



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# The Baptist Culture of America

Although in our ecologically-minded age it begins to sound a bit cruel and outdated, it remains a pleasure, figuratively speaking, to kill two birds with one stone. This pleasure fills your editor, now *The Failure of the American Baptist Culture* was put into his lap, or, rather, laid upon his desk. I can review the book and at the same time fulfill my editorial duty. And by reviewing the book I may introduce *Christianity and Civilization*, for the book is No. 1 in a series of this name. The price of this issue (299 pp.) is \$9.95; the address is 708 Hamvasy, Tyler, TX 75701 (U.S.A.). The issues are to be published twice annually; the essays are intended to be scholarly, but non-technical; above all, the perspective of *Christianity and Civilization* seeks to be thoroughly Biblical, comprehensively catholic, and distinctively Reformed.

A Canadian Reformed man does not have to be personally acquainted with the editors, James B. Jordan and Gary North, to be pleasantly surprised by this common perspective: Biblical, catholic, Reformed. The words catch our interest and we listen to the further introduction.

The journal is sponsored by *Geneva Divinity School* in Tyler, Texas. This fledgling school, founded in 1980, is a ministry of Westminster Presbyterian Church and this Church is a member of the Association of Reformed Churches. This name raises our interest even higher, but I cannot glean any further information about this church association from this first publication, except a confessional statement concerning the Christian mission. The purpose of Geneva Divinity School is to provide ministerial and academic training to Christian leaders, training which reflects historic Biblical Christianity, a Protestant perspective on the Bible, and the desirability of building a Christian civilization (Gen. 1:26-28; Matt. 28:18-20). The last words lend this institution its distinct character. The school offers its curriculum in the form of correspondence courses, and there is a six-week Summer Training Programme with lectures in the Christian view of theology, politics, economics, the arts, and more.

Geneva also issues two monthly newsletters (available upon request): *Calvin Speaks* and *The Geneva Papers*. I saw issues of the first newsletter; they gave a reprint of Calvin's exposition of Deuteronomy. One should be thankful for any publications that divulges Calvin's words and writings. There is a link between these Genevan publications and the movement of "Christian reconstruction in our day": besides Cornelius Van Til, the name of R.J. Rushdoony appears as an authoritative figure. The basic text is his *Institutes of Biblical Law* of which the second volume was published recently under the title *Law and*

*Society*. The movement is also called "postmillennial, theonomic reconstruction." Post-millennialism is the doctrine that Christ returns *after* the world-wide prosperity of the gospel. Theonomy (from the Greek words for God and law) defends the thesis that the Old Testament law is still binding on the Christian as a rule of life, while the "judicial law" still binds upon all civil magistrates. An exception is made for those laws that are specifically set aside in the New Testament. The term was used by Greg L. Bahnsen in the title of his book, *Theonomy in Christian Ethics*. This movement does not shrink back from the word "theocracy" or "Christocracy" either: God in Christ rules over human society and this royal reign should be publicly acknowledged. The Christocracy is described in Isaiah 11:4 and Revelation 19 (especially v.15). When the saints rule according to the whole Law of God (Ps. 149:4-9), God governs that nation, and Christ the King is here with us (Matt. 28:20).

Such theonomic approach appeals to a Dutch Canadian of the school of Groen van Prinsterer and Abraham Kuyper who, moreover, read some publications by A.A. van Ruler and was involved in het Gereformeerd Politiek Verbond, the Reformed Political Association in The Netherlands. It does not mean that we accept each and every application. We have our misgivings concerning an optimistic post-millennialism and a theonomy in which the distinction between Old and New Dispensation would be blurred and the progress in the history of God's revelation and redemption would not be honoured sufficiently. But modern American Christianity should certainly begin to honour the Old Testament and in this respect return to its despised Puritan forefathers.

Let us look at the publication at hand. *The Failure of the American Baptist Culture* is a symposium that first sketches the crisis of this culture, then gives some background studies, and ends with a few book reviews. In the editor's introduction we hear that American civilization has been, in the main, a Baptist modification of old catholic and Reformed culture. "The New Christian Right, in its attempts to stem the tide of degeneracy in American life, is a Baptist movement, and this is the reason why the New Christian Right finds itself in a condition of crisis, confusion, and indeed impotence. The thesis the editors are setting forth, then, is that American Christianity must return to a full-orbed Biblical and Reformed theology, and set aside Baptist individualism, if it is to have anything to say to modern problems — indeed, if it is to survive" (p.V).

Also in our circles there is sympathy for the Moral Majority movement in the United States, headed by the

Rev. Jerry Falwell. At the same time Reformed people feel uneasy with certain manifestos and manifestations of the Moral Majority. An attempt to clarify the issues from the Reformed viewpoint, therefore, is most desirable.

The authors of this symposium are followers of Prof. C. Van Til, especially in that they ask for presuppositions of faith and acknowledge faith as presupposition. The editor, James B. Jordan, rightly rejects rationalistic and evidential apologetics and is of the opinion that such apologetics, even in the hands of Calvinists Gordon Clark and Francis Schaeffer, encourage men to approach faith by way of reason. Also the character of the debate between Baptists and Calvinists is presuppositional rather than exegetical. The purpose of these essays is to expose these presuppositions, so that a more intelligent discussion of the problems can ensue.

One can admire the manner in which the debate between Calvinists and Baptists about infant baptism is seen within a much broader frame. We do not fight about a few Bible texts only; here is a contrast between Calvinist catholicity and Baptist individualism. One of the striking elements in this introduction is, for instance, the approach to so-called human rights: "It is not human rights but Divine law which is the foundation of liberty and the safeguard against tyranny. It is not something proceeding from man (rights), but something proceeding from God (revealed law) which is to order Christian society" (p.XI).

This broad approach does not exclude detailed attention for the issue of infant baptism. I was particularly interested in part two of this symposium, the background studies in Baptist thought and culture. We find there, among others, an essay by Peter A. Lillback about "Calvin's covenantal response to the Anabaptist view of baptism." This essay should be a delight for Canadian Reformed readers. It describes Calvin's use of the concept of the covenant as he responded to the Anabaptist view of baptism. Calvin's general perspective can be summarized in three propositions. First, there is one covenant of grace throughout all of Scripture, both Old and New Testaments. Second, there are differences in the Old and New Dispensations, although only with respect to administration and externals but not to substance. Third, baptism, is an expression of the continuity of the covenant in that infants are still included, as well as an expression of the discontinuity since circumcision has been replaced by baptism. "Baptism means covenant to Calvin, and covenant means almost everything else!" (p. 232).

It is often thought that Calvin paid little attention to the covenant idea and that covenant theology developed after the Reformation. Computerization in our technological age even helps study of Calvin's theology, for a computer outprint tells that in the 1559 edition of the *Institutes* he uses the Latin terms for covenant no less than 273 times. The Genevan reformer makes great use of the idea of the covenant in the context of the relationship of the Old and New Covenants and sacraments. Reformed people of continental European background are always delighted to recognize in Calvin the background and direction of their confession. Think of Lord's Day 27 of the Heidelberg Catechism and of Article 34 of the Belgic Confession. Now, Peter Lillback's exposition is of significance not only to see the failure of American Baptist culture, but also to understand some Reformed debates in Europe. I refer here especially to the doctrinal controversies in the Reformed Churches in The Netherlands during the thirties and forties of this century, issuing into

the schism of 1944. Around the doctrinal statement that proclaimed presumed regeneration there arose a debate about the character of God's covenant in this New Dispensation. May one speak of a condition within God's covenant, or does such usage do no justice to His sovereign grace of election? Can man break the new covenant, or is it established only with God's elect and therefore unbreakable because of the perseverance of the saints? Dr. Klaas Schilder always emphasized that the promise of God's covenant is proclaimed together with the command to repent and believe. A covenantal promise is no prediction.

Discussing Calvin's understanding of the relationship of Old and New Covenants, Peter Lillback inserts a section entitled: Can Men Break the New Covenant? (p. 206ff.). He has counted over thirty examples in the *Institutes* alone where Calvin argues from the idea of conditionality, mutuality, and covenant-breaking. His comments on Romans 11:22 show that it is possible that people in the New Covenant era, by their ingratitude, do not persevere in God's goodness. Making a distinction between God's corporate and individual election, Calvin says that "a condition is added," when Paul speaks not of the elect individually, but of the whole body: *if* they continue in His kindness. This has implications for individuals as well. The elect have need of such warning as given in Romans 11, in order to subdue the pride of the flesh. The warnings of Scripture are not merely hypothetical, but are true warnings.

When I read this excellent essay by Peter Lillback, I was reminded not only of the debates in the Reformed Churches of The Netherlands around the doctrinal statement concerning covenant and baptism, but also of contemporary debates in Presbyterian circles. They will probably continue also after the infelicitous dismissal of Prof. Norman Shepherd from Westminster Theological Seminary. In his notes Lillback not only gives a running refutation of writings by modern baptistic theologians, but he also discusses the construction of Meredith G. Kline. He calls it an interesting departure from historic Reformed covenant theology: "Kline in essence accepts the viewpoint of dispensationalism in asserting that there is a fundamental opposition of the covenant made at Sinai with that made with Abraham and renewed by Christ" (p. 198). Kline sees a difference between "promise covenant" and "law covenant." Lillback, however argues that for Calvin this sharp distinction does not exist. Nor would Calvin accept the idea that the "covenant of mercy" or Kline's covenant of promise does not include the believers' oath of obedience. When Calvin speaks of covenant, the condition of obedience remains (p. 205).

I mention this discussion between Lillback and Kline, also because Kline's writings found their way to The Netherlands and to our liberated Reformed churches, especially via C. Vonk, *De Voorzeide Leer*. Should we not consider whether there is a difference in approach by Meredith G. Kline compared to Klaas Schilder in the doctrine of the covenant?

It is clear that we cannot deal with all essays in this symposium on the failure of the American Baptist culture. I was captivated by Lillback's basic essay on Calvin's covenantal response to the Anabaptist view of baptism. Probably we will come back to other timely essays in this series *Christianity and Civilization* and voice some criticism with respect to the program of "postmillennial, theonomic reconstruction." It certainly deserves our close attention.

J. FABER

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# WORK AMONG THE INDIANS EXPANDING!

## SMITHERS

It appears that we are at another great milestone in the work among the Indian population of the Bulkley Valley, initiated by the Church at Smithers, B.C. Since we gratefully may experience that many of you support and show true interest in this Canadian project, we gladly share some of the latest developments with you.

### *Review*

For those who are not so familiar with the area: Smithers could be considered the hub of the Bulkley Valley, about halfway between Prince George and Prince Rupert. Our neighbouring Church is in Houston, 65 km upstream on the Bulkley. This whole region was originally inhabited by the Carrier In-

dians, a large tribe. Today many of them live on reserves in this area or have settled in the bigger towns for convenience' sake. Smithers itself has quite a number of Indians, while most of the others from the region drop in here regularly for shopping and other needs, especially from the reserves of Moricetown (20 km downstream) and Ft. Babine on Babine Lake (120 km northeast). Another larger concentration of Carrier Indians is found in Burns Lake and area, another 80 km east of Houston.

Since 1979 the congregation of Smithers has been increasingly involved in evangelism among the native population of the area. So far the main thrust was directed towards the youth by means of Youth Bible Camps

and monthly meetings, with the goal to reach out to the families. It appears that this goal is becoming closer as more and more doors open and parents begin to show interest in our work.

During the summers a Youth Bible Camp was held for children between the ages of 8 and 13. These camps improved greatly as we went along. Usually between twenty-five and thirty children attended, giving us ample opportunity for Bible study, entertainment, and getting acquainted, while a number of parents also visited the camps during the parent and Indian Heritage evenings.

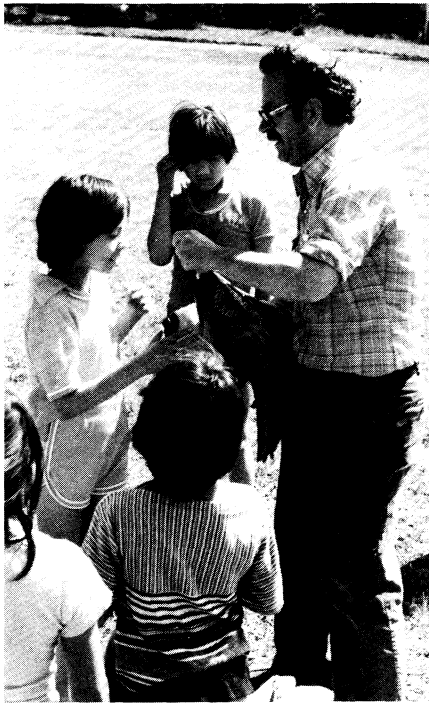
These summer activities were followed up by monthly get-togethers when six or seven hosting families would take a group of children home for Bible study, followed afterwards by a social activity such as hiking, bowling, etc.

In the meantime the number of contacts kept growing, and the barriers of distrust and cultural differences seemed to be coming down more and more. Closer relationships were established with several teenagers and we could feel that our visits at home were appreciated. The ground is being prepared for the seed to be sown; more and more we feel the need for someone to dedicate himself fully to this work!

### *This Summer's Camp*

Although at this stage we have done no advertising or campaigning for our camps, interest snowballed simply by word of mouth: children bring children, brothers and sisters, cousins, friends! At the same time those children who have been with us since '79 are growing up as well and a





number of them have become teenagers. So the Home Mission Committee was faced with the question: What to do this year? The solution was to plan camp for two weeks (5-day weeks), one week for the regular age group and another for teenagers, 14 years and over. Of course we had mixed feelings about it all: Would we be able to get enough leaders? Would teenagers who have grown up in a secular surrounding with all their vices still be interested in a Bible Camp? What kind of problems would we have to deal with?

Looking back, we can only say that the Lord put all our fears to shame and that He greatly blessed this project. As for the leaders, enough couples and single persons could be found to serve as counsellors and kitchen staff for both weeks (about nine adults each week). Also this year we could draw from the congregation of Houston again and use the facilities of the Leffers family, Pinecrest Resort. For the first week a total number of thirty-nine children showed up, although we had only planned for a maximum of thirty. However, their behaviour and cooperation was very good. That made working with this large number possible, even when it meant much extra work, especially for the kitchen staff.

For the second week, the camp for teenagers, a total of twenty-two

came, almost half of whom were totally new contacts. Many of these came from Moricetown, normally a rather closed community. This also turned out to be a very nice group of young people. It was most pleasant to spend a week with them, speak about the Scriptures, their lives, and to receive them in a Christian atmosphere. And as for "problems": we simply did not have them! One of the messages these camps left in our minds certainly was: continue and expand the outreach to these peoples!

#### LIGHTS ON GREEN!

##### Feasibility Study

Seeing all these developments and the opportunities opening up for us, we have come to the conclusion that this work needs and deserves a full-time and specialized worker in the form of a home missionary, who could then still be assisted by a team of volunteer workers. At the same time we also knew that the Church of Smithers is unable to bear the financial consequences by itself, and we therefore approached the Churches of Western Canada to see if they would grant their support to such an endeavour.

The results of this feasibility study were very encouraging: it appeared that at least 80% of the needed funds would be readily forthcoming. We considered this the financial green light to proceed with our plans, especially since at the same time it already became clear that support would be coming from other quarters as well, in the form of collections and donations, for instance.

Rather than to increase the per capita amount for the Churches in the West for the remaining 20%, we have approached the Churches in the East to assist us by means of collections, gifts, or otherwise on a regular basis, as some had already begun to do!

Although at this moment not all Churches have replied yet, we can already conclude that the response is very positive and that there should be no major problems in raising the necessary funds for this work. We are very grateful that even now, in the face of more difficult economical times, the Lord works a willingness among His people to support this Canadian mission project!

##### Positive Response Indian Community

The work we are doing is not escaping the attention of the Indian community, even though until now it

is still all done on a small scale with limited time and means available.

We must remember that there are many barriers to overcome. The growing Indian awareness increases the gap between the Indians and the white community. The general attitude is that they do not need us to educate them and that the white influence has been harmful to the Indian community and culture. Further, in this area almost all are nominally Roman Catholic. That has almost become part of their tradition. The odds are against us.

Yet we are experiencing an increasing interest in our activities and have received many favourable reactions to our camps and get-togethers from the parents, but also other leading figures of the Indian community and such organizations as the Indian



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Friendship Centre. Many doors are opening which before remained tightly shut. A relationship of trust is being established, but this simply calls for more follow-up work, work of teaching the Scriptures and how they apply in their lives as well. At the same time there seems to be a real need for pastoral care and guidance.

#### *Demand for more Intensive Work*

The developments require that the work be expanded and intensified. Our youth Bible study groups should be held more frequently; they

should be divided into more homogeneous age groups; opportunities should be provided for the teenagers as well; we should be able to offer Bible study for interested adults, tuned to their special needs and abilities, etc.

To respect them as a people, one should have the opportunity to study their culture and language and find ways for their own indigenous ways to be recognized, also expressing our faith. In other words, it ought to be possible to be truly Christian and truly Indian.



We hope to be able to cover a larger area, and visit and work on the reserves as well as in and from Smithers. This is quite important since these people are rather mobile and frequently move around within the region.

#### *Vacancy filled!*

And so it was that the Consistory decided to proceed with the calling of a home missionary who would be able to dedicate himself fully to this work. When asked, the Home Mission Committee recommended Smithers' own minister, the Rev. C. Van Spronsen due to his experience in Brazil as well as the fact that much of the ground-work was done by him and most of the contacts were through him as well. The Consistory then proposed to the congregation to release their minister of the regular ministerial duties in order to be able to devote himself to the special ministry of home mission. This proposal received broad support from the congregation and the Consistory decided to extend this "call," which in the meantime has been accepted by the Rev. C. Van Spronsen. Another light turned green for the work to proceed!

#### *Period of Reorganization*

This marks the beginning of a new stage in this home mission project, even though there will be a transitional period before the release of the regular ministerial work of the Rev. Van Spronsen will become effective.

The Home Mission Committee will from now on be known as the Home Mission Board to deal with all the practical and business affairs of this work. An agreement between the supporting Churches and the sending Church has been drafted and we hope that some funds can be accumulated before the Board assumes full financial responsibility, on behalf of the Consistory.

The Church at Smithers will have to begin the calling work for a second minister, housing will have to be arranged, etc.

However, we are very thankful that we could come to this milestone under the Lord's blessing and with your cooperation. We hope to keep you informed on a regular basis and pray that we may continue to have good news to pass on and share with you.

*Home Mission Board,  
Smithers, B.C.*

# PATRIMONY PROFILE<sub>1</sub>

By Rev. W.W.J. VanOene

## Introduction

In the summer of 1980 I conducted a course on the Church History from 1795 to the present. This course was requested by the Canadian Reformed Teachers' Association in Ontario.

The scope of the course was limited and the coverage of the above period was by no means comprehensive. The focus was almost exclusively on European and North American Church history insofar as it is of direct importance and is helpful in explaining our own position. What we tried to do was to trace the line from The Netherlands, via Secession, Doleantie, Union, Liberation, Christian Reformed Church and Protestant Reformed Churches to us today.

The goal of that course was to make our teachers familiar with material which may not be readily accessible to them for lack of knowledge of the Dutch language. It is clear that even a course of ten or fifteen lecture periods cannot achieve such familiarity, since only a rather brief summary can be given and the various sources from which material was gathered remain more or less inaccessible on account of language difficulties.

In order to give some more material than could be given in the notes which were handed out, it appears advisable to put something into writing. From more than one side I was urged to do so, not in the last place by some of our teachers. Complying with their request to provide them with more "meat" for Church History lessons, I have undertaken to publish gradually a more elaborate treatment of the relevant period than could be achieved at the above-mentioned course.

\* \* \*

A second reason for doing so is the several requests which I have received from other Church members to provide them and our young people with such a description of the history outlined above. Upon the request of members of the Fergus Congregation, I am discussing the same period with them and with some members of the Orangeville Church. Since we are not limited to ten or even twenty lecture periods, we have ample opportunity to pay attention to details or even peripheral questions. It is also this group of Church members that requested that the result of our study and discussions be made available.

\* \* \*

In the third place, I see an urgent need to provide our young people with study material for their societies. To my dismay I discover time and again that the history of Christ's Church is hardly ever dis-

cussed at their society meetings. Also for that reason I feel more or less obligated to give them something which they at least can *read* both personally and at their meetings, something which may arouse their interest and lead them to further study. I am convinced that an additional fruit of studying the history of Christ's Church will be that their repeated discussions of Articles 27-29 of the Belgic Confession become more concrete and far less theoretical than they appear to be most of the time at present.

\* \* \*

I considered it advisable to give account of the reasons why I am giving a description of the history of the Church during the period mentioned above. It certainly is not done to give an impression that this is now the ultimate in this field; neither is it done to discourage others who might be planning to write a Church History book for our schools or who, perhaps, are even busy with it.

What I intend to cover in the articles which will appear in *Clarion* is only a very restricted period and area, and what I am going to write is not based on personal research and consultation of original manuscripts and/or writings, although I did consult some original works insofar as they are in my possession or were accessible to me. The particulars which I will mention come from books and pamphlets which can easily be consulted by all who know Dutch. I gladly and unreservedly acknowledge my indebtedness to all those writers whose books I used. I do not claim any originality in my endeavour.

\* \* \*

As title for this collection of sketches I have chosen the name *Patrimony Profile*. This choice was determined not only by the alliteration which I like, but more so by the nature of what I am trying to give.

A "patrimony" is "an estate that has descended through a family line," as one of my favourite dictionaries has it. Another description by the same author is "an inheritance from any ancestor." This is exactly what we are going to do: trace back through the "family line" what we have received from and through our ancestors.

A "profile" is "the outline of anything seen from the side. Form, contour, outline." It can also be "a colourful biographical sketch."

What I hope to give in the coming time are outlines of our estate, our inheritance. Our readers will, hopefully, be able to discover a line. Separate headings will be helpful in dispelling boredom caused by too lengthy pieces. Whether the sketches will be "colourful," as our above-mentioned dictionary has it, is left up to the reader to judge.

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Finally, I express the wish that our readers may derive as much joy from the fruits of these labours as I did while preparing them and discussing them with those whom I mentioned above, whose interest and faithful attendance greatly encouraged me.

## I. 1795-1834. From the Revolution to the Secession

### *The Political Situation*

If we wish to understand the history of the Church which our Lord Jesus Christ gathers, defends, and preserves, we are to bear in mind that He does so in *this world*. Our Saviour has ascended into heaven and is seated at God's right hand to prove Himself there to be the Head of His Christian Church through whom the Father governs all things. That means that we shall have to pay attention to all sorts of factors which played a role in history and that we shall not in the last place ask in how far the political situation had bearing and influence on the course of the Church in this world.

Did not the victory of Constantine the Great at the Milvian Bridge in the year of our Lord 312 pave the way for the Edict of Milan in the following year, and did not that Edict herald a new era for the Church? Was not the history of the Church in the days of the great Reformation affected by and interwoven with the controversies between kings and countries? Was it not because of the opposition of the civil authorities, the States, that no general synod was held in The Netherlands from 1586 till 1618, and then the latter only because Prince Maurice threw his weight behind the efforts to convene one? Remarkably, no general synod was held in The Netherlands after the famous one of Dordrecht 1618-1619. This, too, is to be ascribed to political influences. In the year 1621 — three years after the Synod of 1618 was convened — the Particular Synod of Rotterdam decided to approach the States to request permission to have a general synod, but the Most Noble and Mighty States only informed the brethren that they were "considering" the request. When repeated requests did not have any better results, the Churches became tired of asking and contented themselves with their particular or provincial synods. The various particular synods kept in contact with each other by means of delegates. Sometimes even meetings by delegates from the various particular synods were held, but no decisions could be taken, of course, which were to be accepted by the Churches.

\* \* \*

When the political situation in The Netherlands changed, the effect of that change on the Church was noticed and experienced soon enough. The change which we are referring to was the direct fruit of the French Revolution of 1789. Its ideas had already been penetrating the thinking and lifestyle of the people in The Netherlands for many years, and what happened in 1795 was only the result of a development that could be observed for a considerable time before that.

A large segment of the population was infected with what was called the "French Disease." They derived their ideas, lifestyle, fashion, and language

from France. Whatever came from France was good. Particularly the revolutionary ideas which, in France, led to the Revolution of 1789 and to the guillotine were detrimental.

We cannot discuss the whole situation which led to the revolution in The Netherlands in 1795. It is not necessary to do that either. May it suffice to mention that the Stadtholder, William V, was no powerful figure. It would have been better if his wife, Wilhelmina of Prussia, had been at the helm, although we are to consider that the whole system of government was such that the Regents (the rulers) had too much power to make a strong central government with the Stadtholder at its head practically possible.

In France the revolution wiped the dynasty aside. Both Louis XVI and his wife, Marie Antoinette, ended their life on the guillotine. Not content with the revolution in their own country, the leaders in France declared war against the king of England and the Stadtholder of The Netherlands. An attack in 1793 failed, but in 1795 the French soldiers marched into the country. They were enthusiastically welcomed by the "patriots" and hailed as liberators. William V and his family fled to England.

### *The Batavian Republic*

That also spelled the end of the Republic of the Seven United Netherlands. The "Batavian Republic" was proclaimed. Until this time the various provinces were rather autonomous, more so even than the provinces of Canada in our days. The coming of the French, the departure of the Stadtholder, and the "velvet revolution" put an end to that situation and the result was that one nation emerged from the ruins of the old republic. "Patriots" took the place of "Orangists," and "Unitarians" (who advocated formation of one undivided nation and of a strong central government) outnumbered Federalists (who defended the old provincial autonomy). A National Assembly was constituted which was to draw up a Constitution, but it took several attempts to produce one that was acceptable, and even that one did not enjoy a very long life.

\* \* \*

The political developments affected the Church and its position as well. Until the year 1795 the Reformed Churches were the officially recognized Churches, although their position was not quite that of what we understand by an established church. Whatever others there were — Lutherans, Roman Catholics, Mennonites, and others — were tolerated but enjoyed none of the privileges which the Reformed Churches had nor the advantages which being a member of the Reformed Churches might bring.

The revolution put an end to that privileged position. The National Assembly of 1796 decided that not only should there be no privileged Church, but also that all resolutions and decisions of the former States General, issuing from the old system of the relationship between Church and State, should be considered annulled. Thus a sort of vacuum was created.

To be continued.



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## FROM THE SCRIPTURES

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“... that he may give me the cave of Machpelah, which he owns;  
it is at the end of his field.” Gen. 23:9a

“... and threw them into the cave where they had hidden themselves,  
and they set great stones against the mouth of the cave,  
which remain to this very day.” Josh. 10:27b

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# Two Caves

Even though the LORD had greatly blessed Abraham so that he was a wealthy man at the end of his life, he did not see much of the actual fulfilment of the promised inheritance in his lifetime. At the twilight of his life he has only one small piece of land in Canaan that he can really call his own, the cave at Machpelah. In faith and trust in the LORD, Abraham bought this cave as a family tomb, a burying place for himself and his descendants. At the same time, it was a pledge from the LORD that his descendants would surely inherit the land of promise. It formed a kind of down payment which testified to Abraham that his descendants would receive legal title to the inheritance in the LORD's time.

Contrasted with the immense wealth of the rulers and lords of the powerful Canaanite city states, this grave appeared as nothing — simply not worth noticing or mentioning. But the LORD does not see as man sees; through His leading hand, this cave is not forgotten. Indeed, it is remarkable how this small plot of land purchased by Abraham, this family tomb, keeps returning like a background melody in the book of Genesis. The book of “beginnings” keeps its eye on this “sign of the end” and does not let it get out of sight, cf. Gen. 49:30, 50:13. In fact, the whole Bible does not let this grave disappear from sight, Acts 7:16, Heb. 11, 13, 22.

The reason for this is clear enough. This small plot with a cave was, according to the meaning of its name, a family grave, and thus an *open* grave. More than one generation was buried there. As an open grave, it formed a testimony to the Messianic promise. Indeed, Abraham purchased the cave as a family tomb that was separate, exclusive to the chosen line. So it was and became a tomb full of perspective and hope. In burying Sarah in this tomb, Abraham looked to the victory over the grave, and the day of resurrection and life.

Contrast this with a second cave that we run into later in the history of revelation, the cave of Makkedah, where, after a “very great slaughter,” Joshua buried the five defeated kings of Canaan's central region. Here the writer pauses to note that this tomb is a *closed* tomb, firmly sealed with great stones which, as he says, “remain to this very day.” This was a tomb of curse and everlasting destruction, a cave without hope or perspective.

Consider the amazing turn of events from the time the first cave appears on the scene until the appearance of the sec-

ond. When Abraham made his purchase, the cave of Machpelah was all he had of the promised land. The wealthy kings of the region lived in the splendor of the land; they owned it all. But the LORD brings a great change in Joshua's time. This commander of Israel, who is also a descendant of Abraham, is the LORD's instrument to lead His people to gain possession of the whole land of Canaan. And at the end of the battle all that remains to the wealthy kings is a cave — the cave of Makkedah. In effect, these kings receive what Abraham started with, and Abraham receives all that originally was theirs.

Actually, these five kings end up receiving much *less* than Abraham started with. His was an open tomb, a family grave that pointed to the line of promise. An open tomb, and a tomb that was opened from one generation to the next, it points to *the* open tomb, the empty tomb of the Lord Jesus, Luke 24:2, 3. For Abraham purchased and buried in the hope of the promise of the Saviour, who would come to destroy the power of the grave, and give *eternal* life to His children. “For he looked forward to the city which has foundations, whose builder and maker is God,” Heb. 11:10. Not so, however, with the five kings. They and their descendants before them had rejected the promise of God; theirs was a *closed* tomb. When Christ is risen from the dead, the stone is *rolled away*. To these despisers of the promise, the stones are held *firmly in place* “to this very day.”

Thus we see the history of two caves, Machpelah and Makkedah. One is the tomb of faith, hope, and the lasting inheritance. It requires total self-denial, but promises and brings an immeasurable and eternal reward. The other is the tomb of unbelief, the pit of everlasting destruction. It stands as a lasting testimony to the fate of those who reject the promises of the LORD. So we see how true the words of the psalmist are:

“The little that the just possess in token  
Exceeds the wealth of evil men who stray.  
The arms of all the wicked shall be broken  
But God upholds the blameless in their way.  
He knows their days and verily has spoken,  
Awarding them their heritage for aye.”

Psalm 37:7, *Book of Praise*, new version.

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.*

### LONDON, ENGLAND (EWNS)

For the first time Radio Moscow has commented about one of the Soviet Union's longstanding nemeses: the "Siberian Seven," two Siberian Pentecostal families who have resided in the American Embassy in Moscow for more than four years in an attempt to emigrate to the West.

During the August 4, 1982 English-language broadcast, Soviet commentator Boris Bolitsky referred to the Vashchenkos and Chymkhalovs as "some Pentecostals." Bolitsky said he was responding to a letter written by Allan Moulden of Oldham, Lancashire, England. Moulden has long supported the London-based Campaign to Free the Siberian Seven. The letter was addressed to Radio Moscow.

In response, Bolitsky accused Keston College, a British religious organization, of circulating false information. At the same time the commentator praised American evangelist Billy Graham, citing his comments as the "testimony of an unimpeachable witness." . . . (CN)

\* \* \*

### DONYANG, CHINA (EWNS)

Word has just reached the West about the May 9, 1982 torture of 12 Christians here which resulted in the death of at least one believer, the clandestine Chinese publication *True Light* . . . reports.

Lu Tiansheng, 32, was among a group of Christians who were repeatedly whipped and thrown in a muddy pond by what the Chinese house church Christians called "hired thugs." Lu was beaten with his own belt and tossed in a muddy pond three times while bound by a rope, according to eye witnesses. The sec-

ond time he was thrown in, his head hit a rock. Lu died May 15 of complications incurred during the beating.

During the first five months of this year several similar reports of blatant persecution have reached Hong Kong. In several provinces house church Christians have accused the government-backed Thee-Self Patriotic Movement of instigating and even paying for the public torment of Christians. Most recently there was a confrontation in the Henan Province; several house church Christians were injured.

Since the beginning of June this wave of assaults has apparently subsided. There have been no new reported mob beatings. (CN)

\* \* \*

### MONTREAL (RNS)

The United Church of Canada has formally apologized to a minister it had censured 36 years ago for his supporting the communist Chinese revolution.

"I did not expect to live to see this day although I shared my father's faith that it would happen," said Rev. James Endicott, now 83.

He had spent 22 years in China — where he had been born — before he broke with the United Church's West China Mission Board and supported the revolution. His father was a one-time moderator of the United Church, Canada's largest Protestant denomination with a membership of 2,000,000.

The apology to Mr. Endicott, who lives in Toronto, was in the form of a resolution at its biennial general council which elected Dr. Clarke MacDonald, also a Toronto resident, its new moderator for the next two years. He was deputy secretary for divisions of mission.

"The United Church of Canada is beginning to understand the revolutionary needs of two-thirds of the people of the world," said Mr. Endicott upon learning of the apology. "The church is aware that it made a mistake in taking such a strong stand against the Chinese communist revolution. But I never felt bitterness towards the church." (CN)

\* \* \*

### LOUISVILLE, KENTUCKY (RNS)

The nation's largest Lutheran church ended its biennial convention here after a week many regarded as North American Lutheranism's most momentous in history.

The Lutheran Church in America voted overwhelmingly to unite with the American Lutheran Church

and the Association of Evangelical Lutheran Churches in a new 5.5 million-member Lutheran denomination in 1988. The merger will make the new church the country's third-largest Protestant group, behind the Southern Baptist Convention and the United Methodist Church.

Significant as the vote for Lutheran unity was, the convention will also be remembered for its decision to enter into closer relations with the Episcopal Church, through "interim sharing of the Eucharist," joint services and other steps to promote a more common life. (CN)

\* \* \*

The pastor of a Nebraska Church operating an unapproved school has been jailed for contempt of court. Preacher Everett Sileven led the Faith Baptist Church of Louisville in defying a court order and reopening the church's school this fall. Sileven has refused to use state-certified teachers, saying that requirement infringes on the church's religious liberty. He is faced with a four-month jail term. (CT)

\* \* \*

The World Council of Churches continues to give priority to funding southern African organizations in its Program to Combat Racism grants. Grants for this year, announced in Geneva, Switzerland last month, total \$489,500, down from outlays of a couple of years ago. But almost half the money is earmarked for South African dissident groups, the African National Congress and the Pan Africanist Congress of Azania, and for the Namibian organization SWAPO (South West Africa People's Organization). (CT)

\* \* \*

### ADDIS ABABA (EP)

Local officials in southern Ethiopia illegally confiscated money, lumber, and corrugated metal roofing that a congregation had collected for a new church building. But the elders decided to rely on prayer and not to go to court, according to SIM International. Shortly afterwards, an epidemic of dysentery struck the area. The officials, concluding they were the objects of divine retribution, met with the elders, asked forgiveness, returned all confiscated property, and requested the church to pray that God would end the epidemic. Prayer for local leaders has now become a weekly event for the congregation. (CT)

## NAIROBI, KENYA (EP)

Just seven days after an unsuccessful coup against his government, Kenya president Daniel arap Moi August 8 made an unexpected appearance at worship services at the Pentecostal Church here, reports Stephen Stocks, an International Christian Aid staff member in East Africa.

Flanked by bodyguards and cabinet members, Moi joined the congregation of more than 1,000 just minutes before the service began. The church was closed the previous Sunday due to an unsuccessful coup by members of the Kenya Air Force.

Quoting from Psalm 46, Moi said, "God is our refuge and strength, a very present help in trouble." Moi is expected to take an active part in the 13th Pentecostal World Conference, scheduled for this past September in Nairobi. (Comm.)

\* \* \*

## SAO PAULO (ANP)

A schism is threatening in the Roman Catholic Church in Brazil. The "traditionalists," defenders of the Latin Mass which was introduced some three hundred years ago by Pope Pius V, declare that they will establish their own church. This threat is a reaction to the ultimatum which they received from the ecclesiastical authorities.

The ultimatum, which expires October 25th, demands submission to the rules of the Second Vatican Council. The traditionalists informed bishop Navarro in Rio de Janeiro that they will not comply with his ultimatum, nor with a letter from Pope John Paul II which accompanied the ultimatum.

The traditionalist clergy have started to defend their church buildings — of which they have about fifty in Rio de Janeiro — with all means at their disposal. Recently this led to a genuine battle in the Riachao parish, where the police had to fire into the air several times to separate the believers who were attacking each other with the help of church pews. (ND)

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## OUR COVER

Smooth Rock Falls. (Photo courtesy Department of Industry and Tourism, Ontario).

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# PARALIPOMENA<sub>2</sub>

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### *Official Recognition*

Lately we could read and hear all kinds of words of praise and gratitude for the fact that our Theological College has been officially recognized by the Government of Ontario.

Being inexpert in academic and political matters, I still do not know exactly what difference it makes. We may now grant degrees, I heard. But did we not grant them before ("we" is the faculty of our College)? Oh yes, if this recognition means that the graduates of our College now may continue their studies for Masters and Doctors degrees only on the basis of "our" degree, that would be wonderful. But I'm not sure here. And then there is the fact that other Christian, but not theological, colleges are still battling to get the same recognition and rights. Then I say: in our land of freedom, freedom is still limited.

These remarks, however, are only a preamble to expressing joy about *Another Recognition*.

Outside of *Mission News* July 1982, I haven't heard or read any jubilation about this recognition. There was already reason for thanksgiving to read what Rev. H. Versteeg wrote about a growing number of churches, a growing towards a federation, a "classis," yes, even a "synod" in Irian Jaya! But the great and good news was: the Reformed Churches in Indonesia (Irian Jaya) have been "officially recognized by the Indonesian Government in Jakarta!"

When I read this, my thoughts went back to those years when Indonesia, having tasted freedom, wanted to get rid of its colonial status under the sovereignty of The Netherlands. You should have heard the protests and the dark prophecies in Holland, among Reformed people, in their press and

political party. "We had a God-given right in the Dutch Indies!" This movement for freedom "is nothing but rebellion and revolution, and will result in the total breakdown of all that the Mission has built in centuries." Already then I was not too impressed by these (in my ears hysterical) cries.

But Indonesia became free nevertheless. Of course, at first they looked with great suspicion on everything that came from Holland. Thus, there were frictions and problems for continuing Mission. But gradually things got better.

In the meantime there was in Indonesia an "explosion" of the demand for more and more Bibles. The Gospel made more inroads than expected.

It was also said that Irian Jaya would be especially "dangerous" territory for mission workers. I happen to know that voices from The Netherlands came close to meddling in politics; "Jakarta" was the bogey.

From Jakarta now comes "official recognition." "The king's heart is a stream of water in the hand of the LORD; He turns it wherever He will," Proverbs 21:1.

I expect that the brotherhood in Irian Jaya will have no problem with Article 36 of the Confession: to pray for the government, "that God may rule and guide them in all their ways, and that we may lead a tranquil life in all godliness and gravity." That's worth a Thanksgivings Day! As Rev. Versteeg writes, "We thank God for His guiding hand and the blessing of causing our efforts to result in this recognition. May the Churches here continue to grow unhindered, making the most of the time to spread the wonderful Word of Salvation to many more."

"Amen!"

*Chronicler*

# news medley

When I looked at that stack of bulletins I thought, "This will become a long news medley, for there will be lots of things to mention." However, when I had gone through them and made my notes, the number of lines I had written down was not all that numerous.

The reason is not that there were not many things which should receive honourable mention in our column. The reason was even less that there were not many things which should receive dis-honourable mention in our column. Honestly, it certainly is not so that I am looking with a magnifying glass or even microscope whether I can find things which should be criticized. The fewer things there are I have to speak some disapproving words about, the better I like it — believe it or not! I wished from the heart I could always tell you good and pleasant things. That's why I try to improve on things by the critical remarks I have to make once in a while.

One of the things I find very frustrating is that oftentimes I read about a wedding anniversary long after the date for it has passed. Sometimes I think I should not mention them any more. Of those who place an advertisement in *Clarion* every one can learn; and those who don't apparently don't think it important enough for the brotherhood to know about it. Why, then, should I function as a public announcer? And why should our readers be interested in whether I know the couple or not and can tell a few things about them? Sometimes I look through old volumes of *Clarion* and then discover that a date is coming up; but in most instances I do not know whether both husband and wife are still alive. Although I do read practically all bulletins, I cannot keep track of all the names of those who have passed away. Perhaps our readers could let me know what they want: either continue our practice or discontinue it. You don't have to write especially about this point; if you have occasion to write anyway, you might throw in a remark or two. Otherwise I will hear from those who see me or can reach me by telephone.

I do not think that I already mentioned brother and sister A.W. DeLeeuw of Cloverdale, B.C. They celebrated their forty-fifth wedding anniversary on September 14th. They have been retired for some years now, and apparently are enjoying it. Starting off in Edmonton, they moved to the Fraser Valley where they farmed for several years. Brother DeLeeuw served as an elder many a time. I do not know how their state of health is, but the last time I saw them they looked fairly good. Two days later, brother and sister Alkema of Lincoln (I take the name of the Church) celebrated their forty-fifth wedding anniversary. We are happy with these two couples, and congratulate them from the heart. As we also congratulate brother and sister W. Visscher of Toronto, who celebrate their fortieth wedding anniversary on October 15. As far as I know they are still enjoying good health, and are keeping active in the midst of the Church. Brother Visscher is retired, but this does not mean that he is no longer busy! I even think that the choir takes much of his time. May the Lord add many more years to those He already granted you.

Whatever I was able to dig up out of old *Clarions* should be kept till next time; that seems to be the safest course. Thus we proceed to other news.

At the beginning I said that the reason why this news medley will not be as long as I anticipated is certainly not

that there are not many good things which should receive honourable mention in our column. One of the things that should be mentioned is the good cooperation which is found in many places, the love and the dedication which is being shown by many members. Living in a time when money, although it does not seem to be scarce, oftentimes is hard to come by, when Church and School are struggling with deficits and are facing a seemingly impossible task to collect all that has been budgeted and was deemed necessary, it is good to see that brothers and sisters give their time and effort to minimize the dependence on banks and other financial institutions.

Once in a while I gave a few samples of the fruits which our sisters saw upon their continuous efforts to provide funds for special activities. The Ladies' Aids, Ladies' Auxiliaries, Willing Workers, or whatever other name they may have given themselves in their organization, brought together thousands of dollars during the first nine months of this year as well. Therein they continued the honourable and profitable tradition which they established for themselves long ago. Not only the sisters are active: the brothers many a time do what they can to provide valuable assistance.

The Providence Church in Edmonton gives us a list of activities under the heading "Maintenance." I should like to pass it on to you, honouring therein all the brothers who work frequently quietly and without much ado, at times even without anyone else knowing about it. Here it comes.

"By now you must have noticed the new windows in the building. You must also have noticed that the pews in the sanctuary are completely refinished. This job is now almost completed.

"A brother has donated all the floor covering-material for the downstairs and this material has been installed mostly with free labour. Also this job is in its finishing stages.

"Another brother got sick of the looks of all the tables downstairs. (You would be surprised what truly reformed children and young people dare write or scratch on these tables). He took all the tables home for a refinishing job."

"A brother cleaned — and I mean cleaned! — the carpet in the church building.

"The pipe organ is being worked on at the present time. The swell needed 'voicing' and some other repairs are done. This was on our budget.

"And so we can go on. A lot of work, paid and free labour, goes into keeping our church building in a presentable state."

I could add to this the particulars of the free labour, discounts, etcetera, which keep down the cost of the parsonage the Barrhead Church is erecting, but the above is sufficient for the moment, I think.

As for Barrhead, "The Consistory decided not to incorporate the church under the 'Religious Societies Land Act' but to appoint trustees in whose name the property will be registered."

Another item from Barrhead is the following. "Due to limitations on our budget the consistory decided not to ask other ministers to preach here when our own pastor is absent." Well, when you have been reading sermons for so many years, a few times per year when the minister is absent won't hurt, I would say. Besides, the distances in that part of the country (I mean the distances between the various Churches) cause an extra need for mileage-remuneration. Or should we say "kilometerage" nowadays?

Let us first visit British Columbia.

Only two things are to be mentioned from there.

In the first place, that Smithers is going ahead with their intention to have someone work among the Carrier Indians, thus fulfilling our obligation towards our native people. The Rev. C. Van Spronsen is going to undertake this work and we can be certain that his experience in Brazil will be put to a good use here. I expect that our readers will be able to remain informed about this work via our *Clarion*. Its pages are open for reports on the work. I was already afraid that we would be saddled with a third *Mission News*, but I don't think that this is the intention. We have already received the first "report" and I expect that many will follow. In this manner every one is able to keep abreast of the development and to pray very concretely for the work.

The second item from the area of Classis Pacific is that on October 1 an organ concert was planned for the Langley Church, to dedicate their organ. The organists of Cloverdale, Langley, and Surrey were to take part. To all of them the console will not have contained any unknown elements, for they played it, all three of them, in the New Westminster Church on Twelfth Street. I wonder whether we shall be allowed to "tune in" on it in one way or another. I always find it a "crying pity" — to use a favoured expression of one of my good acquaintances — when such a concert is an event which only leaves pleasant memories, but cannot be "re-lived," by listening to it again and again. However, perhaps I have better success this time than with my suggestions to let me have a tape of other concerts which I mentioned in this column. I hope not that I am abusing my position.

On our way back we drop in at Carman. Carman and Winnipeg are also involved in the spreading of the Gospel via the airwaves. More than once the question was asked whether we receive any response and whether it is worthwhile to continue this work and to lay out so much money for it. The question whether there was any response was answered by the Carman committee in the following words. "Indeed we have. A few months ago we had a request for a written copy of a broadcast from a gentleman in Morden. Just a few weeks ago we had another from a lady from St. Jean. She said she enjoyed our program and included a small donation." It is encouraging when we receive reactions. However, even if we did not, we should continue the work. The Day will reveal the fruit, and fruit there will be most certainly.

This bring us to Ontario.

From the brief report on the Classis Ontario North of September, which was published in our previous issue, you will have learned that the request for classical approval of institution of a Church in Burlington South was granted. Sooner or later, the Rev. Pouwelse writes, the Congregation will be called together to discuss all the aspects and also to come to some conclusion as to the financial aspects of the matter.

From the committee which prepared the whole matter of institution we hear that "As far as a meeting place is concerned, we have as yet not received an official reply from the Aldershot Presbyterian Church but verbally they have indicated that they would grant our request. The Wellington United Church has not replied to our request as yet, but is expected to do so in the very near future. Pulpit supply has already been arranged for the month of January." It is especially this last sentence which will make some others sort of jealous. Advance planning!

It seems that a few families, not belonging to Hamilton, will also join the new Church. The "borderline" has in any case already been changed with a view to the institution. That this does not give Hamilton much relief ap-

pears from the information that "It is proposed and decided — not "Proposed and decided is . . ." — to finish the balcony. Construction will take place as soon as possible." Too bad.

As practically all our readers will have read, an Old Age Home will be ready shortly on property adjacent to the Church property. The Consistory received the request "to install a sound system 'hook-up' for the use in their building and to construct a walkway from the church building to the Home." I do not know what the Consistory decided regarding this latter request, but I cannot see that the Church is responsible for doing this.

When I read the following item in the Hamilton Consistory report, I had to rub my eyes, for I could hardly believe what I read. I shall first give the sentence to you. "The academic standards and procedures of the Theological College of the Canadian Reformed Churches, which have been altered during the past academic year are discussed. Decided is (should be: It is decided . . .) to write to the Board of Governors with a request to repeal the changes implemented."

In the first place: I always find it strange when Consistories consider it necessary to write "of the Canadian Reformed Churches." Sometimes I read in bulletins reports on Consistory meetings which start as follows: "Brief report of the Consistory meeting of the Canadian Reformed Church at . . ." Of course it is a report of a meeting of a Consistory of a *Canadian Reformed Church*. What other report would a Church bulletin contain? Of a meeting of the session of the United Church? Hardly conceivable, I should say. Let us keep things simple. About what other College would a Consistory in our midst speak than about our own College?

However, this was not what made me astonished. Perhaps the brethren have not yet reached Article 30 of the Revised Church Order — which is basically the same as the Article 30 which we have had in our Church order from the very first moment on when the Canadian Reformed Churches [here I have to use this term] declared that this is the Church Order according to which they wished to live in their federation — but once they get this far, they will discover that we have promised each other that at ecclesiastical assemblies only ecclesiastical matters shall be dealt with, and this in an ecclesiastical manner.

What does this mean for the present case?

Since when are academic matters an ecclesiastical matter? Besides, what are "The" academic standards? Do Consistories know what they are? Let us assume — for the sake of argument — that all members of a Consistory are academically-trained men, graduates of universities, and that they all are fully aware of what is going on and what is at stake, does this mean then that they are allowed to discuss this at a Consistory meeting? Definitely not! *Academic* matters are no *ecclesiastical* matters. The same applies to letters received by Consistories with objections to the fact that graduates at a Convocation let themselves down on one knee to receive the hood. All these things are completely out of order at the meetings and on the agenda of Consistories. As for the latter, several Consistories decided — and rightly so — that this was inadmissible. Let our Consistories see to it that they honour the agreements which we have made. It will, besides, save them much time.

As we are dealing with academic matters anyway, the Rev. J. DeJong welcomes several students into the Congregation. They study at Western Ontario University or at Colleges in London. "Speaking of returning stu-

dents, I also have the privilege of being, in a sense, a 'returning student.' The Consistory has granted your minister permission to enroll in a Latin course at the university here in London in order to 'brush up' in this area."

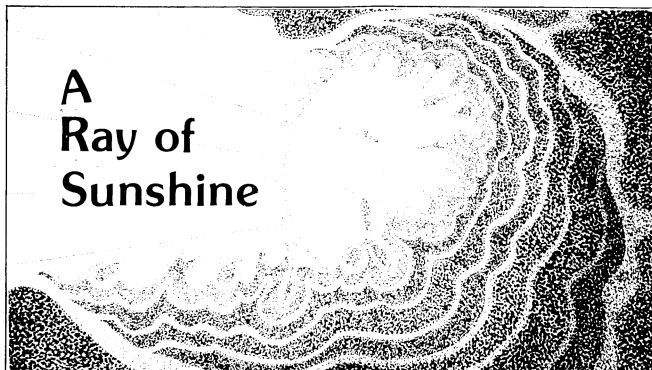
The Chatham bulletin contains two items on which I wish to comment briefly.

In the first place, "with thankfulness we report that \$1.50 was received compensating for misuse of the telephone." This is indeed a gesture which is appreciated. Sometimes I read about telephone bills which show

amounts for calls which no one seems to have made. Here is a good example to be followed.

Secondly, with the outgoing mail it was mentioned that a letter had gone out "to the Registrar for Ontario, informing him that the Consistory has appointed the Rev. J. Van Rietschoten to solemnize marriages."

I was extremely happy when I read this, for this is correct. It is the Consistory which authorizes the minister to solemnize marriages, and then the Consistory sends word of this authorization to the provincial authorities, re-



## A Ray of Sunshine

"Tell of His salvation . . ."

I Chronicles 16:23

*In I Chronicles 16 we read the passage about a beautiful commission. After the ark had been brought back to Jerusalem from the house of Obedom, David appointed certain of the Levites as ministers before the ark of the LORD, to invoke, to thank, and to praise the LORD, the God of Israel. He used active verbs to emphasize the importance of this commission.*

"Sing to the LORD . . ."

"Tell of His salvation . . ."

"Declare His glory among the nations . . ."

"Ascribe to the LORD glory due to His name . . ."

"Worship the LORD . . ."

"Tremble before Him . . ."

"Give thanks to the LORD . . ."

*God alone reigns over every nation. "For all the gods of the peoples are idols." God's people have to sing of God's salvation. The whole creation will join in song — because "the LORD reigns!" He will come with glory upon the clouds of heaven to judge the earth.*

*When the ministers David had appointed finished their song of praise (please read I Chronicles 16:1-37), all the people said, "Amen!" and praised the LORD.*

*When we read verse 23, "Sing to the LORD, all the earth! Tell of His salvation from day to day," we realize that we do not do this as we ought to. May constant study of God's Word incite us to do our part in the commission which the Lord Jesus gave us in Matthew 4: "You are the salt of the earth . . . Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."*

No one knows the day or moment

When the Bridegroom shall appear.

Let us then be ever watchful;

May our lamps be bright and clear.

Maranatha! Come, Lord Jesus!

Thy great Day is drawing near.

Hymn 50:7  
Book of Praise

*We found the following thank you notes in our mailbox:*

*"We would like to thank all those across Canada who sent Rose cards for her birthday. Again this year she was very happy with all the colourful pictures, laughing when she saw them and showing them around to others. Again, many thanks!"*

**Mrs. D. Malda**

*"I would like to thank everyone who sent me cards and pictures for my birthday. It was much appreciated. I keep my cards and pictures in albums. Then I can always look at them again."*

**Beverly Breukelman**

*Thank you, brothers and sisters, for responding to our requests!*

\* \* \* \* \*

*On our birthday calendar for November we have:*

**WILMA VAN DRONGELEN**

31827 Forest Avenue  
Clearbrook, B.C.

*Wilma hopes to celebrate her 25th birthday on November 3. I do not know any particulars about Wilma other than that she works in a workshop and that she lives at home.*

*I am sure she will enjoy receiving many happy birthday wishes. Have a nice day, Wilma!*

\* \* \* \* \*

**JAY VAN AMERONGEN**

342 Wortley Road  
London, Ontario N6C 3R9

*Jay has been a patient at the children's Psychiatric Research Institute since April 1982. He will be there for quite a few months yet; he has emotional problems. Jay would greatly benefit from some extra attention. His birthday will be in January, but that is such a long time away yet. Shall we send a little bit of sunshine his way, brothers and sisters? (I'll mention him again for his birthday). Jay is fourteen years old.*

\* \* \* \* \*

*Anyone saving stamps and doesn't know where to send them? Mr. Hank Post, who is unable to work because of his handicap, saves all kinds of stamps, sorts them, and sells them to profitable places. It keeps him very busy. Brothers and sisters in Canada, The States, The Netherlands, Australia, South Africa, or wherever else, how about it. Shall we give Hank lots to do during the approaching long winter months?*

*Send your stamps to:*

**HANK POST**

122 Livingston Avenue  
Grimsby, Ontario L3M 1L6

*Send your requests to:*

**Mrs. J.K. Riemersma**

380 St. Andrew St. E., Fergus, Ontario N1M 1R1

questing them to register their minister now as a person who is authorized (by the Consistory) to do this, so that marriages which are solemnized by him are recognized by the civil authorities and can be registered.

I argued before that this is the proper procedure and that this is the proper wording. When, as the first minister of a Canadian Reformed Church in British Columbia, I applied for registration. I had to submit, among others, a declaration by the Consistory that I was authorized to solemnize marriages. Apparently, the Provincial Government also considered the authorization to come from the Consistory. It is for this reason that I object to the phrase "authorized by the government of the province" which was inserted into the revised form by Synod 1980, upon the recommendation of the advisory committee *without any proof for its alleged correctness*.

In Article 147 of the *Acts* of 1980 we read "it is not evident why the Committee in its corrected Draft has decided to remove the words 'authorized by the government of this province.' These words are necessary for the minister who solemnizes the marriage does so specifically by authorization of the civil authorities who grant this right to the churches. It is this authorization which gives legal status to the marriage."

I can enlighten the brethren as to the reason why the Committee, in the corrected Draft, left these words out. I heard this from Committee members before the 1980 Synod. They did so because they wished to leave open the possibility that my argumentation was correct. Even though they may not have been convinced by my arguments — I don't know about that — they were willing to leave room for my conviction. I was grateful for that. Besides, I am not alone in this conviction, for I attended solemnizations of marriages by colleagues who also left out the words I consider wrong.

In the above given quote from the synodical decision big statements are made, which, however, have *no* historical basis. It is said with flair that "the civil authorities . . . grant this right to the churches." The one who put this had better make some study of the history of Canada and of marriage laws in particular. It is the other way around: the civil authorities try to take away more and more the right which the Church has had right from the very beginning of European immigration into Canada. As far as I could find out, civil authorities have never granted any right to the Church which the Church was not acknowledged as already having regarding the solemnization of marriages.

Of course, the civil authorities have to make certain and to convince themselves that the "rites and usages" of the religious body are such that marriages solemnized according to these rites and usages can be recognized. That's why I had to submit our marriage form, plus a request by fifty members of the Congregation to register me as authorized to solemnize marriage. The civil authorities do not want any "fly-by-nighters," and understandably so. But my authorization comes from the Church. For this reason also a minister should not solemnize any marriage to which the Consistory objects or would object if it knew about it (e.g. solemnization in another place). If I am authorized by the government, the Consistory has nothing to do with what I do by virtue of this authorization. Now things are different.

Thankful for Chatham's formulation, I express the wish that at the next Synod the marriage form may be restored in this respect to its old, correct form.

With this I leave you to your ponderings.

## FRASER VALLEY LEAGUE DAY

It was a beautiful day in late June when the women of the Fraser Valley in British Columbia came together for their 19th annual League Day.

This year we were hosted by the Abbotsford ladies, while the Cloverdale Society provided the morning introducer and chairperson. Mrs. P. Vandergugten opened the meeting in the appropriate manner and welcomed us all. Our topic for this morning was the book of Jonah, introduced by Mrs. A. Visscher. In a very clear and orderly way she gave us some idea of what the book of Jonah was all about. A lively discussion followed in which many of the ladies participated. Mrs. C. DeBoer of the Maranatha Society then read a poem for us entitled, "The Grace of God." After singing the League Song, "Sing God's Glory," we adjourned for lunch. This repast was prepared by the Abbotsford ladies and enjoyed by all. During this lunch we used the facilities of Abbotsford's new church hall. With approximately 200 ladies in attendance there was still room to spare!

The afternoon session was under the direction of Mrs. J.J. Scholtens of Langley. Mrs. M. Sanderse of Langley provided us with a detailed review of the book *The Hidden Art of Homemaking* by Edith Schaeffer. A delightfully different view on what we often just think of as everyday drudgery. After a short discussion we went on to the entertainment, provided this year by the ladies of Chilliwack. It is always a challenge to come up with something interesting and different, but they were equal to the task. They asked us to participate in several guessing games: identifying Psalms by the tune, some "Who am I" questions, naming the vocation after it was acted out by several ladies, and a "Name the Place" rebus. In all, an enjoyable exercise.

After singing and prayer we were provided with refreshments yet before we started the journey home.

MRS. H.A. BERENDS

## BOOK REVIEWS READING THE BIBLE.

Dr. J. Van Bruggen, *Het Lezen van de Bijbel: Een Inleiding*, J.H. Kok, Kampen, 1981, 187 pages, hardcover 27,50 guilders. Reviewed by W. Huizinga.

### *A New Book for Everyone*

In 1981 the above-mentioned book was published by J.H. Kok publishing company in Kampen, The Netherlands. It comes from the hand of the professor of New Testament at the Theological Seminary (Broederweg, Kampen) of our sister-churches in The Netherlands. It is a basic and introductory book about reading and understanding the Bible.

This matter of exegesis (explaining the Bible) and hermeneutics (the rules and principles in explaining the Bible) is a matter of common concern for all the members of the churches of Christ. The sermons which feed the flock must be built on solid principles for explaining the Scriptures. It concerns the reading and the study of the Bible at home, at school, and in the Bible-study societies. Together with the "sound" Word and the "sound" doctrine (cf. I Tim. 1:10, 6:3; II Tim. 1:13, 4:3; Tit. 1:9, 2:1), there belong the "sound" rules for the interpreting the Bible, as these are taught by God Himself in His Word. For example, Scripture interprets Scripture. Less clear passages become illuminated by more clear passages. The context determines the meaning of a verse which by itself might be hard to understand. As Peter says, "First of all you must understand this, that no prophecy of Scripture is a matter of one's own interpretation" (II Peter 1:20). In the past, and especially today, cult(s) mushroom(ed), peddling their own distorted interpretations of the Bible. Often they arrived at these strange explanations by means of their own, unusual methods of explaining the Bible, e.g. by treating all Scripture literally, or symbolically. As Paul says, they practise "underhanded ways . . . cunning . . . tampering with God's truth" (II Cor. 4:2). For these reasons this book is very welcome. It is a rare occurrence that one of our Reformed leaders writes such a basic and necessary book. That it is needed is demonstrated by the Bible discussions which become stuck in the mire because it cannot be said of the members that they "need not be ashamed [since they know how] to handle rightly the word of truth" (II Tim. 2:15).

This book will therefore serve all the following groups of people:

1. It is a reading-book for everyone who wants to be introduced to this basic material;
2. It is a study-book for all who want to become well acquainted with the basic principles of explaining and reading the Bible;

3. It is a text-book for theological students who must become skilled exegetes in order to proclaim the Word to the congregation.

In the preface the author writes,

"How do we read the Bible? That question receives much attention in our times. How can we draw truth for today out of such an old book? This question concerns us already in the basic issue of the character of the Bible. What type of book is it actually: is it divinely inspired or has it evolved humanly? The answer to these questions is indispensable for the proper reading of the Bible. Yet we cannot be satisfied with just that. Besides these basic, preliminary questions, there is so much more. In reading (the Bible) we confront various matters. What is the relation between the (basic) text and the translation? How important is the world of the Biblical writers for our understanding of the Bible? Even after answers are given to all these detailed questions, there is still something left — a more general matter relating to the relevance of the Bible. In it we read prophecies. Are these still valid? We also find many historical parts. Do they have relevance for later times? Whoever thus wants to answer the question of how we must read the Bible, must address himself to three subjects: the basic and preliminary questions, the various aspects of reading (the Bible), and the range of what is written" (p. 5, the translation is mine, W.H.).

These three subjects correspond to the first three chapters of the book.

### *Preliminary Matters*

Chapter I deals with the general principles of reading the Bible. Matters such as the unity, the canonicity, and the clarity of the Bible are explained in the simple but lucid, brief but thorough, manner which is characteristic of Prof. van Bruggen. After clearing away many false presuppositions, he explains how hermeneutics (the method of interpreting the Bible) is not a magical wand but a pair of eyeglasses which allows one to read what has already been written. For example, reading passages in their context is one very important principle.

Van Bruggen also explodes some popular misconceptions (from Reformed hermeneutics and dogmatics). For example, the old distinction between the *auctor primarius* (first author) and the *auctor secundarius* (second author) is seriously questioned. According to J. van Bruggen, there is only one author: the Holy Spirit, who uses the services of men with all their talents mannerisms, etc. It is thus better

to speak about the divine *Author* and human *servants* (cf. Art. III of the Belgic Confession which speaks of God as the author and the apostles and prophets as His servants). At the end of this chapter the professor offers an excellent example of how to apply all this. He explains Psalm 69 in a very careful and Christ-centered manner.

### *General Rules in Explaining and Reading the Bible*

In Chapter II he dives into I Cor. 15:29 (baptism on behalf of the dead) in order to illustrate various aspects of reading the Bible. The example itself includes a piece of original exegesis for which van Bruggen has become noted, and the section is well worth reading. And it also illustrates beautifully *how* one should read a text or passage. Many principles are involved. Every section, in which another principle is outlined, contains good examples and exercises. Some of these examples concern hotly contended passages, such as Isa. 7:14 about the birth of Immanuel. Van Bruggen says the child was born of a virgin as a child in *David's* house. The Greek version of the Old Testament (the Septuagint) reads: "You (son of David) shall call His name Immanuel." The consonantal Hebrew text supports it. This relation between the child and David's house is thus underlined and we can understand why Joseph, a son of David, is later commanded to name the child. But many translations follow another text: "and *she* shall call . . .," weakening the text and its agreement with the record in Matt. 1:18-25, according to J. van Bruggen. As you can tell, he gives you much material for thought. I will not go into any more details but leave the reader's appetite whetted, hopefully.

### *The Range of Prophecy*

In Chapter III he delves into the range ("de reikwijdte") of prophecy. How are prophecy and the future connected, or, put differently, how is prophecy fulfilled? This is an essential question. Several old theories which have been revived in our days are exposed and refuted, e.g. that the Old Testament does not really foretell anything through the Spirit of Christ, but that there is only a prophetic use made of this material by means of hindsight through the Spirit of the new covenant. Also interesting and informative is J. van Bruggen's explanation of stages in the fulfilment of prophecy. Sometimes a prophecy unmistakably foretells only one simple event, but it can also foretell a whole cluster of events lumped together. It is like viewing a mountain range from a distance. All the mountains seem closely huddled together, while in actual fact miles separate them. This is what is called



## TREATMENT OF MENTAL ILLNESS

Lois Landis Shenk, *Out of Mighty Waters*, Herald Press, 1982, 178 pp. Hard cover: \$13.15; Paperback: \$8.35 (Canadian).

John White, *The Masks of Melancholy*, Intervarsity Press, 1982, 252 pp. Paperback \$7.45 (Canadian).

Reviewed by Hank VanDooren, Burlington, Ontario

I am taking the opportunity of reviewing both books together as they have some interesting similarities and differences. The subject matter is mental illness, and both writers are evangelical Christians. Shenk approaches the subject through the eyes of personal experience, and with the pen of the novelist. White addresses the matter from the point of view of a professional counsellor and psychiatrist. Mrs. Shenk aims for empathic understanding from the readers. Dr. White appears to be more interested in providing a framework for viewing mental illness which has scientific validity and will be compatible with the Christian faith.

In the style of a top-notch novelist, Shenk describes her struggle with her own affliction in expressive language and appealing symbolism. A decade of suffering and struggle for wholeness has led the author through three mental hospitals, numerous involuntary commitments, and years of being misunderstood. The strength of a Christian upbringing and the comfort of faith are themes that weave through the story. But there is something missing. Lois Shenk knows her source of comfort, yet the condition does not leave her, and the terrible dragon continues to beset her. It is not until she turns to an old friend and former counsellor, who has been introduced to a new approach called "orthomolecular psychiatry," that she begins to feel well again. This approach builds on the premise that mental illness relates to chemical imbalances in the body, so that healing cannot take place until the proper nutrients are provided, and this will often take the form of massive dosages of vitamins, or trace minerals.

Lois Shenk, after years of struggle, gets well and is presumably functioning normally today. The story is a true account, and the author would be the last one to not give God the glory in her "escape from the Dragon." Yet, there is the uneasy feeling that the author's testimonial about the efficacy of the orthomolecular approach reduces the impact of the book as a whole. The matter of how mental illness can be cured now runs the risk of having been simplified to prescribing a certain mode of therapy which may have helped some people, but continues to be controversial and much disputed within the medical field.

John White is probably best known to our readers for his book, *Parents in Pain*. His latest book looks at depression, and it is probably the most academic of his books, and thus might lose the interest of some

readers who would be seeking the usual inspirational medicine for which Dr. White is noted. This book is unique — contrary to Shenk's book — in that it does not suggest single answer solutions. In this book White speaks about his successes, but also his many failures. All the time the reader knows that the man does not rely on his own strength in providing help to his patients, but the reader also senses that White is always alert to new findings in the areas of treatment of mental illness, as this will improve his understanding of the complexity of human behaviour.

White is not the kind of person who offers an apologetic for a certain school of therapy. Also he has great respect for the "godly counsel" of caring Christians who are not highly trained, and he warns against the tendency for some liberal clergymen to become too fascinated by fadish pop psychologies of the day. Dr. White does not say that we cannot benefit from some understanding of psychology and psychiatry, but he would always have us first minister Christ and His Word. The author is not reluctant to level some well-placed criticisms at some Christians whose behaviour towards mentally ill people is such that it reduces them to the state of social lepers. White also does not have much patience with those who advocate an "have-more-faith-give-yourself-a-kick-in-the-pants" approach.

How would Dr. White view Mrs. Shenk's account of her illness? Judging by his book, he would probably be very careful not to judge the genuineness of the cure, but he would also hold out for a much broader understanding of the problem. While White would certainly not dispute the physical dimensions in mental illness, he would prefer to elaborate on this by considering the interplay of other influences. White would emphasize that human beings need to be seen as whole persons, and this reflects on his therapy as demonstrated in the following quotation: "I will no more treat mind as distinct from body than body as distinct from mind. By the grace of God I will treat persons, not pathology, sinners rather than syndromes" (p. 220).

White's book is a good reference source for people who are struggling with the question of a thorough approach to mental illness, and depressive conditions in particular. Shenk's book, apart from its too strong endorsement of the orthomolecular approach, does provide a good window on the despair and the suffering involved in mental illness. Both books should challenge the view that these problems are alien to Christians, and both should challenge the notion of referring to specialists who either lack the ability to walk in the other person's shoes, or are too intent on making the patient a guinea pig for testing their own rigid theories.

the prophetic perspective. However, it would be unjust to apply such a perspective to all prophecies as though they all fit in the same mould of being complex prophecies. Yet in Reformed circles it has become traditional to speak of an "initial" or "partial" fulfilment, and a later, "complete" fulfilment. Van Bruggen opposes such confusing terminology. How can there be "partial fulfilment"? It is a contradiction in terms. Part of a complex prophecy may be fulfilled while the rest must wait to be fulfilled, but one should not speak of a whole prophecy as being "partially fulfilled" in the prophet's days and "completely fulfilled" in Christ, for example. To illustrate this point the New Testament professor returned to that very difficult and contentious prophecy, Isa. 7:14 and Matt. 1:23. He claims that since Matt. 1:23 says, "All this took place to fulfil what the Lord had spoken . . .," the prophecy of Isa. 7:14 had not been fulfilled as yet and now finally came true. He quotes Justin Martyr's famous Dialogue with the Jew Trypho (from early Christian literature) to confirm this explanation, for this is how the early church understood it and could refute the views of the Jews on this point since the Jews said that the son to be born was Hezekiah. If this text was already fulfilled in the days of Ahaz, then how can the Spirit say it was fulfilled in the days of Christ's birth? Van Bruggen takes pains to make clear that the Spirit who moved men to speak and write did not have one intention in Ahaz's days and then shifted his intention by a play on words in the New Testament. He therefore refutes the application here of the concepts of partial and complete fulfilments.

As much as I can appreciate the clear and consistent use of terms, the example itself raises questions. For Isa. 7:16 says,

"For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted."

Obviously the prophecy therefore has reference first of all to Judah in the days of King Ahaz, when Rezin, king of Syria and Pekah, king of Israel, waged war against Jerusalem. That fact cannot be conveniently overlooked. Before the promised child had grown up, those two kings had disappeared from the scene. It seems to me therefore that one must speak of stages in the realization of this prophecy and not claim that it is a simple and direct prophecy about the Messiah. It must be that the son born in the days of Ahaz showed that God was *with* them. He foreshadowed the coming One in whom God in the flesh is with His people. Those were the intentions of the Spirit right from the

— Continued on page 414.

— Continued from page 413.

time He opened the mouth of the prophet, and in this way He *full-filled* His Words. Again, I consider it unfortunate that the author picked this text to illustrate his principles which are very worthwhile.\* Rom. 11:25-32 receives broad coverage, also as an illustration. Here J. van Bruggen is again at his best.

The section on the prophecy of Psalm 2 may again generate much discussion, but it certainly helps us to understand prophecy. Van Bruggen may have gone overboard in his reaction against J. Ridderbos who speaks of an initial fulfilment in the coronation of King David and a complete fulfilment in our Lord. For did David in his office not foreshadow the great King, his Lord? Certainly, he was not literally the son of God, yet one must read Psalm 2 against the background of II Sam. 7 and Psalm 89, where the relation between the king in heaven and the king on earth in Canaan is described as that between father and son.

Nor was the whole prophecy applicable to David. Yet the promises of the Psalm were for him and his seed. Indeed, in his seed, Jesus Christ, these promises became fulfilled. Maybe the terminology of partial and complete fulfilment are inappropriate, but I believe that the concepts were used to do justice to the complexity of the prophecy.

#### *Prophecy and Typology*

The section on prophecy and typology is very worthwhile. Good rules and examples (Melchizedek) are offered. I personally enjoyed the passages about the explanation of parables. Van Bruggen is not afraid to row against the stream of modern ideas and to uphold, for instance, the possibility that a parable can have many points of application.

Chapter IV (How Old is the Old Testament?) is actually an appendix to Chapter I, dealing with the canon of the Old Testament.

An excellent bibliography can be found at the back of the book. It shows that the book is meant as an introduction in general hermeneutics (how to interpret the Bible) and is ideal for students of the Bible. However, J. van Bruggen preferred not to use this word (hermeneutics) in his title in order to prevent the mistaken notion that the proper reading of the Bible is an art only for specialists. It is in fact a mandate and a possibility for everyone in the communion of saints.

#### *A Hope*

Hopefully this book, too, will be translated into English, as were other books by Dr. J. van Bruggen. A translation certainly would increase the readership here on this side of the ocean. Yet enough members still read Dutch to benefit from this excellent publication and for this reason we offered this review.

\*For another review and more elaborate critique of this and other examples see C. Trimp, "Boekbespreking: *Het Lezen van de Bijbel*, I-III; *De Reformatie*, Jaargang 57, nrs. 9-11, Nov./Dec., 1981.

## PRESS RELEASE

*of the meeting of the Board of Governors of the Theological College, Hamilton, Ontario, September 10, 1982.*

1. *Opening.* The Chairman, Rev. D. VanderBoom, reads from Scripture Psalm 99 and leads in prayer.

2. *Officers.* Officers are reappointed: Rev. D. VanderBoom, chairman; Rev. J. Mulder, vice-chairman; Rev. M. van Beveren, secretary; Mr. H. Dantuma, treasurer.

3. *Minutes.* The minutes of the previous meeting on April 20, 21, 1982, are adopted.

4. *By-Laws.* The By-Law Committee submits the finalized copy of the By-Laws and Regulations relating to the affairs of the College. Some minor changes are adopted.

5. *Executive Committee.* This Committee reports on the correspondence sent and received:

a. Some lists of recently cataloged books have been received indicating that the library of the College is steadily growing.

b. The Series Lectionum for the first and second semesters and the Calendar for the academic year 1982/1983 are approved.

c. Upon a proposal of the Senate, Prof. L. Selles is appointed as vice-principal, and Rev. G. VanDooren as a member of the Senate.

d. The tuition fees are revised: for the academic year 1982/1983: students attending a class as an auditor — \$40.00 per semester course; non-Canadian Reformed students taking courses for credits — \$80.00 per semester course; for the academic year 1982/1984: Canadian Reformed students — \$200.00 per semester; non-Canadian Reformed students — \$600.00 per semester.

6. *Academic Committee.* This Committee submits its report.

a. The appointment of a fourth full-time professor, preferably in diaconology, is discussed, since the Rev. G. VanDooren only temporarily continues as lecturer in this field. The Board authorizes the Academic Committee to pursue this matter, so that, if possible, the Board may serve General Synod with a recommendation.

b. In view of some letters received it is decided that the "65%-average-passing-policy" will be implemented as of the beginning of the academic year 1982/1983.

c. Five students have been interviewed as to their admittance to the College. The following have been admitted: D. Agema; P. Feenstra, B.A.; K. Marren, B.A.; G. Peet, B.A.; D. Wynia, B.A.

d. A schedule for the governors to visit the lectures is adopted: Rev. Mulder and Rev. Visscher, Fall 1982; Rev. Mulder and Rev. VanderBoom, Spring 1983.

e. A retirement schedule for members of the Board of Governors is discussed. It is referred to the By-Law Committee for advice.

#### *7. Finance and Property Committee.*

The report of this Committee is dealt with:

a. The financial statements for the year ended December 31, 1981, and for the five months of 1982 are adopted.

b. The future relocation of the College is discussed. The up-grading of the present building by providing an additional lecture room and the relocation of the Library has not taken place as yet. The Finance and Property Committee will implement the decision taken at the meeting of April 20/21, 1982.

c. The provisional Budget 1982/1983 is discussed and some changes proposed will be implemented by the Committee.

8. *Report of the Librarian.* From this report it appears that the cataloging system has been improved but there is still a great back-log. Attempts will be made to find part-time help.

9. The next Convocation-College Evening will be held on Friday, September 9, 1983. The featured speaker will be the Rev. G. VanDooren, the Lord willing.

10. Mr. M. VanGrootheest closes the meeting with prayer.

For the Board,  
J. MULDER, vice-chairman

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### RECTIFICATION

#### **Horticultural Mission from The Netherlands to visit Ontario, 30 October — 2 November 1982.**

In our press release dated September 3rd 1982 the telephone number to reach Gerald Belgraver at the Netherlands Embassy in Ottawa for more information about the Horticultural Mission should read (613)-234-0767 or (613)-237-5030.



CALLED to Ottawa, Ontario:  
REV. J. DEJONG  
of London, Ontario.

CALLED to Smithers B.C.:  
REV. M. WERKMAN  
of Lincoln, Ontario.

# our little magazine



From the Mailbox

Dear Busy Beavers,

Let's "talk" for a "minute" about:

### Thanksgiving Day — Reformation Day

How many Bibles do you have at your house? Count.

A story Bible, right?

The Bible your Dad or Mom reads at the table.

The Bible you take to church.

The Bibles your brothers and sisters take to church.

Oh my, that's quite a few Bibles already!

And nobody bothers us when we read our Bibles.

Not all children are so lucky!

In Reformation days people were sometimes chased from their homes or even burned for having a Bible!

Other people were not allowed to go to church.

That's hard for us to imagine, don't you think?

Nobody bothers us when we go to church.

Well, it happened in Reformation days in countries like Holland, Scotland, Germany, and others, too.

And that was long ago.

But do you know it happens today too?

Some Christians today are too poor to buy a Bible.

Others cannot even get a Bible.

Some Christians MAY not get a Bible.

Soon it will be Thanksgiving Day, and then Reformation Day too.

What's the best way to remember these important days?

We can be thankful for all God's good gifts — also His Word.

Let's respect it and treasure it.

It's our greatest treasure on earth.

\* \* \*

### Reformation Day Quiz

Can you match the names of the following Reformers with the name of the country where they were born?

Your family may help you. Or if you need to, you may "look it up."

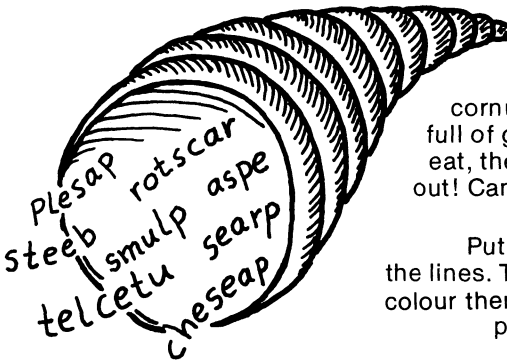
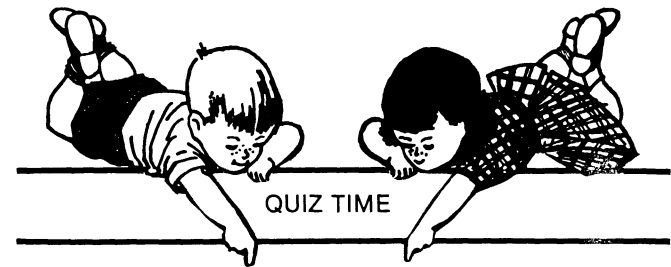
- |                    |                |
|--------------------|----------------|
| 1. John Calvin     | a. Switzerland |
| 2. John Wyclif     | b. Bohemia     |
| 3. John Knox       | c. England     |
| 4. Ulrich Zwingli  | d. France      |
| 5. John Hus        | e. Scotland    |
| 6. Lefèvre         | f. Germany     |
| 7. William Tyndale | g. England     |
| 8. Martin Luther   | h. France      |

\* \* \*

Answers:

1. d o r h 2. c o r g 3. e 4. a 5. b 6. d o r h 7. c o r g 8. f.

Reformation Day Matching Quiz



Oh look at the cornucopia! It's so full of good things to eat, they're tumbling out! Can you tell what they are?

Put the names on the lines. Then draw and colour them in with your pencil crayons.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

By for now, Busy Beavers!  
Let me hear how you liked the quizzes!

Love from Aunt Betty

Fall Word Scramble (last time)  
These are not in order: acorns, leaves, seeds, harvest, fruit, vegetables, nuts, frost, fall, Indian Summer.  
Cornucopia: apples, carrots, pears, peas, plums, peaches, lettuce, beets.