

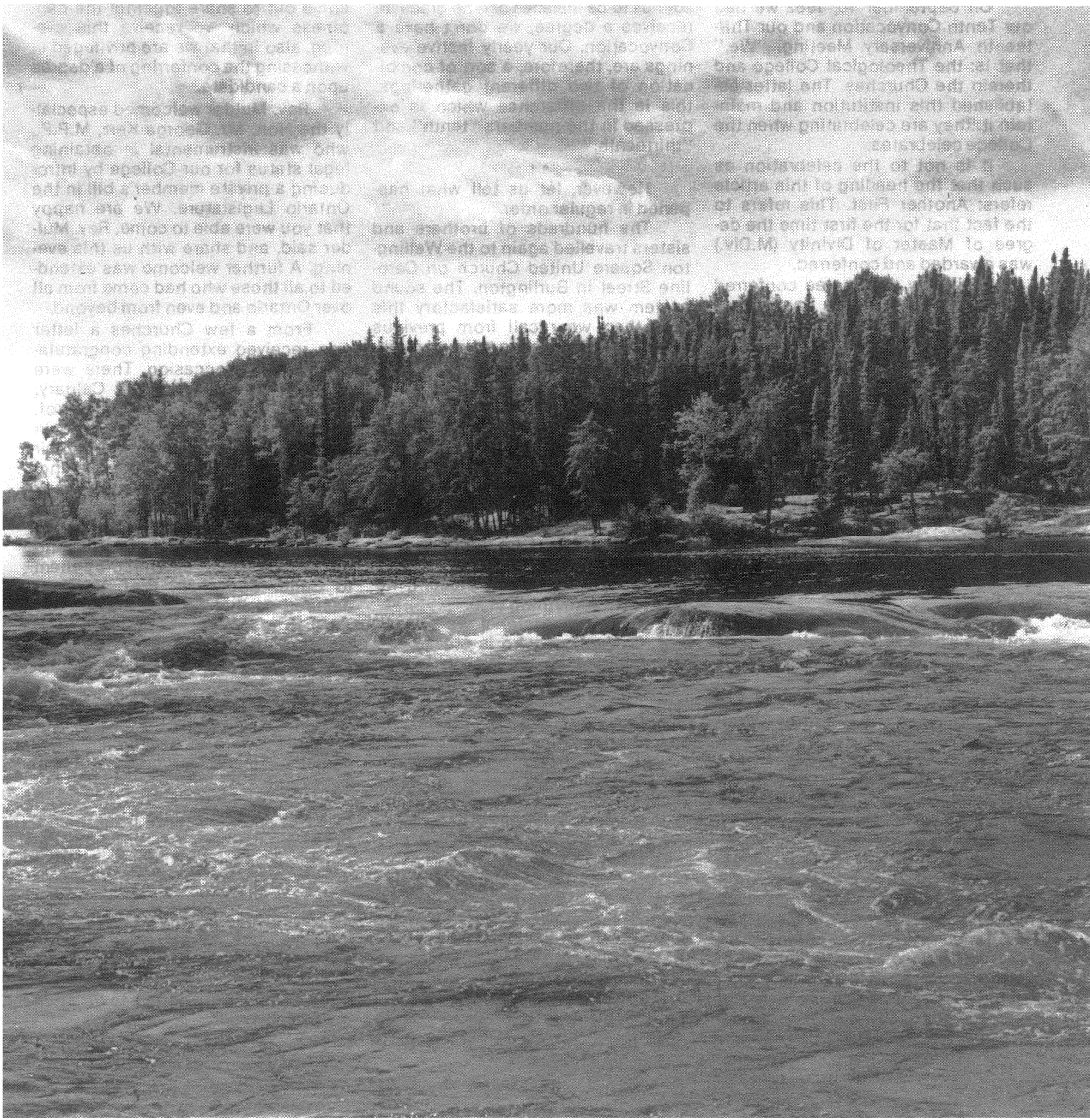
Clarion

THE CANADIAN REFORMED MAGAZINE



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Another First

On September 10, 1982 we had our Tenth Convocation and our Thirteenth Anniversary Meeting. "We," that is: the Theological College and therein the Churches. The latter established this institution and maintain it: they are celebrating when the College celebrates.

It is not to the celebration as such that the heading of this article refers: Another First. This refers to the fact that for the first time the degree of Master of Divinity (M.Div.) was awarded and conferred.

Until now the degree conferred in Convocation was the Bachelor of Divinity degree. However, it becomes more and more customary to confer the Master of Divinity degree on those who enter the Colleges and Seminaries while already in the possession of a Bachelor of Arts degree. It is considered more proper to confer a Master's degree upon them than to add another Bachelor's degree. Our College is following this trend and it has been decided that this will be the degree awarded to those who were already Bachelors of Arts when setting out on the way of theological studies.

It stands to reason that the courses which they completed must be such that the awarding of this degree is warranted. Our members can be certain that this is indeed the case; otherwise the Board of Governors would not have agreed with this decision.

The Tenth Convocation brought the conferring of the above mentioned degree for the first time.

It won't be necessary, I presume, to elaborate on the difference between Convocation and College Anniversary Meeting. For those who may be uncertain in this respect it be mentioned that a Convocation is held only when an official ceremony involving the College takes place, such as the installation of a professor or the conferring of a degree. If no profes-

sor has to be installed or if no graduate receives a degree, we don't have a Convocation. Our yearly festive evenings are, therefore, a sort of combination of two different gatherings: this is the difference which is expressed in the numbers "tenth" and "thirteenth."

* * *

However, let us tell what happened in regular order.

The hundreds of brothers and sisters travelled again to the Wellington Square United Church on Caroline Street in Burlington. The sound system was more satisfactory this time than we recall from previous years, although those who were sitting behind the speakers still had problems with understanding fully and completely all that was being said. It might be very difficult to find a more suitable building, but I still think that we should try. There is ample seating capacity, there is lots of parking area, and there is a nice hall which can be used afterwards for a social hour. Yet, when the main part of the evening cannot be followed by quite a few of all those present, we have to try something else.

In the processional we missed Prof. C. VanDam who is still in The Netherlands, struggling with the question of the Urim and the Thummim and studiously endeavouring to complete his doctoral thesis. He was, however, present in spirit.

After all had reached their assigned seats, we sang together Psalm 107:1, 2, and 4. This is a beautiful Psalm and a beautiful tune. With Mr. J.J. Knegt at the organ, it was sung very well.

The Rev. J. Mulder, vice-president of the Board of Governors, opened the evening. He read from Ephesians 1:1-14, and led in prayer of thanksgiving and supplication.

In his brief opening word, Rev. Mulder bid us all welcome; he expressed his joy that so many had

come out to share together the happiness which we receive this evening, also in that we are privileged in witnessing the conferring of a degree upon a candidate.

Rev. Mulder welcomed especially the Hon. Mr. George Kerr, M.P.P., who was instrumental in obtaining legal status for our College by introducing a private member's bill in the Ontario Legislature. We are happy that you were able to come, Rev. Mulder said, and share with us this evening. A further welcome was extended to all those who had come from all over Ontario and even from beyond.

From a few Churches a letter was received extending congratulations on this occasion. There were letters from the Church at Calgary, and from the Church at Carman. Prof. and Mrs. VanDam also sent a letter in which they assured that their thoughts were with us this evening. They rejoiced with us for the many blessings which the Lord bestowed upon us and wished us a good evening. Personal congratulations and best wishes were extended by them to Cand. Bouwman. Prof. VanDam assured us that he was looking forward to resuming his duties among us.

* * *

Immediately after the Vice-President had left the pulpit, prof. Faber occupied it to read his Principal's Report. As this report will be published in *Clarion* in its entirety, we shall not quote from it here.

Nor shall we quote from the address which the Rev. D. VanderBoom delivered and which had as its title "From Preposition to Proposition." Rev. VanderBoom was so attentive as to provide us with a copy of this address, and therefore our readers will be able to take in every word of it, something which — according to some — they were unable to do when it was delivered.

This address was followed by the singing of Hymn 28.

* * *

Now followed what to some was the main item on the agenda: the conferring of the degree of Master of Divinity upon Mr. C. Bouwman, B.A. Prof. Selles acquitted himself of his usual task of introducing the graduate and presenting him to the Principal.

Of Mr. Bouwman prof. Selles mentioned that he was born in 1956 in Fergus. He was raised and grew up in a God-fearing family and early already felt the desire to go into the ministry. However, he was frightened by the thought of having to prepare two sermons every week. Thus he considered as alternate goal: to go into farming. During the last couple of years in highschool, however, the desire to prepare himself for the ministry became stronger, and the route towards Waterloo University was chosen as a preparatory step.

Once in a while the fear mentioned before came up again. You are in good company here, Prof. Selles said, for Moses also said to the Lord that he was not a very good speaker. You may trust that the Lord who calls you will also strengthen you.

During his years of residence in the College building, Mr. Bouwman acquitted himself of the duties which resident students have: keeping the grounds clean, remove snow and ice, and keep the lawns and flowerbeds neat. Once in a while he had to go out and do something. Even some elderly people across the street benefited

from that when their snow was shoveled.

A remarkable thing about Mr. Bouwman is his gait, but as for the rest he did not encounter many problems with fulfilling the requirements for the degree for which "I now present to you, Mr. Principal, Mr. Clarence Bouwman, minister-elect of the Canadian Reformed Church at Chilliwack, B.C." The Principal then declared Mr. Bouwman "*Magistrum Divinitatis*" and the Rev. G. VanDooren placed the hood on the candidate's shoulders. After the candidate had been congratulated by the Faculty, the applause of the assembly expressed the congratulations of all present.

* * *

The Choirs "Voice of Praise" and "Soli Deo Gloria" were directed by Mr. J. Van Huisstede, and sang for us "Come Ye Faithful" by Thatcher; "For the Beauty of the Earth" by Kocher; and "*Sine Nomine*" by Ralph Vaughan Williams. As I heard from some in the auditorium later on, the organ (excellently played by Mrs. Spithoff) was too loud for those sitting in the center block. From where I was sitting it sounded just right, but as the choir was sitting in a side-block, I can well imagine that their voices were not strong enough for the listeners who got the full sound of the organ coming directly to them.

* * *

A yearly-returning pleasure is the appearance of Mrs. L. Selles on the pulpit to make known the result

of the Women's Savings Action and to present her (almost) counted-on cheque. This year, too, she was there and started off with telling us a story — which we'll take with a grain of salt — that she had drawn up her speech and then presented it to her husband who is known to the students as a hard marker, to see the note "Re-write." Anyway, whatever may or may not be true of this, it did draw a laugh.

Mrs. Selles then spoke as follows.

Mr. Chairman, Brothers and Sisters.

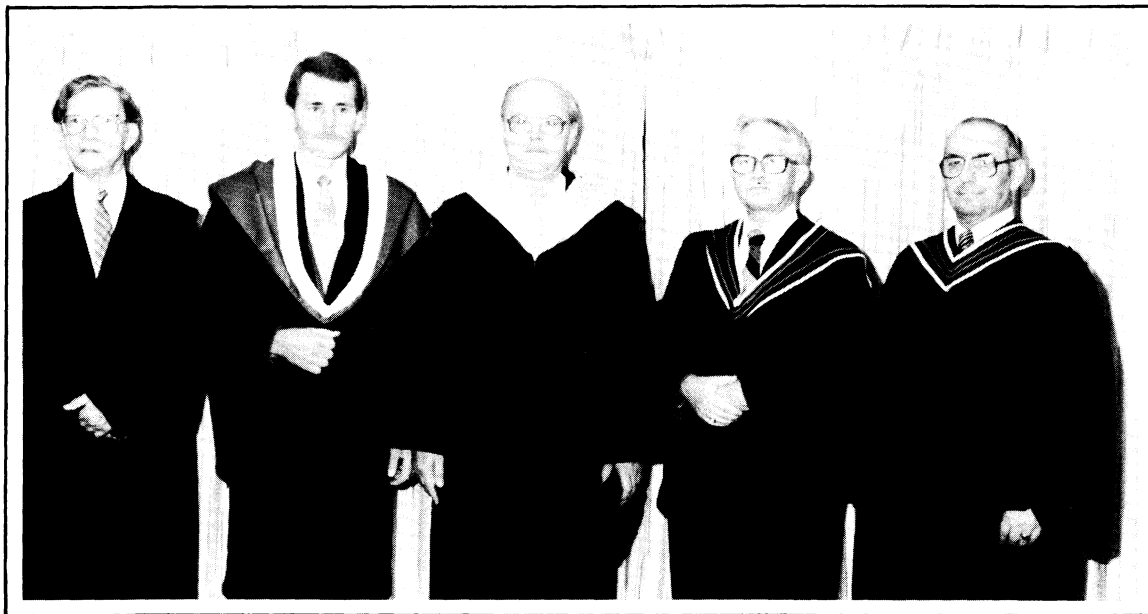
With thanks to the Lord I may report that the Women's Savings Action carried on the work of collecting as usual.

Since the establishment of the College and the birth of our Action Baby, "The Library," more than ten thousand of the 13,000 books were paid for by nickles and dimes. This contribution, faithfully collected, came from all parts of Canada.

The College Act, passed by the Ontario Parliament brought some administrative changes, but let the Savings Action intact. In view of the constantly rising book prices the work will continue and is more than ever needed for the wholesome growth of our "toddler."

Since we started the Savings Action Mrs. Lindhout has taken care of the financial side. She has had full support of her family. Mr. C. Lindhout Jr. first, and now Mr. P. Lindhout audit the books. Thank you, gentlemen.

The financial statement arrived



At the graduation of Mr. C. Bouwman. The Candidate with the Faculty.

always exactly on time. It is included in the annual newsletter.

If you have read the statements, you will have noticed the work done in love.

Mr. Lindhout Sr. walked from the one bank to the other to find the highest interest on our Savings for "the Library to be built." As far as we are concerned the construction may start.

Mrs. Lindhout will now retire. For years she has been a most willing co-worker. Mrs. Lindhout: on behalf of the women who collected the money and corresponded with you I thank you for your work so faithfully done.

Mr. Lindhout: It was every time a surprise to see the financial statement. On behalf of all, I thank you for time and effort so readily given. The marriage form tells us that woman should be a help for man, but in the Savings Action you have been a help for woman.

To both of you my personal thanks for an excellent cooperation. In all these years we discussed matters briefly, had a few meetings and hardly ever disagreed. I would like you to come here for a moment, please.

At this point Mr. and Mrs. C. Lindhout Sr. came to the podium and received a beautiful bouquet of flowers to express the appreciation for all the work they did. The assembly underlined it by applause. Mrs. Selles then continued her speech.

I am glad to say that the financial side of the Savings Action will stay in the Lindhout family. (Mrs.) Lorraine Lindhout has been found willing to take over. I presume that family assistance will still be given when needed.

Address and further information you may find in *Clarion*, Canadian Reformed Magazine. May I introduce (Mrs.) Lorraine Lindhout to you. Mrs. Lindhout, will you stand please?

Finally, our usual and by now familiar closing ritual. On behalf of the Women working in the Savings Action I pledge to take care of the cost of books for the Library in the year 1982-1983.

Mrs. Selles then presented Dr. Faber with a usual cheque which, if I heard it well, this time was in the amount of \$3,000.00

* * *

The evening started drawing to a close, at least as far as the official

part was concerned. But what is a Reformed gathering without a collection? The program mentioned the point "Offertory," and the yield of this collection was \$666.73. Perhaps I heard the last two figures not correctly, but the 666 stuck in my mind. I was happy that it was a little more than the number of man.

Mr. J.J. Knecht played a musical interlude which was greatly appreciated.

After the singing of Hymn 59, the Rev. G. VanDooren closed in thanksgiving, and the moment was there for the recessional.

Many used the opportunity to congratulate Mr. C. Bouwman, his wife, parents and wife's parents in the roomy hall in the annex. Many acquaintances and relatives saw each other again and used the opportunity to exchange news and views.

* * *

Thus we concluded our tenth convocation and thirteenth anniversary meeting.

On the Monday after, the official opening of the lessons took place.

This, however, is the topic for a separate entry.

VO

Opening of the Lessons

On Monday, September 13, 1982, the official opening of the lessons took place at our Theological College. We began with the usual "Chapel," a gathering of Faculty and Students where we sing together, pray together, read God's Word together, and listen to a brief meditation by one of us. As it would be too "uneconomical" to come together only for the Chapel — the lectures were to begin on Tuesday morning — only the freshmen and sophomores were expected to be there. The senior students already had an orientation day two years ago, and they were excused for the day.

The chapel was taken care of this time by Rev. VanOene. It was suggested to publish what was said

there, and we comply with the suggestion, to give our readers an impression of what we do and how we do it.

We sang Psalm 119:17 and 23, after which we read Romans 16:17-end.

The meditation was on Romans 16:19 and 20.

The following was said.

* * *

Although the words to which I would specifically draw your attention in this first chapel of the 1982-1983 academic year, are found in the verses 19 and 20 of the last chapter of the epistle to the Romans, we cannot neglect the whole passage of verses 17-21. In fact, we are to take the

whole letter into account if we wish to understand the words of verses 19 and 20 correctly.

It will not be expected of me that I give you an overview of this letter. Time would run short, and it is not necessary either. The only thing which is important — as I see it — is the question whether the Church at Rome was an already long established Church or had only recently come into existence. Following the opinion of Dr. J. van Bruggen — although not by any means that of him alone — I start from the premise that the Church at Rome was a young Church in the days when Paul wrote his letter.

We can leave out of the picture the question by whom the Church of

Rome was founded. The answer to this question would not affect our understanding of the text in any way.

Starting therefore from the premise that the Church at Rome was a young Church, we see the apostle's care for her. He is very well aware of it that the very same disturbances which are found elsewhere may not bypass the young Church in the world capital. Thus he appeals to them to take note of those who create dissensions and difficulties.

There is no indication in this letter that these dissensions and these "difficulties" were already found in the Church at Rome. The Christians there may have been aware of these dissensions and difficulties, yet it is most likely that they were not yet bothered by them locally.

Those who brought the Gospel to Rome undoubtedly warned the new Christians already against those dangers and against the people who caused them.

It is remarkable that the apostle uses the definite article: *the* dissensions and *the skandala*, offenses, stumblingblocks. The use of the definite article may point to "well-known" dissensions; it may also be generalizing: the dissensions and the *skandala* which are found in every Church, although not yet in Rome.

The apostle is certain, however, that Rome will not remain unaffected. As they tried in other places, so they will try in Rome to place stumblingblocks into the path of the "simple-minded," i.e. of those who are 'akakoi = as yet unspoiled, whole, intact.

Satan cannot stand it when there is a Church that has not yet been affected by false doctrine and not yet infected with error and heresy. Satan cannot stand it when the satisfaction, the redemption through Christ is the basis for glorying, and when this glorying is done only in the Lord. What Satan tried in other Churches, he will also try in the Church at Rome: by flattering words and smooth talk try to deceive the hearts of those who are as yet not affected by the evil of heresy and error, who are still 'akakoi. This original meaning of the word fits better here than the translation "simple-minded," or "innocent." They are still whole, not affected by the evil.

Even though the Church at Rome had not been in existence for a long time, yet it was known throughout the Churches that in this young Church obedience was found. And

the apostle saw it coming: soon the feet of the false teachers and of the bringers of heresies, of the people who caused dissensions and put *skandala* into the path of God's children would hasten to Rome as well. Thus he warns them to take note of these false teachers. The Christians should avoid them, have nothing to do with them.

Evidently the apostle is referring here to the very same kind of persons of whom he says in the epistle to the Philippians that their god is their belly: they glory in the circumcision, but thus they glory in something which is in their body. They serve the flesh, in spite of all assertions to the contrary. Such persons do not serve the Lord Jesus Christ, the apostle writes. They serve His adversary, the devil. That is the seriousness of false doctrine, of heresy and *skandala*: Satan is behind them all. Causing dissensions in the Churches is his proper work. Distorting the truth of the Gospel is his proper undertaking.

Paul senses that it may not be long before these henchmen of Satan will rush to Rome as well. He wants the Church there to be warned and to be on the alert.

How are they to react? They are to avoid them!

How can they withstand the attacks? How can they, who have little or no experience as yet with false doctrine and stumblingblocks such as the apostle is referring to remain unaffected, unspoiled?

There are two things the apostle wishes them to be: they are to be wise with respect to the good, they are to be intact with respect to the evil.

To be wise with respect to the good is more than that they are knowledgeable. Wisdom is having insight, the ability to choose that which is best in the given circumstances. Wisdom is the practical ability to decide at each and every moment that which is most beneficial.

Thus, when the apostle expresses as his wish that they may be wise with respect to the good, to that which is the good thing, he wishes them that insight which makes them choose and decide that which is good at each and every crossroad. He wishes them a good insight into that of which the Lord approves, so that they can continue in the path which has been shown to them and in which they are already walking in obedience.

As far as the evil is concerned,

*For while your obedience
is known to all,
so that I rejoice over
you,
I would have you wise as
to what is evil;
then the God of peace
will soon crush Satan
under your feet.
The grace of our Lord
Jesus Christ be with
you.*

Romans 16:19 & 20



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he wishes them that they may be "guileless." I would rather go to the original meaning of the word *'akeraios*: it means unravaged, unharmed, inviolate, whole, intact. In Kittle's *Dictionary* we find this sentence: "that which is still in its original state of intactness, totality or moral innocence." Thus the apostle wishes them that they may be inviolate, "possessors of an integrity which they have kept in the face of evil."

We are certain that we do not deviate from what the apostle wants to say when we let "good" refer here to the truth of God, and "evil" to the lies against which the Romans are to be on the alert.

Thus we understand that the apostle, afraid and foreseeing that the feet of the false teachers will hasten to the young Church at Rome — because Satan, too, must have heard of their obedience to the Gospel — wishes them that they may have a good insight into the truth of God, so that they may choose that which is right, the true doctrine, the God-pleasing way of serving their Saviour. At the same time he wishes them that their armour may be whole, without a crack or a gap through which any of the arrows of the evil one could enter to cause dissensions and *skandala*, stumblingblocks which would make them fall.

From this we may also draw the lines to ourselves, for these words, too, have been written in order that we should benefit from them.

In our studies we are faced with heresies and false doctrines. Satan will not leave any means unused and he will not leave one stone unturned in order to ruin that which the Lord our God has given to us and worked through us.

Our institution has not been in existence for all that many years. We are rather young, standing at the beginning of our fourteenth year. This does not mean that no attacks have been made on it as yet. We are, however, to be aware of it that they will come. False doctrines are everywhere. We meet them in our study as

well, we have to study them and they always try to present themselves as attractively as possible.

There is only one way in which we can overcome them, be safeguarded against the dissensions and avoid the *skandala* which would make us fall: when we are wise with respect to the truth, to that which is good in the sight of the Lord. That is: when we are able to distinguish what is the correct answer in this specific case, what is the correct choice in this specific controversy. Having a good insight into the Word of our God, we shall also be able to make the right decision in each and every case.

And as far as the evil, as far as the lie, as far as the false doctrine is concerned, we are to be *'akeraios*: inviolate, whole, intact: let there be no crack in the armour, let the false doctrine have no influence on us whatsoever. Let us not open any peephole through which an arrow could enter to cause damage. Have nothing to do with the false doctrine, however attractive it may seem to be.

Then we may also count on the promise which the apostle adds: And the God of peace will soon crush Satan under your feet.

According to many, these words refer to what will happen on the day when Christ appears. They draw the conclusion from this that Paul, by using the words *'en tachei*, soon, alluded here to a speedy appearing of the Saviour on the clouds.

However, it is not necessary to think of this appearing here. *'En tachei* also means: speedily, fast, "in a hurry."

When we have a good insight into that which is good, the Word of our God, and when the armour which we are wearing is whole, without crack or gap, it won't take long before we experience that the whole attack has petered out and has not gained any ground. Satan's efforts and endeavours have come to nought. Therein we share the victory of the Lord Jesus Christ to which the apostle clearly refers by using the same expression which was used by God in paradise: crush the head of the Satan.

Even though the ultimate victory will be enjoyed at the appearing of the Saviour, yet even today the God who brings and maintains the peace, the *shalom*, the overall well-being and sound relationship with Himself, makes us more than victors in and through Christ.

I could say much more about

these verses, as you realize, but I hope that I have given you something to think about and something by which we are to let ourselves be guided with all our work.

Satan's attacks will fail *'en tachei*, "in a hurry," when we hold on to the Word of our God without wavering and without giving in at any point.

Let us go to work in this manner, brothers, enjoying the *shalom* of the God of all peace.

And then the grace of the Lord Jesus Christ will be with us all.

* * *

After this, we united in prayer to ask the Lord's blessing upon the work of that week and of the coming year.

The Chapel was concluded with the singing of Hymn 43.

* * *

Dr. Faber then took over and enlightened the new students on the life at our College, the use of the library and other practical matters. Some questions were answered and the new members of our academic community were made familiar with their rights and obligations which cannot be found in any handbook.

After Dr. Faber had finished, Prof. Selles gave some information about the writing of papers, an important part of what is expected from the students. This was followed by an extensive coffee-break which was an occasion for more "informal" talking. This is not to say that the chats mentioned above were very formal. On the contrary, a relaxed atmosphere prevailed, as is always the case in our College.

The morning was concluded with some words by the Rev. VanDooren who had prepared a complete folder with all sorts of information about personal library, congregational library, minister's work-schedule, and so on.

All in all, I think that the first morning together was enjoyed by all participants.

Meanwhile the work has started. We are looking forward to the return of Prof. VanDam who also himself is eager to resume his duties. We are certain that his stay in Kampen will greatly benefit our College, and once his thesis-work has been completed, our readers will undoubtedly benefit from his knowledge and talents.

I hope that I have served the readers with the above brief report.

VO

OUR COVER

Sasagui Rapids, Manitoba. Courtesy of: Manitoba Government Travel Department of Tourism and Recreation.

FROM THE SCRIPTURES

“On the third day Abraham lifted up his eyes and saw the place afar off.” Gen. 22:4

“These all died in faith, not having received what was promised, but having seen it and greeted it from afar . . .” Heb. 11:13a

The Greeting From Afar

Abraham’s silent and pensive “road of suffering” to the land of Moriah was accompanied by continuing revelation from the LORD with regard to one point — whatever the means, the LORD directed Abraham to the *place* where he had to carry out the divine command. The place was specifically chosen by the LORD, and the divine narrator also specifically mentions how Abraham *recognized* the place from a distance. Both the LORD’s leading hand and Abraham’s constant hearing and acceptance of the LORD’s leadership are carefully isolated in the story — so much so, that by the time Abraham’s three day journey is drawing to a close, he is able to recognize the place about which the LORD had been speaking to him.

Abraham’s journey with his son is thus not at all the lonely and lost road that it is sometimes taken to be. To be sure, he is tested, but in his testing he receives continual strength and *new* revelation. The LORD is leading him to the mountain in which He will be seen, the mountain upon which He will manifest His glory. That is also the place in which He will provide, according to His promise. That is why Abraham’s recognition of the place is noted.

This place is named more often in the unfolding of God’s revelation. Mount Moriah is mentioned in II Chron. 3:1 as the place where Solomon began to build the house of the LORD; there it is noted that this was also the place that David had appointed and set apart for the temple of the LORD. And why this place? Here, after the LORD had struck the land of Israel with a pestilence because of David’s sin of numbering the people, David built an altar to the LORD, offered burnt offerings and peace offerings. Because of these offerings and supplications, the LORD withheld His destroying hand, I Sam. 24:25.

Now there is some disagreement as to whether we are dealing with the exact same place throughout the history of redemption. However, location is obviously not the most important factor here. It’s the significance of the place throughout the history of God’s revelation that is important; and, from Abraham on, the one theme that stands out with regard to the place is *intercession*. At the critical moment, the LORD intervened and provided a burnt offering for Abraham *in the place of Isaac*. Similarly, at the critical moment, David’s altar of burnt offerings and peace offerings averted the plague; *intercession* was made. And later, when the temple was built, the court of the temple became the place of *intercession* and the temple itself became the place where the LORD dwelt with the glory of His presence. Throughout history, the name Moriah points

to a place of significance — the place of intercession.

It is no wonder to see, then, that in roughly the same area the LORD provided for the *definitive* intercession, the death of the Mediator of the covenant on the cross of Golgotha. The altar for Isaac, the altar on the threshing floor, and the altar of the temple all point to one *real* sacrifice — the shedding of the blood of the Lamb for the remission of sins. And here the saying, “On the mount of the LORD it shall be provided” (Gen. 22:14), finds its deepest meaning and fulfillment. On the mountain Abraham saw in reality what he already knew and believed from a distance: the LORD would provide. And in the gift of the ram in the thicket he saw, too, that the LORD would do a greater work of love than he did. For Abraham was ready to sacrifice his only son — but was withheld by one greater than he. But the LORD also prepared to sacrifice His Son, and there was no one greater to withhold Him. He gave up His only Son to the death on the cross.

Ultimately, *this* is what Abraham saw there in the distance, afar off. He was prepared to let go of land and children because he saw that the LORD would be faithful to the *promise*. Thus, not having received the fulfillment, he nonetheless greeted it from afar, as the letter to the Hebrews says. By faith he saw what the LORD was giving to him and his descendants: reconciliation and everlasting peace with the LORD.

After this high point in Abraham’s life, the end comes quickly. For him, the meeting with the promise was never more than a greeting from a distance, a greeting from afar. At the same time, he greeted it in *fullness*. He looked beyond the land, beyond his son Isaac, to his great Son, Jesus Christ, and His universal and all-encompassing work. So the Lord Jesus says, “Your father Abraham rejoiced that he was to see my day; he saw it and was glad,” John 8:56.

For us things are different. We have much more than a greeting from afar. For, as the apostle says, we “have been brought near in the blood of Christ,” Eph. 2:13. We have the fulfillment of Moriah behind us, and thus we may *draw near* to the Presence of the LORD with all His saints in the house of God, and so hear the greeting of the same covenant God from nearby, Heb. 10:22, 12:18ff. We may see more than Abraham saw, and greet the LORD who communicates the promise to us from nearby, day by day, Rom. 10:8. And with greater blessings and richer promises, shall we not also show the same steadfastness of faith to the end?

J. DEJONG



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/ANDIJK (ANP)

The 24-year old Paul de Kloe of Capelle aan de IJssel has been sentenced to two years in prison in Morocco, because he distributed folders in the Arabic language with Christian "propaganda." This was announced by the Department of Foreign Affairs in The Hague.

Paul de Kloe was not sentenced on the ground of practising "intrusive evangelisation," but because he distributed literature without permission of the authorities. According to the Foundation for Help to those persecuted for their faith, De Kloe and five others gave two Bible portions to two young Moroccans who offered their services as guides. One of the two is said to have brought these Bible portions to the police, which resulted in the arrestation of De Kloe and three others. De Kloe was sentenced, because ten more booklets were found in his tent, and he was considered to be the leader of the group.

The sentence is being appealed. (ND)

JERUSALEM (AFP)

Israeli archeologists found near the South-eastern wall of old Jerusalem the foundations of a citadel which date from the same time as the first temple of Jerusalem.

According to the archeologists this is a sixteen-meter high structure erected before 586 B.C., the year in which the first temple was destroyed.

The excavations are done in the so-called "city of David," and the work met with fierce criticism from

within the extreme orthodox Jewish groups. They saw the work of excavating as a "desecration" of the ancient Jewish graves which are said to be in this region.

Last year the Archeologists found fifty-three seals from the same time as the citadel, which had names on them that are also mentioned in the Bible. (ND)

WELLINGTON, NEW ZEALAND

Outlook, magazine of the Presbyterian Church of New Zealand (PCNZ) foresees "murky waters" on the question of church union. It calls "prospects for immediate progress . . . negligible."

Conceived by the PCNZ, the plan calls for a union with one or more of four other denominations. The *Outlook* reports that only Methodists are "solidly agreed" to the plan, and that Anglicans are "committing much energy to closer relations with the Roman Catholic Church." As regards a Methodist-Presbyterian union, bishops may be a stumbling block. Whereas Presbyterians are frightened of bishops, Methodists insist on some form of bishopry and "are not going to buy into a modified Presbyterianism."

Other factors affecting church union in the 1980's are the country's approximately 400 interdenominational union and cooperating parishes, the charismatic movement which puts little stock in church structures, congregationalism which is increasingly leery of pressures imposed on the congregation from "outside," and the Reformed concept of the priesthood of all believers which is "degenerating into an everybody does everything attitude, instead of a recognition that all have gifts to be used for the body of Christ, according to capacity and calling." (RES NE)

NEW PALTZ, NEW YORK, U.S.A.

On January 22, 1683, the first worship service conducted by Rev. Pierre Daille, was held in what is now the Reformed Church in New Paltz, New York.

Starting with 12 families, the church was founded in 1683 by French Huguenots who had fled from persecution in France to the German Palatinate whence, by way of Holland, they came to America. The congregation used the French language for about 50 years before switching to the Dutch vernacular. In 1794 the church joined the area's Dutch

churches and was incorporated under the name "Reformed Protestant Dutch Congregation of the New Paltz." A yearlong schedule of events, starting on September 24 of this year, is being planned to celebrate this historic tercentenary. (RES NE)

LEUSDEN, THE NETHERLANDS

Effective October 1, the Missions and World Diaconate agencies of the Reformed Churches in The Netherlands (GKN) will function under one board. Although the two agencies will retain a great measure of independence, their offices and finances will be separate. (RES NE)

DJAKARTA, INDONESIA

Books by Hamran Ambrie, a convert from Islam to Christianity, have been banned by the Indonesian attorney general. All of Ambrie's 17 books about his faith deal with some aspects of the relationship between the Christian faith and Islam. Some defend Christianity against Islam; others respond to distortions of Christianity in Muslim publications. Ambrie has appealed the banning to Indonesian President Suharto. (RES NE)

The Evangelical Free Church will not license or ordain persons who are divorced or married to those who have divorced. The policy was adopted at the denomination's ninety-eighth annual conference in July. It does not apply to ministers already ordained or licensed. The Free Church called for compassion for those who "have been wounded by divorce," but was also compelled to "affirm, strengthen, and maintain" standards "set forth by God for godly homes and marriages." (CT)

The Pennsylvania assembly of the Christian Church (Disciples of Christ) has spoken against abortion and thus acted contrary to its denomination. The 1.17 million-member denomination in 1975 affirmed "each individual's freedom and responsibility" on abortion. But the Pennsylvania regional assembly, meeting in July, declared its opposition to "the indiscriminate use of abortion." It called on doctors and clinics to seek alternatives to abortion, noting that of the 9 million performed since 1973, only a fraction were related to rape or incest cases. Approved by a 10-1 mar-

gin, the resolution calls for society to "seek in every way possible to enhance the value and dignity of all human life." (CT)

A common declaration, signed by Pope John Paul II and Archbishop of Canterbury Robert Runcie, has announced agreement on formation of a new Anglican/Roman Catholic Commission. Big issues still dividing the two churches are the recognition of ministries in the light of Pope Leo XIII's encyclical declaring Anglican orders null and void, the question of papal infallibility, the dogmas of the Virgin Mary, and full communion. The easiest item in the commission's long agenda will be the fairly uncontroversial task of fostering cooperation between Anglicans and Catholics at the local level. (CT)

More Scriptures are being printed in Poland this year than ever before. As many as 195,000 Polish Bibles in various editions, 45,000 illustrated New Testaments, and 200,000 Gospels are being printed in Poland this year on paper furnished by the United Bible Societies. Apart from this local production, the Bible Society in Poland has also arranged the import of 5,000 pocket-size Bibles. (CT)

Soviet authorities have now given permission for the annual printing of 10,00 Bibles, 10,00 New Testaments, and 10,00 hymnals, according to Alexi Bynchkov general secretary of the All-Union Council of Evangelical Christian-Baptists, the grouping to which most registered Protestant churches in the USSR belong. (CT)

Chinese officials are searching more rigorously than ever before for Bibles, according to tourists. They often ask travellers pointblank, "Do you have any Bibles?" then customs officials search their suitcases. According to the Hong Kong-based Chinese Church Research Center, use of x-ray machines is on the increase. Christian travellers are allowed to carry in only their personal Bibles, and these are recorded on their customs declaration forms and checked again on departure from China. Any additional Bibles, if found, are detained at the port of entry to be picked up at departure. (CT)

vO

PARALIPOMENA¹

A Bible Book an Appendix?!

A good Reformed person recognizes this term. It is the plural of *Paralipomenon* which occurs in Art. 4 of the Confession of Faith. In the list of Bible books you find "... Chronicles, commonly called Paralipomenon."

This word will soon disappear with the modernized version. Good riddance! Because this name is an offense against one of the sixty-six books inspired by God. The translators of the Hebrew Old Testament into Greek mistakenly took the two volumes of Chronicles from their proper place: at the end of the Old Testament, and "pasted" them as an "appendix" to the books of Kings. For the word paralipomenon means "*leftover*." It was assumed that there were gaps in Kings and that Chronicles was written to fill in the gaps. Sure, from the viewpoint of secular history-writing, both books are full of gaps, but as books of the Spirit they are complete and whole, each with their own peculiar message.

Thus, the term will disappear from the Confession.

It is preserved in this new column.

Leftovers

In all periodicals, magazines, etc., there are gaps. Everyone tries to write about important things. And because many things are considered unimportant by those publicists, they become "*leftovers*."

This column will bring such little, unimportant things to your attention. It has the Bible on its side; Proverbs and Ecclesiastes say quite some big things about little things. Not only did the Saviour warn, "do not despise the little ones," Matt. 18:10, but a prophet had already put a question mark behind "despising the day of little things," Zech. 4:10.

We will search for little things, leftovers, in the world of publishing.

Lacking Things

That is not the same. Yet this column will also focus on some of the many things that are lacking in the doings of human beings. That's not our invention. The Preacher said it. "What is lacking cannot be numbered," Eccl. 1:15b. Let's hope that sometimes 15a may prove not to be true: "what is crooked cannot be made straight . . ."

Rules of the Game

Some rules have to be set.

The first one is that the writer be motivated by love, love for the Lord, the neighbour, the church.

The second, because Paralipomenon was given to Chronicles, the pseudonym Chronicler was chosen. This pseudonym will be maintained, even if the majority of readers *think* that they have discovered who is hiding behind this penname.

This means, thirdly, that the anonymity has to be respected. "Letters to Chronicler," starting a debate will go into the waste basket. No one needs to write such letters because no one is asked to agree, let alone become upset, unless he thinks that the Holy Name is blasphemed. In that case you may write to the Editor. At the same address are also welcome questions and suggestions, if they deal with leftovers and little things. No promise is made that all will be accepted.

A pseudonym is a refuge for that highly appreciated freedom which we grant each other only seldom. With this pinprick as a foretaste of what you may expect, we close till next time.

Chronicler

THE APOSTLES' CREED

A Rhymed Version

'k Gelnof in God

Enige Gezangen, 1933



1. In God, our heaven-ly Fa-ther, I be-lieve-
Al- might- y Rul- er, all- vic- to- rious,
Cre- a- tor of both heaven and earth,
Whose ho- ly Name is great and glo- rious.
And I be- lieve in Christ our Lord,
God's on- ly Son, the in- car- nate Word;
I trust in Him, our faith- ful Sav- iour,
Sent to re- deem a world for- lorn;
Who was con- ceived by God the Spir- it
And of the vir- gin Mar- y born.

2. Our Lord was under Pilate crucified;
The burden of God's wrath He carried.
Rejected and despised by men,
He died for us, and then was buried
Descending into death's domain.
But He the third day rose again;
He to His heavenly throne ascended,
At God's right hand, and He, our Head,
Shall come again with power and glory
To judge the living and the dead.

3. In God the Holy Spirit I believe-
Through whom we are a new creation.
And I believe a catholic Church,
One holy Christian congregation;
The true communion of all those
Whom God once as His people chose;
The full forgiveness of transgressions,
Release from sin and mortal strife;
The resurrection of the body,
And glorious, everlasting life.

William Helder

A Ray of Sunshine



Thank You, God, for Everything

Thank you, God, for everything —
the big things and the small,
For “every good gift comes from God” —
the giver of them all —
And all too often we accept
without any thanks or praise
The gifts God sends as blessings
each day in many ways,
And so at this “THANKSGIVING TIME”
we offer up a prayer
To thank you, God, for giving us
a lot more than our share . . .
First, thank you for the little things
that often come our way,
The things we take for granted
but don’t mention when we pray,
The unexpected courtesy,
the thoughtful, kindly deed,
A hand reached out to help us
in the time of sudden need . . .
Oh, make us more aware, dear God,
of little daily graces
That come to us with “sweet surprise”
from never-dreamed-of places —
Then, thank you for the “MIRACLES”
We are much too blind to see,
And give us new awareness
of our many gifts from Thee,
And help us to remember
that the KEY to LIFE and LIVING
Is to make each prayer a PRAYER of THANKS
and every day THANKSGIVING.

Helen Steiner Rice
from: *Someone Cares*

For our readers who enjoy a Dutch poem I’ll quote from:
Een Boom in De Wind by Nel Benschop

Zelfs Dan

Habakuk 3:17-19

Wanneer de vijgeboom niet bloeien zou,
de wijnstok niet zijn opbrengst meer zou geven,
de schapen uit de stallen zijn verdreven,
dan zal ik nochtans juichen in Gods trouw.
Al zou ik altijd eenzaam moeten zijn,
en niemand hebben voor wie ik kon zorgen,
al zou ik’s avonds bang zijn voor de morgen,
dan zou Gods naam nog op mijn lippen zijn.
Dan zal ik nochtans juichen in de Heer.

Ik zal - ach God, wat zeg ik grote dingen,
U weet, hoe dikwijls ik niet wilde zingen;
de bomen bloeiden — maar ik zong niet meer.
Toch is Uw goedheid als de morgendauw,
toch blijft Gij met Uw zorgen mij omringen;
Leer mij weer danken, God, leer mij weer zingen
ook als de vijgeboom niet bloeien zou.

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

ALAN BREUKELMAN

Box 666
Coaldale, Alberta T0K 0L0

*Alan will be sixteen years old on October 17th. He likes
riding his bike and visiting his friends on the farm. He collects
pictures of farm animals which he saves in a colourful scrap-
book. He proudly showed it to me last summer. Alan is pro-
gressing very well in Junior High School. Plans are for him to
take some work experience as well.*

* * * * *

NELENA HOF SINK

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

*Nelena hopes to celebrate her 22nd birthday on Octo-
ber 22nd. She loves to receive cards which she proudly shows
to everyone. When are you moving to your new home Nelena?
Happy Birthday!*

* * * * *

JOHN FEENSTRA

R.R.#1
Wainfleet, Ontario L0S 1V0

*John will celebrate his 24th birthday on October 25th.
He lives at home and attends an Adult Development Program
in Port Colbourne, where he works with nine other adults.
John has pasted all the cards he received last year in a scrap-
book. It gives him much joy to look through it from time to
time.*

* * * * *

MARY ANN DE WIT

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

*Mary Ann enjoys the home and her many friends at
“Bethesda.” Mary Ann is blind and cannot speak either, but I
am certain that all her friends will notice her joy when she will
receive happy birthday wishes for her 26th birthday on Octo-
ber 28.*

* * * * *

*Shall we surprise these young brothers and sisters and
send them many “rays of sunshine” for their special day,
brothers and sisters?*

Hide not your talents, they for use were made.
What’s a sun-dial in the shade?

Benjamin Franklin

*Send your requests, well in advance of publication time,
to:*

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

news medley

It is again a joy that we can start our news medley with offering congratulations to brothers and sisters who celebrate or celebrated a wedding anniversary. Some time ago a brother said to me, "If there are any more couples to be congratulated, the whole news medley would be nothing but one series of congratulations." Well, even if it were so, who would not rejoice when a husband and wife are spared for one another for so many years? Let us see who they are this time.

Starting with the one last in date but first in years: Brother and sister J. Van Middelkoop of Brampton (or Inglewood rather) will celebrate their fiftieth wedding anniversary on September 30. I could perhaps have gleaned some information about them here or there, or at the Classis we had recently, but this would be second-hand. For this reason I confine myself to mentioning their date and offering them our congratulations.

The same I have to do with brother and sister W. Sikema and brother and sister J. Van der Leest, both of Burlington. I know the one better than the other, but am not able to tell you much about either one of them and for this reason I must be content with assuring them that we are happy with them because of the blessing they received on respectively September 17 and September 8, when they could remember that they became husband and wife forty years ago.

Brother and sister C. Leyenhorst of Surrey I know better. In fact, I have known them for almost thirty years, all the time we have been in Canada. When we arrived in New Westminster, B.C., they were living in that neighbourhood already. When the Lulu Island was gradually taken over by developers and when the farm where they worked lost its possibility of continuing there, they moved to Cloverdale where they started their own farm. They have been richly blessed by the Lord during the years of their marriage and their residence in Canada. Farming was brother Leyenhorst's life. Whatever topic one brought up, soon the discussion turned to farming, cattle, and the problems connected with it. Sorrow and trial were not kept away from them, but when, on September 23, they celebrate their fortieth wedding anniversary, they have many children and grandchildren to congratulate them and, since they were always active in the midst of the Church, there will be many more who come and add their congratulations to those which we offer right here.

Staying in the Valley for a while, the Langley Church may see some Bible Study Groups soon. As it was evident that not all who could do so are attending the meetings of our study societies, means were considered to bring about some more general study of the Scriptures.

"The Consistory feels that as overseers of Christ's Church it is imperative that we stimulate active congregational 'Searching the Scriptures.' . . . Each elder hopes to establish a Bible Study Group within his district, meeting every second Wednesday evening, to study the *Book of Acts*. Probably even more than the Epistles, *Acts* shows what congregational life was like in the first century A.D. . . . Combined meetings have been scheduled for the months of September, November, January, and May."

The Consistory of Chilliwack received a request from the brothers and sisters in the Okanagan Valley. "Their request, to have an elder appointed from that area, was discussed at length. The Consistory is of the opinion that the time is not yet ripe and has decided not to honour this request for the time being."

From the Okanagan Valley itself comes the following report.

"The holiday season is nearing its end and we had a delightful summer meeting old friends and making new acquaintances. We had many visitors from all over Canada and the size of our 'congregation' totalled up to 150. The use of the Seventh Day Adventist Church has been very satisfactory — so much that we decided to continue the use of their facilities also for the winter months."

As in Kelowna we are already nicely on our way to Edmonton, we visit there next.

The Immanuel Church is making progress with its plans to erect a place of worship of their own. "After some discussion Council adopted the following motion: 'Having heard the congregation, Council decides to instruct the Building Committee to go ahead with the preliminary plans . . . and upon city approval to report back to Council.' "

In the Pastoral Talk about this we read, "The first step is to now approach City Hall in order to find out what possible changes or additions are required in order to receive a building permit."

We wish the brethren much success.

A very tall order was given when, in preparation for a Church picnic, the ladies were exhorted, "Please search your basement for washtubs. Bring them on Monday with your names on them. We need them for apple bobbing." Who still has a washtub? It must be a hard-to-get item!

For other noteworthy items we go to Ontario. I



40th Wedding Anniversary



On October 15th, Mr. and Mrs. W. Visscher hope to celebrate the Lord willing, their 40th Wedding Anniversary. They were married in Enschede, The Netherlands. In June of 1954, they emigrated to Canada with five children and settled in Thornhill, where two daughters were later born. Presently, they are enjoying their retirement and, with the Lord's blessing, hope to enjoy many more years together.

have not mentioned anything about Ottawa for quite a while and therefore am happy that I can mention something. The Consistory decided "to have a collection for the Home Mission in Smithers every third Sunday of the month. This instead of Church collections." Smithers receives support from most Churches now, I think. They are definitely going ahead with their plans to have a special missionary to work in their own neighbourhood.

I have the impression that interest in Ottawa is growing somewhat. It is especially attractive for recently married couples: they don't have to worry as yet about their children having to go to school and about the question where to send them.

From Ottawa we reach Toronto. The Consistory received a letter from a group of Koreans. "The Reformed Presbyterian Church, a group of about six Korean families in the process of forming an independent congregation wrote a letter asking for assistance. A delegation from the consistory will meet with them."

It all depends what kind of assistance they are asking for, I should say. We don't have all that pleasant memories of discussions with Koreans in this region, also at the classical level. Surely, we should not distrust the one group on the ground of what we experienced from another group, and thus this time it could work out well. In any case, we wish the brethren in Toronto wisdom and strength with the discussions.

The renovation of the Brampton basement is progressing satisfactorily. "You may also have wondered what those two small boxes, mounted on opposite corners of the church are. They are *not* security cameras as some may have thought, but they are automatic fly sprayers to try and put our fly problem under control, once and for all."

If they work all right, I should like to hear this, for then we might consider installing them too. Or then at least I might install one in the pulpit, for once they have discovered that there is someone in the pulpit, they return time and again for a bothersome visit. This happens especially towards fall, when the flies are seeking a place for hibernation.

As for this security camera thing, they might have to install some in Burlington East.

"It is reported that the box for regular voluntary contributions in the back of the church has been broken into between services on August 29th. It is always emptied between services but this Sunday the person responsible had forgotten his keys. The consistory urges everyone if at all possible to pay by cheque in the future."

Isn't that strange, that exactly on such a Sunday the boxes are broken into? One would almost think that it must have been done by someone who is familiar with the procedure followed on other Sundays. Anyway, it is good advice that every one pay by cheque; it is also a warning for other Congregations to be as diligent as possible in this respect too.

In Hamilton the Consistory decided to discuss among others the following questions at a Congregational Meeting: "Shall we finish the balcony?" In August the Consistory took the decision-in-principle to do so, but first wished to discuss it with the Congregation. A second point to be discussed at the meeting was: Long-range plans made urgent by our growing membership and the insufficient seating capacity of our building. I don't have to tell you what the proper solution is in my view! Let the members crowd into the building until a few faint because of the heat; then they *will* go out and institute another Church. However, seriously: any piece-

meal "solution" is a waste of money, time, and effort.

A decision with which I wholeheartedly agree is the following: "Decided is that when an attestation for a communicant member is issued, a letter will be sent to the church where the member involved intends to locate." The only thing I disagree with here is the grammar: it is translated Dutch: "Besloten wordt . . ." The proper way would be to write, "It is decided . . ." I find this mistake in quite a few bulletins and therefore decided to mention it. I have my umbrella up already to ward off the shower of protests I expect. And, since I have it up anyway: When will bulletin editors no longer speak of "doing confession," but use the proper expression: "making profession of faith"?

We conclude our journey this time close to home, namely in Orangeville.

"A letter from a brother in the congregation with the suggestion to discontinue the practice of congregational singing of unknown melodies before the service. The consistory, considering that the practice has served its purpose, agrees with the brother and decides to end the practice when the present list of songs is finished in about seven weeks." May I conclude from this decision that I, therefore, can ask the Congregation to sing Psalm 120 the next time I preach in Orangeville, and that I can do so without having to be afraid that I am the only one singing? I think I had better not try it.

There we are then, having arrived at almost walking distance from home. I am sorry that there is not more news than I could present; however, the society season has started and everywhere activity is on the increase. This gives food for thought and food for comments. Hope to meet you next time.

VO

PSALM 11

1. In God I take my refuge. Why then say you,
 "Flee like a bird that to the mountains wings.
 For, lo, the wicked bend the bow to slay you:
 They fit their sharpened arrows to the strings;
 They shoot in secret those who righteousness cherish.
 What can the righteous who to justice clings
 Still do if the foundations fall and perish?"

school crossing

A. "Am I getting my money's worth?"

This question seems to be heard more and more in our school societies. Although it is based on a wrong starting point, it nevertheless demonstrates a realistic fact of life. Recession, high interest rates, the federal government's 6%/5% wage guidelines — they all seem to make our lives more and more difficult. Besides that, financial commitments to church and school (as well as to various Christian endeavours) seem to spiral. No wonder that parents are taking a more critical look at our schools. A few years ago, a parent wrote in a local school bulletin: "It seems to me that Christian schools teach a secular curriculum, sprinkled with a flavour of Christianity; however, no amount of pruning or alteration can transform a secular program into a Christ-centered one."

We all have a responsibility to make sure that Reformed education does not become static. More and more, it should become evident that the entire school day follows a program which is in total harmony with our beliefs. Quality education should also be synonymous with Christian education. Sound teaching method-

ology and high standards ought to be high priority items.

Yes, we are getting "our money's worth" by the fact that we are allowed to educate our children according to the Word of God. Let's not forget, however, that *that* is only the starting point! May the 1982/83 school year mean a growth in the understanding and implementation of Reformed education!

B. *Covenant Christian School — London, Ont.*

The following account comes from the principal, Mr. B. VanderWoerd.

(a) Introduction

What can one say about a small school — twenty-two students, two full-time and one part-time staff members, and two volunteers? Covenant Christian School has a character most unique. It can be considered to be a family, not only in its size, but also in its operation. With such a small enrollment, pupils are not too selective in choosing their pals. It is common to see Grade 8 students playing with Grade 2 students. A good soccer game requires the entire student population and even a



Validictorian: John David Smouter.

staff member or two sometimes. A birthday party sleepover generally affects at least half of the student body the following day. One well-loaded station wagon empties half of the school for a trip. Nine students combing a nearby bush can mean four grade levels searching for biology specimens. Twelve sets of parents show up for Parent/Teacher Interviews and there has been a 100% turnout.

(b) History

The Canadian Reformed School Society was initiated by a group of parents about ten years before the opening of the school in September 1976. In the ten years prior to the opening, Friday night school educated the covenant youth in Bible and Church History. A property was first purchased on Hamilton Road with funds collected from the membership. This investment was later sold to enable the



Front of school building.

society to buy the present 21 White Oak Rd. location. An old, large brick home on the three-acre site was rented out for about one year. The brick for the school was salvaged by volunteers who demolished the old house. Very little of the labour needed for the construction was paid help. Since the opening of the school, two society members live on properties adjoining the school. Vandalism around the building has virtually been non-existent because there is always a watchful eye closeby. The property has been a magnet drawing many of "our" people to nearby subdivisions to ease the transportation difficulties.

(c) *The Building*

The school stands on a well-treed lot of more than two acres, just outside the city limits. Subdivisions will some day close in, but right now there is a lot of natural life around. With trees and a nearby creek, there are plenty of birds, frogs, and raccoons. Stepping into the school on carpeted floors, there are two classrooms upstairs and one downstairs. There is a kitchen, a storage room, and a large open room called our gym. It is evident from the care given to the building, especially by the students, that there is pride and a good attitude.



Poetry recited with actions on graduation and talent night.



A pleasant Doctor administering a needle to an objecting patient.

(d) *Graduation and Talent Night — 1982*

The annual graduation and talent night program had as its theme "Careers." Besides the artwork and decorations hanging on the walls, some songs, poems, skits, and plays filled the evening. The last three weeks of school were spent in hectic preparation for this event. Children had no time for June idleness because there were lines to learn, props to make, and plays to be practiced. An active Ladies' Auxiliary provided food and drink as well as a large personalized graduation cake.

The valedictory address, the handing out of the diplomas, and some "thank you's" filled the latter part of the evening. This year's graduates were Case Hoff, Marlissa Lindhout, Arthur Pieterman, and John David Smouter.

C. The Basis of Reformed Education: The Reality of the Covenant (from Link — monthly bulletin of the Fergus/Guelph school society)

The number of private schools is

increasing. Many parents are dissatisfied with the current public school system. Have we established our schools because we consider the public schools inadequate? No, what then is the reason? Answer: the reality of the covenant. Our educational endeavours water down if we lack the right view on the covenant. Throughout the Bible the LORD teaches us that He has established His covenant with the parents and their children. The LORD promises to the children forgiveness of sins. But the covenant also has a high calling and obligation. The parents promise to instruct their children and cause them to be instructed in the Christian faith and doctrine. Some argue that the par-

ents do not explicitly promise at the baptismal font to send their children to a Christian school. Let us not get bogged down in this question. Instead, let us realize the reality of the covenant. There is also the reality of two Reformed schools.

Can you then imagine (in the light of what you, as parents, have promised) that you instruct your children according to God's Word at home and in the Church and then turn around and send your children to a school which ignores or teaches contrary to the Word of God? I am not talking about situations in which it is impossible to send your children to a Reformed school. I am referring to the Fergus-Guelph situation. Then I am

convinced, nobody has a valid excuse not to send their children. More or less frequently, one can hear negative remarks about the schools. A few examples: the board does not do an adequate job, the teacher is no good, the fees are outrageously high, I cannot afford it anymore. I am afraid that many of these comments are made (and maintained) because we focus our attention too much on people (board members, teachers), instead of focusing on what the LORD requires.

Because we believe that the reality of the covenant (with its rich promises and high obligation) is the basis of our education, we must send our children to a Reformed school. Period. If operating our own school would be a hobby or un-Scriptural zeal, the board members would not put so much time into school work, neither would the teachers labour unceasingly, nor would the members pay high school fees. Maintaining Reformed schools is not a hobby, but a high calling. Once we see the education in the right perspective, many problems can be solved and obstacles overcome. When this unity of faith and commitment is found, members, parents, school board members, and teachers will happily (and with dedication) give their time, gifts, and money to promote the cause of Reformed Education.

A. GUNNINK

D. A Closing Thought . . .

The following came from an issue of the *Presbyterian Journal*,

"From the *Anglican Digest* we learn that scientists decided maybe a sophisticated computer would be useful in unraveling the mystery of what really happened when the earth was created. The job was handed to a group of engineers who spent weeks gathering information, checking and re-checking it, and feeding it into the computer. The great moment came. All was complete, everybody gathered around, a button was pressed, the great computer went into action, relays opened and closed, lights flashed and bells rang. Finally, the machine spit out a typed message: 'See Genesis 1:1.'"

Please mail your contributions for this column to:

John Calvin School
607 Dynes Road
Burlington, Ontario

NICK VANDOOREN

Canadian Reformed Association for the Handicapped

Memories of Camp '82

Cozy campfires, diving and swimming, wiener roasts and marshmallows, happy sing-songs, rain and sun — all are necessary ingredients for a successful summer camp. You can't have the one without the other, otherwise it just wouldn't be "right." And that's why "Camp Boo" 1982 was such a success: we had all the proper ingredients, plus the bonus factor of a super bunch of campers.

Monday, July 12, was the first day of a two-week long holiday for our handicapped children at Valen's Conservation Park in Freelon, Ontario. The staff had arrived early in the morning and made all things ready for the children who were to arrive in the afternoon. Suitcases were sorted out and put away, tents and trailers set up, tons of food unpacked, a cooking area and rain canopy set up, and soon things had a "normal" appearance. Each counsellor met the children and their parents in the afternoon, and friendships were soon made fast. By suppertime we all called each other by our proper names and our appetites were well satisfied.

A typical day — what camping day is "typical"? — went somewhat along this pattern: By 7:30 the camp slowly unfurled to life; by the time breakfast was ready everyone was fully awake and quite talkative, the participants perhaps more than the

staff. The tables took turns with dishes and clean up; imagine! washing and drying dishes for thirty people! But many hands make the job lighter, and the more the merrier, they say, and so we even had helpers when it wasn't their turn! (True camping spirit!) The rest of the mornings were filled with various activities such as a scavenger hunt, organized games, and craft programs. After lunch we enjoyed a "quiet hour" before getting ready for the beach. By the time we had our bathing suits on, had the snacks ready, and were finally standing at the water's edge, we sure were ready to cool off in the water and beat the heat. Suppertime came before we knew it and another hearty meal was devoured in no time flat. There was no reason for any person going hungry — that's a fact!

What is camping without a campfire and a bedtime snack? By the time dishes were done, a fire had been started. Everyone loves singing, especially when accompanied with instruments, and we all took turns in naming our favourite tunes. The day program was closed with a Bible story of Jacob's life and then an evening prayer. How thankful we can be when we can sit quietly at night under the heavens and sing songs of praise and talk of God's work and love of His people, and to hear of His covenant promise made many, many



Volunteers and participants.



The three musketeers did everything together. Jim Buikema, Philip Schuurman, Jim Vanderheiden.

years ago — not only for Jacob, but for us too. We are truly grateful that we may speak together about our Lord and Saviour Jesus Christ and of His love to all His children.

The last chore of the day was to get everyone off to bed. After the participants were finally tucked under, the staff met and discussed the day's activities and went over the plans for the following day. Any problems that were faced could be aired out and a solution found. Soon it was bedtime for the staff, so the fire was snuffed out and everything was quiet (almost).

Highlights of the week were the day trips. There was the visit to Voortman's Bakery: the cookie factory showed us how the professional cooks bake. A big thank-you for all the goodies that were given to us to take home. Of course, no one could refuse such a generous gift! Bronte Park was also on our agenda and certainly provided many hours of fun.

The weather always has its role to play when camping, and we found out how on Saturday. The day started bright and sunny, but by the time we headed for the beach, the rain clouds followed us. Nevertheless, the light shower didn't keep us out of the water and from having fun. On the wagon ride back to the camp at 3:00, the clouds followed us again, but this time with a little more force. Everyone still managed to get their Saturday evening "shower," be it one way or another, and the cook had a delicious supper of pancakes ready. The rain only added to the challenge and fun. After supper, the skies cleared and we still managed to have our ritu-

al campfire. We found a few slightly wet sleeping bags at bedtime, though!

Sunday was an unforgettable day, and thoroughly enjoyed. We all headed for Fergus church in an orderly fashion?! at 8:45 a.m. We arrived in good time (the long way around) and found four benches especially reserved for our group. Host families had been conveniently arranged for lunch. Both services were attended and enjoyed by the complete group, despite the heat. After the afternoon service, the Fergus congregation surprised us with a refreshing reception in their *cool* basement. We received lots of ice-cold drinks and man-sized cookies to fill up on before our trek back "home"; and, of course, we had an opportunity to meet and mingle with the congregation. Thanks for the hospitality,

Fergus! By the time we arrived back at camp, we were greeted by another fierce storm. We still managed supper under our canopy and positively could never have had as much fun if it had not rained.

Sunday evening was our "Open House" at which time we received about forty guests. The earliest ones arrived when it was still pouring, so they joined us under our (by now) leaky canopy. In order for us all to fit under it, we had to stand and sit on the tables as well. The rain just couldn't dampen our spirits, so the clouds finally moved on. We were still able to entertain and enjoy our guests around the campfire for the rest of the evening.

The rest of the week went more or less as planned, with an unexpected happening. Two of our participants had to leave us due to illness (they have since recovered), and we were very sorry to see them leave. They certainly left empty places in our happy group and they were often thought and talked of and prayed for the rest of the week. It was very touching to see how the other participants had such concern for their ill campers, and we could see through these happenings how the Lord also has given compassion and love in the hearts of these, our special children.

Throughout the week we had beautiful, warm, sunny days, with nice cool evenings. The weather just couldn't have been better. We made some more excursions: one to Mountsberg Conservation Area, a trip to MacDonald's to celebrate Charlie Beintema's 7th Birthday, a Nature Trail Hike, and a very enjoyable trip to the African Lion Safari. We were able to enjoy our tour in an air-conditioned tram along with a



John Feenstra and Charlie Beintema. Charlie supervises John's hard work.

guide. A boat tour followed and we were well entertained by the ingenious sea otters that followed us around.

Friday evening saw our Closing Program which was attended by relatives and guests. The program consisted of a poem by our leader introducing, with a humerous touch, each one of our participants. The Three Musketeers played their musical instruments, some games were played, and two very well done and humor-

ous skits were performed, in which our participants showed some excellent acting talents. The evening was closed with singing and prayer. Some of the campers went home at this time, and the rest were tucked in bed for the last night of camp.

Saturday morning started out bright and early with the remainder of the campers being picked up by their families. Goodbyes and "see you next year" were the most common words, and we certainly do hope

that next year we will *again* see all our happy campers. Camp was cleaned up by the remainder of the staff and our last farewells were said. So long; till next year, fellow campers!

We are grateful to our Father in Heaven, who enabled us to enjoy together, as His children, this joyful time in freedom and unity. May He continue to be with our special children and their families again throughout the year that lies ahead.

Two Campers

PRESS RELEASE

of Classis Ontario North of Thursday, September 16, 1982 at Toronto.

Rev. VanOene calls the meeting to order on behalf of the convening Church at Ottawa. Psalm 113:1 and 2 are sung, Luke 18:35-19:11 is read, and prayer is offered.

The delegates from the Church at Orangeville examine the credentials and report that all Churches are legitimately represented.

Classis is constituted with Rev. J. Mulder as chairman, Rev. W. Pouwelse as clerk, and Rev. W. VanOene as assessor.

Rev. J. Mulder mentions various events of the past three months, especially the fact that the four vacant Churches in this classical area are still vacant.

The agenda are adopted.

A brother is examined with a view to receiving the right to speak an edifying word. He delivers his sermon proposal on Luke 19:1-11, and then is asked about the Confessions by Rev. J. Mulder. After ample deliberation Classis comes to the conclusion that it is better for the brother that he first completes his studies.

A letter appealing the decision of the Consistory of Burlington West to ask for classical approval of the planned institution of a Church in Burlington South is dealt with. The appeal is denied.

The request of the Church at Burlington to Classis to give its approval to the planned institution of a Church in Burlington South by January 1, 1983, is granted. The chairman expresses his thankfulness for this development.

Rev. Mulder informs Classis that he brought the greetings of the brethren at the installation of the Rev. J. Van Rietschoten in Chatham.

Rev. Pouwelse reads the report of the committee appointed by a previous Classis to investigate the matters concerning Orangeville's financial support of the Rev. C. Olij and his family. Classis adopts an advice to the Church at Orangeville.

Preaching Arrangements are confirmed as scheduled before. Classis adds Orangeville to the list for the Sundays when the Lord's Supper is celebrated there. For Dec. 12, 1982, Rev. VanOene will conduct the morning service, Rev. Aasman the afternoon service. On March 20, 1983, the Rev. Mulder will conduct both services.

The Church at Guelph reports on Needy Student support.

Appointments. All appointments are continued as made by previous Classes.

Delegates to the Regional Synod. All four ministers are delegated. The delegated elders are: E. Ludwig of Burlington, C.J. Nobels of Brampton, R. Terpstra of Burlington, and F. Westrik of Guelph. Alternates, for the ministers as well as for the elders, are: J. Medemblik of Fergus, R. Nieuwenhuis of Orangeville, H. Den Broeder of Toronto, and N. Torenvliet of Burlington, in that order.

The question period ad Art. 41 is not used, but in the personal question period the Rev. Mulder speaks about pulpit supply.

The next Classis will be held on Thursday, December 9, 1982, at Toronto at 9:00 a.m. Convening Church for this Classis is the Toronto Church.

No censure ad Art. 43 is necessary.

The Acts are read and adopted; the Press Release is read and approved.

Psalm 118:8 is sung, after which Rev. Mulder closes the Classis with thanksgiving.

By order of Classis
W.W.J. VanOene, assessor i.t.

PRESS RELEASE

of the Classis Ontario South, held on September 8, 1982, at London Ontario.

1. On behalf of the convening Church of Lincoln, the Rev. M. Werkman opens the meeting; after we sing Ps. 39:1, 3, 6, he reads Matt. 11:20-30 and leads in prayer. He welcomes the delegates present.

2. The delegates from the Church at Hamilton examine the credentials. All Churches are duly represented, and there are no instructions. Classis is constituted with the moderamen: Chairman, Rev. W. Huizinga; Clerk, Rev. M. Werkman; Assessor, Rev. J. DeJong;

3. The agenda is adopted after the addition of a point concerning the approbation of the call of Rev. J. VanRietschoten to the Church of Chatham.

4. The Church of Chatham informs classis regarding the approbation of the call to Rev. J. VanRietschoten; upon receiving this notice of approbation, the Sub-

scription Form for Ministers is read, and the Rev. J. VanRietschoten signs this Form.

5. Question Period ad Art. 41. C.O. The Church of Hamilton asks and receives advice in a matter of discipline and oversight.

6. a) The Church of Chatham reports on the fund ad Art. 19 C.O. Classis decides to adopt the recommendation of Chatham to assess the Churches \$8.50 per communicant member in 1982-83 for the support of needy theological students.

b) The Church of Watford reports on the Classical Archives in London. Some reorganization is still required; another report will be given next Classis, D.V.

7. a) The following arrangements are made for the next Classis:

Date: December 8, 1982, D.V.

Moderamen: Chairman: Rev. Cl. Stam; Clerk: Rev. W. Huizinga; Assessor: Rev. M. Werkman.

Place: London, Ontario.

The Church of London is appointed as convening Church.

b) The following appointments are made to Regional Synod to be held in Lincoln on Nov. 10, 1982, D.V.: *ministers*: Rev. P. Kingma, Rev. Cl. Stam, Rev. J. VanRietschoten, Rev. M. Werkman; *secundi*: Rev. J. DeJong, Rev. P.K.A. DeBoer, Rev. W. Huizinga, in that order; *elders*: J. Bartels, J.G. Feenstra, G. Gritter, R.J. Oosterhoff; *secundi*: A. Witten, L. Haan, K. Linde, P.J. Scholtens, in that order.

c) The following appointments were made re classical examinations: *Exegesis Old Testament*: Rev. J. VanRietschoten; *Exegesis New Testament*: Rev. W. Huizinga; *Doctrine of the Church*: Rev. P. Kingma; *Ethics*: Rev. Cl. Stam; *Church History*: Rev. J. DeJong; *Church Polity*: Rev. P.K.A. DeBoer; *Diaconological disciplines*: Rev. P. Kingma; *Contents of Holy Scripture*: Rev. M. Werkman; *Deputies ad examina*: Rev. Cl. Stam, Rev. M. Werkman.

8. In the personal question period, mention is made of the illness of the classical treasurer, br. C. Ouwersloot. A card will be sent.

9. The Acts and Press Release are adopted and approved. Censure was not necessary. After a word of thanks, the singing of Ps. 72:9 and closing prayer, the chairman closed the Classis.

On behalf of Classis,
J. DEJONG, clerk e.t.

OBADIAH

P H A L A H W D I S T R E S S H A L L B L
 H F M E S T N E S E M I S F O R T U N E O
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against allies aloof	destroyed dismayed distress done down drink driven	Gilead gloated	misfortune Mount Esau Mount Zion	rule Samaria sent set shall shame Shephelah	violence Zarephath
Benjamin boasted burn	eagle Edom Ephraim Esau exiles	Halah holy house	nations Negeb not	should not slaughter strangers survivors	
calamity cast lots consume cut off		Israel	Philistines Phoenicia pillages prevailed pride	Teman tidings trap	
day deceived deeds delivered up despised	fire flame foreigners fugitives	kingdom looted messenger	rejoiced return rise ruin	understanding	

W. AIKEMA

our little magazine

Hello Busy Beavers,

Did you know fall is a good time for a treasure hunt? Everywhere you look you'll find interesting things!

Prickly burs, funny brown birch catkins made all of seeds, shaker pods, silky milkweed pods, bright red hawthorn berries — and ever so many more.

Why not make a seed collection to see just how many kinds of seeds you can find?

Find a nice big piece of paper or cardboard to put them all on.

How many do you think you can find?

Will you write and tell us?

The address is:

Aunt Betty
Box 54
Fergus, Ontario
N1M 2W7

I was looking for a poem for you, Busy Beavers.

But I didn't have a good one for fall!

Maybe some of our Busy Beaver poets will help us out!

Anyway, here is a story about how one Busy Beaver spends spare time on the farm.

I think you'll like it!

"Right now I will talk about the farm. I like helping with the pigs, feeding them, and moving sows inside the barn when they have to get baby pigs, or moving them out when their little pigs are old enough to get weaned. I think pigs are very nice animals, don't you think so?

On our farm we have seven cats and one dog and very close to one thousand pigs. That is all the animals we have on our farm."

With all the leaves falling these words are all scrambled!

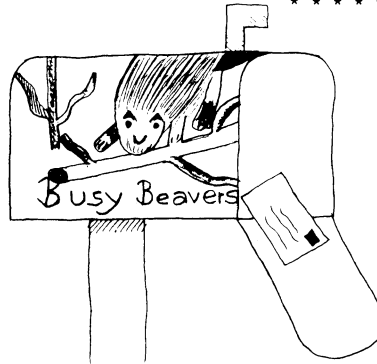
Can you unscramble them?

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

(Answers next time).

October is coming. Time for birthday wishes. All the Busy Beavers join in wishing a happy birthday and many happy returns of the day, to all Busy Beavers celebrating their birthday next month. Have a very happy day with your family and friends, and may the Lord bless and keep you in the year ahead.

Peter De Jong	October 1	Kathy Stol	October 12
Nicole De Haas	2	Lisa Harsevoort	14
Jeffrey De Boer	3	Marieke Geertsema	19
Brenda De Boer	4	Anne Kottelenberg	22
Michael Blokker	5	Theodore Lodder	23
Francine Medemblik	7	Ken Blokker	27
Anita Tenhage	7	Debbie Jongsma	29
Harriet De Jonge	10	Marian Linde	31



From the
Mailbox

Hello *Geraldine Hamoen*. It was nice to hear from you again. Were you happy to go back to school, *Geraldine*? And how are your music lessons coming?

Did you like the books you got, *Karen Stam*? You had a very good holiday, I would think, *Karen*. And you were happy to see your Oma back, too! Bye for now.

