

Clarion

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Westminster and the Covenant

Our previous editorial ended with the remark that the so-called Shepherd controversy may have some effect on the ecclesiastical contact between the Canadian Reformed Churches and the Orthodox Presbyterian Church. It will be good to elaborate on this point. This controversy has awakened interest within our circles for at least two reasons. Professor Norman Shepherd has been a member of the Committee on Ecumenicity and Interchurch Relations of the OPC for many years, and in this capacity he visited our Synod of Orangeville 1968. Among the brothers of the OPC he was not the least or the last to stimulate the discussion between the committees and to open the way for a provisional ecclesiastical contact as offered by our Synod of Coaldale 1977 and accepted by the Forty-Sixth General Assembly of the OPC in 1979. But besides the person of Professor Shepherd — and even more than this — a controversy in which the doctrine of God's covenant is pivotal, must attract our attention. For the doctrine of the covenant was one of the topics that the Canadian Reformed Churches broached in the discussion with the Orthodox Presbyterian Church.

Central in this discussion is the question: With whom did God establish the covenant of grace? Canadian Reformed people answer: God established the covenant of grace with Abraham and his seed, that is, with the believers and their children. We refer to Genesis 17:7, Acts 2:39, I Cor. 7:14, and other Scripture passages that speak of the people of God's covenant, believers and their offspring. The deputies who after 1968 had to examine and evaluate the divergencies in confession between the Can. Ref. Churches and the OPC, paid special attention to Question and Answer 31 of the Westminster Larger Catechism. We read there:

Q. 31. *With whom was the covenant of grace made?*

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.

The deputies also noticed that the Larger Catechism in A. 166 confesses that "infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized." Our Deputies did not curiously investigate what the words "in that respect" mean, but concluded that, in distinction from A. 31, A. 166 agrees with the Scriptures. They compared the OPC Directory for Worship on the Administration of Baptism and underlined the words: "For the promise of the covenant is made to believers and to their seed." The deputies concluded that the divergencies in confession — also the related distinction of visible and invisible church and other issues — were not of such a nature that they should prevent the Can. Ref. Churches from recognizing the OPC as a true church of the Lord Jesus Christ and from entering into correspondence with this church.

However, Synod 1971 was more cautious and stated that divergencies in confession and in Church polity were serious enough to remain the subject of further and frank discussion. This discussion certainly also had to deal

with the doctrine of the covenant. What did our deputies write about Answer 31 of the Larger Catechism? Well, in a letter of March 1972 they wrote to the OPC committee that they realized that Answer 31 might be interpreted as speaking of those who become partakers of the blessings promised in the covenant.

However that does not alter the fact that Answer 31 of the Larger Catechism is worded in such a way that the conclusion may be drawn from it that the LORD made His covenant with the elect alone as represented by Christ.

When the Synod Sneek-Utrecht 1942 of the 'Gereformeerde Kerken' placed pastors and elders under the obligation to exclusively teach the related doctrine of a presumptive regeneration of the children of the covenant, we refused to do so because we believed that this doctrine was in conflict with the Scriptural teaching of the establishment of the covenant of grace by the LORD with the believers and with their seed, Genesis 17:7, Acts 2:39.

The whole struggle in the 'Gereformeerde Kerken' in the forties has convinced us even more of the essential importance that this Scriptural doctrine is maintained with a view to the administration of the keys of the kingdom entrusted to the Church and with a view to all pastoral care with its two sides of comforting and admonishing, encouraging and exhorting.

This letter of March 1972 shows in a nutshell why Canadian Reformed confessors are deeply interested in the so-called Shepherd controversy. It is not impossible that the legal charges to be laid against him in the Philadelphia presbytery will contain a scholastic reasoning on the basis of Answer 31 of the Larger Catechism. Shepherd's covenantal concept, however, issues into that "pastoral care with its two sides of comforting and admonishing, encouraging and exhorting" that was — and is — the concern of the Canadian Reformed Churches. *Nostra res agitur*: our cause is at stake.

Our deputies ended their letter of March 1972 in this manner: We submit this letter to you in humility on account of the inadequacy of our faith and our obedience, but we do so too with boldness because of our desire to be wholly true to the LORD our God and to seek the good for the Jerusalem of God.

How did the OPC committee answer? Their response of April 1976 was not intended to be an elaborate defense of the particular formulations of the Westminster standards, but rather a clarification of the positions stated therein. We quote the following statement with respect to the Canadian Reformed observations on the covenant of grace:

There is dual emphasis in the Westminster Confession in its preservation of a conception of the covenant as made with believers and their children coupled with a perspective on the covenant, again arising from the impetus given by the forms of the Canons of Dordt on the doctrine of election, which defines the covenant as made with Christ and in him with the elect. Parallel to

these conceptions is the distinction between the church as visible and the church as invisible.

If we read these words with a benevolent eye — and why should we not do so? — then the characterization of a *dual emphasis* in the Westminster standards is understandable. What Reformed confessor does not believe that Christ is the Mediator of the covenant of grace and the Head of the elect within God's covenant? The words "dual emphasis" may also indicate that within the limits of a Reformed confession, there should be room for supralapsarians and infralapsarians, or for different theological constructions of the relation between God's covenant and God's election. And who will deny that there were legitimate divergencies within the Reformed and Presbyterian churches, e.g. in The Netherlands between the theologians of the Secession and of the Kuyper school? In 1938 Dr. K. Schilder refuted the concept of covenant as promoted by Dr. G. CH. Aalders, but he never thought of any ecclesiastical measure against this fellow Reformed theologian. Nevertheless, I am thankful that the Three Forms of Unity do not contain the doctrinal statement that the covenant of grace was made with Christ as the second Adam, and in Him with all the elect as His seed. The fear that this statement would be pressed was allayed by the following assurance, given by the OPC Committee to their Canadian Reformed counterpart and in them to the Canadian Reformed Churches:

You have rightly pointed to the error of a doctrine of presumptive regeneration of the children of the covenant. In addition we would point to the error of a doctrine of presumptive nonregeneration of the children of the covenant which feeds . . . subjectivism and mysticism . . . *Together with you, we would seek to avoid this misappropriation of the doctrine of election by proper attention to the doctrine of the covenant of grace which is made with the believers and their seed* (italics mine, J.F.).

This pledge has certainly helped Synod 1977 of the Canadian Reformed Churches to consider that the divergencies discussed in this letter do not form an impediment to recognize the Orthodox Presbyterian as Churches of the Lord Jesus Christ. The Synod of Coaldale, therefore, decided to offer to the OPC a temporary relationship called "ecclesiastical contact" and by means of continued discussions to use the contact for the purpose of reaching full correspondence.

The latest piece in these continued discussions was the letter of our Deputies of October 1978. They maintained their objections and, using the expression "dual emphasis," they stated: The first half — the conception of the covenant as made with believers and their children — is not very clear in Larger Catechism, Answer 166. As far as the second half is concerned, Scripture does not say what Answer 31 alleges, namely, that the covenant of grace was made with Christ as the second Adam, and in Him with all the elect as His seed. Scripture calls Christ the Mediator of the covenant (Heb. 8:6; 9:15; 12:24), and says that He has confirmed the New Covenant in His blood (Matt. 26:28; Heb. 11:25), which is different. There is a parallel between the dual conception of the visible and the invisible church, on the one hand, and the "dual emphasis" regarding the covenant, on the other.

Are we not to draw the conclusion that the conception of the covenant as including the children of believers can be identified with the visible church, and the conception of the covenant as limited to the elect with the invisible Church?

Are the Westminster Standards not close to the well-

known theological distinction between an external and internal covenant? The same distinction played a prominent role in the defense of the doctrinal statements issued by the Synod Sneek-Utrecht 1942 of "De Gereformeerde Kerken" in The Netherlands which our churches have rejected and do reject.

The OPC Committee on Ecumenicity and Interchurch Relations has not yet officially responded to this contribution to the discussion. It will be interesting to see what will be brought forward in the legal charge against Professor Shepherd. And what will the judgment be?

In a previous editorial I mentioned Shepherd's essay "The Covenant Context for Evangelism," published in 1976. His first thesis is: The Great Commission arises out of and is patterned after the covenant made with Abraham. His second thesis reads: Reformed evangelistic methodology must be consciously oriented to the covenant of grace rather than to the doctrine of election. If for a moment we return to the expression "dual emphasis," we must say that it is completely clear where the emphasis is laid by Prof. Shepherd. He says: The prophets and apostles viewed election from the perspective of the covenant of grace, whereas Reformed theologians of a latter day have tended to view the covenant of grace from the perspective of election. But to look at covenant from the perspective of election is ultimately to yield to the primal temptation to be as God. Prof. Shepherd says:

The words "inward" and "outward" are often used in Reformed theology to describe the two sides of the covenant from the perspective of election. Indeed, the seeming indispensability of this formula is just indicative of the fact that the covenant is prevailingly viewed from the perspective of election, rather than election from the perspective of the covenant. The formula is necessary to account for the fact that the covenant community appears to embrace both elect and non-elect. The non-elect are then said to be only "outwardly" "in" the covenant.

The pair of terms, inwardly, outwardly, are biblical, but when Paul uses them in Romans 2:28, 29, however, he does not employ them as virtual synonyms for elect and reprobate. They describe the difference between covenantally loyal Jews and disobedient transgressors of the law. The categories derive their meaning from the covenant, not from the decree (*The New Testament Student and Theology*, p. 65).

Again, theologians do not often agree completely and each of them has its own way of expressing things. But this essay of Professor Shepherd as well as the tapes that record his lectures about *Life in Covenant with God* are thankfully recognized by Canadian Reformed people who have learned from Dr. Klaas Schilder and others in The Netherlands how to speak about God's covenant with us and our children in a Scriptural manner. It is evident that also Prof. Shepherd lays the emphasis on the covenant with believers and their seed. He does not identify God's covenant and God's decree of election. He emphasizes the two-sidedness of the covenant; there are not only two parties, but also two parts, promise and demand. We are obliged to a new obedience, namely, to love the triune God who so graciously established the communion between Himself and us.

Does the Orthodox Presbyterian Church or do Presbyterians in general leave room for such a covenant concept? Or do they exclude it as not being in agreement with the system of doctrine taught in the Westminster Standards? Do they leave room for, and do they even welcome, the Scriptural preaching of promises and threaten-

ings, exhortations and admonitions, the words of comfort and of warning, of blessing and of curse? Or do they try to stifle the living Word of the God of the covenant in a scholastic and dry system? To speak in the vein of the letter of our Deputies in 1972: we submit these questions for consideration and discussion in humility on the account of the inadequacy of our faith and our obedience, but also with boldness because of our desire to teach the whole counsel of God and to seek the good of God's Covenant people.

J. FABER

CORRECTION

In the Editorial of Feb. 12, 1982 a line fell out on p. 51, col. 1, line 22. The passage should read as follows:

Though the action of the Assembly is *the final action*, it is not because the Assembly is inherently more authoritative than the session, but only because it represents the largest portion of the church.

J. FABER

BATH — BEKAH — KAB — DARIC — EPHAH — FIRKIN — HIN — KOR — LETEK — LOG — MANEH — MINA — OMER — SEAH

or: *Please give us a translation!*(1)

Between You and Between Me

We are going to talk about translating, but by one who is on the receiving end of translations; he is not a translator himself. He speaks on behalf of all who "receive" translations of God's Holy Word — all those inside the gathering of the believers, and possibly even more on behalf of those who are (still) outside and must be enabled to cry out some day, "We hear the wonders of God in our own language!" Acts 2:11.

No, we are not going to compare the many different translations that are on the market today. This is going to be a complaint that no one has yet given us a *complete* (which is not: a perfect) translation.

We could speak about the "philosophy of translating" but we would then reach beyond our reach. We have heard from The Netherlands how there was a struggle between two philosophies of translating: the one staying as close as possible to the original (it concerned the Heidelberg Catechism), the other wanted to do away with what was considered an old-fashioned way of expression, for example, the "twin expressions" in the Heidelberg Catechism which can and should be replaced by *one* word.

Webster does not help much here; the *Britannica* doesn't even talk about it. But we all understand that "trans-late" (which has the same meaning as "trans-fer") means to *carry* contents-of-thoughts from one language territory to the other. Both "late" and "fer" come from a Latin verb which means "to carry." Everyone also understands two other obvious things here. One is that care must be taken *not to lose* anything valuable on that trip of transferring the contents from the one area to the

other. The other is that one must make a *complete* "trip" in the process of "trans-lating," so that the result is that the contents arrives *completely* and for one hundred percent in the new territory; for us that means from Hebrew-Aramaic-Greek into English. Our complaint is that there is not a single such complete translation available.

All that "abacadabra" above this article is just a bundle of quotations from your Bible, be it KJV or RSV or NEB or NIV. The one goes a bit farther than the other, but no one goes all the way. Our translations, old (KJV) as well as new (NEB), are interlarded with strange words and expressions. One cannot, as a "layman," as a church member — let alone as an "outsider" — read the Word of God without having studied archaeology, or without the help of guide-books which help us (and often confuse us) in understanding, for example, the words above this article.

No, we do not ask for a translation as indicated in the words above this first paragraph. To do justice to English translations, this expression is not, could not be, taken from an English translation. It comes from the Dutch *Staten Vertaling* which, like in Genesis 3:15 and 17:7 (two of the most important verses of the Bible!), reads, "*tussen U en tussen Mij.*" Those old Dutch translators wanted to be 100% faithful to the original, and because in Hebrew the word "in between" or "tussen" is expressed by one word used *twice* ("ben — ben"), they also used "tussen" twice. For centuries the Dutch people faithfully read "tussen — tussen" in their Dutch Bible, but it was not Dutch! It was Hebrew in Dutch characters.

No, we want a 100% pure English translation, and we want WYCLIFFE Bible Translators to produce such 100% translations for all the tribes of the earth. But we do not have one. We cannot put the Bible in the hands of our children in the hope that they, according to the Reformed doctrine, have a "transparent" Bible. Jeremiah may have prophesied that the time comes "that no longer shall each man teach his neighbour and each his brother . . . for they shall all know me, from the least of them to the greatest," Jer. 31:34. With Pentecost that time *has* come, as we already heard from Acts 2:11. But still we have more un-translated contents in our Bibles than we like to admit.

The Living Bible is the only one that is consistent in leaving behind transliterated Hebrew or Greek, but how?! These translators (if they deserve that name) either take a shot at what they think was meant by those words above this article (and many more!), or, if they didn't know what to do with them, they simply skipped them, as though they were not in God's inspired Word.

Without claiming to be complete, and looking as a layman who does not know much about translating, we have scrutinized English translations with that complaint in our mind: "Why did 'they' not give us a complete translation!?"

Let's start with

PROPER NAMES

When one studies this aspect of the Bible, one is struck by the *inconsistency* of translations. At one time an attempt is made to "trans-late," at other times the Hebrew or Greek word is kept in the English surroundings.

Several examples will be given when we deal with *weights, measures, and times*. In fairness to the translators we must admit that this inconsistency is simply a proof that they do not always know what the original word means. Then, they thought, we had better leave it *untranslated*. Some, like the NIV (New International Version), serve the reader with footnotes, but these are also interlarded with "about," "approximately," or "probably."

The same inconsistency, though in modest measure, is to be noticed with respect to *names*. The RSV now tells us clearly that "our first parents in paradise" were *not*, as Heidelberg Catechism, Lord's Day 3 says, "Adam and Eve"; at the moment when they sinned and fell, they had other names, i.e. "the Man" and "the Woman." Both lost these names because of the Fall. "The Man" (that title of honour) "lost his head" and became Mr. Adam. "The Woman" got another name, too, but for her it was a title of honour: "Eve," Mother of the Seed.

In this case, then, we now have a transparent translation of names. But what to do about all those other names, some of which are tongue-breaking for the English tongue? The present writer doubts that all names can or should be translated, not only because in many cases the scholars are not sure about their meaning. Another problem is that, when one translates names, more than one word is needed. The short name Elijah means, "My God is Yahweh" — no fewer than four words! It is clear that we cannot call people by a name that is a sentence!

Another matter is when names are changed, like from *Ab-ram* into *Ab-raham*, from *Simon* to *Peter*. In such cases the average reader should be able rightaway to understand the purpose and meaning of the change, without needing an interpreter or a dictionary. It should be expressed in the translation-*itself*!

Coming to "the only Name given under heaven by which man can be saved," Acts 4:12, we start a new section.

"Christ" or "Messiah"?

We want to discuss this Name only as used in the *Gospels*, possibly adding the second book of *Luke, Acts*. We take no issue with the translation "Christ" in the rest of the New Testament, although it should be added that "Christ" is not really a translation. It is only a transliteration: a

Greek word in English characters. The real translation is, of course, "The Anointed One." I am strongly convinced, however, that the "translation" in the *Gospels* should be *the Messiah*. I have since long made it a custom to use that name in family worship instead of "Christ." It is striking how then, suddenly, the "sound" of the sentence changes. The NIV should have gone one step further. Every time it uses "Christ" in the *Gospels* and *Acts*, a footnote says, "or *Messiah*." But why not put that name in the text?

The *Gospels* tell us how our Saviour was received or not received by "His own," John 1. They, the Jews, *expected the Messiah!* They dreamed about him. They had a complete theology about the Messiah. Thus, John who, according to *Grosheide*, gave both translations "because his readers did not know Hebrew," tells us, in 1:41, "We have found the Messiah" (which means Christ), and in 4:25 the Samaritan woman says, "I know that Messiah is coming (He who is called Christ) . . ." The addition in parentheses is from John.

But we should also read Peter's answer in Matt. 16:16 in the same way, "You are the Messiah, The Son of the living God!" That's the way NEB has it. After John 6, "loaded" with Messianic longing in Galilee, comes (ch. 7) Jesus' collision with the leaders in Judea. Thus we should read in v. 27 an exact replica of 6:41,42, "We know where this man comes from, and when the Messiah appears, no one will know where He comes from." And again, vv. 40 ff., "Others said, 'This is the Messiah,' but some said, 'Is the Messiah to come from Galilee?'"

We hope that everyone who reads these lines immediately "feels" the difference. Although there was much difference in attitude between Judea and Galilee, in both parts of the country the big issue was "the Messiah"! That was what people were asking all the time, even John the Baptist. Is He now the Messiah or is He not? Does He fulfil the Jewish Messianic dreams and expectations or not? Should we not make Him king (John 6) so that He can lead us in our liberation struggle against the Romans?

In the ears of the shepherds in Ephratah the message of the angel sounded like this: "I bring you good news . . ." (and now we follow the NEB) "Today in the city of David a deliverer has been born to you — the Messiah, the Lord!" Luke 2:10. Such a

translation does justice to the "climate" of the *Gospels*, more than any other translation, be it the *Amplified N. Test.* with its "the Christ, the Anointed One," or RSV and NIV (though its footnotes tell you better): "the Christ."

In Reformed circles we have had the controversy between so-called redemptive-historical preaching and exemplary preaching. This struggle must go on! A little part of it would also be to "transfer" the climate that is recorded in the *Gospels*; or, to do justice to the *date* of all this asking, "Is He the Messiah or not?"

A true translation would do justice to this by using the name *Messiah*.

We had better postpone our detailed discussion of the translation of times, measures, and weights till the next issue.

G. VANDOOREN



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

POTCHEFSTROOM

The National Synod of the Reformed (Dopper-) Church in South Africa declared its agreement with the judgment of the Particular Synod of North Transvaal that the so-called Fourteenth Avenue congregation (The Free Reformed congregation of which the late Rev. Dr. C. van der Waal was a minister for several years) was wrongly admitted last year to the church federation by the Classis Pretoria Central. An appeal against the decision of the Particular Synod was rejected.

This appeal had been submitted by Dr. M. Ventar, chairman of Classis Pretoria Central, which decided last year to accept the Fourteenth Avenue congregation. The Reformed Church at Meintjieskop disagreed with this and sent an appeal to the Particular Synod of North Transvaal, which allowed the appeal.

The Particular Synod had two grounds for its decision.

1. Before Classis Pretoria Central took the decision it should have engaged three neighbouring classes, because members of the "Fourteenth Avenue" congregation live in the area covered by these three classes;

2. The Classis did not sufficiently consider what the consequences of its decision would be for the ecumenical relations of the Dopperkerk (this referred specifically to the negotiations with the Free Reformed Churches and with the Reformed Churches in The Netherlands). (ND)

If there is no other way to get a pornographic theatre out of the

neighbourhood, buy the theatre. That's what the First Presbyterian Church in Concord, California, did. An X-rated movie house was adjacent to the church, but city fathers had been unable to close it during years of legal battles. Finally, church members voted to buy the theatre for \$425,000. After the current lease expires, the church plans to renovate the theatre, connect it to the church and use the space for religious purposes. (CT)

Sun Myung Moon can't get his seminary chartered, but he plans to begin a newspaper in Washington this year. Officials of Moon's Unification Church have failed to persuade the U.S. Supreme Court to rule on the denial of a charter to the cult's Barrytown, New York, Seminary. Regents in New York denied a charter to the seminary, saying it was academically deficient and fiscally questionable. In Washington, Moon has purchased a building where he plans to publish the *Washington Times*. (CT)

Unprecedented opportunities are opening up on European radio and television. In France, more than 300 independent radio stations have been established since Francois Mitterand's socialist government came to power last May. Last month a law took effect that allows any non-profit, non-political group to apply for a licence for available FM frequencies. For the first time, the government-controlled television network is airing programs from Christian groups. Spain is granting licences for 200 FM stations by March; evangelicals have applied for frequencies in Barcelona and Madrid. Also for the first time, in 1982 evangelicals will have their initial brief access to state radio and television. (CT)

NASHVILLE, TENN. (EP)

While stealing religious books may seem unethical, three Southern Baptist exhibitors at the recent Moscow International Book Fair were not upset that several Bibles and other books disappeared from their booths, Linda Lawson of the Baptist Press reported.

James Clark, executive vice-president of the Baptist Sunday School Board, Dessel Aderholt, director of the Board's Broadman division, and Bob Boyd, executive director of the Protestant Church-Owned Pub-

lishers Association which represents 30 religious publishers, travelled to Moscow for the fair where attendance exceeded 165,000. "Bibles were definitely the most looked-at books at the fair," said Boyd.

In addition to the disappearance of small Bibles from the booth exhibits, Aderholt said many people pulled out paper and pencils and sat down to copy portions of the Scriptures and other books. Clark and Aderholt had hoped to give away thousands of religious trinkets. Soviet custom officials, however, banned the distribution of T-shirts which had the words "Joy" and "Celebrate Life" on the fronts, then stalled a decision on the other items until the final day.

Soviet police constantly monitored the activities at the Baptist booths. Clark says there was always a uniformed officer within eye-shot of the display; while in other areas of the fair one could walk through many aisles without seeing police.

"I didn't feel restricted, but I was quite aware that we were being watched constantly and closely," Boyd added.

Clark did give one English-language Bible to a 24-year-old woman outside of the exhibition hall. "She had never held a Bible in her life," he said, "But she teaches English, so she took it home."

The next day the same woman returned to tell Clark that she had read portions to her mother — her mother had not had direct access to the Scriptures since the family Bible was lost in a German bomb raid in 1942. (CC)

vO

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FROM THE SCRIPTURES

“... O Israel, you will not be forgotten by Me.
I have swept away your transgressions like a cloud and your
sins like mist; return to Me, for I have redeemed you.” — Isa. 44:21b, 22

Bending the Rules

The prophet seems to be presenting us with some very poor theology here, and we might well question if there might be some mistake in the air. For here the LORD comes to His people with an unconditional declaration of innocence, and He makes that declaration to them even before He calls them back to Him and to His service. He begins by declaring them innocent, and only then calls them back. Normally the declaration of innocence only comes on the condition of repentance and faith. Why does the LORD appear to depart from the normal call of the covenant? Why does He not simply say, “Believe on Me, and you will be saved”?

In order to appreciate why the LORD takes a different approach here, we must remember at what *time* the LORD spoke these words to His people. He had only recently smitten them with His judgment, sending the aggressor upon them, and having them led into captivity and ruin. That was a terrible blow! It sent God’s people reeling and seemed to put the whole covenant promise in limbo. Here the LORD’s faithfulness to His covenant was in the balance.

So the LORD returns with new and different words — words of mercy, love, and grace. The LORD as it were shudders with the thought of what He did, almost as if He regrets it. He speaks as one who thinks He may have been to excessive. He exacted a fierce blow, but now He quickly retracts, and He hurriedly stretches out His saving and redeeming arms again. So He makes clear that it was never His intention to abandon His people. He did not forget them, but only chastised them in order to redeem and save His own.

Here we see the LORD going all out for His people. He is not limited to the categories of standard theology. Indeed, He is willing to bend the rules here. He is willing to forego things in order to win His people back to Him. He is willing to delay punishment, and willing to delay conditions. Why? Because He is on the way towards the sending of His Son, and He Himself knew that it was drawing nigh. He is almost at the point of the breakthrough of His salvation. And at *this* point He is willing to bend the rules — if by any means He might save some.

And if the LORD was willing to bend the rules then for the sake of covenant faithfulness, how much more is

He not willing to do it today. Today, too, He comes to His people with the proclamation of free grace and the declaration of the complete forgiveness of sins. He does not hesitate to announce His revealed grace. He has made it known to His people, Jews and Gentiles alike — so that we may hear the same declaration.

That is why we may see the fulfillment of these words the LORD uses in the life and work of the Lord Jesus Christ. The Lord Jesus did not come to set conditions first of all. He came to declare the forgiving love of God. He did not make long lists of observations or arrive with long lists of conditions. He did not take time to think the matter over and weigh the possibilities of forgiveness in each case. Rather, He came with a free declaration, “My son, your sins are forgiven” (Mark 2:5). There were no questions, there was no trial. The Lord Jesus simply announced free grace for the LORD’s people.

For the real trial was coming, and did come with Golgotha. That is the ultimate basis of the LORD’s way of speaking. And the very proximity of the cross gives the announcement a richer colour. He announces free innocence because He exacts the full payment from His Son, the Beloved of the Father. He makes his Son pay for the injuries done to Himself, and makes His announcement on the basis of *that* sacrifice. That is why the Lord Jesus *freely* hands out the forgiveness of sins. With His coming, the way of innocence is fully opened. With His coming and work, free grace has really arrived.

And the same proclamation of free grace now may reach out over the whole world, wherever the true gospel is preached. In every service of worship, the miracle of atonement and grace happens again. God richly lavishes His grace upon His people, clearing more and more from the burden of sin and guilt. We may find the peace and joy of forgiveness with the LORD, in the solemn assembly, in prayer, through the mediation of Jesus Christ, who now pleads for His people on God’s right hand.

With *such* an announcement, the condition only takes on greater force, and the imperative of faith is only deepened. Who can neglect such a salvation? Now, more than ever, we must turn and believe. Now more than ever we must choose for the obedience of faith. For the LORD has visited His own, and set us free!

J. DEJONG

school X crossing

A. Dufferin Christian School — Carman, Manitoba

This month, the focus is on a school west of the Great Lakes. I did not receive any photographs to accompany the various facts and statistics. Hopefully they will still arrive in Guelph at some future date.

The school opened its doors in September 1973 for 51 children, enrolled in Grades 1 to 6. Two teachers were employed to begin the task of Reformed education. The enrollment has now doubled; there are 6 teachers, and the school presently enrolls children from kindergarten to Grade 9. Dufferin Christian School began in 1973 as a remodelled old church building, which had been moved to the property that had been purchased by the school society. Further expansion and additions have led to its present facilities: five classrooms, a library, a gymnasium, and an extra classroom in the basement.

Dufferin Christian School is a member of the Manitoba Federation of Independent Schools. This federation includes schools from Roman Catholic, Calvinistic, Mennonite, Anglican, and Jewish backgrounds. The Manitoba School Act allows a number of services for private schools. Some examples are as follows:

- (a) Transportation (free). The students are picked up along regular public school routes and are brought to the local elementary school.
- (b) The Grades 7 to 9 students are sent to the local public high school for Industrial Arts and Home Economics. There is no fee for this service.
- (c) As of the 1978-79 school year, the school has received grants from the government. Teachers must be certified and the basic curriculum of the province is to be followed. The grant in 1981 amounted to approximately \$400 per child.

[The discrepancies from one province to another as far as grants are concerned are baffling and very discouraging especially for school supporters in Ontario. For those who did not know so already, the provincial government "appreciates" our existence here, but refuses to allow the tax-dollar to follow the child.]

The relationship with the local public school system is very good. Dufferin Christian School may borrow films and filmstrips at no charge. All Department of Education material is also available at no cost to the school. An annual subsidy (per child) is provided by the government for the purchase of textbooks.

We wish Mr. Meliefste and his staff much wisdom in the difficult but beautiful task of educating the covenant children in the fear of the Lord!

* * *

B. Let's Make It Our Business

The following article comes from a school bulletin mailed to me quite some time ago. Although it was written in 1972, it is still very relevant and therefore I would like to share it with you.

The topic of pupil behaviour, attitudes and values has been discussed frequently by teachers, education committees, boards, and parents. There is indeed a concern that our children must not only be brought up in a Christian environment, but that they also acknowledge and live by the Christian ethic.

All too often, our children know what it is all about, but fail to put it into practice. My concern is not that our children are treading the wrong path. As a matter of fact, we can in general be happy with our pupils and their attitudes. But more can be done to make our schools and homes places where more courtesy and respect are put into practice.

Some time ago, an article appeared in *School News*, our school's newsletter. It was written by one of our grandparents. There, too, the concern for pupils' attitudes was voiced. Such things as noisiness, rudeness, back talk, and a general lack of respect for authority and property were mentioned. The article stressed that the school could do a lot to improve the situation as long as it was guided by the "marks of obedience and authority." It equally stressed that without the cooperation of the home, the effectiveness of the school is minimized.

In the world around us, on television, in newspapers, and in

magazines, we see a lack of respect for authority. For the adolescent this seems to be the "in" thing. Many young people feel free to speak their own mind, regardless of how and when. At times, the guidance and authority of adults is disregarded and rejected.

This attitude has become part of the young people in Christian schools as well. I realize that some of these attitudes may be part of growing up, but as Reformed parents and teachers we may not make that an excuse. The Bible commands us to direct our children in the light of God's Word. They must be constantly pointed to the Bible and what it says concerning certain attitudes and behaviour. Many of the problems experienced in Christian and public schools are those concerned with relationships, with others and self to a large extent, but also with God.

The matter of respect for adults and authority is one thing. The lack of it is often seen in both home and school by answers given, a quick resentful look, back talk, and familiarity. Too often one hears a pupil say, "Huh?" or "What?" or "Yeah" in response to a teacher's question or remark. Several pupils try to develop "buddy-buddy" relationships with a teacher, not realizing that even though the teacher is indeed a friend, there must be a respectful distance between teachers (and other adults) and students.

Another concern is the way some pupils treat others. It's so easy for them to ridicule or ignore those whom they consider to be "different" due to lack — or abundance — of intelligence, dress, or behaviour. Children can be very cruel to each other. They make fun of each other's physical characteristics, clothes, work, families, and relationships. Often, a child is left out of a group for one reason or another. Some pupils have problems accepting their own limitations, whether mental, academic, or physical. To compound the problems, they are also the ones who are most often "picked on."

It is important that in both home and school, we, in a loving way, make our children aware of the importance of the Word of God for the believer's

whole life. Our children can be tempted to accept what is convenient for them rather than let the Word of God penetrate their very being. It is here that pupils' problems concerning attitudes, relationships, and values exist. It is our responsibility as adults to point them to what God demands of all His children. This kind of nurture in the Christian home and Christian school must be carried on daily. The only way to build mutual love and trust is through faithful obedience to God's law for our lives. Permissiveness in home and school will lead to a situational code of ethics in the lives of our young people.

Parents, friends, and all those concerned with the Christian nurture of children, may this permissiveness never be found in our schools! With cooperation between home and school, we as teachers and parents can be instrumental in working in our children a pattern of behaviour that arises from a deep faith-commitment to God. Let's all make this our prayerful business!

* * *

C. News from the Schools

1. "Since our last *Sower* we may again be thankful for the progress that has taken place. During the month of November, negotiations for the parcel of land within the town limits of Watford have given positive results. The membership has given approval to the Board to finalize the purchase of this property. All indications from the town council and other authorities show that this transaction will be completed. We may again be very thankful to our Lord that He has made this possible. It is good to see that our school society is striving for the best education for our children, and with this purchase we can begin to see the reality of our school building also. Let us all continue to pray that this may take place."

(— from *The Sower*, a monthly publication of Ambassador Christian School — Watford)

2. The following interesting account was found in Orangeville's school bulletin. It is written by Debbie Knol, a student of Dufferin Area Christian School.

"On Thursday, November 17, our governor-general, the Honourable Edward Schreyer, made a visit to Central Dufferin District High School. Dufferin Area Christian School, Mulmer

Mono School, Shelburne Jr. School and Centennial Highlands School were also present for this occasion. There is an advantage to have a small school, for Dufferin Area was the only school which had all its students present.

"Each elementary school present, sang some songs for the governor-general. If I may say so myself, Dufferin Area made the best presentation. Each child was dressed in Sunday-best, and sang very well. Mr. Bergsma accompanied on the guitar, which added the final touch to their performance. One could certainly notice that Dufferin Area presented themselves in a different manner than the other schools, both in dress and conduct.

"After the individual performances, the entire body of students from the elementary schools sang together, accompanied by two pianists and a guitarist. The governor-general was presented with a few gifts from the student body of CDDHS. He thanked the schools for their presentations and gifts and hoped that each student present would help his country to the best of his ability. Everyone joined in the singing of O CANADA, accompanied by the band.

"The 'Once-in-a-lifetime' event was over and was well enjoyed by all."

3. "At the last membership meeting a request was made with respect to a colour scheme for the school crest, a possible motto, and a name for our Newsletters. So far the results have been a very minor trickle, rather than the hoped for stream of ideas. Since the new letterhead will be made up shortly, the time for a motto may be too late, but the other two items are still open for suggestions. How about it?"

(— from the Credo Christian School Bulletin — Brampton/Toronto)

I hope to deal with school crests, etc., in a future School Crossing column. All the principals of our schools have been contacted about this. So far I have received very little response. The few who did contact me said that they were not satisfied with their school crest or logo, or were still working on one. I find this somewhat strange. Public relations are certainly helped when school stationery or bulletins contain a crest, a text (usually placed on the school's cornerstone), or some other means or recognition.

Why not let everyone know who we are and what we stand for? Hopefully, I will still get a number of positive responses. It would be interesting, for those who have a school crest, to have it displayed and explained in this column. We could all learn from it.

4. "The Board visited the school two times this term and we are always thankful that they show their interest in the well-being of the education of our children. Board and staff also had a social get-together to discuss mutual points of interest or problems. We reviewed the way children are dressed when they go to school. Though we don't have serious problems in this respect, still we encourage all the parents to see to it that our children are decently dressed, so that we don't have to be ashamed that our way of dressing is in contradiction with our high calling to present ourselves in this world as children of the light. Also, we demonstrate in the way we dress, that there is a distinct difference between those who fear God and those who reject His Word."

(— from *News and Views*, John Calvin School — Smithville)

I'm always glad to notice the many joint efforts which are made between boards and staffs to come to grips with the many aspects that pertain to Reformed education. I also agree that a dress code in school is in order. However, then I'm sometimes confused. What is a "proper" dress code and who decides on it, the home or the school? What is found acceptable in one home is criticized in another. Some parents even advocate the use of school uniforms. I suppose that the best approach consists of a number of discussions at P.T.A. meetings, followed by a few broad guidelines established by the Board. Too many do's and don't's tend to aggravate the matter sometimes.

Allow me to close by quoting a proverb which I saw in a classroom recently — sorry, it cannot be converted to our metric system.

"He who thinks by the inch and talks by the yard, should be kicked by the foot."

NICK VANDOOREN

OUR COVER

Winter Scenery. (Photo Courtesy, Government of Nova Scotia.)

news medley

Again we read in various bulletins of requests for information received from brothers and sisters in The Netherlands. The *Nederlands Dagblad* contains, at regular intervals, a list of young people who are looking for work. Some have never worked yet since they left high school after having obtained their diploma. I just read in the paper about one particular place in The Netherlands where it was decided to let the people who receive support from social welfare or some other source work for what they receive. The town itself cannot get the funds necessary to fill various vacancies, and now they hit upon the idea of having the work done nevertheless by people who receive welfare payments. The remarkable thing is that this plan found much enthusiastic support with the young people in particular. They would rather work for it than receive it without doing anything for it. However, I am afraid that there are again various laws and regulations which forbid such a solution.

In any case: we can well see why the number of letters with requests for information is growing. In our own country the situation is not all that rosy either, and it will become more and more difficult to enter it as an immigrant, I think. We should, however, do whatever we can to help our brothers and sisters and thus also to strengthen our own ranks. It is strange that, on the other hand, we read predictions that there will be a great need for and a great lack of skilled people in various branches of technology and manufacturing. This may be partly attributed to the fact that many young people quit school as soon as they are able to, or anyway do not wish to continue studying, because they want to earn money, to have a car, which devours fortunes, and to get married before they are twenty years of age.

The Orangeville Consistory, too, received letters. "In the past weeks the Consistory has received several requests from Dutch brothers and sisters to emigrate to Canada . . . It would be wise to set up a new committee." Yes, that would be wise, and the first thing such a committee would have to do is acquaint itself with the requirements for immigration as they are in force right now. The old "Immigration Committees" have been inactive for so long that the dust has almost covered them and the hinges have to be oiled: there was nothing to do, for who wants to leave a welfare state to enter upon a hazardous journey which will require much effort and strenuous labour and may bring many difficulties and disappointments? Now that the welfare state appears to be collapsing, the windows towards the outside world are wiped clean again and it is discovered that there is more to life than cashing a cheque. Besides, the vicinity of the communist bloc may play a part as well.

From the Burlington bulletins I learned about a trip which is planned by the "Senioren Club." Combining the messages from the two bulletins we come to the following message.

"The 'Senioren Club' of Smithville is organizing a four-day bus trip to Washington D.C. from April 12-15. It is a guided tour. We are extending an invitation to join us to all who are interested. The trip coincides with Queen

Beatrix's visit to Washington on April 13th. We will have the opportunity to visit many historical sites. We will have the opportunity to visit Arlington Cemetery, Mount Vernon, The Smithsonian Institute, the Lincoln and Jefferson memorials with some free time for shopping. We will stay in the Capital Hilton Hotel, two blocks from the White House."

Perhaps we can give some more information about this trip next time or the time after. As it is said with descriptions of stock issues: "This announcement should not be understood as an offer for sale."

A previous time we mentioned the decision of the Rehoboth Consistory in Burlington to split the Congregation into two wards, also with a view to the calling of a second minister. Now there is some new development, and we can only be happy about the activity shown by members and the proper way they follow. It is always nice to notice that the action comes not only from the Consistory but that there are also members who are totally involved. The Consistory received "A proposal from three brothers out of the congregation to investigate the possibility to institute a church in the Waterdown-Flamborough area." This proposal was discussed. "The consistory instructs the clerk to reply to these brothers to go ahead with their investigation to find out what support there is for this proposal."

The same Consistory discussed the matter of reserved parking. "Upon recommendation of the Property Committee the consistory decided to do away with all reserved parking except for the handicapped. That will go into effect this spring."

Whenever I drove onto the driveway of the Rehoboth Church I was struck by the long row of little signs with names, indicating that this place was reserved. I always wondered why this was so. There will have been reasons for it, but apparently these reasons are no longer compelling. I think it is an improvement.

Consistories sometimes receive strange requests. Not infrequently the Church seems to be regarded as an institution which can provide cash for hard-pressed undertakings. In by far the most cases I never bring such requests to the Consistory meeting. After having removed the stamp carefully — if they do bear a postage stamp — I deposit both envelope and contents into a certain basket which is emptied twice a week and provides a valuable and substantial contribution to the box which contains our weekly refuse and discarded items. What is not an ecclesiastical matter should not even be brought to the Consistory meeting.

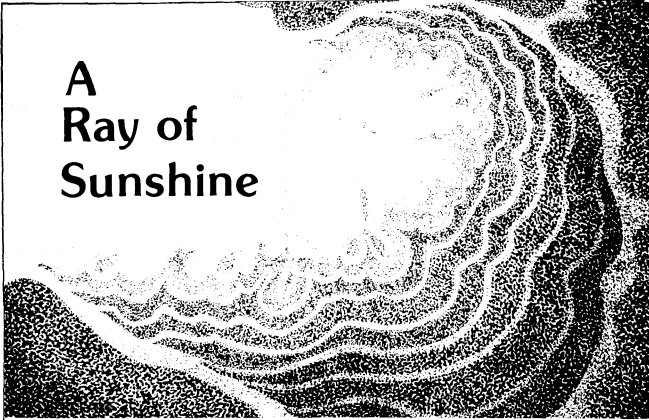
The Toronto Consistory apparently received a request for financial support from . . . a city hospital! The Consistory's decision? The Consistory saw a splendid opportunity to bring certain matters to the attention of the hospital, for they decided "York Central Hospital, which had asked for financial support, was sent a letter enquiring to what extent abortions on demand are performed in that institution." No reply yet.

The Grand Rapids Consistory listened to a report which "was given on the Reformed Broadcasting Association (GOV) and the co-sponsorship by our church of 'The Voice of the Church' program which will be aired on WFUR on Sunday evenings at 10:30 p.m. beginning on March 7, 1982." The time of broadcast may not be too bad after all, but only a survey will reveal the extent of the coverage.

Herewith we leave the Eastern part and move on to Winnipeg.

It sometimes pays when one receives several bulle-

A Ray of Sunshine



He destined us in love . . .

Ephesians 1:5a

The beginning chapters of Paul's letter to the Ephesian believers are one song of praise. The theme, "He destined us in love," emphasizes that election is by God's grace and eternal purpose. He destined us in love with the purpose that we should be holy and blameless before Him.

God destined and appointed us, that we should bear fruit and live to the glory of His name. He sealed His promise to us by giving us His Holy Spirit as a guarantee of our inheritance, until we acquire possession of it, to the praise of His glory.

We all are baptized into the name of the Father, Son, and Holy Spirit. God the Father witnesses and seals unto us that He makes an eternal covenant of grace with us and adopts us for his children and heirs. That is why we can confess in Lord's Day 1 that we belong with body and soul, in life and death, unto our faithful Saviour Jesus Christ.

The Son seals unto us that He washes us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, so that we are freed from our sins and accounted righteous before God Yea, all things must now be subservient to our salvation.

The Holy Spirit assures us by this holy sacrament that He will dwell in us and sanctify us to be members of Christ, imparting to us that which we have in Christ, namely, the washing away of our sins and the daily renewing of our lives Wherefore by His Holy Spirit He assures us of eternal life and makes us heartily willing and ready to live to the praise of His glory.

*"I sought the Lord, and afterwards I knew,
He moved my soul to seek Him, seeking me;*

*It was not I that found, O Saviour true,
No, I was found of Thee."*

* * * * *

OPDRACHT

(Lucas 10: 4b en 2 Koningen 4:29)

Groet niemand onderweg; Mijn koninkrijk heeft haast; en laat u niet tot nutteloos gepraat verleiden. Het koren is al rijp, aanschouw het blij-verbaasd; Ik wil u tot een maaier van Mijn oogst bereiden.

Hier is Mijn staf; het teken van Mijn macht, leg die op het gelaat van de doodzieke wereld. Ga snel, er wordt wanhopig op gewacht dat Mijn genezend woord de dood teneerwelt.

Ik zend u uit; sta sterk in het geloof, want Ik bepaal voor duivel en voor dood de grenzen. Wees niet bevreesd: Ik overbrug de kloof die scheiding maakte tussen God en mensen!

* * * * *

On our calendar the following birthdays are marked:

GERRY EELHART

6107 - 97A Avenue,

Edmonton, Alberta T6B 1E2

Gerry hopes to celebrate his 20th birthday on March 12th. He lives in a group home in Edmonton and likes it very much. He attends school and workshop part-time. He travels by city bus daily and is managing quite well.

* * * * *

JIM VANDER HEIDEN

R.R. 2,

Smithville, Ontario L0R 2A0

Jim will be 23 years old on March 15. He loves working in the greenhouse for his Dad. Jim's thank you note last year showed how much he appreciated the cards and visits he received.

*Brothers and sisters,
Shall we remember both our young brothers when they, the Lord willing, celebrate their birthdays?*

Send your requests to:

Mrs. J.K. Riemersma

380 St. Andrew Street E.,

Fergus, Ontario N1M 1R1

tins at the same time. Then one can see the development in a certain respect pass by the eye as a movie, be it that the individual pictures have to be moved in rapid succession.

December 3rd, the Consistory report contained the following passage.

"With respect to the building of the manse, it was reported that the building plans were gone out for pricing, that the title to the land had not been obtained yet and that efforts to get a preliminary building permit had not been successful as of this date."

The December 13 bulletin also told us "To make a long story short: the permit is practically in our possession."

And on December 17 it was reported that "The build-

ing committee reported that a building permit for the manse had been obtained. Some initial difficulties had to be overcome when it appeared that a natural gas line ran through the building lot. It had to be moved to one side."

Anyway, they will be going right now, I presume.

There is more activity in Winnipeg. Perhaps *Reformed Perspective* has something to do with it, but a meeting was called to establish an association for political involvement.

The one activity leads to the other. On previous occasions we were privileged in informing our readers about musical achievements in the city where the largest private railway yards in the world are found. Now it has tried to develop and coordinate various skills.

"There are quite a number of people in the congrega-

tion who play instruments. We have enjoyed their presentations in the past, usually as solos or duets. Why not combine a larger number and wider assortment of instruments and form an INSTRUMENTAL ENSEMBLE!"

I wish participants much success in their undertakings. With combined efforts and serious study something can be achieved, something from which not only the participants will benefit musically and in their mutual relationship, but also the whole Congregation.

In the Fraser Valley the band scheduled some "performances" in Abbotsford and Surrey. They, too, have come a long way. Last year at our (almost) annual visit to the Valley I got a cassette with the compliments of the band, and we listened to it in the car on the way back. This cassette was recorded at one of the performances and we listened to it with pleasure. I have the impression that the kind of instruments that are being played are a little too much members of the same family of instruments: I found the sound a little "one-sided," so to speak. I realize that a band is not an "orchestra," but some different sounds would make the whole more attractive, I think.

The further news is very limited. In fact, real news beyond what I mentioned above still has to arrive with to-

morrow's mail if I am to continue, except that there was a puzzling sentence in the Consistory report of Surrey. "Letter of the last classis is tabled informing the churches of the names of appointees for the next classis meeting."

In the first place: we should never use the expression "classis meeting." There is a classis or there isn't one; the one classis can have several sessions if the agenda cannot be completed in one session, but there are no "classis meetings." There can be "classical meetings," but that is different.

Perhaps there is a printing or typing mistake in the above sentence, and perhaps it should read who the appointees are for the next Regional Synod. To me it is a complete riddle how a classis can send the Churches a list of appointees for the next classis, to which the Consistories appoint delegates after having received the provisional agenda. Time will tell, we'll say. And thus, unless there are worthwhile items which have to find a place in this medley when I open and scan the mailbox tomorrow morning, this will have to be the end of our meeting this time. Thanks for reading, thanks for listening.

Yours very, very truly,

vO

Letters-to-the-Editor

In the *Clarion* issue of Nov. 6, 1981, we find on page 422 under the heading "CULTURE" an article of br. J. DeVos, as a conclusion or a reaction to the Schaeffer films.

After reading this article, especially for those who have seen the films and read Dr. Schaeffer's books, one must come to the conclusion that he has done a great injustice to Dr. Schaeffer and consequently a disservice to readers. Every attentive reader will notice that it is not just copying Schilder, but presented to us as an antidote against the films and books of Dr. Schaeffer. Surprisingly enough, at no point is shown where Dr. Schaeffer was wrong or unscriptural. All his objections are that he didn't come to a clear definition of the word "Culture."

With this in mind, he must have dimmed his view on what Dr. Schaeffer really had to bring, to such an extent, that he was unable to observe what others so greatly have enjoyed. It wouldn't have been necessary for him to be constantly nagging during the programs, when he had observed that there is not a conflict between these two authors, but that we must recognize the different gifts, distributed to each one of them.

Dr. Schaeffer's books and slides were written and shown primarily in

an effort to get through to the heart of the secular world, working among students on these universities. Taking this into account, one becomes impressed with his wise, concerned evangelical and still positive approach. He confronts us with our responsibility not to separate *from* but to speak up *in* the world (page 256). Is this not in the line of Dr. Schilder and fulfilling our Christian mandate? From all this, it must be clear to the reader that Schaeffer's title *How should we then live?* is not to be seen as an unanswered question for him, as br. DeVos gives the impression, for Dr. Schaeffer has made it abundantly clear that he knows the answer given in Lord's Day 12, since he has proven this in his works. Dr. Schaeffer was not after a definition of a word, but bringing it here in practice, what Schilder has taught us, that as a Christian we are not just sitting in the pews or on the fence, but placed in the midst of the world with a mandate. Finally, when the writer wants to point out a second aspect, namely the "community within society" principle, and brings that in connection with that so-called "warm" and "cold" cooperation, then he opens the door for that unscriptural exclusivism. It is here not the place to go too much farther into this, but let it suf-

fice to say:

Brother, when you will confine the "Communion of Saints" to your own denomination, then you take, maybe unintentionally, the church-gathering work of Christ into your own hands, not recognizing God's work at these places, *where He has no need of us!*

Notwithstanding such voices becoming quite popular within our Churches, it must be made clear that such teaching, in the history never has been, nor is today the Reformed position. It never can be based on Scripture. Hence, we have to oppose such teaching, for such theory is the fruit of fear and suspicion and consequently will draw boundaries, where Christ doesn't draw them.

Cloverdale, B.C.,
B. BIKKER

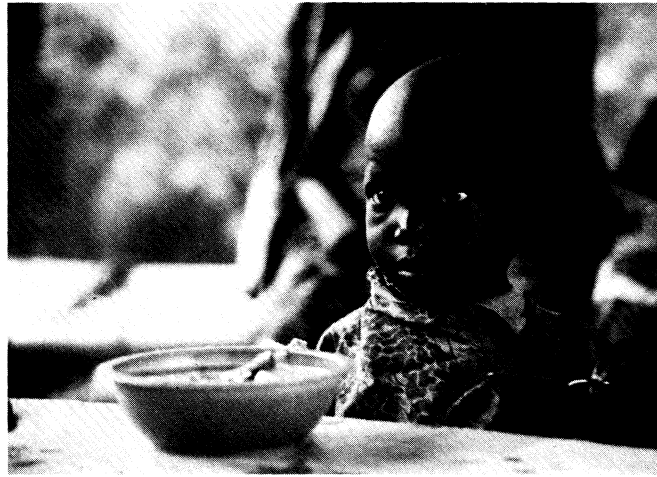
RESPONSE

The letter from br. J. Bikker is a welcome one and it deserves proper attention. There are two issues mentioned here: My remarks about the book of Dr. Francis Schaeffer and Br. Bikker's remarks about my mistake of making the denomination identical with the Communion of the Saints. Hopefully, I will find the time to deal with both in a future issue (or issues).

J. DeVos

CRWRF Annual Report For

1981



A pretty girl content with daily needs. (Zaire)

The Lord in His mercy has once again richly blessed our work over this past year. The following are areas in which CRWRF was privileged to work:

Children's Home in Achego, Kenya

This home, which has been in existence since August 1979, provides food, shelter, and a Christian upbringing to children who would otherwise be destitute and without hope in their harsh environment. Achego Home is fully supported by CRWRF; funds are sent through "Stichting Redt Een Kind" (Save a Child Foundation) in Holland from whom we also receive favourable reports on "our" home. Last fall, we prayerfully decided to go ahead with plans to expand the number of children in the home from 20 to 40 — the home's full capacity. We hoped to admit the children one by one as financ-

es permitted. Our prayers were answered and the dream became reality already in the first months of 1981. Special individual gifts, the assistance of CRWRF West, which supports seven children, and the efforts of some of our primary schools which faithfully collect nickels and dimes to help support five additional children, helped make this possible. The capable staff at the home now care for a total of forty children. Mr. Barnabas Paulo, the manager of the home, writes the following:

I am short of vocabulary to find suitable words to use in replying to your most wonderful letter. We are indeed happy to note the Lord has enabled you who are living so far from us by world distance but only joined through the shed precious blood of our Saviour Jesus Christ, to provide support for 40 children in this home. The children and staff are enjoying a happy relationship

here with no undue problem. We thank God for this.

We rely on your continued help to meet the monthly support for these forty children in 1981. Over \$1500.00 will be needed per month for this project alone. If funds permit, in the future we would like to get involved in more long-term work of this nature: reaching needy children with physical bread and with the Bread of Life.

Health Care Unit, Busan, Korea

Since 1978, CRWRF has been supporting a health care clinic in NamBuMin 2-Dong, a densely populated slum area in Busan. The clinic, under the supervision of Dr. Park, director of the Busan Gospel Hospital, offers free medical care and spreads the word of the wonderful love of God. From a recently received Annual Report on the Health Care Centre, we take the following:

One of the primary purposes of the Gospel Hospital is to spread our Lord's message through the media of medical services. It is especially important to reach the inhabitants of rural areas of Busan who are isolated from the mainstream of social, cultural, and religious development. It is to these people that the NamBuMin Health Care Centre is able to reach out. This would not be possible, however, without the continuous support of the Canadian Reformed World Relief Fund. The hospital staff wishes to express their deepest gratitude for the assistance in the common quest for the glory of our Lord.

We learned through the Report that maternity and infant care have almost doubled during the past year. The two nurses, Mrs. Yun Ji Park and Miss Jung Lan Choe, have been very busy! In addition to their regular work of giving vaccinations and of providing maternity and child care at the clinic, the nurses continue to walk on



Girls playing games.

dirt paths through the surrounding mountainous area to treat those diseased and to tell people of Christ. As they give medical aid and hand out gospel tracts, they remind patients that the aid given them is given out of obedience to God's Word and gratitude for what God has done.

Relief Word in Zaire

Zaire has experienced a very serious refugee, drought, and resultant hunger situation over the past few years. In the past, our gifts channelled through Christian and Missionary Alliance have been used to get up a badly needed well-digging program, and to provide therapeutic feeding centres for malnourished children. The situation is being slowly alleviated. A final gift of \$2000.00 sent this past summer (and made possible by substantial personal gifts) will be used to distribute milk to refugees.

Hunger Relief in Somalia

(See *Clarion* article of August 15, 1981, for background information on the situation in Somalia.) During 1981, the critical refugee situation in Somalia became more widely known. This tiny, impoverished East African country bordering Ethiopia now harbours over one and a half million refugees and more continue to straggle in daily from the Ogaden desert. The terrible consequences have been predictable: starvation, dehydration, contaminated water, tuberculosis Considering this tremendous

Korea, the good news for the poor, "health and happiness."



The slums of Busan.

need, CRWRF undertook to send any funds which could be spared after regular commitments had been met. Several congregations also held Thanksgiving or other special collections to raise money for Somali refugees. We are very thankful for your response: a total of more than \$10,000.00 was given! The money has been sent through World Vision which is responsible for a refugee camp (one of the 37 existing) in Somalia. The original quota of 25,000 has long been passed and the camp is now dangerously overcrowded with

76,000+ people. Already many immediate needs have been met through the setting up of therapeutic feeding centres, distribution of blankets, and providing of medical help for the seriously ill. Plans are to expand health care, improve sanitation, develop a water supply, and train Somalians to perform basic health care.

Much of Africa continues to be plagued to drought, famine, disease, and oppression. Our interest and daily intercession at the throne of grace are needed so much. Your financial gifts have helped sustain life and alleviate physical suffering; do pray that Africans may also increasingly turn to the true Foundation of Life and experience His help in their time of need.

Conclusion

Strife and hunger continue to be global problems. It is easy to forget that they exist, to live our comfortable lives free from uncomfortable reminders about homelessness and starvation elsewhere. Yet, when we do get involved, we, in turn, are blessed. Your gifts in 1981 have made a difference in many lives, and we thank you. Please continue to support our efforts prayerfully and financially as we move on into the year of our Lord 1982.

"God is able to provide you with every blessing in abundance so that you may have enough of everything and may provide in abundance for every good work." II Corinthians 9:8

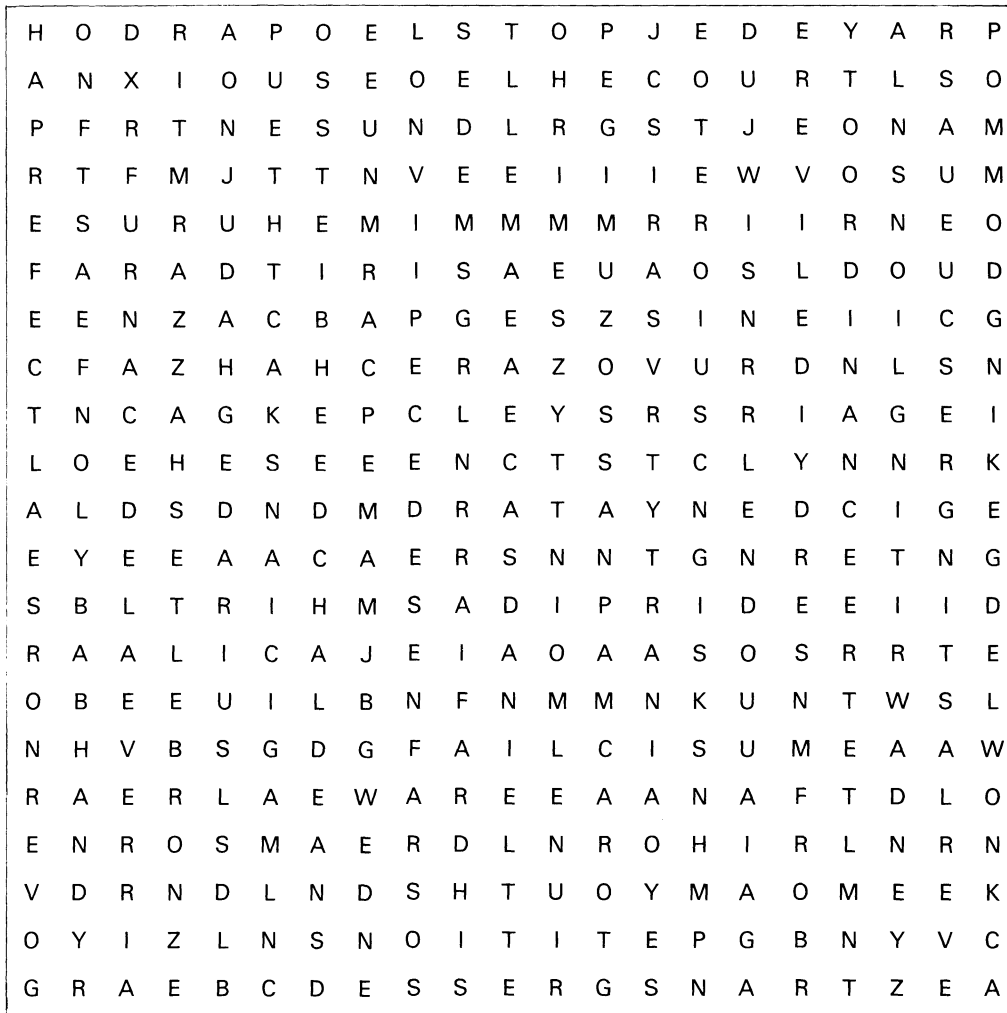
The Executive Committee



Children in their beds. Acheho Children's Home, Kenya.

DANIEL

Word Search Puzzle



W. AIKEMA

acknowledge
act
anxious
army

Babylon
bear
beasts
Belteshazzar
bronze

Chaldeans
clay
court
Cyrus

Daniel
Darius
decree
deliver
den

dew
dominion
dreams

end
everlasting

fail
feast
fiery
fro
furnace

Gabriel
glory
gold
governors

hand
heed
horn

image
interpretation
iron

Jeremiah
Jerusalem
Judah

kingdom

law
leopard
lies
lions

magicians
man
Medes
mene
mercy
Michael

music

Nebuchadnezzar

ordinance
ox

Persians
petition
prayed
prefect
pride

ram
rescue
revealed
right

satraps
seal
sent

sign
sins
sorcerers
south
stars
Susa

time
top
transgressed
tree

understanding

visions

wall
war
wet
writing

youths

our little magazine

Hello Busy Beavers,

Do you keep souvenirs in the bottom drawer of your dresser?

Isn't it fun to take them out and look at them some-times?

I was looking through some old copies of Our Little Magazine and found this poem. One Busy Beaver had sent it in quite a while ago.

I thought you'd like it, too.
Here it is:

Wide, wide as the ocean,
High as the heavens above,
Deep, deep as the deepest sea
Is my Saviour's love.
Still I am a child of His care
For His Word teaches me
That His love reaches me
"Everywhere."

* * * * *

"Happy Birthday!" and "Many happy returns of the day!" Those are our wishes to all Busy Beavers celebrating their birthday in March. A March birthday has to be a sign that spring is on the way! May you have a happy day, and may the Lord bless and guide you in the year ahead.

Stephanie	Michael Bosch	March 17
Louwerse	Henriette Bosscher	21
Lyndon Kok	March 2 Marjorie Smouter	22
Lyan Van Ellenberg	4 Debbie Aikema	23
Anne-Marie Jonker	6 Heather Bergsma	24
Gerald Schoon	7 Wayne Breukelman	26
Joanne Oostdijk	9 Irene Hoeksema	27
Carolyn Boeringa	10 Charles Slaa	27
Hilda Jongsma	11 Gordon Van Woudenberg	28
Gwendolyn Werkman	11 Carolyn Irene Hoeksema	29
Nancy Lodder	14 Mary Van Woudenberg	31
Joanne Doekes	15 Jane Wiegers	31

* * * * *

Busy Beaver *John Huizinga* has this little story to share with you.

Once there were two tonsils.

One day one tonsil said to the other tonsil:

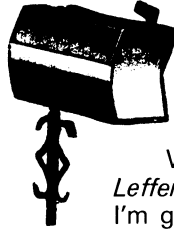
"You better get dressed, because the doctor's taking you out today!"

And Busy Beaver *Jim Hofsink* has this poem to share with you.

Wouldn't You?

I'd like to own a pig.
I'd like to dance a jig.
I'd like to be really big,
Wouldn't you?
I'd like to see a yellow star.
I'd like to see a purple car.
I'd like to go really far.
Wouldn't you?

* * * * *



From the Mailbox

Welcome to the Busy Beaver Club *Sylvia Leffers*. We are happy to have you join us. And I'm glad you like Our Little Magazine. Do you have lots of snow to make snowmen, Sylvia? Thank you very much for the spring picture.

And welcome to you, too, *Cornelius Leffers*. Did you have a good time on your birthday? What was your present? Thanks for the picture, Cornelius. It made me think spring!

Welcome to the Busy Beaver Club, *Roland Klos*. Are you into your second piano book yet? How do you like it? Did you have a good birthday, too? Why don't you write and tell us, Roland?

I guess you're building lots of snowforts and doing a lot of tobogganing in all that snow, *Henry Sikkema*. How did the baby rabbits do? What will you do with them all?

Thanks for writing *Marianne 't Hart*. We are sorry to lose our Busy Beaver from "down under"! Can't you find someone who can take your place and keep us posted about things there? Bye, Marianne. Glad to hear you had a good summer holiday!

QUIZ TIME

Hidden Names

M	J	S	P	S
A	O	A	E	H
V	D	U	M	L
I	C	L	A	Y
N	A	E	B	R

The names of at least 15 Bible people are hidden in the square beside. How many can you find? Move in any direction — up, down, crosswise, or diagonally — but do not jump letters. Write on the lines below the names you find.
