

*The  
gift  
of  
God is  
eternal  
life*


ROMANS 6:23

# Hymn 15

## The People Who In Darkness Walked

Ellacombe

Wirtemberg, 1784; alt.



1. The peo - ple who in dark - ness walked  
Have seen a glo - rious light;  
Now day has dawned for those who dwelt  
In death's sur - round - ing night.  
To hail Thee, Sun of Right - eous - ness,  
They with re - joic - ing come  
As when with joy they share the spoil  
Or bear the har - vest home.

2. For Thou the burden hast removed  
That on their shoulders lay,  
Hast broken the oppressor's rod  
As once on Midian's day.  
For boots by tramping soldiers worn  
And garments rolled in gore  
The raging flames will all consume  
To mark the end of war.

3. For unto us a Child is born,  
To us a Son is given,  
And on His shoulders He shall bear  
All power in earth and heaven.  
The Wonderful, the Counsellor,  
The Mighty God is He;  
Eternal Father, Prince of Peace  
His holy name shall be.

4. His government and royal power  
Shall without end increase,  
And He on David's throne shall reign  
In everlasting peace.  
On justice and on righteousness  
His kingdom He shall build.  
The LORD of hosts will show His zeal:  
His word shall be fulfilled!

## A MEDITATION AT THE TURN OF THE YEAR

1981 - 1982

# Many Years in One Day

Some people say: it's just a product of your fantasy as though there is a "special moment" and as though something extraordinary happens when midnight strikes on December 31 and another year starts. All that happens is that the one minute makes room for the next; the clock keeps ticking in the uninterrupted passage of time. On that evening these people go to bed at their usual time; they do not celebrate anything because there is nothing to celebrate. They would not dream of going to church or to booze at a year-end party, whichever the case may be.

These people are wrong, as a matter of fact. Time is not, has never been, and will never be a grey mass of successive days, the one just like the next. After all, time was created by the eternal God and was right away set in a certain framework. He started counting the days, and the next day was different from the previous one. And then He rested on the seventh day. After centuries He would write down in stone with His own finger that His people should rest on the seventh day of the week in order to follow His example: He worked hard for six days, and on the seventh He rested.

But He not only created the week, in which every day has its own place, and for that reason is different from any of the other six. After the flood He guaranteed to the father of second mankind that "while the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease," Gen. 8:22. From then on there would be a regular succession of the seasons, and thus the year, composed of the seasons, was created. It was the year of His favour and good-pleasure, a nomenclature that His own Son would, in later times, pick from the Scriptures and print upon His time-bound and time-redeeming work of sinner-saving.

The LORD God of creation created the year, and this gift to mankind was good.

The LORD God of the Covenant people that He had chosen from all nations did more than that. In His Messianic revelation to His people He "superimposed" upon the year-with-its-seasons as a frame-work His beautiful model of redemption. His servant Moses saw one representation of that "model" on the mountain, when he was told to make an exact replica of that heavenly pattern in the tabernacle. "And see that you make them after the pattern for them, which is being shown you on the mountain," Ex. 25:40, cf. v. 9.

But the LORD gave a second pattern to Moses, which was to be imprinted upon the days and weeks and months of

the year. He gave, as His Son would call them again later, "times and seasons," Acts 1:7. The calendar that the LORD gave to His people had several special dates and days. The main one was that special date on which the LORD delivered His people out of Egypt, out of the house of bondage. That date was so special that He also inscribed this in stone with His own finger. It was the day of the Passover with its special days, a whole week even, every day receiving its own colour in the pattern of the Passover. Around this heart of the calendar the LORD built a whole pattern, be it right from the start, or in the course of redemptive history. There were the days of first fruits, of the remembrance of the Law-giving, the new moons, and the day of atonement. What a contrast to the "grey mass of days" through which the Gentiles had to walk — although they tried to make up for this lack, be it in an idolatrous way.

But the pattern was not confined to the one-year-circle! The LORD stamped the seventh year as a special year, as much as He had marked the seventh day. And even more than that. After seven times seven years there came the great year of Jubilee, the year of freedom and peace and restoration, the year that pointed to a farther, greater, and more brilliant future. Because — and this was the "mystery" of God's actions with the calendar of His people — all these special dates and days and weeks and months and years and clusters of years had a *Messianic* meaning. They showed a redemptive-historical perspective.

In this perspective both were combined: the promise to Noah after the flood regarding the seasons and the set-up of the liturgical calendar, because both were Messianic. After the flood the LORD God created room for the preparation of the coming of Messiah by the uninterrupted succession of the seasons without a repetition of the flood. Within this room, this space of time, He set up the many shadows that were to be fulfilled by His Son, God manifested in the flesh.

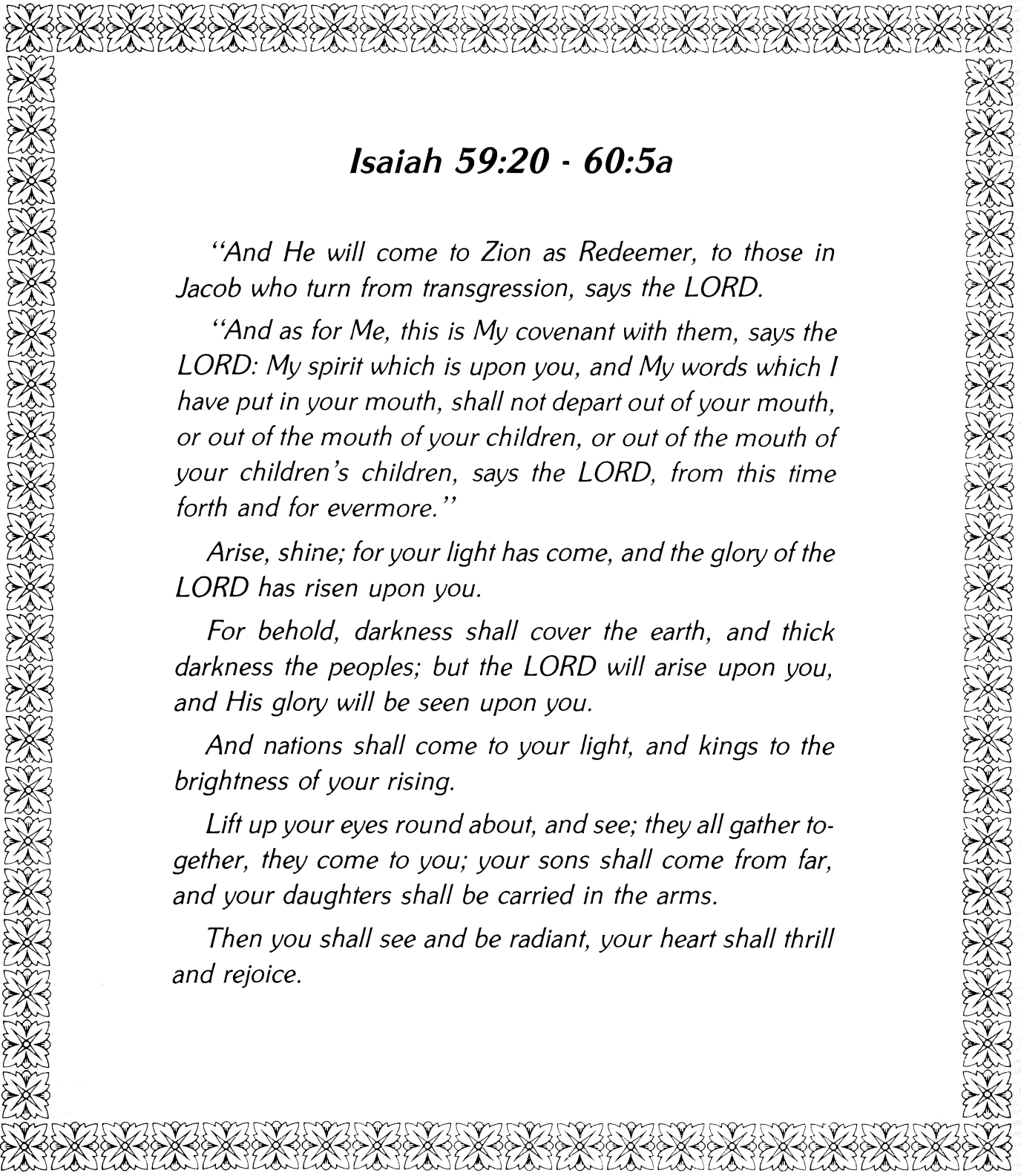
\* \* \*

Thus it came about in the fulness of time that all these shadows, which were promises, came to their end when the "substance" appeared. "A festival or a new moon or a sabbath . . . These are only a shadow of what is to come; but the substance belongs to Christ," Col. 2:16, 17. "For all the promises of God find their Yes in Him. This is why we utter the Amen through Him, to the glory of God," II Cor. 1:20.

Does this Amen, however, include that we follow the example of *Cyrillus of Jerusalem*, and compose a New

Testamentic reproduction of the Old Testament year-circle or -cyclus, in which every day and week has a special name and place? Apart from the fact that Cyrillus and his epigones\* aimed at a yearly repetition or re-enactment of the great events of the Christ of God, the apostle Paul proclaimed Christian freedom with regard to days: "One man esteems one day as

better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind," Rom. 14:5. These words were written during the Judaistic conflict which formed the prelude to the Cyrillus-development. Freedom is the watchword since Jesus Christ fulfilled the law and set us free from the shadows.



### ***Isaiah 59:20 - 60:5a***

*"And He will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD.*

*"And as for Me, this is My covenant with them, says the LORD: My spirit which is upon you, and My words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your children, or out of the mouth of your children's children, says the LORD, from this time forth and for evermore."*

*Arise, shine; for your light has come, and the glory of the LORD has risen upon you.*

*For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and His glory will be seen upon you.*

*And nations shall come to your light, and kings to the brightness of your rising.*

*Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms.*

*Then you shall see and be radiant, your heart shall thrill and rejoice.*



Does that not of necessity bring us into the company of those people with whom this article started: people who smile at the artificial manipulations with the year-end? Does this freedom from the shadows not make all our days colourless and nameless?

Yes, that would be the case if man had been able to eradicate the great acts of God in Jesus Christ from this history, that is, the years and decades and centuries of this world.

Although we all know that the Lord Jesus was not born in December — December 25 to be exact — and although we can know that a mistake was made with the counting of the years, these facts cannot destroy the “A.D.”!!! 1981 was an *Annus Dei*, a year of our Lord Christ, as much as we now are about to start *Annus Dei* 1982.

Man has tried hard to remove that “A.D.” from the years of this world. Jews and Arabs may, for themselves, count their years their own way, but in their relationships with all other nations they simply have to adopt the Christian counting of the years, starting with the birth of Jesus Christ. That is the unity between the celebration of Christ’s birth and that of Old-and-New Year.

The French Revolution has tried to do away with that. The communists have tried to remove the biblically founded week of seven days and have failed. They all have failed, and will fail, even during the days of Antichrist, not because of the strength or tenacity of a Christian tradition, but because of the fact that the scroll, containing the years of the new dispensation, has been given into the hands of the Lamb, Rev. 5:6ff. No one can take it out of His hands. Habakkuk’s prayer has been heard, “O LORD, I have heard the report of Thee, and Thy work, O LORD, do I fear. In the midst of the years renew it; in the midst of the years make it known; in wrath remember mercy,” Hab. 3:2.

\* \* \*

This reminds us of that other mystery of the divine calendar in the days of the shadows and thereafter. Yes, thereafter! Because high above all those times and seasons, days and dates, rises that special Day with a capital D: *The Day of the LORD*. All preparatory revelation and redemptive acts led up to the coming of that Day which is pictured by the prophets in bright and brilliant colours.

When the Lord Jesus, in the synagogue of Nazareth, opened the scroll of the prophet Isaiah, He read the words of Isa. 61:1-3:

“The Spirit of the LORD God is upon Me, because the LORD has anointed Me to bring good tidings to the afflicted; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of prison to those who are bound; to proclaim *the year of the LORD’s favour and the day of vengeance of our God.*” Then the Saviour proclaimed in simple majesty, “Today this scripture has been fulfilled in your hearing,” Luke 4:21.

From the many instances in prophecy where this Day of the LORD is mentioned it becomes very clear that it is not a Day of twenty-four hours. After all, it is the *Day of the LORD*, “with whom one day is as a thousand years and a thousand years as one day,” II Pet. 3:8, cf. Ps. 90:4.

This Day started with Christ’s first coming. It is the fulfilment of prophecies, like those of Joel and Jeremiah, about “the last days,” cf. Acts 2:17. The coming of the Spirit of

Christ rang in these last days which, however great their number, constitute the *one* Day of the LORD.

This Day is the Day of Decision, of the great crisis and separation which Christ’s second coming will bring about. That’s why in the prophecy this day always was a Day of wrath as well as of God’s favour. On the last page of the Old Testament we read,

“For behold, the Day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the Day that comes shall burn them up, says the LORD of hosts . . . . But for you who fear my Name the sun of righteousness shall rise, with healing in its wings . . . ,” Mal. 4:1-3.

We live within that One Day that contains so many years that our new calendars will already write “1982.” How many years yet, no one knows. And we should not try to figure it out. We must consider the signs of the times and always be prepared. We need not worry, because our trust is in Him who says, “I am the Alpha and the Omega, who is and who was and who is to come, the Almighty,” Rev. 1:8. Thus the “Prayer of one afflicted, when he is faint and pours out his complaint before the LORD,” Psalm 102, can come to its climax:

Of old Thou didst lay the foundation of the earth, and the heavens are the work of Thy hands. They will perish, but Thou dost endure; they will all wear out like a garment. Thou changest them like raiment, and they pass away; but Thou art the same, and Thy years have no end,” vv. 25-27.

And then comes the “application,” v. 28:

“The children of Thy servants shall dwell secure; their posterity shall be established before Thee!”

We, and our children, are that “posterity” of the man who was faint when he started this Psalm, but sang himself out of his affliction.

We may follow his example at this turn of the year. It is another *Annus Domini*, A.D. 1982. It will not be the year of the patriated constitution of Canada, nor of a conflict between Trudeau and Levesque. It will not be the year of Reagan and of his meeting with Breshznev. It will not be the year of Jews or Arabs. Oh yes, it will be a year in which all these and many more will have to fulfil their God-given role in world history. But, nevertheless, it is a year of the Lamb with the scroll in His hands — the year of Him who, in His return, will “contract” the whole Day of the Lord into one day, one hour, the last hour. New Testament prophecy adopted and adapted the Old Testament mystery of the Day of the LORD: no longer a (long) period, but the Day on which the Son of Man will be seen on the clouds. That will be “the Day of the Lord Jesus,” I Cor. 5:5, II Cor. 1:14, I Thess. 5:2, II Pet. 3:10, etc. The year 1982 will bring us a step closer to that Day. Maranatha!

LORD, I have heard the tidings  
Of Thee and of Thy might.  
Thy deeds reveal Thy greatness;  
I tremble in Thy sight.  
LORD, come, Thy work renewing,  
Amid the course of time.  
In wrath remember mercy:  
Recall that I am Thine!

Hymn 10:1

G. VANDOOREN

\* successors.

# The Virgin Birth of Christ Jesus

In the beginning of this year *De Reformatie*, a magazine "of" our sister-churches in The Netherlands, paid attention to a little storm in ecclesiastical "Holland" caused by some statements of the Dutch Reformed (Hervormde) Prof. H. Berkhof about the virgin birth of Christ Jesus. He said in an interview that he had his doubts regarding the historicity of the virgin birth as well as of the resurrection and ascension of Christ. Many reactions followed the publication of this interview. To these reactions Prof. Berkhof replied in an article in *Centraal Weekblad*, March 4, 1981.

After a short reaction by Rev. W.G. De Vries in *Press Review in De Reformatie*, March 21, Prof. J. Douma wrote three articles in the same magazine (May 16, 23, and 30). In the first one we have a rendition of that article by Prof. Berkhof. What Prof. Berkhof said in the interview and wrote in his article was not new. He had written the same in his book *Christelijk Geloof*. Prof. Douma

writes that Berkhof

tried to say something as short as possible about the difference in "specific gravity" ("soortelijk gewicht") that the three narratives [about the virgin birth, the resurrection, and the ascension, J.G.] have in the New Testament. That "specific gravity" is particularly present in the narratives about the birth of Christ.

Of the four gospel authors Mark and John begin their narrative with Jesus at thirty years of age. For them, apparently [according to Berkhof, J.G.], what happened before was not important for their purpose, or was unknown to them. It is different with Matthew and Luke. Both testify that Jesus is conceived by Mary of the Holy Spirit without any doing of Joseph . . . . But after chapter three of both Matthew and Luke, we do not find any reminiscence of the two chapters about the birth . . . . The narratives about the birth did not find an echo anywhere in the three synoptic gospels. This also counts for the other scriptures of the New Testament. The earliest author was Paul. Twice he mentions the earthly birth of Jesus with emphasis (Rom.

1:3; Gal. 4:4), to indicate that Jesus became like unto us in every respect

. . . . Birth narratives are a boulder ["zwerfsteen"; out of place, J.G.] in the New Testament. They do not occur anywhere in the lists of the redemptive facts, as we have them in Rom. 1:3ff., I Cor. 15:3-5, Acts 2:31-33, Phil. 2:5-11, I Tim. 3:16. In these lists three redemptive facts are mentioned: the coming, the death, and the resurrection of Jesus. About the virgin birth as a redemptive fact not a word. Cross and resurrection are central in the preaching; the virgin birth is marginal in the narratives.

Keep in mind, readers, that all this is Berkhof's view.

Now the question remains: Is this boulder based on history? Did it really happen? Prof. Berkhof says that he does not see any chance to prove it, nor to deny it. Scientifically, one can only speak of probabilities. "I think that if it were historic and had been told to the apostles by Mary, the New Testament would have been full of it. Since this is not the case, I assume it is a narrative that came up later."

Prof. Berkhof also has an explanation: the Christians in the early days of the history of the church found pagan stories about heroes who had a divine father and a human mother; so these Christians conceived the myth of their Redeemer as having come from God and a human mother, over against the pagan myths.

In the second part of his first article, Prof. Douma points out some illogical reasoning in Prof. Berkhof's thinking, and shows that much more truth is denied. The message that is at stake in the virgin birth is that this child is the Son of the Most High. He is the Son of God. That is what the angel so clearly revealed to Mary in Nazareth, Luke 1:32ff. And of this coming of the Son of God in human flesh the whole New Testament is full. That is the great miracle of God. That is a redemptive fact. And he who believes that has no problem with the virgin birth, whether there are two or more texts which state this in so many words. Prof. Douma writes further:

## Hymn 20:1

Gräfenberg

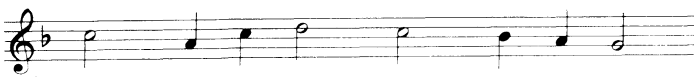
Johann Crüger, 1653



1. With heart and mouth let all confess



That God's eternal Son



Was in the flesh made manifest,



Did not our frailty shun.

Book of Praise, Hymn Section

Not the counting of texts is decisive, not for Prof. Berkhof either. I dare to become very concrete and say also that Prof. Berkhof doubts the virgin birth, because he doubts or rejects so much more. There is something before and something after this birth. He who doubts the pre-existence, and also puts question marks behind the ascension (as Prof. Berkhof does), also does not leave alone the virgin birth as confession of the church.

In a second article, Prof. Douma pays special attention to the ideas of Prof. Berkhof regarding the pre-existence of Christ as the eternal Son of God. Does Berkhof believe this? Douma writes:

Prof. Berkhof can say that also for him the Christian faith stands or falls with the confession that Christ is the true Son of God and that He is born from above, but what does this really mean for him?

According to Berkhof, in the New Testament "nothing is proclaimed about him which would be non-human or extra-human. But also very little that is simply empirically-human. Everything is related to human existence as it was intended and promised by God in the covenant. Jesus is man, the perfected covenant man, the new man, the eschatological man."<sup>1</sup>

After this quote from Prof. Berkhof's book, *Christian Faith*, Prof. Douma discusses a number of texts where the pre-existence of Christ is clearly taught: John 1:1ff., 14, 18, 8:58; 17:5; Col. 1:15ff., and others. Then he asks: What does Berkhof say about all those texts? And he continues:

One has to pay attention to the particular procedure in Berkhof's reasoning. First he says that there are only very few texts; then, with respect to those texts which also he cannot avoid, he says that they must be understood in a special way. And that special way is such that nothing is left of the pre-existence. Berkhof says: "These texts know nothing of a separate pre-existent life, apart and different from the earthly and glorified life of Jesus" (*Christian Faith*, p. 289).

Douma comments:

This apparently is possible nowadays in a handbook for dogmatics: with one mark of the pen all those texts are stroked out that have been adduced during centuries as proof of the pre-existence of Christ.

There is, however, one text — and note that "one" — of which Prof. Berkhof has to admit:

Only Phil. 2:5ff. seems to teach that [pre-existence, J.G.], if symbolic language is removed from its content and purport.

But what does Berkhof do? He writes:

But Jewish and Hellenistic image thinking often applied the category of pre-existence (e.g. to the Torah, wisdom, the son of man) to indicate the divine initiative *behind* and the meta-historical validity of these phenomena. The N.T. pre-existence statements also aim to extol the divine initiative and the divine condescension in the creation of Christ.

Prof. Douma points out that no text can convince Berkhof. For the texts that then seem to prove pre-existence must be interpreted as "image-language" and as a myth. That is what is at stake here: faith in the Christ of the reliable Scriptures over against unbelief. Human reasoning over against humble faith that bows before and accepts the Bible as God's Word as it is written. For Berkhof, Christ was not truly God, God the Son, eternal God Himself: God who redeems because man is not able to redeem himself. For Berkhof, Christ is "the new man, the covenant man, the man as God intended him to be," and that is it. And as just man, Christ Jesus is our example of God's intentions, which comes down to this: man redeems. We, modern people, modern mankind, we ourselves must redeem our world from evil, from social injustice, and make a better, a new, world in which justice will dwell. It is the message of liberation theology, of socialism. That is how modern theologians instruct a modern generation of preachers of the "gospel of Christ," preaching socialism as that gospel; promoting the way for communism: indeed, after so many times, the old false doctrine of human self-redemption, of Phariseism and Judaism, is once again alive. In the name of the gospel of Christ the way is paved for the "Christian world" to fall down for anti-Christ.

Therefore, with the true church of all ages, we shall hold on to the virgin birth of our Lord and Saviour, who was and remained the eternal Son of God, and who became, through His holy birth ("conceived by the Holy Spirit, born of the virgin Mary"), the Son of Man, Son of David: God incarnate, God in our human flesh: a true and righteous man, and One who is at the same time stronger than man: who is God. And it is the simple fact that He is "our Lord and our God" (Thomas), that makes salvation sure, without a doubt. The birth of the Son of God as a human being is a great redemptive fact. There was the seed of the Woman to defeat the head of the devil, the deceiver of the whole world, deceiving also through modern theology. Is it not a terrible

thing that in Christ Jesus' name His great name is dishonoured also by this form of theology? Should it not make us indignant?

Let it remain a wonder in our eyes, and let it continue to fill our hearts with great joy: joy "in Christ Jesus, who, though He was in the form of God [being in very nature God, NIV], did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient to death, even death on the cross" (Phil. 2:5-8). *Soli Deo Gloria*.

J. GEERTSEMA

<sup>1</sup> Prof. H. Berkhof, *Christian Faith* (English Translation), Eerdmans, Grand Rapids, p. 287ff.

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The College.

## *Preserved and Increased*

In our Catechism we confess that the contents of the second petition of the Lord's Prayer is, among others, "Preserve and increase Thy Church."

When reviewing the year that almost passed by we must indeed come to the conclusion that the Lord has heard our prayer and that He did do just that: preserve and increase His Church.

The preservation of the Church is the first and foremost aspect of this petition and of its answer. What would it benefit the Church if she grew in number but did not remain firmly established on the one foundation which has been laid by the Apostles of the Lamb? What would she have to give along to her children if she did not abide by the true and complete doctrine of salvation? What would a great multitude and great treasures in buildings and organizations, in bank accounts and enterprises or campaigns help her if she lost the greatest treasure of all?

The first thing we notice, therefore — and we do so with deep gratitude — is that the Lord has kept and preserved us with His truth. We have been permitted to continue in the path of the Catholic Church, preserving the unity with prophets and apostles and with all the saints that preceded us. There is every indication that it is the desire of the membership to continue in this path.

For the preservation of the unity of faith and the communion with the Church of all centuries the ministry

of the Word is the main means. Thus we turn our attention to that first of all.

\* \* \*

The isolated position of some Churches caused a frequency of reading services which is undesirable. I think here especially of the Churches at Barrhead and Neerlandia. For the Church at Barrhead things have changed somewhat, now that they have their own minister of the Gospel. The Church at Neerlandia will reap some benefit from that as well, no doubt. The Church at Chilliwack — which is vacant by now — is in a better position to get some help from neighbouring Churches than the two in northern Alberta.

As for the other Churches, in spite of vacancies here and there the reading services were not all that many. The Churches in Ontario enjoy the privilege of having the Theological College in their midst with three professors who have no other commitments on Sundays than those they take voluntarily upon themselves when they are invited by Consistories to conduct the services here and there. Two of the retired ministers living in Ontario also take their share of the provision for vacant Churches, so that even the Church at Ottawa is provided with a minister of the Word rather regularly.

Speaking of vacant Churches: at the moment when these lines are written, there are nine vacancies, in-

cluding the one vacancy to be filled by a missionary. Calls were extended by the Churches at Barrhead (with favourable result), Chatham, Brampton, Neerlandia, Burlington West, Hamilton, Edmonton (Providence Church), Orangeville, and Surrey (also with favourable result). If we include the Ottawa Church, there are therefore nine vacancies to be filled. Smithville did speak about the possibility of calling a second minister or dividing the Congregation into two, but the plans have been shelved for the time being.

\* \* \*

As for the ministers in our midst, their number was diminished by one when Prof. H.M. Ohmann accepted the appointment at the Theological College of our Netherlands sister Churches and the call extended to him by the Church at Dokkum, The Netherlands. The Ohmanns were here for some ten years and they had acquired quite a place in the midst of the membership. Farewell evenings were arranged to show them the appreciation of our people and to wish them the Lord's blessing upon their labours in the old country.

No new names were added to the number and no further change was brought about by retirement or death.

At the moment when this is written, the Rev. H. Scholten is still among us, although he may soon receive his wish to be loosed and to be with Christ. He is in the hospital in Grimsby and is in good hands; the Lord blesses the means used to alleviate his pain and discomfort. He is still showing full interest in all things that are going on, but at times the painkillers also affect his coordination.

The Rev. W. Loopstra too was in the hospital as the result of a stroke, but has recovered to such an extent that he even conducts services again now and then.

Within the circle of the ministerial families there were some celebrations during the past year.

The Rev. and Mrs. G. VanDooren celebrated their forty-fifth wedding anniversary and our brother's forty-five years in the ministry of the Gospel.

Prof. and Mrs. Selles had the privilege of celebrating their fortieth wedding anniversary and our brother's forty years in the ministry.

The Rev. and Mrs. W. Pouwelse celebrated their thirtieth wedding anniversary, and the Rev. and Mrs. P. Kingma their twenty-fifth. For the Rev. Kingma it was at the same time the twenty-fifth anniversary of his ordination as a minister of the Word.

For Rev. and Mrs. VanDam it was quite a change to leave the congregational work and to begin the life as people set apart for a special task: our brother for the task of teaching the Old Testament discipline at the Theological College. However much the work now may have the love and dedication of one's heart, the continuous contact with the membership as one has it in the active ministry is something which is sorely missed.

During the past year the Rev. and Mrs. Versteeg and their family came from Irian Jaya on furlough, which they spent partially in active labour: informing and telling the Churches about the work they are doing and the blessings of the Lord which they experience in this work. Both for the missionary family and for us here at the home-front it is extremely important to have this contact once in a while. The missionaries learn anew by experience that they are not working and struggling there on their own but that a praying and working community stands behind them; and we learn anew that our work in offering and praying is very fruitful both for the workers in the field and for those in whose midst they are labouring.

The Rev. Cl. Stam and family are away for a year for study purposes. They left this past summer and expect to return in the middle of 1982.

For their mutual edification the ministers both in the East and in the West had their conferences or ministers' workshops, whatever one wishes to call them. The one in the West was divided over a couple of days; the ones in the East were one-day affairs, but were held twice in the past year since the distances — except between Hamilton and Grand Rapids — do not render it necessary to stay overnight.

This brings us almost as a matter of course to our Theological College.

We already mentioned the change caused by the departure of Prof. Ohmann and the inauguration of Prof. VanDam. At the Convocation where the latter was installed, we could enjoy the fruits of his study right away when



*Professors Selles and Van Dam in Sun Room during coffee break.*



Rev. Van Dooren  
and Rev. VanOene  
in Lecturers' Room.

he delivered an address on the Flood.

The work at the College could continue uninterrupted, although the *series lectionum* had to be juggled around a little in connection with Prof. Faber's absence during the first semester. He had received the honourable invitation to be a guest professor at Westminster Theological Seminary in Philadelphia, Pa. and had received permission to accept this invitation. He has a busy academic year, for he will have to give all the lectures of the first *and* of the second semester in the second semester, starting in January. It is an honour for our College as well that one of our professors was deemed worthy to receive such an honourable invitation. Fortunately, our students did not suffer in the least from this arrangement.

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The number of Churches increased by one, as a result of the splitting of the Edmonton Church. The Northeast Church took the name "Providence Canadian Reformed Church," the Southwest Church chose the name "Immanuel Canadian Reformed Church." The former retained the Church building, the latter has definite plans to erect a place for worship on a property that was purchased from the School Society.

As mentioned above, the plans have been shelved for the time being in the Smithville Church, and the Burlington West Church, although having called a second minister, is not planning on splitting for the time being.

A possibility may exist for another Church in the Okanagan Valley of British Columbia, where some members have settled. They have requested to be under the supervision of the Chilliwack Consistory and this request was granted. The ministers of the Classis Pacific will visit the brethren and sisters there in rotation.

Three Churches celebrated the fact that they were instituted twenty-five years ago. They are the Churches of Brampton, Fergus, and Smithers.

Progress has been made by some Churches towards the acquisition of a Church building of their own or towards the building of a new one.

Chilliwack came into the possession of a building of their own at the end of 1980, and the first service was conducted in it on January 1, 1981. The Church at Carman

had its first service in the new building on February 1st, whereas the Church at Langley took possession of its newly built acquisition somewhat later in spring.

The Abbotsford Church removed its old meeting place and in its stead built an "Annex," as it is called more or less officially.

Financial problems appear to be the reason why the plans of Immanuel Church in Edmonton could not yet be realized.

\* \* \*

Above we already mentioned the Versteeg family. More can be said about the mission work and the mission workers.

The two missionaries sent out by the Surrey Church are still without permanent visa. They are working and continue working, but are permitted to stay only temporarily. So far it does seem to affect their work in any way.

Mission Aid workers, however, did receive visa, but then via another channel apparently. The Glas family could go to São José and thus prepare the way for John Kuik and family to come back to Canada towards the end of the year. It will be hard for them to leave behind the work which they have been doing with so much love and dedication for so many years.

Meanwhile, Mission Aid of the Fraser Valley has appointed another couple to assist the Rev. Meijer in his area.

A team from the Surrey Church visited the Brazilian mission field and this must be an important factor towards a fruitful contact between mission field and home front.

As the ministers in Canada had their ministers' workshops, so the mission workers had their Congress, held from March 25 to April 1. Missionaries and Mission Workers from Latin America were present there. It was held in São José da Coroa Grande.

As for the Home Mission, the Church at Smithers has sent a proposal to the Churches in the West together to carry the load of sending a missionary to work among the Carrier Indians of northern British Columbia. At the moment no decision has been made as yet as to the feasibility of this undertaking, as not all Churches have replied by this time.



The spreading of the Gospel via the airwaves is continuing steadily and even expanding. The Churches at Carman and Winnipeg have joined the number of participating Churches, and the Church at Grand Rapids is investigating the possibility of obtaining airtime.

In a certain way work is done among outsiders by the Luisterpost, which distributes cassette tapes with Dutch sermons and other contents. These cassettes are requested not only by Church members but also by others of Dutch descent. In this manner they yield an even more abundant fruit.

The Church at Watford decided to discontinue the Dutch services, since it becomes too difficult for the younger generation to follow a sermon in this for them strange and in any case second language.

\* \* \*

No school was added to the number existing, but an event of importance was the official opening and the start of a Teachers' College. Two full-time teachers and one part-time instructor divide the load and the number of students is twice as large as was anticipated. Such is very encouraging for the teachers and also for the many who support this institution. The large number of advertisements which appear every year anew soliciting applications for vacant or to-be-vacated positions among the teaching staff prove the continuing need for additions to the profession. At least one school had to drop the two highest grades for lack of teachers. Others had trouble with expansion or even with maintaining their present level because they could not fill their vacancies.

The instruction at our schools could be continued, and via the press we have been enabled to learn about joyful graduations, crowning years of study.

Further activities in the midst of the Churches are directed towards the publication of a political magazine. Actually, that is not a very good qualification. What is the intention is a magazine which lets the light of God's Word shine upon the events of the day and the developments in the world around us. The first issue is expected some time in January, and we hope from the heart that the result and the acceptance of it may be in accordance with all the planning, all the work, and all the dedication which have gone into it.

The work of the World Relief Fund has the interest of the membership, witness the amounts which are contributed to it, in order that the need and want in other parts of the world may be somewhat alleviated through our gifts. In spite of the recession in which we find

ourselves and the whole world, we still have one of the highest standards of living to be found anywhere. It certainly is gratifying when we see that there is willingness to share our wealth with those who are truly "in dire straits."

Our societies for study of God's Word, the Confession of the Church, our task and place in the midst of society gave evidence of their activities by weekly meetings as well as by special gatherings such as league days and district meetings, study weekends and conferences.

Generally speaking, the men's societies are those with the least number of members. Such is understandable when we realize that oftentimes long hours have to be worked to provide for the family and to be able to meet all financial obligations. Further, there are several brothers who also serve as an office-bearer and have to spend many an evening visiting others, while they are also badly needed in their own family. However, in spite of all this, it appears that more brothers could join in study at the men's society. The frequent pleas for more members found in various bulletins give additional proof for this statement.

\* \* \*

No claim is made that in the above all aspects of our Church life were related. On the contrary, we realize that much more has been going on, that many more events were worthy to be mentioned and remembered. With the above, however, the main elements were recalled in order to enable us all to see how the Lord has preserved His Church during the past year and also has given increase, not so much in numbers perhaps, but certainly in fruits. Further, each and every one will be able to add examples of this from his own observation and life.

May, therefore, our prayer, "Thy Kingdom Come" be continued also in the new year and may all our activities be directed towards the answer to this petition.

As long as this is our prayer, we shall be prevented from boasting of that which we have achieved or from trusting in that which we have brought about.

Let us, at the same time, continually bear in mind that the preservation is the condition for an increase for which we can be grateful and give thanks. Only then can we proceed with good confidence and bright hope for the future. Then it is a hope which will not be put to shame.

Thus we conclude the year of our Lord, *Annus Domini nostri* Nineteen Hundred and Eighty-one.

vO



Sophomore, Junior, and Senior Students in downstairs lecture room.

## Round About the Pulpit<sup>6</sup>

### REACHING PEOPLE FROM THE PULPIT

In previous articles we have tried to show how “the pew,” i.e. the people in the pew, the covenantal congregation, can enter “the preaching situation.” We might as well say, “the preaching enterprise.” After all, we live after Pentecost, and the people in the pew are a royal priesthood who all have knowledge. The Bible is theirs, and not just the minister’s handbook. They called the preacher and charged him to bring God’s Word to them. They have a large stake in the preaching because it is by preaching that they are fed the spiritual food. They cannot live without it, and therefore they have to do their utmost to profit from the preaching more than they have ever done before. They become “demanding,” and blessed is the preacher who received such a demanding congregation from the Good Shepherd!

If congregations become more active in their part of the preaching enterprise, the Lord has not told that parable of the sower and the seed and the soil in vain. We might, then, hope that more than 25% of the seed falls into well-prepared soil.

Having said that much about the pew, we now, in conclusion, return to the pulpit.

Just when we were about to start this article, a letter arrived from a Bible Study Club, containing a report on discussions held during the study of Paul’s letters to the Corinthians. There were three parts. The first dealt with “the merits of the practice that candidates for the ministry spend a length of time as an assistant pastor under supervision of an experienced minister.” The Club saw three merits: help for busy ministers; introduction to the real needs of the congregation without as yet the pressure of complete responsibility; third, “a congregation wishing to call this candidate, will be able to evaluate him in more ways than just his ability to preach.”

The second part dealt with the benefit of the minister’s being available for comment and discussion after the service . . . “to have a dialogue while we are still under the impression of the sermon.” The benefit for the minister: “in this way he could become aware of how he is reaching the congregation (and his ensuing preaching should be influenced by this).”

The third part: “The approach and delivery of sermons was also discussed. We are fully aware that the central aspect of preaching is the Gospel of Christ revealed to us through God’s Word, and that the minister is the channel used by God to bring it to us, but we feel that we would be unrealistic to discount the importance of the minister’s approach and technique. Even the greatest truths can be enhanced if presented in a dynamic manner. Public Speaking techniques such as specific and striking illustrations, simple and direct introductions, should be studied and used in the ministry.”

We were happy to state that the aspects of the preaching situation, discussed in these articles, are alive among the membership. Although it is tempting to

discuss in greater detail these three suggestions, we will stick to our plan that in this last article certain things be said about “Reaching People from the Pulpit.” This Bible Club comes with some good suggestions; we will add a few, but that will be done in the way of quoting from others! We hesitate to tell other preachers how to preach, how to change their preaching style and habits. Together with them we will listen to what others have written about it. Here are some titles.

Power in Preaching.  
Preaching with Purpose.  
Preaching for Results.  
Make your Preaching Live.  
How to Use the Sunday Sermon?  
What Makes a Good Sermon?  
The Creative Delivery of Sermons.  
Preaching Without Notes.

And so on. All these authors are concerned about how to really reach people from the pulpit.

### *A Strong Pulpit Makes a Strong Church*

The first quotation is taken from Rev. H.J. OCKINGA. “If you have a strong pulpit ministry, you’re going to have a strong church, no matter if everything else is lacking. If you have a strong counselling church *without a strong pulpit*, you’ll have a weak church. Spending 20, 30 hours a week counselling is a cop-out from able, dedicated preaching. Pastors are glad to do it, because they don’t have to prepare for it. They don’t have to do anything but sit and listen to people. If our preaching is biblical, people will get the same idea you give in counselling. You might as well handle a thousand people as one or ten . . .” Although we doubt that counselling is no more than “sit and listen,” this quote is a good introduction to asking “What makes a pulpit strong?”

One answer is given by ROGER C. PALMS, in *Preaching for Results*. He quotes a voice from the past, JOHN A. BROADUS, who, in his *Preparation and Delivery of Sermons*, wrote, “It is melancholy to think how large a portion of the people, even in favored communities, really do not understand most of the preaching they hear.”

Palms then makes a suggestion which I, years ago and in a different form, heard from the well-known Dominee Douwe Van Dijk. Every preacher should take it to heart: “Write down, in one sentence, the reason you are preaching next Sunday’s sermon. If you can’t do it in one sentence, chances are you’re going to be preaching in vague generalities.” “When you can put together that single sentence about why you are preaching each message, type it at the top of your sermon notes or outline. Then *all week long* as you think about the message, and on Sunday when you preach it, keep checking that sentence; it will keep you on target.”

Palms must have expected the same reaction that we expect on these articles — a very pious reaction — for

he says: "But some ministers will argue, 'This doesn't apply to me. I'm not a topical preacher; I am a Bible preacher; I expound the Word of God.'" And many in the pew might say the same in different words: "We expect a sermon on the Bible, no matter in what way or with what purpose it is brought." But listen! "Just as some salesmen address the value of their product, not the wants of the buyer, and thus lose sales, so some expositors of Scripture are simply addressing texts. The listener wants the text to address *him!*"

Sure, God can work through bad sermons. But that's the exception. "God uses thoroughly planned sermons and will give direction to our messages as we pray for their proclamation and reception right from the earliest stages of preparation. God honours prayed-for goals." A golden word.

Till now we heard remarks mostly on the *matter* of sermons; now we will listen to those who also stress the *manner* of the delivery of those sermons. One of them even wrote, "The manner is as important as the matter!" That sounds like a heresy; and we are again reminded of the pious statement, "If only God's Word is brought, it doesn't matter how!" The Lord Jesus would disagree. He used illustrations, parables, to reach people. Paul became a Jew to the Jews, a Greek to the Greeks, if only he might reach their hearts with his Gospel. Thus we proceed to:

#### *Creative Delivery of Sermons*

Let's start with the discovery made when we had to "dig" into the homiletical literature on this continent, having been appointed by Synod 1968 to teach homiletics (i.e. the art of preaching). A minor discovery only: you never find the expression, always used in The Netherlands, "to *make* a sermon" (preken maken). It is always: "to *prepare* a sermon." You have already read the title of Broadus' Book, "*Preparation and Delivery of Sermons.*" In the study the minister cannot come any farther than preparing the sermon. Having done that all through the week, he must still do *three* things. 1. Prepare the sermon for delivery, 2. Prepare himself for the delivery of the sermon, and 3. Deliver the sermon!

Every minister will find his own "form" and style in doing this, but in the main he does well to develop his

gifts in this direction. That is the direction of a "free delivery" of the sermon. It is also the direction of *more* time and energy during the preparation of the sermon, and the preparation for its delivery. With JAY ADAMS, in *Pulpit Speech*, p. 113, we say, "The case for this preaching first may be based upon the fact that in the Scriptures preaching is *always* extemporaneous (which does not mean *unprepared!*)." Paul, II Cor. 5:20, uses the word "*dia*" to describe that God uses him as a *channel* to bring His grace to sinners' hearts. Thus the preacher of today is such a channel. He is more than the reader of a *manuscript*. In that case the sermon is outside him, on paper. But during the preparation in his study he has first listened to God's Word for himself; he has digested it; it has become his "flesh and blood." His thorough and prayerful preparation results in having the sermon in his heart, and he has all that he has learned from the text at his fingertips. It will all come back to him now that he faces the congregation. Now, in the pulpit, the sermon is really "made." As one author said, "The sermon is prepared during the week; it must rise again on the first day of the week."

Experience of many years tells that, when thus facing the congregation, one finds the proper words to bring the message of the text across. Now, in the pulpit, certain things that seemed so important when you considered them behind your desk lose that importance, while other things, nearly forgotten, now all of a sudden appear so important that you feel constrained to elaborate on them, and drive them home.

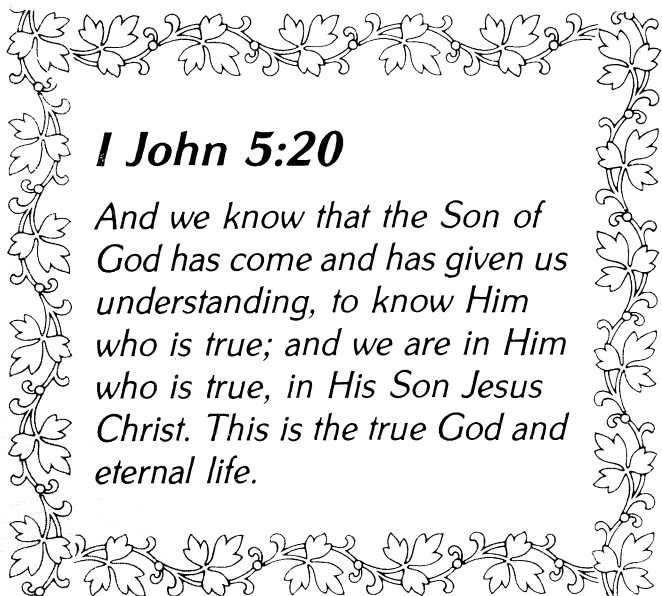
With the exception of this last paragraph, all that was said till now comes "from the books" of great preachers in their time, who found the way to the hearts of their congregations. And it is all so beautifully explained in a book written by a professor in homiletics and a director of public speech, i.e. D.E. STEVENSON and C.F. DIEHL. The name of the book:

#### *Reaching People from the Pulpit; A Guide to Effective Sermon Delivery*

Too bad that it is out of print right now. These two men have studied the preaching methods of numerous "great preachers" who became known not only by their manner of preaching, but also by the fact that the LORD has blessed their ministry greatly. When then a Professor of Homiletics and a Director of Public Speech combine efforts in order to help seminary students and ministers, one may expect something good.

We have room left for only a brief summary of their understanding of "how to reach people from the pulpit." Quoting without quotation-marks, we start with the danger that threatens a minister when he, having "finished" his sermon, relaxes and sits back, feeling that he is "all ready for Sunday." But there is still some time until Sunday, and the sermon which is so vivid and exciting to him now, so much a part of him and so *internal* in his thought and feeling, may have become *external* by Sunday morning. The sermon is not the words written on paper. It is the message that gets through to the hearers. It is the *electric spark* that leaps from the pulpit to the pew; it is neither in the pulpit nor in the pew, but between them. Therefore a minister must devote an hour or two on Saturday evening or on Sunday morning to his preparation for delivery. He must grasp the organization of his sermon as a living whole, moving to climax. And he must master the content, the specific material of the sermon.

To speak effectively to people, we must "look them in the eye." This does not mean simply staring at them,



## ***1 John 5:20***

*And we know that the Son of God has come and has given us understanding, to know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.*

but seeing them so as to receive the visual messages which they send us. Except for the gifted few who have mastered the art of reading their manuscripts, the minister who speaks without some eye contact is speaking with only a fraction of his power. This is one reason why people always appreciate a speaker who uses no notes. Nevertheless, we do not defend the thesis that preachers should have no notes with them whatsoever when they enter the pulpit. Stevenson-Diehl themselves mention various methods of summarizing the preparations for the sermon in notes, or even an elaborate outline that contains every single part of the prepared sermon. The point, however, is that these notes should not break the eye contact. When the preacher is thoroughly familiar with his notes or outline (and he should be!), he can consult them without breaking communication.

We stop quoting.

Be it stated that all this is only one aspect of preaching, i.e. a living and creative, effective delivery. Delivery of what? Of the Gospel of Jesus Christ! Of the most-important and most-interesting news in the world. A preacher must have a colossal but evil talent, if he succeeds in making this news sound uninteresting, "old hat," and not important enough to talk about later.

That is at the same time the comfort for every preacher: he has a goldmine at his disposal, from which he may dig the gold for 40 or more years. Even in 400 years the mine would not be empty. On the contrary.

From this conviction these articles were written as a plea to combine efforts, in pulpit and in pew, to remove obstacles that might hinder the seed from falling into well-prepared soil, and to bear fruit, thirty, sixty, a hundredfold.

G. VANDOOREN

## ***"Rejoice, The LORD is King!"***

Yes, indeed; "Jesus the Saviour reigns . . ." He is the King of all kings and rulers of the earth. In our turbulent times — politically, socially, economically, spiritually — many who do not have the comfort of this confession are terrified. Understandably so. And, if we think of the potential harm and danger that come with the scientific and technological developments of our day, we would live in a constant state of fear for our lives and those of our children, were it not for the knowledge that God is ever in control. ". . . All creatures are so in His hand that without His will they cannot so much as move." And so our Lord has permitted us here in this land to enjoy another year in freedom and comfort, compared with many others in this world — even fellow Christians. We could come together in worship every Sunday and continue with the many Church-related activities during the week, including "our" Reformed schools. How blessed we have been again! Praise God for His grace in Jesus Christ!

In this freedom, *Clarion* could also be published regularly for another year. Except during the postal strike, we usually had sufficient copy to fill its pages, and we trust that our readers have been edified by it. Sincere thanks go to Dr. J. Faber, Rev. W.W.J. VanOene, Rev. J. Geertsema, Rev. G. VanDooren, Rev. J. DeJong, Aunt Betty, Mrs. J.K. Riemersma, and (of late) Mr. N. VanDooren, for their untiring effort and dedication in writing for *Clarion*. May the Lord bless them and encourage them to continue with this task for the advantage and salvation of the members of His Church. We invite others to join them.

Our thanks are also due to our correspondents, advertisers, and readers for their continued support. We all need each other — the writer the reader, the reader the writer, the publisher both.

We would like to express our appreciation to the staff here at "Premier" — office staff; typesetters; proofreaders; art room, camera, printing, bindery personnel — who are always prepared to put in that extra hour to get *Clarion* in the mail on time.

Premier's rapid increase in the commercial printing field has enabled us to finance the publishing enterprise which has experienced, and continues to face, heavy losses on account of the large inventory of books and the extremely high interest rates. Unless the market for our books expands rapidly and interest rates drop sharply, we will be forced to reduce the extent of our book-publishing activities.

At this time I would also like to announce a change that will take effect on July 1, 1982, D.V. On that day, Mr. G. van Dijken, presently a member of our sister church in Assen, The Netherlands, will become the new owner of Premier Printing Ltd. Also in this development we experienced the guiding hand of the Lord, for br. van Dijken wishes to continue the business in the same direction and with the same policies. All present personnel will retain their functions and positions. With br. van Dijken at the helm, we hope to experience further growth and development of Premier. Personally, I hope to be directly or indirectly involved with the business for a long time to come.

As we reflect on the Lord's deeds during the past year, we join in with the chorus of Hymn 35:

"Lift up your hearts, lift up your voice. Rejoice; again I say, Rejoice."

To all, a joyful Christian festive season and the Lord's rich blessing for the year 1982.

(Quotations from Hymn 35 and Lord's Day 10.)

G. KUIK, Publisher

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## FROM THE SCRIPTURES

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“How are you fallen from heaven, O Day Star, son of Dawn!” Isa. 14:12a

“For we have seen His star in the East . . . ,” Matt. 2:2b

“I am the root and the offspring of David, the bright morning star,” Rev. 22:16b

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# The Conquering Morning Star

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When the prophet Isaiah is called to take up his taunt against the king of Babylon, he gives the ruler of Babylon a very significant name, translated in the RSV as *Day Star*. The original word actually means “shining one” and signifies a king or ruler who is at the zenith of power. Here *Day Star* is a fitting translation, since it depicts the ruler of Babylon as the sun shining in its full power — the sun at midday. In expanding his realm and exercising near universal dominion, the lord of Babylon had exalted himself as the sun. He had attained great power and influence, and absolute control over the known world.

Nevertheless, his light was fading, and Isaiah was called to announce its demise. The LORD would bring his power down to Sheol. This star had to be removed from the stage in order to make room for another star, a new and lasting morning star. The power and glory of the great empires would not last because the LORD of hosts was continuing with His work of redemption.

Isaiah’s descriptive name for the ruler of Babylon is very prophetic here. Of course, he refers to the Babylonian ruler who had captured Israel and so many other nations in his day. However, on the basis of the New Testament prophesies in Revelation 9 and 18, the name used here was also applied to the devil, the great opponent of the LORD and His salvation work. Indeed, was he not the great power lurking behind the ruler of Babylon? Just as Babylon represents the unification of anti-Christian power directed against the Church, so *Lucifer*, the *Day Star*, refers to the serpent, the murderer of the beginning, who in Isaiah’s day was doing all in his power to prevent *another* Star from appearing in the world.

The dragon failed in his bid to stop God’s victory. In the fullness of time, God sent forth His Son — the new and bright Morning Star. The birth of that Star in the world signifies Satan’s defeat. The birth of that Star signifies the emergence of a new universal power whose brightness is absolutely overpowering. No one can destroy this King and Ruler — He destroys all who oppose Him. He is the fulfillment of the promise, the royal King who will sit on David’s *everlasting* throne. And on that throne, He will supervise the removal and elimination of all powers hostile to God and His salvation work.

This is the Light that Isaiah may speak about. This is the dawn of the new day, the bright and shining morning star. Isaiah prophesies His coming and His victory over the power of evil. This is also the star that the wise men saw. As Matthew

says, they saw His star *in the East* — a bright, shining morning star.

The coming of this Star into the world signifies a change of cosmic proportions. The coming of this Star means that the existing star, *Lucifer*, *must leave*; he cannot endure the piercing rays of new light that shine forth from this Star. The coming of Christ signifies the going of Satan. As the Morning Star arrives, the *Day Star* *must* depart. Indeed, the arrival of Jesus Christ stamps the light of the dragon as *fading* and *dying*. The bright rays of the new Star on the scene of the world will hold out long after the rays of the ruler of this present world have burned themselves out.

This morning Star is the eternal Son, who has always been with the Father, and will endure forever, Job 38:7. He was there in the beginning, when God created the world and everything in it, Proverbs 8:29, 30. And He comes to this world as Redeemer, who will live and reign eternally. For in coming to this world, He took upon Himself the form of a servant, and died the death of the cross — thereby removing the legal right of existence of *Lucifer* and his legions in the world. The devil still works, but his real power is broken, and Christ has given us a sure victory, John 12:31.

That is the comfort of Christ’s birth for the Church today. The power of evil still lives and works in the world, and the evil one amasses his strength against the LORD and His Anointed. But his doom is sure, because Christ has come, and brought to us the eternal light of the Father. Nothing can withstand the brightness of His glory, and no one can endure that light in his own strength. But we may share in that Light because of the mercy and love of the Father, who has drawn us of His own will. We may share in the Light, by faith in Him, and by obediently listening to His voice.

For the same bright, shining morning Star still addresses His people today. The root and offspring of David sends His testimony to all the churches, and His testimony says, “Surely I am coming soon.” At that coming the light of *Lucifer* that now is fading will be totally extinguished, and the light of the morning star will fill heaven and earth, day and night. The light of lamp and sun will not shine, for the LORD God will be the light of all the saints, and His glory will fill the new Jerusalem. And that will be bright morning light which *never* fades. “Amen. Come, Lord Jesus!” Revelation 22:20.

J. DEJONG

# news medley

This is already the last news medley of the year of our LORD Nineteen Hundred and Eighty-one. How many more shall we be permitted to write?

Also through these medleys we endeavour to contribute towards the edification of the Church and towards the good order which should prevail. We are also thankful that they are being received as such, at least by the vast majority of our readers. Sometimes they are received with a lesser measure of benevolence, but opinions often change in the course of the years. At times I also have to "endure" some friendly joking about their nature and contents, but that makes things interesting. This past week a brother said that when you have read one, you've read them all. His mischievous smile could not conceal his satisfaction at my initial reaction.

I am wondering, however, why I still have to repeat certain things if it were true that they always bring the same message. Why, then, to mention only this thing, are there still ministers and correspondents who write about the "family so-and-so" although I have pointed out the incorrect character of that term many a time in the past? That was one of the common Dutchisms which my professor at Knox College soon taught me to change. Oftentimes he burst out laughing when he encountered such a thoroughbred Dutch expression, simply translated into English words. Yes, into English words, not into English! "The family A." is no English; it is Dutch translated into English words. Mind you, no one has to change it because I write it. If anyone is in doubt, let him ask someone who may be considered an expert.

Anyway, I am not sitting on my hobby-horse; just on my usual desk chair behind my faithful typewriter which devours ribbons at the amount of typing it has to produce.

Where shall we start? With personal information? Let's do that.

The Rev. Kingma — as you are aware of — celebrated his twenty-five years in the ministry of the Word. A festive evening was organized in Dutton, and from various places visitors had arrived in this suburb of Grand Rapids. If you would like to know whether any presents were accompanying the good wishes, I advise you to read the following description from the hand of the "victim."

Words and gifts accompanied each other, from the first church we served in Canada to the first church we served in the United States of America. As there was harmony in the words so there is harmony in the gifts. A *andlestick* spreading light on *books* to be studied with music from *records* in the background and refreshments from the *freezer* close by. All for the upkeep of the ministry as expressed in words. The five-armed candlestick may have been given with the intention to symbolize the five churches served during the 25 years of the ministry, with the light of the same and abiding Word of God.

Entering Canada again, we stop over in Smithville.

There the deacons came with the proposal to increase their number by three. The Consistory came to the conclusion that such is desirable. The Deacons felt that four Deacons are not sufficient for the size of the Congregation which numbers 671 members divided over 141



## 50th Wedding Anniversary



*Mr. and Mrs. Hummel hope to celebrate their 50th Wedding Anniversary on December 16.*

*During their years in The Netherlands, five children were born to them. One of them, Hendrika, was taken Home at the age of 16. In 1952 the family emigrated to Canada and settled in the Calgary area. Very shortly after they moved to the Coaldale area. It was here that another son, John, was born to them. Having lived and farmed in the Fraser Valley for a number of years, they moved back to Lethbridge to retire and be closer to their children. Mr. Hummel remains active with remodeling work and gardening. They are both in good health.*



families. In comparison, there are fourteen Elders, which means an average of ten families per Elder. Over against that it was felt that 35 families per Deacon was somewhat too much, especially since the Deacons are convinced that they should visit the members of the Congregation more regularly, as also stated in the new Form for the Ordination of Elders and Deacons. It was felt that there would be a better cooperation possible between Elders and Deacons if each section not only had its own couple of Overseers but also its own Deacon. Thus there will be seven Deacons in Smithville after new brethren have been elected.

The broadcasting is expanding steadily and the Gospel is spread over an ever widening area. Many a time, however, we would like to know whether people are listening indeed. We know that of our own membership there are several who are in the habit of tuning in on the



broadcasts of the "Voice of the Church," but what about the others for whom it is intended? The reactions which we get are very few, at least in my experience.

It was, therefore, encouraging when I read the following in the report of Smithville's Home Mission Committee: "Bro. A. will be contacted to inform us about the response to the radio program of 'The Voice of the Church.' Apparently there is more response than what we are aware of."

The Guelph Church decided to expand the organ, as you may recall. This organ is somewhat unique on this continent, I was told years ago, as it is "hung" on the arches. In Europe, I think, it is called a "swallownest." Anyway, the Consistory decided to expand it (provisions are present in the console) and also enquired about the cost of such undertaking. The total cost would be a little over \$6,000.00, as one of the members of the Church would do the most work at the installation. As this amount was not included in the budget, the Organ Committee was instructed to endeavour that the required amount is brought together via donations. Time is short for that, however, for now word has been received from the Company that the price could no longer be maintained if the contract is not signed soon. Thus they are in a bind in Guelph, and we'll keep you posted.

As for finances, in many a bulletin I read pleas for faithfulness in contributing for the maintenance of the ministry of the Gospel and for the other causes for which offerings and donations are solicited. Sometimes, when seeing the amounts that still have to come in before the end of the year, I am wondering how they will ever manage. Add to that the tax notices which many of our parents have received, demanding of them amounts of sometimes up to three thousand dollars, and we can well see that there may be problems here and there. For that reason it is the more gratifying when I can quote the following from one treasurer. "Since I took over the job of treasurer in April there has never been an occasion when the bank account was so totally depleted that I had to do all sorts of frantic juggling of accounts to meet the regular expenses."

We leave Ontario and go to the prairies.

Stopping over in Winnipeg, we learn that the plans to build a parsonage have reached the stage at which all that is further required is a building permit. The blueprints have been prepared, and many alterations were included, made after the suggestions from the Congregation had been received concerning the original design.

The Winnipeg Church also considered the Smithers' proposal regarding the calling of a missionary for the Carrier Indians. Houston decided to support the plan; other Churches are still in the process of considering the proposal, Winnipeg decided against it, not from unwillingness but "it is considered that the Church at Winnipeg is already involved in evangelism by way of Bible Vacation School, broadcasts, Sunday School and in other ways, and that the Church members bear a heavy financial load to finance Church and other Church related programs."

When the contract for the broadcasting had been signed, some emergency measures were necessary, since no tapes had been received from Ontario by that date. Thus the brethren Berends and Van Rietschoten helped out with speeches. Perhaps Manitoba can be included once the promised exchange of tapes with the Western ministers — remember? — gets going.

Our next stop is Edmonton. Apparently a Classis was held in Edmonton recently which had several ses-

sions, divided even over two weeks. The length of that Classis was determined by, among others, appeals. The Immanuel Consistory of Edmonton tells us that they received "copies of appeals . . . to the upcoming Classis." What did the Consistory do with them? It decided not to "read or deal in any way with these appeals since they are addressed to Classis. Since the delegates already had their copies, the clerk was instructed to dispose of them."

It will be common knowledge that I wholeheartedly agree with the Consistory's decision not to deal with appeals, since an appeal is directed to the *broader* assembly and is out of order at the Consistory level. It might have been wiser, instead of ordering the clerk to dispose of them, to return them to senders with the proper instruction: out of order at the Consistory. The same procedure, I am convinced, should be followed with the copies in the possession of the delegates to the (future) Classis. No one should have any copy of an appeal in his possession until after the broader assembly has received it. The only exception I could think of is if someone sends a copy to his own Consistory as a matter of Christian politeness, to inform the Consistory of his action. From the above I gather, however, that such was not the intention of appellants with sending copies to the Consistory.

We conclude our journey this time in the Fraser Valley.

As general news the endeavours of the Rest Home Society be mentioned. "Plans were approved by the Board and are now at the Municipal Hall in Langley District waiting for building approval." Finally (after how many years?) there seems to be some concrete progress and before long we may see the first units appear.

The Abbotsford Consistory discussed "a request for 'Baptism Certificates.' The request was not complied with, because it was felt that it is not the responsibility of the Consistory to issue such certificates."

I am not completely certain what is meant by these "Baptism Certificates," but have an inkling that such documents are meant as I hand to the mother immediately after the baptism of an infant. These certificates certify that so-and-so was baptized on this particular Sunday in this Church. I have done so for years, and, strictly speaking, it is a very personal gesture. We never decided at the Consistory that it should be done, although the brethren have never stated that they disagree with the practice. I recall that once, after having baptized a baby in Ab-



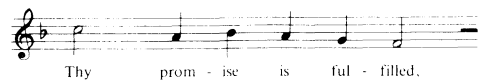
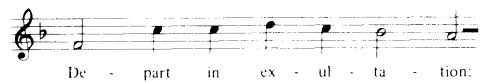
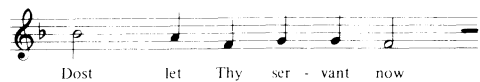
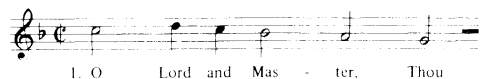
*Eerste vergadering van de "Blijvende Jeugd" in de nieuwe Church annex in Abbotsford.*

botsford during our holidays, I apologized to the parents that I had no such certificate and would send them one as soon as I was back home. That I did.

In several Churches it is customary to have such a proof of baptism given to the parents as soon as their little one has received the sacrament.

If that is what is meant in the request now denied by Abbotsford's Consistory, I do not understand the objections. I understand them even less when I read the reason for the denial. It is stated that it is not the responsibility of the Consistory to issue such certificates. My question would be, "Whose responsibility is it then?" Baptism was administered during a service which is under the supervision of the Consistory. The Consistory has the records and who would have the right and whose responsibility would it be to consult the records and to take particulars from them to mention on a certificate of baptism? Certainly, someone can take the particulars from the bulletin: birthdate and date of baptism are usually mentioned, together with the official given names. But what value would a "private certificate" have for the person receiving it?

## Hymn 18:1, 2



2. Thou didst, O Lord, prepare  
For peoples everywhere  
A light for revelation,  
And radiant glory shall  
The gloom of death dispel  
For Israel, Thy nation.

*Book of Praise, Hymn Section*

Honestly, I don't understand the argument at all. I always thought that it was the sole responsibility of the Consistory to issue such documents. From whom else should the parents receive them? If it is not the Consistory's responsibility, whose is it then? The responsibility of the officiating minister? Fine with me, as long as the parents get one.

Our readers know that I am an advocate of not-too-large Church buildings and that I am an opponent of balconies. "Who," I asked some time ago, "are going to sit there?"

To substantiate my fears I quote from a bulletin that mentions the problems. "The matter regarding disorderly conduct on the balcony during the worship services has the attention of the Consistory. Attention to this will also be given in the Church Bulletin."

It is sometimes suggested to have an elder sitting in the trouble spots in Church to keep order. Perhaps the presence of an elder would have some effect, but even if it should have the desired effect all the time, this does not mean that the suggestion is to be followed up.

The Office-bearers, the Overseers in particular, have been called to have the oversight over the Congregation indeed. But that does not mean that they are to function as riot police! It cannot be argued correctly that the task of having the oversight over the Congregation includes or even renders it desirable that an elder should sit in the back of the auditorium to keep an eye on the behaviour in Church of older and younger members. This task is in the first place the task of the parents. And then there is the mutual assistance which the members are to give one another. Each member should take heed of every other member. The parents, however, are the first ones to supervise the behaviour of their children in Church. If a boy or girl proves that they cannot behave properly as soon as they are away from the parental supervision, they should sit with their parents in Church. Whoever behaves like a little child should be treated like a little child. Very simple.

Some Consistories have appointed special custodians who are to keep an eye on things and people in various sections of the auditorium. Having been authorized by the Consistory, they have the right to admonish anyone who misbehaves. If no improvement can be noticed, they should pass the names on to the Consistory. Then the task of the Elders begins; their task is not to sit in the rear of the auditorium and to keep order there.

Herewith we have reached the end of our medleys for this year.

Once again I wish to thank all the correspondents who so faithfully send me the bulletins of their Church, sometimes every week, and who never miss. I also thank those who do send the bulletins not so regularly. Without the help and cooperation of all these correspondents this part of our magazine would not have been possible.

Although you'll find our names also in an advertisement from the Fergus Congregation, I do want to use this opportunity to wish you all the Lord's blessing for the year 1982. May our gracious Father continue to surround you all with His care and favour; may also in the new year your lives be full of all the benefits of our dear Saviour; and may His Spirit fill you all with His comfort and guide you so that your feet stumble not on your pathway to perfection.

Thank you for your patience, your benevolence, your encouragement.

Till the first issue in 1982, I hope and pray.

Yours, vO



O Kersnacht, schooner dan de daegen,  
Hoe kan Herodes 't licht verdraegen,  
Dat in uw duisternisse blinkt,  
En word geviert en aengebden?  
Zijn hooghmoed luistert na geen reden,  
Hoe schel die in zijn ooren klinckt.

Hy pooght d'onnóosle te vernielen,  
Door 't moorden van onnoosle zielen,  
En weckt een stad en landgeschrey,  
In Bethlehem en op den acker,  
En maect den geest van Rachel wacker,  
Die waeren gaet door beemd en wey.

Dan na het westen, dan na'et oosten.  
Wie zal die droeve moeder troosten,  
Nu zy haer lieve kinders derft?  
Nu zy die ziet in 't bloed versmooren,  
Aleeze naulix zijn geboren,  
En zoo veel zwaerden rood geverft?

Zy ziet de melleck op de tippen  
Van die bestorve en bleecke lippen,  
Geruckt noch versch van moeders borst.  
Zy ziet de teere traentjes hangen,  
Als dauw, aen druppels op de wangen :  
Zy zietze, vuil van bloed bemorst.

De winckbraeuw dect nu met zijn booghjes  
Geloken en geen lachende oogghes,  
Die straelden tot in 't moeders hart,  
Als starren, die met haer gewemel  
Het aenschijn schiepen tot een' hemel,  
Eer 't met een' mist betrocken werd.

Wie kan d'ellende en t' jammer noemen,  
En tellen zoo veel jonge bloemen,  
Die doen verwelckten, eerze noch  
Haer frissche bladeren ontloken,  
En liefelijck voor yder roken,  
En 's morgens droncken 't eerste zogh?

Zoo velt de zein de korenaijen.  
Zoo schud een buy de groene blaeren,  
Wanneer het stormt in 't wilde woud.  
Wat kan de blinde staetzucht brouwen,  
Wanneerze raest uit misvertrouwen !  
Wat luid zoo schendigh dat haer rouwt !

Bedruckte Rachel, schort dit waeren :  
Uw kinders sterven martelaerien,  
En eerstelingen van het zaed,  
Dat uit uw bloed begint te groeien,  
En heerlijck tot Gods eer zal bloeien,  
En door geen wreedheid en vergaet.

*Joost van Vondel*

*From: Gysbreght van Aemstel, Rey van Klaerissen*

# A Ray of Sunshine



"Sing to the LORD, all the earth!  
Tell of His salvation from day to day.  
Declare His glory among the nations,  
His marvelous works among all the peoples!  
For great is the LORD, and greatly to be praised,  
and He is to be held in awe above all gods.  
For all gods of the peoples are idols;  
but the LORD made the heavens.  
Honour and majesty are before Him;  
strength and joy are in His place."

I Chronicles 16:23-28

For the month of January our "Calendar" shows six birthdays. Please mark the dates down and remember our sisters and brothers when, the Lord willing, they celebrate their birthdays.

## LIZ KONING

"The Michener Centre"  
Box 5002,  
Red Deer, Alberta T4N 5Y5

Liz hopes to celebrate her 21st birthday on January 2. She is physically and mentally handicapped, suffers from scoliosis (a disease that bends the spine), and often has epileptic seizures. She is not restricted to the wheelchair anymore and very much enjoys her freedom. She attends church on Sundays and in her own way she expresses the praises of the Lord. She loves colourful cards.

## CHRISTINE BREUKELMAN

Box 6566,  
Coaldale, Alberta T0K 0L0

Christine is going to be 9 years old on January 7. She lives at home with the family and attends a special school for the handicapped. She likes happy, lively music, and she loves colourful cards.

## GRACE HOMAN

R.R. 2,  
St. Ann's, Ontario L0R 1Y0

On January 17, Grace hopes to celebrate her 26th birthday. Grace loves organ music and singing. As a hobby she likes rug-hooking. She makes cushion covers and pictures. Grace loved all the cards which she received previously and already is looking forward again to her big day.

## JANINE SMID

R.R. 1,  
Arkona, Ontario N0M 1B0

Janine hopes to celebrate her 11th birthday on January 19th. She enjoyed the cards she received on previous birthdays. Her mother told me that she keeps them in a scrapbook every year.

## HANK ORSEL

2435 Second St., Apt. 510,  
Burlington, Ontario L7R 1E5

Hank's birthday is on the 27th of January. He is going to be 51 years old. Hank lives in an apartment together with a roommate who works at the same workshop as Hank does. Have a happy birthday Hank!

## MRS. J. LENTING

c/o Mrs. Grace Kok  
377 Dominion Street,  
Strathroy, Ontario N7G 3G9

On January 7, Mrs. Lenting will be celebrating her 75th birthday. She is the grandmother of Derek Kok, who is marked on our calendar also. Our sister suffered a lot from arthritis and was in and out of the hospital many times during the year. She has been a widow for seven years. She would especially enjoy hearing from people who are able to write to her in the Dutch language.

We have been requested to remember the elderly brothers and sisters. It may be a very thoughtful idea to do this at Christmas time. Many elderly do not have family relations anymore and often are lonely. One of our brothers, who lives in a nursing home, would greatly benefit from a little extra attention. His address is:

## MR. LEENDERT VANDERBURG

Komoka N.H., R.R. 3,  
Komoka, Ontario N0L 1R0

One of our sisters, Mrs. Werkman, has been in a nursing home for many years. Her husband lives by himself in an apartment. They celebrated their 40th wedding anniversary on October 31, in a quiet way. They were greatly encouraged in other years by the many cards Mrs. Werkman received. She was able to attend the church services regularly. Her address is:

## MRS. H. WERKMAN

Chateau Gardens N.H.  
Room 520,  
310 Oxford St. W.,  
London, Ontario

We received the following thank you note: "Paul and Jack would like to thank everyone very much for making their birthdays such a fun day. The many cards they received were very much enjoyed! Paul attends a special education class in Junior High School called Multiple Handicapped. He is on a rotation upterm. His progress is slow, but he is a happy boy and enjoys school. Jack is doing remarkably well after last year's operation to straighten his back. He is doing well in school and recently joined a wheelchair-basketball team. Thank you, brothers and sisters.

Mrs. A. Dieleman  
Willowdale, Ontario

I would very much appreciate receiving updated information about our Calendar brothers and sisters. If any circumstances or addresses have changed, please notify me.

Send your requests to:

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



# Hi Neighbours!

*At Christmas time a loving mother was having a hard time, and I thought other mothers might feel a little bit better if I share the letter I wrote her:*

How often as we face a day,  
Some questions come to mind.  
The why's and wherefore's of our life;  
The answers we can't find.  
Some people say its wrong to ask,  
Why God lets problems come.  
We should accept and not ask why.  
That may be fine for some.  
But when you're parents of a child,  
Whose mind or limbs are slow,  
Who never will come home to stay,  
Or with the others grow;  
Then it is not an easy task  
To gaily smile each day.  
The why's must often come to mind.  
The answers stay away.

But parents dear, how well I know  
The sorrow this must bring.  
I've seen too many tear-stained eyes,  
And little arms can cling  
When Mom or Daddy must go home,  
And leave this special child  
To others whom they do not know  
To care for, for a while.

I'm one of those whose task it is,  
To daily do my share,  
Of caring for your boy or girl  
When you can not be there.  
I know I'll never take the place  
Of those who love her so,  
But caring for her gives me joy.  
I try to make it show.

The games we play, the songs we sing,  
So quickly bring a grin,  
And when some effort brings success,  
We praise each time they win.

We often ask the way you do:  
"Oh, Lord, why must this be?"  
But I know how He'd answer it,  
An answer meant for me:  
"You have learned patience, haven't you?  
More than you had before.  
You've learned more tolerance, loving care,  
You still need so much more.  
You've learned to thank Me many times,  
That you have so been spared,  
You've learned to show concern for all,  
For whom you now have cared."

So at this time of Jesus' birth,  
Please know He understands.  
His Mother once was told, her heart  
Would by a sword be lanced.  
God gave His Son that we may live,  
And ever with Him dwell.  
No tears, no handicaps up there,  
Your child too will be well.

And while on earth her days are spent  
Too far from parents' love,  
We'll do our best to make her smile  
With help from God above.

Your Neighbour.

Taken from *Calvinist Contact*, December 1973

# Harvest Home

"Your hay it is mow'd, and your corn  
is reap'd;  
Your barns will be full, and your  
hovels' heap'd:  
Come, boys, come: come, boys,  
come;  
And merrily roar out Harvest Home."

So Comus, accompanied by three  
peasants, sings in Dryden's opera  
"King Arthur."

The hymn, from which our Hymn  
57 has been derived, has harvest  
home as one word — harvest-home  
— in stanzas 1 and 4. This one word  
is capitalized in the original version,  
indicating that it is a proper noun.  
"Harvest-Home," the English Harvest  
Festival, which corresponds to our  
Thanksgiving Day, was a movable  
feast, varying between villages ac-  
cording to the seasons.

In all probability the origin of this  
feast dates back to the pre-Christian  
era. As the English were Christian-  
ized, the feast was, too. Its ancient  
customs and traditions, however,  
were maintained. Hentzner writes in  
his *Itinerarium*, published in 1958:  
"As we were returning to our inn, we  
happened to meet some country peo-  
ple celebrating their harvest-home:  
Their last load of *corn* they crown  
with flowers, having besides an im-  
age richly dressed, by which they  
would perhaps signify Ceres<sup>2</sup>; this  
they keep moving about, while men  
and women, men and maid servants,  
riding through the streets in the cart,  
shout as loud as they can till they ar-  
rive at the barn."<sup>3</sup>

Dr. Moresin felt compelled to in-  
clude an account of this feast in his  
book, *Origin and Increase of Deprav-  
ity in Religion* (c. 1600), as proof of his  
thesis. Religion, in the form of the  
clergy, had a negative effect, if any,  
on the proceedings. The parson, by  
law entitled to tithes, sermonized  
before the festivities proper began.  
The true countrymen, however,  
glorified in cheating the parson, and  
preferred bag-pudding and dumpling  
before religion and learning<sup>4</sup>. Hence  
Comus and his companions sing in  
the second stanza of the above-  
quoted song:

"We've cheated the parson, we'll  
cheat him again,

For why should a blockhead have one  
in ten?",  
and in the third stanza:  
"For prating so long like a book-  
learn'd sot,  
'Till pudding and dumpling do burn to  
th' pot?"

"An Answer to Harvest Home" says it  
thus,  
"Tell them of going to Church to pray,  
They'd rather hear Robin the Piper  
play: . . .  
Their hungry appetite to suffice,  
Bag-pudding and dumpling they  
idolize . . .  
Likewise, by the laws of this potent  
land,  
They (the clergy) in the pillory<sup>5</sup> ought  
to stand."<sup>6</sup>

The positive side of these har-  
vest festivities was that they pre-  
sented "A scene not only remarkable  
for merriment and hospitality, but for  
a temporary suspension of all in-  
equality between master and man."<sup>7</sup>  
Glorifying God occupied second  
place; merry-making came first.

Against this background the  
Dean of Canterbury, Henry Alford,  
wrote his hymn. He saw in this in-  
tense merriment and temporary  
equality a foreshadowing of things to  
come, when small and great would sit  
in ultimate joy and equality at "the  
marriage supper of the Lamb" (Rev.  
19:9).

In the first stanza he urges the  
people to glorify God for His bless-  
ings on earth, for the Harvest-Home is  
not a victory celebration of a battle of  
the field they have fought and won by  
their own strength, wit, and cunning,  
but the result of God's providence.

The temporary makes way for the  
eternal in the second stanza, the in-  
itiative replaces the rational. The peo-  
ple are reminded, glorious as the  
earthly Harvest-Home may be, that  
"all the world is God's own field" and  
that they "ripened by the wondrous  
power of God" are made ready for the  
final harvest hour.

The third stanza expresses the  
firm hope and confidence we have in  
the Lord's pending return to super-  
vise, conduct, and preside over the  
final Harvest-Home.

The implications of all this

become obvious in the fourth stanza.  
Instead of roaring out our defiant  
Harvest-Home, we should become  
aware of the eternal dimensions of  
our earthly endeavours, and we  
should sing (pray) about the final Har-  
vest. A request to make us realize  
that and to bring about this Harvest  
quickly is addressed to God. "Bid us  
sing thy Harvest-Home."

Much of Alford's imagery has  
been lost in the Green Book version.  
His hymn underwent major surgery.

The strong first lines of stanza one  
"Come, ye thankful people, come,  
Raise the song of Harvest-Home:"  
are replaced by two rather pedestrian  
ones. The assumed thankfulness and  
the feast which occasioned it are  
gone. A new occasion is therefore  
created. "All is safely gathered in"  
becomes "when the crop is gathered  
in." There is nothing wrong with the  
word crop, but within the context of  
the hymn it is unfitting and ugly.  
Lines 4, 5, and 6 follow the original.  
After that we get a wholesale change.

Lines 7 and 8 originally read  
"Come to God's own temple, come;  
Raise the song of Harvest-Home."  
Presumably the two images "God's  
own temple" and "Harvest-Home"  
used by Alford caused the changes.  
All Alford is saying, and he says it well,  
is that our thankfulness should not be  
self-congratulatory but that it should  
be addressed to God, who "enthroned  
on our praises" (Ps. 22:3) dwells in  
His temple. What's wrong with that?  
Surely nobody thought that it meant  
that we had to go to (the Anglican)  
Church?

In stanza 2, line 6, the robust  
(and correct) "full corn" is replaced  
by "golden grain." I must admit that's  
pretty, but that's all it is: pretty.  
Alford did not have American corn in  
mind but some other grain, for the  
English equivalent of American corn  
is maize. Is that, however, sufficient  
reason to make the change? What  
about the adjective full? (See below.)  
Lines 7 and 8

"Lord of harvest, grant that we  
Wholesome grain and pure may be."  
became

"Lord of harvest, grant that we  
Pure and wholesome wheat may be."

a) Having used the word grain  
already, grain in the last line must  
become wheat, but they are not  
synonymous.

b) Referring to the earlier-mentioned  
wheat and tares, Alford is not say-  
ing one thing but two. Lord grant  
that we may be wholesome grain  
and a pure (true) corn (wheat)



plant. Not the smallish, poisonous grain produced by the tares (the bearded darnel) which resemble the wheat plant in the early stages to such a degree that only experts can tell them apart, but the *full* corn of the true wheat plant (see Matt. 13).<sup>8</sup>

c) The image that is now presented, to me at least, is that of bread made of 100% pure wheat. That indeed is wholesome.

"The Lord our God" becomes "the Son of Man" in stanza 3, line 1. There must be a theological rationale for that change, but I can't find any. Could somebody please explain? In Line 6, "fruitful ears" becomes "fruitful grain." Ears are stored at harvest, grain only after threshing which comes later. Furthermore ears are fruitful (ears full of fruit [grain]), not grain in this case.

Harvest-Home is once again causing difficulties in stanza four, and changes are made accordingly. Alford has

"Even so, Lord, quickly come  
To Thy final Harvest-Home."

The direct reference to Rev. 22:20 is dropped to accommodate the second line containing the troublesome Harvest-Home. Even though there is nothing wrong with the sentiments expressed in the Green Book version, they do greatly detract from the hymn as written by Alford.

From here on in it becomes a question of periods and commas. Let me quote the original lines 3 to 6

"Gather Thou Thy people in,  
Free from sorrow, free from sin,  
There, forever purified,  
In Thy garner to abide."

The Green Book replaces the comma after line 4 with a period, thus forcing the word free to become a verb and separating the phrase from the abiding in the garner to which it belongs. It is true that at the moment of in-gathering, redeemed mankind will be freed from sorrow and sin, but that is not what Alford wishes to emphasize. He has Rev. 7 in mind. "They have washed their robes and made them white in the blood of the Lamb" (v. 14), in other words they are "forever purified." "He who sits upon the throne will shelter them with His presence."

"They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and He will guide them to springs of living water; and God will wipe away every tear from their eyes" (vv. 15-17). In

short, there in God's presence they will be "free from sorrow, free from sin." Misunderstanding of Harvest-Home once again forces an unnecessary change in the last line.

Julian<sup>9</sup> notes: "In 1861 the compilers of H.A.&M.<sup>10</sup> included an altered version in that collection. This was repudiated by the author." One wonders what Alford would say about the Green Book version of his hymn. I am sure that he would repudiate it. Which brings up the question of "hymn tinkering." Is it ethical to alter someone else's hymn?

The question is not a new one. Wesley bitterly resented other people's making changes in his and his brother's hymns. He wrote in 1779: "Many gentlemen have done my brother and me the honour to reprint many of our hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire, they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours: either to let them stand just as they are, to take them for better for worse; or to add the true reading in the margin, or at the bottom of the page; that we may no longer be accountable for the nonsense or doggerel of other men."<sup>11</sup> Indeed, to make a hymn writer accountable for the nonsense or doggerel of other men is, as another writer has it, "in truth the

most disgracefully dishonest." It certainly does not "promote the honour and reputation of my neighbour."<sup>12</sup> Benson writes: "The question of the extent to which an editor is justified in 'accommodating' the sentiments of another's hymn to the views of himself or his constituency is larger and more difficult. It involves matters of principle, expediency and good taste; and every editor must decide them for himself."<sup>13</sup> Did our committee follow justifiable principles, exercise expediency and good taste?

S. VANDERPLOEG

<sup>1</sup> Hovel: diminutive of OE hof-building.

<sup>2</sup> In Roman mythology the goddess of grain and harvests.

<sup>3</sup> As quoted in *Popular Music of Olden Time*, William Chappell.

<sup>4</sup> From a foreword to the ballad "An Answer to Harvest-Home."

<sup>5</sup> See 3.

<sup>6</sup> Pillory: a framework in which an offender, in this case the parson, was fastened by the neck and wrists and exposed to public scorn.

<sup>7</sup> Dr. Drake, *Shakespeare and his Time*.

<sup>8</sup> *Zondervan Pictorial Encyclopedia of the Bible*.

<sup>9</sup> John Julian, *A Dictionary of Hymnology*.

<sup>10</sup> H.A.&M.: *Hymns Ancient and Modern*, popularly known as *Hymns Altered and Mutilated*.

<sup>11</sup> Preface to *A Collection of Hymns for the Use of the People called Methodists*, 1779, as quoted by Cecil Northcott in *Hymns in Christian Worship*.

<sup>12</sup> Lord's Day 45.

<sup>13</sup> Louis F. Benson, *The English Hymn*.

## Hymn 52:3

*"Worthy the Lamb, for sinners slain,  
Through endless years to live and reign;  
Thou has redeemed us by Thy blood,  
And made us kings and priests to God."  
O may we wage the glorious strife,  
And win, like them, the crown of life.*

*Book of Praise, Hymn Section*

# "A Spirit of Power and Love and Self Control"

THEME: WOMEN'S LEAGUE DAY IN ONTARIO

The day was sunny and warm, and the fall colours bright, as women from all over southern Ontario, even as far as Grand Rapids and Ottawa, gathered in Vineland for our League Day. This, the Twentieth Annual Convention of the League of Canadian Reformed Women's Societies in Ontario, was held October 14, 1981, at the Vineland Mennonite Brethren Church. The community hall of this beautiful building was alive with happy chatter as old acquaintances were renewed and we caught up on each other's news, while the ladies of the two hosting Lincoln Societies "Hannah" and "Faith and Obedience" welcomed us with refreshments.

Ten o'clock, and we gathered in the spacious sun-lit sanctuary filled with organ music provided by Miss M. Viersen, the organist for the day. The President, Mrs. J.K. Riemersma, opened the meeting, and we sang the praise of the Lord with Psalm 147:1 and 2. After reading Romans 8:18-31, Mrs. Riemersma led in prayer. The pastor of the church we were using was given the opportunity to address the audience with a word of welcome. He wished us God's blessing as we studied His Word. In her turn, Mrs. Riemersma heartily welcomed everyone and expressed the hope we would have a good meeting on our Convention. Especially welcomed were our guests from Holland and from out West, as well as our organist. Mrs. Riemersma introduced as theme for the day II Timothy 1:7, "For God did not give us a spirit of timidity but a spirit of power and love and self-control." This text, this word of encouragement to Timothy, was to be the theme of the essay for the morning session of our Convention, and this theme would be further developed, she said, by Rev. Werkman's treatment of the Church's confession of the Priesthood of Christ. Concluding her opening words, the President wished everyone a joyful, edifying day.

As usual, a number of announcements were made. The first one was the election of Mrs. A. Nederveen of Burlington as treasurer at the Delegates Meeting held the previous evening. Mrs. Nederveen was introduced to the audience. The Societies had elected to have the proceeds of the League Day collection go to the

Canadian Reformed Association for the Handicapped. A letter was read from Mr. N. Van Loo acknowledging our collection last year for the benefit of the work of spreading Bibles among Christians in Communist countries. Orangeville, it was announced, will host next year's Convention, D.V. A letter from the Dutch Women's League was read offering congratulations and good wishes for our League Day. Mrs. Riemersma also read the text of the telegram sent to our Prime Minister on behalf of all the ladies attending our Convention.

To keep us informed, annual reports were read by the secretary, Mrs. H.H.J. Boot, and the retiring treasurer, Mrs. G. Stieva. Mrs. Riemersma expressed hearty thanks to Mrs. Stieva for the work she has so faithfully done in the board for five years. The Vice-President, Mrs. F. Ludwig, presented Mr. P.L. Schuller with a token of appreciation for auditing the League books for 10 years.

Roll call revealed that just over 300 ladies were in attendance this League Day. Although coming from many different congregations and communities, we expressed our unity of faith and purpose in singing our League Song.

Beginning with a Dutch summary, Mrs. R. Vander Vegte read her essay on II Timothy, Paul's second letter to his spiritual son, written during his second imprisonment by Nero, probably just before his death. The message of this letter comes down to a four-fold charge: 1. guard the gospel; 2. suffer for the gospel; 3. continue in the gospel; 4. proclaim the gospel.

This charge urges us, too, to be faithful to, and persistent in, telling the truth of God's Word in and out of season, also when church members and unbelievers alike become increasingly unwilling to listen to this truth. We sang together Hymn 39. During the discussion several questions were raised about different aspects of this epistle of Paul, and we could profit from the essayist's knowledge of this part of Scripture. With the singing of Psalm 119:34 and 49 the morning session was closed.

We then gathered for lunch in the gym where rows and rows of tables had been attractively set. The Lincoln ladies served a delicious meal en-

joyed all the more for the opportunity to talk. Also this year the book display in the lobby attracted many.

At the beginning of the afternoon session we sang our national anthem. Next, the Lincoln Societies treated us to some very entertaining moments as we played a game called "Guess the Profile" in which the audience had to call out the name of the appropriate minister as each portrait was held up. Especially one instantly recognizable likeness drew quite a response!

After duly thanking the hostess Societies for the entertaining part of the programme, the President read from Scripture, as introduction to our afternoon topic, Hebrews 10:1-25. We also sang Psalm 110. Mrs. Riemersma then introduced the speaker for the afternoon, Rev. M. Werkman, whose topic was "The Priesthood of Christ." Rev. Werkman, too, began with a commentary in Dutch. He showed how Christ's unique priesthood as contrasted with the work of Melchizedek, Aaron, and Zacharias, is of great comfort and support to us as we devote ourselves to God in our tasks as wives, mothers, and grandmothers. But since there are plans to publish Rev. Werkman's speech, we do not need to go into that here. We sang of our Saviour who is our great High Priest with the words of Hymn 39:1, 2, and 3. Many questions concerning Biblical references to the priestly work of Christ were answered clearly and concisely by our speaker. As always, good discussion contributed to a better understanding of our topic and its application to our lives.

Our programme now drawing to a close, Mrs. Riemersma expressed our thanks to Mr. Reimer, trustee, for the use of the building, to Miss Viersen for her part, to the essayist and the speaker for their invaluable contributions, and, last but not least, to the hostess Societies who made us feel welcome and took such excellent care of us. Mrs. Ludwig came forward and, in her turn, thanked the President for her work in leading this day in such a relaxed, pleasant manner. With this the afternoon session was finished. We joined in singing our concluding anthem, Hymn 5:1-4, and Rev. Werkman led in thanksgiving.

Once again we gathered in the gym for snacks and coffee, and to share impressions and thoughts evoked by the day's events. One had the feeling all were loathe to leave after sharing so richly in Christian fellowship. Certainly all were grateful for this day of fellowship and study.



*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.*

fort of the Emancipation of Dissidents, CREED is the brainchild of Sen. and Mrs. Roger Jepsen (R-Iowa) and Rep. Jack Kemp (R-N.Y.), who all consider themselves evangelicals.

The organization was formed, Mrs. Jepsen explained, "because there seemed to be so many groups effective in helping Jewish dissidents, but none specifically to come to the aid of Christians suffering from religious persecution." (CN)

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#### TULSA, OKLA. (RNS)

Evangelist Oral Roberts fulfilled a five-year dream here Nov. 1, when he dedicated the City of Faith medical complex.

The 30-story hospital opened with 294 beds and is expected to expand to a 777-bed capacity by July 1988. It complements a 20-story research center, scheduled to begin operating next year and a 60-story diagnostic clinic — the tallest building in Tulsa — which opened in June.

Mr. Roberts anticipates that the entire project will cost \$250 million when fully operational in July 1988. So far, he said, he has kept his promise to his constituents to maintain the project debt-free. (CN)

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#### PCA says "NO" to Receiving OPC.

Presbyteries of the Presbyterian Church in America have said "yes" to the proposal to bring the Reformed Presbyterian Church, Evangelical Synod into the PCA but "no" to the question of receiving the Orthodox Presbyterian Church.

As of early November, 23 PCA presbyteries had voted on the joining and receiving proposal. All of them voted to receive the RPCES. Eight PCA presbyteries voted against reception of the OPC, thus killing the proposal which needed the approval of three-fourths of their 25 presbyteries.

The voting was close. The eighth negative vote was just one more than the seven needed to kill the proposal. One presbytery deadlocked at 20-20 (a negative vote under the rules), and another defeated the proposal 50-52. Thus a change in three negative votes would have kept the proposal alive for the OPC. In addition, it was noted that an estimated 60 percent of all PCA presbyteries voted for the OPC, although there were several abstentions . . . .

Since no official invitation from the PCA is now before the OPC, its presbyteries will not be voting on the

matter. The extensive report previously expected from the Committee on Ecumenicity probably will not be completed and distributed.

But of course the OPC will maintain fraternal relations and joint endeavours with the PCA. After the PCA's Presbytery of Mississippi Valley responded negatively to receiving the OPC, it wrote in an open letter, "Our vote was not an absolute rejection . . . We look forward to . . . opportunities that will lead to the merger of the OPC and PCA through constitutional processes." (NH)

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#### CBS

The Bible Society of Brazil plans to distribute a record-breaking 70 million Scriptures this year. The population, which is 89% Roman Catholic, at present exceeds 120 million people and is one of the fastest growing in the world.

Bible Society work began in Brazil in 1822 and has since grown into a major production and distribution agency. This year nearly \$5.5 million will be spent in the provision of Scriptures throughout Brazil.

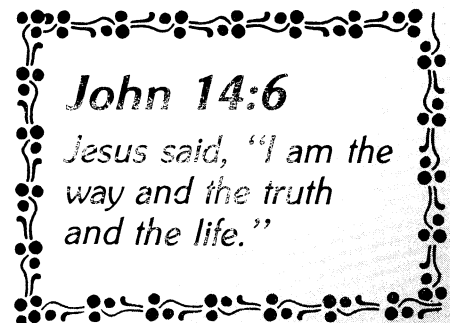
A recent program involving 54 churches in the city of Londrina, resulted in 45,000 people attending an exhibition of Scriptures.

The Bible Society in Brazil produces a complete range of Scripture publications in Portuguese and also supplies Portugal, Angola, and Mozambique with their Scripture requirements.

Although Portuguese is the official language of Brazil, there are more than 171 other languages spoken in this country.

In the past nine years Brazilian Literacy Movements, through a successful Scripture distribution program, has taught 13 million students over the age of 15 to read. The Bible Society is supporting the MOBREAL movement by providing New Reader Scriptures in a language these people can understand. (CC)

vO



#### EDINBURGH

The Free Church of Scotland has definitely terminated its membership in the Reformed Ecumenical Synod. (RES)

The latest general assembly of this Scottish Church decided already this past summer in principle to break the ties unless some conditions were met. The Reformed Ecumenical Synod was to give its assurance that the (synodical) Reformed Churches in The Netherlands had changed their stand regarding membership in the World Council of Churches, practising homosexuals and the inerrancy of the Holy Scriptures. If such were not the case, the Reformed Ecumenical Synod was to deprive these Churches of their membership.

This did not happen and therefore a committee of the Scottish Church which was charged with the execution of the above decision, decided to terminate the membership in the RES.

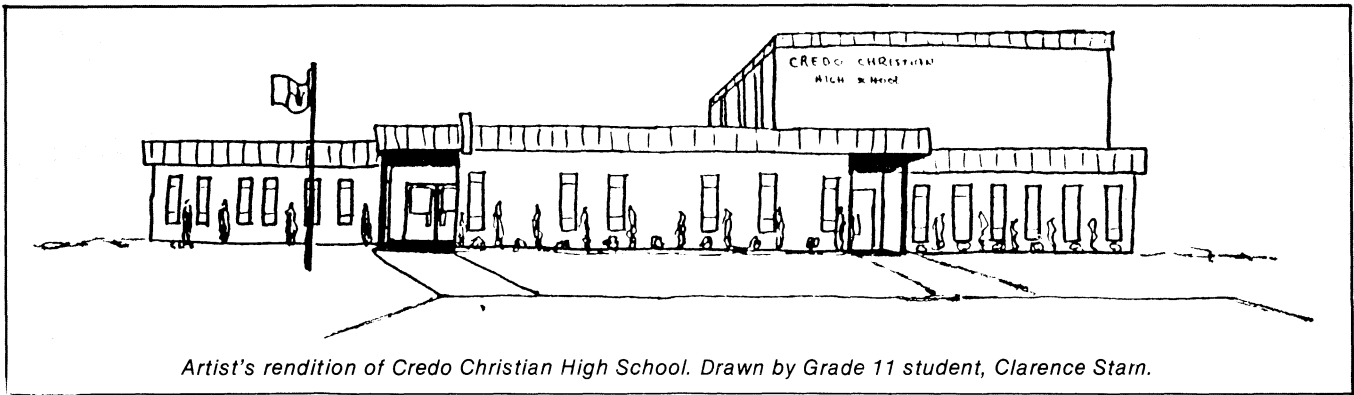
In a declaration by the Scottish commission it is said that the decision was made with sorrow. The Free Church — according to the declaration — could not do anything else since the RES does not take its own constitution seriously. The Free Church belonged to the founding institutions of the RES in 1948. (ND)

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#### WASHINGTON (RNS)

Vice-President George Bush and a bevy of representatives and senators along with noted Russian dissidents, participated in a founding meeting here of a new group to help Christians in Communist countries.

Called the Christian Rescue Ef-



# Dedication Evening

## CREDO CHRISTIAN HIGH SCHOOL

Friday evening, December 4, marked the official dedication of the new Credo Christian High School building in the Fraser Valley. The chairman, Mr. P. Vanderpol, read to the large crowd that assembled in the Langley Canadian Reformed Church, from Psalm 33. In his opening remarks he focused attention on our need to tell "the coming generations" about the wonderful deeds of the LORD.

Give ear, O my people, to my teaching; incline your ears to the words of my mouth! I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us. We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders which he has wrought. (Psalm 78:1-4)

He further expressed the need for us to combat the secular influences that run so rampant in our society and our curriculum. That struggle requires a concerted effort from "parents, grandparents, board and staff" in the knowledge that we do not do this in our own strength . . . "Our soul waits for the Lord; He is our help and our shield. For our heart is glad in HIM . . ."

Mr. J. Hendricks, the past chairman of the board, gave us a brief historical review of the development of the school. He portrayed in a very humorous way how the growth of a high school from two elementary schools was comparable to "two bodies with three heads." For the

"founding fathers" deemed it advisable to keep two school societies and create a third board to manage the affairs of the high school only. He continued to trace the development of the school from its small beginning in the rented facilities of the Pacific Bible College to the almost completed building now being dedicated.

He further expressed thanks to our brothers and sisters in Holland who gave their financial support for this building project. He read a letter of congratulations sent by Mr. J. Schuller on behalf of the Foundation (Stichting Hulpverlening aan Gereformeerde Onderwijs in het Buitenland).

Mr. P. Vanderpol "singled out" for special mention a brother from the society who was a leading force in the construction of this school . . . Mr. G. Vandeburgt. A token of appreciation was presented to him.

Congratulatory messages were extended by representation from the William of Orange Christian School, John Calvin School, and the Langley Canadian Reformed Church. All delegates expressed their thanks for the continuing close cooperation between the home, school, and church, and the hope that this cooperation would continue to grow. Gerald Ostermeier presented a "large" cheque for the school library, on behalf of the Fraser Valley Young People's League. Brian Hendricks, president of the student council, spoke a few words and promised, on behalf of the student body, that a display case would be provided for the front entrance of the school.

Following these messages, a group of students, under the direction of one of their fellow students, Marna Aikema, sang a few choral selections. Accompaniment was provided by Yvonne Byker at the piano.

Mr. E. Vanderboom, principal, spoke next on "The Making of a School." This speech has been made available elsewhere in this issue.

After singing the praises of our LORD with Hymn 62, the Rev. D. Vanderboom closed this part of the evening with prayer.

Refreshments were served in the school, following the meeting in the church. Here, parents and visitors alike could tour the premises and view the various displays that staff and students had provided. The evening provided a good opportunity for the community to rally around their united purpose — that of providing Reformed education for the covenant youth.

— A thankful  
school society member

Credo Christian High School is presently offering education in Grades 9 through 12. They have a full academic and commercial program and are considering expansion into the industrial education and home economics divisions. This year, as a result of a staff shortage, the Grade 8 students remained in the elementary schools. The LORD willing, this situation will be reversed next year.

Credo Christian High School was formerly known as Langley Christian High School. This change came about following a request from a local Christian School Society operating a school with a similar name.

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## “The Making of a School”

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Tonight we have gathered together from the various regions of the Fraser Valley to witness a historic event. This represents the culmination of efforts and prayers, long and frequent meetings, fund drives, volunteer labour and yes . . . perhaps angry words between brothers and sisters . . . accusations of narrow mindedness and liberalism. And yet . . . in the heat of the storm, the push continued and the work prevailed. It's been some time now since William of Orange School and John Calvin School extended their traditional complement of grades into the secondary school but only three short years since the high school decided to go on its own. During those first years, energies were focused on establishing a more permanent residence. Tonight we're witness to that work. We've heard from the previous Chairman, Mr. Hendricks, that these were indeed challenging times. He's given us a glimpse of the past.

And now for a few minutes this evening, I would like to continue where Mr. Hendricks has left off, for the making of a school is not only a matter of bricks and mortar, chalkboards and desks, but it's also a question of direction; it embodies a vision for life; it aspires to an objective while maintaining a principle.

The news media report that Bible-centered Christian Schools are coming into existence at a surprising rate of three new schools a day. Some go on to suggest that “the growth of Christian schools is truly one of the most significant cultural phenomena of the decade.”

Christian school educators are educating their students at one half the cost of public education, while maintaining competitive scores on standardized achievement tests. The executive director of the Association for Christian Schools International — when asked the question, “What is the greatest challenge facing Christian Schools today?” — answered, much to the surprise of the reporters who asked, that the greatest challenge was to keep Christian schools CHRISTIAN.

As parents and Christian school

educators alike, we have the ever present challenge of keeping the Bible at the *centre* of *everything* and training our children to evaluate all they see through the eyes of Scripture. That's what schools are made of.

But, you may wish to suggest, isn't that challenge — to keep Christian schools Christian — a fairly simple undertaking? We believe strongly in the relationship between church, home and school; a threefold cord is not easily broken, some have suggested. We've been careful to select our staff from those who are like-minded . . . confessionally. And yet, I'd like to suggest that we *too* need to focus our attention on the real substance of school construction . . . that which happens during the course of each day, the building blocks of teaching and learning, the model the teacher presents. Furthermore, that daily activity, the exchange of ideas, the development of concepts, the interpersonal relationships, are to be rooted in a clearly enunciated reason for being . . . what some have called “first-order-questions.”

It's here at the level of first-order-questions that the fabric of the Re-

formed day school tears. When the school is viewed as a haven of refuge, a means of shielding and isolating, we're only patching old material with new cloth and not weaving the fabric of faith and service in the hearts of young lives. We're only building our school on the everchanging sands of time and failing to realize that man is corrupt from the *inside* out.

And so we could perhaps come to expect the kind of judgment that is befalling many in the Calvinist day school movement, both on this continent and others. By some, it's been called the “crisis period of middle-age respectability.” We may wish to label it the “second generation syndrome.” Whatever the name, the symptoms are fairly much the same, and the consequences are destructive.

The beginning of a Christian school is an expression of a way of life. The school is to be an expression of that lifestyle while at the same time it serves as preparation for that lifestyle. It is a lifestyle that is to be markedly distinct from that of the surrounding culture. However, more and more there is accommodation to the lifestyle of contemporary society. There is avid participation in the luxury of the present age and the “over againstness” of a previous generation is disappearing. As a result, people don't any longer see much difference between graduates of a Christian school and those of the public schools. And so they begin to wonder if it's really worth it. The grad-



Mr. J. Hendricks, former chairman of the board, recalls the historical development of the school.

uates are heard to say that their Christian day school was oppressive and arbitrary. They say the love of God was not exhibited to them in their teachers, nor in their institutions. What they saw was only the heavy hand of conformity and they do not speak of an exciting future in God's service. Other graduates suggest: "Very often we do not know what to say to outsiders; many Reformed truths have been drummed into us, but we have not learned to use these truths in concrete questions posed by non-Reformed people. All kinds of Reformed viewpoints have been handed down to us without any discussion, and we have hardly ever contemplated the 'why' of these viewpoints. We, as graduates from the Reformed school, are now for the first time confronted with both the viewpoints that are prevalent among many adolescents and their radically different lifestyle. Unfortunately, however, we received insufficient training in giving biblical answers to the problems with which we are now being confronted. We did learn a great deal from the Bible, the Catechism, and the Confession, but we did not learn to defend our faith adequately over against the hard reality which we have to face now. Our parents, as well as our teachers, demonstrated a certain intellectual laziness. Consequently, we also have become intellectually lazy at this Reformed school. Faith, prayer, reading the Bible and all kinds of traditional viewpoints were so self-evident that you were considered a nonconformist when you asked a critical question about them" (From a translated article appearing in the February 1980 edition of CRTA magazine).

Let me pull together what we have so far. On the one hand, we have a cultural phenomenon that leaves public school educators puzzled and perplexed, a phenomenon that demands cover story space in three successive issues of *Newsweek* magazine last June. Three new Christian schools opening every day on the North American continent, schools that perceive their greatest problem to be not so much financial as ideological . . . maintaining Christian distinctiveness. On the other hand, we hear the voices of veterans and alumni from long established Reformed traditions proclaim some sense of frustration, bitterness, perhaps even betrayal, a sense of being short-changed. The most important questions for both ends of this spectrum are the first-order-questions . . . the



Mr. E. Vanderboom,  
principal, speaks on  
"The Making of a  
School."

why and wherefore of Reformed education. And where does this leave us as parents and faithful supporters on this dedication evening? Do we have it all together . . . do we understand well the *substance* of Reformed education? For, the making of a school as an *enduring* structure depends on this understanding. Parents frequently show great interest in the Bible verses and songs that their children are required to commit to memory, as if somehow their inclusion into the curriculum made an otherwise secular program more spiritually palatable. No doubt, these are very important dimensions in a Reformed school, and perhaps parents feel more comfortable and at home with these segments of the curriculum, but it does betray a *hint* of shortsightedness. At the same time, boards and teachers often display great enthusiasm and vigor in getting together Bible and Church History programs, but the light dims when it comes to developing a Reformed curriculum in Physical Education or the arts. These *are* difficult areas, there is no denying it, but yet they are such a vital part of school construction. Perhaps we need, from time to time, to re-dedicate our minds and our subsequent communal action to knowing the meaning of the lordship of Jesus Christ.

And that must bring us into the realm of culture. It begs the question: Is culture for the Christian an endurance or is it an endearment? Are we

pilgrims, just passing by, or do we identify with Luther who reportedly said: "If I knew the Lord would return next week, I would still plant my trees today." No doubt, we would all be there planting our trees. It sounds so very simple, and yet the implication for our Reformed school curriculum is so vast. This will find students engaged in writing a creative story, composing their own song, painting a picture, solving a mathematical problem, designing a project and constructing it as well. It will also see students making a judgment on the culture of our day, the pollution of our rivers, the raping of our resources, the murdering of the unborn, the corrupting influence of power and greed in big business, the kind embodied in the international hero J.R. Ewing. These issues need a resounding and unequivocal rebuttal. We're not about to apologize for being in this world. We've been placed here, front row seats. We're *people* with a *purpose*. This is our Father's world. Therein we show that in Christ all things hold together. To bring *that* message to our students, to equip them for *that* service in the kingdom of God, we need a Bible program that teaches a student to compare Scripture with Scripture, a program that might show the Bible to be a map for finding one's way through life in cultural obedience, not in cultural accommodation, also after graduation. We need a program that recognizes students with different abilities and chal-



lenges each one to his or her maximum, a program that provides variety in scope and depth. As teachers we'll constantly need to re-evaluate our proven traditions, our methods, and our assumptions. We'll need to keep each other sharp. These are the real building blocks of a school . . . the nuts and bolts of Reformed education. If we build with *these* blocks we won't be finished for some time to come. The structure may be up, the construction workers may have returned home, but the work must continue. These are the enduring elements of our pursuit . . . the kind of things that stick with students long after they graduate.

Perhaps by this time you are wondering how *you* can hook into this construction project with your contribution. You may not be a carpenter or a plumber, a painter or an electrician, directly involved with the building. Most likely you're not a teacher . . . there seems to be a shortage of those. But you *are* a member of a school community . . . members of a body. As such we can be a listening ear, a helping hand, and a perceptive eye for each other. We can participate in the sharing of ideas, the building of attitudes, and make available our time for meaningful involvement in the daily operation. As parents and adults in the community we can work out what it means to be Reformed in whatever calling we are placed, in our family, in our business dealings, in all our social relationships. This does not mean mouthing Reformed slo-



Students providing a choral presentation under the direction of Marna Aikema and accompanied by Yvonne Byker on the piano.

gans but implies *acting* upon conviction. Perhaps the greatest impact of the community can be in this regard. It's with good reason that we sometimes say "Actions speak louder than words." In short . . . we're models for our students and children. Again we need each other, as members of a community, drawing together, being fed by the Living Word, carrying each other's shortcomings. Above all, we need God's help; and so we must pray privately, as a family,

and communally for guidance and strength, for we know we can't go it alone and that even our best works are marred by sin. Then we can rest assured that the Lord *will* bless our small beginning which we are witness to this evening. Then we can be sure we are an integral part of the making of a school community.

E. VANDERBOOM

Main address given at the "dedication evening" for the Credo Christian High School.

## Book Review

### Psychology Gone Awry:

#### AN ANALYSIS OF PSYCHOLOGICAL WORLD VIEWS

*Contemporary Evangelical Perspectives series, Mark P. Cosgrove; Zondervan Publishing House, Grand Rapids, MI, 1979; in Canada: R.G. Mitchell, Willowdale, Ont.; 160 pp. Reviewed by H.C. VanDooren, Burlington, Ont.*

The author acknowledges that there are many different movements within psychology and proceeds to describe each of the major movements. Naturalistic Psychology has influenced Behaviourism and the objective study of man, but it fails to consider the importance of man in

his entirety. Humanistic Psychology, largely influenced by Carl Rogers, uses a mixture of scientific and phenomenological methods, and advocates the importance of studying the whole person. The author suggests that, in reacting to the excessive materialism of Naturalistic Psychology, Humanistic psychology has gone too far in estimating man's ability to affirm his own identity. Rejecting a simple cause/effect explanation, the humanist evades the question of prior cause by proposing a belief in man's innate goodness.

Transpersonal Psychology adds to this world-and-life view, but goes further to claim the possibility of man transcend-

ing himself by embracing the philosophies of the East.

In the last two chapters of his book, Cosgrove seeks to point out the inadequacies of the three psychological world views by their inability to provide absolute reference points as to man's nature, his lifestyle, and his purpose. Cosgrove proposes his own model of "Christian theism" as the best perspective on psychological data. In fact, he offers his model as the best world view on which to base a psychology, and he explains his own conviction that the reason why psychology has gone awry is that psychologists have ignored errors in their underlying belief systems.

It is a moot point whether Cosgrove has provided a book which will do a lot for the serious student of psychology to help that person integrate the two disciplines.

The book does, however, offer a clear statement on the importance of an underlying faith commitment, thoroughly steeped in the Word of God.

# Graduation

Friday, October 23, 1981, marked the fifth graduation held at Guido de Brès High School. Following tradition the forty-six graduates-to-be, their parents, guests, teachers, and board members were treated to a dinner. Everyone was dressed for the festivities, and the decorated gym no longer looked its mundane self. The food was excellent and the limericks presented to the students provided a nostalgic entertainment.

This group was joined by a crowd of well-wishers for the commencement exercises in Cornerstone Church afterwards. We were reminded throughout, in singing, prayer, and the addresses, of the thanks due to our heavenly Father for the accomplishments we celebrated that day.

As principal, Dr. Oosterhoff presented the good wishes of the staff to the graduands. They were presented diplomas by Mr. H. Aasman, chair-

man of the board, and given his congratulations. Rev. Van Dooren presented them a challenge for their lives in a speech entitled "Where do you go from here?" He advised them not to underestimate, nor overestimate, the dangers facing their faith, whether their future lay in a secular university or any other place which does not have the security of a Christian environment. He reminded them that the family and church will still be their "fellow travellers" through life. On behalf of the graduates, John Krikke thanked the speaker.

Proficiency Awards were awarded to graduates who had excelled in the various subject areas. They were the following:

- Technical Subjects . . . . . Michael VanSydenborgh
- Art . . . . . Marina Boot
- French . . . . . Jeffrey VanderVeen
- English . . . . . Jenny Bosscher

- Geography . . . . . John Krikke
  - History . . . . . Jenny Bosscher
  - Science . . . . . Theresa DeGelder
  - Mathematics . . . . . Theresa DeGelder
  - Shorthand . . . . . Janet Oostdyk
  - Typing . . . . . Margaret DeJager
- The Student Council Award was presented to Henry DeBoer in recognition of his contribution to school activities.

In the valedictory address by Elizabeth Malda we were regaled with reminiscences of the last four years at Guido. Several formerly unpublished secrets were brought to light, delighting the audience. But the sober touch of maturity was also evident here as in all the graduates.

Everyone returned to the gymnasium to congratulate the graduates, view the huge cake prepared by Grade 12 students, and enjoy refreshments before returning home from a memorable evening.

A.M.



**Secondary School Graduation Diploma**

Rennie Beijes Marina Boot Grace Bosscher Jenny Bosscher Meta Bosscher Tom Bouwman Sonya Buikema Freda Buist Henry DeBoer Theresa DeGelder Margaret DeJager Terence DeJager Astrid Dekker Geraldine DeVries Edward Feenstra Linda Gritter Bernice Haarsma Melvin Hordyk Connie Horsman Rolean Hulleman Rolean Hulzebosch Frances Hutten Robert Jager	Geraldine Jansema Thomas Jongsema Patricia Kamstra John Krikke Marian Lof Elizabeth Malda Janet Oostdyk Elizabeth Oosterhoff Elizabeth Post Allan Schutten Barbara Schuurman Irene Vandenbos Nancy Vandergriendt Jeffrey VanderVeen Andrew VanderVelde Wayne VanderWoude Elizabeth Vanderzwaag Margaret VanDyk Bert VanLuik Michael VanSydenborgh David Werkman Theresa Werkman
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**Certificate of Training**  
Sidney VanderWoude



## “Where do you go from here?”

*Address delivered by the Rev. G. VanDooren to the Graduating Class of Guido de Brès High School, Hamilton, Ontario, on October 23, 1981.*

Dear Graduates:

Where do you go from here?

To give a proper answer, you must have a clear picture of what is meant by “here.”

“Here” is, in the first place, the occasion of your graduation, which spells for you the end of what some have called “the Canadian Reformed Hothouse.” Up till now you were safely tucked in, and you have been escorted by what we call the “three travellers”: the family, the church, and the school. As long as they go together, it is all right. Already the Synod of Dort 1618/19 was convinced of that and set up a system of education after that pattern.

Yes, two of the three remain: the family for the time being, and the church forever, if you say with the Catechism: “of which I am and forever shall remain a living member,” Lord’s Day 21.

But you leave the Christian school behind. We cannot yet offer you a Christian college or university, and — unless you can find for yourself such a college — you are, as far as studying is concerned, from now on “left in the cold.”

“Here” means, in the second place, that you find yourselves on the threshold of maturity, although some of you may think that you have already passed that threshold.

This means that for you the time has come to make up your mind for the three great decisions that you will have to make. In the first place, are you going to profess Jesus Christ as your Saviour and are you going to commit your life to Him? Then, what direction are you going for the development of the talents that the LORD has given you? What job or profession will become yours? Finally — and some may already have done that — you are to choose the mate with whom you will go through life, together serving the LORD your God.

In one word, you have to learn to stand on your own. Whether you continue in academic studies, or prepare for a job in business, trade or any other calling, that one traveller, the Christian school, is now a drop-out. Dr. William Green wrote, “Christian education will never save anyone, but the student’s precious soul is moulded and directed, and pointed to the Lord Jesus as Saviour and King, and that’s what ‘to train a child’ is all about.” Yes, you have been moulded and directed (some call it “brain-washed”) and now you leave that Christian education behind.

Again, whether you continue studies or go in a different direction, all of you are going to face DANGERS out there in the world.

This is not said to scare you. The LORD Himself, when He preached the first gospel in paradise, already spoke of enmity: you are all recruited for warfare! The Lord Jesus told us, “I send you as sheep in the midst of wolves.” Revelation 12 tells us that Satan, when he could not get the Child Jesus, went after the “remnant of the seed of the woman.” Thus, says Peter, the devil is going around like a roaring lion, seeking to destroy.

That’s reality!

Concentrating on further studies, and thus on the secular university, we suggest to you that you do not UNDER-estimate those dangers, nor OVER-estimate them.

Do not underestimate the dangers of the secular university or so-called “neutral” higher learning. Against the background of the scriptural warnings just quoted, I say the danger of the secular university is that it does not just train you for a certain job; and you can select what suits you and leave the other stuff for what it is. No, as much as church and family and school till now had the aim to mould and direct your soul and mind and spirit, so the university has the same aim: professors want to mould students after the model of their own secularized philosophy. To say it in the terms of Dr. Remkes Kooistra, the secular university has abolished God, man, and truth. It has

abolished God because it proclaimed man as autonomous. If there is a God "out there," He can stay out there: we do not need Him for our academic endeavours. As a result, also man as the image of God, as His office-bearer, has been abolished and replaced by an individual, a number, who has to serve the idol of modern times: "society." In the process, truth, revealed and inspired truth, has been replaced by the wisdom of man, which is foolishness in the sight of God (I Corinthians 1).

These are the dangers, and again I say, do not underestimate them. Do not think that you can face them and neutralize them on your own. That would be false pride, of which Scripture says, "Pride goes before destruction, and a haughty spirit before a fall," Proverbs 16:18.

How many young students from Christian homes and churches have already "lost their faith" by this secular "moulding"?!

What then?

Is the only answer that you become moles, living underground, or, as Dr. Stott would say, like rabbits who dig their holes, and peep out every now and then, but hide as soon as they hear or see a possible danger? Are we suggesting that you become Anabaptists, who see as the only solution for Christians that they avoid any contact with the world, if they can manage that?

Certainly not!

As much as we have said, "Do not underestimate the dangers," we now say, "Do not overestimate them either"!

We saw that of the "three" travellers, two remain with you and will escort you from "here." I should, of course, have said, "The LORD re-

mains and escorts you." "I am with you all the days, even unto the end of the age," Matthew 28:20.

Because, my dear young brothers and sisters, you are loaded down with a multitude of the most-wonderful promises! You have already heard the Saviour say, "I am with you always." He did not pray His Father that He should take you *out of* the world, but that He would keep you *in* the world, John 17. Think also of what we confess in the Canons of Dort, Chapter V, about the perseverance, or better: the preservation of the saints.

And then, there are what I call the "three dozen promises" given you when you were baptized and adopted by our Covenant God. You should all know that part of the Form for Baptism by heart. When you were baptized into the Name of the Father . . . , He promised you to be a real Father to you, providing for all your needs, guiding and directing you.

When you were baptized into the Name of the Son, He promised, yes, even sealed to you, that you are His, bought by His blood, and nothing can separate you from Him. And when you were baptized into the Name of the Holy Spirit, He assured you that He would fill you with all the riches of Christ, make you a member of Him, abide with you — oh! hear how beautiful! — "till you shall finally be presented among the assembly of the elect in life eternal."

Isn't it wonderful? Why then even talk about "dangers"?

Well, these promises are, as all promises, *conditional*. That doesn't take away from their beauty. But promises are fulfilled only when they are believed and appropriated. Only your *faith* and *faithfulness* will make them real, and will make you "more



than conquerors," Romans 8.

Faith is the victory that overcomes the world, I John 5.

Applied to attending the secular university, it means:

Dare to be a Daniel,  
Dare to stand alone!

You know of him and his three friends from Daniel 1. You know how the LORD conquered Babylon by these four students, who had, after a three-year course, the highest marks, and did not defile their bodies nor their souls. They dared to stick to what their parents and the church had taught them about the revelation of God. And thus they dared to stand alone. But they were never alone because the LORD backed them up. They came out stronger than before and used the skills in which they had been trained against the enemy.

So you too. Instead of being moles and rabbits, you are, says the Lord, the salt of the earth and the light of the world. Your presence, therefore, in the secular environment will be noticed. It is there where, as Paul E. Little would say, "you have to give away your faith," and only by giving it away can you keep it!

In that way you will survive, no doubt about that, and become stronger in your faith and commitment.

So then, there you go, "from here."

Be sure that many prayers will escort you, prayers below, by your loved ones and by the whole church; prayers above by Him who lives to pray for us.

The question, however, remains: "Where do YOU go from here?"

## *1 Timothy 6:12*

*Fight the good fight of the faith;  
take hold of the eternal life to which  
you were called when you made the  
good confession in the presence of  
many witnesses.*

# PRESS RELEASE

of the Classis Alberta/Manitoba held on Nov. 17, 1981, at Edmonton.

**Opening.** On behalf of the convening Church at Winnipeg Rev. B.J. Berends called the meeting to order. He requested the delegates and audience to sing Ps. 25:2, 4, 6, he read Romans 12 and led in prayer. He welcomed both delegates and visitors. He noted that there are now 16 instead of 14 delegates due to the split in the congregation of Edmonton. On behalf of all the delegates he congratulated the Church of Barrhead on receiving their own pastor and teacher in Rev. E.J. Tiggelaar.

**Credentials.** The brothers from Winnipeg examined the credentials. All the churches were duly represented. One instruction and a matter concerning Art. 41, C.O. were included.

**Constitution of Classis.** Classis was constituted. The officers were: Chairman, Rev. S. DeBruin; Vice-chairman, Rev. B.J. Berends; Clerk, Rev. J. VanRietschoten.

**Adoption of the Agenda.** The provisional agenda was adopted after addition of some reports, letters and appeals.

**Approbation of call by the Church of Barrhead to Rev. E.J. Tiggelaar.** Classis approbated the call after finding all the related documents in good order.

**Instruction from the Church at Neerlandia.** It requested the appointment of another counselor. Classis appointed Rev. E.J. Tiggelaar as counselor in the place of Rev. J. VanRietschoten. The latter was thanked by the Church at Neerlandia for all the work he has done for this Church.

**Letter of Rev. D. DeJong regarding a decision of Classis Feb. 17, Acts, Art 9a.** In this letter Rev. DeJong complains that the Church at Neerlandia has failed to live up to this classical decision. Having read a copy of the letter of May 11, 1981, of the Church at Neerlandia to Rev. D. DeJong, Classis judged that this Church did heed this Classical decision (See *Clarion*, Vol. 30, No. 7).

**Reports.** Classis accepted the *Financial reports 1978-1979* as audited and took note of the *Financial reports 1980-1981* and instructed the Church at Edmonton (Providence) to audit these Financial reports and report to the next Classis.

**Report of the Committee for Aid to Needy Churches** was received and adopted. Classis decided to grant the Church at Calgary the support requested.

**Report of the Committee for Financial Aid for Students for the Ministry** was discussed. It requested Classis for advice with a view to a student's own financial sources of income when he also has a family to support. Classis advised the Committee to continue to take note of these alternative sources, but to consider them as a primary source of income for the support of his family.

**Church visitations.** Reports of visits to the Churches at Edmonton, Barrhead,

and Neerlandia were read and taken note of.

**Question period ad Art. 41.** The Emmanuel Church at Edmonton and the Church at Carman requested and received advice in matters of discipline.

**Correspondence.** Classis decided to meet in closed session to deal with five appeals and a request. When it became apparent that Classis would not be able to finish this matter by Thursday evening, Nov. 19, it was decided to reconvene on Tuesday evening, Nov. 24, to complete this matter. Before Classis adjourned, however, it dealt first with some other points of its agenda.

**Letter from the Church at Barrhead,** inviting a delegate to represent the Churches at the installation of Rev. E.J. Tiggelaar. Rev. S. DeBruin was appointed.

**Convening Church for the next Classis** will be Barrhead. Date: Mar. 16, 1982; time: 8 p.m. Suggested officers for next Classis: Chairman, Rev. J.D. Wielinga; Vice-chairman, Rev. S. DeBruin; Clerk, Rev. B.J. Berends.

**Personal Question Period** was held.

**Censure ad Art. 43, C.O.** was not necessary.

**Acts of this part of Classis** were read and adopted.

**Provisional closing** on Thursday, Nov. 19 at 5:30 p.m. Classis was adjourned after singing Ps. 138:1, 2 and thanksgiving prayer led by Rev. J. VanRietschoten.

**Re-opening of Classis** on Nov. 24, 1981, at 8 p.m. The chairman Rev. S. DeBruin requested delegates to sing Ps. 67:1, 2. After reading Eph. 5:1-16 he led in prayer.

**Roll-call:** All the Churches were again duly represented.

Classis decided to meet again in closed session to continue with the appeals.

**Appointments.** No changes were

deemed necessary. The convening Church of the upcoming Regional Synod, the Church at Neerlandia, was advised to convene this meeting in the latter half of April and to inform the convening Church of Classis Pacific of this tentative date.

**Personal Question Period.** The Providence Church at Edmonton requested and was granted the appointment of Rev. S. DeBruin as its counselor.

Classis decided to increase the cost of transportation by car from 20¢ to 25¢ per mile.

**Censure ad Art. 43, C.O.** was not necessary.

**Acts and Press Release** were read and adopted.

The ladies who provided us with excellent meals, drinks, etc., were thanked by the chairman for their good care.

**Closing.** On Thursday, Nov. 26 at 5:30 p.m. Classis closed after singing Ps. 89:1, 7 and thanksgiving prayer led by Rev. B.J. Berends.

For Classis,  
B.J. BERENDS



## Church News

CHANGE OF ADDRESS:

REV. E.J. TIGGELAAR

from Chilliwack, B.C. to:

Box 1627,

Barrhead, Alberta T0G 0E0

## SUBSCRIPTION RATES FOR 1982

The REGULAR MAIL subscription rates for 1982 are:

Canada	\$20.75
USA	\$23.25
International	\$31.25

Please send your subscription renewal as soon as possible.

Due to the uncertainty of the postal rate increases for 1982 we are unable to establish the AIRMAIL rates for Canada, USA, and International Mail. You will be notified immediately when the information has been released.

For further information see the *Clarion* subscription renewal notice enclosed for regular mail subscribers.

# A Reformed Social-Political Magazine

## Polemics

Well, what do you know: are we not quite off the ground yet and already are we involved in polemics. In the weekly *Calvinist Contact* of November 27, 1981, we find under "Pastoral Pondering" an article above the name of Rev. D. Dejong, Canadian Reformed Church, Calgary, Alberta. In this article, which appears under the heading "A Reformed Social/Political Magazine raises some questions," a reference is made to a draft of our constitution published in *Clarion* of August 15, 1981, which read:

Article 3: "In carrying out its objectives, the society will recognize the Bible as God's infallible Word and be subject to the official creeds of the Canadian Reformed Churches, to wit: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort."

Following that quote we had written:

"We do not believe, as is becoming fashionable these days, in strictly defined "spheres" where the creeds of the Church should only apply to the Sphere of the Church. Life is one. The Three Forms of Unity, precisely because in them the Church speaks in accordance with God's Word, are in all of life the source of authority. If this is called confessionalism, then so be it."

The Reverend D. Dejong now comes to the following "Pastoral Pondering":

"The question must be asked whether this is in agreement with Art. 5 and 7 of our Belgic Confession and with the first Commandment and its explanation in the Heidelberg Catechism. I would like everyone involved to deal seriously with this question."

## Now, seriously . . .

As one who is somewhat involved, I would like to deal seriously with this question as well.

In the first place, the draft constitution has been replaced with the one that was adopted. It now has the following Art. 3:

"The society is bound by the Bible, God's infallible Word, as it is summarized and confessed by the Canadian Reformed Churches in: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort."

This formulation is indeed more in line with the usual phrasing of confessional binding than the previous

one. However, my conviction that this confessional precision of the binding is necessary for all spheres of life, including our own press foundation, remains unchanged and is confirmed also by this formulation. We know what can happen if this confessional precision is not prescribed. History has many examples of attempts to take away the "narrowness" of The Three Forms of Unity. Groen van Prinsterer, writing about the old subscription form which binds office-bearers to The Three Forms of Unity because they are in all respect conform to God's Word, stated (in 1848):

"Take away the authority of that form, declare that only God's Word is the authority over preaching and teaching and we shall, witnessing the resulting destruction of the Church, be dragged along to subjectivism and individualism."

That is the reason why we insist on this precision. That is also the reason why Rev. D. Dejong has subscribed to a similar form, binding him to The Three Forms of Unity.

## What Question?

Rev. D. Dejong does not write out in full that question which we are all to take seriously. Therefore, in order to do so we must first construct it from the building materials supplied by him. We hasten to oblige and find then that the Rev. D. Dejong questions whether this (the statement quoted) is in agreement with Art. 5, that we accept only the Holy Scriptures for the foundation of our faith, in agreement with Art. 7 which prohibits adding anything to or taking anything away from the Word of God and in agreement with the first commandment, as explained in Lord's Day 34, Q.&A. 94 and 95, that I avoid and flee all idolatry, which is defined as having instead or besides the one true God, who has revealed Himself in His Word, something else on which to place my trust.

## Pastoral Thundering

Now that is pretty heavy stuff. For one moment I thought that Rev. Dejong meant to criticize the formulation. The original, written by me, had: "in all of life source of authority." Without the article "the." Really! *Garantie sur facture!* I know our people. However, the article "the" did get printed. And so there it stood. But surely, one could hardly expect such heavy artillery to be drawn out for a matter of formulation! Sure, sure, precise writing is important. And trying to understand what somebody's aim is and then criticizing his pro-



posed errors and suggesting that he ponder some alternatives would indeed be pastoral. Probably a different phrasing, probably some slight rewording, could fetch the praise of the Reverend D. Dejong, like the clock in the old verse after the confession about the stolen cookie: "Now all is well, all is well, all is well." But then, why the Idolatry references? Why the Sola Scriptura? Does the pastor ponder these questions because he sees real dangers in our writings? Real dangers of bowing before man-made idols? Dangers of impairing the integrity of the Holy Scriptures? If that is so, then he should positively state so. One should not come up with such heavy material in the form of a question, rhetorical or otherwise. Was the question only posed to obtain clarification? Let me help out then: I state hereby that The Three Forms of Unity, because in them the church speaks in accordance with God's Word, are for all of life source of authority.

If that is idolatry, let the Rev. Dejong then clearly say so.

\* \* \*

#### What is in a Name

As was reported before, the foundation had chosen the name *Perspective*. Promptly we received numerous telephone calls telling us that that name was in use by the AACCS for their newsletter. Although theirs is a news exchange for scholars and ours is a family magazine, the possibility of mistaken identities does exist. Of course, the noun "perspective," as term, is general enough that nobody could claim a monopoly on its use. Therefore the board, deciding to hold onto the name, has changed it and added a subtitle as follows:

*Reformed Perspective*

A Magazine for the Christian Family

So that is the one to look out for. Proposed date of first publication: January 20, 1982. For a listing of what you may find in that issue: see the next *Clarion*.

#### We Wish You All —

We wish all our readers a joyous Christmas and for the new year the blessings of Him who so upholds heaven and earth that all things come not by chance but by His fatherly hand. 1982 should be an exciting year; we hope to keep you posted.

JOHN DEVOS

## Rachel's Tears

*Christmas, if it is the season of romantic songs, of candle light and angel's hair on fir branches, what then does van Vondel's famous poem on Herod's brutal murder of Bethlehem's children do on the pages of this issue? (p. 505) The question is asked — and may seem justified: does this account of Matthew 2 really belong to the glad tidings of Christmas, this cruel tale, that ends with this fulfilment of the prophecy:*

*A voice was heard in Ramah,  
wailing and loud lamentation  
Rachel weeping for her children  
She refused to be comforted  
because they are not.*

*And what is Rachel doing here on this scene, Rachel, the conniving woman who had schemed with her sister, using her husband's love as a negotiable commodity? Is it not Leah's son whose birthday we celebrate?*

*Indeed it is.*

*But it pleased the Lord to use Rachel who had once demanded children from Israel "or I die," to become instrument of prophecy, first in Jeremiah's days when Israel's children went off into exile, and later in the days of Herod when Jesus had to flee into Egypt. Hear then the comfort Jeremiah gives: (Jeremiah 31:16)*

*Keep your voice from weeping  
And your eyes from tears  
For your work shall be rewarded  
says the Lord  
And they shall come back from  
the land of the enemy!*

*Blessed is he who shall not be offended by Rachel's tears, and learns to place all his hope on Leah's great Son.*

JOHN DEVOS

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**Nationaal Comité  
Verzetshedenkingskruis**

**INFORMATIE BULLETIN**

Bij Koninklijk Besluit van 29 december 1980, no. 104, werd op voordracht van de Minister van Binnenlandse Zaken, mede namens de Minister van Defensie en de Staatssecretaris van Cultuur, Recreatie en Maatschappelijk Werk, een verzetshedenkingskruis ingesteld voor degenen die hebben deelgenomen aan het verzet in de Tweede Wereldoorlog tegen de bezetters van het Koninkrijk.

Bij Beschikking van de Ministers van Binnenlandse Zaken en Defensie en de Staatssecretaris van Cultuur, Recreatie en Maatschappelijk Werk van 27 maart 1981, no. BK81/296, alsmede bij Reglement van het Nationaal Comité Verzetshedenkingskruis van 1 april 1987 zijn nadere regels gesteld t.a.v. de uitvoering.

Het verzetshedenkingskruis wordt toegekend aan een ieder die daadwerkelijk verzet heeft gepleegd, waarvoor de belangrijkste criteria zijn: duur en intensiteit.

Nadrukkelijk zij vermeld dat hieronder ook vallen degenen die in Oost-Azië op door Japan bezet gebied of Japans gebied verzet hebben gepleegd.

Om misverstand te voorkomen zij voorts vermeld dat deelname aan oorlogshandelingen vóór de capitulatie in Nederland (15 mei 1940) en in het voormalige Nederlands-Indië (9 maart 1942) niet als verzet als bedoeld in het K.B. van 29-12-'80, no. 104, kan worden aangemerkt. Evenmin is als verzet in die zin aan te merken deelname aan de Binnenlandse Strijdkrachten in bevrijd gebied en krijgsgangenschap.

Het Verzetshedenkingskruis kan ook postuum worden toegekend.

In het Nationaal Comité Verzetshedenkingskruis zijn zeven organisaties van het voormalig Nederlands verzet vertegenwoordigd en de Belangengroep Draggers Verzetster Oost-Azië. Daarnaast is een aantal vertegenwoordigers van dat verzet op persoonlijke titel opgenomen. Bovendien zijn opgenomen op persoonlijke titel drie vertegenwoordigers van het voormalig Nederlands-Indië.

In de bijlage worden de organisaties genoemd, alsmede de samenstelling van het Nationaal Comité Verzetshedenkingskruis bij de officiële installatie op 1 april 1981.

Voor het onderzoek naar het verzetshedenkingskruis is door de Minister van Defensie een team onderzoekingsambtenaren ter beschikking gesteld.

Door de Overheid is voor de uitvoering

van het geheel een eenmalige subsidie verleend.

Daar in Nederland geen centrale administratie van deelnemers aan het voormalig verzet bestaat en om zeker te zijn dat een ieder bereikt wordt is de weg van eigen aanmelding gekozen. Daartoe is een aanmeldingsformulier vastgesteld dat door de betrokkene zelf dient te worden ondertekend. Hiervan kan alleen worden afgeweken in gevallen dat betrokkene daartoe niet meer in staat is. Postume aanmeldingen voor het Verzetshedenkingskruis dienen te worden gedaan door naaste familieleden of, zo deze er niet zijn, naaste medewerkers uit het verzet.

Het aanvragen voor een ander buitendiens medeweten dient te worden vermeden. Dit heeft in een aantal gevallen al tot problemen geleid.

De snelste manier om zich aan te melden voor het Verzetshedenkingskruis is een schriftelijk verzoek om een aanmeldingsformulier bij het secretariaat van Stolkweg 10, Den Haag. Een zo volledig invulling van het formulier, alsmede bijvoeging van relevante bewijsstukken, bevordert een vlotte afdoening.

De uitvoering van het werk wordt aanzienlijk vertraagd door vele schriftelijke en telefonische navragen, hoe het staat met de behandeling van bepaalde gevallen.

Tot heden zijn reeds duizenden gevallen in behandeling gekomen. Nog steeds komen de aanmeldingen binnen. Het ongestoord werken van het secretariaat zal de afdoening van de ongeveer 10.000 gevallen waarop gerekend wordt, in de gestelde tijd van 1½ jaar (begin 1981 tot medio 1982) zeker bespoedigen.

Op 5 mei 1981 heeft de eerste uitreiking van verzetshedenkingskruizen plaats gevonden in Amsterdam en Wageningen, respectievelijk door H.M. Koningin Beatrix en Z.K.H. Prins Bernhard der Nederlanden.

Daar het onmogelijk is om duizenden Verzetshedenkingskruizen in speciale bijeenkomsten uit te reiken — en bovendien ook niet ieder dit wenst — zal gevraagd worden aan alle in aanmerking komende of zij bezwaar hebben tegen toezending van het kruis.

Voor degenen die beslist een andere vorm van uitreiking prefereren, zal gezocht worden naar mogelijkheden van speciale bijeenkomsten. Hierbij moet men er dan wel rekening mee houden dat het geruime tijd kan duren voordat de gewenste manier van uitreiking gerealiseerd kan worden.

Toekenning van het Verzetshedenkingskruis heeft geen enkele consequentie voor toekenning van pensioen of uitkering wegens verzet of vervolging.

Behalve het model Verzetshedenkingskruis met baton, in bijbehorend doosje, wordt een oorkonde uitgereikt.

Degenen die dat wensen kunnen een miniatuurkruis ontvangen tegen vergoeding van een bedrag van f 35,—.

Voor inlichtingen over alles wat het Verzetshedenkingskruis betreft, dient men zich schriftelijk te wenden tot het secretariaat.

25 juni 1981

**ADRES:**

*Nationaal Comité  
Verzetshedenkingskruis*  
Secretariaat: 2585 JP 's-Gravenhage  
van Stolkweg 10  
tel. 070-502927



**OPSPORING ADRESSEN:**

VAN AERDE, Anton R.L., geboren op 24 mei 1956, naar Canada vertrokken in 1981.

BORGERINK, Engelbertus G.B., geboren op 20 mei 1906, naar Canada vertrokken in 1958.

EIMERS, Abraham, geboren te Amsterdam op 23 juli 1953, naar Canada vertrokken in 1979.

VAN ES, Marinus Gerardus, geboren op 2 december 1916, naar Canada vertrokken in 1955.

GERMANN, Carlos, ook bekend onder de naam VAN DER MARK, Johannes Cornelis, geboren op 6 januari 1917 te Zurich, naar Canada vertrokken in 1951.

'T HART, Wilhelmus Eduard Jacobus, geboren te 's-Gravenhage op 3 juni 1921, naar Canada vertrokken in 1954.

HEYBOER, Pieter Johannes, laatstbekende adres te Pickering, Ontario, Canada.

HOLTMANN, M.A.G., geboren te Almelo op 22 april 1946, naar Canada vertrokken in 1981.

VAN DER LOOS, Johannes Josephus, geboren op 15 maart 1917, naar Canada vertrokken in 1953.

RIENTJES, Hendrikus J.J., geboren op 13 september 1930 te Heino, naar Canada vertrokken in 1960.

ROBBERTSON, Ruth, laatstbekende adres in Israel.

SUYKENS, Albert Benjamin, geboren te 's-Gravenhage op 21 mei 1937, laatstbekende adres te Calgary, Alberta.

VAN WEEL, Dirk Peter, laatstbekende adres te West Hill, Ontario, naar Canada vertrokken in 1952.

De Consul-Generaal, voor deze:  
(MW.) G. SCHNITZLER

# Thy Mercy and Thy Truth, O Lord

PSALM 36

1 Thy mer - cy and Thy truth, O Lord, Tran -  
2 Lord, Thou pre - serv - est man and beast. Since  
3 With the a - bun - dance of Thy house We

scend the loft - y sky; Thy judg - ments are a  
Thou art ev - er kind, Be - neath the shad - ow  
shall be sat - is - fied; From riv - ers of un -

might - y deep, And as the moun - tains high.  
of Thy wings, We may a ref - uge find.  
fail - ing joy Our thirst shall be sup - plied.

- 4 The fountain of eternal life  
Is found alone with Thee,  
And in the brightness of Thy light  
We clearly light shall see.
- 5 From those that know Thee may Thy love  
And mercy ne'er depart.  
And may Thy justice still protect  
And bless the upright heart.
- 6 The workers of iniquity  
Are fallen utterly;  
They shall not triumph in their pride,  
Or drive my soul from Thee.

Hymn 62, Psalter Hymnal, CRPH

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Burlington, Ontario

# our little magazine



It was Jesus the Saviour,  
the Son of God,  
Him only, His name  
we honour and laud.

by Busy Beaver *Diane Smith*

### *On Christmas Day*

1. On Christmas day  
Mary was happy and glad,  
In a manger full of hay  
Lay the baby on Christmas day!
2. On Christmas day  
The wise men came.  
They traveled afar  
To follow the star  
Which was so bright  
In that dark, dark night.
3. Then came the shepherds  
Who left their sheep  
But trusted in God  
And gave Him laud.



by Busy Beaver *Marcella Veenman*

Dear Busy Beavers,

Christmas is here again.  
Everyone is so excited.  
Excited about holidays, treats, and company, right?  
Do you know something?  
Everybody's so excited they almost forget the important thing.

Do you think that could be?

Could we be so excited about Christmas that we forget what Christmas really is?

It makes you quiet when you think of it.  
It was the greatest gift of all, that first Christmas.  
God Himself gave us His own dear Son.  
So that we, too, could be His dear children again.  
That makes us quiet, doesn't it?  
Such a wonderful gift!  
What can we say?

"Can a little child like me  
Thank the Father fittingly?  
Yes, oh yes, be good and true,  
Patient, kind, in all you do.  
Love the Lord and do your part  
Learn to say with all your heart:  
Father, we thank Thee,  
Father, we thank Thee,  
Father in heaven, we thank Thee."



Busy Beavers, I wish you all such a blessed Christmas.

\* \* \* \* \*

### *Christmas*

On a still, dark night,  
with the stars shining bright,  
a Child was born,  
very poor and forlorn.  
Who was this boy  
who brought tears of joy?  
He died on the cross,  
it was a great loss.  
Who was this boy who rose again,  
who went through a lot of pain?



### *Babies' Names*

There was more than one baby in the Christmas story. Two were given special names by God.  
Do you know the names of these "special" babies born before the time of the Lord Jesus?

1. I was the first baby ever born. My name was \_\_\_\_\_.
2. My old parents were very happy when I was born. My name, \_\_\_\_\_, means "laughter."
3. I am \_\_\_\_\_, the baby in the basket boat.
4. An angel came two times to foretell my birth. I grew up to be very strong. I was called \_\_\_\_\_.
5. My mother asked me from the Lord. I am \_\_\_\_\_.
6. My mother came from Moab. I made my "grandmother" very happy. Who am I? \_\_\_\_\_.
7. I was promised to my mother by the prophet Elisha. I am the son of the \_\_\_\_\_.
8. My father was King David. My name means "peace." Who am I? \_\_\_\_\_.
9. When I was just one year old I was a little prince hidden in the temple. I became king when I was seven. I am \_\_\_\_\_.
10. My father couldn't speak for many months before I was born. I am \_\_\_\_\_.

\* \* \* \* \*





# Word Search Puzzles



You all like word search puzzles, I know.  
Busy Beavers *Miriam Vanderwerf* and *Alan Janssens*

have both sent one in for you to do! As you can see, they  
are Christmas word search puzzles!



lamb  
angels  
shepherds  
flock  
stable  
singing  
Jesus  
Joseph

Mary  
present  
star  
manger  
Bethlehem  
birth  
rejoice



Christmas  
snow  
winter  
angel  
manger  
Bethlehem  
shepherds  
Mary  
baby  
Jerusalem

stars  
Christ Jesus  
Saviour  
Lord  
God  
flocks  
sheep  
Joseph  
Nazareth  
Galilee

city  
King  
David  
glory  
inn  
sign  
joy  
peace  
born  
Herod





## From the Mailbox

Welcome to the Busy Beaver Club, *Marion Vanden Bos*. We are happy you are joining the Club. You're a real Busy Beaver already, I see.

Thank you for the puzzle and the picture, too, Marion. Bye for now.

And welcome to you, too, *Brian Vanden Bos*. Sounds to me as if you had a really good holiday traveling out West to see your relatives. Thanks for your letter and your quiz, Brian. Write again soon.

Hello, *Cindy Oosterveld*. Welcome to the Club. We hope you'll really enjoy being a Busy Beaver and joining in all our activities. Will you write and tell us about yourself, Cindy?

Welcome to the Busy Beaver Club, *Henry Sikkema*. I see you are a real Busy Beaver already, too. Thank you very much for the fine puzzle. Will you please write and tell me your birthday, Henry?

And a big welcome to you, too, *Debra Huttema*. Thank you very much for your contribution to our Birthday Fund. Have you received your membership card already, Debra?

Welcome to the Busy Beaver Club, *Tim Hofsink*. We are happy you are joining us, and we hope you'll like being a Busy Beaver. Thanks for the picture, Tim. Write again soon.

Hello, *Henrietta Huinink*. Thanks very much for your letter. It was nice to hear from you again. I hope you'll like the quizzes this time. Bye for now.

Is your calf doing better now, *Gwendolyn Werkman*? Yes, I can see you are a good writer. Keep up the good work! Thank you for your picture and poem, Gwendolyn.



\*\*\*\*\*

New Year's Day starts off the birthday list! Imagine sitting up to wait for your birthday!

To all our Busy Beavers who celebrate their birthday in January we wish a very happy day with your family and friends. May the Lord bless and keep you all in the New Year! Many happy returns.

Gwen Van Esch	January 1	Aneta	
Heather Van Middelkoop	1	Van Seters	January 23
Brenda Kobes	2	Clarence Blokhuis	23
Nick Mans	3	Yvonne Bijker	23
Cathy Wendt	3	Marnix Sikkema	24
Nancy Van Raalte	5	Dianne Holtvluwer	24
Tim Togeretz	7	Hilda Tams	26
Jennifer Clarke	8	Bernard Breukelman	26
Brian Vanderhout	11	Helena Onderwater	26
Helena Blokhuis	12	Gerald Schutten	26
Richard Lof	16	Vera Vandenberg	27
Linda De Boer	18	Marcella Veenman	28
Debbie Hartman	19	Janetta Gelderman	29
Marie Huttema	20	Peter Van Woudenberg	30
Henrietta Selles	22	Carol Witteveen	31

\*\*\*\*\*



There once was a man  
Whose name was Stan.  
He made a plan  
To buy a pan!



by Busy Beaver *Gwendolyn Werkman*



### Riddles for You

Lots of riddles for you from different Busy Beavers. Here are some sent in by Busy Beavers *Jacqueline Riemersma, Sheila Van Sydenborgh, Gwen Van Esch, and Sharon Duker*.

1. How do you move in a crowd of porcupines?
2. How can you recognize rabbit stew?
3. Why did the farmer feed his sheep chunks of steel?
4. When is a pig like ink?
5. What is a sleeping bull called?
6. What animal is a tattletale?
7. If 2 is company and 3 is a crowd, what are 4 and 5?
8. What key eats bananas?
9. What key is stubborn?
10. If a restaurant's Special of the Day is turkey dinner, and the waiter drops it on the floor, what would that mean to the world?





**Answers:**

1. very carefully; 2. It has some hares in it; 3. He wanted them to grow steel wool; 4. When it is in a pen; 5. a bull-dogzer; 6. The pig. He always squeals on you; 7. nine; 8. monkey; 9. donkey; 10. The downfall of Turkey, the spilling over of Greece, and the breaking up of China!



**Animal Mix-up**

Busy Beaver *Brian Vanden Bos* would like you to unscramble these animal names:

- |                  |                    |
|------------------|--------------------|
| 1. wco _____     | 7. nikcehc _____   |
| 2. gpi _____     | 8. erde _____      |
| 3. ynoekm _____  | 9. nitekt _____    |
| 4. nhe _____     | 10. herso _____    |
| 5. firegfa _____ | 11. heptlean _____ |
| 6. dgo _____     | 12. xfo _____      |

Busy Beaver *Peter de Witt* has put our closing wish for each other in code. Can you find out what it is?



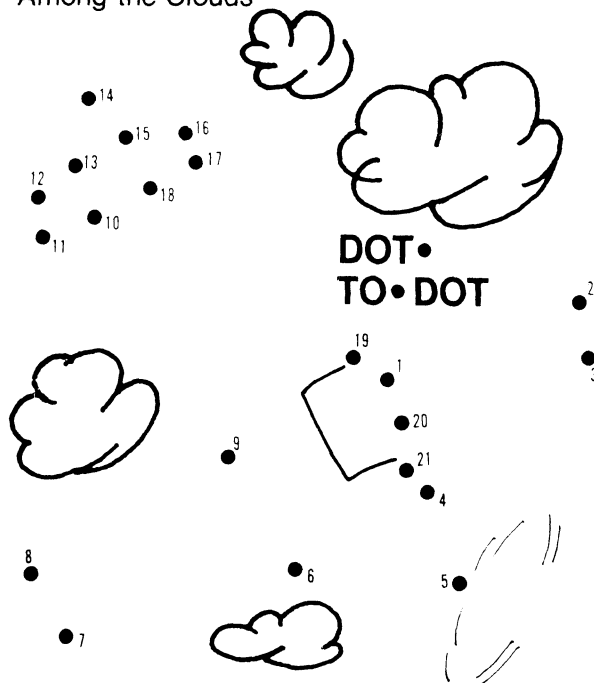
1 - V	9 - S
10 - A	5 - Y
8 - R	4 - B
7 - L	6 - E
3 - D	2 - H

2 10 1 6 10  
 4 7 6 9 9 6 3  
 5 6 10 8

Have a happy holiday, too, Busy Beavers.  
 Hope to "see" you all again next year!

With love from your  
 Aunt Betty

**Among the Clouds**



**Proverbs 14:26, 27**

*In the fear of the LORD one has strong confidence, and his children will have a refuge.*

*The fear of the LORD is a fountain of life, that one may avoid the snares of death.*



