

# Clarion

THE CANADIAN REFORMED MAGAZINE

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# DISCIPLINE

## Within the Church

### 1. *What is discipline?*

The word “discipline” is sometimes of unfavourable repute among members of the Church, and not only among Church members. We can safely say that discipline nowadays is considered to be almost outdated. In the opinion of many people it is a matter of the past. We are living in a time in which freedom and human rights prevail. Authority, discipline, correction, and every use of penalties is considered to be an intrusion upon human rights and freedoms. Even the right of the Government to punish wrongdoers or to keep them in confinement, is called into question. It is the spirit of revolution, working everywhere.

Also in some churches and denominations discipline appears to be becoming a dirty word. It seems to contradict and violate the message of love, peace, and freedom which the Church is supposed to preach. The Church has to preach and to show tolerance, forbearance, love, and peace. We have to respect each other's feelings and no one should judge about another. We have to leave every judgment about right and wrong, true and false, good and evil, up to the LORD. That seems to be the right attitude of humbleness and a proper approach for Church members.

Still, we confess that discipline is one of the marks of the true Church. Therefore we cannot agree with the general attitude, mentioned above.

However, speaking about discipline, we have to keep in mind what it really is all about. What does it mean and how do we have to exercise discipline? The word “discipline” might be of unfavourable repute, but that can also be caused by an improper understanding of what it really means.

The word “discipline,” as you may know, comes from the same root as “disciple.” It means: training, learning, education. It also means: rearing, raising, upbringing. It indicates improvement, gathering, and

transferring of knowledge. We can describe it as training to produce obedience, order, and control; to create a state of order, maintained by training and control. As you can see: all emphasis is given to the process of learning, improvement, and training, to maintain order and control.

That is the general meaning of discipline. As far as the Church is concerned, we have to bear in mind one special aspect. All discipline is and has to be directed to the obedience to the LORD and His commandments. The main point is not to punish or, even less, to get rid of troublesome or annoying people; but to teach, to improve, and to train them; to show them the right way, and to bring back to the right track those who are in danger of going astray. To this end, sometimes seemingly tough measures have to be taken, but we should never forget or lose sight of the ultimate purpose: the training in godliness, which is of value in every way, as it holds promise for the present life and also for the life to come (I Tim. 4:8).

In this article we will deal with discipline in the Church, and we will see the different types of discipline we have to distinguish. We will discuss the different aspects of discipline in the Church.

### 2. *Different types of discipline*

On purpose we have chosen as the title of this article, “Discipline Within the Church,” and not “Church Discipline.” We have to distinguish between different types of discipline and different aspects of it. What we often call “church discipline” is only one aspect or one type of discipline in the Church. It is the discipline exercised by the office-bearers of the Church. But that is not where discipline starts in the Church. Using a sort of overstatement, I could put it this way: the more aware the congregation is of her task and the more she fulfills her duty as far as discipline is concerned, the

less the consistory has to do in dealing with matters of discipline. Discipline is not in the first place the task of the consistory, but rather of the whole congregation.

To prevent misinterpretation and confusion, let me elaborate a little more on this statement, to make clear what I mean. We can distinguish at least three types of discipline: in the first place, self-discipline, in the second place, mutual discipline; and finally, the church discipline. I should like to deal more in detail with each one of them.

As far as church discipline is concerned, we have to make one more distinction, and that is the difference between communicant and non-communicant members. It is even debatable whether we really can speak about church discipline with respect to non-communicant members. Church history teaches us that different opinions have been brought forward and that there has been a debate about this point for many years, going back at least as far as four hundred years. Voetius, a well-known scholar in the sixteenth century, professor of Church Polity at the University of Utrecht, stated that non-communicant members cannot be an object of church discipline, because they are still “incomplete” members of the Church. As long as they are children, they cannot as yet be an object of real discipline. The admonition and warning is only of a temporary character. As soon as they have come to maturity, and do not make public profession of faith, they will cease to be members of the Church. By the simple fact of not making profession of faith, they lose their membership.

The Rev. à Lasco, Minister of the Word and leader of the refugee churches in London (England) in the middle of the sixteenth century, had a slightly different opinion. He did not advocate an automatic loss of membership, but he was in favour of an official act of the consistory. When, after

repeated admonitions, youngsters had not made public profession of faith, they were for that reason cut off from the Church at the age of eighteen years, or ultimately twenty years, and they were considered not belonging to the Church any longer.

The first general synod of the Reformed Churches, held in The Netherlands in 1578 (Dordrecht 1574 was not a general synod but a provincial synod), answered upon a question whether church discipline should be exercised with respect to non-communicant members, that they should not be cut off but continually admonished, as long as they had not, through public apostasy, rejected the Covenant of the LORD.

I hope to elaborate more in detail on the matter of non-communicant members in the last part of this article. For the moment, may these remarks suffice to prove that it hasn't been a clear-cut case for many years and that there was not a unanimous approach to this matter.

Now we will deal with the different types of discipline successively.

### 3. Self-discipline

That is one of the most important, and at the same time most neglected, parts of discipline. When the apostle Paul in I Tim. 4 gives instruction to the office-bearers, and in particular to his spiritual son Timothy, he says: "Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers." In Acts 20:28, when the apostle Paul departs from the congregations to return to Jerusalem, he admonishes the members in the same way. He says, especially to the office-bearers, but to the other members as well: "Take heed to yourself and to all the flock, in which the Holy Spirit has made you overseers . . ."

And in Matt. 7:3-5 Jesus warns His disciples saying: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

Self-discipline, self-control, and self-examination are very important things. When the apostle Paul writes to Timothy about his task and office, he places great emphasis on self-discipline: "Train yourself in godli-

ness; for while bodily training is of some value, godliness is of value in every way . . ." (4:7, 8). We are often very quick ready with our judgment and even our condemnation of others, but we are not able — or not willing — to see our own faults and to admit our own wrongdoings. Neither mutual discipline nor church discipline will have any effect for the better, if there is no self-discipline and self-examination.

The Heidelberg Catechism starts the first part in Lord's Day 2 with the question: "Whence do you know your misery?" We are not really able to help, to instruct, and to train our fellow-members, as long as we are not willing to see our own sins.

This should never be used as an excuse by those who have to be admonished. They should never say to the office-bearers, "Watch your own life and behaviour; you also have faults and shortcomings." When an office-bearer comes to someone with the Word of God, he has to listen and to respect the office-bearers because of their office and because of the LORD who sends them. But we should never give reason for people to disregard our discipline and our training in godliness because of our own stubbornness and unwillingness to repent. If we all, either in the special office or in the office of all believers, begin with self-discipline and training in godliness, the other types of discipline will become less necessary and will bear more fruits. Take heed of yourselves. It will make your speaking to others more convincing, and it makes you better equipped to exercise mutual discipline.

### 4. Mutual discipline

When we speak about "censure and ecclesiastical admonition," the first rule mentioned in the Church Order is the procedure clearly stated by our Lord Christ Jesus Himself in Matt. 18. That is where church discipline starts. That is the procedure to be followed before a matter can be brought before the consistory. Discipline is not a matter of the consistory only, or of the consistory in the first place; it is a matter in which the whole Congregation has to be involved.

We all know the rules, mentioned in Matt. 18; at least we are supposed to know them, but people do not always act accordingly. Matt. 18:15 says: "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to

you, you have gained your brother." That is the rule. The first admonition has to take place just between you and him.

When you hear a rumour about a member of the Church, a brother or sister who is doing the wrong thing and lives in a certain sin, or when you in some other way get the impression that it might be so, but you are not completely sure about it, you have only two options. Either you say: "It is none of my business; I don't go by such rumours." But then you have to keep silent; don't talk about it at all. Don't listen to the rumours and never pass on this information to others. Or you go and talk with the person concerned first, to find out whether it is



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really true, and if so, to admonish, to help, and to restore him in a spirit of gentleness, according to Gal. 6:1.

When people approach you with information about a brother or sister who has fallen in sin, your first question should be: "Did you speak with this person? Did you admonish him and did he amend his life? If so, there is no reason to speak about it any further. If the sinner is not willing to listen and to repent, you should go together with someone else, and talk with him in the presence of a witness."

Even if someone approaches an

office-bearer with rumours or with words about the sins of another member, the office-bearer shouldn't listen to him as long as the spokesman himself didn't fulfil his task according to Matt. 18.

If someone is not willing or not capable of going to his brother and sister to admonish them, he should keep silent and not speak about it to others at all. And if you hear about such a case, you should go right away — and in the first place the person concerned — to see whether it is really true. It is quite well possible that you have to defend and protect

the honour and reputation of your neighbour against false accusations. It is also possible that, having found out the truth, you have to admonish your fellow-member. If he listens to you and amends his life, the matter is finished: you are not supposed to talk about it any further. That counts also for office-bearers who privately go to admonish people. If the sinner listens and repents of his evil way, it should not be reported on at a consistory meeting. It does not belong on the table of the consistory, Article 73 of the Church Order says clearly: "The secret sins of which the sinner repents, after being admonished by one person in private or in the presence of two or three witnesses, shall not be laid before the consistory." That means that even the repentance should not be reported, because that would include divulging the sin itself. That counts, of course, only for secret sins. In cases of public or otherwise gross sins, the consistory has to be involved right away, according to Articles 75 and 76 of the Church Order.

However, it is a deep-rooted and very frequently occurring misconception that cases can be brought before the consistory without following the rules clearly stated in Matt. 18. In Lord's Day 43 we confess that God commands us to defend and promote the honour and reputation of our neighbour. In James 5:20 the apostle says that "whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins," and also the apostle Peter says (I Pet. 4:8) that love covers a multitude of sins.

This does not mean that we should cover up sins, or that we should hesitate to call sin what it really is: sin. On the contrary. But we always have to bear in mind that discipline has to be exercised to save the sinner and to bring him back to the flock. Unnecessary publicity can destroy our neighbour's reputation and can make it very difficult, if not impossible, for him to come back and amend his life.

Those are the basic rules for the mutual discipline. Only after these rules have been adhered to, and after the procedure set out by our Lord Christ Jesus Himself in Matt. 18 has been followed, can a matter be brought before the consistory in the proper way. That brings us to our next point.

Burlington, ON

W. POUWELSE

(To be continued).

## *Light Shining Out of Darkness*

*God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.*

*Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.*

*Ye fearful saints, fresh courage take!  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.*

*Judge not the Lord by feeble sense.  
But trust Him for His grace:  
Behind a frowning providence  
He hides a smiling face.*

*His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.*

*Blind unbelief is sure to err,  
And scan His work in vain:  
God is His own interpreter,  
And He will make it plain.*

WILLIAM COWPER

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# A Canadian Reformed View of the Christian Reformed Church<sub>2</sub>

## *How We Could Have Served One Another*

And yet, how much could we have done together and profited from each other's history and experiences and talents, if living together in the unity of the true faith as Church of Jesus Christ in the same country and on the same continent would have been preferred (in accordance with our confession also in the Belgic Confession, Art. 28) over stubbornly clinging to the wrong course taken in the beginning. Then this 125th anniversary would not have been marred by the breaking away of groups of people who are now organized as Orthodox Christian Reformed Churches, nor by the growing unrest of which periodicals like the Newsletters of the ACRL and *The Outlook* testify.

Yes, there was much by which we who are Canadian Reformed could have profited. There was so much good in the Christian Reformed Church, and although I will not go into details about this, I wish to stress this very strongly. Let me just mention the cause of Christian school education, and the exemplary activities of the Christian Reformed Church on the Mission fields. But you know these things much better than I do, and I do not have to elaborate on them. Besides, there are also reformatory activities going on within the Christian Reformed Church concerning our calling in society (in politics and labour, e.g.) and also in seeking a Biblical renewal of the preaching, which are of great importance and should not be neglected by us who are Canadian Reformed.

But the same things apply to you even more. It is remarkable that those among you who strive for a redemptive-historical approach in preaching find most of their inspiration in the writings of those professors and ministers who played a role in and after the Liberation of the Churches in Holland in 1944. How much, and how much earlier, could the whole of the Christian Reformed Church have profited from this, also by learning to recognize and to avoid the dangers of

conservatism on the one hand and liberalism on the other hand, just as in the Reformed Churches in The Netherlands the two even went hand in hand when it came to a monster alliance against those who went back to the Scriptures and to a better understanding of the Reformed Confessions in the light of the Scriptures.

## *Lessons from Dutch History*

It was the stubborn defence of scholasticism by a conservative wing which imposed upon the churches in The Netherlands a doctrine of a God who gave unconditional promises to the elect (the same doctrine which you find in the Protestant Reformed Church and which was rightly rejected by the Christian Reformed Church in 1924). Unconditional promises to the elect as contents of the preaching easily leads to a boasting of your being elect, or to a growing worldliness in your lifestyle, because it takes away the seriousness from the preaching of God's Covenant promises and threats.

Remarkably, it also led to a church polity which demanded unconditional obedience to church assemblies, because it had no understanding for the covenantal character of both God's Word and the Church.

It also imposed upon the churches a doctrine which made the Sacrament of Baptism unreliable, because it was no longer really based on God's command and was not a sign and seal of God's promise to the receiver of Baptism, but based on a presumed regeneration of the one who is baptized, and was a sign and seal of his or her present faith.

Remarkably, this paved the way for today's "new theology" in which the reliability of God's Word is made dependent on the faith of the hearer in what with a philosophical term is called "relational truth," and on the "skill" of the reader in distinguishing which part of the Bible contains eternal truth and which part is only a temporally bound wrapping which can be discarded. Connected with this is the unreliability of the church in not

maintaining the Reformed Confessions, the subscription to them, and the exercise of discipline.

It was especially the uncovenantal lifestyle and human pride and self-righteousness which were pointed out by the Rev. H. Knoop at the so-called "Liberation meeting in The Hague in 1944 as the main cause of the decline in the Reformed Churches.

Now what happened in that situation of decline in the years before the war? Two reformatory movements, cooperating together, on the one hand resisted liberal tendencies in the churches, and on the other hand tried to bring about new life in a conservatism which was stifled by relying more on established philosophies and theological systems than on living by the opened Scriptures. I mean the work of Vollenhoven, Dooyeweerd, and Janse in the field of philosophy and psychology, and that of K. Schilder, S.G. de Graaf, Van't Veer, Holwerda, and Veenhof in theology and preaching. Especially the redemptive-historical approach of Scripture in the preaching as pioneered by Schilder and Holwerda deserves to be mentioned.

Then this tragic development took place: most conservatives misinterpreted this renewal as being in conflict with the heritage delivered by the fathers, and sometimes as being liberal in nature. Those who were indeed liberal in their way of thinking kindled that fire and together with the conservatives threw the churches in the fire of a schism which still is smouldering even here on the other side of the ocean today.

## *Similar Attitudes in the Christian Reformed Church*

Let me give an example of what I mean by this. When the magazine *The Outlook* began to be published under that name, the editor-in-chief, Rev. VanderPloeg, in answer to a question why he did not turn for help to the (Lib.) Reformed and the Canadian Reformed in his struggle against liberalism in the Christian Reformed

Church wrote, "With their emphasis on a redemptive-historical approach of Scripture they belong in the camp of Karl Barth and Kuitert. (I render this by memory, because I no longer have those early issues of *The Outlook*.)

It is indeed a tragic repetition of history and not having learned from it, which today plagues the Christian Reformed Church.

In 1946 — I am quite sure about that — the desire to keep the troubles in The Netherlands from affecting the church here, was behind the actions of Synod. But fear of trouble breeds trouble, as today's situation bears out.

### *Reformation: The Only Way Out*

What is then the way out of these troubles? And what must be done in order that we, who have our roots in the same Reformation of the 16th century and in the same history of the Reformed Churches in The Netherlands, may find each other again in the unity of the true faith of which we both confess that it belongs to the gathering of the Church by Christ?

I gave an answer to these questions in an earlier Canadian Reformed View of the Christian Reformed Church which was published in the October 1974 issue of *The Outlook*. I wrote this article in the first place in response to an editorial by Rev. Vanderploeg on the question "Secession or Polarization?" and in the second place to warn against a conservative rejection of the redemptive-historical approach of Scripture as set forth in the well-known Report 44. Alas, from the answer which I received from Rev. Peter DeJong in the same issue of *The Outlook* concerning the redemptive-historical approach, I came to the conclusion that he was not able to understand the issue at all. The term redemptive-historical is something new, and besides, it is also used by liberals, and therefore it has to be wrong and must be rejected as being liberal in order to remain conservative. Exactly a repetition of what happened in The Netherlands in the thirties and forties. What a waste!

Also my answer to Rev. Vanderploeg's question was answered by Rev. Peter DeJong in a negative manner, reminiscent of similar reactions by conservatives in Holland to Dr. Schilder's writings, by first giving a caricature of our confession concerning the Church in the Belgic Confession to which I had referred, and then contrasting that caricature with the Westminster Confession of Faith

(Chapter XXV, IV, V), thus all of a sudden showing himself quite liberal in not honouring his subscription to the Belgic Confession; again, just like it happened in The Netherlands before the war.

What then was and is my answer?

It is the answer to which our yearly commemoration of the Reformation of the 16th Century on the 31st of October obliges us. It is this (and now I quote from my article in *The Outlook* of October 1974):

"In discussing the question what is mandatory: secession or polarization — foremost attention should be given to the question: WHAT IS CONFSSIONAL? It is my conviction that, e.g., Art. 32 of our Belgic Confession points the way where it says: 'Therefore we admit only of that which tends to nourish and preserve concord and unity, and to keep all men in obedience to God.' The believers in the Christian Reformed Church should approach their Consistories, and faithful Consistories should approach the Synod with well-founded protests and proposals; protests against the continued refusal to act in accordance with the accepted rules for Correspondence as well as (consequently) with the introductory words of Art. 29 of the Belgic Confession: 'We believe that we ought diligently and circumspectly to discern from the Word of God which is the true Church'; proposals to discontinue the Correspondence with the Reformed Churches (Syn.) in The Netherlands, to seek contact with the Reformed Churches (Liberated) in The Netherlands, and to appoint a Committee for discussions with the Canadian Reformed Churches in order to pave the way for union between them and the Christian Reformed Church. May the Lord grant that many such protests and proposals will be on the Agenda of the next Synod. In this (church-orderly) way the Lord will also provide His answer to the question: What should we seek in the Christian Reformed Church today: secession or polarization? The answer will appear to be: Reformation, in one way or another.

"Reformation is return: return of the Christian Reformed Church as a whole as represented in Synod; or, if need be, of those Christian Reformed local churches and/or individual believers who keep standing for their protests and pro-

posals by the grace of God, also if these are rejected or evaded by Synod. Then those who are really Christian Reformed, and those who are really Canadian Reformed, will find one another, for we confess in Art. 27 of the Belgic Confession that the Church, though spread and dispersed over the whole world, is yet joined and united with heart and will, by the power of faith, in one and the same Spirit."

And I concluded that article by saying:

"It is not impossible that this would become manifest, for what is impossible with men is possible with God."

I still believe this today, in spite of the fact that nothing happened and nothing was done and we are still on a dead-end street. I still believe that it is possible to break free from the suffocating power of organization which has the Christian Reformed Church in its grip and which — let me add that — also threatens the Canadian Reformed Churches and believers everywhere, because it is the spirit of this century. I still believe this, although when I came to Canada and began working in this direction, I felt much stronger than I do now. Because of the many disappointments and frustrations I feel awfully weak, so weak, that I would have declined your invitation because it doesn't make any difference anyway, if that word of the Bible would not have forced me to go on which says: "My grace is sufficient for you, for my power is made perfect in weakness" (II Cor. 12:9).

### *And Yet: Congratulations*

And yet, the 125th anniversary of the Christian Reformed Church is an occasion for extending my sincere congratulations to you. Yes, I do congratulate you, the Christian Reformed Church, on the many and great opportunities which the Lord has given you all these years, and still wants to give you today. I congratulate you on your desire for the unity of the true faith, as it was manifest in your reaching out to the churches in The Netherlands which were so critical of you in the early years of your existence, and as it is manifest today, e.g., in the invitation which you extended to me.

I congratulate you, with the promise of God which also applies to you: that the weaker you feel, the stronger you will be, because God's power is made perfect in weakness.

Praise the Lord!

D. DEJONG

## PATRIMONY PROFILE 6

By Rev. W.W.J. VanOene

It was, however, not only Calvin's influence which shaped the movement. Jean de Labadie had worked in that city as well and had left a deep impression. His influence brought in a mysticist element. Further there was the influence of the Moravians, of whom Count Ludwig von Zinzendorf founded a congregation in the Swiss city. And the whole awakening might have become bogged down in pietistic waters had it not been for the arrival in 1816 of an English merchant, Richard Wilcox, a Calvinist Methodist. Of even more importance was the arrival in 1817 of Robert Haldane, a Scottish Congregationalist. Further the names of J.H. Merle d'Aubigne, Cesar Malan, and Alexandre Vinet are to be mentioned. Herewith we take leave of the Reveil in Switzerland and direct our attention again to The Netherlands.

What was the character of the Reveil in The Netherlands?

There this movement had a distinctly Calvinistic character, and it has been a great blessing for nation and Church in spite of its weaknesses which did not bring its adherents to concerted action with respect to the reformation of the Church. The emphasis was on faith and regeneration. The thinking was more individualistic, and the Church as a whole took second place in their striving for return to God's Word.

Although the Reveil as such did not result in a reformation of the Church, the reformation in Secession as well as in Doleantie may be considered its indirect fruit. The men of the Secession certainly were influenced by it, and the work and activities of the men of the Doleantie cannot be understood without the background of the Reveil.

We shall not elaborate any further on the movement as such but rather mention a few of its characteristic representatives from the earlier years.

### *Willem Bilderdijk*

One of the men who was most happy with Schotsman's *Monument* for the Synod of Dort 1618-1619 was Mr. Willem Bilderdijk. He wrote a preface to the second printing of that booklet.

Willem Bilderdijk was born in 1756 in Amsterdam. His youth was one with little love and much illness. He was suspicious and melancholic and did not get out of life what he had expected. Since 1782 he worked as a lawyer in The Hague and was a fervent Orangist. When he refused to make the notorious oath of allegiance to the new form of government — it was obvious he would do so — he was told to leave The Hague within twenty-four hours and The Netherlands within eight days.

The time from March 1795 till March 1806 he spent abroad, first in London, England, then in Brunswick, Germany. Under King Louis Napoleon he returned to his beloved country, received a position as

librarian, and thus had some income for his daily living. But when Louis Napoleon disappeared from the scene, Bilderdijk's life again became a life of poverty and misery. From King William I he received a pension till his death in 1831.

In 1815 a vacancy occurred in the Department of Dutch Language and Literature at the Athenaeum in Amsterdam, but Bilderdijk was bypassed. Then, in 1817, he moved to Leiden and established himself there as a private docent in Dutch language and history. That was the beginning of the most influential years of Bilderdijk's life. This influence should not be measured by the *number* of students that followed his lectures: in those ten years no more than forty students sat at his feet (sometimes in a literal sense because there were not enough chairs to sit on). But whoever reads the names of those men and realizes the place they later occupied in the midst of the nation is right away aware of the relative importance of numbers, since numbers are seldom decisive when it comes to influence. We only mention the names of a few men about whom we are going to say a little more: Isaac da Costa, Abraham Capadose, Guillaume Groen van Prinsterer.

Bilderdijk's pupils may have absorbed his ideas uncritically in the beginning, but later they worked them out in a corrected form. They corrected them and applied them in such a way that the good elements therein were preserved. He opened the eyes of the students for the kingship of Christ who directs everything towards perfection.

### *Da Costa and Capadose*

This emphasis had a profound influence on the thinking and heart of two Jewish students: Isaac da Costa and Abraham Capadose. These two men were convinced adherents of Bilderdijk's political and historical ideas, and were, like him, strongly opposed to formalism and indifference in the field of religion.

Da Costa was born in 1798 of a Portuguese-Jewish family. He was of noble birth. In 1816 he moved to Leiden, where he received his Doctor of Law degree in 1818, and his doctor's degree in language and arts in 1821. Thereupon he settled in Amsterdam as a lawyer.

Abraham Capadose was also of Portuguese-Jewish descent. He received his degree of Doctor of Medicine in 1818, and together with his intimate friend Isaac da Costa attended the lectures by Bilderdijk and was greatly influenced by them.

Da Costa was the first one to see the Light in Christ. Together with his wife he surrendered to the Truth that Christ is indeed the Messiah. Capadose was furious about that and began to read the Gospels to derive from them arguments which were to convince da Costa of his wrong, but the Lord opened his eyes as well, and the three of them went to Leiden in 1822 to be prepared for baptism by Rev. Lucas Egeling, by whom they were baptized a month later. The fact that the ceremony took place in Leiden and not in Amsterdam will have to be ascribed to the desire not to put unnecessary difficulties before

Capadose's relatives. We know what the reaction is of Jews towards those members of their family that become Christians!

Dr. Capadose was very active in the work of evangelization and Sunday Schools. Many a Sunday School Society in The Netherlands is named after him. Due to his asthmatic condition, he gave up his practice in Amsterdam and moved to Scherpenzeel. Each Monday evening a meeting was held in his house for Bible study and discussion. After various moves, Capadose settled definitely in The Hague, where the meetings were continued.

In 1837 a little booklet appeared: *The Conversion of Dr. A. Capadose*. It was written in French but was translated into seven other languages.

Capadose did his best to restore the Church to the purity and faithfulness which the Lord wishes to see with it. He was one of the "Seven Gentlemen of The Hague" who in 1842 sent an *Address* to the Synod to urge it to restore the Church. He was, however, disappointed by the apparent impossibility of bringing the Church back where it should be. His "medical approach" failed, and towards the end of his life he was so disillusioned that he "could no longer belong to any denomination."

Dr. Isaac da Costa was a poet. His poetic works are very extensive and bespeak a prophetic spirit. The meetings organized by him in his home, where he explained parts of the Scriptures, made a deep impression on all attending them; at times they felt as if one of the Old Testament prophets were speaking, it has been said.

The publication which made the deepest impression all around was his booklet entitled *Objections to the Spirit of the Age*, which appeared on August 7, 1823. In this booklet da Costa described the shortcomings of an age so well-pleased with itself. In the name and under the pretext of toleration, the most pernicious principles have penetrated into political as well as social life, he stated. This age is undermining its own foundation and busy destroying itself. For some time da Costa was ostracized; thirty years later he still complained about anonymous libels, parodies, letters, etc.

Even the highest officials mentioned da Costa and his writings in their correspondence. On August 24, 1823 — apparently no time was lost — the Minister of Education wrote in a report to the king, "With whatever things this miserable age may be charged, it undeniably provides the privilege that anyone is able to express and write down whatever objections he may have, without having to be afraid of any harm to his own person, yea, even under the protection of the law." I don't take it ill of Mr. da Costa, the minister wrote, that he has unburdened his mind, for it will have done him a lot of good, whereas it can cause as little harm to this age as it can to development and civilization. Perhaps we would cause the eulogist of the past some trouble if we asked him in what age he would then have preferred to live: the age of German-

ic barbarism or the age of the feudal system or the era of wars of religion and of the inquisition. The minister considered it his duty to advise His Majesty that the booklet which had been sent to him by the author be returned with "the reasons why this homage was most unwelcome to the King."

From the above communication we get a clear picture of the attitude of the highest officials in the country, their conceit and condescending pity upon all who could not, with them, sing the praises of the advanced nineteenth century with its toleration, peace, and self-complacency. Soon enough it would become evident that also that so-highly-praised century was an age of inquisition, persecution, and "Germanic barbarism."

#### *Guillaume Groen van Prinsterer*

Among the important figures of the Reveil we certainly are to mention Mr. Guillaume Groen van Prinsterer. He was born on August 21, 1801, and registered in the faculties of Law and Arts at the University of Leiden in 1817. Those were the days when Bilderdijk gave his private lectures. They were followed by the young William, and what captured his attention most of all was the master's insight into history. We cannot say that at that time Groen shared Bilderdijk's basic convictions.

In 1823 he passed his doctoral examinations; on December 17, 1823, at 10:00 a.m., he defended his doctoral thesis in the Faculty of Law; at 11:00 a.m. he did the same with his doctoral thesis in the Faculty of Arts. The ceremonies were conducted in Latin, which he spoke fluently.

Initially he practised law in The Hague, but in September 1827 he was appointed referendary or senior clerk of the Cabinet of the King, the King's private office which digested all important reports and decisions or prepared documents for the king.

As a result of his marriage, Groen came more and more in contact with the men of the Reveil; this resulted in his gradually coming to the fulness of faith. An illness he went through in 1833 was instrumental in bringing him to complete surrender to the Lord.

Having requested and received his discharge as secretary of the King's Cabinet, he remained charged with the supervision of the House Archives of the House of Orange, a task which had been given to him in 1831. That work fascinated him, and in the course of the year he published no fewer than thirteen volumes of hitherto unpublished material from those archives, covering the years 1552-1688. And in 1841 Groen published the first volume of his *Handbook of the History of the Fatherland*.

During the winter of 1845-1846, he invited a group of people to meetings in his house, where he gave lectures which later were printed in book form with the title *Unbelief and Revolution*, a work which has also become available in English.

(To be continued).



## FROM THE SCRIPTURES

*“By faith he left Egypt . . . for he endured as seeing Him who is invisible.”*

Heb. 11:27

# Seeing the Invisible One

God’s servant Moses left Egypt twice in his life, once as a fugitive and once as leader of Israel; both times he faced the danger of reprisal. Nevertheless, he left Egypt, and the writer of the letter to the Hebrews joins the two moments in Moses’ life as one great act of faith: Moses forsook Egypt. Despite all this country could offer him in terms of riches, pleasure, royal status, honour, and fame, he left. Something greater than all this steadily pulled him along a different road; he was driven by his meeting with the invisible God. The Word which spoke to him also gave him power to persevere.

The expression concerning the invisible God which the writer of the letter to the Hebrews employs here runs like a thread throughout Moses’ life. From the moment he heard the voice of the LORD addressing him from the burning bush right up to the time the LORD buried him in the land of Moab, he was, more than any other prophet in history, one who saw the LORD. As Deuteronomy says, the LORD knew him face to face and spoke with him face to face. The regal glory and majesty he forsook in Egypt was replaced by a greater regal majesty: in talking with the invisible God his face shone, and all Israel was afraid to come near him, Ex. 34:29ff. The same LORD who said, “Man shall not see me and live,” permitted Moses to see His back from the cleft of the rock, Ex. 33:12ff. Moses once ate and drank with the LORD and was also with Him for forty days on the mountain.

However, even with this there is more to Moses’ continual seeing of the holy God. For it is striking to note that the same Moses who saw all this was *not* permitted to see the promised land; he was buried in Moab. To be sure, on Mount Nebo he saw it from a *distance*, a point which the writer of this letter stresses with regard to the patriarchs. But he did not see it as Israel saw it. He did not *arrive*. He left Egypt, forsook everything, but what did he gain?

We ought here to recall *why* Moses was not permitted to enter the promised land. This was the punishment set by the LORD because of a serious sin committed as leader. Provoked by the people, he struck the rock at Meribah with his rod, rather than speaking to the rock as the LORD had required, Num. 20:10ff. This was the one moment when Moses’ face did not shine, a moment in which he had failed to obediently acknowledge the superior authority of the invisible God who had spoken to him. And the punishment that the LORD gives suits the mistake; for in failing to let the glory of the LORD be revealed at Meribah, Moses failed as leader of the people; so the LORD takes something away from him in his capacity as leader of the people. For one moment he “returned” to Egypt, imitating the Pharaoh that he had previously

so fearlessly resisted; so he is kept from Canaan, the land to which the LORD’s people were going.

However, the writer of Hebrews puts Moses’ mistake in a better light. The context clearly leads one to think that there is more in Moses’ seeing of God. The previous verse explicitly mentions the Messiah, the following verse mentions the Passover. It all indicates that in seeing the invisible One, Moses also saw the God of forgiveness and Him who was coming to take all sins away, the Christ, the Mediator. With all the greatness and majesty the LORD gave him, Moses still looked ahead to the one who was to fulfil his work: the Messiah.

So even though the people arrived, Moses was not permitted to see the promised land. Still he endured, as seeing Him who is invisible. In effect, the promised Messiah whom Moses was permitted to see from close by was greater than the promised land which he was permitted to see only from far off. His eyes never stopped at the land but by God’s grace found and saw the essential element of the promise throughout. He looked beyond the land, beyond the first fulfilment, to the Christ, who in His time would bring for the land, for the world, and for Moses the supreme sacrifice, the payment for sin, the atonement, and thus the true reconciliation with the LORD that he, with all those of faith, longed and hoped for.

Not only is that one poignant error of Moses put in perspective here; much more is his faith and endurance put in full perspective. For in human terms he left Egypt but gained absolutely nothing. The blessings of the second generation did not fall to him. But he saw the LORD! He looked ahead and saw the Saviour. In human failure, God’s strength and mercy are all the more revealed. And the power of faith is demonstrated, for with all the regal majesty the LORD gave Moses, he did not fall away; he clung to the Messiah. What the LORD took away as punishment and chastisement was undergirded by a greater blessing that stayed with him to the end: the continual clinging to the invisible One, the One who spoke to him, and the One who was promised, the Christ. What God gave to him was much greater than what He took away.

In and through the greatness of Moses we see the greatness of Christ, and without seeing the Messiah who was coming, we cannot see the greatness of Moses. For here we are not directed to Moses’ failure without Christ, but to his triumph *in* Christ — his victory over sin in the face of provocation and temptation. And it is this triumph of faith that is held up to us as an example for us. Blessed is everyone who overcomes sin by holding on to the Word of promise, sealed in Christ’s blood.

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.*

### PEKING (KNA)

During the last few months the Chinese authorities have closed hundreds of so-called "House Churches."

Recently the minister of the largest House Church in the city of Canton was told that his Center, where approximately two hundred protestant Christians meet regularly, will be closed. A service which had already been scheduled had to be cancelled on very short notice. This is the last House Church in Canton which is closed.

Now that religious groups are allowed to be active in public again, especially those groups which are not officially recognized by the government met in House Churches. The groups involved are those Roman Catholics who are opposed to the autonomy of the Chinese Roman Catholic Church and wish to remain faithful to Rome, and the protestant congregations that oppose control by the civil authorities and reject interference by the state as something which is against the Bible. (ND)

\* \* \*

### WASHINGTON, D.C.

More Roman Catholics were elected to the 98th Congress in the 1982 elections than ever before, according to a new study of congressional religious affiliations released by the Americans United for Separation of Church and State.

Continuing a 20-year trend, Catholics strengthened their hold on first place by adding six members in November voting. The new Congress will have 142 Catholics.

Methodists regained second place, which they had lost to Episcopalians in 1980. There will be 73 United Methodists in the new Congress

compared to 70 in the outgoing body. Prior to the early 1980's Methodists had long been the largest group in Congress. (CN)

\* \* \*

### BETHLEHEM (RNS)

People who visit the shrine marking the spot of Christ's birth are often perplexed. They enter a massive citadel, advance through an oriental church, and then descend into a small, candle-lit grotto. There is nothing which relates to the Western images of the Nativity.

Within the grotto a brass star is fastened to the stone floor, and on this star is inscribed *Hic de Virgine Maria Iesus Christus Natus Est* (Here, of the Virgin Mary, Jesus Christ was born).

It was set in place in 1717 by Roman Catholics, and it remained there for 130 years. But by 1847 there was intense rivalry between Greek Orthodox and Roman Catholics. The rivalry was intensified by competition between the French and the Russians.

Napoleon III, trying to win stronger support from French Catholics, demanded that Catholics be granted special privileges in the Holy Land. The weak Ottoman Turks, who then ruled the Holy Land, bent to the French demands, and went so far as to take the keys to the Church of the Nativity away from the Greek Orthodox custodians, and hand them over to the Catholic Church.

The Greeks responded by removing the star and hiding it.

Russian Czar Nicholas I was patron of the Orthodox Christians of the Ottoman Empire — a position gained in the Treaty of Kuchukkainardji of 1774. Nicholas insisted custody to be restored to the Orthodox but the Turkish sultan refused. Russia responded to the snub by attacking.

At first, the Turks reeled under the Russian attack, but soon reinforcements came in the form of a combined Anglo-French fleet. Sardinia then joined in, and Austria declared ultimatums against the Russians. Prussia made gestures against the Russians. The West European allies attacked and thus began the Crimean War.

The war was marked by gallant foolishness and tragic loss of life, such as the Charge of the Light Brigade, commemorated in Tennyson's famous poem. It was also marked by appalling conditions in military hospitals, which sparked the reforms of Florence Nightingale.

Today, Greek Orthodox and Roman Catholic clergy share the church and the grotto in peace. They coordinate their services and, because their liturgical calendars are different, have good use of the church for their respective Christmases. (CN)

And all this for . . . what??

\* \* \*

### SAO PAULO

During the last two years the number of Lutherans has grown considerably in Brazil. After a few decades with hardly any growth, they now enjoy an annual growth of eight percent, whereas the percentage of growth of the Brazilian population is a mere 2.5 percent.

German immigrants brought Lutheranism to Brazil during the previous century and American missionaries established a second Lutheran Church. Both together now number some 1.2 million members, mainly in Southern Brazil.

The growth is attributed to migration of many Lutherans from the south to the Amazon region and the interior of the country during the seventies. (ND)

\* \* \*

AN EMINENT BRITISH SCIENTIST has attacked the Darwinian evolutionary theory, saying the possibilities of it being true are "so utterly minuscule" as to be absurd.

Modern developments in microbiology have "made it overwhelmingly clear that the truth is quite otherwise," says Sir Fred Hoyle, internationally recognized astronomer and mathematician.

Hoyle and a colleague say that the chances of random chemical shufflings in some primordial soup producing the complex basic enzymes of life are only one to 10 to the 40,000th power, or one followed by 40,000 zeroes, the two scientists calculate.

Hoyle and his colleague say that most scientists still cling to Darwinism because of its grip on the educational system and out of fear that any retreat would "open the flood gates" of irrationalism. (AP — CN)

\* \* \*

### NEW YORK (RNS)

General staff employees of the United Methodist Board of Global Ministries have voted to join District 65 of the United Auto Workers union, in an effort to gain improved wages

and control over working conditions.

This is the first time church workers have voted to join a major U.S. labour union. District 65 organizer Karen Ackerman said the Methodist workers started from the premise that the board of global ministries "has a history of supporting struggle for other workers" and should hear the voices of its own people. (CN)

#### HONG KONG (EWNS)

Exactly how many Christians live in China? No one knows for sure; however, estimates range from the Chinese government's claimed two to three million all the way up to a Chinese Church Research Center calculation of 35-50 million.

China's recent census placed the country's present population at 1,080,000,000. This coupled with reports of continued harassment, repression and pressure on house church Christians to join churches belonging to one of the two government-sanctioned bodies which oversee religious activities make it virtually impossible to conclusively arrive at a total for the Christian population. One long-time China observer says many Christians remain in hiding out of fear of government reprisals. (CN)

VO

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### Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

10 Kingstreet E,  
Toronto, Ontario M5C 1C3  
Phone: (416) 364-5443

#### OPSPORING ADRESSEN:

BAKEMA, Antoon, geboren 19 juli 1918 te Amsterdam. Laatste bekende adres Nederland: Steenberg 41, Roden. Naar Canada vertrokken op 22 mei 1956.

AIDT-FRANK, Philip Alexander, geboren 9 oktober 1953, te Willemstad, Neth. Antilles.

VAN GILS, Gerardus Arnoldus, geboren 9 februari 1918 te Tilburg. Laatste bekende adres in Nederland, Nic. Beetsstr. 33, Tilburg, naar Canada vertrokken op 5 maart 1957.

HELSDINGEN-RUTGERS, C. geboren op 3 mei 1948. Laatste bekende adres: Queenhead Farns, Queensville, Ont. LOG 1R0.

KERSTHOLT, Nicolaas Antonius Joannes, geboren op 2 januari 1918 te Groningen. Laatste bekende adres Nederland: Turf-torenstraat 6a, Groningen. Naar Canada vertrokken op 13 juni 1950.

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# PARALIPOMENA

"Young man, go south!"

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#### *Peace Corps*

"Do not ask what your country can do for you — ask what you can do for your country!" With this call *John Kennedy* awakened in the hearts of many thousands the desire to give part of their lifetime to serve. The Peace Corps came into being. Many young men and women went out into the world where their help was most needed, and they gave that help. They did not get a salary, just reimbursement for the bare costs. And it made them happy.

#### *Mormons*

You may not like them at all, especially not when they, two by two, neatly dressed, knock at your door. It may not even be their own free choice, although they seem not to lack enthusiasm. They give one or two years for their special kind of "mission." They live under strict rules of discipline and frugality. Laziness is a foreign word for them. They serve their time and they want to serve others in their own way. And they get no salaries, just reimbursement for the bare costs. They seem to be happy.

#### *Bible*

The idea of giving a part of your life, having finished your preparation for a job, obtained a degree, and the like — I say, of giving part of your time, energy, life, and love for the service of mankind, has a strong Biblical foundation. The Bible, being the Word of God, loves the idea of "firstfruits," be it of your harvest, your energy, your time.

Firstfruits indeed; the idea is that, *before* you start making money for yourself, you give what you have accumulated in knowledge, experience, and know-how to those parts of the world where such help is very much needed. It seems to me to belong to the heart of the gospel that, through the mouth of the Saviour, puts strong stress on serving the neighbour, also the far neighbour.

#### *We? Us?*

As good Reformed people we scorn the idea of "horizontalism," of "being man for the other." But let's not

go overboard. The gospel is also very horizontal and "being for the other," as long as this comes as the second part of the great commandment. First love the LORD your God with all your heart, etc., but according to the teaching of Jesus Christ you must show that in serving the neighbour. Read the answers John the Baptist gave to those who reacted positively to his preaching of repentance! Read what the measuring stick will be on judgment day, Matt. 25:31ff.

What do I see? (My view is limited, yes!) We promote (do we?) preparing for the ministry. We encourage training for teachers. That's necessary, but not a great sacrifice. If need arises during the study time, there is enough "butter to be fried in." And once finished, a well-paid position is waiting. But now again: between having finished preparation and starting to make a living for yourself, do we encourage "going south" (i.e. where most of the under- and un-developed world is)? And let's not forget the great majority who do *not* prepare at one of our two colleges! Does the idea, let alone the desire, to give a year or two for true service to people in need even come up in young hearts? I state: the above-mentioned training is all "for our own benefit." And there is nothing wrong in that, unless that's the *only* thing we think of and live for — leaving the service, the *diakonia*, to others.

What a wonderful thing: to go out and not only widen your horizon, but to love God and the neighbour by giving your time, energy, love. And, of course, *no salary*; just reimbursement for the bare costs. There is a legion of agencies that are busy in this field. They cry for volunteers.

But . . . isn't it dangerous to go out to "nowhere," somewhere in the world, where we don't have "our own church," etc.? Know what you are doing: encouraging young men and women to "go south." They might lose their faith.

Well, if their faith is that weak, just forget about it. About what? Not only about "going south," but about such faith . . .

CHRONICLER

# news medley

This time there are no couples to be congratulated, at least not to my knowledge. You will find the picture of brother and sister M. Onderwater in this issue, but I mentioned them the other time already, and shall not repeat what I wrote then.

There was a special reason why I did not mention brother and sister K. Sieders in Burlington who celebrated their fortieth wedding anniversary on December 16 last year. The reason why I did not mention them was that I knew that brother Sieders had been involved in an accident: he was hit by a car in Florida, and was in serious condition in the hospital there somewhere. As it takes a few weeks before what I write reaches our readers, it could have been that our congratulations reached our readers after he had died and been buried. However, the Lord made things well so far, for in the Ebenezer Burlington bulletin I read, "We are happy being able to report that the condition of br. K. Sieders has improved considerably during the past week. He regained consciousness and was moved off the critical list." As we may expect him to recover, I express the wish that they may be spared also further for one another and for their children and grandchildren.

Yes, it takes time for the news to reach our subscribers. Generally, the news medley I send to Winnipeg does not reach me in printed form within two weeks! Would you please bear this in mind also when sending particulars about celebrating couples? If you wish to have a picture of celebrating couples published before the date of their anniversary, make sure that it is in Winnipeg at least three weeks before the date; then there is a chance that it will appear in time. Just today I heard the post office boast that 85% of the mail was delivered on time towards the end of December. My mail must, for the larger part, belong to the 15% that was not delivered on time. Meanwhile, the rates go up again.

Sometimes the mail contains pleasant surprises.

In December I had a couple of them and I wish to share this with you.

The first surprise was a cassette tape which reached me all the way from Albany, Australia. Enclosed in the package was a program which was followed with the dedication of the enlarged pipe organ in the Church there. It did not take long for me to put it in the proper slot and to listen to it through the radio I have in the study. Let me say that I have listened to it many a time since and every time anew get enjoyment out of it. As for the organ itself, it has a classical sound, if I may say so, and my impression is that the Church there has been well-advised when deliberating on the question what to add to the original instrument. Mind you, it was played very well too, and this makes a big difference. And, in the third place, the recording is excellent: good recording equipment must have been used to produce this result.

In the fourth place: the audience behaved quite well; only the odd time a cough was heard. Of course, it was towards the summer there when the event took place, and then one does not expect many colds. Even these few instances could perhaps have been prevented if people realize that a handkerchief will muffle the sound so that it

is not heard when a concert or choir performance is recorded.

As for this particular recording, I am convinced that many of the Albany members will have expressed the desire to have a copy to enable them to relive the evening time and again. Perhaps even some from the other Churches will join their number. Thank you again for sending me this cassette tape.

A few days later, I received one from British Columbia. It contained part of an evening held in the Langley Church building, if I understood it well, and organ pieces as well as choir pieces were included. Here, too, much enjoyment was derived from listening, and I do wish to express my gratitude to the brother who sent me this tape.

Especially the choir pieces give me reason to say something about the — in my view — necessary cooperation between various choirs.

What is one of the reasons why the cassette of the mass choir concert here in Ontario sold so extremely well? The reason is not (merely or mainly) the desire to support the Association for the Handicapped. The reason is that it is such a pleasure to listen to it.

We are very happy that there are so many choirs among us. There is one in almost every Congregation. And it is understandable that these choirs — and their directors — once in a while wish to show what they have achieved.

Yet there is almost invariably this drawback that the number of tenors and basses is very small and that the sound coming from the male section is too "single" and "thin." Oftentimes there are three or — at the most — four tenors or basses, and the individual voices are heard. If one or two are not too sure of themselves, this is noticed right away. This makes it less pleasant for the listeners and for the choir members as well.

The chronic anemia as far as male members are concerned plagues many of our choirs.

It is also for this reason that I would plead for *combined* performances. This week I got a notice for the bulletin from our choir, informing us that they are going to practise for the next mass choir concert. I consider this very wise. The enthusiasm of the singers is enhanced thereby and the pleasure derived from the singing — by choirs as well as by audience — multiplied many times over.

However understandable the desire may be to show what has been achieved, let us all try to set aside "local

## ***Congratulations and thank you!***

*We seize this opportunity to congratulate br. and sr. Onderwater on their fifty-fifth wedding anniversary. While this is a milestone in itself and a great reason for expressing our gratitude to our heavenly Father, we also wish to thank this couple especially for their untiring efforts to promote **Clarion** for many years in their area. Those who have enjoyed the service of br. Onderwater know of his unselfish and joyful dedication to the benefit of our magazine in maintaining the important contact between the publisher and the subscribers.*

*Br. and sr. Onderwater, it has been our privilege and honour to work with you for so many years, and we wish you the Lord's blessing in the years to come.*

**THE PUBLISHER**

pride," and cooperate in these endeavours. When performances are given by the combined choirs in each of the places the participating groups come from and when the directors take turns, no one has to feel shortchanged. You'll see how much more enthusiasm is shown and how much more pleasure received. Consider it seriously, please.

It is about time we get to the news from the Churches.

Two Churches have acquired parsonages. Of Barrhead we already know that they were building one. It is occupied by the ministerial family by now. From the final progress report on the building we mention that it is estimated that every one donated about 200 hours of labour and that the total savings — not counting discounts on materials — come to approximately \$20,000. Congratulations.

Brampton is another Church which acquired a parsonage. "The house on Archibald Street is purchased as a parsonage," we read in the bulletin. However, there is more.

"The Church received a gift of a table and chairs for the new consistory room. The donor chooses to remain anonymous. Much appreciation is felt and hereby expressed." I am eager to see the completed basement and the furnishing of the consistory room!

The institution of Burlington South is a fact by now. About the effect which this had on Burlington West we read the following. "According to the most recent statistics, the membership of Burlington West, after the institution of Burlington South, is 555. That makes us the third-largest congregation in our confederation, and when plans to split the congregation of Smithville will be realized, Burlington West will be the second-largest congregation with almost the same membership as Burlington East."

Here we hear of plans in Smithville to split the congregation. I have no further official particulars about the latter action, and therefore have to let the above suffice for the moment. When Smithville splits, are we again getting another bulletin?

Speaking of bulletins: would those who send them to me — and is it ever appreciated! — please make sure that there is sufficient postage attached? It sometimes happens that three or four issues are sent at the same time and that the post office demands additional funds from me before they are prepared to hand them over. Why should we pour more money into this institution than is strictly necessary?

The Consistory of Hamilton "decided to institute a monthly social on the third Sunday of the month in order to meet families and to make acquaintance with unknown members." This is done in more Churches and appears to be a well-liked event.

Let me mention something about Ottawa this time. The last time we went there we had marvellous weather (for January) and a good time in the capital city. It is always good to see the brothers and sisters again. It also appears that there is a little more interest in settling in this city, something which the present membership there likes very much.

As for the news: "The consistory decided to leave it up to the visiting minister whether or not to use an alternate form of liturgy."

The Providence Church in Edmonton has its own bulletin as of January 1st, and the new bulletin needed a new cover. Only one design was submitted but there was no hesitation to accept it. The design shown was not taken

## 55th Wedding Anniversary



*Mr. and Mrs. M. Onderwater were married on January 18, 1928, and thus celebrated their fifty-fifth wedding anniversary a week ago.*

*They are both in fair health and still live in their own home in Abbotsford. Mrs. Onderwater underwent a serious operation last year, but is doing well now.*

*Their total family numbers 101, which is one of the reasons why the event was celebrated in the family circle only.*

because it was the only one: it is quite intricate and one has to study it for a while to see the meaning of each detail. The thoughts which are expressed in our confession, Lord's Day 9 and 10, are expressed very well in the drawing. And the center is the (empty) cross: for the sake of Christ all things come to us from God's fatherly hand.

I have only one remark: I deplore it that "Lord's Days" is abbreviated as L.D. I am convinced that we should not abbreviate the name of the Lord, whatever name it be. Reverence for the Name of the Lord is one of the things which was impressed upon us students by the late Prof. S. Greijdanus and I hope that I may be instrumental in passing it on.

A last item for this time, some proof of Christian willingness to help . . . if you wish to believe it. It is from the Calgary bulletin.

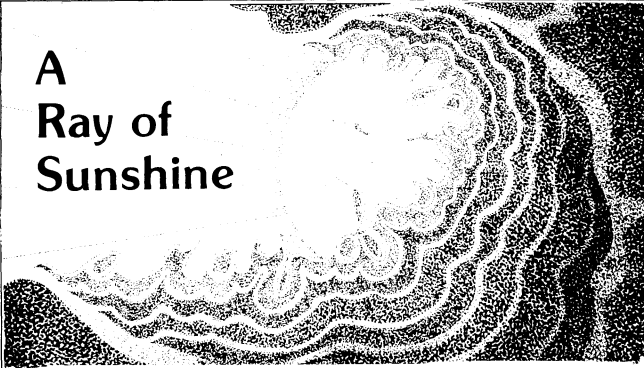
"Trinity United Church wants to raise the rent (for the church building) from \$300 to \$500 a month. Consistory decides to write a letter about this to the Trinity U.C. and meanwhile look around for other accommodation."

Even if I had plenty of money, I would still do the same as the Calgary Consistory.

Ecumenism . . . Friendliness . . . to those far away.

VO

# A Ray of Sunshine



*Do we always realize how tremendously our children are influenced by our attitudes? The following poem (reading?) says it beautifully; and although I cannot agree with its contents entirely, it does bring a message. The message is positive — we can take it to heart.*

If a child lives with criticism,  
He learns to condemn.  
If a child lives with hostility,  
He learns to fight.  
If a child lives with fear,  
He learns to be apprehensive.  
If a child lives with pity,  
He learns to feel sorry for himself.  
If a child lives with jealousy,  
He learns to hate.  
If a child lives with encouragement,  
He learns to be confident.  
If a child lives with acceptance,  
He learns to love.  
If a child lives with approval,  
He learns to like himself.  
If a child lives with recognition,  
He learns to have a goal.  
If a child lives with fairness,  
He learns justice.  
If a child lives with honesty,  
He learns what truth is.  
If a child lives with friendliness,  
He learns that the world is a  
nice place in which to live.

*A thought to ponder:*

*“Every single one of us is handicapped — physically, mentally, socially and spiritually — to some degree; and although we seldom think about it, the person without faith has a far greater handicap than the person without feet.”*

(Frank Baldwin)

\* \* \* \* \*

*We have received the following thank-you note:  
“I would like to thank everyone who sent me cards on my 16th birthday. They are put in albums for lasting enjoyment. Thank you again.”*

**ALAN BREUKELMAN**  
Coaldale, AB

\* \* \* \* \*

*I received an address change card from Hank Orsel. His birthday is on January 28 (see year-end issue). Please mark down the change:*

**HANK ORSEL**  
950 Warwick Crescent  
Apartment 801  
Burlington, Ontario L7T 3Z5

\* \* \* \* \*

*On our calendar for the month of February we have:*

**ALBERT DORGELOOS**  
199 Westwood Road, Unit 91  
Guelph, ON N1H 7F1

*The Lord willing, Albert hopes to celebrate his 24th birthday on February 12. (Please note the change of address). Albert has now moved to a townhouse with two others and really enjoys his independence. He works daily in a workshop and has a choice of jobs but likes cleaning the best. Happy birthday, Albert!*

\* \* \* \* \*

**CONNIE VAN AMERONGEN**  
Russ Road, R.R. 1  
Grimsby, ON

*The Lord willing, Conny will be celebrating her 18th birthday on February 12. She is confined to a wheelchair because of her physical handicap. As far as I know she attends school. She loves reading. Well, Conny, may you receive many best wishes for your big day. Happy reading!*

\* \* \* \* \*

**MRS. L. RUITER**  
Box 346  
Carman, MB R0G 0J0

*Mrs. Ruiter, who is confined to a wheelchair, will celebrate her 65th birthday on February 10th. Mrs. Ruiter's rheumatism prevents her from doing handicrafts, which she loved to do. In the past she made many beautiful projects for church bazaars. Especially during the long winter months she loves to receive mail. Brothers and sisters, shall we spread some more happiness to East and West? Have a nice day, Mrs. Ruiter.*

\* \* \* \* \*

*It is hard for me to guess if situations have changed. Please notify me well ahead of publication time. Send your requests to:*

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

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# Many Years of Service

## . . . Retirement . . .

November 17, 1982, has proven to be a memorable occasion for John Calvin School Society of Smithville-Lincoln. Not only did the Grade 8 graduates of June 1982 receive their diplomas, but official recognition was given to the retirement of Mr. M. Van der Velde. He had been principal of John Calvin School since it opened in 1964. For eighteen years the LORD had allowed him to give dedicated service and leadership.

The evening was opened by the chairman of the school board, br. R. Jager, with the words of Psalm 103: "As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the LORD is from everlasting to everlasting upon those who fear Him."

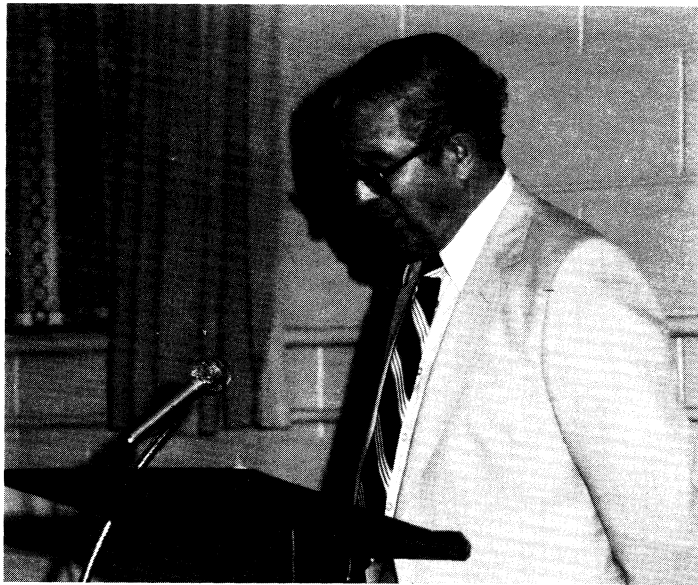
First came the graduation of the 1982 Grade 8 students. In verse form Mr. Van der Velde informed the audience about each of the graduates' quirks and highlights before handing out the customary diploma and Bible. The valedictory address was given by Ed Van der Vegte from which we gleaned some of the highlights of the graduates' school days. It seemed that Mr. Van der Velde was renowned for his stories about the Bible, History in general, and, of course, the war! Many times the students thought they had side-tracked him,

but instead they learned to know the facts of the Bible, Church History, the Liberation, the Middle Ages, and, of course, World War II, and how the Lord guided and preserved His people through all these times.

After intermission Mr. Van der Velde was put into the spotlight. Eighteen years at John Calvin and then fade out of sight? This could not happen! On behalf of the school society, the first presentation was made by the chairman of the school board, br. R. Jager. A review was given of the teaching career of the Principal, beginning with Bergentheim in The Netherlands, Schildwolde

where he typically got into "hot water" for campaigning for the GPV (Reformed Political Party) — he was told teachers had to remain objective — to Smithville in 1964 where his first home was the basement of John Calvin School! His first classroom Mr. Van der Velde wouldn't forget. It suddenly mushroomed to some 50 children. Many decided to send their children to the new school at the last moment. Trying to teach two classrooms through an adjoining door didn't prove very practical, but that was soon changed. Later there was the very active work to start the high school — today's Guido — and the strong moral support for the Teachers' College. And now Mr. Van der Velde, although retired as the principal of John Calvin School, has not retired from the field of education. The students of John Calvin School still see him when he comes in one day a week to relieve the principal. The students of the CRTC see him on a regular part-time basis when he instructs them in the subject of Church History and how they should teach it. Perhaps they may even hear some stories . . . .

As a token of appreciation, the school society presented him with a golden watch engraved with the words "1964-1982 John Calvin School." Flowers were presented to his wife, who constantly supported him and kept him to his rest sched-



*Mr. VanderVelde  
addressing the  
graduates.*



*Mr. VanderVelde and  
Mr. R. Jager  
presenting a  
graduate with the  
customary diploma  
and Bible.*

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# school crossing

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## A. Answering the Questions or Questioning the Answers

This intriguing article was mailed to me some time ago. Its length is prohibitive as far as this column is concerned. However, I consider it to be important to pass on several basic themes. Please judge for yourself: What are we doing in our schools?

Two approaches to combatting secular humanism are often considered: *the answer approach* and *the question approach*. The former is one which divides all knowledge and belief into two parts, one Christian and true; the other, secular and false. Secular humanism has developed a set of wrong answers to correct questions, while Christians have developed, or must develop, the correct answers to combat the errors of secular humanism. Such answers must then be taught to children at school. In this approach, children must only be taught that which adults have determined to be the indubitable truth. Even the steps needed to arrive at

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ules especially after his heart attacks.

The staff of the school put their presentation to music "Way back in 1964 . . .," it began, with everyone joining in on the chorus. The harmony was quite good — considering they were teachers! Their contribution was admirably done and thoroughly enjoyed. Finally the new principal, Mr. P.H. Torenvliet, side-stepped a lengthy speech with the words, "A picture is worth a thousand words!" Instead a slide presentation revived faded memories in John Calvin School's 18-year history: Mr. Van der Velde when he was young, former staff members, little Grade Oners now married and almost ready to send their own children to Grade 1.

All in all, the evening proved to be indeed a memorable one. Mr. Van der Velde, we continue to wish you the Lord's blessings in the years to come. Thank you for the service rendered in our God-given school.

For J.C. School Society  
of Smithville-Lincoln,  
H.J. HOMAN

this truth are prescribed and must carefully be followed. Choices are predetermined and a correct response is rewarded. Study materials are stringently controlled and scrutinized so that only *one* possible way is presented. This one possible way is then often equated with THE WAY. The answer approach removes questionable books from the library. Its Science program deals only with a non-evolutionary, and often creationist, view of creation. The focus of the answer approach is to provide protective barriers for children so that they can grow up within a hot-house environment to provide answers acceptable to adults.

The question approach is then often seen as having as its starting point the recognition that Jesus Christ is working out His plan of salvation, not just in the lives of believers, but in the entire cosmos. In this view, there can be no line separating the sacred from the secular. This distinction falls away. All mankind and the entire creation need the healing that Jesus brings. A Christian following the question approach does not focus on a narrowly defined set of answers, but on his faith commitment out of which he asks serious questions about life that confronts him. All of creation is the arena in which love and service are rendered to God and fellow human beings. In this thrust, Christian education is achieved by starting not with answers, but with certain rules for asking questions. These can be summarized as follows:

- (a) All questions are to be asked in the context of one's commitment to Jesus Christ as personal Lord and God of the universe.
- (b) God's ways, beyond measure, and humankind's limited and fallen knowledge, force an admission that most of our answers await further clarification, if not outright correction.

In this view, teachers and students — in fact the entire school community — share the desire to be conformed to Jesus Christ in all areas of life. Conformity does not consist of all exploring the same area of investigation, nor of arriving at the same an-

swers. God has provided an infinite variety of abilities and insights which can be shared together as teachers and students explore His intricate creation. The question approach does not forbid new ways of exploring, because the answers arrived at may be different from the expected.

A school operating from a question approach will have books on the shelf dealing with the lives of missionaries, but their central characters may also be criticized or condemned and their literary style and value examined. Various and diverse forms of art and music may be examined. Bible characters are seen in their humanity — fallen persons loved and used by God for His purposes, heroes only when acting out their redemptive demands in obedience.

An "either-or" approach as just described often hangs labels where they don't belong. Christian education cannot be coined as answering questions or questioning answers. Yet, an article such as this one can be useful in sharpening our own tools and defining our own purposes. As I asked before: What are we doing in our schools?

## B. News from the Schools

### 1. Home-School Cooperation

Home-school cooperation does *not* exist in the teacher teaching something at school and the parents doing the same thing (though superficially perhaps) at home, or maybe even adding to it, to work the student ahead in the class.

Of course, a teacher cannot and may not forbid the parents to teach the child (for example) the "three R's" at home. This, however, is not a part of the cooperation between home and school. We must help each other, but we may not infringe upon each other's duties. Home-school cooperation is a mutual understanding of each other's problems and joys and a

### OUR COVER

Cinder cones in Garibaldi Park, BC. Photo courtesy John VanLaar.



willingness to help each other.

Cooperation starts at home. The parents see to it that the child is properly fed, clothed, and rested. There should be a pleasant atmosphere at home. This implies a good relationship between father and mother and between parents and children. The child must also have time for cooperation. The parents see to it that psalms (later homework) are studied properly. When the child comes home, the parent should ask him what he has done and learned at school. Some lessons like Bible Study or Social Studies could be discussed. The parent must try to stimulate further the interest the teacher has aroused.

From the school's side, there is in the first place the individual care of the teacher for each of his students. Furthermore, he tries his utmost to teach the child the program of studies as outlined in our curriculum.

If there are any problems which require the attention of the parents, he sees to it that they are properly informed. Sometimes he may even want to include the direct help of the parents in teaching the child a specific concept or skill. The teacher, on a regular basis, also informs the parents about the academic progress and the overall development of their child.

As the crown upon all of this, there is the mutual prayer for each other.

(from the *news bulletin of the Canadian Reformed School of Neerlandia*)

## 2. From the Guidance Department

We live in a technological society that has little sympathy for those not properly trained for it. In other words, being able to read and write is not good enough; you must be able to present yourself in the marketplace with a particular skill and attitude. Jobs in society become redundant each day, while certain careers have become saturated with qualified people.

On November 3, the Grade 12 students had an opportunity to examine the Applied Science, Business, and Health related courses at Mohawk College. Various impressions were gained. Undoubtedly, those leaving Grade 12 next year will experience joys and frustrations in finding their niche, and the search may not be easy. Careful consideration must be made.

On November 23, our Career Day also has been held. Over twenty people cooperated in volunteering time and effort in making a presentation. The student response has indeed been positive; several questions have been answered and many have been raised. The enthusiasm and motivation gained with reference to a workaday world and post-secondary education, is encouraging.

The eagerness of both our students and our community in this regard has been delightful. Thank you! The awareness of our students has been increased, and, perhaps above all, we have been reassured that those who know how to *live* will also be able to make a *living*.

(from the *news bulletin of the Guido de Brès High School, Hamilton*)

## 3. Selecting Library Books

It has come to the attention of the Library Committee that some books are being returned to the library with words crossed out. We feel that rather than crossing words out, it would be better to have these books brought to the attention of the Library Committee. Because of the volume of books we receive each fall, there are some books which may not be suitable, but which still get into circulation. We would like to request that parents who feel a particular book contains unacceptable language or ideas, bring that book to the attention of a Library Committee member or to the principal. We will discuss any such books at a committee meeting and decide what to do with them.

(from the *newsletter of Ebenezer School, Chatham*)  
(An active and responsible committee! N.V.)

## C. Notable Quotes from School Bulletins

1. Kids in school are exposed to many subjects and many different fields, all of which require many different skills. That's good. The trouble comes when the school expects a kid to be good at all of them. Individual teachers have a way of thinking that all the students in their class ought to be good at his/her subject. That's ridiculous; it would even be humorous if it didn't make so many students feel so inadequate. Since nobody is good at everything, but since the adult world often expects this of kids, kids often feel that they are failures. It is

important to recognize that no adult expects another adult to be good at everything. After all, that would be asking too much. Ask any adult.

2. When two merchants exchange their products, each one gives us part of his possessions. But when students exchange knowledge, each one keeps his own and acquires the other's. Could anyone offer a better bargain than this?

3. As long as the public believes that anyone can teach, it will also believe that anyone can criticize teachers.

4. The promotion of a "Diploma — Reformed Education" is to be lauded. However, what input do principals and teachers have in the make-up of the program for the diploma? If teachers are indeed to be recognized as professionals, should they not have some input into the requirements needed to achieve such status and the classification for salary purposes? What of the teachers in the West who have no access to obtaining such a diploma? Are we in danger of creating "classes" of teachers with the implication that those who haven't received this mark are somehow inferior?

5. Eight students slouch or sit in their battered desks like worn-out tools. They wiggle an ear or toe to keep lectures interesting. They are indeed heavy laden. They look out of weary large eyes at the bright teachers continually talking, and are profoundly unmoved.

6. It is not what men eat but what they digest that makes them strong; not what we gain, but what we save that makes us rich; not what we read but what we remember that makes us learned; not what we preach but what we practice that makes us Christians.

## D. And Finally . . .

Most schools have recently completed the first term's evaluation by means of a report card. Allow me to sign off this month by quoting a possible report card comment: "People (students) who want milk should not seat themselves on a stool in the middle of a field in the hope that a cow will back up to them."

Perhaps a bit too graphic, but nevertheless a good way to get a message across.

NICK VANDOOREN  
John Calvin School  
607 Dynes Road  
Burlington ON L7N 2V4

# PRESS RELEASE

of the meeting of the Executive Committee of the Board of Governors of the Canadian Reformed Teachers' College, December 17, 1982.

The chairman, G. Nordeman, opens the meeting in a Christian manner. The minutes of the November 19, 1982 meeting are adopted and business arising from those minutes is dealt with. This meeting's agenda is established.

A. Van Overbeeke tendered his resignation from the Board of Governor's and J. Jonker was appointed in his place and is present at this meeting.

The monthly financial report is received and discussed. After a slow start this season, this report was much more favourable in that income for November was greater than the expenses. Thankfulness is expressed for the faithful support; we hope that this trend will continue.

Reports are presented by the Membership Committee as well as the Building Committee. It was decided that the Building Committee contact the trustees of the Canadian Reformed Theological College to discuss the possibility of sharing facilities in the future.

From the principal's report we learned

that the first term was completed. If a sufficient number of students can be attracted, Prof. Dr. J. Faber will lecture in a series of 12 sessions from January 28 -April 29 (Friday evenings). This course will be "A survey of philosophical thought." This is one of a series leading to "Diploma of Reformed Education."

It was decided to continue the remuneration with respect to practicum teaching in the same manner as in the past year.

Applications for a third full-time staff member were discussed at the previous meeting and all governors across Canada were polled with respect to this, resulting in the appointment of Mr. A. Witten of Hamilton for the 1983-1984 school year.

Remuneration for part-time lecturers was discussed. Some more study is required to come to an equitable solution.

The next meeting is scheduled for January 21, 1983, D.V. In the question period a suggestion was made to increase awareness of the CRTCA by making regular news sheets available for publication in school bulletins.

Following this the meeting was adjourned and closed in prayer.

The Executive Committee  
CRTCA

8. There has been very little response to our ad for a couple to work as foster parents.

9. The P.R. Committee asks and receives suggestions concerning possible topics for a speaker for membership meetings.

10. Sr. T. VandenBos and br. W. Godschalk volunteer to draft a complete list of all the handicapped brothers and sisters in our churches.

11. Next meeting will be held on Jan. 14, 1983, D.V.

12. Psalm 97:6 is sung, after which br. W. Sipkema closes the meeting with prayer.

For the Board,  
K. BROUWER

# PRESS RELEASE

of Classis Ontario-North of the Canadian Reformed Churches, held in Thornhill on December 9, 1982.

1. After Christian opening, the credentials are examined and Classis is constituted: Rev. R. Aasman, chairman; Rev. J. Mulder, clerk; Rev. W. Pouwelse, assessor.

2. The chairman mentions the following points. The Rev. J. DeJong declined the call extended by the Church at Ottawa. The Rev. G.H. Visscher did not decide as yet with respect to the call extended by the Church at Orangeville, neither did the Rev. J.D. Wielenga concerning the Church at Burlington-East. The Church at Brampton is still vacant. The activity in Burlington to institute a new Church in Burlington-South goes on and will soon come to a conclusion. On September 12 the Rev. A.B. Roukema celebrated his 45th anniversary as a minister.

3. The agenda is established.

4. In closed session the Classis deals with a letter of appeal. An answer will be sent.

5. The Church at Orangeville asks advice regarding the support of the Rev. C. Oly. An answer is given, also in closed session.

6. In the question period ad Article 41, the Church at Burlington-West invites the Classis to be represented at the occasion of the institution of a Church in Burlington-South. The chairman is appointed to fulfil this task. The quota for Needy Students is set at \$2.50.

7. Preparation next Classis. Convening Church: Brampton; date: March 10, 1983; time: 9 a.m.; place: Toronto. Moderators: Rev. W.W.J. VanOene, chairman; Rev. R. Aasman, clerk; Rev. J. Mulder, assessor.

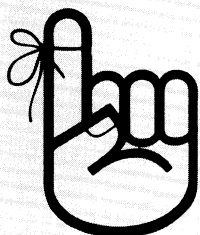
8. No censure ad Article 43 is necessary.

9. The Acts are adopted and the Press Release is approved.

10. After thanksgiving by the Rev. R. Aasman, the Classis is closed.

For the Classis,  
W. POWELSE, assessor e.t.

Did you send  
in your subscription  
renewal already?



# PRESS RELEASE

of the Board Meeting of the Canadian Reformed Association for the Handicapped held on November 19, 1982.

1. The meeting is opened with the singing of Psalm 97:1. The chairman reads Mark 12:28-44 and leads in prayer. He then welcomes those present, especially br. W. Godschalk, who takes the place of A. Dieleman, and Joyce Jagt as guest.

2. There is no incoming mail.

3. Br. W. Spikema has made up reminder cards to give to those members who have not yet paid their 1982 dues.

4. Br. H. Faber gives his report regarding incorporation procedures (see Press Release of Sept. 17, 1982, in the 1982 year-end issue of *Clarion*). It seems that of late the government is discouraging companies or organizations from being incorporated under a name beginning with "Canadian". The suggestion is made to change the name of the society to: Association for the Handicapped of the Canadian Reformed Churches. After some discussion the board decides that according to the constitution this would require a two-thirds majority vote of the membership.

5. The P.R. Committee is urged to find a name and logo for the Association. This could facilitate our dealings with government officials.

6. Br. Dijkstra and br. Sloots are appointed to audit the books.

7. The general membership meeting is tentatively scheduled for Feb. 25, 1983, D.V., at 8:00 p.m. in Hamilton's church building.

# our little magazine

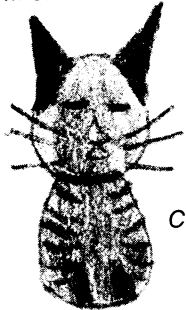
Hello Busy Beavers!

It's time we have another contest. Don't you think? Contests are lots of fun! So everybody join in! Who knows? You might even win . . . a prize! This is a QUIZ CONTEST — only YOU have to MAKE

UP the quiz and send it to me.

Just think of what kind of quiz or puzzle you like doing best. Make one up just like that, and send it in.

Let me give you a TIP: the Busy Beavers always love a puzzle that has a PICTURE in it. Why don't you try that? You may send in as many quizzes or puzzles as you like!



But they have to be made up by YOU. Send your entries to:

Aunt Betty  
Box 54  
Fergus, ON N1M 2W7

Cartoon Characters  
by Busy Beaver Jane Meints

Now let's all join in wishing the Busy Beavers with a February birthday a very happy day celebrating with family and friends. Here's hoping you have a thankful day you'll look back on with happy memories! And may the Lord bless and guide you in the year ahead.

Sheila Klaver	February 6	Yvonne Van	February 19
Sonya Van Overbeeke	6	Amerongen	
Alan Janssens	9	Wayne Bartels	21
Gaya Berends	14	Gerald Boes	21
Martin Doekes	14	Theresa De Boer	23
John-Herbert Kobes	16	Jane Meints	24
Sharon Duker	17	Shawn Werkman	26



## From the Mailbox

Welcome to the Busy Beaver Club *Yolanda VanSpronsen*. We are happy to have you join us. Did you explore all around your new home during the holidays, Yolanda? I'm glad you like our puzzles and quizzes. Keep up the good work!

Yes, you may join the Busy Beaver Club, *Hilda Buitenhuis*. We hope you will have a good time joining in all our Busy Beaver activities. You can tell your little sister that she may join the club, too, when she is old enough to write me a letter, all right, Hilda? Thanks for the puzzle. I see you are a real Busy Beaver already!

Thank you for a very pretty letter *Shawn Werkman*. I hope everybody is feeling better at your house! Did your

little brother enjoy his birthday? And how did you enjoy your holidays?

Hello *Pearl VandeBurgt*. It was nice to hear from you again. Did you have a good holiday, too? Thanks for the puzzle, Pearl. Keep up the good work!

Thank you very much for the nice card and letter, *Brenda De Boer*. And the quiz, too, of course. Have you read your new book yet, Brenda? I'm very curious how you like it!

Hello *Audrey Vandersluis*. Thank you very much for your pretty card and good wishes.

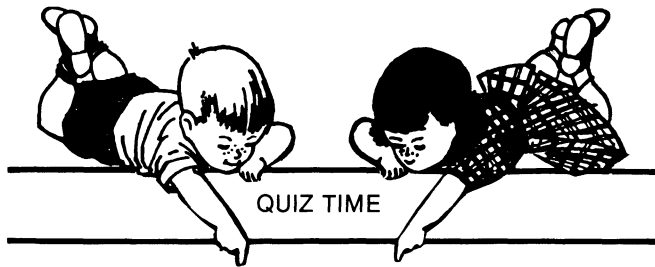
How long did your snowfort last, *Pauline Leffers*. Or are you still building at it? Did you have snow for your Christmas holidays? What kind of bird is it you have, Pauline? Thank you for the interesting word search puzzle. Keep up the good work!

## JOKES



(Thanks for sharing *Shawn Werkman*).

1. Customer: Can I put this wallpaper on myself?  
Clerk: Certainly. But it would look better on the wall!
2. Hunter: I spotted a leopard.  
His Wife: Don't be silly, dear. They grow that way.
3. Customer: How much is that bird?  
Clerk: Ten dollars, Ma'am.  
Customer: I'll take it. Will you send me the bill?  
Clerk: Sorry, Ma'am. You'll have to take the whole bird.
4. How many hairs in a bunny's tail?  
None. They are all on the outside.



Word scramble: THINGS YOU FIND IN A ZOO.

A tricky, tricky puzzle sent in by Busy Beaver *Pearl Vandeburgt*.

- |              |             |
|--------------|-------------|
| 1. Tpenolehe | 8. rebarZ   |
| 2. plathEne  | 9. iGferfa  |
| 3. noMeyk    | 10. echsBne |
| 4. oPpcnro   | 11. oeck    |
| 5. rigTe     | 12. raBe    |
| 6. elSa      | 13. Walhe   |
| 7. hepeS     |             |

12. bear 13. whale  
6. seal 7. sheep 8. zebra 9. giraffe 10. benches 11. coke  
1. telephone 2. elephant 3. monkey 4. popcorn 5. tiger

Answers: THINGS YOU FIND IN A ZOO