



# Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 32 No. 7

April 8, 1983



---

# Some Aspects of Counseling<sup>1</sup>

## 1. What is Counseling?

Counseling is a current topic. We can hear about it everywhere and everyday. What do we mean by "counseling"? To counsel means: to advise or give deliberate opinion; to exhort, warn, admonish, or instruct. Counseling means: the act or process of giving professionally competent advice. That is what the dictionary says about it. Although every act of giving advice, admonition, and instruction can be called "counseling," we often use this word to indicate a professional way of giving advice to people who are confronted with situations they cannot cope with.

Such professional help can be given by a psychiatrist, a psychologist, a family physician, a social worker, or a pastor. The adjective "professional" in this respect means: given by a person who, owing to his profession, is supposed to give such advice.

We have to make a clear distinction between counseling and medical treatment. Although they often go together, there is still a basic difference. We speak about medical treatment in all cases where medicines are given or prescribed. Such a treatment can be given and may be given only by a physician. Counseling, however, is a method of helping in which no medicines are involved. The therapy involves only verbal means: listening, speaking, analyzing problems, and giving advice to solve problems, to change undesired situations, to admonish, to train, and to reprove.

Sometimes such counseling is given by a physician, either a family doctor or a psychiatrist. But in many cases the counselor is a social worker or a pastor. The fact that we mention a pastor in the list, together with a social worker and a psychiatrist, can make this issue a controversial one.

Some argue that a Christian should never go to a psychiatrist. When someone is sick and needs medicines, he should see his doctor; but when he has mental, psychological, or spiritual problems, which can be solved by counseling, by discussion and advice, he should not go to such "professionals" who often are unbelievers, but he should go to the office-bearers instead. According to them, the best and the only appropriate medicine is the Word of God and prayer. The psychiatrist is often seen as an opponent or competitor of the office-bearers.

How hot an issue this is became clear a while ago, when, in the Dutch daily newspaper *Nederlands Dagblad, Gereformeerd Gezinsblad*, an article was published by a Reformed psychiatrist. He wrote about the problems of psychiatric patients, their social problems, the support they need, and the way they are accepted in our circles. He discussed our general attitude with regard to psychical need and distress.

The result was six articles in response to and as a reaction upon his remarks. Already in those articles a diver-

gency became manifest as far as the approach to these problems is concerned and even about the question: Does psychical need and distress really exist among our people? Do we need and are we allowed to use the help of a specialist, or does a believer only need the Gospel, the preaching of the Word of God and the admonition of office-bearers? Isn't simple repentance and prayer the only legitimate and sufficient remedy for all those cases, at least as far as true believers are concerned?

The result was a number of "letters to the editor," a total of 23! The discussion was sometimes very confusing, and not all the arguments were to the point, to say the least. One point really struck me, and now I quote from one of the letters: "If all these people, broken-hearted, with folded hands and bended knees, brought their needs before the Lord and expected their help from Him who knows all our problems and who is able to help, they wouldn't have to see a psychiatrist." I must admit: that was not the general attitude. There were also quite a few who showed their concern about such an approach. I only mention this to show how far some people apparently go in this respect, completely neglecting reality, at least as long as they are not confronted with such cases in their own circle of acquaintances and among their closest relatives. If that would happen, they would have to face reality.

I am not sure whether we are sufficiently aware of what is going on in this respect, and whether we are prepared to help, to support, and to cooperate in the proper way, to help our brothers and sisters who are desperately in need of help. The statement: "I have never seen a true believer who had real psychical problems and who needed the help of a psychiatrist" is often a self-fulfilling prophecy as far as the experience of the speaker is concerned. That means: as long as someone is propagating this approach and makes this point of view publicly known, people will never come to him with their problems, and he will never learn what is going on or experience what psychical need and distress is all about.

In this article I should like to deal with some aspects of counseling, and try to find an answer to the questions mentioned above. How do we have to approach these matters and what is our attitude supposed to be?

## 2. Soul and body

The words psychiatry and psychology are derived from the Greek *psyche*, which means "soul" or "mind." That is why some people consider it inappropriate to go to such a specialist. When we need help, comfort, or counseling for our soul, we shouldn't go to a "specialist," but we should listen to the Word of God and ask help from the office-bearers. They are supposed to take care of our soul. However, in this case, as in many cases like this, people are going by what a word sounds like rather than by what it really means.

---

The Bible uses the word "soul" quite often. It concerns our attitude towards the Lord, our spiritual life, the spirit created by the Lord. It is used over against the word "body," which refers to our physical existence. It is difficult to give an exact definition. The meaning is not even always the same. Generally speaking, we can put it this way: our soul is that which leaves the body when someone dies. That is how the Bible uses the word "soul."

In psychiatry, however, the word "soul" or "psyche" is used in a different way and has a different meaning. Even though the same word is used, it refers to a different matter. In medical terms the psyche is the human faculty for thought, judgment, and emotion; the system of conscious and unconscious or subconscious reactions, feelings, and emotions. That system may function properly, or it may be in disorder, just as our intestinal system or our cardiac system may be in disorder.

We have to be careful that we do not identify the Biblical notion of "soul" with the medical concept of "psyche" or "mind." We should not identify mental illness or disorder with a bad spiritual life. That would have strange consequences. Someone who is mentally very healthy can be spiritually dead according to Biblical terms. And someone who is mentally ill can very well be spiritually healthy. Sometimes mental illness and spiritual suffering or decay go together, in the same way as physical and mental conditions interact, but that is not necessarily so, and we should certainly not identify the one with the other. That could have disastrous consequences, especially as far as pastoral care and the support given to our brothers and sisters are concerned.

When we talk about psychical problems and disorders, we have to distinguish different categories of phenomena. In the first place, there can be an organic defect, either as an innate deviation or caused by a trauma, an accident, or something like that. In such cases, particularly in the former, we speak of retarded, psychically handicapped or disabled persons. In professional circles they use many more distinctions between the different categories, but we will leave that out of the picture in this article.

It is very important to consider the question how we are supposed to approach such people and their relatives. Do we see them only as poor wretches, a burden we have to live with? Do we encourage the parents and the relatives only by saying that they have to accept reality without complaints? Do we only say: it comes out of the hand of the Lord, so you are not allowed to complain, and it does not help either? Or do we see the "handicapped" as our brothers and sisters in the Lord, children of the covenant, who received the same promises? They are different, for sure, but not of less value in the sight of the Lord; not useless, but perhaps of great importance and a rich blessing for their surroundings. What a lot of happiness, joy, and unity such children bring in the lives of their relatives. That is what we have to notice and what we have to make people aware of in respect to psychically disturbed brothers and sisters. Keep in mind that disdaining and underestimating the value of such life is the first step on the way to therapeutic abortion and euthanasia.

It is very important to pay attention to these matters, and it would be worthwhile to dedicate a special article to it. However, for the time being we should like to focus our attention on another aspect of psychical need and distress: not the organic defects in the first place, but the problems more or less caused by environmental influ-

ences, character weaknesses, loneliness, stress, and suchlike circumstances.

I readily admit that it is impossible to set a straight borderline between organic and psychological aberrations and between physical and psychical diseases and insufficiencies. Very often they are interwoven in a rather complicated way. On the one hand, for instance, a duodenal ulcer can be caused by lasting stress; according to some doctors, gallstones can be caused by unsolved frustrations, going back as far as infancy; the occurrence of a heart attack can be expedited by worrying too much. On the other hand, some psychical diseases or cases of mental disorder are caused by a chemical imbalance and insufficient secretion of some organs; that can have a poisoning effect on the cerebral functions.

With these restrictions in mind we should like to discuss some questions concerning psychical need, distress, and disorder.

The first question we have to answer is this: Is there really such a thing as psychical need? At least, can someone who is a true believer have such problems that he needs the help of a psychiatrist, a psychologist, a social worker, or other professional counselors, apart from the office-bearers? Is a minister allowed to call for the help of such professional counselors, or is it enough and must it be sufficient to proclaim the Gospel, to admonish, to comfort, to call to repentance, and to pray?

It all depends on whether we see the person involved as a patient who needs help, or whether we consider his problem only as a matter of sin and weakness in faith. I am convinced that the answer can be found only when we are fully aware of the fact that body and soul are a unity. We cannot make, and we shouldn't make, too much a distinction between organic and mental illness, between sickness of the body and improper functioning of the mind. They belong together; they interact and interfere constantly.

In a speech for the association of ex-psychiatric patients in The Netherlands, Prof. Dr. C. Trimp made this statement: "Why are people not ashamed of using aids like dentures or a cane (een kunstgebit of een wandelstok) but feel scared when they go to see a psychiatrist?"

I hope it is clear that we cannot reject or condemn all professional help in cases of psychical need. But then the urgent question arises: What kind of help are we supposed to ask for? As far as counseling is concerned, different systems are propagated, and it is important to know something about the methods which are used.

### 3. *Non-directive counseling*

There is good reason to be suspicious as far as counselors are concerned. Truly neutral counseling does not exist. Every counselor has his ideas and system in which he "believes." One system which is well-known and very often adhered to is the so-called non-directive technique, also called the Rogerian system, after Carl Rogers, a famous American psychiatrist. His system is based upon the conviction that "the innermost core of man's nature, the deepest level of his personality, the base of his 'animal nature' is positive in character — is basically socialized, forward-moving, rational and realistic." According to him, every client is able to solve his own problems, and he is the only one who has to solve the problems. The counselor should not give any directive, advice, or suggestion as to how the problems have to be solved. The counselor is only supposed to listen, to show

(Continued on page 154.)

## IN MEMORIAM

# C. VEENHOF: Preacher of the Promise

A student of C. Veenhof cannot be silent at his death. The older generation in our Canadian Reformed Churches will understand me: whoever once heard Veenhof preaching or speaking in his exuberant manner or studied one of his many publications, must have thankful memories of our brother in The Netherlands who now died at the advanced age of eighty years. The name of C. Veenhof is connected with the names of S. Greijdanus, K. Schilder, P. Deddens, and B. Holwerda, the men who made up the Senate of the Theological College in Kampen in those unforgettable first years after the Liberation of the Reformed Churches. Since the publication of *De verborgenheid der Godzaligheid* and *'t Hoogfeest naar de Schriften* in the beginning of the forties, his name was also indissolubly linked to those of M.B. Van 't Veer and E.Th. Van Den Born, redemptive-historical preachers in the reformational movement of the thirties. With the death of Veenhof an important period in the history of the Reformed Churches in The Netherlands draws to its close.

Veenhof was born in March 1902 and studied to become a school teacher. His love for and skill in teaching never abated, but, although in some respect he always remained a school master, he ended up as a theological student in Kampen. In 1933 he became minister of the Word in Harkstede, later in Haarlem (1936) and Utrecht (1941). When he was suspended from office because of his disagreement with the doctrinal decisions of Synod 1942, he joined the Liberation (Vrijmaking) and became professor of diaconology in Kampen (1946). After the schism in the Liberated churches (1967), he belonged to the Nederlandse Gereformeerde Kerken in whose circles he continued his prolific writing. Besides dealing with topics like the significance of church federation — important for those churches “outside confederation,” inclined to independentism — he wrote a book about Bavinck’s catholic concept of the church and warned against sectarianism. It was remarkable that at the end of his career he also sharply analyzed the anti-Christian threat of international communism. But in this “In Memoriam” I would like to concentrate on what I see as Veen-

hof’s main contribution to Reformed life: in his earlier years his popularization of the philosophy of cosmomic idea, then his publications in defense of the Liberation, his interest in the labour of mercy, and especially his impact on the preaching in the Reformed Churches. Let me briefly elaborate on these four points.

One of the intriguing aspects of Veenhof’s life and work is that he was a real son of the Union of 1892 that had brought together the sons of the Secession (1834) and Doleantie (1886) into De Gereformeerde Kerken. Veenhof himself was drenched with the spirit of the brothers of the Secession. Everyone who heard him speak about the fear of the LORD as the essence of the Reformed religion understood why the Christelijke Gereformeerden (the Free Reformed people in The Netherlands) recognized him as a descendant of 1834. Nevertheless, Veenhof had grown up in the later days of Dr. Abraham Kuyper, and he had perused the works of this leader of the Doleantie. No wonder that he felt at home both in Kampen and with men of the Free University like Dooyeweerd and Vollenhoven. Veenhof’s first publications tried to show that these founders of the “Wijsbegeerte der Wetsidee” were in Kuyper’s line, especially in their concept of “sovereignty in own sphere” (1939). In those years I had the privilege of hearing the young, enthusiastic minister Veenhof explaining in a popular manner the basics of the philosophy of cosmomic idea. His series of lectures in Amsterdam were attended by Vollenhoven and Dooyeweerd themselves.

Veenhof was not only the eager adjutant of the Amsterdam philosophers, but he was also the younger friend and assistant of Dr. K. Schilder whose redemptive-historical method of preaching he had embraced and whose weekly *De Reformatie* was enhanced by Veenhof’s articles, often consisting of series of quotations from Calvin and other “fathers” and showing the consistency of the reformational movement with the good tenets of the Reformed heritage.

His journalistic activity as Schilder’s helper continued during the doctrinal and church-political struggle that led to the Liberation within the Reformed Churches in The Netherlands. Veenhof combined the heri-

tage of Secession and Doleantie. He was imbued with the church polity taught by Kuyper and Rutgers during the Doleantie, and thus he fought against hierarchism of major assemblies and stressed the autonomy of the local congregations. At the same time he was a genuine son of the Secession in the line of Lindeboom, and therefore he was wary of Kuyper’s supralapsarian speculations. He emphasized the reality of God’s Covenant with the believers and all their children. During the Second World War he had published his first major work, *Predik het Woord* (Preach the Word), in which he summarized Kuyper’s thoughts concerning the preaching: Word, minister, proclamation, and congregation. The last topic had led to a discussion and rejection of Kuyper’s concept of presumed regeneration as ground for baptism. It marked Veenhof’s position with respect to the synodical pronouncement concerning God’s Covenant and baptism. No wonder that he made an important contribution to the formulation of a positive statement in ten theses or propositions (*Verklaring van Gevoelen*, 1943). All children of believers are children of the Covenant and the promise of salvation belongs to all of them; baptism is a sign and seal of the Covenant of grace for all of them; acceptance of the promise is only a fruit of God’s eternal election, but rejection of this valid promise means a breach of the Covenant and brings about a heavier judgment; therefore, those who share in a heavenly call are admonished not to fall away from the living God (Heb. 3:1, 12).

May I insert a personal note? On June 26, 1944, in the midst of a dangerous war situation, I brought proof sheets from Prof. Vollenhoven’s house in Amsterdam to the train station in Utrecht where the Rev. Veenhof received them. They were the proof sheets of *Rondom 1905*, written by Dr. R.J. Dam, Rev. B. Holwerda, and Rev. C. Veenhof. Prof. Vollenhoven had written an intriguing preface and Veenhof had drawn a skillful sketch of Kuyper, Bavinck, and the struggle between infra- and supralapsarianism before 1905. In the same month, June 1944, he had declared to his consistory that he could and would not accept a confessional binding to the synodical

doctrinal statement about Covenant and baptism. After the national liberation of The Netherlands followed Veenhof's ecclesiastical liberation: August 1945 he was suspended from his office as minister of the Gospel. Veenhof's irenic nature and his disgust of schism in the church made it difficult for him to go the way of the Liberation. But when he had made up his mind, he penned the brochure after the other: *In den Raos, Om de "Unica Catholica", én Herder... één kudde*, and several other appeals. One of the recurring themes is expressed in the title of his pamphlet, *De volkomenheid der Sacramenten*. Veenhof strongly emphasized the integrity of the sacraments. Over against subjectivism he stressed that unbelief does not change the character of God's sacrament as a trustworthy sign and seal of His dependable covenantal promise. Veenhof often said it with Calvin's words: God's will is that His ruthfulness be acknowledged in that He is ready to give to the unworthy what they reject, indeed, offers it freely. And this is the wholeness of the sacrament, which the whole world cannot violate (*Institutes*, IV, 17, 33).

This Kampen professor of diacology was also active in labours of mercy. He was adviser of the central committee of Reformed deacons, and he stimulated the establishment of an institution for children's aid and a home for the aged. In a striking manner he wrote about spiritual care for the poor and fought a lost battle against the replacement of deacons' aid for the aged by the welfare handout of the post-war socialist government. When Sonnevank, a well-known Dutch institution of Christian health care, celebrated its fiftieth anniversary, it was Veenhof who showed its background in the nineteenth century movement of mercy. Also in this respect he was a son of both Secession and Doleantie (J.C. Sikkel), working in a broad, Reformed manner.

Let me come to my last characteristic: Veenhof's impact on the preaching. Already in 1940 he published *Wereldcrisis en prediking* (World Crisis and Preaching). A few months after The Netherlands had become involved in the war, Veenhof proclaimed that Jesus Christ dominates the crisis in the world by the preaching. By His indissolubly united Word and Spirit He brings about blessing and curse, life and death, through the preaching of the prom-

ise. Veenhof analyzed the Scriptural terms for preaching. Proclamation is a powerful event; it is an element in the history of salvation. The preacher as the herald of Christ belongs to the feast. The full reality of Christ's dominion is present in the proclamation. The words that He has spoken to us are spirit and life.

In endless variation Veenhof brought his message about the Message. In his inaugural address about the Word of God in the letter to the Hebrews (June 1946), in his published sermons, in his book, *Prediking en uitverkiezing* (Preaching and Election, 1959), and in his lectures, he continually spoke about the preaching of God's promise. Our God is a speaking God and His promise is salvation. In his inaugural address Veenhof came back to Calvin's teaching that faith in the promise is the means and the way, ordained by God, for us to come to the promised good. In his book about preaching and election he offered a survey of the dogmatic struggle in the churches of the Secession from 1850 till 1870 concerning the place of God's election in the preaching of His gospel. It is completely clear that Veenhof's sympathy was with those who do not place the preaching in the shadow of a construction of God's eternal election. He pictured the debates around the so-called "well-meant offer of the gospel" and sided with Kreulen in defending the integrity of the preached promise. Helenius de Cock had rightly stated that the ground of faith is not the election but the promise of the gospel. In proclaiming the gospel we may act as if there were no eternal decree of election and reprobation. Veenhof was wary of supralapsarian dogmatism that in the nineteenth and twentieth centuries had led to sectarianism. "May God grant that we again come to the classic Reformed confessionality and the truly Calvinistic ecumenicity, defended and practiced by De Cock, and thus to the love of and the search after the broad, catholic, Reformed church!"

Veenhof's students were formed and moulded by his lectures, especially in homiletics, the art of preaching. Some were and are not without criticism of their teacher. I am one of them, for I do not want to forget that Reformed confessionality may not tolerate attacks on the doctrine, e.g. of God's eternal election and reprobation. But also critical students will never forget the teacher Veenhof who made a strong impact on their

preaching of God's promise. Even the language in which criticism by Veenhof's students was couched, often betrayed the very influence of the master and his exuberant use of adjectives. A man is valuable for his God-given talents; at the moment of his death we may subdue our criticism. Also the Canadian and American Reformed Churches may be thankful for this servant. He even crossed the Ocean to defend the Liberation of 1944 and to bring his message of the integrity of God's Word and sacrament.

We thank the God of life for His gift in Cornelis Veenhof, Verbi Divini Minister.

J. FABER



**THE CANADIAN REFORMED MAGAZINE**

Published bi-weekly by Premier Printing Ltd.  
Winnipeg, Manitoba

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.  
1249 Plessis Road,  
Winnipeg, Manitoba, Canada R2C 3L9  
Phone: (204) 222-5218

ADDRESS FOR EDITORIAL MATTERS:

CLARION  
P.O. Box 54,  
Fergus, Ontario, Canada N1W 2W7  
ISSN 0383-0438

EDITORIAL COMMITTEE:

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

**IN THIS ISSUE**

Some Aspects of Counseling1	
— W. Pouwelse .....	142
In Memoriam — C. Veenhof — Preacher	
of the Promise — J. Faber .....	144
From the Scriptures — New Morning	
— J. DeJong .....	146
Patrimony Profile10	
— W.W.J. VanOene .....	147
International — W.W.J. VanOene .....	149
Paralipomena — Chronieler .....	151
News Medley — W.W.J. VanOene ...	152
Press Release .....	155
C.R.W.R.F. Annual Report for 1982 ...	156
Our Little Magazine — Aunt Betty ...	159

**SUBSCRIPTION RATES FOR 1983**

		Regular	
		Mail	Air Mail
Canada		\$21.00	\$38.25
U.S.A.	U.S. Funds	\$24.00	\$38.25
International		\$31.75	\$3.25

## FROM THE SCRIPTURES

*“Thy dead shall live, my body shall rise. O dwellers in the dust, awake and sing for joy!  
For thy dew is a dew of light, and on the land of the shades thou wilt let it fall.”*

Isa. 26:19.

# New Morning

These words belong to a section of Isaiah’s prophecies in which he looks into the distant future and proclaims the restoration and salvation of God’s people. It is, however, precisely their apocalyptic character that makes them difficult to unravel. The translation also presents many problems here. Who is the speaker, and what time is the speaker referring to? Is the language strictly figurative or literal?

In these prophecies, Isaiah’s words deal with universal judgment and salvation, rather than focussing on individual nations. He summarizes all that happens to Israel and all the nations which oppressed her. In distress and tribulation Israel offered prayers to God, but all to no avail. They were not able to effect deliverance on the earth. The nation was like a woman in childbirth. The birth pangs and the sorrow came upon her, but the joy of childbirth never came. All their struggle and striving brought only one result — emptiness, wind, vanity.

It’s a moment in the prophesy when *all* lie dead; the nations are dead and will not live: “They are shades that will not arise,” v. 14; Israel, too, stands empty and helpless before the LORD. Israel was unable to attain her own deliverance and slay her own enemies. But suddenly, at the moment of total defeat, the Lord acts. And the prophet calls out to the faithful children under the yoke of bondage that their dead will rise. He includes Himself with them, proclaiming a real and imminent resurrection. Those lost in death, those relegated to the land of the shades, to the powers of Sheol, are called to come forth and sing for joy. For after all human attempts have proved vain, the hour of divine liberation is revealed.

These were words of comfort to those of Israel who had suffered the force of God’s punishments and who continually cried to the LORD, even though help seemed far away. For the prophet quite literally announces the hope of the resurrection to God’s children. In speaking of his own body he uses the same word that the Bible uses to describe a corpse or carcass, cf. Ps. 79:2, Jer. 7:33, 9:22, 16:18. Even though there is a figurative line, it cannot stop there. In the turmoil and suffering of the exile, with all the oppression and loss of life, the hope of the resurrection is held out to the faithful remnant. That reawakening rests not on the works of men, but only in the grace of God. The prophet looks ahead to the day when God *Himself* will bring deliverance, through His Son, the Messiah.

Only when we “pull” the words ahead to their fulfillment does the text open for us. In the first words, the prophet clearly

speaks on behalf of the LORD, announcing God’s coming resurrection work; then he includes himself in that work when he adds, “My body will rise.” He includes himself with his people. But the juxtaposition of the two expressions indicates that his words reach ahead to the prophetic and priestly work of Christ. The prophet — perhaps unknowingly — also speaks for and about Christ, because he prophecies *in* Christ. In effect, the LORD says that His own body will rise up again, and in the resurrection of *this* body the fresh dew of a new morning will spread to all of God’s children, the faithful remnant who believe.

Who is this divine person who includes Himself so willingly with God’s people? It is Christ, who willingly took upon Himself our flesh and broke the power of death by His cross, and so earns and brings the dew of light and life to His people. After all human attempts prove fruitless, Christ’s work stands out in all its fruit. He is the firstborn of the dead, the firstfruits of them that sleep, Rev. 1:5, I Cor. 15:20.

The prophet Isaiah may bring this word of the LORD many years before it happened. Yet even here we see all the facts present: a personal and communal resurrection and the outpouring of many heavenly blessings. The joy of the new age is communicated to God’s people in sorrow and tribulation. We share the fulness that Isaiah was permitted to speak about, and we know what those blessings are. For in bursting through the grave and breaking its power, the Lord Jesus brings the quickening and rejuvenating dew of His Spirit upon His people, giving us the down payment and guarantee of a lasting and eternal inheritance in the heavens. Christ is risen! A new morning has come!

And the thrust of Isaiah’s words is also true for us: we have wrought no deliverance on the earth. We have brought forth nothing but wind. The hour of affliction is also our own doing, for we bring curse and punishment upon ourselves. But next to our inability to deliver in affliction (v. 18), we see Christ’s complete deliverance in affliction. He, Israel’s great Son — the Son of God — is our only hope. When He was chastised and punished, He brought redemption and let heavenly dew fall on the land of the shades. For He has brought life and immortality to light through the gospel, II Tim. 1:10. And so we — empty in ourselves — may rise up and sing for joy, joining today in a song of thanksgiving that never ends.

J. DEJONG

## PATRIMONY PROFILE<sup>10</sup>

By Rev. W.W.J. VanOene

### A Correspondence

The tidings about the change in Ulrum spread. Many rejoiced, others were alarmed. Among the latter was also Professor Petrus Hofstede de Groot. Apparently there were difficulties in Ulrum and de Cock seemed not to be able to cope with them. Thus de Groot arranged for a journey to Ulrum. That was not difficult for him, for he was also a school inspector, something which was to have influence for the worse on the position of some teachers who joined the Secession.

The discussion did not have the fruit for which de Groot had been hoping. The fruit of the visit was more beneficial to de Cock: he discovered where de Groot was standing in the matter of the controversies and the question of doctrine, and he realized that they had grown so far apart that no agreement was possible.

When Hofstede de Groot left the Ulrum manse, he took with him the above-mentioned booklet of Van Zuylen with the promise that he would read it and let de Cock know what he thought of it. De Groot kept his promise. On October 14, 1832, he wrote the first letter in what was to become an extensive correspondence.

It would be very interesting to quote extensively from this correspondence, but we have to restrict ourselves to a few sentences and points. De Groot assures de Cock that he will do everything in his power to tear the snare which was keeping de Cock and "my beloved Ulrum" imprisoned. Van Zuylen does not even know what he calls Reformed Doctrine, de Groot says. As for the doctrine, Hofstede declares clearly that "the points of doctrine adopted in Dordrecht cannot bind the ministers of the Reformed Church because they have been adopted in Dordrecht, but only insofar as they contain Bible truth." De Groot claims that the Canons were determined only by half of the Reformed Church. "You are on a dangerous road," he writes de Cock, "and I would not be human if I were not aware of the great difficulty of leaving a path once chosen. In my opinion you are not a minister of the *pure* gospel, but of a gospel that has been polluted by human additions." "I remain, regarding you with profound pity and praying much for you, your friend, P. Hofstede de Groot."

In February 1833 de Cock replied with what is almost a small brochure, and in his reply he shows good insight into the truth. He expresses painful amazement at the fact that de Groot "calls the

Romish doctrine a proclamation of the gospel, but one who thinks as van Zuylen does, one who has fallen very deeply, and you pity your congregation to which such doctrine is preached and presented. Oh de Groot, has the wisdom of God already become such foolishness to you that you can better agree with Rome and the errors of the papacy than with the doctrine of the Reformers?" De Cock further proves to de Groot that the truth which is contained in the confessions is definitely based on the Word of God, especially the doctrine of the divine election. And he signs the correspondence as de Groot's "friend who wishes you blessing and salvation."

A month later de Groot replies. He declares that he was not embittered by the long letter which de Cock sent him or by the statements which he made therein. But, "my dear de Cock, that is what saddens me so in your ideas; they do not go against this or that statement in the New Covenant but against the whole New Covenant itself; not against this or that *letter*, but against the whole mild, gentle, and loving *spirit* of Christianity." He signs his letter: "He who is sad about you but yet your sincere friend, P.H. de Groot." Again de Cock answers with an extensive submission, still signing as "Your friend."

But, in January 1834, when de Cock writes to de Groot for his permission to publish the correspondence, he addresses his letter to: "the Very Reverend, Very Learned Sir," and signs, "I call myself politely, with high esteem, your friend." De Groot addresses his reply to "Dear de Cock" and expresses as his opinion that the correspondence should not be made public since it was an exchange of letters and thoughts between friends, never written with a view to later publication. Let me quote the last paragraph:

"Further I cannot refrain from declaring how deeply it grieves me that your inconsiderate and un-Christian zeal has carried you so far away from the Gospel of love and brings my poor, poor congregation with you into so much misery. God, I pray, may also here cause good to come from evil and teach you to see and feel that — according to Galatians 5:20, 22 — enmity, strife, jealousy, anger, and dissension are works of the evil, corrupt flesh; and that the fruits of the regenerated spirit include, among others, love, peace, longsuffering, meakness; in order that, however different your and my insights into Christianity may remain, I yet once again may call myself with all my heart your friend and brother in Jesus Christ. P. Hofstede de Groot."

Meanwhile, the situation in Ulrum had changed in another respect as well.

### Expansion?

Although Hofstede de Groot was alarmed by the word that was spread about de Cock, there were many others who received the change as an answer to their

prayers and a satisfying of their longings. From far and near people came to listen to the sermons. It was no exception that some seventy carriages were counted parked around Ulrum's church building. Understandably, the seating capacity of the church building was soon insufficient for the ever-increasing number of worshippers. Already in the days when Hofstede de Groot was still minister in Ulrum, it was considered necessary to increase the seating capacity; how much more now that, as a result of de Cock's preaching, many came from outside the village.

However, the Board of Church wardens or Management was opposed to that. We should not think that each and every member of the Ulrum Church was happy with the change. De Cock also had his opponents, among whom were one of the Church wardens and Ulrum's burgomaster. The consistory appealed the refusal of the Board of Management to use the money available — the King also had given one thousand guilders — for expansion and their decision to apply the funds instead for remodelling of the church building. In its appeal the consistory stated that it would rather see the King's donation withdrawn than used for remodelling, since that was unnecessary and would, in fact, decrease the seating capacity.

What was the reaction of the Minister charged with the affairs of the Netherlands Reformed Church? In his report to the King of November 14, 1833, the Minister stated that, according to a report of the Provincial Committee of Supervision, the proposed restoration and remodelling of Ulrum's church building was certainly necessary. Enlarging the building was not necessary at all, for after the restoration the building would have a seating capacity of 250, with standing room for 50 more. Since the congregation numbered 634 members all in all, including the very old and the very young, there would be ample room for all who would come to Church. However, the Minister stated, "[This makes very clear] that the applicants' real aim actually is not the interest of the congregation as such, but rather to make the church an assembly point for a large multitude of hearers who do not belong to the congregation — as is already the case right now — because de Cock, at present in Ulrum, has made it his special task by preaching in a singular and fanatic manner to lure simple people from other village congregations to himself and to draw them away from their own ministers, something which seems particularly to flatter his vanity. The enlarging of the church building in Ulrum would in no way promote the interests of religion or of the Christian peace."

The Minister, van Pallandt van Keppel, was to write more often in the same vein. When the highest authorities show their aversion and hostility so openly, what can be expected for the future? The opening of the Archives has enabled us to look behind the scenes, and we admire de Cock and his fellow believers all the more for the almost limitless trust with

which they approached the King time and again and with which, in hope against hope, they sent their submissions every time anew to the official bodies in Church and State, seeking their right and the freedom to serve the Lord according to His Word, a freedom which was guaranteed to them in a solemnly sworn Constitution but constantly denied to them by those whose divine calling it was to protect that freedom.

#### *Asking Advice*

We do not know whether Hendrik de Cock was such an orator that he would have become a featured speaker at rallies and evangelistic campaigns such as we see in our days. What did draw the believers to him was that he preached the truth, showing his listeners the natural misery of man and his inability to do any good; he also brought the message of reconciliation through Christ alone. It was the truth rather than the man that drew people from all directions and walks of life.

Many of those who refused to go to churches with modernistic ministers any longer came into difficulties when children were born to them. Should they go and have their own minister baptize their child? Or should they wait till an orthodox minister conducted a service in their own church building? Or should they, perhaps, leave their children without the sign of the covenant? If the reason had been that they simply did not wish their child baptized by a modernistic minister because they had doubts about the validity of baptism in that case, it would have been wrong to go somewhere else. But there was another reason which compelled some parents not to come to the baptismal font with their infants.

When parents come with their children to have them receive the sacrament of baptism, they have to answer some questions. One of these questions is whether they acknowledge the doctrine which is taught *in this Christian Church* to be the true and complete doctrine of salvation. With *that* question the parents came into difficulties, for they were convinced that what their own modernistic minister taught was *not* the true and complete doctrine of salvation but error and untruth. Could they say "I do" with a free and good conscience? Therefore quite a few children remained deprived of the sign of the covenant.

When in Hendrik de Cock they found a minister who preached the truth, they also spoke with him about their difficulties regarding the baptism of their children, and finally they requested him to administer the sacrament to their little ones. Among those parents there were some who had two or even more unbaptized children. De Cock wrestled with the question whether he should comply with the request of those parents, and discussed it with the consistory.

*(To be continued).*





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.

#### WASHINGTON (UPI)

The Moral Majority, which has been credited with exercising a great deal of political clout in the 1980 presidential election, plans to form its own political action committee for candidates who support Israel but oppose abortion.

"Our emphasis will be along the lines of supporting candidates who are strongly pro-life, supportive of the state of Israel and the many traditional values we espouse," said the group's leader, the Rev. Jerry Falwell.

The committee will become the third facet of the Moral Majority's growing activism. The organization already is registered as a political lobbying group and a separate entity works as an educational group on political and moral issues. (CN)

\* \* \*

#### UTRECHT (ND)

"Islam, Christianity, Hinduism and Buddhism — every religion has its own unique answers. But the main point is that people — however much they may be convinced of their own faith — do not feel superior. We should not think that others, if they have a different faith, perish for ever." This was declared by Dr. D.C. Mulder, professor at the Free University at Amsterdam, at a meeting held in Utrecht. Dr. Mulder, who also is chairman of the division of the World Council of Churches for the dialogue with Other Believers, spoke on the theme "Encounter with the Islam."

"We are to realize God's intention with the human race and do this together," Dr. Mulder said. "In all the

differences and the problems which are present in the dialogue between Christians and Muslims we must approach one another with understanding and tolerate each other in the one God who binds us together; as a Hindu once expressed it: the goals are different, the ways are different, but the values are the same. We are to learn as fellow-men to live together to promote the peace in the world and to struggle together with the theological questions which come herein to the fore. In this all contributions from any religion can be positive contributions. We need each other." Dr. Mulder concluded his address with the prayer of a Canadian Indian dedicated to "Grandfather Spirit." The chairman later on remarked that this is "a prayer which far exceeds our own spiritual, religious experiences."

\* \* \*

#### NEW YORK (RNS)

An estimated 1.5 million legal abortions were performed in the United States in 1980, about 460,000 or 30 percent of the total obtained by teenagers, says a new report by the Alan Guttmacher Institute.

Legal abortions in the United States have increased from the 898,590 reported in 1974 to 1,409,600 in 1978 and 1,544,890 in 1980, the latest figures available. But the pattern of recent years suggests that the abortion rate may have levelled off in 1981 or 1982, said Stanley K. Henshaw and Kevin O'Reilly, authors of the new report in *Family Planning Perspectives*, bimonthly journal of the Guttmacher Institute. (CN)

\* \* \*

Shelton College in Cape May, New Jersey, is arguing in a federal district court that its right to free exercise of religion is being curtailed by a 1916 New Jersey law that requires state licensing of degree-granting institutions. Shelton was closed in 1971 after it failed to qualify for licensing. The school's chancellor, Carl McIntire, then moved the school to Florida. Shelton returned to Cape May in 1979, reopened, and has refused to seek a license. McIntire said Shelton would close if it lost the court case "because we are not going to submit to state control." (CT)

\* \* \*

The Gideons International has ended its practice of giving Bibles to public school children in Illinois. Following protests by some parents and the

American Civil Liberties Union, a lawyer for the Illinois Board of Education issued an opinion that giving away Bibles in public schools breaches the Constitution's separation of church and state. (CT)

\* \* \*

In four recent confrontations of violence, members of the organization Jews for Jesus have been victims of the militant Jewish Defense League (JDL). One JDL member was among five people arrested for the abduction and attempted "deprogramming" of a 22-year old Jewish-born Christian street missionary. The JDL concedes it has tried to stop the Jews for Jesus from handing out pamphlets on New York City streets. A JDL official said the only effective means of stopping the missionaries is force. (CT)

\* \* \*

Surrogate motherhood has become one of America's growing industries. At least four states have considered laws to legalize and regulate the practice in which a woman agrees to be artificially inseminated by the husband of a childless couple and to give the baby to the couple. An aerospace engineer from Malibu, California, now publishes a guide listing dozens of potential surrogate mothers, complete with pictures and suggested prices. Reuben Pannor, a child-care specialist from Los Angeles, calls surrogate adoptions "premeditated abandonment," and suggests that couples desperate for children be introduced to the many older children wanting to be adopted. (CT)

\* \* \*

Members of several Church of Christ congregations in the Houston, Texas, area have gone the extra mile by paying off a \$1 million debt for which they had no legal obligation. The debt was incurred by a Christian home for the aged, which was closed in 1980. The churches were not bound because the home was independently run. Louis Moore, religion editor for the *Houston Chronicle*, reported that the gesture sparked unity among the Churches of Christ. He wrote "all they will gain from this is a clean conscience and a feeling that they did what was right." Church members were aware that they had no legal obligation to pay the debt, but believed they had a moral obligation. (CT)

## BRAMPTON, ON (CC)

The January 20 meeting of Classis Toronto, Christian Reformed Church, saw an overture made by the First CRC of Toronto concerning women in the diaconate carried with a large majority and adopted for presentation to Synod 1983. The overture asks that the matter ordaining women to the office of deacon be left to the judgment of the local consistories.

Based on precedent and concern for unity, as well as the presence of diaconally gifted women, First Church proposed the following overture: "Classis Toronto of the Christian Reformed Church overtures the Synod of 1983 to declare that 'the question as to whether and when the diaconal gifts of women are to be received by way of official ecclesiastical ordination shall be left to the judgment of the local consistory.'"

Grounds: "Such a declaration will promote ecclesiastical unity in a situation where an issue which is not central to our Christian life and doctrine, and on which the scriptures do not clearly bind us, is potentially seriously divisive in our churches. "Such a declaration will reaffirm the historical position of the Reformed churches in whose tradition we stand. "Such a declaration will preserve continuity with earlier synodical decisions, specifically those on women suffrage in 1957 (Acts of Synod, 1957, p. 90) and on women-deacons in 1978 (Acts of Synod, 1978, p. 104)."

\* \* \*

## KARLSRUHE (KIPA)

Nowadays Christians in Turkey are persecuted in a more refined manner than in earlier times. This is the conviction of the representative for foreigners and those seeking asylum of the Evangelical Church in Baden, the Rev. Wolfgang Weber of Karlsruhe.

Christian children cannot get bursaries to enable them to follow higher education. Christians are not allowed to sell their land and must hire muslim helpers. As a rule the local police does not act when the population commits crimes against Christians.

An opposite meaning is held by the State Office for the recognition of refugees in Zindorf, namely that the situation in Turkey has stabilized to such an extent that there is no longer any persecution of Christians on the ground of political or religious considerations. The German Government

does investigate requests for asylum from Syrian-Orthodox Christians from Turkey, but refuses most of them. Until now 2000 requests for asylum have been received from those circles by the German government. (ND)

\* \* \*

## BERLIN (RNS)

"A man of purity, piety, energy and strength of character." Those were the words of praise invoked by Protestant Pastor Joachim Hossfelder in a sermon at the Church of St. Mary in downtown Berlin the week Adolf Hitler took his oath as Chancellor of the Third Reich.

West Berlin's current Protestant leaders recalled this and other expressions of church support for the Nazi leader here on the 50th anniversary of that event, while renewing their recent warnings of the nuclear-war dangers that menace the modern world.

In sermons marking the anniversary, some pastors stressed that the blindness and timidity of Christians in 1933 is a lesson that needs to be remembered today. A prayer of petition circulated by an assistant to Bishop Martin Kruse urged German Christians not to criticize their fathers, for they, faced with the same circumstances, would not be more courageous and faithful than the generation of 1933. (CN)

\* \* \*

## BANGKOK (KIPA)

All two hundred and fifty Roman Catholic parishes in the ten dioceses of Thailand will receive a Bible as a present from King Bhumibol on the occasion of the anniversary of his crowning on May 5, 1983. The background of this royal gesture is that the King considers himself to be "the protector of all religions" in the country, irrespective of the fact that the Buddhists numerically are the largest group. The army takes care of the printing and distribution of the Bibles. (ND)

\* \* \*

THE "INNER EXODUS" IN THE LUTHERAN CHURCH OF SWEDEN appears to be spreading in the Church of Norway. Those making plans to affiliate with a new, separate and conservative synod in Norway are those disturbed by the abortion issue, and are said to have links to both "the low church Association for Bible and Confession . . . and the high church Church Renewal" groups. In Sweden, meanwhile, a fourth diaconate has been formed, made up of members who ob-

ject to the ordination of women, the inclusion of nonbaptized persons on church membership rolls, and to powers the government holds over the church in some matters. (CT)

\* \* \*

EAST GERMANY IS BRACING ITSELF for a massive influx of foreign tourists to celebrate the five-hundredth anniversary of Martin Luther's birth. The (Lutheran) Evangelical Association has extended official invitations to 600 Western church officials, and the total number of North American visitors should surpass 300,000. Church-sponsored celebrations will commence officially at the Wartburg in Eisenach on May 4, concluding on November 13, in Leipzig. During the summer, seven regional church conferences (*Kirchentage*) will be held. The largest one, in Dresden during July, should attract 80,000 participants. The Wittenberg church conference in September will be devoted entirely to the study of Luther. The Marxist German Democratic Republic has also fielded a Luther committee, chaired by none other than Erich Honecker, head of both party and state. The main government-sponsored Luther commemoration is scheduled for November 9 in East Berlin. (CT)

\* \* \*

WHAT IS THE REFUGEE SITUATION IN SOUTH-EAST ASIA NOW? Although eight camps have been closed in Thailand, 169,000 refugees were still there in six remaining camps at the beginning of the year. That is down from 193,000 a year earlier. A recent census revealed that 10,000 new refugees had illicitly entered the largest camp, Khao I Dang. But 9,000 voluntarily returned to Kampuchea (Cambodia), 1,000 to Laos, and 33,000 were resettled overseas — 19,000 of them in the U.S. and 2,000 in Canada. (CT)

\* \* \*

THE CONSTITUTION'S BAN ON THE GOVERNMENT establishing religion applies to the federal government, but not to the states, according to a U.S. district judge in Alabama. In the highly unusual ruling, Judge Brevard Hand issued the statement in upholding Alabama's school-prayer law, which was passed last July. Hand asserted that the establishment of religion was a power reserved to the states. He also criticized judges who have ruled against public school prayers, stating that the office of judge "gives us no power to fix the moral direction that this nation will take." His decision is certain to be contested. (CT)

## FRANKFURT AM MAIN (EPD)

According to a sociological research eight to ten per cent of the Soviet population are believers. The percentage of believers in the villages is almost twenty, that in the cities less than eight.

This was said by W. Smirnov of the Council for Religious Affairs in the Soviet Union, when West German journalists visited the Soviet Union upon invitation from the Russian Orthodox Church.

According to Smirnov, the Russian churches come to higher figures in their estimates. According to its own estimates, the Russian Orthodox Church has between ten and thirty million active adherents. The problem which prevents coming to trustworthy figures is that, due to the separation between church and state, official instances may not ask what religion people practise and that the churches are not allowed to keep statistics or registers of baptism. (ND)

\* \* \*

## JERUSALEM (RNS)

The leaders of the Muslims living in Israel submitted a petition to the Ministry of Religious Affairs to render it possible that Muslims in Israel will be permitted to have more than one wife. The petition mentions that the laws of the Islam make it possible for a man to have up to four wives, provided he is able to give them sufficient means and shelter.

The leaders complain that their kadis (religious judges) received permission only twice in the past twenty-four years to allow a man to marry for the second time. The first case concerned a man whose wife was incurably ill, in the second case the wife had been missing for seven years.

Although several cases of bigamy are known, the Israeli authorities prosecute only those who maltreat their wives. (ND)

\* \* \*

AT LEAST TEN UNITED METHODIST CONGREGATIONS in Colorado and Wyoming are protesting the ordination of homosexuals by withholding some funds to their annual conferences. These churches are voicing their disapproval of United Methodist Bishop Melvin E. Wheatley Jr.'s appointment of an avowed homosexual to a congregation. Last year, a church court unanimously decided not to bring heresy charges against the Denver bishop. (CT)

VO

# PARALIPOMENA

TRAGIC — FOR WHOM?

## *Pretexts*

Recently a family withdrew from our congregation. It was not the first time; let's hope it is the last time.

There is a pattern in these tragedies. When you hear them talk, you get the impression that they stumbled over certain stumbling blocks in our church. One, of course, is that "we think we are the only true church," even "the only church — such intolerance is intolerable! Another, also of course, is that "there is no love among our church people." This complaint usually comes from those who never ever gave themselves, gave their love. They waited till others came to them with their love. Of course . . . , then you get according to what you give: no love. A third cover-up is that they had the impression: "we do not rate": always passed by, for the offices, for committees, with invitations, etc. I don't know; it may be possible in this recent case, but again: Did they give themselves to the brotherhood? To me these "motives" are nothing but pretexts.

## *The Real Motive*

Yes, I know, the Lord is the only Judge of the hearts. "Who knows what is in man but the man himself?" So I have to be careful. What follows is only an "impression." I have the right to express such an impression because "hidden motives" usually betray themselves; they do not remain hidden.

So much for this piece of psychology. The real motive can be different from case to case. If it is a withdrawal from the church which is not followed by joining another church, the motive is: they became "cold," indifferent. Faith is no longer a living reality and there is no longer a daily communion with God. That is terrible. Without repentance and return such people do indeed no longer belong to what is supposed to be the gathering of the believers.

But there are other cases. From what I have seen, as long as

they were "with us," you could hardly call them living members. Now they joined some other church, and before long you hear, via relatives, that they are very much involved as Sunday school teacher or even steward, and they let it be known that now they are very happy in their new church.

## *Self-examination*

A thing like that is hard to swallow. I feel sorry for our pastor who did his utmost to keep these people, but lost. Now he meets his colleague of that "other church," who says: "Nice people, nice people. We are glad to have them . . ."

You have already noticed that I, for one, blame these people who left us. But, having said this, is there no reason for some self-examination too? I hope I need not write about the nonsense, the UN-Reformed nonsense, that we are "the only (true) church" in the world. But, "retiring into ourselves," are we not also to blame, partially? Do we never ride roughshod over the "little ones"; those who, possibly by nature, sit in the back-seat of life, who cannot step forward, who hide in a little corner? We all know by heart: "Judge not, lest you be judged," but do we have a clear conscience here? Including myself, I wonder.

The Saviour turned to the scum of society. He often chose the side of "the little ones," and I do not believe that He always meant children. He saw millstones hanging around the necks of those who became stumbling blocks for little ones. Jesus learned this concern for the little ones, the lost ones, from His Father. We should learn this lesson too. Let it never be our fault that someone says farewell to the church.

One word of warning: if you show your concern for such a "little one," never treat him or her as a little one. Treat him as a full-fledged partner in the kingdom. After all, I am my brother's keeper.

CHRONICLER

# news medley

With our congratulations we stay close to home this time. Yes, we are early with these wishes, but the service of the Canada Post seems not to have improved all that much during the past year although once in a while there is a glimmer of hope when a letter is received amazingly soon after it has been dropped into the receptacle.

Anyway: our congratulations apply this time to brother and sister A. VanRaalte of Fergus, that famous little town somewhere in Ontario. On April 27th they expect to celebrate their fiftieth wedding anniversary. The VanRaalte's belong to the first waves of immigrants who left the old country after World War II and chose Canada as their future home. We may say that they have settled very well and have given their time and gifts for the edification of Jerusalem. At a previous occasion I mentioned a few things about them and I could add quite a few more particulars to that previous description. However, let me say that we still enjoy brother Van Raalte's love for gardening and growing things in more than one respect. The respect which I wish to mention is the yard around the Church-building which our brother keeps neat and trimmed: watering the flowers which he planted and removing dead flowers and leaves. His own rather large garden provides food for the celebrating couple, for the families of their children and for others who are allowed to share the bounties.

It is a blessing when, at that age, one is enabled by the Lord to be so active as they both are and we wish them that they may be allowed to enjoy the good things of our Father's hand also in the future. They know who gave all the gifts they received during their lifetime; they also know from whom all things are to come in the future.

Turning to the news from the Churches, I mention that the Rev. Kingma attended a classis of the Reformed Church in the U.S., about which we took over a part from the Grand Rapids bulletin in the previous news medley. Rev. Kingma continues to provide some information about this Church in his bulletin, but it does not seem advisable to pass this information on via a news medley. It would be better to have some articles dedicated to it, if we come to some more contact and closer connections. Perhaps we'll read sort of a report on our colleague's findings. That would be nice.

From the report on the Consistory meeting I quote that "It was decided to continue with the King James Version of the Bible in the worship service." I think that Grand Rapids is about the only Church left where the King James Version is still the one used in the services. Our Australian sister churches received a report from their appointed deputies to advise regarding a Bible translation to be used by the Churches. They came with the recommendation "That the use of the Revised Standard Version be recommended to the Churches for public worship, instructional purposes (e.g. catechism instruction and schools) and family use."

The report is too long to quote here extensively and, although *Clarion* is being read in the Australian sister Churches as well, we do not wish to extend our coverage all across the globe and shall keep our field of observation and commentary largely restricted to Canada. I just mention the recommendation in connection with the Grand Rapids decision.

The same Consistory received a letter "from twelve brothers and sisters living in Florida during the winter months requesting assistance with the institution of a Church in Florida. The matter will be discussed at the next meeting."

I wonder how a Church can be instituted in a place when a number of people live there only during the winter months. When the winter months are over, this Church is to disappear to be revived when the winter months start again? Or will the office-bearers remain office-bearers even though the Church is in the dispersion, to take up their function again when the cold and snow start arriving in the northern regions? I think that the Grand Rapids Consistory will spend quite some time on viewing and examining all the aspects of such a request, and I'm curious to know the conclusion to which they come.

I do not know whether it is of any importance to visitors to the London area, and whether they heard about suggestions to change the time of the afternoon services, but I pass on anyway that "The consistory, after giving consideration to the discussion held at the last Congregational meeting, decided *not to change* the starting time of the afternoon service. Services are to commence at 4:30 p.m."

We all could read in *Clarion* about the plans that exist in the Fraser Valley to provide material for evangelization purposes. The Toronto Home Mission Committee "proposed to support the Reformed Evangelism Taskforce which has been established in the Fraser Valley to prepare publications to be used in home mission activities." We may add here that the Providence Church of Edmonton decided to send a letter of encouragement to the brethren in the Valley. It is nice to receive letters of encouragement and it certainly will be appreciated. However, we should bear in mind that the brethren in the Valley will need more than just encouragement. What they need is cooperation and material. But perhaps that will be forthcoming as well.

I got a shock when I read in the Winnipeg bulletin that, upon recommendation of the organists, various Hymns will be sung on other tunes, on the "old" tunes, to be precise. It was quite a list. However, when I checked them I came to the conclusion that the same tune is meant, only the rhythm as found in the complete *Book of Praise* will be followed and not as found in the green *Hymn Section*. I know a little bit about music, but cannot judge whether the "old" rhythm is to be preferred above the "new" rhythm. I do know that there are several of the new ones I like much better than the old ones. We'll see what the Committee on the *Book of Praise* comes up with for the next Synod.

In the Smithers part of the *Bulkley Valley Echo* there was a sentence which I did not understand due to lack of information. It was this sentence: "We discuss the matter of accepting support from the Christian Reformed Church. Advice of Classis will be asked." I have an inkling that this support refers to the work which the Rev. VanSpronsen has now undertaken as a full-time worker among the native population, but perhaps I'm way out with my assumption. Let this brief paragraph serve to whet your appetite and expectation.

And herewith we go down to the Fraser Valley.

As there is no general news from the Valley which has to be passed on, we follow the Churches alphabetically.

There is Abbotsford in the first place. "With respect to a proposal to have a worship service on New Year's Eve, it was decided not to have such a service." This is a

decision after my heart and, depending on how my life develops further, it would be a point in favour of settling in Abbotsford. It may seem strange to some, but I have an aversion against a service on New Year's Eve; overagainst this, I love a service on New Year's Day.

Mind you, it is *always* a joy to preach the Word and it does not matter whether this is done on a Sunday or on another day of the week, but I am extremely happy with it that we do not have a New Year's Eve service here in Fergus either.

Things have improved quite a bit since I became a minister of the Word. The first years I had to conduct two services on Christmas Day, one on Boxing Day; then two on the following Sunday, one on New Year's Eve, one on New Year's Day, and then two on the following Sunday. Small wonder that this period of the year was known as the time of the Ten Days' Campaign, a term which referred in the first place to a military campaign lasting ten days undertaken by the government of The Netherlands against the rebellious southern part, at present known as Belgium.

There are not many congregations left where a service is held on New Year's Eve and one on New Year's Day. Personally I would not know what different things I could say in the second service unless I would take a text which has very little to do with the occasion, at least directly, but that is not the intention. Anyway, Abbotsford's decision gladdened me.

Chilliwack comes next.

"At last Council meeting, Council decided to follow the suggestion received from the congregation that the first song be sung *standing up*. This means that after the Salutation the congregation will remain standing while the song to be sung is announced and sung."

Perhaps a little could be improved on this. It might be better to leave out the announcing even and, without announcing the song, to have the Congregation sing it, having learned what song it is from the Psalmboard. The Congregation will have their songbooks open at that song anyway when they rise for the votum and salutation. I admit: it is a minor thing.

The very same Consistory discussed the Radio Broadcast again. "The money budgeted for that purpose will be set aside for Home Mission." I am happy with this and feel it my duty to pass this information on to our readers, especially since I expressed the wish that this should be done when discussing the Chilliwack Consistory's decision not to participate officially in the work of the Broadcasting.

"A discussion is held regarding a letter received some time ago from a brother re: the laying on of hands when a candidate is . . . ordained as minister of the Word. The Consistory decided that if this would happen again in our congregation the elders will also participate in the laying on of hands."

Sorry, I have to call this decision illegal.

In our *Book of Praise* I read on page 530, "Thereupon the minister who asked these questions of him, or another minister, if there are other ministers present, shall lay his hands upon his head and shall say . . ."

I do not think that the printer just inserted these words on his own authority but that they belong to a *generally* adopted form, I mean: adopted at a general synod. Then it is in the province of *no minor* assembly to go against it or to decide that things shall be done differently. We have a provision that all the ceremonies in the services shall be performed according to the adopted forms. No Consistory, Classis or Regional Synod has the right to decide contrary to generally adopted forms.



## 50th Wedding Anniversary



On April 27th, 1983, D.V., Mr. and Mrs. Albertus van Raalte will have been united in marriage for 50 years. They were married in Zalk, The Netherlands. They emigrated to Edmonton, Alberta in 1948 with 10 children, but moved to Orangeville, Ontario in 1953. They lived in the Orangeville district for 24 years, and then finally settled in Fergus. They live at 131 Barnett Cr. They both enjoy relatively good health. Sr. van Raalte keeps herself occupied with her housework and knitting, while Br. van Raalte is very active with woodworking in his basement, his honey bees, and in the summer his large garden. He also does a fine job of taking care of the flower beds at the church. They have 11 children, 55 grandchildren, and 8 great-grandchildren.



I realize that in the revised forms — which are not definite as yet — it is left out that the imposition of hands shall be done by ministers and I presume that this is done intentionally, so as to open the possibility for the laying on of hands by the Presbytery, which is: all the local office-bearers and not solely the "elders." I also know that in the past it was done that the overseers, too, took part in the laying on of hands and I call this also illegal, contrary to the generally adopted forms.

Mind you, personally I am convinced that the laying on of hands should be done by the officiating minister and *all* the local office-bearers, elders as well as deacons as belonging to the "presbytery." I am also convinced that ministers who happen to be among the Congregation during the service should *not* take part but leave everything up to the local office-bearers and the officiating minister. But as long as this has not been officially adopted, we should stick to the rules which are in force.

(Continued on next page.)

We go on to Cloverdale.

“The Organist in his report mentions the fact that approximately ten members use our organ on a regular basis. He also uses the opportunity to express his appreciation to our minister for the fact that the organists are always informed about the psalms and hymns to be sung early on Saturday morning, thereby giving the organists ample time to prepare. He also noted that although our organ is used by many during the course of a year, no repairs were even required.”

Sometimes congregations or at least members in a congregation or committee or organists themselves seem to think that organs suffer from it when more persons play it; therefore it is kept locked and everyone else is barred from it. From the above we can learn that such fears are unfounded.

When, a few years ago, I officiated at the ordination of a Candidate, there were no other ministers present. And I wished I had had the right to invite the local office-bearers to take part in the laying on of hands, but I was not permitted to do so. Changes must be brought about in the orderly and agreed upon way.

This would not have been a reason to quote this passage. It is specifically the words of praise for the minister's diligence in providing the songs on Saturday mornings. I pay the more homage to this since I have never been able to achieve this. Some time ago one of our organists asked me to give the songs earlier than Sunday mornings about an hour before the service starts. Apparently he was enlightened by some remarks in *Clarion*. I replied that I would be most happy to phone him as soon as I have the songs selected which, most likely, would be about 2:00 a.m. on Sunday mornings, but that I did not think the other members of the family would appreciate this very much. I therefore doff my hat to honour any colleague who succeeds in avoiding the pitfalls which have plagued me all these years. I comforted my brother organist with the knowledge that within a few years he would have another minister and, hopefully, a better one.

It is not a very cheery note to end on, and I express the wish that you may be receiving better news next time. I'll do my best. For today I have to conclude our meeting. Till next time, the Lord willing.

Yours faithfully  
VO

---

Some aspects of counseling — *Continued from page 142.*

attention, and to “reflect” the feelings of the client in such a way that he becomes aware of what his problems really are. The counselor has to function simply as a sounding board or as a mirror. He lets the client see his own self, his own problems. Sometimes he rewords what the client says in such a way that the client begins to understand his own feelings. To know that someone is really listening to him makes the client feel better already. And the skilled counselor should be able (according to Rogers) to reflect the feelings of the client in such a way that he understands his own self and that he feels he has found the solution to his own problems. Rogers states that solutions given by someone else do not really help because they are imposed upon the client. Only when he has found the solution himself is he really motivated to work on it and will he believe in it. It makes him feel independent and prepared to cope with every new problem as soon as it occurs. The task of the counselor is to show the client his own underlying feelings and to let him work out his own problems.

It is clear that in this whole concept no place is given to the consequences of sin in human life. The whole system is based upon the humanistic point of view that a human being is good in himself. He only needs some help to find his own way in life, his own norms and standards, and to determine what is right and what is wrong. Basically there is no general norm or moral standard: man is his own standard. Therefore no place is given to admonition, correction, or directive statements. Good is what is good for the client: everything that makes him feel happy.

Over against this humanistic system of non-directive counseling, some advocate a system of directive counseling — a system that really tells the client what is right and what is wrong, what he is supposed to do and what he shouldn't do.

Rogers mentions the following four points of difference between non-directive and directive counseling: the non-directive counselor

1. does not ask specific questions, but rather recognizes feelings and attitudes;

2. does not explain, discuss, or give information, but interprets feelings and attitudes;
3. does not persuade the client to undertake proposed actions, but leaves it up to him to act;
4. does not point out a problem or condition needing correction, but reflects the client's feeling in such a way that he finds out himself and accepts his responsibility.

It is clear that we cannot accept this system as the most appropriate way to help someone who is in trouble. It is even a dangerous approach, because it completely ignores the reality of sin. It gives in to every sinful desire of the client, as long as it makes him feel happy. Good for you is what makes you feel good.

Over against this concept of non-directive counseling, these so-called Rogerian techniques, the directive system is advocated, among others by the Dr. Jay E. Adams. In the rest of this article we will pay ample attention to his point of view.

#### 4. *Nouthetic counseling*

The Dr. Jay E. Adams calls his system “nouthetic counseling” or “nouthetic confrontation.” The word “nouthetic” comes from a Greek word used in the New Testament, among others in Col. 1:28, 3:16, and in Rom. 15:14. It can be translated as: to admonish, to teach, or to instruct. However, according to Adams, it has such a special shade of meaning that he prefers not to translate the word but to introduce this Greek expression into his vocabulary. With this word he indicates an approach by which the client is confronted with the Word of God. Sin is called sin, and the counselor is supposed to make clear to his client what he is supposed to do to get the problems in his life straightened out.

There are three specific aspects inherent in this word. The first aspect Adams mentions is that it implies a problem and presupposes an obstacle that must be overcome; something is wrong in the life of the one who has to be confronted. In the second place, it refers to a solving of problems by verbal means, by speaking with the person, by teaching, by training and admonition. The third aspect is that the purpose always has to be to help the

client; everything is focussed on his benefit; this beneficent motive should never be lost and has to be prominent, according to Adams.<sup>1</sup>

In his book *Competent to Counsel*, Adams makes a strong point against non-directive counseling. The Rogerian system takes away every awareness of sin; if someone feels guilty, the counselor takes away his bad feelings and gives him self-confidence instead. Nouthetic counseling (Adams says) does not take away the bad feelings but is intended to change the life of the client in such a way that sin is overcome. The patient does not suffer from guilt feelings (false guilt) but from real guilt. The counselor should not take away his guilt feelings but change his sinful behaviour.<sup>2</sup>

Adams compares the Rogerian system with someone who takes a hammer to smash the red light on his dashboard which indicates that something is wrong under the hood of his car. To extinguish the red light does not solve the problem. It only takes away the possibility of acting in time and of preventing things from becoming worse.<sup>3</sup>

In this respect Adams refers to James 5:14, 15: "Is any among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." What James means to say, according to Adams, is that sin often causes sickness. Many sicknesses, and especially so-called mental illnesses, are caused by sins which are not confessed, neither before the Lord nor before man. The confession of these sickness-causing sins and the prayer for forgiveness will save the sick man and he will be raised; his mental as well as physical health will be restored. The oil, mentioned in this respect, is considered to be the most common medicine used in those days. Adams writes: "What James advocated was the use of consecrated, dedicated medicine. In this passage he urged the treating of sickness by medical means accompanied by prayer. The two are to be used together; neither to the exclusion of the other. So instead of teaching faith healing apart from the use of medicine, the passage teaches just the opposite. But when medicine is used, it must be used in

conjunction with prayer. That is why James said that the prayer of faith makes the sick well. But James did not consider the use of medicine and prayer alone to be effective if the patient had committed sins. In such cases, prayer specifically must include the confession of sins. Sin is at the root of some illnesses and may at least be a contributing factor to some complications of other illnesses. And James further explained that confession must not only be made to God, but that sins must be confessed 'to one another.' Of course, confession is not an end in itself. Repentance and confession are but a means to reconciliation, which is the ultimate goal."<sup>4</sup>

Although Adams agrees that not all sickness can be seen as the result of sin or sinful patterns of life, he still places great emphasis on sickness-causing sins and sin-generated sickness.

He says many positive things in his book. He gives clear guidelines for directive, Biblical counseling. Many problems can be solved only if we are prepared to acknowledge sin really as sin and if we are willing to amend our life, to listen to the Word of God and to act accordingly.

In Christian counseling the client has to be encouraged to work on his problems and to solve them. One of Adams' basic statements is: "You can't say 'can't'." A Christian should say: "I can do all that Christ asks me to do."<sup>5</sup>

Having expressed our appreciation for many things mentioned in Adams' book, we also have some objections to certain points in his approach. As often happens when someone opposes a wrong system and fights against a dangerous theory, Adams goes too far in another direction. That is what we will see in the next instalment.

Burlington, ON

W. POUWELSE

(To be continued).

<sup>1</sup> Jay E. Adams, *Competent to Counsel* (Grand Rapids, 1982) pp. 44-49.

<sup>2</sup> *Ibid*, p. xxvii.

<sup>3</sup> *Ibid*, p. 95.

<sup>4</sup> *Ibid*, p. 108.

<sup>5</sup> *Ibid*, pp. 132-133.

## PRESS RELEASE

*Board Meeting of the Canadian Reformed Association for the Handicapped, held on Feb. 25, 1983.*

The meeting was opened with the singing of Ps. 138:1. The chairman read Luke 10:1-16 and led us in prayer. He welcomed Mr. Bouwman, the new representative from Guelph. The agenda was established, and the minutes were accepted.

We received a letter from "Bethesda" in B.C. asking for information about the type of children we are working with and what our plans and goals are; they enclosed their latest newsletter.

We received a letter from a brother in Calgary, Alberta, about naming our association with respect to Ontario only rather than Canada-wide.

Information sheets were given out to

members of the board to hand out to parents with handicapped children.

Next we discussed our General Membership meeting. We postponed the date of our membership meeting to April 8, 1983. The board will propose to the membership, as a unanimous decision on recommendation of the P.R. Committee, to change Art. 1 of the constitution to the name "Anchor Inc.," also known as The Canadian Reformed Association for the Handicapped. The name is based on Hebrews 6:19. The agenda for the membership meeting was established.

Deadline dates were set on matters concerning the Foster Home. An advertisement will be made up and sent to *Nederlands Dagblad* for a couple for our foster home.

Question period was held. Updated information will be sent to the Yearbook Committee of our churches.

The Press Release was read and accepted.

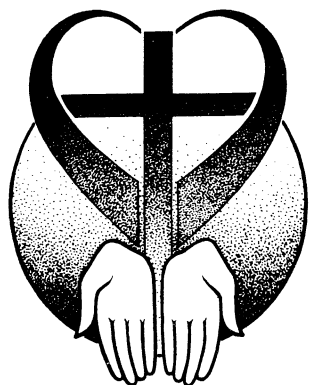
The next board meeting will be held on March 25, 1983.

We closed with the singing of Ps. 138:3. Sr. Nobel ended with prayer.

H. NOBEL

Advertise  
in  
**CLARION**

# Canadian Reformed World Relief Fund



## Annual Report for 1982

*(updated version of Annual Report distributed in December to local Churches.)*

The Annual Report gives us the opportunity to reflect on the work your gifts have funded during this past year. Even in times of widespread economic hardship, gifts to CRWRF have come in faithfully and actually increased. It is thus with real gratitude to the Lord who prompts such charity in His children, that we have been able not only to meet our commitments, but also to pursue possibilities for expansion.

### *Health Care Unit, Busan, Korea*

The work begun in the crowded slums of Busan in 1978 continues faithfully. We have good communication with the director and this year were brought even closer to the situation through a very favourable eyewitness report brought by one of our local committee members, Miss Bonnie Sijkema, who visited the clinic during her travels.

We also recently received a report from Dr. Benjamin B. Haah, who is minister of the Korean Presbyterian Church in Hartford, Connecticut, and who has been very involved in maintaining the training program at the Gospel Hospital in Busan, Korea. He has visited our clinic several times over the past few years and was requested by the director, Dr. Young Hoon Park, to share some of his impressions with us. He writes:

No comparison can be made of the facilities at the clinic in Korea and ones operating in America. However, in view of the vast differences and the limited facilities that exist, I was greatly moved and full of admiration toward the nurses who have undertaken considerable commitments to the clinic as well as labouring, enduring, and striving ever so diligently and efficiently.

*One of the nurses on her rounds greets some ladies and tells them of the free care available at the clinic and of the motivation behind the work.*

The clinic was crowded every time I visited it. The reason the people visit seems to be not only because of the free medical help, but also because of the way the nurses treat the patients — being kind, warm, gentle, and with love.

I found that Saturdays are special days of fellowship between the nurses and the adults. The medical service is closed on that day except for emergencies. Adults and their children, and also unaccompanied children, join together with the nurses singing country songs, gospel songs, and hymns. The nurses share Bible stories and have discussions.

### *Achego Children's Home, Kenya*

As you know, a decision was taken earlier this year to use accumulated excess funds to help more needy children in Kenya. Since our Achego home is already at full capacity with forty children, expansion will entail building costs as well as the increased monthly support for the

children added. There has been much correspondence across the ocean over the past few months, but the mail is slow, and communications by letter are not always adequate; and to date, details of expansion (e.g. exact square footage, costs, etc.) have not been determined. The amount to which monthly support costs will rise is also not known at this time, since it is dependent upon the number of new children to be cared for once the addition is finished. This amount, however, will be substantial, since it will include support for ten children now presently sponsored by our sister organization in Edmonton. CRWRF-West has informed us that they are starting their own children's home and will therefore no longer be able to continue financial support for the ten children they presently support. That means that after Dec. 31st of this year (1982), our monthly support costs will rise approximately Can. \$425. even without any new children being added. Present funds and your gifts should enable us to meet these new costs. We







*The children love to come to the clinic anytime, though Saturday is their special day. The posters on the walls promote child care.*

thank CRWRF for their faithful support in past years, and wish them God's blessing in their new venture.

As soon as we have more specific information on the planned Achego expansion, we will inform you. In the meantime, a special thanks to those who gave directly or through Thanksgiving collections to make possible our plans for increased outreach to homeless children. To date, monies from Thanksgiving collections alone total approximately \$4,500. This, together with several special gifts, and funds allotted for a new project on our budget over the past few years, brings the total amount available for expansion to approximately \$35,000! We anticipate that this amount should be sufficient to cover all building costs and perhaps even some of the initial costs for the new children when they are admitted.

**Communications**

We seek to keep you informed about the work of CRWRF through regular inserts in church bulletins, as well as *Clarion* articles. This year, for the first time,

we also published a brochure entitled "A Cup of Cold Water," to tell you, "in a nutshell," about our aims, background, and present projects. (These are available at slide and film evenings and in some Church foyers.) Slide and film evenings are also held regularly in Southern Ontario to present up-to-date pictures and information, as well as to answer any questions you may have. If you have never attended one of these evenings, why not do yourself a favour and attend the next time one is scheduled in your area?

**Conclusion**

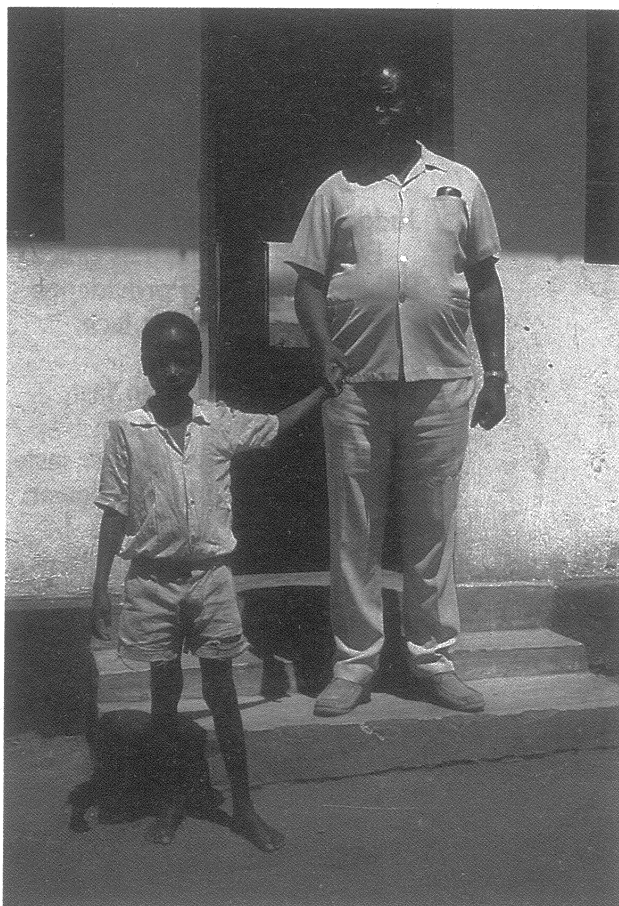
We hope and pray that in the year of our Lord 1983 you will be enabled to give just as faithfully as you have in 1982. May we all match our donations with the gift of prayer laid before the throne of grace, that our gifts, though small, may bring true healing and light in our troubled world.

Gifts for the work of CRWRF may be directed to:

CRWRF  
P.O. Box 793  
Burlington, ON L7R 3Y7

All gifts are gladly received. Donations of \$10.00 or more will be issued a receipt for tax deduction.

*The manager, Mr. Paulo, welcomes a boy to his new home at Achego.*



**BUDGET FOR 1983**

**Proposed Expenses:**

Korean Health Care Unit .....	\$13,000.00
Achego Children's Home, Kenya .....	28,500.00
Administration: Postage ..	\$300.00
Repairs ...	100.00
Supplies ..	300.00
Slide Evenings (mileage, supplies, film) .....	700.00
Miscellaneous .....	300.00
<b>Total .....</b>	<b>\$43,000.00</b>



Dear Editor,

Permit me to comment on several statements made in "News Medley" (vol. 32, no. 4) in reference to showing films. Rev. van Oene says that we are headed in the wrong direction by showing films on cults or about Martin Luther. Since I have not seen the film on Martin Luther, and therefore am not able to speak intelligently about it, I will restrict my comments and questions to what Rev. van Oene has to say about the film series, *The Counterfeits: Biblical Answers to the Cults*.

1. Rev. van Oene ranks films along with dumb images. I would like to know how a film, which has an audible aspect, can be considered "dumb" (destitute of sound).

2. I realize that I am treading dangerously by disagreeing with a Church histor-

ian, but it is my understanding that L.D. 35 speaks against images of "saints" and pictures depicting Biblical events which had taken the place of the preaching of the Word in pre-Reformation times. I do not think that L.D. 35 applies to a film which, in this case, shows a man standing in front of a lectern, speaking.

3. If Rev. van Oene had seen the film series, he would realize that the answers to the errors of the cults provided by these films are coming from "the Word of God itself." I fail to see a significant difference between a man standing before us "in the flesh" explaining from God's Word how the cults err, and an image of him being projected onto a wall via the medium of film, doing exactly the same. I, for one, am thankful for this medium which greatly assists us in getting knowledgeable people to teach us at a minimum of cost and waiting, or are we to believe that films are intrinsically evil?

4. Rev. van Oene says, "Home Mission Committees should do what they are appointed to do: bring the Word of God to those who are alienated from the Gospel..." and to "... Preach the Word! Not: show films." I do not think that consistories of our churches appoint the four or five people that make up a Home Mission Committee to do the evangelizing, but to

stimulate the congregation to take an active role in evangelizing, and to take care of the organizational aspects. A working knowledge of the cults that we are accustomed with on an almost daily basis is very beneficial to evangelizing.

5. With due respect and perhaps unacceptable boldness, I must state my conviction that the Rev. van Oene, although he spoke about films in general terms, judged this particular series of films "rashly" and "unheard" (L.D. 43).

Respectfully yours,  
GEORGE VAN POPTA

*Only one remark*

Re-reading of my remarks in the previous news medley will prove that I did not pass judgment on the films in question but dealt with the use of films as such. We have pastors and teachers, and if the Churchmembers are to be instructed how to deal with the sects and their adherents, these pastors and teachers should be asked to instruct the membership. That is my point. "At bottom" the use of moving images with a voice is just the same as the non-moving images of which our Catechism speaks.

VO

## THE HIGHER LIFE

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.



The Faculty of the Theological College of the Canadian Reformed Churches invites students who obtain their B.A. degree or its equivalent this spring, to contact the Registrar with a view to the requirements for application.

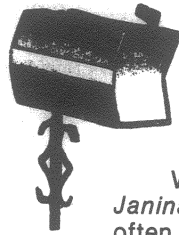
Students who graduate from high school and are considering to study theology after completion of an under graduate program, are also requested to contact the Registrar to be advised as to the B.A. program which provides the best preparation for their future study at the College.

The Registrar, L. Selles  
374 Queen Street South  
Hamilton, Ontario  
L8P 3T9

### OUR COVER

Queen of Prince Rupert in the Grenville channel. Photo Courtesy British Columbia Government.

# our little magazine



## From the Mailbox

Welcome to the Busy Beaver Club, *Elizabeth, Janina, and Cynthia Barendregt*. It's not very often that 3 sisters join our club all at once! We hope you will all enjoy joining in our Busy Beaver activities. Will you write and tell us some more about yourselves?

And a big welcome to you, too, *Yolanda Van Egmond*. Thank you very much for your puzzle. Will you share your pictures with us sometime, Yolanda? Bye for now.

Congratulations on your baby sister *Yolanda Van Spronsen*. Is she laughing at you by now? How did you enjoy your birthday? Thanks for your letter and the quiz, Yolanda.

Hello *Donald Woltjer*. It was nice to hear from you again. Thank you very much for the two pretty pictures, Donald. They were both very pretty!

Thanks for the big puzzle, *Erica Blom*, and also your nice chatty letter. Did you miss having fun in the snow, Erica? Other Busy Beavers complained about that, too. Have a nice holiday, Erica.

I see you've been very busy, *Mary-Ann Van Woudenberg*. Is it floor hockey you play, Mary-Ann? What position do you play? Sounds to me as if you had a good time at the 4-H meet. How did your brothers do?

Hello Busy Beavers,

We have some winners!

I will tell you who they are.

But first I want to say "Thank you very much" to all the Busy Beavers who entered the contest.

You sent in lots of very interesting quizzes.

It really was hard to decide which was best!

Keep up the good work everybody!

Busy Beaver *Yolanda Van Spronsen* won first place for the most original puzzle.

Busy Beavers *Linda De Boer* and *Lawrence Stam* tied for second place.

Congratulations to all of you!

Keep up the fine work!

\* \* \* \* \*

### *The Coming of Spring*

I'm always glad when winter's over,  
Spring is coming; the smell of clover  
Birds in the air "Tweet, tweet, tweet"  
Flowers blooming, smelling sweet.  
The water's a-streaming  
The sun a-gleaming.  
The sound of ice melting — "crack"  
Oh I'm so glad. Spring is back!

by Busy Beaver *Kimberley VanDooren*

\* \* \* \* \*

Busy Beaver *Brenda De Boer* is going to tell you about the book she just finished reading. I think you'll like her story.

### *JESSICA'S FIRST PRAYER*

The author of this book is Hesba Stretton.

The story is about young Jessica, who must beg for her living. Every Wednesday morning Mr. Daniel lets her into his coffee stall for a cup of hot coffee and a stale bun. Her mother is away from home nearly every day. Jessica (Jess) often gets beaten by her mother, who is usually drunk. Jessica is very eager to know about "pray, minister and God." Every Sunday she hides behind the big crimson door where she hears the sweet music and sees the beautifully dressed people. One Sunday when Jessica was sneaking into her hiding place, the minister's daughters, Winny and Jane, spy her. They bring her to their father who tells her about God and brings her to Church. Her first prayer is that Mr. Daniel could be paid for the coffee and bun he gives her every week.

This book is an excellent book to read. It tells you about the life of a street urchin, and that even ragged and poor people may know about God.

## JOKES



(Sent in by several Busy Beavers).

JIM: Why do you call your dog "Baseball"?

SUE: Well, he wears a muzzle, catches flies, chases fowls, and beats it home when he sees the catcher coming!

This lady was on a huge boat.

WOMAN: Do ships this size sink very often?

CAPTAIN: No ma'am, only once!

What did the one hair say to the other hair?

"It takes two to tangle!"

If a rooster laid an egg on the peak of a roof which way would it fall?

Roosters can't lay eggs!

