparations, and may the Lord give strength and wisdom that a minister of the Word may also grow and become a professor and that I, too, may be a faithful servant in the College and an effective instrument in His hand.

\* \* \*

Esteemed Trustees,

To you has been entrusted the financial care of the faculty and I want to express my thanks publicly for the manner in which you have made it possible for us to settle in this vicinity in a home of our own. I am looking forward to a continued good relationship with you.

\* \* \*

Esteemed Faculty,

Now that I am joining you as a colleague in this special labour for the Churches, I cannot but think of the first years of our College when I was a student of virtually all of you and when I could benefit from your scholarship, insight, and wisdom. In a sense I still feel like a student, and it gives me a safe, almost homey, feeling to be in your midst and company again, be it in a different capacity. I am very much looking forward to a fine cooperation and productive working together in our common task.

\* \* \*

Esteemed Dr. Harrison,

It gives me great pleasure to see that you are able to be in our midst this evening and to honour us with your presence. This affords me an excellent opportunity to thank you publicly for agreeing to direct my thesis work and for all you have meant to me while I was busy with my Master's studies in Toronto. I continue to be in debt to you for your Christian cheer, stimulating scholarship, and great patience in guiding and overseeing the work so that I could successfully graduate and I look forward to a continued contact with you in the future.

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Being a minister of the divine Word is a tremendous privilege, and,

(Continued on page 378.)

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# The Third International Conference of Institutions for Christian Higher Education <sup>1</sup>

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## Some Impressions

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### *a. The Lighter Side*

"A nightmare." That's what the secretary of the Steering Committee, Dr. John VanDer Stelt, called the ten days preceding the Conference. The air controllers in the United States had gone on strike. Soon their Canadian colleagues at strategic points of the airways did their share to increase the chaos. It looked for a while as if the Conference, if not cancelled, had to be postponed for one or two days since the great majority of the expected participants had to travel by air from all over the globe. A nightmare indeed for the steering committee, but especially for the hosting committee which had worked so hard to get things ready for the reception of the delegates.

Travel conditions improved somewhat, however, and on the eve of the Conference the greater part of the approximately 125 delegates, observers, and visitors arrived. I was one of them. To avoid possible departure trouble at Toronto Airport, I left from Detroit and met more conferees on the plane. After a smooth flight via Milwaukee, Minneapolis, and a couple of mid-western cities, Sioux Falls (S. Dakota) was reached exactly on time. The last 55-mile-long part of the trip was travelled by van. By mid-afternoon we arrived in Sioux Center (Iowa). It could not have been better!

For others it was a different story. Travellers from Western Canada, among whom was Dr. S. Van Popta of Calgary, did not get any farther than Winnipeg by plane. A twelve-hour bus ride brought them to Chicago where the plane could again be boarded. They did not do all that badly, in spite of all the delays. A group from The Netherlands spent the better part of two days at Schi-

phol and never got on the plane. Others arrived a day late.

Anyway, the Conference got off the ground in the midst of Sioux land where Dordt College is located. Dordt, which, as expressed by the name, wants to take its stand in the Reformed tradition, is still a young College at 26 years of age. Nonetheless, the number of students climbed over the years to 1200. It was established and is operated by an Association for Christian Higher Education. It has a well-kept and beautifully landscaped campus on the edge of town. All the facilities were made available to the Conference. The plenary sessions were held in the beautiful air-conditioned chapel with its precious Casavant organ donated by a member of the community. On one of the evenings a post-work (i.e. a late organ concert) was given by Dr. Joan Ringerwolle, the professor of the music department. It was a joy to hear. Dormitories, commons, student building, library — they were all close by so that no time was lost getting there.

That was good, too, for the program was loaded: five major and four not-so-minor papers, followed by general discussions and workshops. All that in four days time. The last two days were devoted to presentations by delegates of various institutions of higher learning and the discussion of matters of mutual concern.

That released the pressure of the first days somewhat, and it was all gone on the afternoon set aside for a tour around the region. The Dordt College Agriculture Stewardship Center under construction, consisting of laboratories and a model dairy farm for study purposes, was visited, followed by a sheep farm, a beef cattle operation, a hog farm, and a chicken farm.

All around, as far as the eye could see, a bumper crop of mainly corn and soya beans was ripening. Most farms are a quarter section or bigger. It might interest our brother-farmers that we were told by the professionals who accompanied us and showed us around that the average yield in a good crop year is 110 bushel of corn, 40 bushel of soya beans, and 70 bushel of oats per acre. In one respect I was disappointed at first. While living in Chatham, Ont., I used to draw the attention of American summer guests to the height of the corn growing in Kent County. Frequently, guests from the American mid-west would respond by saying that if I wanted to see the best and the highest corn I should come to Iowa. I kept that in mind. Finally, then, I was in Iowa and I lost no time looking for the wonder-corn, but it wasn't there. As a matter of fact the corn was not even as high as the Canadian kind. Of course, I could not help asking how that was possible in the light of the stories I had heard. The answer was that Canadian corn might be taller but that the height of it does not determine the quality and the quantity of the corn. A low growing kind might give a better yield! Another illusion gone. Blown with the prairie wind.

I got some clarification as well. On a get-acquainted walk with two Dutch friends through the clean tree-lined streets of the city, we noticed that the townspeople greeted us as if we were old friends. We wondered how that could be. Did we look our Dutch part perhaps and did the residents recognize something of their own Dutch background in us? It did not take us long to learn that it was not our Dutchness but the College radio which had done the trick. Every morning the College president, the Rev. B.J. Haan, took care of a quarter-hour broadcast through which the residents of Sioux Center and surrounding region learned all about the upcoming conference.

The cordial welcome which the city dwellers gave us also applied to the city management. A representative was at the registration desk to hand out an information map and a plastic case for our Conference papers. It proved very handy. The only trouble was the standard colour. It happened that after meals, wrong cases were picked up, something which was discovered only later when using them; a search had to be organized to get on the right track. As a matter of fact the mix-up was not



limited to portfolios. When I came home I found out that the rainwear which I brought back was not the jacket which I had taken along but a coat bought in Johannesburg, S. Africa. How dumb they come!

#### b. In Thy Light

Each conference day started with Bible study. Ample time was reserved for it. The studies themselves were not products of last-minute preparation but of thorough pre-conference work. The Bible passages were carefully chosen by the steering committee and were all related to the conference theme: *"The Challenge of Marxist and Neo-Marxist Ideologies for Christian Scholarship."* Poverty, social injustice, abuse of power, deprivation of freedoms were not just found in Marx's time and world, the Bible pictures them and lashes out at them in Old and New Testaments, by the mouths of prophets and apostles, and above all by the chief Prophet and Teacher, Jesus Christ. The difference is that, whereas *revolution of the proletariat* was and is the Marxist weapon to conquer evil and evildoers, *the kingdom of God and His righteousness* are proclaimed in the Bible in their redeeming and retributive power and effect. The teaching of Old and New Testaments regarding "violence," "Christ the Anointed of the Lord," "the parable of the dishonest steward," "the parable of the rich man and Lazarus," Rom. 13 and Rev. 13 on "the state," make that very clear. The Bible, however, never speaks in a general, unqualified way about the poor and about God's being on their side. God is always the God of the covenant, and the poor, on whose side He is and for whose redemption He sent His Son into the world, are consequently His covenant people who in their affliction from the hand not just of the world but also of their fellow church members look up to Him for help.

That does not mean, of course, that we can turn a blind eye to the poor and the oppressed in the world at large. If the Lord God got angry with His people when they ravaged the land and the orchards of their enemies, and if He pitied not only the people of Nineveh but even the cattle, we cannot shrug our shoulders at all the forms of injustice, poverty, discrimination, and violence which are rampant in our world, but we shall do whatever we can to fight it and to alleviate it. We must be fully aware, however, that it is not the protection of human rights and freedoms that

will set people free; the only thing which can do so is the gospel, the power of God for salvation in every respect to every one who believes. Otherwise the kind of redemption we proclaim may differ in degree from the Marxist and Neo-Marxist kind, but essentially it does not differ. It is still revolution dressed up in humanistic garb. Although all Bible study leaders may have been aware of it, it did not come across clearly in each and everyone's message.

#### c. Study in Christian Perspective

Everyone who has followed the development in the political and socio-economic field in the post-war years and is acquainted with the tremendous extension of the power of the extreme left in Europe, Africa, South America, and Asia, on the one hand, and of the contra-revolutions of the extreme right in Latin America, on the other hand, will not be surprised that the steering committee chose the theme of the challenge of Marxism and Neo-Marxism as conference theme. This theme was not just a very timely one in past decades but it is still so today. Think of what is happening in Poland, in Angola, in Guatemala, and in El Salvador. So the theme was well chosen. *"Tua res agitur,"* the Romans said if they wanted to impress a matter on the hearts and minds of the people; i.e. "it is your business." And is it ever! We were confronted with it at the conference when we were told that not all who had wanted to attend had been able to do so, because they had not received permission from their governments to attend, and also when we were informed that not all the names of the participants would be found in the attendants and address lists handed out during the conference. It would not be safe for some to have their name mentioned on the list. It gives one the shivers to receive a piece of information like that. It does something to you to sit at table with a pastor-teacher who up till recently taught at a theological seminary in one of the Latin American countries but who had been warned on time that he should leave if he wanted to avoid being arrested. Returned to the U.S.A. he could tell and did tell of the cruelties executed by totalitarian regimes. And so did others. And *what* we heard was no more than a fraction of what is going on, for no residents of communist-governed countries had the opportunity to attend.

Dr. Sander Griffioen, well-known

to the Toronto congregation from the time he and his family were members, delivered the keynote address analyzing the Marxist ideology and its more appealing, but basically not differing, offshoot of Neo-Marxism. The spiritual war waged against both can only be a total one for a Christian who is equipped for it with the armour of faith.

Subsequent speakers dealt with the related subjects of *"Human Freedom and Social Justice"*; *"Liberation Theology"*; *"Christian Belief, Marxism and Rich and Poor Countries"*; *"Function and Role of the State"* (with special reference to its relation to the church and educational institutions); and *"Education."* I will not go into the substance of these papers. The editor of the new political magazine has asked for the papers. We may expect, therefore, that broader attention will be paid to them. Let me just tell you that I was quite impressed by the scholarly caliber of the various papers and by the serious attempts to treat the various subjects in biblical perspective.

The paper which strongly appealed to me was the one by Dr. James W. Skillen on "Human Freedom and Social Justice." In his criticism of the Marxist view he took his point of departure in the narrative of Gen. 1 and 2, pointing out that the Lord God did not stop at the work of the six days, as if that was one and all, as it is (in a secularized form) for Marxism, but that God crowned the six days with the seventh day of rest, the goal and destination of all his works. The sabbath motif was not exclusively one of the beginning but is taken up after the fall by the Lord Jesus who, like His Father, works to bring his redeemed work and world to His sabbath celebrated in the new Jerusalem on an earth and in a heaven which are not given up and annihilated by God but are saved and restored and made available to renewed mankind. "Blessed are they who die in the Lord from now on . . . that they may rest from their labours and their works follow them."

The reading and the discussion of the various papers was not followed up with critical responses adding another paper on the same subject to the one already heard. Instead of that, case studies were presented wherein the problematics discussed in the papers were illustrated with concrete examples. Dr. Alice C. Carls, for example, spoke about *"Human Freedom and Social Justice as manifested in the struggle of the Polish*

people." Dr. Jonathan Chao of Hong Kong spoke about "*The Place of Religion and Education in Communist China*." The Rev. John Perkins, a friend and ally of Dr. Martin Luther King, spoke about the situation of the black man in his youth and the awakening of the non-violent protest movement. A black educator from Africa showed how the capitalistic solution of the problems of underdeveloped countries does not solve anything but creates a new capitalism with the ensuing consequences of oppression and injustice.

These studies provided food aplenty for the workshops wherein the discussion could be continued, comments could be given, and conclusions drawn. That was necessary, too, for the papers were not sent in advance to the conferees, and, because of their length, they could not be presented in full. We did not have time either to catch up on the reading of the papers, once they were handed out. We depended, therefore, to quite an extent on the members of the workshops who were knowledgeable in these subjects. There was no lack of them. It was a deep joy to listen to older as well as younger men, philosophers, sociologists, economists, etc., who could play with the often intricate points which came up for discussion.

That does not mean that I always agreed with the conclusions which were drawn. Question marks were placed in the margins of papers. That was even more so with the motions which were submitted by some of the workshops. One of them expressed the solidarity of the conference with the struggle for justice of "our Christian brothers and sisters in Poland," calling for "a consciousness and knowledgeableness" of the Polish situation and for giving them all the appropriate support from within the context of the various institutions and constituencies. There will be hardly anyone who does not sympathize with the Polish people and their plight, but that is not the same as identifying with the principles and practices of the Polish union "Solidarity" and with communist and anticommunist Roman Catholic Christians as brothers and sister in the Lord. There will be hardly anyone either who wants to defend South African apartheid, but to single out South Africa in a special motion calling for the "dismantling of the present system of institutionalized racial discrimination and replacing it by a constitutional and legal dispensation

capable of accommodating the diversity of people and interests in a just and equal way" seemed not fair, to say the least, in light of the tremendous odds which are confronted and the attempts which have been and are being made to make headway on the path of integration.

A third motion is addressed to President Reagan. It criticizes the establishment of friendship by the U.S.A. government with dictatorial regimes in Latin America, mentions a number of instances wherein people were kidnapped, murdered, or eliminated with the tacit consent of the government, points particularly to the unexplained murder of Father Stanley Rother, and begs the President's administration to take seriously the cries of Latin America's oppressed peoples, whom Father Rother represented and for whom he died, and not to send aid and arms any longer to Guatemala and El Salvador. That might be a good thing, but it is ques-

tionable whether it is a good thing for a conference of representatives of institutions of Christian higher education to address itself in that way to the President, without being able to back up all that is written. In our democratic system there are other and better ways, it seems to me.

More to the point was a request of Dr. Chao to include China and Marxism in China on the agenda on philosophical-theological reflections, thereby developing western evangelical input into the Christian debate on the theological interpretation of the Chinese experience; and in the second place, to send, loan, and develop Reformed Chinese scholars and to help Chinese younger scholars to develop for the task of engaging in theological reflection on China. It won't surprise you that the motion carried unanimously.

L. SELLES

(To be continued.)

## THE GENESIS FLOOD ACCOUNT

— *Continued.*

in having left the parsonage, I cannot but think with gratitude of our stays in Neerlandia-Barrhead, Brampton, and Surrey. With respect to the Surrey congregation, I think it is becoming to mention our appreciation that, in spite of the very short but good relationship we had, the Maranatha consistency and congregation were able to let go of their minister, and do so in a Christian way, when they saw the specific need in our College. They placed the need of the federation of Churches before their own and so served the Churches. It seems fitting that officially, at least, I may continue to remain their minister, be it severed from the beautiful bond of the congregational labours.

\* \* \*

Father and Mother,

Not much needs to be said from this place. We understand each other. From your mouths I have first heard the Word of God, including the Old Testament and the account of the Flood. To this day I am very thankful for, and greatly indebted to, your instruction in godliness and in the fear of the Lord. I am therefore very happy that you may be witnesses of the events of today.

I am also very grateful that you, my mother-in-law, can also be here to share this moment with us.

\* \* \*

And finally may I say a word to those studying at the College as students. Students, do not expect a ready-made professor. Many things come packaged for instant results nowadays, but that is not so with being a teacher in the bountiful riches of the Old Testament, so please bear with me as I, in the strength of the Lord, seek to grow to the challenge. I am looking forward to our meeting each other in the classroom and getting to the work for which we will be there, and I hope and pray that the Lord may be pleased to use also me in your being equipped for that glorious task of preaching the Word of our faithful God and Saviour Jesus Christ in this the final age before His triumphant return and the new creation.

I thank you all for your attention.

C. VAN DAM

<sup>21</sup> Think, e.g., how much of the Old Testament is interpreted today under substantial influence of Marxist philosophy as seen, for instance, in the influential "theology of liberation" with all its far-reaching consequences for the pulpit and the church's mission in this world. See, e.g., G. Gutiérrez, *A Theology of Liberation* (1973) and C.E. Armerding, ed., *Evangelicals and Liberation* (1977).

### OUR COVER

*Woman from Manggelum returning from the jungle with her child and firewood. (Photo Courtesy Bram Vegter.)*



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

The Salvation Army has withdrawn its membership in the World Council of Churches. The denomination, which operates in 86 countries, put its membership in suspension in 1978 after a couple of its workers were killed by guerilla activity in Zimbabwe (then Rhodesia). The WCC helped provide funds for the Zimbabwe Patriotic Front. The Salvation Army said it withdrew last month because it felt the WCC is guided "by politics rather than the gospel," but stressed that it intended to maintain a "fraternal status" with the ecumenical body. (CT)

\* \* \*

Availability of Bibles in China is on the increase. A report from North China confirms that an active church ordered and received a shipment of 600 Bibles from Shanghai, where they were printed. The entire shipment sold out in two days. (CT)

\* \* \*

A millionaire Fort Worth businessman, T. Cullen Davis, is offering a \$100,000 reward to anyone who can prove that evolution is true. "I feel my money is absolutely safe," said David, who recently became a Christian. He originally offered \$2,500, then raised it to \$50,000, and then doubled it to make the award attractive. (CT)

\* \* \*

#### **DRESDEN, EAST GERMANY (RNS)**

Church leaders from Canada, England, and the United States attending a World Council of Churches meeting here issued a joint statement acknowledging their countries' res-

ponsibility for the firebombing of this city during World War II.

They also pledged to do everything they could to prevent a new worldwide holocaust in the nuclear age.

The statement was read to the Central Committee of the council which had just adopted a resolution on current threats to peace.

"We recognize with deep sadness that in pursuance of the war as an act of reprisal, the countries of which we are loyal citizens were responsible for the bombing of this city and the death and suffering of its people," the joint statement said. (CN)

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#### **SHANGHAI, CHINA (RSN)**

Former United States President Jimmy Carter said here he no longer thinks the West should send missionaries to China.

At a breakfast meeting with reporters at the end of a 10-day visit to China, Mr. Carter said he had broached the subject with Vice-Premier Den Xiaoping when the Chinese leader made an official visit to the United States in 1979.

He said the Chinese leader had "disagreed strongly, but promised to help stop the confiscation of Bibles."

Now, Mr. Carter commented, "After talking with Christian leaders here in China, I agree with what Deng Xiaoping told me. I think the Christian Church is better off self-reliant and self-sufficient."

\* \* \*

#### **DRESDEN (ANP)**

With the East German President Dr. Erich Honecker as chairman, a "Committee of Citizens" has been formed in East Germany for the celebration of the 500th anniversary of the birth of Martin Luther. The committee comprises "all sectors" of the East-German society. The churches are no member but have been invited as observers.

The attitude of the socialist leaders towards Luther has undergone a drastic change. It even seems that the committee will try to achieve that Luther receives a place among "the heroes of the nation."

The civil committee was established after the Alliance of Evangelical Churches had formed a committee for the celebration of the five hundredth anniversary of Luther's birth in Eisleben in East Germany. (ND)

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#### **KAMPEN**

The *Reformed Dogmatics* of the late Dr. A.G. Honig — which since its appearing in 1938 has been assigned as study-material and guide for examinations for all students at the Theologische Hogeschool in Kampen — will no longer be maintained as such in this new academic year. That's what Prof. J. Kamphuis announced; at the same time he gave account of that decision during the official opening of the new course at the Hogeschool. (ND)

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#### **ERMELOO**

Recently it was made known that on June 18 one million complete Bibles were delivered to China. The action was organized by "Kruistochten," an organization with headquarters in Ermeloo. The Bibles were packaged in 11,136 boxes with 90 Bibles per box. It was arranged that 5,000 Chinese Christians were to wait for a ship to arrive at the shore of the South China Sea to guarantee fast transportation of the copies. There appeared, however, no fewer than 20,000 people, according to the report, and it took only a few hours to unload the boxes. (ND)

\* \* \*

#### **ARNHEM**

The General Synod of the Reformed Churches in The Netherlands decided to enter into a relation of "provisional ecclesiastical contact" with the Reformed Church in South Africa, the so-called Doppekerk. Nineteen members of Synod voted in favour, eight were against and five abstained. The relation of provisional ecclesiastical contact was initiated by the Synod of Groningen-Zuid 1978. It can be established with churches which are to be recognized as true churches of Jesus Christ (and Synod does that in this case indeed), but with whom no full ecclesiastical correspondence can be established as yet because certain obstacles have to be removed. This relation does not imply pulpit exchange or acceptance of attestations.

Synod set two conditions for its offer of the above relationship: in the first place the Doppekerk is not to enter into ecclesiastical correspondence with the Netherlands Reformed Churches . . . . Secondly, clarification is to be obtained concerning a passage in a memorandum which had been received from South African deputies. (ND)

# news medley

Everywhere activities are being resumed. The bulletins again contain schedules for meetings of young men's and young women's societies, men's and women's societies, catechism classes, and choirs. It is gratifying that there is interest in resuming those activities; there should also be gratitude for the opportunities which we still receive. The area of this world in which such meetings and instruction are still allowed becomes smaller all the time. We are greatly privileged in having the freedom to conduct these affairs and should use it well.

Especially with catechism classes it is a handicap when a Congregation has no minister. There may be members of the Congregation who are eminently suited for the task and who do perhaps even better than not a few ministers. There is nothing against it if a Consistory of a vacant Church, before approaching a neighbouring Church or minister, looks around in their own Congregation for men who might be able to take that task upon themselves. It is not a healthy situation, mind you, for it is the task of the *ministers* to teach the young members of the Church, opening the way for the parents to "have their children taught in the aforesaid doctrine." In our revision of the Church Order we shall insert a line to that effect in the article which describes the specific duties of the office of a minister of the Word. Thus it is completely in the line of that provision — which is not new at all; as far as I can recall it has always been considered one of the specific tasks of a minister within our Churches — when a Consistory of a vacant Church approaches a neighbouring Consistory, requesting it to give its minister permission to conduct catechism classes for the duration of the vacancy.

Perhaps I wrote about it before, but forgive me the repetition in that case.

I am very thankful that I have always been allowed to serve and at present am serving a Church that had an eye for the needs of other Churches and was and is willing to help them out. Wherever the request came from, either from Hilversum, Pernis, Vlaardingen, Aldergrove, Toronto or Burlington-West, Guelph or Orangeville, I always received ready permission to go and help them. Whether it was always appreciated sufficiently is another matter. Several people here are still quite sore about the absence of any mention of this help, given for four and a half years, when one of the above Churches received a minister, or celebrated an anniversary.

I find it a very sad thing when I read in a bulletin that a Consistory refused the request of a neighbouring Church to give their minister permission to conduct (part of) the catechism classes during the vacancy. If in both these cases the minister already had to conduct two or three evenings of classes in "his own" Congregation, it would be understandable, but that is not the case. I do acknowledge the right of a Consistory to say "No" to any request. However, it does irk me and makes me angry. If the minister were in ill health or if he had to be very careful not to carry too heavy a burden, things would be different.

Of course, when a minister receives permission to help another Church, this does take away time from the Church whose minister he is. But are we not in this life

also to help one another? How much time, do you think, did the Church I serve sacrifice already for the sake of specific sister-Churches or for the Churches in general? I wish to state this openly, for sometimes I have the impression that it is just taken for granted. I hope that these things will be remembered and that vacant Churches — which have sufficient problems on their hands even without having to teach catechism classes themselves! — will receive the help to which they have a right within the federation. Let's think of James 2:15, 16.

Let me continue with some personalia.

The Smithville bulletin contained a letter from the Rev. Stam. He is at present in The Netherlands, as our readers will know, studying at the Seminary of our sister-Churches. He tells about the progress of his study, and hoped to be present at the inauguration of Prof. Ohmann. Rev. and Mrs. Pouwelse were there as well, if I am not mistaken, or in any case, they were intending to attend the "Schooldag" in Kampen.

Rev. VanBeveren wrote in the Burlington-East bulletin about Prof. VanDam. Here it follows:

Before it becomes a rumor — it was going to be published in The Netherlands this week, we heard — we confirm that the Board of Governors of our College has granted a leave of absence to Prof. C. VanDam from May till October 31, 1982, to enable him to finish his doctoral studies at the Theologische Hogeschool at Kampen, The Netherlands. The request was made by the Faculty of the College. Everyone understands that if Prof. VanDam can reach his goal, namely, a Th.D. degree from Kampen, it may mean a great blessing for our College and for the churches.

Studying always bears fruit, not only for the person himself but also for the Church or Churches he is serving in one capacity or another. We are happy, therefore, that, according to Rev. VanBeveren's information, the request was made and granted for our professor to obtain a doctor of theology degree.

Another minister who is pursuing a doctor's degree is the Rev. J. Visscher of Cloverdale. The *Church News* contains a brief article from his hand in which he explains that already in Coaldale plans were in the making and permission had been granted for the specific studies in which he is interested. The program he is going to follow "is a program of study that enables ministers who are currently in the parsonage to further develop their skills and knowledge in various areas that relate to their present ministry. It is designed in such a way that long absences from a congregation are unnecessary and that most of the work can be completed at home . . . . The course work, along with a thesis, will take a minimum of three years and a maximum of five years to complete."

I am always very happy when I learn that colleagues are setting out to pursue a specific course of study. My personal experience is that one needs guidance and someone looking over your shoulder to see to it that you complete certain assignments and are making progress.

Prof. Ohmann used to quote a word he heard at the lectures from Prof. Veenhof: "The greatest danger for a minister is laziness." That is true. The work of a minister can hardly be "checked." If he sleeps in, he can always say that the previous evening was so busy that he came to bed late and then could not fall asleep for some hours. If he is sitting in his study, he may be reading something completely unrelated to his work and do so for a long, long time. If he goes out with the car, he may be just driving around for pleasure, and so on.

Mind you, I do not wish to state that things *are* like

that or that a minister is not allowed to go for a drive with his wife with the sole purpose of enjoying the beautiful weather and to admire the splendid views of the countryside or the soaring majesty of the mountains. Nor do I wish to say that a minister is not permitted to read a novel or to do some crossword puzzles or to go and play chess with his neighbour. The only thing I wish to point out is that the danger is present. It is dangerous to be a minister of the Gospel in this respect as well. For that reason, too, it is advisable to continue studying and to do so under the direction of capable teachers. The Congregation will benefit from it and the reputation of the Congregation with those who are without will be enhanced by it.

A committee from the Surrey Church was to visit the mission field in Brazil. I haven't read a report on that visit as yet, but the brethren must have returned by now.

The matter of visas for the missionaries and their families has not yet been solved, and the appointed mission aid workers — who are to take the place of brother and sister John and Ardis Kuik — have not yet received their visas either. "Our missionaries propose to have brother and sister Glas enter Brazil on visitors' visas which can be obtained with the aid of another denomination via Paraguay. This procedure is approved since it is a legal procedure."

I wonder what is true of the reports that the Brazilian government has relaxed the rules for admission of missionaries. Maybe we'll hear more about it from the committee when results of their visit are reported.

This past summer I was honoured by receiving a guided tour of the Annex of the Abbotsford Church. All that was ready then was the shell and some inner walls. We were able to see the shape and to admire the added facilities. One thing I was not enthusiastic about: it was the intention to conduct catechism classes in a section of the big meeting hall. Folding doors were to make that section into a smaller room for those classes. Perhaps the result is better than I could envisage, but I first have to see it before I can abandon my objections. "It is good," the Rev. VanderWel writes, "to see that our annex is making good progress. The painters have been in there already, and if I have it right, we are now eagerly waiting for the doors to be delivered." Before long everything can return to normal in Abbotsford.

On our way we stop in Barrhead. "The matter of putting a publication in *Clarion* about the fact that not enough sermons are published in the Sermon Series *Preach the Word* was discussed. It was decided that an article will be written on this matter." We have not yet received it, but do pass this decision on also for the exhortation of the ministers.

The Immanuel Church in Edmonton received three quotes for erection of a church building. "At present it seems doubtful that we can afford to have the whole thing complete in one general contract . . . It may just be that (the Building Committee) will suggest a postponement or else to have the shell built via a general contractor and to do the rest via free labour." We wish the brethren well.

The Rev. Versteeg did not use his holidays to "lazy around," so to speak, but found time and sufficient interest with the Western Churches for a talk about the mission work in Irian Jaya. That his talk was appreciated may become evident from the following passage under the heading "Providence Canadian Reformed Church."

Following Rev. Versteeg's mission film evening, some members of the congregation have suggested that a

## 50th Wedding Anniversary



*Mr. and Mrs. Van Spronsen (Joop and Hil) were united in marriage on October 29, 1931 at Krallingseveer (Rotterdam). They made their first home in Schoonhoven, Z.H.*

*In 1939 Mr. Van Spronsen joined the Dutch Army and the family moved to 's Hertogenbos. From here he also took an active part in World War II. During their years in Holland, nine children were born to them. One of them, Bernard, was taken Home at the early age of 14 months.*

*In 1951 the Van Spronsen family emigrated from Holland with their destination being the sugar beet fields of Southern Alberta. This was followed by work in the City of Lethbridge and later by a smaller automotive repair business in Taber, Alberta. Mr. Van Spronsen served the Churches in Holland and Coaldale as an elder for several terms. In 1974 Mr. Van Spronsen retired from his regular work and started to devote more time to gardening and woodwork hobbies. At the time of retirement they moved to Coaldale, where they enjoy living among their children. They are both in good health.*

collection or some form of gift be donated to the mission field at Irian Jaya. The home evangelism committee has received permission from the Consistory of the Providence C.R.C. to hold this collection on Sunday, Sept. 13, in both AM & PM services. Apparently the mission field would greatly benefit from a small motorboat. Depending on the results of this collection, all donations will go towards this cause.

Our way leads via Orangeville.

The Consistory discussed Acts of Synod, Article 129. The new Form for Baptism was adopted subject to a small clarification. The Consistory also decided to wait with the use of this new form until the new *Book of Praise* is issued.

What I am puzzled about here is the word "adopted." This new form has been adopted for use by the General Synod, and we as Churches have nothing to adopt. We can decide either to use this "trial-form" or not to use it until

it has been adopted in a definite form by a future General Synod. The word "adoption" within the framework of a Consistory decision is definitely wrong.

Our journey makes us stay over in London this time.

Rev. DeJong elaborates on a Consistory decision as follows:

In its last meeting, the Consistory decided to alter the exit procedure after the service for a trial period of two months. The new procedure will take effect on the first Sunday in October. Instead of returning to the consistory room, the serving elder and minister will walk to the rear of the building, and remain in the hallway, or just outside the door (weather permitting). The main

purpose of this change is to give the office-bearers an opportunity to greet guests who may be worshipping with us. It also affords an added opportunity for the government and care of the flock, since weekly oversight will be made easier. After the trial period, the Consistory will review the advantages and/or disadvantages of the practice. In the meantime, we remind you to kindly inform the office-bearers if you or your family will be absent for a Sunday. This greatly assists us in the pastoral care of the flock.

Having exhausted the memorable news from the Churches at this time, I am compelled to bid you a cheery farewell. vO



## A Ray of Sunshine

"O, how I love Thy law!"

Psalm 119:97

*When we read Psalm 119, we will discover that it is a love song. The theme of this song is: "O, how I love Thy law!"*

*The poet repeatedly emphasizes the importance of God's law. His love towards the God who gave the commandments is expressed in many different ways. He also gives many different names to God's law. In verse one we read, "Blessed are those whose way is blameless, who walk in the LAW of the Lord." In verse two he calls it "TESTIMONIES"; in verse three, "HIS WAYS"; in verse four, "PRECEPTS"; in verse five, "STATUTES"; in verse six, "COMMANDMENTS"; and in verse seven, "ORDINANCES." When we continue to read Psalm 119, we see that the poet used these words alternately to express the same thing. These words mean everything which God has spoken.*

*If we did not have God's revealed Word to live by, we would not know which way to go or which decisions to take. God gave His law for our preservation. The poet of Psalm 119 realized this; that is why he continually prayed for guidance. He knew, for instance, that a young man could not keep his way pure unless he guarded it according to God's Word (v. 9). He also knew that it would take perseverance in studying that Word. We read in verse 24, "Thy testimonies are my delight; they are my counselors." The poet's longing for understanding shows in the expression, "Incline my heart to Thy testimonies, and not to gain! Turn my eyes from looking at vanities; and give me life in Thy ways" (vv. 36, 37).*

*To know God's commandments and to be guided by them is a privilege — it means LIFE. The poet understood this. That is why he can sing, "Therefore I love Thy commandments above gold, above fine gold. Therefore I direct my steps by all Thy precepts. Thy testimonies are my heritage for ever, yea, they are the joy of my heart."*

\* \* \* \* \*

The law of God is whole  
And it revives the soul  
By bidding it to rise.  
His testimony sure  
Forever shall endure;  
It makes the simple wise.  
The precepts of the LORD,  
Which are His perfect Word,  
With joy our hearts do brighten;  
While His commandments sure,  
That are both true and pure,  
The eyes of man enlighten.

Psalm 19:3

*The Lord willing, the following brothers and sisters will celebrate their birthdays in October.*

### ALAN BREUKELMAN

Box 666, Coaldale, Alberta T0K 0L0

*Alan will be fifteen years old on October 17. He attends a special school. I had the privilege of visiting Alan on my trip out West last summer, and he proudly showed me his album with cards received on previous birthdays. He loves farm animals, and he likes to ride his bike and visit friends.*

### NELENA HOSFINK

c/o "Bethesda Home"  
6705 Satchel Road, Box 40,  
Mount Lehman, B.C. V0K 1V0

*Nelena hopes to celebrate her 21st birthday on October 22. She lives in a Christian Home and enjoys it very much among her friends. She loves to receive cards.*

### JOHN FEENSTRA

R.R. 1, Wainfleet, Ontario

*John looks forward to his 21st birthday on October 25. John is mentally handicapped. He attends school in Port Colborne when able. He loves books with machinery pictures in them.*

### MARY ANN DE WIT

c/o "Bethesda Home"  
6705 Satchel Road, Box 40,  
Mount Lehman, B.C. V0X 1V0

*Mary Ann will celebrate her 25th birthday on October 28. She lives at the Christian Bethesda Home. Mary Ann is blind and cannot speak either. Her hobby is knitting, which she does very well!*

*Shall we send our best wishes to these brothers and sisters and give them many happy moments?*

*Send your requests to:*

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

# school X crossing

Greetings from Guelph!

As Rev. VanOene stated in the September 11 issue of *Clarion*, "School Crossing" will (hopefully) again become an integral part of our Canadian Reformed Magazine. The main purpose of this monthly column will be to bridge, for the *Clarion* reader, the gap which exists among our scattered Reformed Schools. In other words, by means of school news, articles and other relevant information, "School Crossing" will try to develop a "global" sense of what is going on in the Canadian and American Reformed Schools. The education of our children should be of concern to all of us, whether we live in Grand Rapids, Ontario, or in the West. This concern, as well as interest beyond the local level, will be a main theme during this school season.

In order to bring this about, the input of *all* school societies is needed. Besides mailing to me your school bulletins at regular intervals, I would appreciate receiving school handbooks, promotional pamphlets, specific information about your school (eg. — a brief outline of its history, expansion plans, etc.) as well as any other relevant information. May I count on the support of the responsible parties in each school society??? Parents — interested persons, the offer of input is also extended to you. While I cannot promise that all letters will be published, I will do my best to express your point of view as far as it pertains to our schools, or to education in general.

Since the 1981-82 school year has just started, the following article should have some meaning for everyone. Please think about it carefully . . . .

## A HEALTHY SCHOOL SOCIETY

A lot of Christian Schools in our province (Ontario) are feeling the tremendous burden of meeting their annual budgets. In order to offset the already steep parental fees, schools organize walkathons, fund raising projects, or are forced to borrow money. Indeed it can be said that the financial status of many Christian Schools is rather unhealthy.

As an educator, I do not wish to dwell on this financial aspect. Fortu-

nately, there are enough capable people in our community to look after this. I only want to point out that quite often, an unhealthy financial situation occurs when the *zeal* and *enthusiasm* for the school wears off. When parents become complacent and decide that the teachers or a few board members will look solely after the education of their children — trouble starts!

We believe that it is the task of our schools to conduct a program of studies which is in harmony with the Christ-centered nurture of our Reformed homes. We further believe that our school societies operate *parental* schools — ones where the

parents and members are involved meaningfully in the process of education.

Do you believe in a healthy school society? Remember, it takes more than meeting your financial obligations. It means, first of all, your prayerful support. It also means that the school is to be supported in good as well as in difficult time periods. More important, it means that there is an open communication between the home and the school, with *no* room for backbiting or negative comments.

As the new school year is about to start, may *all* of us make the pledge to make that type of "healthiness" grow in our school society!

Until next time!

NICK VANDOOREN

Emmanuel Christian High School  
57 Suffolk Street W.,  
Guelph, Ontario N1H 2J1

## Letters-to-the-Editor

Dear Mr. Faber:

I write to you to correct some serious errors in the "Press Review" section of the May 22 issue of the *Clarion*. The article dealt with the proposal of three Presbyterian churches in the United States to unite. Several inaccuracies in the article tended to put the Orthodox Presbyterian Church in a bad light, so I will attempt to make some corrections.

First of all the article stated that the General Assembly of the OPC of 1980 "did not really deal with the matter." In fact, the opposite is really true. Our Committee on Ecumenicity came to the assembly with a proposal that we accept the invitation of the Presbyterian Church in America to unite with it. After a lengthy debate, however, the assembly instead directed the Committee to pursue union talks with the PCA throughout the next twelve months. Then our Committee was to prepare a statement indicating the similarities and differences among the three churches and to distribute it to all of the OP churches. Throughout the year extensive meetings were held with the PCA and the Reformed Presbyterian Church, Evangelical Synod.

The article continues by saying that some years ago the OPC and RPCES had merger talks which yielded no positive results "because of objections especially on the side of the OPC to millennialist ideas in the RPCES." This is inaccurate. In fact, the OPC voted to join the RPCES in 1975. The OPC was willing to accept slight changes in the Westminster's Larger Catechism in order to ensure eschatological liberty in the united church. Although the OPC discussed with the RPCES mat-

ters dealing with the millennium, Christian liberty and dispensationalism, the OPC judged that there were no problems serious enough to stop union. The reason that the union did not take place is that only 57% of the Assembly of the RPCES voted for the union, whereas they needed a two-thirds vote to bring it about. So the union was stopped by the RPCES and not the OPC.

The article further states that the document listing and discussing the differences among the churches was sent to ministers and elders in the three churches but "it has not been made public." That is not quite accurate. In fact, it was the intention of our Committee on Ecumenicity to make the document public by sending it to the ministers and elders. Many of the sessions of our churches reproduced the document for distribution within their churches. And information about the document and the proposed union was carried in several issues of our denominational magazine of which I am editor, *New Horizons*. I have included the last three issues and marked in red some of the sections that dealt with all of these matters. Furthermore the February 11, 1981 issue of the *Presbyterian Journal* contained information about this paper which compared the three churches.

The reason that I write is to ask you to make it clear to your readers that the OPC has been studying the matter of union with these churches for many years and has tried to make public as much as possible all of the matters that should be taken into consideration.

Cordially in Christ,  
ROGER W. SCHMURR

# Canadian Reformed Association for the Handicapped

SUMMER CAMP 1981

On Monday, July 13, 1981, we all came together for a week of enjoyment at Restall Camp, just outside of Paris. Everyone arrived during the course of the morning, so we had a chance to talk with all of the parents. We then had lunch together. By that time most of the confusion and shyness had passed.

Our camp this year consisted of six participants and five volunteer staff. Restall Camp was a perfect place for us to spend our week together. We slept in cabins with bunk beds. Our cabins were ideally situated close to the eating facilities, bathrooms, and also the beautiful, clean swimming pool. We also had a nurse that was on staff at the camp, and that turned out to be a great help to us many times.

Our daily program was more or less a routine we followed, rising at about 7:30, getting dressed and washed, and having breakfast at around 8:30.

The hall where we ate was very large. It was not only for eating but also for activities. There was a piano which many of the participants used to play beautiful psalms and hymns. We started off the meals with prayer, returning to our cabins afterwards for devotions.

Some of the games at the camp

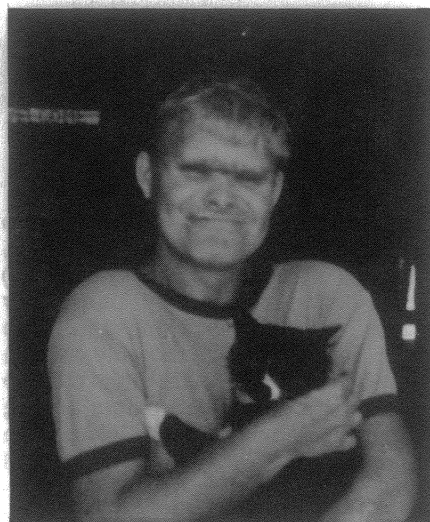
that were made use of the most were chess and checkers. Everyone enjoyed playing some games and the piano after supper for an hour or so.

Every night was not campfire night, and that made the two campfires we had quite a treat. One night we cooked our supper over the open fire, and played soccer and touch tag. Later we roasted marshmallows and had a sing song.

When it came time for bed (which was usually around 9:00-9:30) everyone had some hot chocolate and a



Janine Smid.



Marinus Foekens.

treat. We then had our closing program and everyone was off to bed. The staff would then get together to talk over the day and discuss plans for the next day.

Every other day after breakfast everyone was sent off to the showers to get washed up from head to toe. Not everyone was familiar with showers, so we had a bathtub at the nurses cabin we could also make use of.

Swimming facilities were excellent. There were two pools at Restall Camp — a shallow pool and a deep pool. We spent all of our time in the shallow pool, playing water games such as catch and touch tag. We didn't have to worry about someone wandering into the deep end.

The farm at Restall Camp was also very exciting. It was just like a little zoo, with all kinds of animals for the participants to see. They also had a pony on which some of the children had a ride.

The people running Restall camp were very cooperative; we were left to do whatever we wanted at all times. It was just like being at our own camp.

Saturday, July 18, was a sad day but also a happy one. It was time everyone went home after a week of successful camping. We all said good-bye to our new friends and headed for home.

We are grateful to the Lord that we as volunteers could work with the participants for a week of fun and good Christian fellowship. May the Lord continue to bless His special children in the years that lie ahead.

A CAMPER



Paul Dieleman.



## Okanagan Valley

### Brothers and Sisters:

We should like to inform all the brothers and sisters in Canada regarding the progress of establishing a Canadian Reformed Church here in the Okanagan Valley.

At present there are 22 (twenty-two) members from various Churches living in this Valley, and there are commitments from some families to move here before the end of the year.

Although we have arranged to rent the Rutland United Church as soon as we reach a number of 30-40 people, we meet at present at the homes of the brothers Luhoff and Deters, Westbank and Vernon respectively.

Our services are held at 11:00 and 2:00 o'clock. So far we have had an average attendance of approximately 45 people who were taking their holidays in the Valley.

Our first guest minister was the Rev. Van Spronsen, at which time we had an attendance of 70 people.

Recently we contacted the consistory of one of the churches in the Fraser Valley with the request to accept the attestations of all members who are here in the Valley and those who desire to move to the beautiful Okanagan Valley, and to accept us as an "official" house-congregation until growth warrants institution of a Canadian Reformed Church here in the Okanagan Valley.

We would like to encourage everyone who would like to move to this valley to ask us for any information about the Valley by either writing or phoning us.

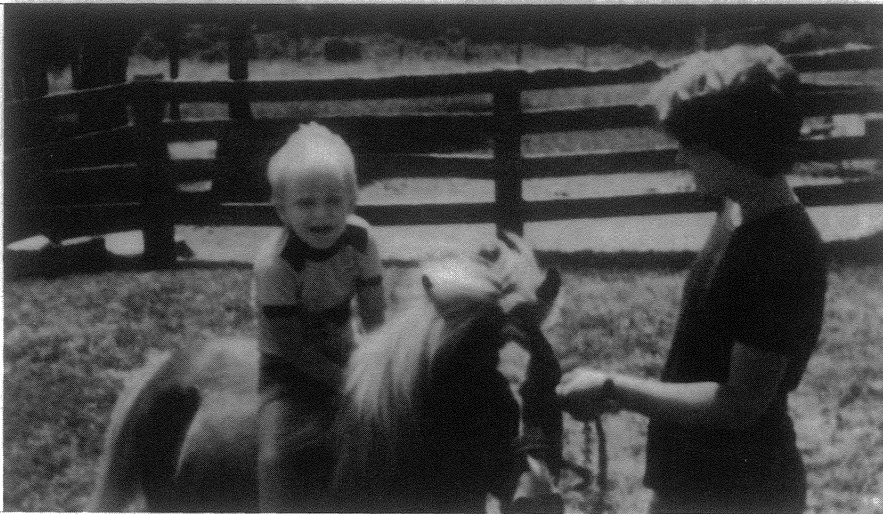
It is our sincere hope and prayer that we may come to the establishment of a Canadian Reformed Church here in due time.

Yours in Christ,  
R. PENNINGA

Steering Committee for the Establishment of a Canadian Reformed Church in the Okanagan Valley:

*Gerry Deters*  
R.R. 4, Site 15, Comp. 59  
Garnet Drive,  
Vernon, B.C. V1T 6L7  
Phone: (604) 545-9352

*Ralph Penninga*  
Box 939,  
Lumby, B.C. V0E 2G0  
Phone: (604) 547-9577



*Charlie Beuteuia.*



*Charlie, Connie, Janine.*



*Paul, Jim, Janine, Connie, Charlie.*

# PRESS RELEASE

Board of Governors meeting, Friday/  
Saturday, Sept. 4/5, 1981, in the Theological College, Hamilton, Ont.

1. The president, the Rev. D. Vander Boom, reads from Holy Scripture Matthew 25:1-13, leads in prayer, and welcomes the governors. Rev. J. Geertsema is absent and is replaced by the alternate, Rev. W. Pouwelse, who signs the "Declaration of Governors of the Theological College."

2. The officers are re-appointed: Rev. D. VanderBoom, president; Rev. M. van Beveren, secretary; Rev. J. Mulder, vice-president.

3. The correspondence sent and received is reported on by the secretary:

a. The Library of the College is steadily expanding as appears from the lists of recently catalogued books received by the Board.

b. The Board had granted Prof. Dr. J. Faber a leave of absence from Sept. 10, 1981, to Dec. 5, 1981, to give guest-lectures at Westminster Theological Seminary, Philadelphia, U.S.A. A division of the workload has been arranged in such a way that the studies at the College continue normally. Prof. L. Selles is appointed Acting Principal for this period. Some correspondence with regard to this leave of absence has been received and replies have been sent.

c. The faculty sent: i. Reports on the course work over the academic year 1980/1981. Some matters from this report, e.g. the "grading system," will be discussed when the Faculty meets with the Board. ii. Series Lectionum, Semester I, 1981/1982, and the Calendar for the course 1981/1982 is approved.

d. A letter has been sent to Miss Anne VanSydenborgh, Langley, B.C., on the occasion of her departure to B.C. The Board expressed appreciation for the important and excellent work Miss Van Sydenborgh has done since her appointment as Administrative Assistant, March 1976. The decision of the Board of Trustees to appoint Miss Theresa Bouwman as the new Administrative Assistant is taken note of.

4. The 12th Annual Report of the Board of Trustees is taken note of. The Board recommends to the Trustees that if relocation of the College building is deemed necessary, for academic reasons priority be given to a location as close as possible to a University library with theological resources, e.g. McMaster, Hamilton.

5. The Board of Governors meets jointly with the Board of Trustees.

a. The Trustees report on the condition of the building, possible relocation, and purchasing suitable property for that purpose. A property appears to be available and it is decided to inspect this possibility.

b. i. The Faculty and representatives

of the Women's Saving Action join the meeting. The question is to continue the savings action or limit the amount to be saved and then discontinue the action. It is unanimously decided to strongly advise the "savings action" to continue its work. It is valuable for the Churches and the College and provides funds needed in the future. ii. The legal position of the committee and the security of the monies collected by the Women's Saving Action will be looked into by Mr. C.M. Loopstra.

c. The committee appointed to pursue the matter of incorporation of the College by means of a Private Bill in the Ontario Legislature reports on the progress made. The revised draft Bill is adopted by the joint Boards, and the committee is instructed to finalize the matter if possible.

6. The Board of Governors meets with the Faculty.

a. Prof. C. VanDam, M.Th., requested a leave of absence of six months, May 1, 1982 to Nov. 1, 1982, in order to enable him to finish his doctoral studies towards a Th.D. degree at the Theologische Hogeschool in Kampen, The Netherlands. The Faculty is in favour and does not see any difficulty in rearranging some courses in such a way that normal studies at the College be continued. The request is granted.

b. The report of the course work is discussed with the Faculty. The Board recommends to the Faculty to consider raising the average of the marks in the theological years in order to establish whether or not a person is qualified to continue his studies.

c. The matter of relocation of the building is also discussed with the Faculty.

7. A report of the governors who visited the lectures is read. A new schedule is adopted: Rev. vanBeveren and Rev. Mulder will visit the lectures in the fall 1981; Rev. DeJong and Rev. Visscher in the first months of 1982; Rev. vanBeveren and Rev. Mulder in the last part of the academic year.

8. The Principal's Statement 1981 is taken note of.

9. The report of the Librarian is read and discussed.

a. The Board is in favour of the proposal that an assistant librarian be appointed who is qualified and recommends to the Faculty to pursue this matter.

b. The Board is also in favour of the proposal that the Librarian investigates the feasibility and value of UTLAS (University of Toronto Library and Automated System Incorporation) for use by the College and especially its costs. A recommendation should be included in the next Library report.

10. The next Convocation/College Evening will be, the Lord willing, on Friday, September 10, 1982. The main speaker will be, D.V., the Rev. D. VanderBoom, M.Th.

11. Acts are read and adopted; press release is approved. The meeting is closed with thanksgiving to the Lord.

For the Board of Governors,  
J. MULDER, vice-president



## Church News

DECLINED to Neerlandia, Alta.:

REV. P. KINGMA

of Grand Rapids, Mich.

\* \* \*

ACCEPTED to Barrhead, Alta.:

REV. E.J. TIGGELAAR

of Chilliwack, B.C.

\* \* \*

### ANNUAL MEETING

League of the Canadian and American Reformed Men's Societies, November 7, 1981, at 10:30 a.m. in the Church at London, Ont.

Speaker: Rev. J. DeJong

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

One Dundas Street West,  
Box 2, Suite 2106  
Toronto, Ontario M5G 1Z3  
Phone: (416) 598-2520

#### OPSPORING ADRESSEN:

BARKEMA, T.A., laatstbekende adres te Belleville, Ontario.

KEMNA, Woltina Francina, geboren op 16-12-1939 te Almelo, laatstbekende adres te Toronto, Ontario.

NEDERLOF, H., laatstbekende adres te St. Catharines, Ontario.

POLS, Aart, Lucas, geboren op 29-4-1946 te Rijswijk, laatstbekende adres te Don Mills, Ontario.

WILSON-MOSCOW, Lucy Mary, geboren op 20-2-1928 te Amsterdam, laatstbekende adres te Winnipeg, Manitoba.

HASSEBROEK-KRAMER, Sophia, geboren op 8 mei 1931 te Amsterdam, laatstbekende adres te Toronto, Ontario.

VAN BUSSEL, Andreas, Johannes, geboren te Gemert op 29 oktober 1916, naar Canada vertrokken in maart 1952.

FLORIS, Johannes, geboren te Berkhout op 7 augustus 1916, naar Canada vertrokken in april 1952.

KOOL, Max, geboren te Amsterdam op 9 november 1940, laatstbekende adres te London, Ontario.

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

# Word Search Puzzle

## JEREMIAH

Levitical  
liar  
lies  
listen

Medes  
messages  
Moor  
mouth

nations  
Nebuchadrezzar  
north

obey

Pentateuch  
pestilence  
polluted  
poor  
priests  
proclaim  
profaned  
prophets  
provoked  
punish

recompense  
Redeemer  
refuse  
remnant  
reproach  
requite  
restore  
return  
righteousness

Sand  
scatter  
scroll  
service  
Shallum  
shame  
shepherds  
siege  
seventy  
spoil  
surrender  
sword

transgressed

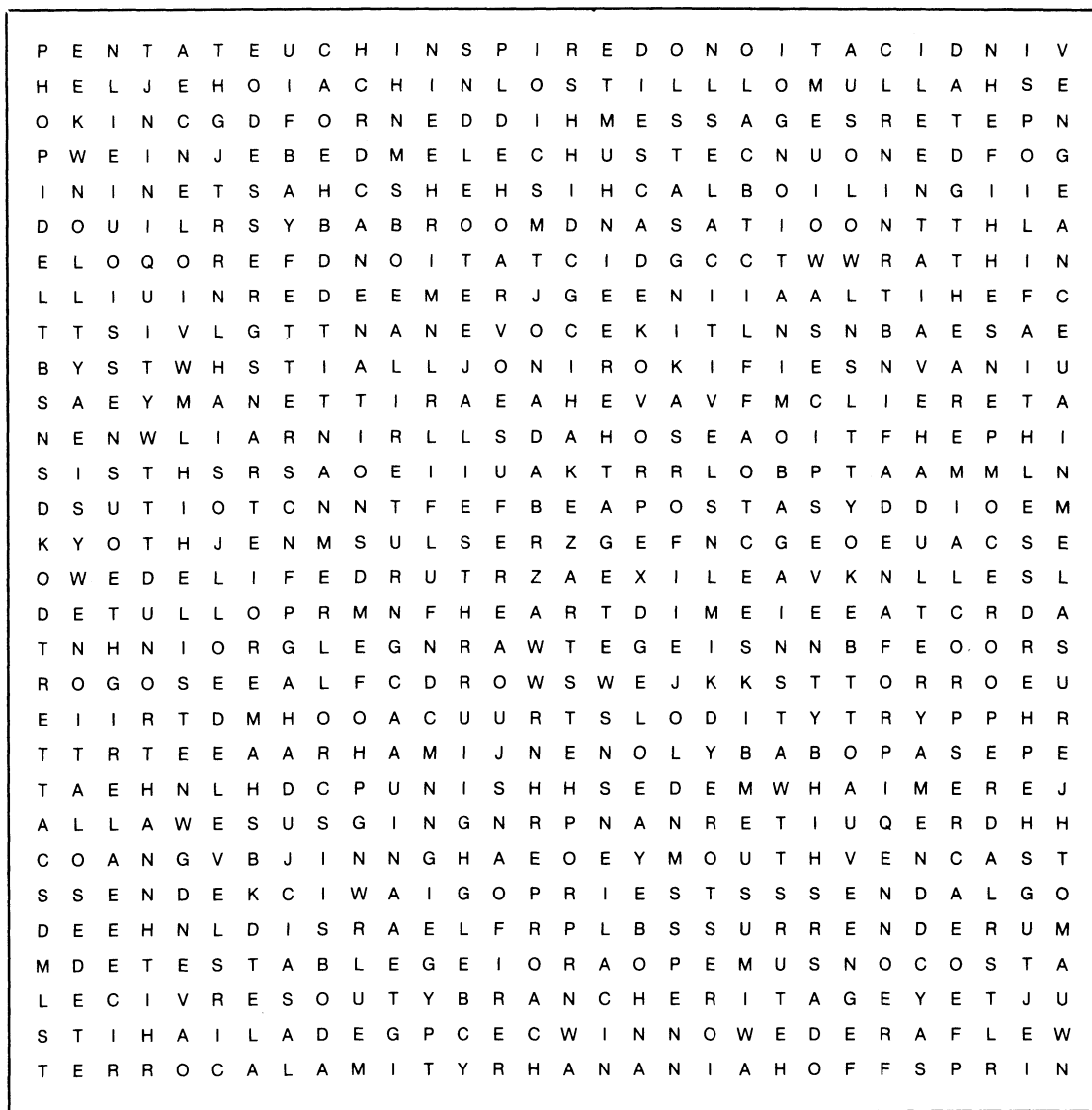
vengeance  
vindication  
violence

wailing  
wall  
warn  
wickedness  
winnowed  
wrath

yoke

Zedekiah

W. AIKEMA



abomination  
adultery  
afflict  
against  
aliens  
amend  
apostasy  
Azekah

Babylon  
boiling  
Branch

calamity  
captive  
cast  
chasten

consume  
covenant

defiled  
denounce  
desolation  
detestable  
dictation

Ebedmelech  
Egypt  
exile

faithless  
famine  
fetters  
fire

forsaking  
fulfil

Garbs  
gather  
Gedaliah  
gladness

Hananiah  
hear  
heart  
heed  
heritage  
hiss  
horror

idols

iniquity  
inspired  
Israel

Jehoiachin  
Jeremiah  
Jerusalem  
Jews  
Jonadab  
Josiah  
Judah  
judgments

Lachish  
lamentation  
letter  
leveled

# our little magazine

Hello Busy Beavers,

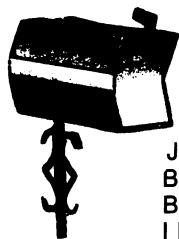


Happy Birthday to You!

Yes, to all Busy Beavers who have (had) their birthday this month of October we want to wish (hope you had) a very happy day celebrating with your family and friends. Many happy returns of the day! May the Lord bless and keep you also in the years ahead.

Here is our list of birthdays for October.

Peter De Jong	October 1	Lisa Harsevoort	October 14
Jeffrey De Boer	3	Marieke Geertsema	19
Michael Blokker	5	Anne Kottelenberg	22
Francine Medemblik	7	Theodore Lodder	23
Anita Tenhage	7	Carolyn Paize	23
Marian Van Dijk	8	Ken Blokker	27
Diane Beukema	10	Debbie Jongsma	29
Harriet De Jonge	10	Patsy Linde	29
Kathy Stol	12	Marian Linde	31



## From the Mailbox

*A Joining In Poem*

Joining in will be lots of fun,  
But then there will be less time to run!  
But that's okay,  
I hardly do it anyway.

By Busy Beaver *Veronica Post*

Welcome to the Busy Beaver Club, *Lyan Van Ellenberg*. We are very happy to have you join us, and we hope you'll really enjoy being a Busy Beaver. Thank you very much for the puzzle, Lyan. Keep up the good work!

And a big welcome to you, too, *Veronica Post*. Thanks for the poem you sent. Will you write and tell us something about yourself and your hobbies? How did you spend your summer?

Welcome to the Club, *Margaret Oosterveld*. We hope you'll join in all our Busy Beaver activities and really enjoy being a Busy Beaver. Did you have a good holiday, Margaret? What did you do all the time?

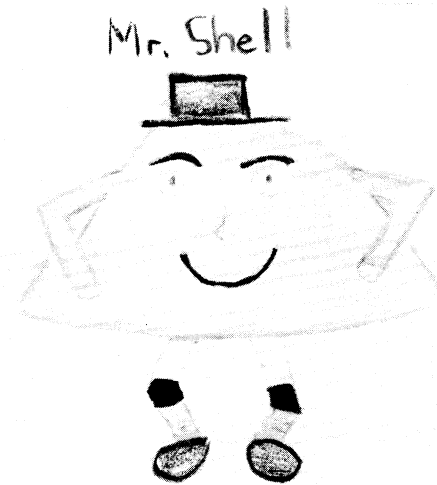
Thanks for the puzzle *Mary-Ann Van Woudenberg*. I'm glad you like your new home. Will you write and tell us how it's different from your old home? Bye for now, Mary-Ann.

How is your pet doing, *Theresa DeBoer*? And how did you enjoy your holidays? Have you sent in your entry to the Big Summer Contest? Thanks for the quiz, Theresa.

A big "thank-you" for your contribution to the Birthday Fund, *Jolette, Rosalinde, and Arno Moeliker*. Did you

have a good time meeting your relatives in Vancouver? I'm very sorry I won't be hearing from you anymore. Bye for now.

\*\*\*\*\*



Cartoon by Busy Beaver  
*Tammy Veldkamp*

You all love pictures and puzzles, right? Sometimes you send me some to share with the other Busy Beavers.

But now I've run short!

Please help out and make something to brighten Our Little Magazine and please your fellow Busy Beavers.

How about a picture of your pet? Or one of you busy at your hobby? Maybe you have a new idea for a puzzle. Let's hear from you!

## QUIZ TIME

It's nearly Thanksgiving Day and Busy Beaver *Marcella Veenman* has just the puzzle for the occasion! Do your best.

### THANKSGIVING

