



Clarion

THE CANADIAN REFORMED MAGAZINE

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Gratuitous — A Word from from the Beginning

Last time I mentioned the names of some theologians in The Netherlands who did not construct a contrast between the so-called covenant of *works* and the covenant of *grace*, as if Adam's obedience in Paradise would have been a meritorious work, while now God's grace excludes all human merit. Especially the Rev. S.G. de Graaf, the author of *Promise and Deliverance*, rejected the idea that eternal life would have been man's payment for services rendered. De Graaf proposed to speak of the covenant in Paradise as the covenant of God's favour. Dr. G.C. Berkouwer agrees with this position and states that we may never construe an antithesis between the covenants of "works" and "grace." I also mentioned the Dutch theologians J.G. Woelderink (1886-1956) and K. Schilder (1890-1952), but we ran out of space and I could not give some references. Let us again take up this timely topic of the so-called covenant of works and first listen to Dr. J.G. Woelderink.

Woelderink was a Dutch Reformed minister who received an honorary degree of doctor in theology at the University of Utrecht for his important publications about covenant and baptism, justification and sanctification, and, in general, the order of salvation. He saw the dangers of the Anabaptist movement and its influence within Reformed circles (*De gevaren der doperse geestesstroming*, 1941). He attacked subjectivism and strongly emphasized the dependability of God's promises and of the Word of God as the testimony of the Holy Spirit. One can only regret that at the end of his career Dr. Woelderink sought to enlist the help of Karl Barth. In his struggle against fatalism Woelderink joined Barth's attack on the doctrine of double pre-destination. But it is not the place here and now to elaborate on the significance of Woelderink's theology. I would only like to draw the attention of our readers to a passage from *De inzet van de Catechismus*, an explanation of Lord's Days 1-7 of the Heidelberg Catechism, published after Woelderink's death (Franeker: Wever).

Woelderink describes that Reformed theologians quite soon regarded the relationship of God and man in Paradise to be a covenant, and he does not raise any objection against this covenantal approach. Moses, or the prophet who wrote Genesis 1-3, knew of the covenant that the Lord God has established with His people Israel. Would it then be strange that this man of God pictured the relation of God and man as a covenant relationship right from the beginning? In Genesis 2 the covenantal name Yahweh is used; God's promise was visibly expressed in the tree of life, and God's demand had its visible manifestation in the tree of knowledge of good and evil. Therefore, Woelderink accepts the designation "covenant" for the relationship of God and man in Paradise. But he writes: "Helaas heeft men de onvergeeflijke fout begaan, dat verbond een werkverbond to noemen" (p. 46).

Alas, People committed the unforgiveable error of calling this covenant a covenant of works. Woelderink makes this sharp and pointed remark: While Scripture teaches that the desire to be justified by works is the very sin of man, people adorn this sin with a crown of righteousness in the covenant before the fall. If one objects to using the word "grace" before the fall, then one should speak of a covenant of sovereign favour, in which promise and demand have their place exactly as in the covenant of grace ("een verbond van vrije gunst, waarin belofte en gebod hun plaats hebben precies als in het genadeverbond"). There is a remarkable similarity in the approach of this Dutch Reformed theologian and the statement of the Rev. S.G. de Graaf, minister of the Reformed Church at Amsterdam.

In this survey of Covenant theologians from The Netherlands during the twentieth century, one name may not remain unmentioned: Dr. Klaas Schilder of Kampen. Although he wrote several essays about God's Covenant in the weekly *De Reformatie* and in other small publications, we now pay attention to his dogmatic *opus magnum*, his four-volume *Heidelbergsche Catechismus*. One could check the many passages that are mentioned under the caption "covenant" in the index, but let us begin with some remarks Schilder made in the exposition of Lord's Day 3 concerning the covenant between God and man (I, 317).

According to the unanimous testimony of almost the entire classical Reformed theology the covenant is *bilateral*, two sided. There is a mutual coming together of God and man as two parties; the covenant is a mutual agreement, although established by God Himself. The parties — God and man — are not similar; there is an infinite difference in quality. Nevertheless, the covenant is no mere divine one-sided disposition, but a real covenant. The dissimilarity of the parties may never lead to a dissolving of the covenant into a mere disposition. In his characteristic manner Schilder states: "In het verbond wordt niet maar iets *over* den mensch uitgesproken, doch wordt hij *aangesproken*." The covenant is no mere pronouncement *about* man, but a proclamation *to* man; he is not simply spoken of, but he is addressed. Covenant is a dealing *with* man rather than a treatise *concerning* him. Schilder touches a theme that was dominant also in his struggle against the identification of God's election and God's covenant in the controversies in the Reformed Churches of The Netherlands during the forties: God's covenant promise is spoken *to* man; it is no prediction *about* man. In the covenant man is addressed; he is addressed as responsible party in the covenant. Take man's responsibility away and he ceases to be a party in the covenant.

But precisely within this context in which he stresses the genuine character of the covenant between

God and man as a relationship between two real parties, Schilder argues that the covenant is built on the *distinction* of Creator and creature. Equality is excluded. The whole relationship is determined by the dissimilarity of the parties. There is no moment in the covenantal conversation, no explanation of the covenantal stipulation, no appeal to the covenantal relationship, in which the infinite qualitative distinction of God and man is not taken into account. Also the character of man, his nature and legal position are in view here, after the fall but also before man sinned. Let us hear Schilder in his own language:

Zoo staat het na den val, zoo stond het *ook reeds voor den val*. Is er bij den mensch sprake van “werken”? Maar het kunnen werken is hem *gegeven*, is *geschapen*. Is er bij hem sprake van “loon”? Maar deze belooning geschiedt niet uit verdienste, doch uit “gunst”; of, zoo men een minder duidelijk, maar toch ook in vr. 12 voorkomend woord wil bezigen: deze belooning geschiedt niet uit verdienste, maar uit “genade.” God Zelf legde, schiep, verband tusschen werk en loon; werk en loon beide zijn gegeven; alle roem is uitgesloten, ook in het paradijs (I, 320).

Schilder argued that in the so-called covenant of works, the possibility to work was *given* to man and his ability was *created*. If there is spoken of a reward in Paradise, then this reward is not of merit, but of “favour.” If you want to use a less clear word — a word from answer 12 — you may say: this reward is not of merit but of “grace.” God Himself made and created the connection between work and reward; both work and reward are given; all boasting is excluded, also in Paradise.

Schilder loved playing with words and he summarized his broad expositions in one sentence or expression, printed on the top of the page. We read on p. 392: “*Gratis*,” *een woord ook van 't begin*. Gratuitous, a word also from the beginning. Here Schilder writes about the dogmatic idea that man would have obtained eternal glory, if he would not have fallen into sin. God had spoken to man: You, second party in the covenant, may enter into My Sabbath in the way of obedience.

Maar al komt deze zaligheid over den mensch “langs den weg” der gehoorzaamheid, ze overkomt hem niet “om” zijn gehoorzaamheid. *Loon* in den zin van *apodosis* (*Verschuldigde* uitkering van wat hem *rechtens*, en dan wel op grond van eigen prestaties, zou toekomen) is er aan zijn werken niet verbonden: *wat heeft hij, dat hij niet ontvangen heeft?* (vgl. I Cor. 4:7). Zijn belooning geschiedt hem, niet uit verdienste, doch uit gunst.

This eternal bliss would have come upon man *in the way of obedience*, not because of his obedience. There is no *apodosis*; there is no payment legally due to man on the basis of his achievements. To speak in the words of I Cor. 4:7: What does man have that he did not receive? His reward is not of merit, but of free favour.

Again the idea is the same as in the quotations of S.G. de Gaaf, G.C. Berkouwer and J.G. Woelderink. There is no contrast of *works* and *grace*, as if the covenant before the fall would have been a covenant of merit rather than favour.

There is one other passage in Schilder's *Heidelbergse Catechismus* that should have our attention for a moment. Often when one brings forward the concept of the covenant of Paradise as a covenant of favour, one hears the objection that this obscures the doctrine of Christ's merits. The reasoning goes as follows: If you do

not want to speak of merit in Adam, how can you then speak of merit in Christ, the last Adam? The question is important and it should receive an answer. Let it, for the time being, suffice to state that Schilder dealt with our topic in the context of the satisfaction of God's justice.

When he discussed Lord's Day 5, he came to the familiar words that God will have His justice satisfied; therefore we must make full satisfaction to the same, either by ourselves, or by another. Dr. Schilder stressed that we are to be subject of the satisfaction; we are to pay to God's justice. But can man ever participate in satisfying God's righteousness? Do we not diminish the honour of Christ our Saviour who has fully satisfied the justice of God? Do we not fall back into the track of Roman Catholics who spoke of human satisfactions and of human merit on the basis of good works?

In answer to these questions Schilder argues that to pay does not mean to merit. Strictly speaking, to merit is impossible for man. If in the state of integrity Adam satisfied God's justice, did he then merit anything? No, if he had even desired to merit anything, he would have violated the honour of God and forgotten his own origin as creature. He would not have given to God what is God's. To satisfy God's justice means for us that we consciously deny the possibility of merit and that in faith we acknowledge the favour of God before the fall and the grace of God thereafter. To pay does not mean to merit: if one pays his taxes, does he merit anything? God is our Father, also in Paradise. When you have done all what is commanded you, say: We are unworthy servants; we have only done what was our duty (Luke 17:10). Schilder writes:

De perfecte betaling (beantwoording aan de wet) is bij den “blooten” mensch het tegenbeeld van de verdienste — *óók voor zijn denken*. Want hoezeer de *betaling* nimmer imaginair mag zijn, de *verdiens*te is het immer voor wat ons (“bloote” menschen) betreft. Zoowel in het paradijs, als in het land van onze excommunicatie, alsmede in dat van onze wederopneming in Gods gunst (II, 24).

Perfect satisfaction (obedience to the law) in mere man is contrary to merit also in man's thought. Satisfaction may never be imaginary. As far as we, mere men, are concerned, merit is always in Paradise, in the land of our excommunication, and in that of our restoration into God's favour. It is clear that to Schilder the idea of merit is a wrong imagination, also for the situation of Paradise. Gratuitous, free, is the word also in the beginning: amazing favour.

J. FABER

II Corinthians 6:1, 2

Working together with him, then, we entreat you not to accept the grace of God in vain. For he says, “At the acceptable time I have listened to you, and helped you on the day of salvation.” Behold, now is the acceptable time; behold, now is the day of salvation.



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

THE HAGUE/LEUSDEN (ANP)

An Interim Church bulletin and regulations on behalf of the cooperation of The Netherlands Reformed Church and the (Syn.) Reformed Churches in The Netherlands appeared recently as the forerunner of a definitive Church Bulletin for the "Together-on-the-Way Congregations."

The Interim Order has been drawn up by the Council of Deputies "Together-on-the-Way" upon the request of the Combined Synod of The Netherlands Reformed and (Syn.) Reformed in 1979. This Interim Order is to provide the rules for forms of cooperation which are not covered by the regular church orders or by provisions of the churches separately.

In the Interim Order, among others, the composition, task, and powers of the combined synodical meetings and of the Council of Deputies are spelled out. It is difficult to give rules on the provincial and classical levels especially since the boundaries of classes and of ecclesiastical provinces are not the same with both.

Further, the Interim Order contains rules for combined calling of a minister. (ND)

* * *

Evangelicals in The Netherlands are alarmed by a so-called antidiscrimination bill being debated in the Dutch parliament. Introduced last September . . . the measure would make it illegal for organizations — including schools, hospitals, and institutions for social and youth work — to exclude personnel because of homosexuality or cohabitation out-

side of marriage, or to maintain regulations forbidding these practices. The Dutch Evangelical Broadcasting Company is coordinating an extensive campaign against the bill, and 6,000 Christian schools have joined in protesting it. (CT)

* * *

Greece may be about to get civil marriage for the first time, over the strong objections of the Greek Orthodox Church. Currently only Church weddings are valid. The church's council of bishops insists that civil marriage is tantamount to prostitution and adultery and declares that those who contract a civil marriage will "automatically place themselves outside the ranks of the church." The Greek Socialist government also seeks to repeal legislation mandating jail terms for up to a year for adultery and forbidding remarriage for any person sentenced for the offense. (CT)

* * *

Lida Vashchenko, one of the Pentecostal "Siberian Seven," has returned to her home in Chernogorsk, Siberia, after being released from a Moscow hospital. Admitted to the hospital from refuge in the U.S. embassy on January 30 after a month-long hunger strike, Lida surprised her family and others by taking food. She was released on February 10 and allowed to visit her family in the embassy before departing for Chernogorsk. She is expected to again apply for emigration for her and her family. (CT)

* * *

UPPSALA, SWEDEN (RNS)

Two dissident groups within the (Lutheran) Church of Sweden have formed independent bodies in the Dioceses of Gothenburg and Vaxjo.

In what the denomination's news service called "the first sign of a serious division within the Church of Sweden," the dissidents organized the dekanats, or independent subdivisions to oppose women clergy and promote evangelism.

When four or five dekanats are formed, they will unite into a separate synod, according to the Rev. Dag Sandahl, organizer for the group in Kalmar, in the Vaxjo Diocese. Karl Boo, Sweden's ministry of church affairs, said there was "no real need" for the dekanats to be formed by opponents of women's ordination. He pointed out that the 1958 "conscience clause," which permits opponents of women clergy to refuse to work with them, remains in force.

A major debate on the status of the dissident movement is expected at the Church of Sweden's general assembly in Stockholm in April. (CN)

* * *

LOS ANGELES, CAL. (EWNS)

A National Council of Churches (NCC) delegation recently returned from a three-week visit to Mainland China. Almost unanimous was the conclusion that the Chinese church does not need assistance from the West, especially Bibles. Christian leaders working with the Chinese Church have, however, disagreed.

Dr. Silas Hong, director of the Los Angeles-based United Evangelism to the Chinese, says it is true, China does not need traditional missionaries.

"But" he insists, "there is a tremendous need for a new type of missionary — the type that is willing to go in and take a back seat."

NCC President William Howard says, "They (the Chinese) are going ahead with printing of their own Bibles and have no need for Bibles from the outside."

Another view of this Chinese Bible printing project was presented by Hong. "The need for Bibles is simply too great," he says. "How can the 135,000 officially-printed Bibles meet the needs of more than six million Christians?" (CN)

* * *

The US Supreme Court has reiterated its 20-year-old ban on sponsored prayer in public schools. The case originated when a 1980 Louisiana law permitting voluntary prayer in public schools was implemented by the school board of Jefferson Parish, near New Orleans. Three parents sued, contending that the law and the board's policy promoted religion in violation of the First Amendment. A district court judge upheld the law, but the court of appeals reversed the decision in August, maintaining that it was an unconstitutional entanglement of church and state. The Supreme Court's unanimous ruling, not accompanied by a written opinion, upheld the appellate court. (CT)

* * *

WASHINGTON (RNS)

B. Sam Hart, the black evangelist named by President Reagan to the U.S. Civil Rights Commission, opposes the Equal Rights Amendment, school busing to achieve racial desegregation, and claims by homosexuals that they have a civil rights cause.

His views already have sparked controversy in the homosexual and women's rights communities and threaten the minister with a stormy confirmation process.

"I am a minister and that is my highest calling," he said, adding that as a rights commissioner he will serve God first and his country second.

Elaborating on his views to reporters here, he said, "I am black. I can't change that, I can't bathe myself, I can't paint myself anything else than what I am, so that's a civil rights issue."

But homosexuals choose their lifestyles and should be willing to accept the consequences. "The problem I have with gay rights people is that they have chosen a way of life, (but) they don't want to accept the normal consequences from our socie-

ty of having gone against the mores of our society, and turn to society and say, hey, you must accept us on our terms and let us do what we want.

"But I feel this society is based on certain moral codes and homosexuality is not one of them." (CN)

* * *

LONDON (RNS)

Ignoring an appeal from Britain's leading evangelical coalition, some English Protestants plan to demonstrate against Pope John Paul II when he returns here from a visit to Canterbury in May.

The pope is expected to join Archbishop Runcie, primate of the Church of England, in an ecumenical service at Canterbury on May 29, the day after his arrival in Britain for a six-day pastoral visit.

On the pope's return to London,

he will witness a demonstration led by the Protestant Reformation Society in Trafalgar Square. The society is paying no heed to an appeal by Britain's Evangelical Alliance to welcome the pope.

The Protestant Reformation Society, a mostly Anglican group, was founded in 1827 to study the doctrine and practice of the English Reformation and to proclaim the Gospel to nominal Protestants and Roman Catholics. (CN)

Psalm 104:1, 2

1. O bless the LORD, my soul, and praise his name.
LORD God, how great thou art, how bright thy fame!
Thou, who art clothed with maj-es - ty and glo - ry,
Thou, robed in light, we hon - our and a - dore thee.
The heav - ens thou hast stretched out like a tent,
Thy dwell - ing found - ed on the fir - ma - ment.
Clouds are thy char - iot, storms lend thee their pin - ions,
Winds are thy her - sds, fire and flame thy min - ions.

2. The earth which thou hast founded none will shake.
Deep waters like a garment thou didst make
To cover it, to stand above the mountains.
At thy rebuke, thy thunder's voice, the fountains
Took flight while hills were raised and valleys drowned.
To mighty oceans thou hast set a bound;
Thou didst appoint a place for them, lest roiling
Their floods break loose again, the earth despoiling.

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ADDRESS FOR EDITORIAL MATTERS:

CLARION
P.O. Box 54,
Fergus, Ontario, Canada N1M 2W7

EDITORIAL COMMITTEE:

Editor: J. Faber
Managing Editor: W.W.J. VanOene
Co-Editors: J. Geertsema, J. DeJong

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OUR COVER

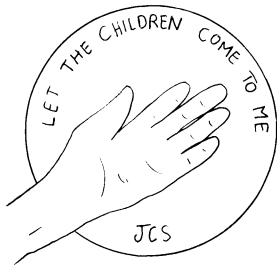
Across the Thames River, Louisville, Ontario. (Photo courtesy Keith Sikkema.)

school X crossing

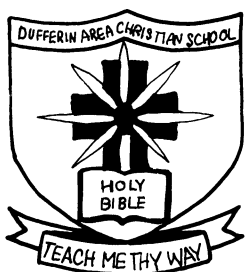
A. School Crests

The following crests have been mailed to me so far. Hopefully you'll find the various designs interesting and meaningful.

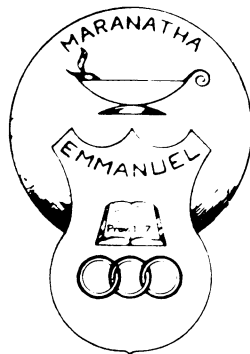
1. John Calvin School in Abbotsford adopted a school crest very recently. The theme comes from Matthew 19:13-15. The purpose of the school is to direct God's children on the path of humility and trust to Him. The open hand on the logo symbolizes Jesus' invitation to the children. The logo was developed by Liz deBoer, Grade 3, 4 teacher at the school.



2. Dufferin Area Christian School (Orangeville) developed a school crest by means of a contest among Grade 5 to 8 pupils. The results were judged by the P.T.A. Board, and a combined effort of three Grade VII girls was chosen. The symbol of the cross is a focal point. The rays of light reach out to all people. The Word of God is the basis. The design was made by Betty Bouwers and Nelly Knol. Angie Aukema suggested the motto. The school's colours are orange and black.



3. Maranatha Christian School and Emmanuel Christian High School of Fergus/Guelph produced a crest in the fall of 1977. A number of designs were submitted to the Board and the one of Pieter Nijenhuis (a Grade VII student) was selected as being the most appropriate. The shield and sphere represent the two schools. The lamp is the reminder of Matthew 5:14-16 and Psalm 119:105. The three rings make up the symbol of the Trinity. The text, Proverbs 1:7, was adopted a number of years ago as the school's motto. The school colours are green and gold.



4. William of Orange School (Surrey) displayed a new logo on its January bulletin cover. The logo has a two-fold meaning. It can be seen in the initials of the school's name William of Orange. It also symbolically represents the Trinity (God the Holy Spirit descending like a dove surrounded by two circles representing God the Son and God the Father), as well as Christ the King, represented by the crown in which are seven strokes — the number of perfection.



Who is next? A copy of your school crest, plus an explanation of its design, would be appreciated!

B. "The Annual Headache" Revisited

The "School Crossing" in the January 29, 1982, issue of *Clarion* produced the kind of dialogue I was hoping for. A number of letters were received which dealt with teachers' salaries and their relationship to the number of people preparing for a teaching career. Other related points were brought up as well. I would like to thank all those who took the time to write. The comments below have been somewhat abbreviated, but hopefully the main thoughts have not been watered down.

1. "In refuting the above stated position, the following points might be considered:

- (a) Few young people, at the time of a career decision, have any idea of how much money it takes to maintain a family.
- (b) Relatively few Canadian Reformed high school graduates go to university for any career, not just the teaching careers. The reasons for this may be many, but I wonder if one of them might not be a pulpit-induced fear of secular higher education.
- (c) This is a day and age when people do not decide early on a career. Going to university is, in one way, "putting in time" until they make up their mind, or are backed into taking a job. Canadian Reformed people are no exception.
- (d) A not insignificant number of university graduates, especially those with liberal art majors, are unable to find positions appropriate to their training. Tales of B.A.'s and M.A.'s behind cash registers are unfortunately no exaggeration.
- (e) The above also applies to graduates of Colleges of Education, looking for teaching positions with public school boards. With static, or even dwindling, enrollment in public elementary and high schools, few new teachers are hired, in part because the boards cannot get rid of poor and mediocre teachers, maintained in their positions by virtue of seniority and powerful professional associations. While the students have to endure this mediocrity, often learning in spite of their teachers, the young, keen, enthusias-

tic, eminently qualified teachers go begging for jobs, not infrequently having to settle for less (both in position and pay).

(f) Not so for Canadian Reformed graduates from Colleges of Education! For them there are positions galore!

(g) Let us further be reminded that many other university or college graduates, working in their appropriate fields, e.g. social work and nursing, do not exactly start at lucrative salaries. While some may start at a higher remuneration, rarely do they have the kinds of annual increases our teachers enjoy in the first ten or twelve years, unless they take on additional responsibilities.

All of the above is not intended to justify low salaries. However, I hope it does serve to indicate that remuneration may in fact not be one of the reasons for the paucity of new teachers.

There is indeed a problem with salaries, at least in Ontario, where there is no government funding for our schools. The members of the Salary Committee of the League of Canadian Reformed School Societies in Ontario are reminded annually by the representatives of the Canadian Reformed Teachers' Association that their salaries are lower than in the public system. We are ever mindful of that.

On the other hand, the Boards have a responsibility to their constituency and its ability to pay must be considered.

The point is that there is a limit to which families can be expected to sacrifice. While this is not an official response from the League, I know I am not far off the mark in stating that the message from the Board delegates at the League meetings has been this: "We will endeavour to remunerate you fairly, but don't expect parity with the public system." Indeed, if the profession is truly concerned, and I believe it to be, about the financial needs of its members, then it may have to take a different tack. Both the League and its Salary Committee, I am convinced, would be very happy if the C.R.T.A. accepted the fact that the number of dollars for salaries is finite, and that new and innovative ways of distributing this finite sum must be found. If the executive of the C.R.T.A. and its representatives to the League's Salary Committee could convince their membership to abandon their push for higher per-

centages, to abandon the what some of us consider a secular, unbiblical view of equal pay for equal work, and instead begin to take into consideration the element of need, then it will find in the Boards not only attentive listeners, but indeed responsive employers. The Boards, through the League, can move in this direction on their own, without the consent of the teachers, but it would surely be to the advantage of all concerned if we could agree before hand that the Christian employer, in determining the remuneration of his Christian employee, ought to consider not only training, experience, and responsibility, but also need."

DR. H.A. SCHOLTENS
(Burlington)

2. (a) I believe, and I'm sure the boards believe that our teachers are our No. 1 asset.

(b) Any board that fails to discuss the schedule, salaries, and benefits as a whole, freely with its staff is (as far as I'm concerned) not fair with them.

(c) I doubt very much that 'low remuneration' is the reason that we do not attract more teachers. A good tradesman takes a profession which he likes and in which he thinks he has certain gifts. If one takes a profession for the "dollar" only, then one is out of line. That does not mean that we then can "shove them off" with any kind of salary. No way! I still remember that, for example, a nurse was regarded as one of the most dedicated persons. They gave their "Life to Save Life" and in the meantime received a *charitable* remuneration.

(d) It is very difficult to establish a fair remuneration. In the Dutch: "een menswaardig bestaan." We should, however, completely refrain from using 60-70-80-90-or 100% of the public schedule as a guideline. I wish we could offer 120%, but we must never forget that any salaries in the public system are derived at often with the "gun at the head of the body involved." And what we would be doing, basically, is letting others do the bargaining which we condemn and then following suit on a percentage basis. Of course, for many income is affected by union demands although they themselves condemn unions, but not necessarily by choice.

(e) No, our teachers should not subsidize our schools by a low salary. Neither do I believe that any wise school board acts from that basis. We must, however, also not forget that many a faithful school member is denied a certain position because he/she does not want to submit him/herself to the yoke of a secular union. Again, this is no reason for "low" salaries but neither is percentage comparison necessarily sound.

With these few points I did not help you. Maybe I confused the matter more, but I was a little hurt by the statement that "low remuneration" (if they are low) may be one reason that we do not attract teachers. I also do not believe a bit about that. The trouble is much deeper.

Do we still encourage our children to accept a responsible profession, to do "Kingdom" work? Do we talk with respect about those in authority? That is what ministers and teachers are — authoritative professions. O, I do not say I agree at all times. Having an authoritative profession does not make it untouchable.

But if we show respect, even and sometimes notwithstanding the human character of a person, then we possibly would encourage some of our children to consider such a profession.

So far my "notations." I did pull the League into the discussion to show you that the boards from the early beginning on were concerned about the well-being of their staff. All discussions were certainly not based on a desire to come to an agreement to pay our staff member "low" wages, but a fair remuneration.

If there is an opening for sound improvement, they certainly will listen, but no percentage points please."

MR. J. GELDERMAN
(Burlington)

Other letters were received which dealt with the same points. The consensus seems to be that a comparison with public school wages produces the same dilemma as Christians versus unionized shops.

So much on this subject for now. If anyone would like to have further input, please write within the next month or so. It will be dealt with *one* more time, if other letters are received.

C. News from the Schools

1. An *ad hoc* High School Committee carefully studied the personnel requirements for a high school, projected the enrollment at Parkland Immanuel for the next two years (based entirely on our current membership), and calculated the additional costs of expansion, taking into account the additional revenues from all sources. The Committee's considerations and conclusions in short were:

1. two teachers would be required to start an effective high school program;
2. enrollment for the elementary grades would be such that only three full-time teachers would be required in Grades 1 to 6;
3. our present full-time K-1 teacher would be willing to serve as a part-time K teacher for the 82/83 school year only projected K enrollment is 20 students);
4. therefore, a net addition of 1.4 teachers would be required for the 82/83 school year;
5. an additional high school teacher must be added to make the addition of Grade 11 feasible in the 83/84 school year, and the part-time K teacher would be reinstated as a full-time teacher resulting in a net addition of 1.6 teachers;
6. Grade 12 could be added in the 84/85 school year without the addition of a high school teacher (student load in the elementary section may require the addition of one teacher in this section.)

— from *Parkland Immanuel News*
(Edmonton)

The expansion of Reformed education should always be applauded and supported if it is possible. From personal experience I know that finding qualified high school teachers and raising sufficient funds in the school community can be obstacles that are not easily overcome. Nevertheless, I hope that the work of the *ad hoc* high school committee will meet with success.

2. Volunteer Services

Have you ever thought of offering your services as a volunteer at the school? I had and decided against it!

True, the Home and School stated that volunteers were desperately needed. However, I'd been out of school for so long; I had little ones at home, besides, what did I really have to offer? Other, more qualified people would surely present themselves. Yet I decided to give it a try when one of the coordinators confronted me with the request. I was able to arrange a baby-sit with another parent and attended the orientation meeting at the school.

Far from convinced that I had any contribution to make I came for my first afternoon. The thought of sharing the room with teachers had me all keyed up. Besides, would I be able to perform the tasks they would request me to do, use the duplicating machinery, etc.?

How different it turned out to be. I've been able to observe a group of dedicated staff members, always on the go. They've shown appreciation for my work and expressed how they've come to rely on the help of volunteers for many of the extras that need to be done. New tasks are patiently explained and assistance is provided when needed. My fears have thus been allayed. Instead I've found the job interesting, giving me a greater understanding of the work at the school.

Can you help some teachers with their workload? I have been convinced of the merits of volunteer services and the benefits for our children, the teachers and the program. Think about it. Arrange babysit with friends if necessary. I know the last two appeals of the principal yielded no results. Having experienced your hesitancy only to find out how positive the role of volunteer actually is, I pose this question. Join us!

— from *Home and School*
(Burlington)

Sorry, only two contributions this month. For some unexplainable reason, very few school bulletins arrived in Guelph. Hopefully, this will improve next month.

D. Some Points to Think About . . .

A few signs of parents' or a teacher's failure:

1. When one begins to know all the answers, scorns suggestions, and despises constructive criticism.
2. When one daydreams when a child is sharing a problem with him.
3. When one rebels against change in habits, schedule, or prejudice.

4. When one blames a poor home or school atmosphere on a scapegoat.
5. When one regards himself too busy for fervent prayer and the Word.
6. When one fails to keep up with new ideas and methods.
7. When one feels that his importance has been overlooked.
8. When the page of a book or a report becomes more interesting than the face of a child.
9. When one blames the neglect of his family on his work.
10. When one begins to carry his burdens home instead of leaving them on His shoulders.
Until next time!

NICK VANDOOREN

CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN:

ARENTSEN, Wilhelmus Hermanus, geboren te Zevenhuizen op 22 februari 1917, naar Canada vertrokken in 1952.

BAAS, Cornelis (of nabestaanden), geboren te Amsterdam op 10 november 1899, naar Canada vertrokken in 1924.

DORUITER, G.H., geboren op 22 september 1940, laatstbekende adres te 's-Hertogenbosch.

DEN HARTOG, Jacobus Marinus, geboren op 11 mei 1926, naar Canada vertrokken in 1954.

VAN KESTEREN, Melchior Adrianus G., geboren te Lisse op 14 april 1953, in 1977 naar Canada vertrokken.

VAN DER LAAN, Sibilla Susanna Maria, geboren op 14 november 1939, naar Canada vertrokken in 1981.

VAN OORT-JOLES, Hendrina Minnie, geboren te 's-Gravenhage op 7 oktober 1914, naar Canada vertrokken in 1962.

DE SLIGTE, Hendrik J., geboren op 2 maart 1917, naar Canada vertrokken in 1953.

VAN SON, Wilhelmus, geboren te Woesel op 3 februari 1917, naar Canada vertrokken in 1953.

VAN STEENHOVEN, Jozephus, geboren te Schiedam op 2 januari 1938, laatstbekende adres te Edmonton.

STREUR, Sebastianus Leonardus, geboren te 's-Gravenhage op 15 februari 1917, naar Canada vertrokken in 1955.

VOORDEWIND, Hendrik Regnerus, geboren op 22 februari 1903, laatstbekende adres te Toronto, Ontario.

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

FROM THE SCRIPTURES

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.” - Matt. 22:37-40

Summing Up

These words form the last response of the Lord Jesus to the arguments and sinister questionings of the Pharisees and Sadducees. Each time they had asked Him something, His response made His bearers marvel at what He said, 22:22,33. And with this final reply we are also confronted with an abrupt silence. Obviously, no one was able to refute this last statement of the Lord Jesus. Words which we have grown so accustomed to hearing that our minds are numb to them made a tremendous impact on Christ's hearers, having the effect of silencing them. These words which are old hat to us hit the listeners then as decidedly *new*, incredibly *different*. Why?

No doubt there are several contributing factors one could mention here, but the one that stands out is that the Lord Jesus quotes two completely different places of the Old Testament and brings them together in an integral unity. The first text the Lord Jesus mentioned was well-known, and was also regarded as a summary of the faith taught by the synagogue. Even today the “Shemai” forms a basic element in Jewish worship. But the second law was not nearly as familiar, and did not function as a summary at all. In fact, the text from Lev. 19 was normally interpreted as a command to show kindness to a fellow-Israelite — an interpretation to which the context lends itself. A similar law for the stranger occurs in Lev. 19:34, but this was normally applied to Jewish Proselytes. No one had ever accented the importance of this commandment so much that it was placed alongside the Shemai of Deut. 6. That was simply unheard of at the time.

What then makes these words so remarkable? Well, the Lord Jesus does not *add* anything to the teaching of the Old Testament. His sum of the matter is the sum of the Old Testament. He stands fully in the tradition of the law and the prophets. He does not bring a new gospel; He only quotes Moses. Still He goes beyond Moses, and brings something *new*. He puts two Old Testament words together, and so uncovers the real depth of the law that the LORD gave to His people through His servant Moses.

Precisely this *combination* of these two distinct Old Testament references is what the Lord Jesus is called to give. At the same time, it is the summary that Moses was not yet able to give. For he was the Old Testament mediator who dealt solely with Israel as one nation. The only neighbour was the fellow Israelite, and the non-Jew was at the same time a stranger to the covenants. The gospel was not for him. That time had not yet come.

But with Christ's coming, the door to the fusion of these texts was really opened, just as the prophets had foreshadowed, Isa. 56:3ff. While the nation Israel had disappeared, and her people lived under the yoke of a foreign ruler, Christ came to make foreigners neighbours. He came

for Jew and Gentile alike, and His saving work was meant for all peoples. The fusion of these texts is coupled with the turn of the gospel to the world. That is why this summary given by Christ takes us beyond Moses, while simultaneously remaining faithful to him.

Hence, it was also fitting that *this* summary be left for the Messiah, the Lord Jesus. *He* had to give it. After all, He is the One who also showed the fulfilment of the law in what He did, both in living and in dying. He is the One who perfectly read the law of God, the Shemai of Deut. 6. He was fully obedient to His Father every moment, and His life was gripped by the service of His Father. Yet precisely in that obedience to His Father He simultaneously denied Himself and lived fully for His *neighbour*, Jew and Gentile alike. In fact, He died for His neighbour. He was perfectly obedient to His Father, and, in that perfect obedience, He showed perfect love to His neighbour. For He gave us the sacrifice for our sins.

Indeed, only Christ could summarize the law this way, and actually live the summary, too. That is why this summary of the Old Testament is also a summary of the work and teaching of the Lord Jesus. Did not the Reformers teach that the Lord Jesus showed both *active* obedience — faithfulness to the law — and *passive* obedience — bearing the penalty of sin while actually obeying God's law? What they taught might also be stated another way: in His full obedience to God's law, the Lord Jesus saw placed upon His path the mandate to perfect love for His neighbour: His Father had called Him to die for His neighbour. And thus this summary of the law summarizes the life and work of Christ. *He* is reflected in this summary.

Therefore, the ensuing silence really set the stage for the final chapter in the controversy with the scribes and Pharisees. In this final confrontation, Christ takes the initiative. He presents Himself, because *He* is the sum of the matter. “What do you think of the Christ? Whose Son is He?” The summary of the law held the key to the answer, for Jews and Gentiles alike, for His friends and opponents alike. For that summary points to the cross which, after some final words of judgment and warning, is next on the Messianic agenda, ch. 23ff.

Only the Christ can make us listen to the summary again, and only *He* can make us marvel at it. In perfectly keeping the law of God, He was also doing the same for us. In showing perfect love to us, He paid our debt. And what greater love can one show than that? For by doing that, He brought us back to the Father again! And because we know the Father through Him, the answer has been placed on our lips as the question comes: “What think you of the Christ? Whose Son is He?”

J. DEJONG

news medley

Again it is that time of the year when advertisements for teachers fill the pages of our *Clarion*. It shows that there are still lots of opportunities for our men and women who aspire to or have chosen the teaching profession. The school boards and school societies will heave a sigh of relief once it becomes clear that the work can be continued uninterruptedly and that no grades have to be dropped.

There is one thing which I do not understand in this whole yearly-returning procedure: Why do contracts have to be renewed every year? And why do school boards and societies have to ask every year, "Are they all going to stay?"? I find this a silly business, to be frank. There is undoubtedly an advantage in the practice that every year a contract will have to be signed. In this manner teachers have the freedom to leave and school boards have the freedom not to renew a contract. Basically, all appointments are for one year only and neither boards nor teachers can be certain that they will be renewed.

I have my grave doubts about the desirability of this whole process. I know that there are teachers as well who hate having to sign every year on the dotted line and who would much rather see a permanent appointment with a clause in the contract which gives both teachers and boards the right, under certain conditions, to terminate it.

Be it far from me to praise the situation and practices in other countries, especially the old country over and above what we have here; yet I wish to state that the background of the yearly contract is such that we should shy away from it. Is the background not the salary negotiations which we find all around us? Why do people have a contract for a year or for eighteen months and why don't they want to have one for five years? Because then they have lost their lever which may sway the boards or employers into the direction of granting higher salary increases, with the stick behind the door of strike action, picketing, etc. What can you do when you have a contract for five or even three years? Then you are stuck for three or more years with the conditions which you have agreed upon! Yearly contracts are the solution, for then you can squeeze the tube every year instead of doing it once every five years or not at all!

Am I wrong in thinking that this is the background of the yearly contract negotiations and of the refusal to enter into a more permanent employment?

Should we, then, not shy away from such practices? Should we not do away with a "salary grid" such as we get every year, at least here in Ontario? We are too Reformed for union tactics, of course, but that whole business always made a bad impression on me and gave me a sour taste in my mouth. No provision was made for any influence by the financial position of the society and its members; for the societies which were not financially strong there was no other possibility than hiring either unqualified teachers or starting teachers, for they were the "cheapest."

Could we not change the practice and come to permanent hirings, with provisions in the contract that under certain conditions and with reasonable notice the teacher

as well as the board can terminate the bond? It would save both parties a large measure of anxiety and uncertainty, although the advertising revenues of *Clarion* may suffer to some extent; but we'll gladly contribute our part to the success of the undertaking. This would also bring uniformity all over the country, for I never heard about yearly contracts until I came to Ontario and became acquainted with the practice here. I still have my doubts whether we find this silly practice in other provinces where schools of ours are established.

Enough about this point.

With the news from the Churches we start in Southern Ontario.

The Consistory of Chatham discussed the liturgy and came to the following decision. "Although our order of worship posed no problem as long as we had our own minister, it is confusing to visiting ministers. Consistory decided to change the order back to the old order of worship that is used by neighbouring sister churches."

From Chatham we reach London in an hour's time.

"Proposal for a covered rear entrance was presented to the consistory. This proposal includes a split entrance and provision for lifts to the basement and auditorium for the handicapped. Estimated cost for this project is \$15,000.00." The Consistory decided to take measures to realize this plan.

"By this time most of you have probably noticed the new baptismal font situated on the floor in front of the pulpit. This font was built to match the decor of the church building, and I think everyone agrees that this addition to our church building fits in very well, both with the pulpit as well as with the whole setting in front of the church."

Just this past week we read again about the willingness which the children of Israel showed towards contributing for the tabernacle and its utensils, and of the skill which the Holy Spirit gave to the men who were working on the various projects. There are still members who apply their skills for the beautification of our buildings. Style is also a mark of true piety.

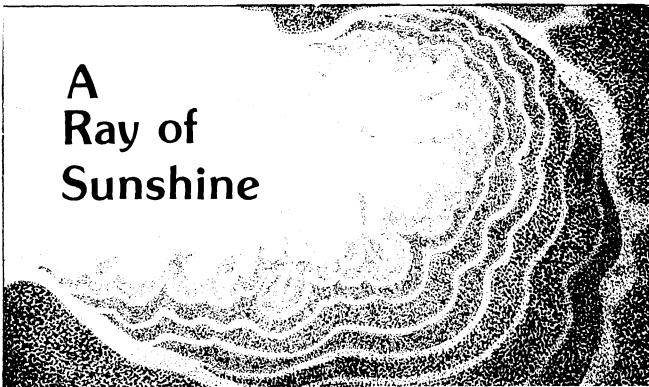
Smithville is our next stopover. A "new cover-page design for the *Family Post* was tabled for discussion. Permission was granted to have it printed." I hope that the brethren decided on a legal size format. I always have the impression that a lot of stencil and of paper is wasted when the bulletins are letter-size format. Legal size paper does not cost all that much more than letter size, and the difference in price is more than made up by the fact that all of the stencil is used and that extra inserts can be prevented since more news can be published in the larger size paper. We'll see.

The Rehoboth Church in Burlington reports that "the section of Liturgical Forms as adopted by Synod Smithville 1980 is discussed and the consistory decided to use them in the worship services." The same decision was made by the Ebenezer Church.

Burlington West also completed their balcony, as you will remember. The pews were to be reserved for whole families that wished to sit there. However, there were no takers. "It is decided because of the fact that there were no applications made for reserved seats, to use the balcony for overflow and to leave it to the ushers' and caretaker's discretion who should be allowed to sit there." My guess is that you can guess who will go and sit on the balcony.

Up to Orangeville. "The Consistory decided to use these new forms effective April 1, 1982. At the same time,

A Ray of Sunshine



The Power of Love

There is no thinking person
who can stand untouched today
And view the world around us
drifting downward to decay
Without feeling deep within them
a silent unnamed dread,
Wondering how to stem the chaos
that lies frightfully ahead . . .
But the problems we are facing
cannot humanly be solved
For our diplomatic strategy
only gets us more involved
And our skillful ingenuity,
our technology and science
Can never change a sinful heart
filled with hatred and defiance . . .
So our problems keep on growing
every hour of every day
As man vainly tries to solve them
in his own SELF-WILLFUL WAY . . .
But man is powerless alone
to CLEAN UP THE WORLD OUTSIDE
Until his own polluted soul
is CLEAN and FREE INSIDE . . .
For the amazing power of love
is beyond all comprehension
And it alone can heal this world
of its hatred and dissension.

Helen Steiner Rice

From: *SOMEONE CARES*

A thought to ponder:

"A man can't change the road he has covered
It's the path up ahead that counts."
* * * * *

On our birthday calender we have:

MARINUS FOEKENS

Norfolk 1 South,
Southwestern Regional Centre,
Cedar Springs, Ontario

The Lord willing, Marinus will be celebrating his 30th birthday on April 19. He loves children, music, animals, and cards. He lives in a home for the mentally handicapped.

ARLENE DE WIT

Barnston Island,
Surrey, B.C. V3T 4W2

The Lord willing, Arlene will turn 21 years old on April 23rd. She lives at home and works daily in a workshop, where they make plastic flowers for wedding cars, fold papers, and do some packing. She earns \$0.30 an hour for her hard work. Arlene can see a little with her one eye. Her speech is limited, but her mother wrote that in the future she hopes Arlene will be able to receive speech therapy.

Shall we make it a happy day for this brother and sister?
* * * * *

We have received the following thank you note:

"We would like to thank everybody who sent Grace a card for her birthday. They came from all over. They started coming already before her birthday at the end of 1981 and they kept coming until the end of January 1982. Everyday we opened and read the cards Grace received with great joy. Thank you brothers and sisters, old and young, who did not forget our children."

With Christian love,
Mrs. R. Homan
St. Ann's, Ontario

Send your requests to:

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

the Consistory decided to change the reading of the first part of the Form for the Lord's Supper the week before the Lord's Supper to reading the form in its entirety on the Sunday of the Lord's Supper."

And this leaves us no alternative but to move on to Manitoba.

From Winnipeg we may report that the building of the parsonage is progressing according to schedule, and if we have the opportunity to visit Winnipeg this summer, we certainly will have a look and let you know whether we like the looks of it. Whether the ministerial family will be happy with it is something about which we shall read in future bulletins. That will take a while, though.

In Carman "the Building Committee reports on the acoustics in the Church. Many things could be changed,

but would cost in the thousands of dollars. Most things are very impractical and not guaranteed. The Consistory made the suggestion that the building committee try out a sound system on a trial basis." In my innocence I always thought that when you try things out this is always a "trial." But, apart from that, it is a pity that such a new building appears to be so defective as far as acoustics are concerned.

The Carman Consistory also decided not to support the Home Mission project in Smithers, "at least not this year, because of financial reasons. If Smithers should decide to go ahead, there may be a possibility of some extra collections for this cause."

From the Immanuel Church in Edmonton comes the following decision. "Council rescinded its decision of Jan.

18, 1982, to start building this year by putting in the foundation and part of the structure of the whole building. Council decided to give the Building Committee a mandate to investigate different types of buildings or to change the present building to suit our needs."

In Neerlandia the "Food Committee asked for everyone's favourite recipes to be submitted so we could make a Cook Book." And where do they get those recipes? Don't they get them out of other cookbooks? We have a stack of them at home, and I think that no new recipe can be presented which will not already be found, in one form or another, in our own home library. I admire the zeal of these sisters, but I have my doubts regarding the goal towards which they direct their zeal. I think it would have been wiser if they had thought of some other project to raise money. Unless, of course, they do it only with a view to Congregational Dinners.

The Church at Smithers got a real surprise. Perhaps it was no surprise to them, but it must have been a pleasure to open the envelope. Among the incoming mail was a letter from the "Town of Smithers: Regarding an overpayment of sewer installation charges. A refund cheque of \$4,138.99 was enclosed." Got any of those envelopes for me?

The Consistory of Houston decided that "as of the first Sunday in March, the congregation will be requested to remain standing after the votum and salutation for the singing of the first song." Thereby Houston follows the same line which is found in by far the most of the Churches.

Another decision which the Consistory made is the following. "Because of the present economic conditions, it is decided not to 'actively pursue' the purchase of either an organ or land at the moment. That does not mean, of course, that we will not keep our eyes and ears open to good possibilities and opportunities that may arise."

The economic situation affects our Congregations as well, even though we experience the blessing of the Lord in every respect. There were years when in some instances the sky seemed to be the limit. Things are different nowadays. In some bulletins I read that the deacons urged the Congregation to increase their contributions for the support of the needy brothers and sisters. In one bulletin I even read that the deacons of a neighbouring Church had been asked for their support because the Congregation itself could not meet their obligations.

In many instances the deacons will have accumulated quite a balance in the course of the years. We realize, however, that such balances can be wiped out in a relatively short time when need arises due to economic recession and inflation. For many years we have given from our abundance and not to the measure of our possibilities, because more was not needed. On the one hand, it is good that such is no longer the case in some instances. Now we are tried to see whether we are willing to provide for those whom Christ has left with us, in order that — as the new form for the Ordination of Elders and Deacons has it so beautifully — no one in the congregation of Christ live un-comforted under the pressure of sickness, loneliness and poverty. vO

Savings Action

January 25, 1982

To all who work together
for the Savings Action

Dear Sisters,

In January I always receive the financial statement from Mrs. Lindhout. That statement is each year a reminder that it is time for a news letter, time to share with you all there is to share.

The word "all" is precious. In March 1981 we received a letter from the ladies society in Smithers that "they liked to collect for a different purpose." We answered their letter and asked them to stay with the action till we would have saved a set amount. After reaching the amount it was our intention to stop collecting. We did not receive an answer. In the meantime Mr. and Mrs. Lindhout and I attended part of a meeting of the Board of Governors, Trustees and faculty, held in September 1981. At this meet-

ing we were strongly urged to continue the Savings Action for the library of the Theological College. In The Netherlands a similar action for the Theologische Hogeschool still continues to provide support.

We may be thankful when we look at the amount saved. As good business people (women) we should not forget to project possible upcoming expenses. Everyone knows that book prices have risen sky high. It was mentioned at the meeting that the cost of the works of Calvin amount to \$5,000.00.

A committee appointed by the Board looked at buildings and building sites. If moving or building becomes a reality our funds will disappear like snow.

This year we promised as usual help in expanding the existing library, according to wishes. A "computer" for the library was mentioned. Since it requires specialized people to handle it, the wish for one was shelved for the

time being. The legal aspect of our funds was also discussed and will be looked into.

We were told that the Savings Action means much for those who work in and for the College. The amount brought together is a work of love; it conveys the thought "we care." In that way it means more than asking of each church member an amount for the library. This is volunteer work, along a trail of love. We like to keep that trail open. The faculty and meeting expressed their appreciation for the work of the Savings Action, i.e. for your work. We decided to continue this work. At the College evening I strongly urged all women to continue to work together. The Dutch saying translated, tells us that many small amounts give one large amount. It is certainly true here.

For the new collectrices I repeat the tax receipt arrangement decided on in previous years. All cheques and money order of donations of \$15.00 and over for which a receipt is expected should be made out to the Theological College; these cheques

Continued on page 126.

PRESS RELEASE

Canadian Reformed Teachers' College, Meeting of the Board of Governors held February 26, 1982.

1. With Scripture reading and prayer by the chairman the meeting was opened. Minutes of the last meeting were adopted.

2. The secretary asked to be relieved of part of his duties since his task has become quite extensive. At this time it is not clear how this could be done. We hope to have a solution in the near future.

3. *Outgoing/Incoming mail.* Letters of application had to be answered. Advertisements had been placed for a full-time position but later it was felt we could manage with additional part-time help. This had to be explained to those who applied for positions.

4a. *Financial report.* Mr. Gelderman showed amounts received and expenses paid for. Present income is slowing down in comparison with earlier months while expenses are fairly stable. Keeping in mind promises made during the general meeting of the board of governors, held last August, more income may still be expected.

4b. *Preliminary 1982-83 budget* was next. During the first year of our college a budget of \$85,000.00 was accepted, knowing that the fees would not cover this. Any deficit would have to be covered by earlier receipts and gifts. Next year's budget should no longer be based on this. That will mean the need for an increase in fees plus an increase in members. We hope that more members of our churches see their way clear in supporting this important work for the education of God's covenant children.

5. *Reports* on membership drives, and of the building and transportation committees. Because of the location of the college — the basement of the Hamilton church — the local society of Hamilton has been asked to deal with building and transportation matters.

6. *Principal's report.* (In addition to twenty-three pages of minutes and reports received earlier, this report was "only" eight pages long.) A review of the first term dealt with the calendar, organization, library and resources, adequacy of facilities, and the part-time courses. Mention was made of the first full week of student-teaching which will take place during the first week of April. Future enrolment and future staffing needs were discussed. This year we had the first year of a three-year course. Next year we hope

to have the first and second years of that, plus a one year program. The report ended with the tentative arrangements for speaking arrangements in the East and West for Mrs. Van der Ven (Edmonton, Coaldale — teachers' convention — Smithers, Surrey, the Valley, Chilliwack, Winnipeg, and . . . Orangeville — another teachers' convention). Also Mr. Horsman hopes to speak at the last mentioned convention.

7. Question period dealt mainly with a few locals' difficulties.

8. The next meeting will be held D.V. April 2 at Guido de Brès.

9. Meeting was closed with prayer, then adjourned.

A. VAN OVERBEEKE

NOTE: See point 4b. There is a great need for having Reformed teachers in our schools who are familiar with the Canadian history, geography, and rules governing the educational systems in Canada. Therefore a Canadian Reformed Teachers' College is not a luxury, but a necessity. If you are not a member yet, then please become one as soon as possible. We need each other. (And it's tax deductible!)

Classis Ontario South held on March 10, 1982, in London, Ontario.

1. *Opening.* On behalf of the convening Church the Rev. P. Kingma calls the meeting to order. He requests the brothers to sing Psalm 102:7, 10, 11. He leads in prayer and reads Hebrews 13:7-25, about which he speaks a few words. He especially refers to verses 7-9 where the Lord teaches the rulers of His Church concerning their responsibility.

2. *Examination of Credentials.* The Church at Chatham examines the Credentials which are found to be in order.

3. *Constitution of Classis.* Classis is constituted: Chairman: Rev. J. De Jong, Clerk: Rev. P. Kingma, Assessor: Rev. P.K.A. de Boer. Upon taking his chair, the chairman congratulates the Rev. P. Kingma on his twenty-fifth wedding anniversary and that he has served the Lord for twenty-five years in the ministry. He mentions that the Church at Chatham called the Rev. J. Van Rietschoten and that Hamilton has been busy with their mission endeavors. He expresses the wish of the Lord's blessing in these matters. He also mentions that the Rev. P. Kingma has declined his call to Neerlandia and

that the Rev. J. De Jong has declined his calls to the Churches at Chatham and Burlington W. The Churches at Grand Rapids and London are congratulated on keeping their ministers.

4. *Agenda.* After some additions the proposed agenda is adopted.

5. *Instructions.*

a. The Church at Hamilton requests advice concerning the calling for the ministry of a person declared eligible for call in the sister churches in The Netherlands. The following proposal is made:

Classis advises Hamilton that it cannot object to calling a candidate who is declared eligible for call in the sister Churches with which we have full correspondence.

Grounds: 1. Synod Edmonton 1967 and the rules for correspondence do not forbid it. 2. A previous classis, by its example, has already made a decision in principle that such candidates are eligible for call within the Canadian Reformed Churches. 3. When a Church is convinced that they must call a certain candidate, it should be done in the proper way so that the Consistory and the Congregation can earnestly pray for such a brother who must make a decision. 4. A candidate who accepts a call in the Canadian Reformed Churches must still undergo a pre-emptory examination and is therefore examined by the federation of Churches before he is admitted to office.

This proposal is adopted.

b. The Church at Chatham requests preaching arrangements. The following arrangements are made: April 11, 1982 - Rev. J. De Jong; April 25, 1982 - Rev. P. Kingma; May 2, 1982 - Rev. M. Werkman; May 23, 1982 - Rev. P.K.A. de Boer; June 13, 1982 - Rev. J. De Jong; June 27, 1982 - Rev. P.K.A. de Boer.

These dates may be changed in agreement with the Church at Chatham.

6. *Reports.* The Church at Chatham requests the Churches to remember the dues for needy students, Art. 19, C.O., which is \$8.00 per communicant member.

7. *Incoming mail.*

a. A letter from the Church at Grand Rapids apologizing for not convening classis on the scheduled date.

b. A letter from the Regional Synod treasurer asking advice concerning contributions made for Regional and General Synod fund. A letter from the classis quaestor concerning the same matter. These two letters are dealt with at the same time.

A proposal that classis quaestor should pay the amount assessed by Regional Synod held on June 11, 12 and 19, 1980, at the amount of \$2.50 per communicant member annually in preparation for General Synod, Acts, Art. 8;

— Welcome Reformed Perspective —

From the outset I have been happy with the initiative to come to the publication of a periodical which has now appeared under the name *Reformed Perspective*. And I must say that I am also happy with its appearing and contents thus far.

Mind you, I just received the second issue, and what can one say about a periodical which has appeared only twice so far? Any opinion formed on such a small basis cannot but be provisional. From what I've seen, however, I may draw some conclusions.

In the first place something about the layout.

I am very happy that we don't have to turn to page six to find the continuation of an article started on page two, continued on page four, with the conclusion on page six or fifteen. We can read on without having to solve a jigsaw puzzle. That is a big advantage and I hope that this practice will be continued.

Further, there is a good variety, although the second issue is dedicated to education as its main theme. It

won't be easy to find a specific theme every time and much hard work has to go into future issues, as it has gone into the two we did receive.

The lettertype used is no problem to me, although I could imagine that there are elderly readers who would love to see a larger type. Larger type, however, diminishes the amount of material that can be put into one issue, and thus we would get less for our money.

You may ask whether I have any criticism and would be surprised if I hadn't.

Rest assured, not everything meets with my approval.

I deplore the American spelling of "honor, labor," and so on. Perhaps I am too oldfashioned but I hold on to the spelling of "honour, labour," and so on. I haven't seen any "thru" instead of "through" as yet, and hope that it will never come either.

A few Dutchisms were almost unavoidable, but that will become better in due time.

If a lady wishes to include her

maiden name, she should do it in the English and not in the Dutch manner. A lady whose maiden name is Smith and who has married a Baker should not write her name as "Alice Baker-Smith" but as "Alice Smith Baker," without a hyphen.

I could mention a few more points, but what purpose would that serve? You can be assured that I read critically.

Some people expressed the fear that this new magazine could become a competitor to *Clarion*. I do not share this fear and never have shared it. What does strike me, however, is that now a variety of contributors can be found, something which we have tried for years without apparent success. Perhaps we did not try hard enough, perhaps there are other reasons why we tried in vain to get more variety in *Clarion*, but the variety in *Reformed Perspective* and the willingness to contribute to it was one of the first remarks which I heard from brothers and sisters who have the interests both of this new magazine and of *Clarion* at heart. When we had a meeting about the possibility of publishing such a new magazine, I wished the brethren all the best in their efforts to gain contributors. Perhaps that wish helped, perhaps they are more active than we are. In any case: my wish stands.

As for the support to be given to this new magazine, I would urge all our members to subscribe to it and to take out one or more subscriptions for others, not belonging to any of our Churches. The wider the circle it covers, the better it will be, and the more fruit we may expect. Pass your own copy on as well. We do so little for the outside world: here is one way of serving the neighbour.

Don't delay it.

vO

PRESS RELEASE

— Continued from page 125.

Grounds: We must live up to our obligations; is adopted. Both the Classis quaestors and the Regional Synod treasurer will be informed of this decision.

8. *Appointments*. No appointments are necessary.

9. *Question Period, Art. 41, C.O.* The Churches at Chatham and London request and are given advice concerning discipline matters.

10. *Personal Question Period*. Personal question period is made use of.

11. Arrangements for next classis; The following arrangements are made; Convening Church is the Church at Hamilton. The date is June 9, 1982, at 10:00 a.m. The location is London, Ontario. Chairman: Rev. M. Werkman, Clerk: Rev. P. De Jong, Assessor: Rev. P. Kingma.

12. *Adoption of Acts*. The Acts are adopted.

13. *Approval of Press Release*. The Press Release is approved.

14. *Closing*. The Chairman thanks the ladies who have served refreshments. He requests the brothers to sing Psalm 116:7 and 8 and he leads in prayer.

On behalf of Classis,
REV. P.K.A. DE BOER

SAVINGS ACTION

— Continued from page 124.

should be sent directly to the College address by your representative. On the back of the cheque you should indicate "Savings Action." Do not forget to give the *name* of the donator, the *address* and the *home church* to which the amount should be credited in our books. Miss Teresa Bouwman will take over from Miss Anne van Sydenborgh. She will send you the receipts, via the college. All cheques and money orders under \$15.00 as well as all donations collected in cash and sent by money order should be made out to the *Savings Action*. Forward these funds straight to Mrs. C. Lindhout, 875 Wonderland Rd., Apt. 810, London, Ontario N6K 3N1.

Mr. A.P. Lindhout checked the books, bank records, etc. We owe him our thanks. Mr. and Mrs. C. Lindhout deserve our thanks for their share. Without their dedicated work we would not be where we are now.

May the Lord bless us and keep us.

With sincere greetings,
(Mrs.) G.R. SELLES

Church  News

ACCEPTED to Chatham, Ont:
REV. J. VANRIETSCHOTEN
of Carman, Man.

* * *

ACCEPTED to Edmonton, Alta. (Providence):

REV. M. VANBEVEREN
of Burlington, Ont. (Ebenezer).

our little magazine

Dear Busy Beavers,

Christ is Risen

Christ is risen burst His prison
Let us hymns of triumph sing
For our sadness turned to gladness
Death today has lost its sting.
Alleluia, alleluia
Soli Deo Gloria.

That's a hymn you know, I'm sure.
But can't you just see the Lord Jesus' disciples saying and singing those words?
How sad they had been!
Their dear Master cruelly killed and now He was gone.

But now!
At first they couldn't believe the women's message!
Oh, and then the Lord appeared to Peter, and to the men travelling to Emmaus, and then to all of them!
So sad they had been that morning!
So glad they were that evening!
And we may be just as glad as those disciples!
Every day we may remember that our Saviour lives, and that He is King of all!

Praises sing we, thanks we bring Thee
Christ who took our sins away.
We inherit on Thy merit
Righteousness and life today.
Alleluia, alleluia.
Soli Deo Gloria.

* * * * *

Time is speeding along! Time for April birthday wishes! We all join in wishing the Busy Beavers celebrating their birthday this month a very happy day, and many happy returns. May the Lord, our heavenly Father guide and keep you all in the year ahead.

Audrey		Annette Bosscher	April 17
Van Veldhuizen	April 1	Kimberley VanderZwaag	17
Karen Wiegers	1	Lisa Lodder	18
Rose Barendregt	2	Christine Riemersma	19
Kenneth Wendt	3	Cindy Oosterveld	21
Denise Dykstra	4	Emma Bosma	22
Evelyn Hamoen	5	Annette Haan	22
Meta Bosscher	6	Carolyn Kok	24
Marion Overbeek	6	Carl Dorgeloos	25
Gerald Van Woudenberg	9	Adrian Hamoen	25
Anthony Tenhage	10	Karen Stam	25
Erica Blom	12	Henrietta Vink	26
Carolyn Stieva	12	Melina Veldkamp	27
Marion Vandembos	13	Christine Vis	28
Brian Vandembos	13	Ria Hofsink	29
Richard Slaa	14	Ralph Van Eerden	29
Geoffrey Hoogstra	16		

P.S. If your name was on this list and shouldn't have been because you've "outgrown" our Club, please drop me a line and let me know.

Busy Beaver *Carolyn Kok* has a very suitable poem to share with you.

April Fooling

*It sleeted a little,
It snowed some, too,
And rained for a bit,
Then the sky turned blue
With a rainbow curving
Up over the hill.
And the sun felt hot,
But the wind felt chill.
"Oh," cried a mouse,
"Will you please tell me
What time of year
This ever can be —
Winter or summer
Or spring or fall!"
He was all mixed up,
Couldn't tell at all —
And just because
He never knew
That April likes April-fooling, too!*

Author unknown

* * * * *



From the Mailbox

Welcome to the Busy Beaver Club, *Melanie Werkman*. We are happy to have you join us. Did you get your membership card already? I hope you had a very happy birthday, *Melanie*. Will you write and tell us about it?

And a big welcome to you, too, *Shawn Werkman*. We hope you'll really enjoy joining in all our Busy Beaver activities. What do you like doing best on the farm, *Shawn*?

Thank you very much for your contribution to the BIRTHDAY FUND, *Wilma Meerveld*! And also for the puzzles. You don't find math hard very often, do you, *Wilma*? Do you have a friend who can help you out?

Hello, *Henry Sikkema*. An outsize "thank you" to you for an outsize puzzle! That should keep the Busy Beavers really busy for a while, don't you think? Are you enjoying your spring break, *Henry*?

QUIZ TIME

A puzzle for you by
Busy Beaver *Wilma Meerveld*

What is it?

1. It shines in the summer and it makes you hot. (across)
2. This person works in a hospital caring for the sick. (down)
3. This is an animal with a long trunk and is grey. (across)
4. You use this to chew your food and they are white. (down)
5. This is a sport you play in the winter. You can play it on ice or the ground. (across)