

Clarion

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Prayer for Successful Living

Patchwork or Purposeful Whole?

We meet familiar verses when we read Psalm 144. It does not take us long to recognize parts which could plainly have been borrowed from other psalms. We especially recognize Psalms 18 and 8. Recognizable are standard expressions used many times in other psalms.

Not the whole psalm is made up of recognizable "borrowed" portions, however. In verses 12 to 15 we meet a portion which is rather unique. In the commentaries we are told that the style of the psalm changes and that Hebrew words are used which appear just once in the Old Testament. This last part has every appearance of having been "borrowed" from an unknown psalm. Most commentaries tell us that this last part fits rather badly with the first section of the psalm. One writer suggests that the psalm is not a psalm of David, but that it dates from a much later time, about 300 B.C. At that time someone must have composed Psalm 144 by borrowing from existing known and unknown psalms. The same author even claims — over against Dahood, who considers Psalm 144 to be the royal psalm of the 10th century — "This is a theory which no one accepts."

Of the newer Bible translations, the Revised Standard Version (RSV) reflects the patchwork type of approach; and the New International Version (NIV), the unity approach. The RSV makes an accentuated break between the well-known Davidic psalm part and the unknown part by adding the word "may" to each of the five sentences. In this way the RSV makes these verses into a hymn of prayer which has no logical connection with the Davidic part of the psalm. In doing so, the Committee for the RSV has given in to a theory which *rules over* Psalm 144 instead of respecting the literal text of Psalm 144. For in the Hebrew we find that this last part of the psalm is *connected* to the so-called Davidic part by a *conjunction*.

Of the newer translations, the NIV not only honours this conjunction with the word "then," it also gives by far the best overall translation.²

Psalm 144, much rather than being a *patchwork*, is a *purposeful whole*.

Thesis — Antithesis

David is established king over Israel. Both nationally and internationally he has been successful in war. Now a consolidation of peace is needed so that the land can bring forth its abundant fruit for the welfare of the people. King David recognizes that it is not he who brought peace to the land, but the LORD. He also confesses that *he* cannot guarantee a prolonged peace. Therefore he prays that the LORD may continue to fight for him from heaven. It is the LORD alone who can give enduring peace and prosperity.

King David expresses that in historic words — words which he sang before the LORD "on the day when the LORD delivered him from the hand of all his enemies and from the hand of Saul" (II Sam. 22:1).³

Now that David has his people subdued under him, he does not lift himself up in unhistoric pride, denying the LORD's gracious history. On the contrary, he gives God the glory for what he as *theocratic king* had been allowed to do *under the power of God*. David also humbles himself historically, using words he has sung before: "What is man that Thou art mindful of him?" Not David, but the LORD, brings Israel peace and prosperity. "LORD, part the heavens . . . , rescue me from the hands of foreigners whose mouths are full of lies, whose right hands are deceitful."

In Psalm 144 David teaches God's people the thesis: it is not man who guarantees you successful living, but the LORD. Happy, blessed, successful the people whose God is the LORD. King David lifts up the thesis, the truth, over against the foreigners, the

liars, who lift up the antithesis, the lie.

Israel inherited a country from which the LORD had driven out the people of the lie. Still, Israel lived in the centre of the nations of the lie. The kings of the nations were looked upon by their subjects as the embodiment of the gods. In the king their gods were present to fight their wars and to fertilize their crops, their herds, even man himself. Successful living was guaranteed by the god-man. The kings of the nations proudly accepted this honour. But David humbles himself in the sight of his people and teaches them: When the LORD is with us, "then . . ."

Then follows a piece of royal teaching in which King David laughs at the carriers of the lie and derides the foreigner who lifts up the antithesis in a futile effort to devour the thesis. David writes his song of teaching in the style of the ditties of the nations. David sings a satire. The songs of the nations are about the god-man who enters powerfully into the plants to nurture them; the god-man whose courtship with the god-woman enters into the bodies of men, bringing about well-nurtured children. Their god-man is seen in the palace; their god-woman, sculptured on their storehouses and temples.

But Israel sings the songs of David the king who gives glory to God and humbles himself as man. When the LORD's hand reaches down from heaven, He brings about what no man-made god can do: He gives healthy sons and daughters, full storehouses, safe living.

This is instruction from which man in 1982 can still learn the truth. For, although we have travelled far past that backward station where people believed in god-men and god-women, we have arrived at the station where man considers himself god. Man claims to have the power and ability to shape for himself peace and prosperity, successful living. The Christian in 1982 prays, "LORD, rescue

PSALM 144
of David.

- 1 Praise be to the Lord, my Rock who trains
my hands for war, my fingers for battle.
- 2 He is my loving God and my fortress,
my stronghold and my deliverer,
my shield, in whom I take refuge,
who subdues peoples^a under me.
- 3 O Lord, what is man that you care for him,
the son of man that you think of him?
- 4 Man is like a breath;
his days are like a fleeting shadow.
- 5 Part your heavens, O Lord, and come down;
touch the mountains, so that they smoke.
- 6 Send forth lightning and scatter the enemies;
shoot your arrows and rout them.
- 7 Reach down your hand from on high;
deliver me and rescue me
from the mighty water,
from the hands of foreigners
- 8 whose mouths are full of lies,
whose right hands are deceitful.
- 9 I will sing a new song to you O God;
on the ten-stringed lyre I will make music to you,
- 10 to the One who gives victory to kings, who delivers
his servant David from the deadly sword.
- 11 Deliver me and rescue me
from the hands of foreigners
whose mouths are full of lies,
whose right hands are deceitful.
- 12 Then our sons in their youth
will be like well-nurtured plants,
and our daughters will be like pillars
carved to adorn a palace.
- 13 Our barns will be filled
with every kind of provision.
Our sheep will increase by thousands,
by tens of thousands in our fields;
- 14 our oxen will draw heavy loads.^b
There will be no breaching of walls,
no going into captivity,
no cry of distress in our streets.
- 15 Blessed are the people of whom this is true;
blessed are the people whose God is the Lord.

^a2 Many manuscripts of the Masoretic Text, Dead Sea Scrolls
Aquila, Jerome and Syriac; most manuscripts of the Masoretic
Text *subdues my people*

^b14 Or *our chieftains will be firmly established*

me from the lie. Thou art my LORD and God. I have met Thee in the Son of David, the Son of God, Jesus the Christ. I expect my peace, my prosperity, from Thee alone."

Happy, blessed, successful is the people who believe the purposeful unity of Psalm 144. They lift up the truth in faith, trusting in the LORD their God.

J. VAN RIETSCHOTEN

¹Van der Ploeg, J.P.M., *Psalmen*, 1975.

²The suggested translation presented in note b14 by the NIV should seriously be considered as the better translation.

³Compare the wedding hymns of Dumuzi and Inanna in, e.g., *The Treasures of Darkness, A History of Mesopotamian Religion*, by Thorkild Jacobsen (New Haven and London: Yale University Press, 1976), p. 27ff.



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THE BOOK OF

Part I

RUTH

This is the text of a speech given at the Thanksgiving Study Weekend of the Young People's League in Ontario. It was held in Burlington West on Sat., Oct. 10, 1981. The same speech was also given at the Spring Conference in London on April 9, 1982.

The book of Ruth is a lovely and tranquil story in the Old Testament, and its beautiful structure and outcome always captivate the reader. It is the kind of story one does not tire of hearing. Peace and tranquility dominate its plot, and the joy and bustle of the spring harvest ring through its pages. In every way the story matches the meaning of the name of one of the book's chief characters: Naomi. Her name means "charming," "pleasant"; so, too, the story is an idyllic and peaceful tale. Like Beethoven's Sixth or Pastoral Symphony — which, as one writer put it, allows us to see with our ears what Beethoven, being deaf, heard with his eyes — this book unfolds as a simple and serene melody which climaxes in a happy, joyful ending. In a word, the book describes and unfolds the return of the LORD's favour to His people.

We do not know who wrote the book of Ruth. The talmudic tradition describes Samuel as the author of both Judges and Ruth, but nothing can be said with certainty on this point. We must, of course, hold the book as the fully inspired Word of God; at the same time, one might note that it is a beautifully composed story, in which the author leads the reader from setting, to suspense, and finally, to a rapid conclusion. The book was used by the Jews at their feasts, and belongs to the group of feast-day writings in the Old Testament. Ruth was usually read at the feast of Pentecost. That custom is certainly understandable, since this book is about the harvest of the first fruits, and is truly a book about Pentecost, also from a New Testament point of view. That also makes it an excellent book for Thanksgiving, and an excellent story to consider on that day.

In our Bible, the book has been

placed between the books of Judges and Samuel, a placement which reflects the time that the book was written. The setting of the story is in Bethlehem, in the time of the Judges.

In considering the setting of this story, we are struck with a remarkable contrast. The pleasant tranquility of the book of Ruth stands in marked contrast to the brutal and shocking violence of the day. The period of the Judges was a period of murder, immorality, and corruption, a period in which "every man did what was right in his own eyes," Judg. 21:25b. A good example of the conditions of the time can be found in the story of the abused concubine in Judges 19. As much as the story of Ruth is pleasant, so is this story unpleasant and revolting. The one story invites and attracts; the other shocks and repels. It is important that we keep this setting in mind, for it is precisely the setting that tells us about the main purpose and aim of the story, and also strengthens and conditions its main message.

* * *

The Purpose of the Book

The story of the abused concubine is more than simply an example of the awful and sinful conditions of that time. That story relates directly to the purpose of the book of Ruth, and that is why the place the book of Ruth has in our Bible is a very important and fitting one. Perhaps you have noticed that the abused concubine was a woman from Bethlehem in Judah, the same place where the events recorded in the book of Ruth took place. Bethlehem was a city of promise, and Judah was a tribe of promise. If the promise lived anywhere in people's hearts, one would have expected it to live there. The tribe of Judah had received special promises (Gen. 49:8-12, Deut. 33:7), and these were well-known among all the people of Israel. Judah had received the special promise concerning the coming of the Messiah. The great Ruler and King would come from Judah! Indeed, He would be born in Bethlehem.

Now one would expect that this also would have influenced the moral life in the community, so that men and women *there* would be more zealous with regard to the obligations of the covenant in Judah than anywhere else. One would expect men and women to marry and have children according to the stipulations of the covenant — all in expectation of the fulfilment of the promise. But the exact opposite was the case. Judah had received the special promise, but it was there that Satan seemed to be doing his worst. He attacked harder in Judah than anywhere else, because he was out to prevent the promise from being fulfilled. And the abused concubine gives us a good indication of how far things had gone, how base and immoral Israel, and particularly Judah, had become. The devil was having good success in destroying the promise, and the way of the promise. The royal King certainly would not have much of a genealogy, even if He came into the world! The devil was taking care of that.

The purpose of the book of Ruth, however, is to show that the LORD will not let Satan thwart His plan. At this point, Satan had won near-total victory in Israel. Time and time again, the LORD had come to deliver His people by raising up Judges and fighting holy wars for His people; yet sin and wickedness still prevailed. Finally, at the end of the book of Judges, the LORD seems to let Israel go. He had tried often enough, and they simply would not listen. The book of Ruth tells us that despite the near-total decline of Israel, the LORD was still busy "behind the scenes," fulfilling His promise to bring the Messiah into the world. However, to do that He had to go beyond Israel's borders. He had to find a young woman among the Moabites — a young woman of a cursed people who heard the promise, and believed!

This introduces yet another remarkable contrast in the story. In all that the LORD had revealed and done up till this time, Israel was a *blessed na-*

tion, and Moab a *cursed* nation. In fact, Moab was particularly cursed because of their infamous opposition to the people of Israel and to the LORD when the people were on their way to the promised land. As we can read in Num. 22-24, Moab's king tried to get Balaam to curse Israel and bless Moab, but the LORD turns the tables on him, so that Moab is cursed and Israel is blessed. Precisely because of this, Moabites were not permitted in the assembly of the LORD, Deut. 23:3. The LORD had banished them forever.

But what does the LORD do? He has brought His *curse* upon Israel, because of their sin. There was a famine in the land, which was clearly a punishment from Him, as He had said; Lev. 26:14 ff., Deut. 28:15 ff. And in cursing Israel, His arm of *blessing* reaches out to Moab, from whom he takes this woman. In effect, one might say that Ruth *replaces* the abused concubine of Judges 19. At the same time, the

LORD is building His own genealogy for His Son, a genealogy which will be royal and honourable despite all the devil's successes, and which will reveal a startling surprise: the LORD has not forgotten the heathen, but is striving ahead to the day of their full inclusion!

That is the primary purpose of this book: to reveal how the LORD in His way brought His only Son in the world and also gave Him an honourable genealogy — despite the ever-present power of sin and death. It tells us how the LORD proceeded with the fulfilment of the promise, despite the opposition of Satan and men. He turned all human failures into His success, working all things for good, according to His purpose, Rom. 8:28. That is also why Ruth, as a believing Moabitess, stands out above all the other women mentioned in the genealogical list of Matt. 1. Her contrast with Tamar and Bathsheba is obvious enough; beyond that, she stands

above Rahab in terms of her strength of faith, her morality and personal integrity. Indeed, of all Old Testament women, Ruth stands “closest” to Mary — yet beside that “favoured one” among women (Luke 1:28), for she was a Moabitess!

Of course, the book has other important themes which are very instructive for the Church today. It points out the importance of life in the covenant, and the style of living that the covenant demands. It points out the work of the one triune God, Father, Son, and Holy Spirit, in His providence, redemption, and sanctification. And while it is not a love story, young people are certainly able to learn much from this book concerning that aspect of life as well. Hopefully, we can also touch on some of these themes in our concluding remarks.

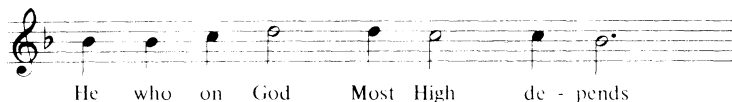
J. DE JONG

To be continued.

If you but let the Father guide you.

Wer nur den lieben Gott

Georg Neumark, 1657



2. Will anxious care or bitter sighing
At any time give true relief?
And what avails us our decrying
Each morning's evil, trouble, grief?
We only add to grief and stress
By discontent and bitterness.
3. Be still! What God in His good pleasure
To you in wisdom may impart
Is given you in perfect measure:
Thus be content within your heart.
To Him who chose us for His own
Our needs and wants are surely known.
4. With song and prayer, in faith progressing,
In all you do God's will obey.
Expect from Him alone your blessing:
He will renew it every day,
For God will never those disown
Who put their trust in Him alone.

*Book of Praise
Hymn Section, Hymn 48*



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.

KAMPEN (ANP)

Fifty members of the (marxist) Kampen Student Association occupied the building of the Theological Seminary of the (syn.) Reformed Churches on the Koornmarkt.

There were some clashes between the occupying students and students of the Christian Academy for Journalism, which temporarily uses the same building. When the students of the Academy wanted to enter the building some rocks flew.

The reason for the occupation is a conflict between the Seminary Council and curators about the revision of the Regulation for the Seminary. The changes in the Regulation contain proposals for the "democratizing" of the theological studies. The students want the changes to be effectuated. The present Regulation is too hierarchical, according to the students. They are afraid that their struggle for a democratic form of administration will be in vain if the curators (board of governors) continue to refuse to take the proposed changes over unaltered and unabridged. (N.D.)

* * *

THE OUTLOOK

Published excerpts from a newsletter of Dr. D. James Kennedy of Fort Lauderdale, Florida, who is seeking to arouse support for this embattled minister and Christian school.

A pastor HAS BEEN PUT IN JAIL for doing nothing more than conducting a church ministry.

Now I'm not talking about a minister being jailed in the Soviet Union. I'm talking about a pastor being jailed right here in America — in Louisville, Nebraska.

On February 18, 1982, District Judge Raymond Case found Pastor

Siliven in "contempt of court" because he would not submit his church educational ministry to state licensing.

The court said pastor Siliven broke 14 Nebraska state laws when he started a church school without state approval.

Pastor Siliven has already spent 12 days in jail. At the moment of this writing he is free, pending the outcome of new legal proceedings. Meanwhile, his church school is closed by action of the state, and he could be jailed again any day . . . perhaps even before you receive this letter.

The sheriff has chained and padlocked the school and only allows the congregation in the church for Sunday morning services and Wednesday evening prayer meetings.

The danger of this action is staggering.

Anti-Christian administrators in other states will be watching closely to see if the Nebraska courts can quietly get away with this outrage.

The fight is critical to the survival of free Christian churches and schools. Many other cases are developing, but this Siliven case is the most critical test case in the nation now.

The real issue here is religious freedom. The state's purpose is control of all education, philosophy and curriculum, public and private. The power to license is the power to control.

Nebraska is the test case: If that state is successful in its attempts to control and silence Pastor Siliven and his church school, you can be sure other states will follow.

* * *

WASHINGTON (RNS)

"Reverend Graham may have made a lot of friends in the Politburo, but he certainly lost a lot of friends in the United States."

That comment in Washington by Dr. Edward Lozansky, a professor at American University, summed up the reaction of many to comments attributed to evangelist Billy Graham during his visit to Moscow.

Mr. Graham was the star attraction at a gathering sponsored by the Russian Orthodox Church and officially known as the World Conference of Religious Workers for Saving the Sacred Gift of Life.

United States observers were shocked at what seemed to be Mr. Graham's willingness to praise religious conditions in the Soviet Union

and to suggest that things are not as bad as they seem.

Dr. Lozansky said his wife and daughter are still in Moscow and seeking permission to join him in the United States. He said the women began a hunger strike May 10 and had appealed to Mr. Graham to meet with them but that the evangelist had refused. (CN)

* * *

DEL CITY, OKLA. (RNS)

Southern Baptist seminary professors who refuse to abide by the denomination's Faith and Message Statement should be dismissed, says the outgoing President of the nation's largest Protestant communion.

The Rev. Bailey Smith, who is also pastor of the First Baptist Church of Del City, reflected on the importance of biblical inerrancy in an interview with Dan Martin, news editor of the denomination's Baptist Press news service.

Mr. Smith, who will complete the traditional two terms as SBC president in June, said the 1981 convention of the 13.6 million-member denomination, "voted we believe the Bible inerrant" by reaffirming the 1963 Baptist Faith and Message Statement and adding an explanation that the Bible "is truth without any mixture of error."

In response to some Southern Baptists who have said too much attention is being given to the debate on biblical inerrancy, Mr. Smith commented, "It is an error to say that we don't need to worry about the Bible, but about missions. We will have no missionary if the Bible is full of errors." (CN)

* * *

The parents of the late Chester Bitterman III flew to Colombia last month to present an ambulance as a gift from the believers of Bitterman's home town, Lancaster, Pennsylvania. They were met by President Julio Cesar Turbay Ayala and granted a private interview. They also presented the key to the hospital in Villa Vincencio in a dedication service. *El Tiempo*, Bogota's largest daily, editorialized: "The family of the . . . linguist . . . has eloquently demonstrated that the imperishable principles of Christianity have not been lost To respond to such an inconceivable monstrosity of a crime by donating an ambulance is to interpret in a very beautiful fashion the lesson to love your neighbour." (CT)

VO

FROM THE SCRIPTURES

"By this you know the Spirit of God: every Spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God." 1 John 4:2, 3a

Authentic Gospel

Our time is characterized by a near-frantic search for what is *authentic* and thus meaningful. In a plastic, counterfeit world, people want the real thing. They want something that lasts and that can be counted on. And the profiteers know how to cater to the desires of the people. More than ever, people are being told how to live authentically, how to reach out to what has always been beyond reach, how to let themselves go, and break into authentic living. And it is only natural that the gospel marketers of our age respond to the same desires. They all claim that they are selling the real thing.

In this situation, we, too, are called to discern the spirits and rest in the true gospel. The apostle John gives us a rule so that we are able to discern and choose for authentic truth. The rule, similar to Paul's rule in I Cor. 12:3, is simple. The apostle Paul says, "... no one can say 'Jesus is Lord' except by the Holy Spirit." John stresses Christ's coming in the *flesh*. One might well wonder whether this rule is of any help in the maze of gospelers that vie for viewers and supporters today. Don't they all subscribe to this simple rule? Even the World Council has a somewhat similar statement in its preamble. Is this statement of any use for Reformed people today?

Indeed, this rule must be used. It is not out-of-date and is not simply directed against an existing heresy of John's day. But in order to use it well, it must be properly understood. When the apostle speaks of Jesus Christ who *has come* in the flesh, he wishes to accentuate the entire life and work of the Lord Jesus Christ. The point at issue is not simply the incarnation — it concerns everything that the Lord Jesus came to do and teach. It concerns the reason for His coming. Christ came to give us the expiation of our sins, v. 10. He took upon Himself our flesh and blood in order that we who are by nature unable to deliver ourselves might be delivered through Him and through the power of His Spirit.

Consequently, this simple statement is all-inclusive. It captures the whole substance of the catholic faith. And as soon as we begin to outline what this statement actually implies, we invariably run into the confession about the Holy Spirit, the Church, the sacraments, and the on-going fellowship that we have with the Lord Jesus, true God and true man. And throughout the ages, it is this *simple* truth that God's Spirit has permitted His people to live, defend, and uphold. "Jesus Christ has come in the flesh" is the central confession of the Church, and one may discern the Spirit of God wherever the *full* implications

of this confession is taken seriously and lived in the world.

Whenever that is done, one cannot but be confronted with the Reformed truth, the gospel of grace which the Scriptures are so full of. Conversely, whenever one deviates from the gospel of grace as we may know and confess it, he ultimately attacks and denies this central confession. To confess that Jesus is Lord necessarily requires living and working with *all* its implications. Doing that, one cannot but find and rest in the truth, the authentic gospel

It is important that we retain this simple statement of the truth alongside the full-bodied confession of the Church. Why? This summary statement, "Jesus Christ has come in the flesh," reminds us about the ultimate aim and purpose of all confession. We do not prophesy for the sake of prophesy; we do not confess the true doctrine for its own sake. In the act of confession we testify to a living relationship with one Person, Jesus Christ. Authentic gospel confesses a living relationship to Christ, a relationship in which we as God's people are nourished by the victorious *flesh* of Christ in heaven. The catholic truth is more than words or doctrines: it is the *sound* doctrine which ultimately leads to full joy with the Lord.

Any act of confession which loses sight of this basis inevitably falls into aimless myths. Authentic gospel always testifies to, and presupposes, this living bond, the bond that we may have with Christ our Head through His Spirit, Word and sacraments. All our words find their sum in Him, and the whole unfolding of confessional statements in the history of the Church can be refolded into Him, reduced to the simple but rich, eschatological confession, "Jesus Christ has come in the flesh."

Indeed, *this* is our confession. This is the cardinal statement that explains all the other words, and everything else in the "Three Forms of Unity." At the same time, this statement fully captures the expectant *hope* of the congregation of Christ. For the heart of our faith is that we longed to be clothed with the *flesh* of Christ. All confession, all striving and all hoping ends there, II Cor. 5:2. And the last believer who makes the most intricate and detailed confession of the catholic faith will ultimately only be resting in this truth: the truth of the fullness of the *flesh* of Christ, which has been given to His Church. So we may apply the rule that John gives, and keep living and working with it, until the day of the appearing of our Lord and Saviour in the flesh. Maranatha!

J. DEJONG

MICHAEL FARADAY

Man of Science — Man of God

Part I

This essay on Michael Faraday was first published in the *Canadian Reformed Magazine* in June and July 1968. Sometime ago it was suggested to me that it might be worthwhile to publish the essay again. In the meantime a whole new generation of young people has grown up who may be quite unaware of the fact that Faraday was a professing Christian whose convictions were very close to ours. For these reasons the articles are being republished in *Clarion*. Only minor changes have been made to update the articles.

The story of Michael Faraday's life is a most remarkable one. He has been called "an everlasting wonder of the scientific world." For us, members of Christ's church, it is amazing and heartwarming to discover that one of the greatest scientists of the nineteenth century was faithful to his Christian convictions in life and death.

From boyhood till death Faraday remained faithful to his church where he twice held the office of elder for a number of years. But, before going into details about Faraday's life as a Christian, let us first find out where he came from and what he did for the progress of science.

Early Life and Scientific Career

Michael Faraday was born on the outskirts of London on September 22, 1791. His father was a blacksmith who could not work regularly due to failing health, and the family was rather poor. As a result, Michael's schooling was very elementary and at age thirteen he went to work for a bookseller. While working there as an apprentice bookbinder, he developed a taste for reading scientific literature. The articles about Electricity in *Encyclopaedia Britannica* fascinated him, and after finishing his apprenticeship in the bookstore he tried to get a job in the research laboratory of the Royal Institution of Great Britain.

This institution was originally founded as a center for distribution of practical knowledge to the trades. But under the leadership of Sir Humphry Davy it was turned into a research laboratory and center for popular scientific lectures.

In 1812 Faraday attended a series of four chemistry lectures by Davy and made notes which he worked out and bound into a book of no fewer than 386 pages! He sent this book, the famous *Quarto Volume* which still exists, to Sir Humphry Davy and at the same time applied for a job in the laboratory. Davy was very much impressed and wanted to hire him. Unfortunately there was no opening. A few months later, however, Davy's assistant had a fight with a fellow worker and was fired. This was Faraday's chance, and in March 1813 he got the job of assistant in the laboratory. His boldest dreams had come true!

From now on he would be working full-time in the service of science. But his work in the laboratory had hardly begun when Davy took Faraday along on a scientific tour of Europe in October 1813. Davy was so well-known as a scientist that, even in wartime, Napoleon gave him permission to go to France and other parts of occupied Europe. In France they visited, among others, Ampère; and in Italy, Volta; two early founders of the science of electricity. (The electrical units Volt and Ampère named after them are now household words!)

In Geneva, Switzerland, they met the chemist de la Rive. De la Rive, and later his son, became lifelong friends of Faraday. The tour lasted till April 1815, when they returned to Britain. This trip was most significant in the life of Faraday. He, the humble son of a blacksmith, met the famous scientists of Europe, and it made a lasting impression on him.

One of his biographers wrote that it gave him the equivalent of the

college education he had missed. It is interesting to note, and a proof of his great intelligence and perseverance, that he learned to read and speak French and enough Italian to be able to read it. Back in the laboratory in London Faraday plunged into chemical investigations. In 1816 he published his first paper. Gradually he became known in scientific circles, and he made his first great discovery in electricity and magnetism in 1821. In a now-famous experiment he showed how a wire carrying an electric current can be made to rotate around the pole of a magnet. The very first electric motor! Ten years later, in 1831, he discovered the principle of electric induction. The induction ring he constructed was the first transformer ever made. In that same year 1831, he also built the first electric generator. These three discoveries have changed the face of the earth; modern life would be impossible without them!

In the meantime Faraday had succeeded Sir Humphry Davy as Director of the Royal Institution, and his fame was spreading throughout the scientific world. He continued his researches and made many contributions to physics and chemistry. But his most famous discoveries are the ones mentioned above.

His statue at the Royal Institution shows him carrying the induction ring in his left hand. From 1813 till 1865, two years before his death, he remained with the Royal Institution. He had done an immense amount of work in those 52 years and advanced scientific knowledge tremendously.

It is generally agreed that he was the greatest experimental scientist who ever lived. Having no knowledge of mathematics, experiments were his weapons of attack. And how he used these weapons! Where others failed, Faraday was able to show electro-magnetic action in a few simple experiments. Simple, when you know how!

During his lifetime Faraday published 158 papers and he was awarded over one hundred academic and scientific honours. Two electrical units were named after him; the Farad and the Faraday. And yet, throughout his life he remained simple Michael Faraday. He declined knighthood; nobody will ever call him Sir Michael Faraday. No patents were ever issued in his name, he simply did not apply. Although he could have moved in high society he preferred the company of the members of his church.



Faraday and the Church

The church Faraday belonged to was the so-called Sandemanian Church. In his own words, it was "a very small and despised sect of Christians known, if known at all, as Sandemanians." They were named after Robert Sandeman, one of their early preachers, who more or less formulated their beliefs.

Robert Sandeman was the son-in-law of John Glas, a minister who separated from the Presbyterian Church in Scotland. (The Sandemanians are sometimes also called Glasites.) John Glas came to the conclusion that there should be no covenant between Church and State as existed in Scotland. And the magistrate as such should have no function in the Church, for instance, in the ap-

pointment of ministers. He was of the opinion that the Church must be governed only by the doctrines of Christ and His Apostles.

The result was that Glas was suspended from his office in 1728 and finally deposed in 1730. Apparently the Presbyterian Church was not happy with this sentence of deposition. In 1739 he was restored "to the character and function of a minister of the Gospel" but not to that of a minister of the Established Church of Scotland. Several members of his congregation followed their minister out of the Presbyterian Church and a new church was organized.

Their creed was simple. Robert Sandeman's doctrine, stated on his tombstone, is as follows: "That the bare death of Jesus Christ without thought or deed on the part of man is sufficient to present the chief of sinners spotless before God." In their church life the Sandemanians tried to return to the simplicity of the early Christian Church as they saw it.

Holy Supper was celebrated weekly. The *agape* or love feast was reinstated. This consisted of a bowl of broth served to the congregation between services. Every congregation had a number of elders.

Discipline was strict. Members not conforming to the rules were removed from the church. In the meetings there was mutual exhortation. Accumulation of wealth was considered unscriptural. Every member had the duty to use his property for the support of the church and the poor.

Congregations were small and gathered in small chapels. The London congregation, of which the Faradays were members, consisted of not more than twenty families at the time of Faraday's death in 1867.

They had no ministers; the elders preached. In their organization there were three stages of membership. The first stage was attendance of church services; the second, public confession of sin and faith; and the third and last stage, election to eldership. No effort was made to have the members publicly confess their faith. This was left to each member's personal decision.

There was no attempt at evangelism and they had no foreign mission either. Their simplicity and sincerity attracted many in the beginning but finally (around 1890) the last congregation ceased to exist. Many members joined the Congregational Churches. One of the main reason for the disappearance of the Sande-

manians appears to be their neglect of the training for the ministry.

To this Sandemanian Church Faraday belonged from boyhood till the end of his life. Knowledge of the doctrines and customs of the Sandemanians makes many actions of Faraday understandable. He took his religion seriously.

As a boy he liked to go to church with his parents and during his tour of Europe he wrote to a friend that travelling was almost inconsistent with religion. However, religion was very personal with him. He married Sarah Barnard, a daughter of an elder of the congregation in June 1821, and it was a happy marriage. But he did not tell his wife about his plans to make public profession of faith, which he did shortly after they were married.

When she asked him why he had not told her in advance he simply replied, "That is between me and my God." John Tyndall, who was Faraday's associate in later life, stated: "Never once, during an intimacy of fifteen years, did he mention religion to me, save when I drew him on to the subject." But the same John Tyndall also wrote: "I think that a good deal of Faraday's week-day strength and persistency might be referred to his Sunday Exercises. He drinks from a fount on Sunday which refreshes his soul for the week." Apparently Faraday was a better preacher through his actions than with words. Just like his church, he did not practice evangelism but he was certainly not ashamed of his faith. His writings and his letters are proof of that.

In 1840 he was elected elder. Now it became his duty to be in church every Sunday and to preach on alternate Sundays. His sermons have been described as a "patchwork" of texts taken from the Old and the New Testaments. One of his last sermons was held at Dundee in 1863, four years before his death. He apologized to the congregation for his failing memory which made him fear that he might not be able to quote Scripture accurately. And then, as one of the elders present said: "His face shone like the face of an angel as he poured forth the words of loving exhortation." Faraday took his office as elder seriously, also in visiting the poor and the sick, and he often assisted those in trouble from his own purse, as members of his congregation later testified.

His first period of eldership, however, ended most unexpectedly. One

— *Continued on page 233.*

news medley

The other time we started with congratulations to brother and sister U. Kampen in Burlington who were married for 55 years. At that time already I mentioned brother Kampen's hospitalization. Even before this issue reached our readers, the Lord did take our brother away, and we now extend our condolences. On the other hand, there is thankfulness that again one of God's children has reached the end of his earthly journey and now has joined the believers who have preceded us although even they have not yet received the promises: these promises will be fulfilled to all together at the same moment. However, the initial fulfilment is already something which far exceeds our boldest expectations.

There are quite a few couples whom we are to mention this time.

Beginning with the oldest ones, I mention brother and sister J.C. Brienen in Houston. On May 20, they celebrated their fiftieth wedding anniversary. If I am not mistaken, they belong to the very early immigrants and I cannot recall having read their name anywhere else but in the Houston/Smithers publications.

Two forty-fifth wedding anniversaries are to be mentioned.

During their visit to their children, brother and sister G. van de Burgt celebrated their forty-fifth wedding anniversary in Langley, B.C. on May 14. If they have already left, their children will be so kind as to tell them that they received honourable mention in our column.

In Calgary, Alta, there were brother and sister G.J. Van den Hoven who celebrate their forty-fifth anniversary on June 17. The day will be past when you read these lines, but we still offer our congratulations. This couple used to live in Winnipeg, but upon retiring they chose Calgary as their residence, the reason for this being obvious: that's where the majority of their children live.

Brother and sister H. Hansman of Langley, B.C. celebrated their fortieth anniversary on May 15. Years ago they lived more north: in the Houston area, but later on chose the lower Fraser Valley as their abode.

Another fortieth wedding anniversary is celebrated by brother and sister John Van der Boom of Burlington. I do not know on what day they had their feast, but this does not make all that much difference. They lived in Orangeville for some time, and some of the present members of the Fergus Church used to board with them. I heard some anecdotes concerning that, but shall not divulge any privileged information.

Now that I have mentioned all those about whom I read either in *Clarion* or in bulletins or in official announcements, I wish to offer to all of them the heartfelt congratulations on behalf of all our readers. I never hear much about it, but I do think that they may get a card or two more or a letter or two extra because of our column. There are always people in other parts of the country who know them and do not wish to stay behind with offering congratulations. A card or a little note can mean so much, and to know that there are many who share our happiness increases it indeed. May they have received many cards and letters and may many more follow.

We turn now to the news about the Churches.

No, let me first say something else, something which was in the back of my head for a long time.

As you know, I read many bulletins. There is no bulletin which I never get; there are a few which come very irregularly. Thus I also read many announcements five or more times. Those are announcements from all sorts of organizations which use the local bulletins in order to reach the people.

If this is done modestly and with restraint, it may not be all that objectionable. What I see, however, is that quite a few of these organizations (ab)use the local bulletins by sending in lengthy announcements with all sorts of appendices at times. It happens not infrequently that a bulletin contains an extra sheet because the announcements of a few organizations or even of one was so lengthy that extra stencil and paper had to be used.

See, this, I think, is taking a little too much for granted. Personally I object to typing lengthy communications from very useful and beneficial organizations which would well be able to send me so many copies of their piece that these can be inserted in our local bulletin. I do not mind doing that, but I have not been appointed to function as secretary of various groups and societies which send you a lengthy note with the request, "Please insert in your bulletin of August 15 and 22, 1982." I have better things to do than that. When a society within our local Church has a lengthy piece, I do not mind at all to type that to bring it to the attention of the Church-membership; but I wished the secretaries of regional or even province-wide societies would practise a little more modesty and "let their words be few." If they have more to tell the people, it is *their* duty and not the duty of bulletin-typers and —stencilers to provide sufficient copies for those they wish to reach.

May this be remembered when the society-season starts again in September.

It will save countless hours of work for oftentimes close-to-overworked typists and bulletin editors.

Starting at the West coast, we mention some general news from the Fraser Valley first. I do not know whether it should be brought to the attention of the "general public," but I did not see any indication that it is restricted to people there, in those lush regions where the growth of trees and grasses, shrubs and flowers once evoked from a colleague these words, "It looks like a rain forest here!" "Perhaps it is," an Albertan or 'Ontarian' will say.

Let me quote literally, and pass it on without comment.

FRASER VALLEY SCHOLARSHIP

The Fraser Valley Scholarship fund has been formed to promote post-secondary education among Canadian Reformed students. All Canadian Reformed students graduating from any school this year are eligible. The \$500.00 scholarship is to be applied for study in any post-secondary transferable program.

To apply, submit your name, a description of your proposed course of studies, a transcript of Grade 12 marks and a budget for the first academic year. If no suitable applications are received, the funds will be carried to the following year.

All inquiries and applications can be forwarded to:

W. van der Kamp

14813 Harris Road, R.R. # 1

Pitt Meadows, B.C. V0M 1P0

who has agreed to act on behalf of the donors.

Deadline for applications is July 31, 1982.

This was a piece of good news from the Valley, wasn't it! Perhaps the example could be followed, in order to stimulate further studies. We realize, of course, that at today's

prices and costs a sum of five hundred dollars does not go all that far, but the stimulating effect of the scholarship is its main virtue in my eyes.

Another suggestion which is worth to be considered very seriously is something we find in an elaborate report on the Consistory meeting of Surrey's Church, held on April 30. The Consistory received the Rev. R. Boersema in its meeting and discussed various aspects of the mission work with him. One thing became clear: the work needs to be continued; it is being blessed.

There is room for a third missionary, but we should not burden the budget. Are there not people who could give more and with the help of others may want to seek the opportunity to make it possible that another missionary be sent to Brazil without withdrawing support from the present activities? There is also the opportunity for young people who have the desire to serve the Lord in the mission field as volunteers for a one to two year period of time. Certain qualifications are needed such as mechanic, nurse, agriculturist, teacher, etc.

Oftentimes I read in all sorts of periodicals about couples who gave one or two years of their life to serve in the mission field. All they are paid is travel expenses and a small salary, but the knowledge that they are able to work in this way towards the increase of the Church is sufficient reward to them. We may have more resources than we often think of.

Time goes fast. Yet it surprised me when I realized that the date for the forthcoming Synod is approaching, and that the committees still have quite an amount of work to do before that date. The Consistory of Cloverdale — which is the convening Church for the 1983 Synod — discussed the time at which to convene that assembly. "A suggested date for Synod 1983 of Tuesday, November 1, 1983, will be brought to the Regional Synod." Our Consistories and committees had better keep this date in mind.

The Cloverdale Consistory itself is preparing for the forthcoming General Synod and it will not be their fault if certain committees do not complete their assignment. The Consistory completed already its discussion of the revision of our Church Order. May this good example find many followers.

Under the heading "Langley" I read a happy announcement.

It is with great joy and thankfulness that we can finally report that abortions have stopped at Langley Hospital. Last month was the first month that no such operations were 'committed.' We, the pro-life members on the board, have had to go very slowly in order to obtain our goal without giving the Provincial Government an excuse to take over, as they have in Surrey. The medical staff has proven to be very responsive to the feelings of the membership of the Langley Memorial Hospital Society. We thank the Lord for this small gain in a battle which at times seems insurmountable.

We are happy with what the brothers and sisters there have obtained, in combination with others who are also opposed to the murder of unborn babies. It shows us anew that we should become involved in things in our community and should not be afraid to speak up and to act whenever this is required. We may still be able to achieve more than we think initially.

The Okanagan community is happy to announce that they have found a more permanent meeting place for their services.

We are grateful to our Father that effective June 6 we may have a permanent meeting place for our worship

40th Wedding Anniversary



Mr. and Mrs. John VanderBoom

They were married in 1942, in Leeuwarden Holland. On August 12, 1952 they came to Canada and settled in Orangeville. Later in 1957 they moved to Burlington where Dad worked for many years as a tailor. Mom has also in the past used her nursing skills in area hospitals. Presently they are enjoying their recent retirement and with the Lord's blessing hope to continue in good health.

services. The Seventh Day Adventists are very pleased to have us use their facilities in Winfield. Their only concerned request is that there be absolutely NO SMOKING on the premises (including the parking lot). So pack a lunch, bring play clothes for the children, if you wish, and plan to join us, but please keep your cigarette butts IN your vehicle!

The place is Winfield, and it is half an hour north of Kelowna and half an hour south of Vernon. For the vacationers in the Osoyoos region it is a little farther away than Westbank, for those who are at Shuswap Lake it is a shorter drive. If I understand the drawing correctly, the building is at the corner of Bottomwood Lake Road and Riemche Road. I mention this now already, so that those who are spending their holidays in the Okanagan Valley can go and explore during the week, so that they won't have to get lost on Sundays.

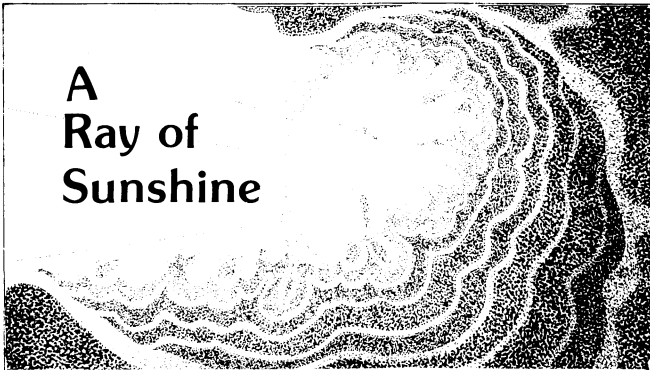
Up to the Bulkley Valley. Economically things are not all that rosy there, although this applies more to Houston than to Smithers. It is a region which depends to a large extent on wood and mining. Both branches of industry are not flourishing at all, and this reflects also in the condition of the membership of the Churches. Houston's minister mentions that approximately 25% of the working members are out of a job at the moment. May the Lord provide employment soon.

Smithers received a letter from Toronto, and not only a letter. The letter was "regarding Home Mission with a gift . . . and a promise of a collection a month."

In Smithers a brother requested to be relieved of his caretaking duties. This is nothing new, one might say. It happened many a time. There is, however, one particular aspect to the Smithers "case." Here the brother who requested to be relieved had been a caretaker of the Church there for twenty-four years. I am curious to know whether

— Continued on page 233.

A Ray of Sunshine



"Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool that he may become wise."
I Corinthians 3:18

Paul spoke these words from experience. Had he not persecuted Christ's followers in his own self-righteous way, by his pretentious wisdom?

God made Paul realize his foolishness. He illuminated Paul's mind so that he could now in humbleness proclaim: "For I have decided to know nothing among you except Jesus Christ and Him crucified . . . that your faith might not rest in the wisdom of men, but in the power of God."

In his letter to him, Paul advised Timothy "to avoid the godless chatter and contradictions of what was falsely called knowledge, for by professing it some had missed the mark as regarding the faith."

In his second letter he again emphasized the warning to "avoid disputing about words, which does no good, but only ruins the hearers . . . Their talk will eat its way like gangrene . . ."; and again, "have nothing to do with stupid, senseless controversies . . ."

Paul continued, "And on the contrary, now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings . . . Continue in what you have learned and have firmly believed, knowing from whom you have learned it."

Paul had been as a father to Timothy. Therefore he addressed his letter "to Timothy, my true child in the faith," and later he says, "This charge I commit to you Timothy, my son . . ." He also reminded him that God Himself had appointed Paul to His service, and although he had formerly blasphemed and persecuted and insulted Him, he had now received mercy because he had acted ignorantly in unbelief.

Paul advised Timothy not to deceive himself into thinking that wisdom might be proclaimed by using false humility. On the contrary, he charged Timothy to preach with boldness. He should "COMMAND and TEACH, TEACH and URGE. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

It is through the preaching of the gospel that man is able to hear, and it is by the hearing of the gospel that man is able to become wise unto salvation.

The words of promise which the LORD has spoken
Are purest silver seven times refined,
His covenant stands from age to age unbroken;
He is our God, in truth and faith enshrined.

Psalm 12:4
Book of Praise

* * *

A thought to ponder:

"God without man is still God.
Man without God is nothing."

* * *

The Lord willing, the following brothers hope to celebrate their birthdays in the month of July.

CHARLES BEINTEMA

401 Park Street,
Chatham, Ontario N7M 3S7

Charlie is six years old, and on July 20 will celebrate his seventh birthday. At the age of one month Charlie suffered a heart attack. Since then he has had one heart operation, at the age of seven months, two kidney operations, two hernia repairs, and he is now waiting for a possible foot operation. Charlie also has a hearing problem. Miraculously, Charlie has recovered from most troubles and the doctors are amazed. In the future he needs open heart surgery again. Charlie presently attends church twice every Sunday. He attends Sunday School and in the summertime enjoys camping together with the handicapped from our churches.

Every morning at 8 a.m. a school bus picks him up to bring him to a special school. Charlie is very cheerful and friendly. He will really appreciate hearing from you, brothers and sisters from faraway places.

* * *

JIMMY WANDERS

Huronian Regional Centre,
P.O. Box 1000,
Orillia, Ontario L3V 6L2

The Lord willing, Jimmy will celebrate his 21st birthday on July 29. He would very much appreciate some nice picture cards and best wishes. Jimmy lives many miles away from home and the communion of saints.

* * *

I will quote a little verse for your enjoyment.

"I wrote a little letter
And sent it to a friend —
I really was quite thankful
When I came to the end!
But, oh, my little letter
Did magic, you'll agree —
It brought a welcome answer
Which blessed and strengthened me."

* * *

Send your requests to:

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

The following thank you note was received: "I appreciated the cards and gifts which I received for my birthday. I also appreciated the visits on that special occasion. It was a day I will never forget!"

JIM VANDERHEIDEN

R.R. #2
Smithville, Ontario L0R 2A0

NEWS MEDLEY — *Cont'd.*

Sunday he did not come to church, and it was discovered that he had accepted an invitation to dine with the Queen at Windsor. Absence from church was a serious offence, and when Faraday, instead of repenting, defended himself by saying that the Queen had "commanded" him, he was deposed from his office by the other elders. But that was not all; he also lost his membership of the Sandemanian Church. And here we

see Faraday in all his humbleness and greatness. He did not leave his church and join another one — as is so often the fashion today — but he continued to attend the services as before.

Eventually he was again accepted as a member, and he became an elder once more in 1860. One of his biographers (James Kendall) who tells this story, does not mention whether Faraday officially apologized or not. But it is known that Faraday made sure not to be absent again

from church for unlawful reasons. When scientific meetings were held outside London he would return for the Sunday and attend the church services. When in Scotland, he would worship with the congregations there.

In 1864 Faraday had to resign as an elder due to his poor health. It was with regret, for the office of elder had always been very dear to him.

A. Zuidhof

(*To be continued.*)

FARADAY — *Cont'd.*

this is a record thus far within our federation or whether anyone can match this number of years. Anyway, we understand that the Consistory granted the request expressing its great appreciation to the brother involved for all the work that he did during these twenty-four years.

In Edmonton an old issue has popped up again. "Having received a preliminary report on incorporation, Council decided to a legal opinion on the pros and cons of church incorporation." Those among our readers who have the old volumes of CRM can see how this topic was discussed many years ago. I have come to the conclusion that incorporation — except by 'private bill' — is both unnecessary and, perhaps, even dangerous. I did think differently at one time in the past, but I remember a saying of a colleague of mine, "People who never change their mind are not truly converted."

At the Immanuel Consistory meeting "The Building Committee gave a brief progress report regarding the building estimates, and informed Council that within the very near future it will be able to come with complete recommendations." I am certain that these recommendations are eagerly awaited.

The Providence Church in Edmonton purchased a parsonage for the Van Beveren family. Between brackets: the house also contains a sauna! In order to make sure that the Rev. Van Beveren will receive his mail right away I mention the address. The postal code was found in my resource material: 13904-86 St. Edmonton, T5E 3G1.

I am sorry that we have to make the jump all the way to Ontario now. We land at Toronto. A few years ago we could read about the Orthodox Christian Reformed Church in Listowel. Initially we had some expectations regarding that development, but gradually it became clear that not much would come of the contact and possible union.

There are a few other groups that have separated from the Christian Reformed Church and also call themselves Orthodox Christian Reformed Church. One such a church is found in the Toronto area. The Toronto Consistory reports,

In November 1981 and January 1982, we approached the Orthodox Christian Reformed Church at Woodbridge (Rev. H. Van Dyken) with some questions and concerns. In response to this letter they now suggested that the two consistories meet together, after an agenda has been worked out by the executives of the two consistories. We decided to propose a meeting of the two executives in the near future.

As for the efforts to come to another Church in the Freelon area near Burlington, both the Burlington bulletin and

the Hamilton bulletin speak of it. First we give the Burlington news item.

The committee is still working even though things are moving slower than we had foreseen. After receiving a reply from Hamilton, we again met with their committee. At this meeting we came with some proposals concerning the border line between the proposed new church and the Hamilton church. This proposal was received well by the Hamilton committee. They are sure that it will receive a favourable reaction from the consistory. When we receive a positive reply, we may carry on with our plans of visiting those members involved who are presently in Hamilton. Then we will proceed with instituting a new church under the blessing of the Lord. We will keep you informed.

Perhaps it was a mistake to give the Burlington news item first, for the Hamilton one is older. However, I am not going to switch them around. Now what Hamilton's Consistory published on a meeting held in the end of April.

A letter from the Burlington Committee for instituting a new church in the Flamborough area is received. This Committee requests permission to visit members of the church at Hamilton in the Flamborough, Dundas and Aldershot area. It is decided that the Consistory will write the brothers in Burlington that at this time we cannot agree to the request (to visit the brothers and sisters in the Hamilton congregation) due to the fact that we are awaiting a report from our Committee for Hamilton's church growth and insufficient seating capacity.

The Burlington piece was from the bulletin of May 30, and thus there seems to have been some progress.

The *Family Post* of Smithville tells us that "we were informed that Rev. Stam has passed his exams." The *Nederlands Dagblad* also mentioned that Rev. Stam passed the exam "doctorandus (nieuwe stijl)." It is always hard to express the exact value of foreign exams and degrees in our own Canadian terms. What I have been told by people who are in the know-how makes me say that the "doctorandus nieuwe stijl" is perhaps something between the Master of Divinity degree and the Master of Theology degree, whereas the "doctorandus oude stijl" is perhaps a little more than the Master of Theology degree.

I do not know whether the other item in *Family Post* has any connection with the first one, but the "Rev. Stam's swimming pool was briefly discussed."

And herewith I have to bid you farewell for this time. "I'll Be Seeing You!"

VO

A Letter to my Daughter

Dear Jean,

Thank you very much for your letter. For now I will take only a small part of it. You can tell your friend, first of all, that I am not a religious person. I have no religion at all.

Religion is something like a philosophy people arrived at after much thought. It evolved in the course of time and had its origin in the minds of people looking for something higher than the everyday business, some evolution in mankind's spiritual life.

I am enclosing this little booklet for your and his perusal, and I would like to draw your attention especially to pages 35-38.

And when you start to compare this booklet with so-called mainline religions, you will discover that there is really no comparison.

Take, for instance, the first sentence of the first answer: "With body and soul, both in life and death, I am not my own." That is not my own thought. On the contrary, it is completely the opposite. My thought is that I do belong to myself and that I, to use a timely expression, am "boss in my own belly."

The second answer puts me in the same predicament by stating that I need to know how great my sins and misery are. What sins? What misery? What sins do we have? Oh, sure, we do make mistakes sometimes and some people are downright criminal, but even that is not sin. That is an illness and we should do our best to cure that illness.

And what misery? We know that there is some misery in the world. Some people especially in the Third World are hungry; in countries behind the iron curtain people suffer under dictators; etc. But that is not in question here. Here it says: MY misery. And let's be honest, Jean, you and I do not know what misery is. We have a job and a fair income and we can just about do what we want. So what misery do I have to know? Why should I go looking for misery if and as long as misery is not looking for me?

Questions and answers 5 and 8 make it even worse. "Prone by nature to hate God and my neighbour." "Wholly incapable of doing any good and inclined to all evil." That is really ridiculous. We are happy-go-lucky people who don't hate anyone as long as they don't bother us. And as far as evil is concerned, there is certainly

some evil in this world; some people do commit crimes, but that is because they are sick and should be cured. In general, however, we are gradually growing up and eventually everybody will be where most of us are already; mankind will gradually reach perfection.

You will notice that I have used the reasoning of mainline religions, evolved in the course of time by mankind's progress and maturity.

The first human beings on earth were savages who had no idea about gods at all, later their superstition brought them to believe in all kinds of gods, and finally somebody came up with the "concept" of ONE God. The "concept." THEY conceived! That is religion.

You will also have noticed that this booklet has nothing to do with that kind of religion. There is simply no comparison. This booklet gives the teachings of the Bible in a summary, and the Bible, too, is simply incomparable with any religious book. Nobody in his "right" mind would have come up with a religious book like the Bible. Whichever way you look at it, you will not find its equal. To take just one example: There is no history book in the world that does not sing the praises and the glory of the people whose history is told. The Bible does not. Even the time of David and Solomon, which might be taken as a glorious time, is darkened by adultery, murder, and idolatry. This book, the Bible, is not a product of man's imagination; it is not a "concept" of man's maturing and progressing mind. It is completely contrary to man's thinking.

Why then do so many people believe this book? Because it is revealed by God Himself. It did not come from the inside but from the outside, and yet it shows the inside. For why do I believe this book? Because it tells the truth about me. I AM by nature prone to hate God and my neighbour, wholly incapable of doing any good and inclined to all evil. Perhaps you have never noticed this; I hope you never will either. But I know it's true, and that is enough for me.

That is my predicament, and since no other book, no religion, has shown me my predicament, no other book, no religion, can show me the way out either. There is simply no comparison between the Bible and any religion.

The Lord Jesus said: "I am the Way. Nobody can come to the Father but by Me." There is NO other way.

And again: that is not MY concept, not MY thought. I have nothing to be proud of. I have no reason for a holier-than-thou attitude. For I would have looked for something completely different if I had looked at all. I hope that this is also your belief, Jean, and that you will be able to convey this to your friend in words and in deeds. Love, Dad.

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN:

AARTS, Henricus Cornelis, geboren 25 juli 1917, naar Canada vertrokken op 22 augustus 1952.

VAN BERGEN, J.A. geboren op 22 april 1941 te Heerlen, naar Canada vertrokken in 1982.

BES, Willibrordus Augustinus, geboren op 17 juli 1954 te Alkmaar, laatstbekende adres te Woodstock, Ontario.

BEULEN, Hubert Antonius Johanna Maria, geboren op 18 september 1945 te Valkenburg, naar Canada vertrokken in 1970, laatstbekende adres te Saskatoon.

VAN ECK, Jan, geboren op 9 maart 1917 te Hoogeveen, laatstbekende adres te Hagersville, Ontario.

ESSELINK, Klaas, geboren op 22 januari 1917 te Kamperveen, naar Canada vertrokken op 20 mei 1958.

VAN GELDER, Nico, laatstbekende adres te Toronto, Ontario.

VAN DE GRIFT, Willem, geboren op 6 mei 1917 te Doorn, naar Canada vertrokken in 1951.

HETTINGA, Eduard, laatstbekende adres te Mountain, Ontario.

LEENDERS, Johannes Josephus, geboren op 17 december 1936 te Venlo, naar Canada vertrokken in 1958.

LEVY, Izaak, geboren te Groningen op 18 november 1916, laatstbekende adres te Sarnia, Ontario.

SAPULETE, Arthur Raymond, geboren op 9 juli 1950, naar Canada vertrokken in 1982.

VAN VANEVELD, Antonius Marinus, geboren 9 april 1918, naar Canada vertrokken 1973.

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

Revenue Canada to Provide Answers Needed for Educational Justice Tax Appeal

Mr. Justice Collier of the Federal Court of Canada ruled on May 3rd that in the forthcoming Examination for Discovery, Revenue Canada should provide specific answers to the questions by Lyle McBurney's lawyer regarding the facts and the legal basis of the Federal Government's defense of its reassessments involving the tax deductibility of contributions to Christian schools.

Mr. Justice Collier indicated that if Revenue Canada's answers continue to be evasive and unsatisfactory, the Motion requesting a Court Order can be re-opened immediately.

After a morning of vigorous legal argument, Mr. Justice Collier wondered why the Federal Government had refused to give straightforward answers to tax counsel Richard Fitzsimmons' pertinent questions. Two key questions involved Revenue Canada's refusal to admit that the two Ottawa Christian schools involved are either religious in nature or provide Christian education.

The Federal Government's lawyer, Ms. Deen Olson, conceded that the demand for particulars is indeed appropriate for an Examination for Discovery. However, she made no commitment that Revenue Canada will provide the specific answers Mr. Fitzsimmons has been seeking since November 1981.

Mr. Justice Collier indicated that if Revenue Canada refused at the Examination for Discovery to provide the particulars, it would be appropriate for Mr. Fitzsimmons to return to Court to request an Order either directing Revenue Canada to give proper answers or striking out those portions of the Government's Statement of Defence which are vague and ambiguous.

Mr. Fitzsimmons is urging the Federal Government's lawyers to agree to an immediate Examination for Discovery of the Revenue Canada personnel responsible for the reassessments. They claim to be "busy" until July.

The wheels of justice grind slowly.

"Capital Calling"



In the past years, and perhaps still now, Ottawa has been seen as a government city, with a limited growth pattern restricted to people interested in governmental work. However, in recent years this pattern has reversed itself, and Ottawa is capitalizing on and rapidly developing in the new era of High Technology. High Technology presently employs some 18,000 persons in about 120 firms, and at the present rate of expansion it is estimated to be 100,000 by the year 1990. Ottawa is already referred to as the "Silicon Valley" of Ontario.

Throughout the years, the congregation of Ottawa has remained small and has always yearned for an increase in its number. In order to fulfill also this segment of its "Capital Calling," the congregation, realizing the industrial growth in the surrounding area, felt that this trend should be made known.

It is impossible for us to list all of the job opportunities available. For convenience's sake, we will classify them in four categories:

- 1) Executive field, 170 openings or more.
- 2) Scientific & Technical field, 250 openings or more.
- 3) Administrative & Educational field, 90 openings or more.
- 4) Industrial field, 70 openings or more.

These figures have been derived by counting the openings as advertised in local newspapers within a certain time period.

The congregation is willing, within reason, to assist anyone seeking employment in Ottawa, and asks anyone interested to send a copy of his/her statistical qualifications to the post office box of the Ottawa Canadian Reformed Church, or to phone (613) 828-9711; you will be informed and advised if we find or hear of a position.

We also have verbal contact with several local "personnel pools." All have suggested that interesting parties should send their resume directly to them. They will keep your file open until a position is found for you.

Students graduating from computer science or engineering programs can often find themselves in the position of choosing between four or five job offers.

Though we cannot act as an employment agency, we *will* assist anyone in any field as much as we can. Send us your resume and we will do our best.

May the Lord grant us favour so that also the Church of Ottawa may fulfill in this, its "Capital Calling."

Ottawa, March 1982

WERKGROEP NAZORG RADIO & T.V. KERKDIENTEN
POSTBUS 1703, 1200 BS HILVERSUM

Groningen, 21 mei 1982.

Geachte Redactie,

Regelmatig worden door Radio Nederland Wereldomroep kerkdiensten uitgezonden, die zijn opgenomen in verschillende Nederlandse kerken en worden verzorgd door verschillende Nederlandse kerkgenootschappen.

Op 27 juni 1982 is het weer de beurt van de Geref. Kerk Vrijgemaakt een dergelijke kerkdienst te verzorgen. Voor deze dienst is als plaats van uitzending voor Groningen — Helpman, terwijl Ds. J.T. Oldenhuis, een van de beide plaatselijke predikanten, de dienst zal leiden. Het orgel zal worden bespeeld door Jan de Roos.

Ds. Oldenhuis heeft, voordat hij in 1981 zijn intrede deed in de gemeente van Groningen — Helpman, 13 jaar lang voor de Geref. Kerk Vrijgem. te Assen zendingsarbeid verricht in Brazilië, niet in de binnenlanden maar in de stad Curitiba in het zuiden van Brazilië.

Teneinde een zo breed mogelijke bekendheid aan deze uitzending te geven willen wij U verzoeken in Uw blad een aankondiging voor deze uitzending te willen opnemen of deze brief als ingezonden te willen plaatsen.

Verder bestaat de mogelijkheid een cassette opname van deze dienst te bestellen door te schrijven aan:

Werkgroep nazorg Radio en T.V.
Kerkdiensten
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1200 BS Hilversum
The Netherlands

Voor deze cassette wordt een vergoeding gevraagd van f 5,- per stuk, incl. verzendkosten, terwijl verzending plaats vindt via SAL of per luchtpost.

Wij hopen op Uw medewerking te mogen rekenen.

Indien U verdere inlichtingen wenst over de uitzending of over het werk van de werkgroep, dan kunt U zich wenden tot onderstaand adres.

Met vriendelijke groeten.

Hoogachtend,
Geert J.W. Huberts

G.J.W. Huberts
L. van Deyssellaan 44
9721 WV Groningen
The Netherlands

OVERZICHT BESCHIKBARE CASSETTES

DATUM	PREDIKANT	PLAATS VAN UITZENDING	TEKST
17- 6-79	Ds. W. Wierenga	Groningen — Helpman	Zondag 23
24- 6-79	Ds. W. Wierenga	Groningen — Helpman	Zondag 24
16- 9-79	Prof. Dr. J. van Bruggen	Kampen	Marcus 2:1-12
21-10-79	Ds. H.J. Nijenhuis	Assen — Zuid	Ezech. 47:1-12
2-12-79	Ds. H.E. Nieuwenhuis	Ermelo	Jesaja 46:1-13
6- 1-80	Ds. C.J. de Ruijter	Rotterdam — Centrum	Zondag 34b
17- 2-80	Ds. H. de Vries	Hatterm	Matth. 24:12, 13
23- 3-80	Ds. J.A. v.d. Velden	Groningen — Noord	Lucas 9:28-36
6- 4-80	Ds. W. Triemstra	Utrecht — Centrum	Joh. 20:17
13- 4-80	Ds. J. Meilof	Zwijndrecht	Lucas 24:44,45
15- 6-80	Ds. J. Verkade	Axel	Zondag 48
20- 7-80	Ds. C. v.d. Berg	Zuidhorn	Galaten 5:24-26
17- 8-80	Ds. H. Scholte	Rouveen	Matth. 9:35-38
7- 9-80	Prof. Dr. L. Doekes	Kampen	1 Petrus 2:9, 10
5-10-80	Ds. G. Zomer	Rijnsburg	Zondag 20
5-10-80	Ds. S. Braaksma	's Hertogenbosch	Gen. 11:27-12:4a
23-11-80	Dr. R.H. Bremmer	Enschede — Oost	Jozua 2:21b
25- 1-81	Ds. M. Nap	Leusden	Matth. 4:3, 4
22- 2-81	Ds. Tj. Boersma	Apeldoorn	Matth. 11:28-30
11- 3-81	Ds. Joh. Strating	Zwolle	Matth. 6:27
26- 4-81	Ds. P. Groenenberg	Stadskanaal	I Cor. 15:16-19
3- 5-81	Ds. H. Knigge	Langeslag	Matth. 7:13-14
17- 5-81	Ds. E. Woudt	Den Helder	Joh. 21:20-23
16- 8-81	Ds. C.J. Smelik	Capelle a.d. IJssel	Joh. 5:1-14
6- 9-81	Ds. H. Folkers	Eindhoven	Richt. 13:3-5
20- 9-81	Prof. Dr. J. Douma	Kampen	Zondag 19
15-11-81	Ds. B. Kamphuis	Voorburg	Openb. 19:10
15-11-81	Ds. A. van Houdt	Enschede —	Micha 4:3b-5
31-12-81	Ds. M.A. de Niet	Hilversum	Psalms 90:12
3- 1-82	Ds. R. Houwen	Spakenburg — Zuid	Zondag 1
7- 3-82	Drs. S. Cnossen	Heemse	Zondag 47
10- 3-82	Ds. S.S. Cnossen	Marienburg	Lucas 11:3
21- 3-82	Ds. P. Lok	Ureterp	Lucas 18:8b
6- 6-82	Ds. O.J. Douma	Groningen — Noord	I Cor. 6:19, 20

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Girorekening 412 02 71 t.n.v. G. Huberts
Groningen

onder vermelding van de gewenste cassette(s).

OUR COVER

*Along Lake Superior, Wawa, Ontario
courtesy, Ontario Ministry of Industry and Tourism.*

our little magazine

Hello Busy Beavers,

How do you feel about school ending?
Here are one Busy Beaver's thoughts about it!

June

June is the month it starts to get hot.
I know I'll miss school. I miss it a lot.
My friends will be gone for such a time!
Maybe I'll write a little rhyme:
"See you later. See you next year.
Hurray Grade Six, Let's all cheer.
See you later. See you next year!"

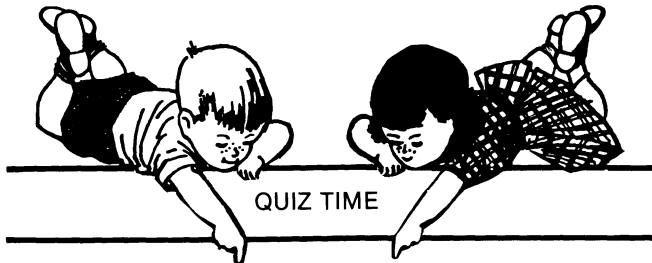
* * *

Every now and then I get jokes from some of you Busy Beavers.






Here are some for you to enjoy with your family and your friends.

- Doctor: Son, did this happen while you were on the foot-
ball team?
Boy: No, sir, it happened while the football team was
on me!
Mother: Have you filled the salt shakers?
Betty: Not yet, Mother. It's hard pushing the salt
through these little holes!
Jill: What kind of fish are they?
Bill: Jellyfish.
Jill: What flavor?

* * *



Name the Flowers from Busy Beaver Janice Scholtens

1. _____  cup
2. _____  rock
3. _____  lion
4. _____  peas
5. _____  lips

Busy Beaver Tracy Bos sent in these scrambled words for you to unscramble!
They are all things in your house.

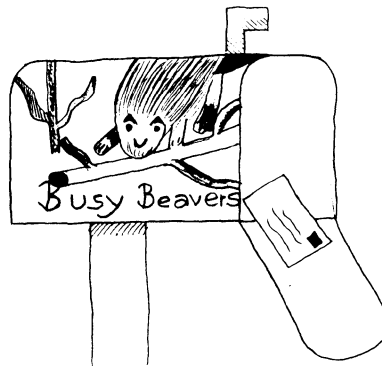
- | | |
|-----------------|------------------------|
| 1. sehuc _____ | 7. tacepr _____ |
| 2. hicras _____ | 8. lptas _____ |
| 3. bltae _____ | 9. ksins _____ |
| 4. cohcu _____ | 10. oorsd _____ |
| 5. deb _____ | 11. oksbo _____ |
| 6. somro _____ | 12. ocerdryalper _____ |

Some of those were tricky, weren't they?

Busy Beaver *Veronica Post* has a code quiz for you!
It's a very well-known saying from the Bible.

- | | | | | | | | | | |
|----|---|---|---|---|----|----|---|----|---|
| 6 | 7 | 3 | 8 | 5 | 11 | 1 | 4 | 13 | 1 |
| 10 | 6 | 3 | 9 | 8 | 10 | 10 | 2 | 1 | |
| 12 | 8 | 4 | 5 | 6 | 12 | 11 | | | |

H - 13	Y - 2
E - 1	T - 4
O - 6	A - 8
R - 3	P - 7
I - 5	S - 11
L - 10	D - 9
N - 12	



From the Mailbox

Welcome to the Busy Beaver Club, *Tracy Bos*. We are happy to have you join us. Thank you very much for the puzzle you sent. Keep up the good work!

And a big welcome to you, too, *Janice Scholtens*. We hope you'll really enjoy being a Busy Beaver. Will you write and tell us about yourself and what you like to do? Thanks for your interesting puzzle, Janice!

Hello, *Sharalee Terpsma*. It was nice to hear from you again. Thank you very much for your design for our mailbox! I'm sure all the Busy Beavers will like it.

How did you enjoy your school trip to Seattle, *Mary-Ann Van Woudenberg*? I'm very curious to hear. How do you feel, Mary-Ann, when you cross the border to visit your friend in the U.S.? Thank you for the poem. Do you mind if I save it for next spring?

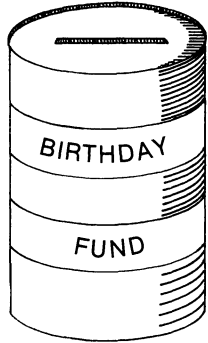
Sounds to me as if you had an interesting school trip, too, *Brenda De Boer*! Will you write and tell us about it? And how did your school do playing Timothy School, Brenda?

How long is your paper route, *Veronica Post*? Congratulations on a good report card! Will it be very hard for you to have just as good a report in June? Thanks for the puzzle, Veronica. Write again soon.

Answers:

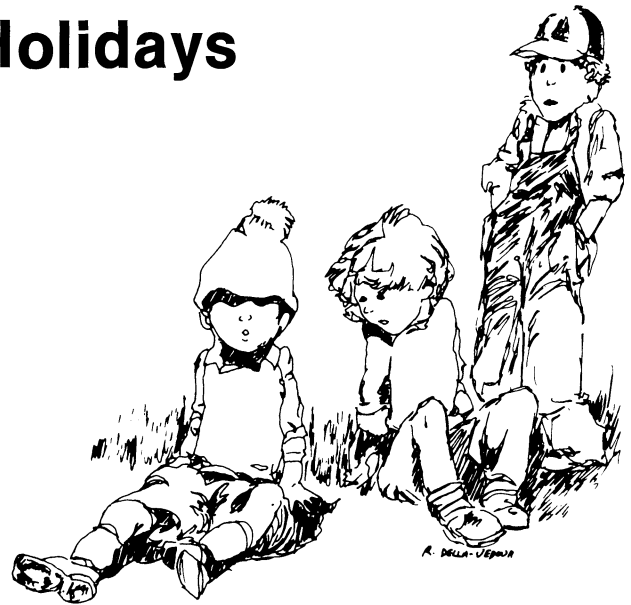
Code Quiz — O praise the Lord, all ye nations!
12. recordplayer
6. rooms 7. carpet 8. plants 9. sinks 10. doors 11. books
Scramble 1. house 2. chairs 3. table 4. couch 5. bed
4. sweetpeas 5. tulips
Name the flowers: 1. buttercup 2. shamrock 3. dandelion

Happy and Safe Holidays



Busy Beavers, are you all remembering

Yours,
Aunt Betty



All Thy works shall give thanks to Thee, O Lord, and all Thy saints shall bless Thee.

Psalm 145:10

The Lord our God has renewed our joy and granted us the gift of life with the birth of our second daughter:

RACHEL TANYA

Born: May 15, 1982.

Paul and Shirley Broekema
(nee Medemblik)

490 Union Street W.,
Fergus, Ontario.

With thankfulness to our Heavenly Father, we are pleased to announce the birth of our fourth son:

RAYMOND JOEL

Born: Sunday, May 23rd, 1982.

A little brother for: *James, Jesse and Reuben*

Jake and Lee Bredenhof
(nee Devries)

18560 - 40th Avenue,
Surrey, B.C. V3S 4N8.

Psalm 115:13

The Lord blessed our family with another daughter:

REBECCA NADINE

Born: May 3, 1982.

John and Betty Scholten

A sister for: *Melanie, Heidi, and Amanda*

178 Grove Street,
Guelph, Ontario N1E 2W7.

Philippians 4:4-7

Mr. and Mrs. D. Bouwman and Mr. and Mrs. S. Venema are pleased to announce the marriage of their children:

WILMA ALICE
to
HENDRIK BEREND

The ceremony will take place, the Lord willing, on Friday, July 16, 1982 at 7:00 o'clock in the Geref. Vrijgem. Kerk te Middelstum, The Netherlands. The Rev. L. Hoogedooren officiating.

Present address:

Delleweg 17, Middelstum (9991CG), Groningen, The Netherlands.

Future address:

5184 Dundas Hwy #5, Burlington, Ont. L7R 3X4.

1957 — July 20 — 1982

O Lord of Hosts, blessed is the man who trusts in Thee!

Psalm 84:12

With thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents:

HEIN VAN LUIK

and

PETERDINA JOHANNA VAN LUIK (nee Mans)

Their children:

Stoney Creek, Ont.: Matthew and Gertie

Beamsville, Ont.: Nick and Monica

John and Trudy

Jean and Gerald

Bert

Elnita and Gary

Lloyd

Open house July 20, 7 - 8:30 p.m.

R.R. #1, John Street, Beamsville, Ontario L0R 1B0.

1942 — July 6 — 1982

In all thy ways acknowledge Him. Prov. 3:6

The Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents:

JOHN and WILHELMINA VANDERBOOM
(nee Vander Meijden)

Their thankful children and grandchildren:

Burlington, Ont.: Peter and Femie VanderBoom
Marianne, Peter, Richard and Kenneth

John and Margaret VanderBoom
Robert, Jonathan and David

Langley, B.C.: Edward and Diane VanderBoom
Kimberly, Joni and Karen

379 Fairlawn Crescent, Burlington, Ontario L7L 2A9.

1957 — July 19 — 1982

Luke 17:5,6

With thankfulness to the Lord, and being it His will, we hope to celebrate the 25th Wedding Anniversary of our parents:

FREDRIK BOSSCHER

and

BERENDJE BOSSCHER (nee Lamberink)

May the Lord bless them and give them strength in the years ahead.

Their grateful children:

John Bosscher and Diane VanWoudenberg

Jenny Bosscher

Greta Bosscher

658 Dynes Road, Burlington, Ontario L7N 2V6.

1942 — June 19 — 1982

Thankful to the Lord, who has kept them for each other and for us, we hope to celebrate on Saturday, June 19, 1982, the 40th Wedding Anniversary of our parents and grandparents:

JOHN TIGGELAAR

and

FIJGJE TIGGELAAR (nee Messelink)

Their grateful children and grandchildren:

Winnipeg, Man.: John and Emma Tiggelaar
Gerry, Frances, Diane

Barrhead, Alta.: Bert and Dianne Tiggelaar
Brendan, Alanna, Alicia, Tyson, Mathew

Devon, Alta.: Henry and Fenny Vandelden
Melanie, Steven, Geoffrey, Bradley, Brian, Heidi

Surrey, B.C.: Albert and Jane Tiggelaar
Natasha, Collin, Byron, Melissa

Winnipeg, Man.: Ewart Tiggelaar
Ivan and Hilda Tiggelaar

Surrey, B.C.: Richard Tiggelaar

727 Ralvelston Avenue West,
Winnipeg, Manitoba R2C 1W8.

The Board of John Calvin School, Burlington, Ontario *urgently* needs:

TWO TEACHERS

to fill positions for the 1982/83 school year.

Both those who are able to teach on a full-time or on a part-time basis are urged to contact the principal:

Mr. H. Hoogstra,
607 Dynes Road
Burlington, Ontario L7N 2V4
Phone: School (416) 634-8015
Residence: (416) 637-9076

or send their application to the secretary:

Mr. L. Jagt
21 Carl Crescent
Waterdown, Ontario L0R 2H0

The Canadian Reformed Church at Winnipeg invites ministers who are travelling through Winnipeg on vacation to lead one of the following worship services: July 18, July 25 and August 8, 1982.

Please contact:

W. Gortemaker
Phone: (204) 222-7095

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