

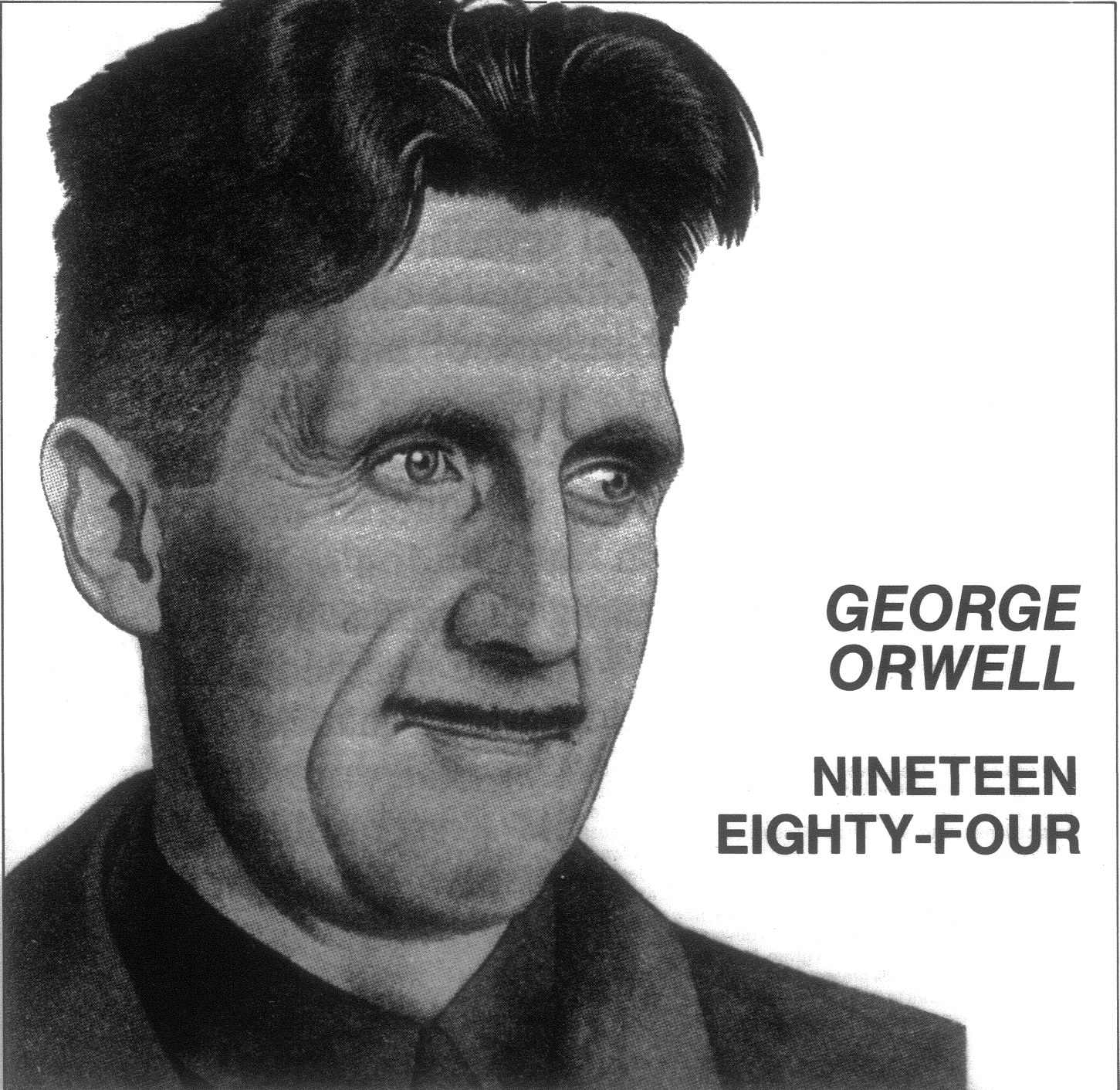


Clarion

THE CANADIAN REFORMED MAGAZINE

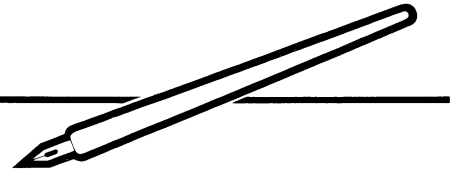
Vol. 33, No. 1

January 13, 1984



**GEORGE
ORWELL**

**NINETEEN
EIGHTY-FOUR**



The Sabbath Feast Day or/and Day of Rest ?

The Synod of Cloverdale 1983 dealt with the revision of the Heidelberg Catechism. The Committee which prepared the revision proposed to read Lord's Day 38 (Q.A. 103) in this way: "What does God require in the fourth commandment? First, that the ministry of the gospel and the schools be maintained, and that, especially on the feast day, I diligently attend the church of God. . . ."

The point for which I ask your attention is the expression "especially on the feast day." Our old version reads: "especially on the Sabbath, that is, the day of rest." We find this wording also in both the old and the new versions of the Catechism of our Dutch sister churches.

Part of the mandate of the Committee for the Revision of the Heidelberg Catechism was that it had to take as basis the German and the Latin texts of 1563 and the Dutch text of 1611. The German text on this point reads: *sonderlich am Feiertag*. One dictionary defines *Feiertag* as "holiday, festive day." And it says that the German verb *feiern* means "to celebrate, to honour, to praise" and "to rest from work." Another dictionary says that *Feiertag* means "feast day, day of rest."

Apparently going back to the German text, the Committee chose and proposed "feast day." However, the Synod of Cloverdale did not accept this and changed the wording of the revision so that it reads: "especially on the day of rest." Thus we have back the old formulation, although without the word "Sabbath."

It is obvious that, with the old wording, our churches confessed and maintained that the fourth commandment, speaking about the Sabbath as a day of rest, is still in force for the New Testament church. We are called to keep the weekly Sabbath not only as a day of worship but also as a day of rest.

For centuries this has been a point of contention: Is the Lord's Day only a day of worship, or is it also a day of rest for the church? We can also formulate the question in this way: Does the fourth commandment only have a ceremonial character, or is it a moral requirement as well? Another manner of stating the problem is: Must we see the origin of the fourth commandment (that the seventh day is a *day of rest*) in God's covenant with Israel (then it can be called ceremonial, and it can be seen as being in force only during the dispensation of God's covenant with Israel, from Moses until Christ)? Or must we see the origin of this commandment in God's creation work (Gen. 2:1-3), so that we have to do with a creation order that was maintained in the old covenant with Israel, and, although the day changed, is to be maintained also in the new covenant?

Many articles and books have been devoted to this question. Different answers have been given. I do not intend to dive deeply into this old and still present controversy in this editorial. All I want to do is point to the fact that the Synod of Cloverdale expressly maintained as confession that our day of worship

is also a day of rest according to the fourth commandment which is still in force for the new covenant dispensation. I am thankful for this decision of the Synod. This decision must have consequences for the practice of our Christian life with regard to the manner in which we keep the Lord's Day as day of rest and worship.

We live in a world that can be characterized as post-Christian. For many the Christian Sunday is no longer a day of rest and worship. Modern technology and economy demand shift work. For economic reasons machines can and must go on producing all seven days of the week. Merchants who open their stores on Sunday see their sales rise with up to twenty percent. The majority of the public is in favour of Sunday shopping. All this shows clearly the secularization of our Canadian society. One can say: When people do not seek to serve God, why should they keep the Lord's Day as a day of rest and worship?

But let us also examine ourselves. Is world-conformity creeping into the church on this point? Do we allow it to creep in? Do we nowadays do on Sunday what even a few years ago did not come up in our minds to do, and what we (strongly) disapproved of as not fitting the Lord's Day as day of rest and worship? On Sunday we were to attend church diligently, twice if at all possible. And one had to have a good, valid reason not to go twice. Further, we would not consider traveling long distances on Sunday for business or vacation, or taking off to the beach on a warm Sunday or in the holidays. We would not think about buying and selling on Sunday or have people do this for us. We were convinced: it is certainly not the will of our God that we travel on Sunday or go to the beach or buy and sell and so on. No, we were convinced that it was God's will for us to keep the first day of the week as the day of rest and worship: holy for the Lord, and for being with the congregation and with the family. And if we nowadays start doing what we would not have done some years ago, are we, then, now convinced that it is God's will that we do those things? Are we convinced that this is obedience of faith? Are we convinced that by doing these things we build up the churches in faithful service to God, and that we work positively for the preservation of the congregations in the way of the LORD? Are we convinced that doing these things promotes the holiness and the commitment of our lives to the LORD? Or do we slowly do things we did not do before on Sunday, without such conviction, because we just like to do them, telling ourselves that there is nothing wrong with it. Is it just a sign of growing worldliness, materialism, selfishness?

In Gen. 2:2 and 3 we read that "on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done. So God blessed the seventh day and hallowed it, because on it God

rested from all His work which He had done in creation.”

I shall not give a detailed explanation of these words. But I should like to ask your attention for two important aspects. It is clear that God instituted the seventh day after the six days of creation. We can correctly read that on the seventh day God finished His work which He had done. The institution of the seventh day was then the finishing touch.

In the second place, we read that God blessed and hallowed the seventh day. That God hallowed this day means that this day was holy for the LORD. That God blessed this day means that He connected His blessing to it. It is the blessing of full and abundant life for His creation, in particular for man. The blessing of the day of rest is, of course, a blessing not for God Himself, but for man, and its holiness is a holiness also for man.

After the fall into sin, when God made His covenant with Israel, He maintained this gift of the seventh day as a day of rest, a day of blessing, a day of redemption and salvation for His people Israel. Not keeping the Sabbath day as a holy day for the LORD meant forfeiting and losing the blessing of that day, the blessing of the LORD. This was shown in the Babylonian captivity (Ezek. 20).

In the Gospels we read how the Lord Jesus Christ did not abolish the law, also not the fourth commandment. He maintained and fulfilled it in its proper meaning as the day on which God gave His blessing of redemption and salvation to His people. In particular on the Sabbath day, our Lord Jesus preached and healed, that is, saved and handed out to God's children the blessings of God's kingship. All that Christ went against was the misinterpretation and the misuse of the fourth commandment and of the Sabbath day as taught and practiced by the Jewish leaders.

In the New Testament church the day of rest and worship

changed from the seventh to the first day of the week. This first day is called “the Lord's day.” It was on the first day of the week that the Lord rose from the dead.

Now there are not only God's great work of creation and that other great work of the redemption of Israel out of Egypt. These works of God were basic in the history of revelation until the coming of Christ. Now there is also God's great work of redemption in the death and resurrection of Christ Jesus. That was God's new fundamental work. It is on that foundation that the church now bases its life, although maintaining God's work in creation. Christ came in order to redeem God's creation. The church, therefore, held on to the created order: six days of work and one day of rest and worship, but it starts the week with the proclamation of and faith in God's redemption work in Christ. Being placed in the salvation of Christ, the believers let that salvation rule also the other days of the week: saved from sin they seek to serve their God.

One day of rest in a week of hard work, according to the pattern of God's creation order, was a great gift of God to mankind in paradise. It was also a great gift to God's people Israel. It still is a great gift of a caring and gracious Father in heaven through Jesus Christ to the New Testament church. Since the day of rest and worship is God's gift, mankind, and in the first place the church, should receive and accept this gift and use it to God's glory in the proper, God-willed way. Sanctification of the day of rest still results in sanctification of all the days of the week and, thus, of the entire life of those who believe. Desecration of the day of rest results in increasing desecration of the other days of the week and of one's entire life.

Therefore, we are very thankful for the decision of Synod Cloverdale, 1983, which maintained that our day of worship is a day of rest in accordance with the Fourth Commandment.

J. GEERTSEMA

Nineteen Eighty-Four: *The Visions of George Orwell*

In the year 1948 a relatively unknown English author published a futuristic novel titled, *Nineteen Eighty-Four*, a title achieved by simply reversing the last numbers in the date. When he published *Nineteen Eighty-Four*, his last and greatest work, George Orwell was already dying. Born in 1903, in India, as Eric Arthur Blair, Orwell died in 1950, impoverished and unrecognized, weakened by a lengthy bout with tuberculosis, at the age of 46.

Now, in 1984, his last novel, a steady item in many bookstores through the years, has again become an international best-seller. Everyone is interested to read again and compare Orwell's visions with the real thing. Orwell himself will not profit from the dividends; perhaps the world can benefit from some of his deeper insights and satirical wit.

Who was Orwell?

Orwell was born and raised in the time of the decline of the Imperial British Empire, and was confronted with the rise of communist and fascist dictatorships; with the reshuffling of the international balance of power. He personally tasted the hardships of war in 1936, fighting in the Spanish Civil War (on the side of the Republicans and was wounded) and during the Second World War as a member of the Home Guard. As editor (and contributor) of various daily newspapers and periodicals, he became known as a literary and political commentator of sorts. In 1943 Orwell became a member of the British Labour Party, but he remained always a critical member. One might call Orwell, as did his official biographer, the British political scientist Bernard Crick, “a

libertine socialist,” i.e. essentially a socialist, but independent enough to remain a freethinker, if necessary turning against party policies. This attitude becomes evident throughout the novel *Nineteen Eighty-Four*. Orwell's greatest cause seems to have been to defend the rights of the individual against the shattering force of political and economical powers. His battle was the one of the individual against the state, especially the totalitarian state.

Besides *Nineteen Eighty-Four*, Orwell's best known work is *Animal Farm*, a book which is required reading on many a school curriculum. Written in 1945, *Animal Farm*, which has been described as a satirical fable on Stalinism, tells the story of maltreated animals rebelling against a farmer and taking over his farm.

In this work Orwell shows how the revolution — born out of a real need and with a just cause — becomes a purpose in itself, devouring its own children instead of giving true freedom, enslaving society in even more cruel subjection.

The Story of Nineteen Eighty-Four

What is, according to George Orwell, the picture of 1984? In which world are we supposed to be living around this time? In short, what is the story of the novel *Nineteen Eighty-Four*, a work which has not often been considered a literary masterpiece but neverthe-

Smith is a citizen of Oceania, an area dominated by "Big Brother" and his regime, a country in constant conflict with the two other superpowers in the world, Eastasia and Eurasia. These three powers form the restructured world of 1984 after an atomic war in the Fifties. The point of the novel is not so much the international relationships and struggles between these three world powers, but rather the personal struggle which Smith has with the repressive society and regime of Big Brother.

All of life is totally controlled by the State, represented by "the Party."

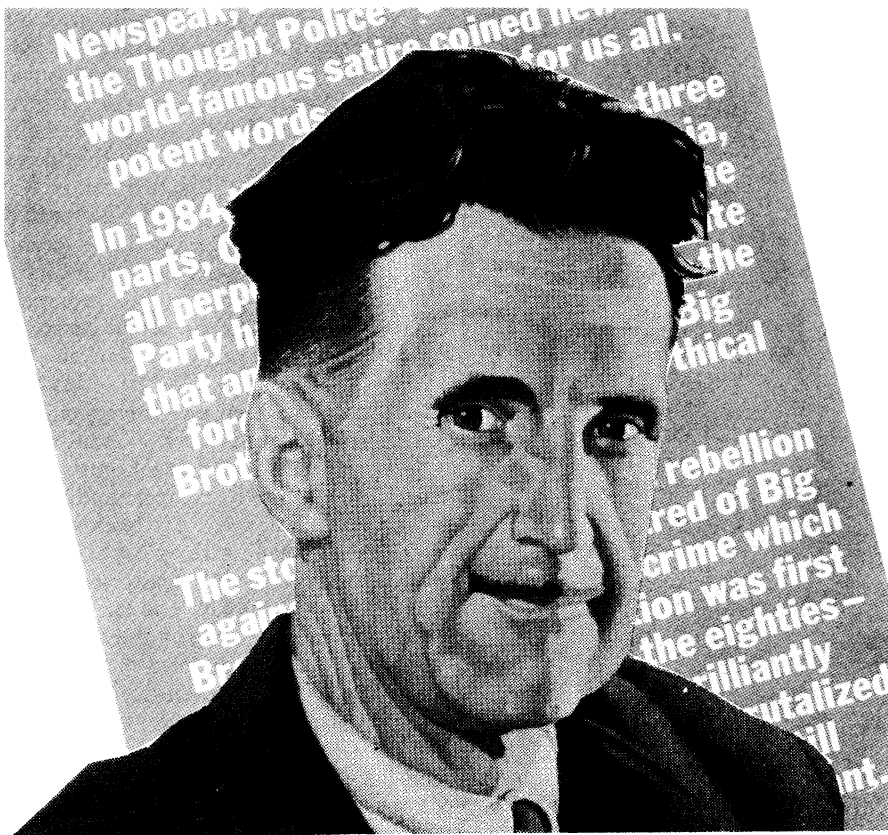
posed and extinguished.

Winston Smith's job at the "Ministry of Truth" is to rewrite the past so that it fits the facts of the present. He receives specific assignments to alter the text of newspapers, books, periodicals, pamphlets, posters, leaflets or any other document which might have some political or ideological meaning. Thus, as history is constantly being rewritten, it is made to appear that Big Brother is always right, and his enemies always wrong. Orwell calls history "a palimpsest," scraped clear and reinscribed exactly as often as was necessary."

One of the ways in which life is controlled is through "Newspeak," a new language cleansed of past concepts of freedom and individuality, simplified and reduced to such an extent that communication becomes strictly uniform and personally meaningless — there is no way to formulate own ideas. In an appendix, Orwell elaborately explains the mechanics and purpose of "Newspeak," so obviously this is one of the major aspects of his vision of the future. "Newspeak" was still under development and would be perfected, Orwell tells us, around 2050 A.D. It was designed to provide "a medium of expression for the world view and mental habits proper to the devotees of Ingsoc (English Socialism, Cl. S.), but to make all other modes of thought impossible." Various critics have termed this the most alarming feature of the book *Nineteen Eighty-Four*: the carefully planned development of a language which does not allow for free and full expression of thought, but intended "to diminish the range of thought," making the citizens even more like zombies — pliable tools in the hands of the totalitarian state. We get the horrid picture of a nation brainwashed from previous ideals, force-fed with state propaganda, unable to think on its own, with a minimum language to cause maximum mind control!

The government apparatus is divided basically over four "ministries": the Ministry of Truth (where Winston Smith worked, a ministry dealing with news, entertainment, education and the fine arts), the Ministry of Peace (which deals with war), the Ministry of Love (which maintains law and order — the police) and the Ministry of Plenty (economic affairs, rationing out scarcity to the people). Not only does the government determine what people are to think, it also decides what the people need, and proceeds to fulfill these needs.

An interesting feature in the novel *Nineteen Eighty-Four* is the fact that the government controls the Party — and so the nation — but leaves a great mass of "proles" untouched. The "proletariat" — once the hope of the communist revolu-



less has been acclaimed as an outstanding effort?

Nineteen Eighty-Four gives us the tale of one Winston Smith, a government employee at the Ministry of Truth, who struggles to free himself from state collectivism and regain some small sense of his own thoughts and status as an individual person. He does so initially by purchasing a *diary* at an obscure antique shop, by trying to collect his personal thoughts and to commit them to paper. By doing so, Winston Smith himself realizes that he has already committed "thoughtcrime" — an attempt to disengage himself from official party thinking — and made himself an inevitable target of the "Thought Police."

Through two-way television screens, state propaganda is constantly piped into the homes, while the state at the same time is able to monitor each home carefully. The slogan "Big Brother is watching you," sums up the entire situation. Big Brother controls the homes, the lives, and even the thoughts of the people. Everyone is a mere number in the great and smooth apparatus of Big Brother, a cog that must function well or be forcibly removed and erased as if he never existed. Not only does "Big Brother" keep a constant watch through special techniques, but also the citizens are required to monitor each other, while the "Thought Police" is omnipresent. One lives under the constant threat of being singled out, ex-

tion — has here become the scum of the earth, a filthy grey mass left on its own, which, although comprising 85% of the population of Oceania, is ignorant and powerless. The official party slogan in this respect was. "Proles and animals are free." Winston Smith is convinced that the only hope lies in an uprising of the "proles," but he is equally convinced that these will never rise to the challenge. One thing is sure: change will not come from out of the Party, for manipulation and purges destroy all possible organized resistance. While Smith, true to the superiority spirit of the Party on the one hand, looks down on the "Proles," on the other hand, he admires and even envies them for their uninhibited lifestyle and relative freedom.

Winston Smith, who is estranged from his wife Katherine, stumbles into an affair with a young girl, Julia, a fellow employee at the Ministry of Truth. Their ensuing intense relationship is experienced by both of them as a liberation, "a political act," a rebellion against the state. They create their own little hideaway in a damp, infested room above the proletarian antique shop where Smith bought his diary. Both know that the Regime will not tolerate their illicit love and that their relationship will prove to be self-destructive, but they hang on, stubbornly and doggedly. It is Julia who reinforces and vocalizes Winston's growing inner resistance to the Party. They see their love, not sanctified by the Party, as the development of privacy, something wholly of themselves which the Party cannot invade or influence. They vow that even if they are forced perhaps one day to incriminate one another, they will never betray each other in their hearts. "They can't get inside you," says Julia of the enemy. They are convinced that the power of love will prevail.

The pace of the novel quickens and the plot thickens when Winston and Julia become involved in "The Brotherhood," a secret organization against the Party. However, their "contact man," a certain O'Brian, appears to be a party agent, while the owner of the attic hideout is a member of the "Thought Police." Julia and Winston are arrested and detained in the Ministry of Love. Winston is first systematically destroyed, then re-educated by thorough brainwashing, having his final resistance broken, when he is forced to give up his last piece of individuality by indeed betraying Julia. When after his release, he again meets Julia, he learns that she, too, has betrayed him. The Party has succeeded in taking their love away from them, in getting inside them, and fully altering their mind. "They could get inside you." Through refined methods of torture, interrogation and

(drug) therapy, Winston Smith has become a totally changed man. Even weak memories of the past, of his love for Julia, no longer move him. "He had won the victory over himself. He loved Big Brother." So ends the novel.

The Totalitarian State

It is not a pleasant story. Orwell erects an ominous totalitarian state so powerful and cunning that individuals simply cannot rise above it. The never ending onslaught of mass propaganda, the constant application of diabolically refined methods of manipulation and the bizarre stranglehold of terror enforced by the Party, make the state into an invincible enemy. Winston Smith, as any average guy, succumbs, even to the delusion that he feels "happy" with his lot. But it is not a happy ending.

There has been some discussion on the question after which state Orwell modelled his totalitarian government of 1984. Though being a socialist, Orwell certainly did not feel favourably inclined towards the communist regime of Stalin. At the same time, the Nazi state of the Third Reich would fit the picture as well. "Big Brother" comes pretty close to "Der Fuhrer." Basically, any state which exercises totalitarian control over its citizens could meet the description. Especially in our time, since the technical possibilities (media, monitoring, drug therapy etc.) have been greatly developed and infinitely perfected. Even if the communist state must be seen as model for Orwell's *Nineteen Eighty-Four*, it is remarkable that he places this state (Oceania) in what was then the free, Western world (Great Britain and the United States).

Orwell has been called "a prophet of doom." Those of us who live in the "free" Western world will be grateful that in 1984 his "prophecies" have not been fulfilled. There has been no atomic war to date. Although the world is indeed divided into three major sectors (the East-block, the Western nations and the "Third World"), it cannot be said of "Oceania" (Great Britain and the United States) that the regime of "Big Brother" has indeed come. Not that "dates" are important or that such a state could not perhaps one day be a reality, but it has not yet come to pass.

In other parts of the world there are states of the kind described by Orwell. In this respect the Soviet Union and its satellites are classic examples. It can be a communist state, like China, or a fascist state, like Paraguay. But the individual is subject to the collective, there is no freedom of speech or religion. When technical measures fail, there are "spies" everywhere. Children are encouraged to report on their parents' possible devia-

tions from the Party line. The main industry is the military, while there is a chronic shortage of basic household needs. Three or Five Year Plans are supposed to provide abundance, but generally fail. The KGB — or other secret police forces — penetrates every organization; people are accustomed to living under conditions of repression. Mere survival has become a priority. History is constantly rewritten to suit the Party policy; news is scarce and state-controlled. The population is constantly being alerted to outside dangers and enemies by steady propaganda. The government encourages "hate campaigns" against enemies outside and within. The three slogans of Orwell's society could very well apply to various totalitarian states today, "War is peace; freedom is slavery; ignorance is strength." The totalitarian state with its far-reaching mind control techniques is a frightening



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

EDITORIAL COMMITTEE:

Editors: J. Geertsema and W. Pouwelse
Co-Editors: J. DeJong, Cl. Stam and W.W.J. VanOene

ADDRESS FOR EDITORIAL MATTERS:

CLARION
9210 - 132A Street
Surrey, BC, Canada V3V 7E1

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

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

SUBSCRIPTION RATES FOR 1984

	Regular Mail	Air Mail
Canada	\$22.00	\$40.00
U.S.A. U.S. Funds	\$24.75	\$39.75
International	\$33.25	\$55.75

Advertisements: \$5.00 per column inch
Second class mail registration number 1025.
ISSN 0383-0438

IN THIS ISSUE

Editorial — J. Geertsema	2
Nineteen Eighty-Four: The Visions of George Orwell — Cl. Stam	3
Press Review — George Orwell and Newspeak — J. Geertsema	6
Divine Providence and Human Accountability — W. Pouwelse	8
News Medley — W.W.J. VanOene	10
Patrimony Profile 28 — W.W.J. VanOene	13
School Crossing — N. Vandooren	15
Commencement at Guido de Brès High School	16
C.R.W.R.F. Annual Report for 1983	18



George Orwell and Newspeak

In an article in *Variant of Nederlands Dagblad* (November 1983), D. Hoksbergen paid attention to George Orwell's book, *Nineteen Eighty-Four*. He mentioned the views of several authors with regard to this book and the question in how far the picture of Orwell's society has become reality. Also the matter of language manipulation received attention. In an appendix to the book Orwell gave certain "Principles of Newspeak," the language of the society that he described. We read:

Newspeak looked like Oldspeak, the old English language, but a compulsory meaning was given to the words. In this way the introduction of and the strict abiding by the new language served as means to steer the thinking of the people in one specific direction.

The article quotes a Mr. Luc De Vos, who wrote:

"In the book one can read that emptying the terms of their meaning and using them in an incorrect way leads to one great morass in which only those with power can survive spiritually. The common citizen no longer knows what stands for what in his language. Here with he loses his moral, as well as his political, value. I think that this was Orwell's great fear."

Then the question is asked: Has this emptying of the language become reality? According to De Vos, it has to a certain extent. He sees the realization in the fact that the computer(ized industry) is taking over the governing power in our society.

Another futurologist, Mr. Van Steenbergen, is quoted, who is of the opinion that what Orwell wrote about Newspeak is the "most fascinating and frightening" aspect. It is called the one-dimensionalization of the language:

Our language is the most important means through which we can think. Our language contains concepts; those concepts make it possible for us to think critically. When these concepts are taken away it is no longer possible to think critically. This is the one-dimensionalization of the language.

An illustration of such a process whereby words are taken away or neutralized is the word "free." In Orwell's Newspeak we read:

The word *free* still existed in Newspeak, but it could only be used in expressions like "This dog is free of lice" or "This field is free of weeds." It cannot be used with the old meaning of "politically free" or "intellectually free,"

since political and intellectual freedom no longer even existed as concepts and therefore, of necessity, had no name.

We can see that this manipulation of the language makes critical thinking impossible.

From an article in *The Globe and Mail*, December 21, 1983, written by Jeff Sallot, I quote the following:

The most terrifying part of *Nineteen Eighty-Four* is Orwell's vision of the impersonal system defending itself by totally destroying the human spirit. Sentiment is unacceptable. Children spy on their parents. Total obedience and patriotism is demanded. Even thinking negative thoughts against Big Brother is a crime. Those who rebel or even harbour doubts in their minds about the rightness of the government's decisions are arrested and treated to a brainwashing process guaranteed to bring them into the true-believing fold. . . .

Big lies and creative contradictions can be sold with the same techniques that sell toothpaste. "WAR IS PEACE; FREEDOM IS SLAVERY; IGNORANCE IS STRENGTH" are the central slogans of *Nineteen Eighty-Four*.

Another quotation is the following:

. . . important aspects of Newspeak were the obliteration of nuance and the elimination of

reality, not just in fiction, but in truth, in 1984.

Western Individualism

It has been pointed out that in the Western world the trend has been exactly the *opposite* than Orwell indicated. The Western world has not gone towards *collectivism*, but towards *individualism*. This individualism often means becoming self-indulgent, self-protective and insensitive to the needs of the neighbour. While in Orwell's state we see a cementing of individuals into one grey mass, in our society we see a terrible fragmentation. This may, in turn, bring about a vacuum which makes our society ripe for a leader of the stature of "Big Brother." After all, the anarchy in postrevolution France only paved the way for the dictator-emperor Bonaparte.

Many people today feel estranged, lonely, and have no clear sense of direction. Personal privacy has almost cancelled out social responsibility and mutual

sharing. The individualistic state is essentially as dangerous as the totalitarian state.

Meanwhile, in a technical sense, such a totally controlled state of the design of Orwell is not unthinkable. Many Western nations, too, have computerized central administrations where all citizens are neatly numbered and filed. It is not inconceivable that an entire population is tabulated in, and controlled from, one central, computerized station by two-way screens. Although "personal privacy" is still held in high esteem (in almost idolatrous fashion), it is not hard for a crafty genius to gain access to the personal files of fellow citizens, e.g. with respect to personal data, past records and credit rating.

The possibilities are there, more than in 1948. This all the more because of the degeneration in the overall moral and spiritual climate in the so-called free nations. Where liberty is mistaken for

licence to think-all and do-all, a nation has no inward strength against totalitarianism. Was it not Lenin himself who cynically prophesied that the Western world would fall as a rotten apple into the communist lap?

The Theocratic State

It is remarkable that Orwell, who was a socialist, ends his novel on such a pessimistic note. Socialists are generally more positive about the future. However, this has to do with his basic message: "they can get inside you." Total mind control is possible, through Newspeak, doublethink and ultimately the omnipotent and all-erasing "therapy" of the state. Orwell envisioned a state where even one's *thoughts* could be definitely altered, where malcontents and dissidents are reduced to zombies, and where people are robbed of basic emotions and rendered incapable of expressing personal feelings. Then even memories become

adjectives, adverbs and other descriptive words. The intent was to make it impossible to follow heretical thought further than the realization that is was heretical. To go any further was to commit thoughtcrime, one of the most serious offences. Law-abiding Oceanians could not define thoughtcrime, because the words in Newspeak were absent.

In this connection I would like to mention another article in *Variant* about *Nineteen Eighty-Four*, this one from the hand of J. Cordia. He also writes about Newspeak and then makes the following remark:

We must not underestimate the dangers of "Newspeak" in The Netherlands of 1984. Modern theology — following atheistic revolutionaries — has given a totally different content to biblical terms.

All this should make us aware of the dangers in the development of our language in our modern situation. We live in the age of the computer, the "age of information," and we are only at the very beginning. What will the effect of the computer and the computerization of society be on our language? Will the computer demand adaptation? Will the computer more and more take away the need for, the training in, and the ability of, independent, free, critical thinking? Will it promote a uniform, confined and restricted, guided and compulsory thinking that becomes mass-thinking, controlled by the government?

Will modern, humanistic, socialistic/communitistic philosophy more and more determine the contents of concepts in our language? Will modern "Christian" theology more and more fill its terms with that same socialistic content, so that, for instance, "peace" does not say what God's

Word means with it, but what humanists see in it: one communist world government that rules and dominates the whole of mankind, so that all of mankind lives in humble submission; while "peace" is: the peace with God in a restored relation with Him through the forgiveness of sins in the blood of Christ?

Will governments (and not only in communist countries) use the knowledge about language and its effects on the thinking of people in order to manipulate that thinking of their citizens for its own totalitarian purposes, also with the help of modern technology and modern mass media?

What can we do?

Language is a gift of God. God created man. God uses human language to convey His truth (that is *the* truth) and His wisdom revealed in Christ Jesus) to man in concepts that are expressed in human words. God has given the church the ability to read, study, understand, and confess His truth and wisdom.

What must we do?

We must love God and His truth sincerely. We must love His church and coming kingdom. In that love, we must buy good study books which help us to understand God's Word: commentaries, dictionaries, books on Biblical topics and on matters of faith, books on church history. And we must urge ourselves and one another in our families, in our congregations, in our societies, to study the Scriptures and our confessions, so that we thoroughly know the truth and wisdom of God; so that the language we use, the concepts we have, the thinking we do, is fully ruled by God's truth.

In that way we shall be able to resist the devil and to approach the modern development, the modern thinking, in a healthy, critical manner. In that way we shall be able to survive as Christians in a world that in its entirety falls prey to the deceit of the devil.

"The coming of the lawless one by the activity of Satan will be with all power and with deceiving signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness. But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved through sanctification by the Spirit and belief in the truth. To this He called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ."

This is what we must do:

"So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." (The apostle Paul in II Thessalonians 2:9-15.)

J. GEERTSEMA

weak flashes of what never really was. Orwell's book is as much a cynical registration of the facts as a futuristic fantasy of what might happen. I would agree with those who classify Orwell as a "cynical realist" (e.g. J. Cordia, in *Variant*, November, 1983).

It is stirring to hear Winston and Julia say that they will never really betray each other, no matter what the state does. It is terrible to discover that betrayal *does* follow, "they can get inside you." This, to me, is the most startling feature of the novel *Nineteen Eighty-four*.

From a Christian point of view, this is also the great weakness of the novel. Orwell's vision on the future reckons with existing and developing powers and elaborates on their ugly, totalitarian potential in ideology and technique, but nowhere reckons with the existence of the King of kings and the coming of the Kingdom of God. It is not the totalitarian state of "Big Brother" which will be the ultimate

state, but the Theocratic State of God, brought about by Him who is our Lord and yet not ashamed to call Himself our "(Big) Brother" (cf. Hebrews 2:11).

It is true that especially Christians will have to suffer in totalitarian states, also in the time of the "man of lawlessness" and when we enter the era of the great Babylon. If we had to persevere, as Winston and Julia, by some inward human principle of love and faithfulness, we could not hold out but would also succumb. However, also and especially for the terrors of the latter days, we have the promise that we will not be forsaken of God. Christ will preserve *all* whom the Father has given Him, for "no one shall snatch them out of My hand" (John 10:29). Even when drugged, dulled and rendered senseless, we are still in the Lord's preserving care. And for the sake of the elect, the days will be shortened, lest they be led astray (Matthew 24:22-24). Orwell's humanistic cynicism

makes its points, but does not reckon with the major issue of history, namely the coming of the Kingdom of God, the establishing of the Theocratic State. That is why Orwell's future-world, even if it came about, cannot last.

We may begin the year 1984 in the faith that the enemies indeed cannot get inside us! For God is in our midst, and He is a fiery wall around us. We have the promise that nothing can separate us from the love of God in Jesus Christ. If Christ is in us, and we in Him, the enemy *cannot* get inside. They may destroy the body, but cannot touch the soul.

Winston and Julia clung only to each other. We may together cling to Christ who will place all His and our enemies as a footstool under His feet.

It is 1984. Novels come and go; bits and pieces of truth embedded in a framework of lies. But the Word of God remains forever.

Smithville CL. STAM

Divine Providence and Human Accountability₃

6. At His time.

After what has been said about God's providence and human accountability, there is still another point that we should like to make in this respect and that is the relation between God's providence and human suffering and grief. What is the meaning and sense of human suffering and grief and in how far does it come from the Lord? Recently a discussion took place in some Dutch publications about this matter. It all started with the announcement of a congregation that their minister had suddenly passed away. The announcement stated that the membership was "very sad and rebellious because of the passing away of their minister" (*zeer verdrietig en opstandig*). The Rev. C.J. Smelik wrote about it in *De Reformatie*. The Rev. Dr. O. Jager reacted in the Dutch newspaper *Trouw* to defend this expression of the congregation's dissatisfaction and disagreement with the minister's death. His main point was that we should not accept death as a reality and part of human life, and certainly not as something the Lord brings over us. He objects to the expression "the Lord took away at His time." According to him, the Lord does not take away life, but we, human beings, are causing death and destruction. He states that most people die because of risks they have taken. Either in the way they live, eat and travel, or by the general threat of pollution of the environment, war, violence and things like that.

This is not just an individual case of disagreement between some theologians. There is a whole doctrine, a theology behind it. Today the question in discussion among theologians is, what the meaning is of human suffering and grief. In how far is God involved in human suffering? Is there any relation whatsoever between God's providence and human grief and suffering?

We are not going to deal extensively with this recent discussion in *De Reformatie*. We only mention it as an example of what nowadays is going on. It is important for the issue we have dealt with in these articles insofar as it shows us that people do not know how to deal with the relation between God's providence and human suffering and grief.

We are used to the expression "at His time the Lord took away our beloved one, father, mother, brother, sister or child." But some people are questioning whether it is correct to say that the Lord took away someone at *His time*.

The question becomes even more grave when someone dies in an accident or when someone has been murdered. Can we then still say that the Lord took away at *His time*? What do we mean by "His" time? In all such cases we are dealing with the relation between God's divine providence and human accountability. We should not confuse or mix together these two matters. The one cannot be separated from the other and the one does not exist without the other. The Lord rules and governs all things. Without His Will no creature can move. But at the same time He leaves human beings accountable for their own doings, mistakes and sins.

Instead of quoting from the discussion referred to above, we will mention an example of our own to show the kind of problems that can arise. Suppose that someone is killed, either

in a traffic accident by a drunken driver, or during a robbery, a hijacking or another crime; or take for instance the case that someone is shot to death by terrorists or by an enemy, as in the second world war, when many innocent people were simply killed in repressive actions of the German soldiers. In all those cases it is difficult to confess that the Lord took away our beloved ones at *His time*. We can understand that people feel difficulties in such a situation. What do we mean by "God's time"?

We do not defend the doctrine, referred to above, that God has nothing to do with human grief and suffering. But, in a case of brutal murder, we can understand that people have problems with the statement that a beloved one has been taken away by the Lord at His time.

However, in order to get the right insight into this matter and to come to the proper approach, we should keep in mind the relation between God's providence and human accountability, explained in the previous installment.

Remember the situation in Joseph's time and the way his brothers dealt with him. Joseph said to his brothers in Gen. 45:8, "So it was not you who sent me here, but God." But nonetheless we read in Gen. 50:20 that Joseph said to his brothers "As for you, you meant evil against me, but God has meant it for good." The same counts for the people of Assyria in the history, narrated in Isaiah 10. Assyria was a rod in the LORD's hand to punish His people. But later the people of Assyria were punished for their bad intention during this punitive action and for their arrogant boasting against the Lord and His people.

Divine providence does not take away human accountability. We can also put it this way: relatives of a victim of murder may find comfort in the confession of God's providence. Nothing happens without His Will. They don't understand why it happened or could happen that way, but they know that the Lord is with them, will comfort them, and give them strength to overcome. The Lord will even use this terrible experience and make it subservient to their salvation. That is one side of the story. That is the way the relatives of the victim are allowed to see and to say it. However, another aspect of the same case is that the criminal, the murderer, never is allowed to say: "it was God's time, I can't help it." He remains fully responsible and accountable for his crime and the terrible consequences of it. The murderer has to be punished, he has killed and *he has taken away a human life!*

Is this a contradiction? No, it is not. Here are two aspects of the same case. God, in His divine providence, upholds the human accountability. Two aspects of the same story — that is what happens quite often. The Lord is at work and at the same time the devil works.

A classic example, although in a somewhat different situation, can be found in II Samuel 24 and I Chronicles 21, where we read about David's counting of the people. Who incited David to count the people? In II Samuel 24:1 we read that the LORD incited David against Israel, saying: "Go, number Israel and Judah." However, in I Chronicles 21:1, we read: "Satan stood up against Israel, and incited David to number Israel."

This is not a contradiction in the Bible, although modern Bible critics are using these texts as a proof of the inconsistency of the Bible and the unreliability of the Biblical narration. It simply means that the LORD was at work to test David and that at the same time the devil was at work in an effort to bring David to sin. It is the same in the history of Job. The LORD put him to the test to show the victory of His grace in Job's life and the devil tried to let Job deny and forsake his God.

Even if a beloved one is taken away by an accident or by murder, we confess that it comes upon us out of the hand of our heavenly Father. But it leaves intact the accountability of the murderer. Nothing happens without the Will of our heavenly Father, but we should never charge God with the sins which are committed (Article XIII of the Belgic Confession).

7. Prophecy or speculation.

In conclusion we will deal with one aspect, that is closely related to these matters, and that is the attitude of some Bible commentators, who pretend that they take all prophecies literally and that they are able to predict what is going to happen in the near future. We can hear these theories especially in respect to the future of the state of Israel.

The well-known American author Hal Lindsey has written a book, entitled *The Late Great Planet Earth*. Within a few years five-million copies were sold in the United States and even the Dutch translation reached a twelfth edition within the same period of time. What is so special in this book? The author pretends that he takes all the Old Testamental prophecies literally, and that in this way he is able to draw accurate conclusions with respect to the future developments in the middle East. He has drawn up a complete schedule, fitting his millenarian theory, about what is going to happen in that part of the world. He pretends to take the Bible literally, but oftentimes his "exegesis" is preoccupied by his Israel theory. Everything has to fit in his concept of the millenium, the period of thousand years, in which Christ will rule the earth from His seat in the resurrected temple of Jerusalem.

It would bring us beyond the scope of these articles to deal extensively with this theory and with the book of Hal Lindsey. There may be an opportunity in the future to deal with this issue in a separate article or series of articles. Those who are interested can find a very important evaluation of this book in the Rev. T. Boersma's book: *Is the Bible a Jigsaw Puzzle?* The Rev. Boersma shows clearly that what Hal Lindsey is doing boils down to making the Bible a jigsaw puzzle. If we work long enough and if we are smart enough we can put everything in place and predict what will happen in the future. Even the military activities in the Soviet Union and China are explained and the future developments predicted in this way.

We, however, have to keep in mind the clear distinction between God's revealed Will in His law, and His concealed Will, as far as the future is concerned. The Bible is clear and perspicuous, that means: easy to understand, as far as God's commandments and ordinances are concerned. We are never left in the dark as far as our task and responsibility in this world are concerned. When we study the Bible, we will find the answers to questions concerning our way of life. But the Lord never gave us a promise that we will be able to understand all the words of the prophets. Some prophecies even have a dual or triple fulfilment. The meaning of the prophecy and the impact of it was not always clear to the prophets themselves at the time they gave their testimony. Many words of the prophets in the Old Testament can only be understood by those who have received the revelation of Jesus Christ. In the Gospel according to Matthew we read very often that something happened "that it might be fulfilled" what was spoken by the prophets. Isaiah spoke in chapter 7:14 about a young woman who would conceive and bear a son, to be called Immanuel,

which means: "God with us." This prophecy did receive its first fulfilment in Isaiah's actual time, because before the boy was mature, the Lord had shown that He was with His people in driving away the enemies. In Isaiah 7:16 we read: "before the child knows how to refuse the evil and choose the good, the land before whose Kings you are in dread will be deserted." That was the first fulfilment of the prophecy. But Isaiah himself might not have been aware of the even more glorious way in which this prophecy would be fulfilled in Jesus Christ. Matthew tells us in chapter 1:22 that Jesus was born to fulfil what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Immanuel." Here Matthew quotes Isaiah, but he changes the expression "young woman" to "a virgin." Many similar examples can be mentioned to show that a prophecy can have a first and a second fulfilment. This makes perfectly clear that we cannot understand all the words of the prophets. Some prophecies will not be revealed before Christ comes back. In Daniel 12:8, 9 we read that Daniel complained that he did not understand the meaning of the divine revelation. "I heard, but I did not understand. Then I said, "O my LORD, what shall be the use of these things?" He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end."

From this Scripture passage we can learn that there are prophecies we will never understand, at least not before Christ comes back. That is what the Belgic Confession says in Article XIII this way: "And as to what He does surpassing human understanding, we will not curiously inquire into farther than our capacity will admit of; but with the greatest humility and reverence adore the righteous judgments of God, which are hid from us, contenting ourselves that we are pupils of Christ, to learn only those things which He had revealed to us in His Word, without transgressing these limits."

Let us keep this in mind when we deal with speculations such as Hal Lindsey's. In respect to God's providence and human accountability we have to honour the limits of our understanding. We know the Will of the Lord — that is His law — and we have to live accordingly. We do not know the plans of the Lord in respect to the future. Many prophecies will remain concealed to the end. Let us not transgress the limits set by the Lord.

Langley, BC

W. POWELSE

CHURCH NEWS

NEW ADDRESS:

Rev. J. Mulder, 562 Oneida Drive, Burlington, ON L7T 3V1
Phone: (416) 639-0579 as per January 3, 1984

DECLINED for London, ON

REV. B.J. BERENDS of Winnipeg, MB

ACCEPTED to Brampton, ON

CANDIDATE G. NEDERVEEN of Burlington, ON

**Did you pay your
1984 subscription?**



Yes, I could well understand it if some of our readers were thinking, "What's going on with the News Medley? I haven't seen one for ages!"

Nothing has been going on with the News Medley, and that's the whole problem: the writer was occupied with all sorts of other things. Almost five weeks in the West, and then coming home and having to work through stacks of mail and periodicals, taking up the regular work again, does not leave one much time to pursue extra-curricular activities, such as our column. However: we are back on stage.

There was not even time to give our readers the promised continuation of a report on the activities of the General Synod! Meanwhile, this assembly has died a peaceful death and now belongs to the past. The fruits of its activities will be scrutinized by the churches and the church members for a long time to come.

I may state that the work was done in great harmony, even when differences of opinion became evident. And not everyone is happy with each and every decision. There are a few which I deplore and of which I hope that the next synod will rescind them.

In order not to leave you in uncertainty, I mention the one about the eligibility of candidates of sister churches. It will be known that I am opposed to this. In order to prevent misunderstanding: now that it is in our Church Order, I have to abide by it; but no one can deny me the right to speak against it and to urge a change.

During the weeks we were in Cloverdale, British Columbia, I got blasted by a brother who took it very ill of me that I opposed this so strongly whereas, in the past, I even cooperated with such a call myself. This is something which I openly admitted (see *Clarion* Year End issue 1978), but that quite a few (more than 14) years ago I thought differently about it does not mean that I don't have the right to have a somewhat different insight now, does it? Some people may be very proud of it that they did not change their mind about certain issues for as long as they have been living, but in fact this is not something to be proud of. A colleague of mine once said, "People who never change their mind are not truly converted."

I see dangers here, but I have had my say and the responsibility is no longer mine.

A second point I am very unhappy with is the decision to insert the word "Christian" in the Apostles' Creed. Now we can no longer say, "Let us profess our faith with the church of all centuries," for the word "Christian" cannot be found in the text of the Apostles' Creed as the church of many centuries had it. Besides, the grounds which were adduced for doing so were quite flimsy in my opinion. Perhaps I will say more about it when the Acts have appeared, for then every one can follow what is said about it. Then I'll also tell the story of how the word "Christian" came to be inserted in the 1971 first complete edition of the *Book of Praise*. It was plain stupidity . . . on my part. However, I'll keep you in suspense.

Speaking of the *Book of Praise*, I am very happy to state that Synod adopted all the parts of our Church book. Some sections were adopted provisionally, that is: perhaps it may appear necessary to change a word here, an expression there; but no major overhaul can be expected now that everything has been examined thoroughly, partially even for many years.

The Standing Committee for the *Book of Praise* has been

charged with linguistic scrutiny of the whole book so as to ensure that language and punctuation are uniform and correct. I do not know how fast this Committee will be able to complete this task, but I would not be surprised if we have our *Book of Praise* in about three months. Before you start shouting for joy, I have to say that I do not base this expectation on any concrete promises; it is just my idea.

This *Book of Praise* will contain Psalms, Hymns, Confessions, Prayers, Forms, Church Order. No longer will we have to go to church with three or four books: it will all be in one. In how far the plans to have one book, containing the Scriptures and the *Book of Praise* can be realized will have to be seen. Here I do not dare to utter any predictions. These plans are there, but it is not up to me to elaborate on them or on their feasibility.

We were privileged in having delegates from other regions of the world attend Synod for some time. It was especially pleasant to have our new professor, Dr. K. Deddens in our midst. It gave us the opportunity to learn to know him a little; and he had a unique chance of meeting brothers from various parts of the country and tasting the atmosphere and the climate among us. Perhaps he'll write something about it in the Dutch press, and then we can pass it on to our people. On his way back he spent a few days in Hamilton to get acquainted with the institution at which he will teach, the Lord willing. He and Rev. de Gelder enjoyed their stay with us.

The same may be said of the Rev. Jack J. Peterson of the Orthodox Presbyterian Church. Perhaps he was a little apprehensive at first, being aware of the objections which were found with some of us to continue the contact with the Orthodox Presbyterian Church in the manner in which it has been sustained since 1977, but even if this was so, I think that he enjoyed his days with us and felt really at home. It helped him, I think, that he is a faithful reader of the News Medley.

The above remarks may come in the place of the promised continuation of the report on the activities of the late General Synod. Meanwhile, the press release has appeared, and you know the main items. It would be somewhat superfluous as yet to write a sequel to the first report. Publication of the Acts will no doubt result in critical evaluations and appreciative reviews. Let's wait for that and now proceed to the more regular contents of this column.

News will have to cover quite a period and this brings its own difficulties; yet it is surprising how little I could find that has to be mentioned and/or commented on.

We remain in the personal sphere first of all.

During Synod we received word that the Lord had taken unto Himself our sister Janny Moes. Although we were aware of the great emptiness which must have come into the life of our brother Rev. L. Moes, seeing the length of our sister's illness and the constant care she needed, we were thankful that she finally received her wish and was released from her duties and task on this earth. For many years she was confined to bed, unable to do even the least thing. Then the gratitude prevails.

On October 30, the Rev. W. Loopstra celebrated his forty-five years in the ministry. I am sorry that I was not aware of it earlier, for then I would have paid due attention to it at an earlier date. Rev. Loopstra still conducts services once in a while and, after some days of illness and of grief, enjoys a rel-

ative health and has received happiness from the Lord. We congratulate our brother with this milestone, wishing him many blessings upon his further pathway.

As we are dealing with an anniversary anyway, I expect that no one will take it ill of me when I insert a personal note. On the occasion of our fortieth wedding anniversary and fortieth anniversary in the ministry we have received many cards, telephone calls, visits, and other proofs of co-rejoicing with us that we find it rather difficult to reach every one personally: we could easily forget one or two, and would not like this. For this reason we express our gratitude via our *Clarion*, dear to our heart, and we are certain that we reach all who sent us their wishes and congratulations. We had beautiful days, days which were made even more beautiful by the great gift of being able to share our joy with others. First we could celebrate with "our own" congregation and brothers and sisters from other places right here in Fergus; then we were enabled by our children to receive the brothers and sisters out West and to rejoice in their company. We recognize the Lord's grace in this and His mercy. Thank you all for everything!

Forty years may be a long time, but what about sixty-five? That is the feast which brother and sister J. Kuik of Carman celebrate on the 28th of December. As far as I know they both still enjoy a relatively good health and — which is the most important thing — are mentally alert. In the past we assured them more than once already that we rejoice with them. It is difficult to say something new every time, but to say the same things is not proof of poverty: it is proof of the ever-present and continuing mercies of the Lord. May He not cease His mercies upon you both.

Since this issue will reach our readers some time in the new year, I mention two more couples: the one celebrating their fifty-fifth wedding anniversary and the other their fiftieth, both on January 11, 1984.

The former couple are brother and sister Klos of Carman. I mentioned them before as well, but gladly repeat that with them we are thankful for this mercy given them by the Lord. I do not know how their state of health is, for I haven't seen them for quite a while, but I do know that they find their safety in the grace of God and the merits of the Lord Jesus Christ. Thus they proceed in safety and we wish them that this may continue for as long as the Lord leaves them together.

The fiftieth wedding anniversary will be the one of brother and sister D.J. Vandergugten of Surrey, BC. Them I saw a few weeks ago and, although increase in age does show, they are still rather healthy and enjoy many blessings. They can attend church — and do so faithfully — although travelling is no longer possible. To you as well we extend our heartfelt congratulations, wishing you much light on your further pathway, the light of God's friendly countenance.

While in the Fraser Valley, we also had the privilege of meeting the Rev. and Mrs. P.K. Meijer, who were on furlough from the mission field in Brazil. Once, during a lunchbreak, Rev. Meijer showed us slides from Brazil, which brought the work much closer. It always helps when you see the more lively colourslides and when you hear the explanation of one who shows that his heart is in his work. May the Lord guide them safely on their journeys and bring them in due time back to their post in Maragogi.

To conclude the personal remarks: When leaving Vancouver for Toronto, we also could say goodbye to Tereza Vieira who was returning to her native land via Winnipeg. She came to Canada with the John Kuik family in order to learn more about teaching so that she might be able to use her gifts in São José or other places in Brazil. Now she was on her way back and we could wish her the Lord's wisdom and guidance. We met her a few times before and that's why I mention her here.

50th Wedding Anniversary



Dick and Rita Vandergugten with their eight children, immigrated to Burnaby, BC in May 1951. After working for his brother for a short time, brother Vandergugten started his own nursery business, first in Burnaby, and later in Delta, from which he retired fifteen years ago. Both brother and sister Vandergugten — also known as Oom Dirk and Tante Riek — enjoy relatively good health and are thankful for every day added to their life.

In mentioning Brazil, we recall that Hamilton is planning on sending a missionary to that country. Originally they planned on sending a missionary and a mission aid worker, but now they have changed that. "We can inform you that the cooperating churches agreed with Hamilton in changing our approach of sending a missionary plus a mission aid helper to sending initially a team of missionaries. That means that we are looking for two missionaries."

Hamilton's church building seems to become inadequate for the number of worshippers. The overcrowding is apparently the worst on the Sundays when the Lord's Supper is celebrated. Thus the consistory "decided to have a study made on the possibility of having an additional service in the morning, that is, having altogether four services on Sundays when the Lord's Supper is held." The number four will be reached — I assume — because of the Dutch service in the afternoon/evening.

The Lincoln consistory decided to appoint a few brothers "to a committee to look after and select books for the office-bearers' library. A yearly amount of \$200.00 is set aside for this purpose." Isn't it a good idea!

I was wondering what the following sentence meant in the press release of the board of the John Calvin School, that some brothers are "appointed as bear trustees for the purpose of holding the real property of the Canadian Reformed School Society of Smithville and surrounding district."

The Orangeville consistory discussed "concerns expressed regarding the televising of our church services." "The consistory is not convinced by the arguments forwarded."

"Some twenty-four people congregated in the church basement on Friday, Nov. 4th. They were there to indicate that they were interested in secondary education, if the possibility

was available." A committee was appointed to come with a report. The place where this happened was Orangeville.

For the encouragement of all involved I pass on what I found in the Carman bulletin.

"A request of a person was received a few weeks ago for more information on the sacraments and especially baptism. Some material was sent to her on the sacraments. An accompanying letter urged her to continue listening to our broadcasts and to contact us again if she wanted more information."

The above item shows the more the need for literature that we can distribute. I realize that we are faced with an enormous task, but a beginning has been made to its execution. For years now we have had radio broadcasts and the speeches given for the radio are available in printed form. Perhaps not all of them are fit for distribution, but let the best be selected and let them be reworked if necessary so that they can be handed out.

Several churches put out a little pamphlet in which the main tenets of our faith are spelled out. Could not a general pamphlet be put out, combining the best elements of these local efforts? We have now an organization in the Fraser Valley which longs for ideas and for suggestions and is willing to undertake such work. We have two address churches now, the one in Burlington East and the one in Grand Rapids. These churches should have some material available in case someone asks for information and particulars regarding what we believe and stand for. This, too, was a point of discussion during Synod 1983. We still have a long way to go.

Meanwhile we have received another issue of *Evangel*, and it is mentioned in various reports of consistory meetings. In one bulletin I found the urging "that you take subscriptions, as many as you would like to use." I'm sorry, but this does not look like the right approach to me. If we wait till members take out individual subscriptions, the magazine will never succeed. My suggestion is that the Home Mission Committees have a certain amount on their budget covering as many subscriptions as they think will be needed to ensure ample distribution. That should be the basis on which this magazine can

continue to appear. If there are any who in addition to this wish to take out a personal subscription, there is nothing against that, but we should not let the continuation of the magazine depend on it.

Another action which is undertaken in the Fraser Valley is the Association for Reformed Political Action. During one of our lunch hours at Synod two brothers from this association addressed us. I pitied them: they were standing there and talking to us while we were having a delicious lunch, but they didn't seem to mind. Anyway, they informed us about the aims of this association and answered some questions which were posed. Each of the brothers also received a few papers with information and was requested to take the information back home in order to activate the membership in political respect. In case anyone wishes to have more information, let him write to the secretary, brother Ben Van der Woerd, 11957 River Road, Surrey, BC V3V 2V9. I am not in the business of promoting all sorts of activities, but am convinced that our members should be active also in the field of politics. One of the Cloverdale brothers ran unsuccessfully for alderman in the Surrey area, but the testimony was heard and of the approximately 2300 votes which he collected there must have been many that came from non-church members, for the number of those belonging to the Surrey and Cloverdale churches is not that large.

A few interesting items to close with.

"One of the organ pipes has disappeared . . . finder please return."

"Censura fraterna is held without incident."

During the year of our Lord nineteen hundred and eighty-three we have been allowed to continue our work via our press as well as in many other respects.

We have entered a new year.

The famous year nineteen eighty-four.

It is also a year of our Lord; it is *only* His year, and therefore ours.

May His goodness and mercy accompany you all during all the days of this new year.

Every day is a day closer to THE Day.

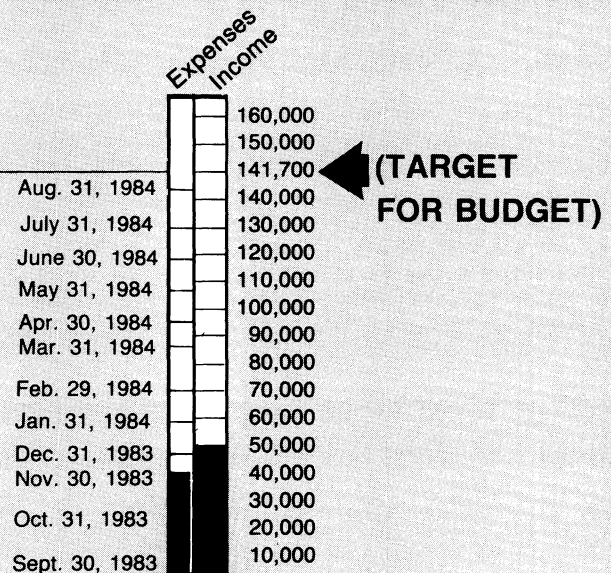
VO

**OUR PRESENT FINANCIAL
"TEMPERATURE"
AS AT DECEMBER 15, 1983**

TEACHERS' COLLEGE

We are happy that you as members continue to support the Teachers' College. However, we are also somewhat concerned, for your contributions are not keeping pace with the expenses as outlined in our last newsletter. We need \$11,808.73 per month. If your contributions continue to be below this amount it is clear that your College is going to find itself in a precarious position. May we urge you to pay immediate attention to this matter and hand your contribution to your local governor or send your donation to J. Gelderman, 491 Karen Drive, Burlington, ON L7R 3J2.

For the Teacher's College
C. HOFF



PATRIMONY PROFILE 28

By Rev. W.W.J. VanOene

The following unchangeable truths are mentioned: The sufficiency of the Holy Scriptures as the only source and infallible norm for our faith; the Holy Trinity; the true and eternal Godhead of Jesus Christ; the true and eternal Godhead of the Holy Spirit; the fall of man and his being incapable of doing any good; original sin; the eternal election of God; Christ's satisfaction for us; justification by faith alone; sanctification and good works proceeding from the good root of faith; the catholic Christian church, which has been from the beginning of the world and shall be to the end thereof; rejecting all things which are in conflict with the pure Word of God; acknowledging Jesus Christ as the only Head; the obligation to submit oneself to the legitimate authorities by whose hand it pleases God to govern us; the expectation of the everlasting judgment whereby the believers, of grace, will be crowned with honour and glory.

As we can see: not much was left out in the above list: it becomes clear that basically we cannot speak of "essence and principal points" when dealing with the Christian faith.

The second point which the Seven Gentlemen touch upon is the academic training of the ministers. They demonstrate that anti-Christian doctrine is being taught by the Groningen School at two or three national universities. Perhaps it would even be better, they state, to send the students to the schools of the Rabbis where at least reverence for the Old Testament is taught, or to the Roman Catholic Seminaries where at least Christ is proclaimed as having died for us. They ask Synod to condemn as conflicting with God's Word any doctrine so propagated.

On January 2, 1842, a Royal Decree was issued whereby teachers were forbidden to give such an explanation or to use such expressions as might be offensive to persons of a different conviction. The Seven Gentlemen ask Synod to protest this Decree as being irreconcilable with a Christian upbringing according to the doctrine of the Netherlands Reformed Church. Finally, the gentlemen ask for an initial revision of the ecclesiastical regulations so that discipline can be maintained with respect to doctrine as well as to conduct, and to prepare for the convening of a synod which is representative of the church. Their hopes were set on this because it was in this same year, 1842, that the government gave the church the freedom to make the necessary changes in the organization without any interference by the authorities.

Even before Synod met the address was printed and made available to the general public. Some made use of the opportunity thus offered to let Synod know that they agreed with this submission. General agreement could not be expected and the opposition became evident soon enough.

Dr. A. Rutgers van der Loeff drew up a counter-address in which he sang the praises of Synod. He vented his indignation because of the address and urged Synod not to accede to the requests made in it. He further was

of the opinion that, since the Seven either were medical men or belonged to the legal profession, they should have kept out of theological questions, being non-qualified in this field. One of the Seven, Mr. P.J. Elout, replied in an open letter: we did not write as physicians and lawyers but as members of a church which does not know the difference between clergy and laity. Dr. Rutgers van der Loeff, among others, reacted to this in the following words: "It would have been reasonable and proper for you, whenever you did not understand our doctrine or were afraid of our doctrine, to ask us for further elucidation, as be-hooves modest church members towards ministers, or at least to suspend your judgment until theologically qualified persons, who are entitled to this, come to the fore with a well-founded judgment about the theology of our periodical."

Little is as helpful in a serious debate than a small measure of modesty and self-knowledge. . . . However, when, the Rev. B.J.H. Taats of Elspeet gave a speech before the Ring Harderwijk in which he proved in a scholarly manner that the Groningen theories were very unscholarly and in conflict with God's Word, proceeding from a slighting of the Old Testament and of the apostolic authority, Van der Loeff kept silent.

What did Synod do? No fewer than one hundred and thirty-seven ministers and a few thousand members sent addresses to Synod. All these addresses were read, and a committee was appointed to give a summary of each document received, without giving an evaluation. After having considered the brief review of the contents, Synod decided concerning all the addresses and requests "to leave them in their respective value or non-value without going any further into them." Synod also declared expressly "once and for all to abide by the declaration of 1841 regarding the value and binding authority of the Forms."

Was the synodical decision of 1841 unanimous, it seems that at the 1842 synodical meeting the unanimity was lacking. Yet the adherents of the Groningen School prevailed. It was also declared that Synod was not called upon to pronounce judgment upon anyone's doctrine or conduct unless the matter "has been brought before us in a manner as prescribed in the Regulations." This, of course, was an open invitation of which grateful use was made.

The Seven Gentlemen, though very disappointed by Synod's reaction, saw an opportunity to go further into Synod's declarations, especially the one in which accusers, so to speak, were challenged to come and make good their accusations in the orderly way. This time, however, the Seven did not approach Synod: they saw no other way than addressing themselves to the people, the membership. They did so by publishing a brochure of 164 pages *To the Reformed Congregations in the Netherlands*. That was in 1843. In this brochure they urged the membership to lodge complaints against modernistic ministers. Synod challenged them — they took up the challenge. Further the congregations are told that sitting down passively is not permitted. We are to see what can be done *besides* appealing to Synod. Let us all try to be united with the vine,

so that fruit may be borne. We are very sad about the silence of so many ministers and it is necessary more than ever that they speak up. It is not true brotherly love to preach Christ *and* to deny Him, from the same pulpit. The consistories have a task here. Even the Regulation guarantees the rights of the consistories: they have the care for the public worship, Christian education and supervision over the members. The Form for the Ordination of Elders and Deacons says that they have the supervision over the doctrine and conduct of the minister, so that no strange doctrine be propagated. Every year they have to sign questions regarding the orthodoxy of their ministers and if year after year the most precious truths are denied, this is not because there were no regulations but because the consistories forsook their duty!

However, the church members themselves, should not sit idle either. Every member has the right and the duty to lodge a complaint. Are the members not invited every time to bring in objections if they have them? Everyone has to fight for the faith which was once delivered to the saints. Let your faith be working in love. Perhaps we sigh too much and do too little. That we reason and argue as we do — it is well, if only we do not think that our task has been fulfilled by complaining and reasoning.

2. *The Christian Seceded Church*

We confess that it is the Son of God who gathers, defends, and preserves His church. This is not merely a nice sentence and a beautiful sounding confession; it is far more than that: it is a glorious and comforting reality. Whatever period of the history of Christ's church we study, the truth of this confession shines forth in all its splendour. Human weaknesses and sins, personal preferences and aversions, stubbornness and longing for power — all these things play a role. Oftentimes genuine zeal and true piety are obscured and rendered impure hereby, and would have received no opportunity to achieve anything at all if not the Lord had cleansed hearts and labours and caused this labour to bear fruit in spite of all the sins and shortcomings.

It is certainly not with the purpose of showing how bad many of the Seceders were that we pay some attention to the dissensions among them and the schisms which took place. It is only done to show the faithfulness of the Head of the church, the Lord Jesus Christ, the Saviour of the Body, and the power of the Holy Spirit who overcomes aversion and false zeal, separation and antagonism, and turns the hearts of brothers towards each other.

Before paying attention to some of these controversies and schisms in particular, we mention them briefly at this point. During the first thirteen years of the history of the Secession, no fewer than *five* schisms occurred, thereby dividing the Seceded Churches into six different groups, who sometimes mutually hurled their *anathemata* at each other.

Dissensions and Schisms

On June 18, 1838, some churches broke with the Seceded Churches because of the new Church Order

which had been adopted at the Synod of 1837.

Then, in 1839, the Provincial Synod of Zeeland had to come to the conclusion that the Rev. Buddingh and his followers had broken with the Seceded Churches and no longer recognized these as Reformed. What were his reasons? Aversion against the "new" Psalms and a profound disapproval of the request for official recognition.

The year 1840 brought the breach with the Rev. Scholte. The Synod of Amsterdam in that year suspended Scholte, but it will come as a surprise to no one that Scholte did not recognize this suspension. After the Provincial Assembly of 1841, he stood outside and even over against the Seceded Churches.

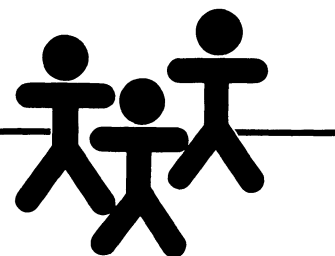
At this same Synod of Amsterdam we see the Rev. Ledebouer appear. Four days earlier, he had separated from the Netherlands Reformed Church, and, more or less accidentally, dropped in at the Synod which was in progress. Although he was received with joy and was even appointed to a few tasks as deputy of Synod, he could not feel at home with the Seceded Churches and after a few years disappeared from their midst to organize his followers in a separate group of congregations.

In 1849 the fifth schism occurred, involving Brummelkamp and his followers. This schism was occasioned by the decision of the Synod of 1846, that ministers should wear the special minister's garb in those provincial and classical regions where such was customary and where discontinuation of the practice would give offense. The men who agreed with this decision demanded absolute and unconditional compliance. At a meeting of the churches in Overijssel and Gelderland held in Zwolle in 1847, various brothers rejected this decision about the special garb. Then those who wanted to sustain it left and went to Rouveen, to continue the meeting there.

Let no one think that the brothers parted in anger and with harsh words. On the contrary, the chairman, Rev. de Moen, "bade the brothers a friendly farewell with a serious prayer which led to peace, wished them prosperity and the nearness of the Lord," while the departing brothers wished him and his people "that they might become and remain Reformed in the government of the church as well as in the doctrine."

Years later, the well-known Rev. W.H. Gispen wrote, "In those first years it seemed as if there would be no end to separations and schisms. The Psalms of Datheen, baptism, membership, request for recognition, Church Order, special garb, and many more things were matters about which they could not come to an agreement. There were objectivists and subjectivists, those of Drenthe and those of Gelderland; the one was more on the side of passivity, the other promoted a very active Christian life; the one wanted a State Church, the ideal of another was to have independent congregations of believers. There was a struggling, a raging against themselves, a denouncing of each other before the eyes of the general public. Add to this the quarrels in the midst of the congregations. There were quarrels between ministers and their congregations, between congregations and office bearers, at times so bad that here and there people tolled the Seceded Churches' knell."

— *To be continued.*



A. Ethical Dimensions

In the last School Crossing column, we published the first part of a speech of Mr. W. den Hollander which dealt with Covenantal Education. The second instalment, "Ethical Dimensions," is an attempt to focus on specific aspects pertaining to the home and the school. Mr. den Hollander's speech was held at a recent Canadian Reformed Teachers' Convention:

Maybe you are wondering why I give this broad focus before we begin to narrow down our attention to more specific topics. The main reason is that we need such a broad scopus in order that our ethical discussions are carried out within the proper framework. Arguments on ethical issues become moralistic when they lack perspective, foundation, framework. To say it in somewhat more official terms: we first need a solid dogmatics before we can "reflect on the responsible conduct of man toward God and his neighbour" (J. Douma's definition of Ethics).¹² Dr. Douma stresses that in "every good education a great deal of ethics is involved! But that should be preceded by a thorough reflection upon the truth concerning God and concerning His creatures in their mutual relationship, which truth God has revealed in His Word and the church has confessed according to His Word" (Dr. J. Faber's significance of Dogmatics).¹³ Dogmatics and Ethics come together, merge, in the course "Philosophy of Education" at the Teacher's College. This course is of the utmost importance if we want to be involved in truly covenantal education. This course is indispensable as well if we want to "nurture a child in the Christian faith and in godliness." "Nurturing in the Christian faith" contrasts greatly the education in the line of worldly philosophy. The former results in continuity and steadfastness, while the latter is characterized in Scripture as a being tossed to and fro. Therefore, our aim with our ethical reflections should be that we ensure such steadfastness and security, commodities which Peter puts in one line with godliness.

Here, also, comes into the picture the alignment idea which we find in the title of this address. Covenantal education, I said in my introduction, is done together by parents and teachers. They share the same Christian faith, they

should also align in the inherent godliness! Dr. H. Bavinck writes that "life itself nurtures in godliness if a godly life is lived by those parents/teachers who have received the mandate to nurture the child."¹⁴ It is important that parents and teachers see eye to eye on the practical evidence of godliness in walk of life and style of life.

You may think that this is easier said than done. One of my major proposals this morning is, therefore, that we adopt as first means to accomplish this alignment the so-called "house-visits." In my four years of experience in The Netherlands I visited all my students' parents twice. What an enriching, productive helpful means this is! At these house-visits much more can be discussed than we can ever touch upon in a P.T.A. meeting, Open House, or Parents-Teachers interviews. In such visits we should pursue the communications on "a nurturing in the Christian faith," discipline, way of life, goal in life, culture, entertainment, in all: our mutual goals with the covenantal education of our children are discussed and if necessary aligned. How refreshing, illuminating, profitable this is!

In the home we see our student in his own setting, circumstances, "elements," and we receive a very clear picture of his background. Some of our questions, doubts, or problems with the child are placed in an entirely new light. Then and there we are strengthened in our covenantal awareness, in our mutual (though diversified) task. There and then we also have the opportunity to discuss coordination, cooperation and alignment in approach. We can build each other up in educational insights from the Scriptures and alert each other for possible deviations, dangers and difficulties in our own or the child's walk of life!

A direct asset of these visits is the opportunity for the parents to get to know the views of the teacher as well. I may well stress this point for our high school teachers in particular. Those teachers, who have to deal with literature, modern literature especially, or who in social studies' classes speak about our society in its cultural output, who in music speak about music pleasing to God or composed from nihilistic ideologies. (Dr. J. Waterink observes that "in our time certain young people adopt a kind of culture — which meanwhile is no culture at all — from which one may derive that the

psychopath is taken for a model for what they call their own style." So it shows that we have to deal with issues like these!)¹⁵ All those teachers will find it extremely helpful to listen to and speak with the parents about their approach and policies in this matter! From experience I know that in issues like these suspicion, distrust, or even hostility can result from a lack of acquaintance with the teacher, his views, his methods, or his objectives with a certain topic.

Besides this form of alignment by means of homevisits, I would also highly recommend speaking on a certain topic, possibly of an ethical nature, with the parents of a particular class. A topic such as "Test or Taste" is a must in the communications of ideas between parents and teachers. The teachers of literature, music, social studies, etc. should place their teaching on a specific topic in the light of I John 4:1 "Test the spirits to see whether they are of God." They should make it absolutely clear by submitting lesson plans, sample lessons, and presenting their objectives that all they are after is testing the spirits. I suggested the title "Test or Taste" because parents may so easily have the impression that the children get to taste the products of a worldly culture at the school. The teachers can show the parents that their testing equipment is found in the Scripture, their samples are treated clinically, the students are taught responsibly! Please take this parental concern seriously, for it makes a world of difference whether a poison is tasted or tested. This difference may justify their concern.

Please allow me to make more suggestions in this context, specifically to the high school teachers (although elementary education may touch upon these topics as well). For our young people in high school a special course in General Social Studies is greatly desirable in this time of decadence. Topics such as abortion, euthanasia, sexuality, entertainment, drugs, sensitivity-training, pollution, evolution, etc. need the attention of every educator in our days, and it will not do to cut up life and assign such topics to the parents in creating a false dilemma between schooling and education. Parents and teachers nurture the child in the Christian faith and in godliness. That encompasses all of life as we have seen repeatedly. Well, if the child is taught, "Love not the world, neither the things

that are in the world . . ." (I John 2:15-17), the child has to know why! Covenantal education pursues awareness and responsiveness over the full width of life! However, (and that is the issue at the moment) prepare this course professionally and thoroughly with the Education Committee, but then, together, present the course to a full meeting with the parents. And while the course is being conducted keep the parents posted! All this in order to align our approaches, to combine our educational efforts.

Besides, I'm becoming more and more convinced that also our ministers should be more involved with e.g. the educational process at Guido. For not only in matters of teaching material but also in matters of discipline, lifestyle, and other problems encountered in our high school, we should increase our joint efforts. Education in Christ is the concern at home, at school, and in the church.

— *To be continued.*

W. DEN HOLLANDER

¹² J. Douma, *Verantwoord Handelen* (Amsterdam: Uitg. Ton Bolland, 1980), p. 19.

¹³ Quoted from my lecture note; cf. Dr. Faber's speech on "The significance of Dogmatology for the training of the Ministry," Nov. 8, 1974.

¹⁴ H. Bavinck, *Het Christelijk Huisgezin* (Kampen: J.H. Kok, N.V., 1983), p. 121.

¹⁵ J. Waterink, *Brieven aan jonge mensen* (Wageningen: N.V. Gebr. Zomer & Keunings Uitgevers mij.), p. 83.

B. Something to Think About . . .

Each year a child spends about 1000 hours in the classroom. In his book *Life in Classrooms*, Philip Jackson states, ". . . aside from sleeping and perhaps playing, there is no other activity that occupies as much of the child's time as that involved in attending school." Jackson goes on to say that aside from the bedroom (where he/she is asleep most of the time) there is no single enclosure in which the child spends a longer time. In the classroom, from the age of six onward, the child is a more familiar sight to his teacher than to his father and possibly even to his mother.

Needless to say, this example reinforces once again, the importance of an educational environment, which *aligns* itself completely with the home.

Until next time — may 1984 mean growth and blessings for our schools — may we be guided by our heavenly Father.

NICK VANDOOREN
John Calvin School
607 Dynes Road
Burlington, ON

Commencement at Guido de Brès High School

Friday, October 14, 1983, was a day packed full with preparatory activities; it was the day of Commencement. Dinner had to be made; the stage wall had to be painted; the gym had to be decorated; tables had to be set; the organist had to practice yet; church pews had to be reserved . . . the list goes on.

The dinner began in the school gymnasium at 6:00 p.m. Mr. Schutten opened with the reading of II Peter 1:12-21 and prayer. Soup, containing innumerable quantities of meatballs, was followed by such culinary delights as roast beef, pork, beans, cauliflower, applesauce, potatoes and gravy. As this was topped off with pie and/or cheese cake and coffee, Ruth Buist and Jeanette DeBoer cut the cake. In anticipation of the programme which was to begin shortly in the church building, Margaret Aasman and Trix Hordyk

presented "diplomas" to former teachers, which were posters appropriate to their teaching habits and/or characters.

Commencement exercises, held in the Hamilton church building, began with the singing of Psalm 103:1, 7, and Mr. W. VanSydenborgh, vice-chairman of the Board, opened the meeting with the reading of Proverbs 3: 1-23 and prayer.

A word of welcome was presented by Dr. F.G. Oosterhoff, the Principal, who said that in spite of difficulties we were allowed to continue, as this is now the seventh graduation ceremony. God has provided for us. The purpose of our school is not to keep safe from evil or confined, but to prepare for a life which is founded on the Word of the Lord. We must fulfill our calling to serve God in all areas of life. The graduates were called upon to recite once again from Article 12 of the Belgic



Secondary School Graduation Diplomas

Margaret Aasman
Tamara Alkema
John Bartels
Marion Bos
Michael Bosch
Jane Bosscher
Thomas Bosma
Catherine Bouwman
Anne Buikema
Ruth Buist
Cornelia DeBoer
Jeanette DeBoer
Katherine DeBoer
Louise DeBoer
Lisa DeGroot
Kimberly Ellens
Ralph Elzinga
Ingrid Feenstra
Leonard Hordyk

Beatrix Hordyk
John Hutten
Debra Jager
Hilda Jongsma
Norman Kampen
Joan Kamstra
Andrew Kieft
Jennifer Kuntz
Helen Linde
Elizabeth Linde
Deborah Lof
Tammerah Ludwig
Aryan Olij
Clarence Oosterhoff
Marsha Oosterhoff

Janey Ostermeier
Gilbert Poort
Peter Schoon
Nettie-Lynn Schutten
Karen Schuurman
James Sloots
Catherine Smouter
Henrietta Stieva
Kevin Stieva
Derek Stoffels
Margaret Vandenberg
Michelle Vanderlaan
Anthony VanNeutegem
Jacqueline VanNeutegem
Paul VanSydenborgh
Karen VanVeen
Robert Werkman
Leanne Wieske
Alexandra Zietsma

Certificate of Training

Gilbert Sipkema

Edward VanderVeen





Front Row: left to right
 Corrie DeBoer, Louise DeBoer, Jennifer Kuntz, Nettie-Lynn Schutten, Margaret Aasman, Lisa DeGroot, Henrietta Stieva, Marion Bos, Leanne Wieske, Janey Ostermeier, Liz Linde, Debbie Lof, Tammy Ludwig

Second Row:
 Cathy Smouter, Trix Hordyk, Marsha Oosterhoff, Sandra Zietsma, John Hutten, Bert Poort, Rob Werkman, Andrew Kieft, Ralph Elzinga, Kathy DeBoer, Helen Linde, Debbie Jager, Tammy Alkema

Third Row:
 Len Hordyk, Jackie VanNeutegem, Anne Buikema, Jeanette DeBoer, Hilda Jongsma, Kim Ellens, Karen Schuurman, Karen VanVeen, Jane Bosscher, Michelle Vanderlaan, Ingrid Feenstra, Cathy Bouwman, Margaret Vandenberg, Joan Kamstra, Ruth Buist, Andy VanNeutegem

Fourth Row:
 Gilbert Sijkema, Tom Bosma, Derek Stoffels, Ed VanderVeen, Aryan Olij, Mike Bosch, Kevin Stieva, Clarence Oosterhoff, Norman Kampen, Jim Sloots, John Bartels, Paul VanSydenborgh

Confession: "... to the end that man may serve his God."

After the singing of Psalm 23:1 the graduates were presented with Secondary School Graduation Diplomas or Certificates of Training.

Willem VanderVen, president of the Student Council, introduced the guest speaker for the evening, Rev. M.C. Werkman from Orangeville. Rev. Werkman based his speech on Proverbs 6:6-11 and sent the graduates back to the college of the ants, a humiliation for a student with a grade 12 diploma. Although the ant has no chief, it continues to work systematically. The graduates were urged to take example from the ant and use self-discipline, to plan their work, and, work their plan, in service to God.

On behalf of the graduates, Norman Kampen spoke a word of appreciation and thanked Rev. Werkman for his speech.

The Guido Choir, directed by Mrs. L. Lush and accompanied by Mr. T.M.P. VanderVen, then sang, "Take My Life and Let it be Consecrated Lord, to Thee," and "Lead on, O King Eternal." The beau-

tiful music was still ringing in our ears as Mrs. K. Peet presented the school plaques to Helen Linde, Elizabeth Linde, Jeanette DeBoer, Kevin Stieva, and Sandra Zietsma.

Next Willem VanderVen presented the Student Council award to Norman Kampen. Following these came the presentation of awards for proficiency in various subject areas. The recipients were the following:

- | | |
|-----------------------------|----------------------------------|
| Shorthand and Typing | — Nettie-Lynn Schutten |
| Science and Mathematics 451 | — Jim Sloots and Andrew Kieft |
| Mathematics 441 | — Lisa DeGroot and Leanne Wieske |
| Drafting | — Len Hordyk |
| Law | — Jennifer Kuntz |
| French and Latin | — Andrew Kieft |
| English 451 | — Andrew Kieft |
| English 441 | — Lisa DeGroot |
| History 451 | — Andrew Kieft |

- History 441 — Tammy Ludwig
 Geography — Helen Linde
 Religious Studies — Kathy DeBoer

Margaret Aasman then mounted the podium to deliver her valedictory address in which she called upon her fellow graduates to reminisce along with her about their past four years as "Guidomites;" such as: gummer day in grade 9, sleeping in class, exercising authority as grade 12ers, activities in the Outdoors Club and on Geography and French Trips. Gratefulness was expressed for what was learned at Guido.

The programme was closed by the singing of Psalm 138:1, 4, prayer and the singing of "O Canada," after which everyone had the opportunity to congratulate the graduates and enjoy coffee and graduation cake in the school gymnasium.

The evening proved to be well worth all the hard work put into its preparation. God be thanked, and may we continue in His service.

T. HUTTEN

Canadian Reformed World Relief Fund

Annual Report for 1983

It is our custom each November to give you an overview of the work the Lord has allowed us to do during the past year. As the days grow shorter and 1983 draws to a close, we look back with gratitude on the projects your compassionate gifts have supported, and look ahead in hopes of even greater progress in the year ahead.

Acheho Children's Home, Kenya

The expansion of our Children's Home is at last underway. There was some delay in getting precise plans due to sickness, etc., but we did finally receive the sketches and necessary details along with Mrs. Rookmaaker's reassurance, after her scheduled visit to Acheho earlier this year, that all is in order. She encouraged us to begin building as soon as possible and we have since taken the first step by forwarding the initial installment of funds needed for the expansion. In spite of the devaluation of the Kenyan shilling, the \$30,000.00 we have in our expansion fund should cover all costs for the new dorm, dining hall, and storage room, and perhaps even be sufficient to pay for some of the admittance fees to pay for bedding, clothing, etc. when the new children who can then be accommodated are admitted to the home. Of course, once the addition is completed, our monthly support costs will rise substantially. Supporting forty additional children (the total the new addition will accommodate) will escalate monthly costs for Acheho alone from approximately \$1,565.00 to approximately \$3,360.00. We pray that your continued support will enable us to meet these increased expenses and provide a healthy environment for "our" impoverished children.

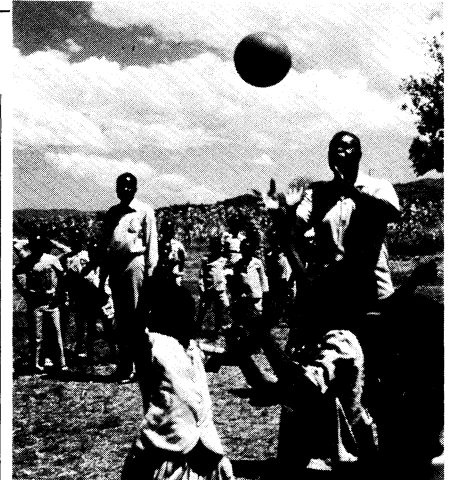
Health Care Unit, Busan, Korea

Our Health Care Unit, opened in 1978 in the slums of the huge city of Busan, continues to reach out to the people around with medical help and the healing Gospel of Jesus Christ. Detailed reports recently received indicate that substantial help is indeed being given. For example, vaccinations against polio, measles, D.P.T., etc. for the first four months of this year alone total 1,648. Dr. Benjamin Haah, a Korean minister in

Connecticut who coordinates with our clinic's director, Dr. Young Hoon Park, returned recently from a trip to Korea. He writes: "When I visited the clinics, they were very busy and the waiting rooms were filled with patients each time. The nurses are totally committed to their work, devoting ten hours per day to their work as well as five hours on Saturday." Such devotion gives us cause for gratitude.

Additional Work

C.R.W.R.F. has always retained a bank account as a "cushion" of support for our long-term projects which require financial assistance month by month. Extra monies may also be used to meet emergency needs elsewhere. After considering the many reports of hardship in famine stricken Ethiopia, C.R.W.R.F. sent a small gift of \$2,000.00 to be channelled through World Vision. Over two million people have been affected by the drought which due to its length has been much more serious than former droughts. Last November already, missionaries began to report harvest failure: crops were gathered in hours instead of days. By April, the numbers of dead were rising rapidly and people left their homes seeking food elsewhere. The regions in greatest need have been those held by forces opposed to the present Communist regime and because terrain in these areas is rugged, World Vision has been working in cooperation with Mission Aviation Fellowship (MAF) to airlift food into the villages. In June after



Church visitors take time out to play with the children

some rainfall, planting was to begin again and crops should be ready this month. However, it is anticipated that the harvest will be very poor and that the need for shelter, food, and medical aid will continue for some time.

Conclusion

Our budget has shown a healthy increase over the past few years and we want to thank you for your generous support. However, our total relief effort is still small and there is so much to be done. Almost daily one hears of famine, refugee problems, oppression . . . Our world is suffering and we have healing. With greater backing of prayer and financial support we could quench more thirst, satisfy more hunger pangs, heal more

BUDGET FOR 1984

Proposed Expenses:

Korean Health Care Unit	\$13,200.00
Acheho Children's Home, Kenya	37,470.00
Administration: (Postage, repairs, supplies)	300.00
Slide Evenings (mileage, supplies, film)	300.00
Miscellaneous	500.00
TOTAL	\$51,770.00

N.B.

1. Support to our Korean Health Care Unit is presently \$1,100.00 per month in Canadian funds.
2. The amount under Acheho Children's Home will support 80 children plus staff for one full year.

hurting hearts — in His Name. Please help us to that end, to the praise of His glory.

Gifts for the work of C.R.W.R.F. may be directed to:

C.R.W.R.F.
PO Box 793
Burlington, ON L7R 3Y7

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

AFRICA'S CHILDREN

*The eyes
are small, dark wounds
in their thin faces.
They do not close.
They look at us.
When night comes forever
and drops
like a blanket
on their unresisting faces,
they look at us.*

— HENRY SANDINK



A child being treated by one of the nurses at our Health Care Unit in Busan



These greetings were postmarked at Coaldale, November 30, 1983, and received at Premier Printing on December 28, 1983.

Coaldale

Season's Greetings to all our brothers and sisters and a blessed 1984.

JACK and JUDY BOUWKAMP and family
MANCE and MARY BREUKELMAN and family
DICK and MARTHA DALHUISEN and family
DICK and WILMA DE VRIES and family
DAVE and IRENE GELDERMAN and family
RON and JACKIE HOF SINK, *Jennette*
HENK and MAGGIE HOF SINK and family
HENK and MINNIE HOOGSTRA and family
LEN and TINA HOOGERDIJK and family
HERMAN and ANN HOOGERDIJK and family
DICK and RIKA HOOGERDIJK and family
DIRK and MARY KOK and family
ANDREW and PIETA KIPPERS and family
MR. and MRS. H. LEFFERS
KLAAS and JACKIE LEFFERS and family
JOHN and JANE LEFFERS and family
ANDY and HELEN LEFFERS and family
HARRY and LINDA LUBBERS and family
MRS. MOEDT
BILL and RICKI SCHEPER and family
MRS. H. TAMS
HANK and ALICE TAMS and family
SID and BETTY OOSTENBRUG and family
MR. and MRS. C. VAN SETERS
ARIE and MARG VAN SETERS, *Ian, Nicole, Angela, Melanie*

JOHN and HARRIET VAN RAALTE, *Malcolm*
PETER and SADIE VAN SPRONSEN, *Shiela, Sheldon*
JIM and KAREN VAN SPRONSEN, *Jordan, Kelly*
BILL and COBA VAN DIEREN
KEES and RIA VAN VLIET and family
ITE and JANE VEURINK and family
MR. and MRS. A. VERSTEEG and family
REG and DIANE VERSTEEG and family
HARRY and JOANE VOORHORST
JACK and GRACE VOORHORST, *Jim*
MRS. VELDKAMP
RICHARD and AMIE VELDKAMP
REV. and MRS. WIELENGA and family
BARRY and DEBBIE WOELDERS, *Jason*

Carman, Manitoba

Ed and Ann Versteeg, *Jonathan, Daniel*
wish all family and friends a blessed New Year.

We wish all brothers and sisters in Canada the Lord's blessing for the New Year.

Your brothers and sisters in Palmetto, Florida

MR. and MRS. B. VAN HUISSTEDE
MR. and MRS. T. ROODZANT
MRS. W. NOBELS
MR. and MRS. J. OOSTDIJK
MR. and MRS. B. VAN HOF
MRS. G. WILDEBOER

Anyone planning to come to Florida may contact by phone:
B. Van Huisstede: 1-813-722-2339
J. Oostdijk: 1-813-729-4863