



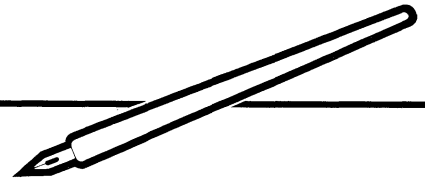
Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 33, No. 5

March 9, 1984





Evangelism

We provided information on the Evangelism Task Force in the previous issue of *Clarion*. More will come in the future, the Lord willing. In this issue, the reader will find an article on Mission written by Rev. C. VanSpronsen, who works among the Native Indians in and around Smithers. Rev. VanSpronsen also has been a missionary in North Eastern Brazil. We plan to have regular articles from his hand on the topic "Mission."

Spreading the gospel of Jesus Christ, the only true Saviour, is the task of the church. Should we not be considering methods used by other Reformed churches that place mission workers in certain areas to plant and build mission churches there? Should we not also be considering expansion of our foreign mission work?

For this we need people and money. Both must be provided by the Lord of the Church. But what we need first of all are churches that see and accept their missionary calling; churches that are zealous in the service of the Lord, faithful to His Word, and filled with compassion for those who are lost in their unbelief and sin.

We need people, men and women, who are prepared to give themselves to this work of the Lord with zeal, with love for both their Lord and for His church, and with the compassion of Christ for the lost. Christ Jesus went from place to place preaching and teaching the gospel of God's redeeming kingdom in His compassion for the lost sheep of the house of Israel. He called His disciples to follow Him and to become fishers of men catching people in the nets of God's kingdom. When the Lord called, the disciples left everything behind, Luke 5:11. From that moment on all that counted was their calling, their task, the work of the Lord.

Also later on in the history of the church, there were men and women, who gave themselves with full dedication to the work of the Lord. We know about Peter Waldo, a rich merchant in Southern France, who sold his possessions, gave what he had to the poor, and became a preacher of God's Word to people who did not know the truth. He was one of the forerunners of the Reformation. He is only one of many. Will we have such men and women?

Such men and women must come from congregations in which that zeal for the Lord and His cause is at work. Therefore, we need families where the fear of the Lord rules and where the love for Christ dominates life. We need congregations that are spiritually alive. We must not be churches that condemn the surrounding wicked world. We must not be churches that look down on all those wicked sinners who are lost anyway. Neither must we be churches that rest in the peace of their own privilege that they know the truth and find that to be enough. We must be churches that know and hold on to the truth of the Lord and the confession of the church as their great treasure; a treasure that is a free and undeserved gift which they seek to share with others. We must be churches that are filled with the compassion of Christ for lost sinners, for a lost world. A world that is under the wrath of God, indeed, but must know about sin, and about the Saviour who can save

from sin and from the wrath of God. We must be churches whose members humbly place themselves beside the sinners saying, "In myself I am not better than you are, but I received the grace of God, the forgiveness of my sins and the renewing of my life. God commands also you to believe and receive His grace."

Evangelism activity must be backed by a Christian life-style. This is evident from the Scriptures. Christ commanded the church to let her (= His) light shine so that people see the good works and glorify the heavenly Father. This light is the good works. Great in the kingdom of heaven is he who *does* and teaches its commandments. First he has to do them; then comes the teaching, Matt. 5:14ff., 19. Christ appointed his twelve apostles. Apostles were the eye and ear witnesses of what Christ did and spoke. They had the calling to make the nations disciples of Christ and then to teach them to observe all that Christ commanded them, Matt. 28:19f. We see this combination in Luke 6: after Christ had appointed the twelve apostles, vv. 12-16, He taught them the commandments of God's kingdom, vv. 27-49.

Those good works are the works of a total love: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your coat do not withhold even your shirt. Give to every one who begs from you; and of him who takes away your goods do not ask them again. And as you wish that men would do to you, do so to them." God's children must be God's image in the world. By their life-style they must show who God is: "Be merciful, even as your Father is merciful." For God "is kind to the ungrateful and the selfish."

Such a life-style of love, not only for the brother, but also for the enemy, must be the basis for evangelism. We must show goodness to those who abuse us and make life difficult for us. We must love also those who are ungrateful and selfish. The teaching of the gospel has no basis when true Christian love is absent. True Christian love includes in the first place living a holy life according to God's commandments, and in the second place doing good to one's neighbour whether he is brother or enemy. When "preaching" with the mouth is not built upon the foundation of "preaching" with the deed, then the Word of God, that is the gospel of Christ, is made foolishness not by the world, but by the church. Especially in connection with her evangelism task, the church must be "wise as serpents and *innocent* as doves," Matt. 10:16. In her total love the church must be different. Her righteousness must exceed that of the Pharisees, Matt. 5:20.

Does evangelism weaken the church? Does it weaken the Reformed confessional integrity of the churches? No, it does not, if it is distinctly Reformed evangelism. The method must not be Arminian or Pentecostal, but Reformed, and the contents of the message must be confessionally Reformed so that those who join adopt the Reformed, Scriptural doctrine and way of life.

However, to hand this Reformed treasure over to others does mean that it must be thoroughly known by those who evangelize. It is not enough to have this treasure on paper. It must be the treasured knowledge of the heart. Evangelism must not be a cheap gospel on a dime. Preparation for Reformed evangelism requires thorough study and profound knowledge of the Scriptures and of the confessions. Only in that way can we keep what we have and then share what we have. Being Reformed is not a Dutch privilege. What God has given to those of Dutch origin, He can also give to those who originate in other parts of the world.

Now the questions come: Are we as churches able to “produce” men and women who are willing to leave everything and give themselves fully in this work of the Lord? Are we as churches able to create opportunities for men and women to follow such a calling? Are we able to provide the basis of a true Christ-dominated life-style? Are we able to remain solidly Reformed, confessionally faithful? Who is able to do all this? It is obvious that sinful, weak, human powers fall short and will fail under such a huge load. But, we know that is why Christ

Jesus sent the Holy Spirit from heaven on Pentecost, and filled all the members of His young church with His power. Human strength fails. But the mighty power of God the Holy Spirit is irresistible when it pleases Him to work His miracles. We see that in the Book of Acts. We see that in the history of the church with the many reformations, when He worked a return to God’s Word and to the faith.

The promise is still the same. The Lord continues to do His work, gathering and building His church. He will gather all whom the Father has given Him. He has used and will continue to use men and women, Christian families, and churches, in this work. They are His instruments. He will fulfil this promise in the way of faith, in the way of sincere prayer. When we ask for God’s Holy Spirit to lead and enable us to be His faithful instruments in the place where He has set us, to do the work that He gives us to do; and when we start doing our task in this faith we shall find out that the LORD does give what He promised. Let there be much prayer.

J. GEERTSEMA

Why do we have an army?

Some reflections on war and disarmament¹

1. What is at stake?

The words armament, disarmament, and army are all derived from the same root. The root word refers to tools, equipment, or weapons and the act of defending one’s body and possessions by using these tools and weapons. When people nowadays speak about an army and armament, they mean in the first place the activity of the Government and the weapons used by the national (or international) defence organizations.

Dealing with questions about armament and disarmament is therefore in the first place a matter of dealing with the task of the Government with respect to national defence. We must answer questions like: What is the task of the Civil Government? Does the Government have the right to use weapons which are ultimately meant to kill people, even to kill people on such an extreme scale as is the case with nuclear weapons? Are we only allowed to have a system of defensive weapons or is a Government also allowed to employ offensive weapons in order to defend and protect its territory when necessary, by attacking a potential or actual enemy on his own territory? What is the meaning of deterrence? Is the system of a balance of terror an acceptable means to prevent things from getting worse or

is it too risky a balance? What should be our attitude with respect to unilateral nuclear disarmament?

The list of questions can be extended beyond limits. We do not pretend to have an answer for all these questions. We will not even try to give a tailor-made answer with respect to all these pressing and current issues. They are too complicated to be dealt with exhaustively within the scope of an article or even a few articles in *Clarion*. Still it is extremely important to consider these things. Everywhere we can hear about actions and “peace movements.” It is an ongoing process and it would be silly and irresponsible to ignore these things.

Therefore we will try to pay attention to some aspects which might be forgotten or ignored too often, or at least are not often enough taken into account.

We cannot solve the issues at stake with a simple yes or no, in favour or against. That is often the misleading way in which these things are presented in an opinion poll. When you ask a thousand people whether they are in favour or against war, in favour or against the use of nuclear arms and whether they are in favour or against disarmament, they all will answer in the same way, at least when they have to list their answer statistically

with a “yes or no.” Still our judgment should be made more discriminatingly, because we have to consider the many aspects and implications of these matters. That is the purpose of this treatise.

2. The purpose of an army.

In Romans 13 we read that the governing authority is God’s servant for our good. We have considered this in a recent article dealing with capital punishment, and we also have to keep it in mind when we discuss the matters of armament and disarmament. The task of the Government is, in internal affairs, to maintain peace and order in the country, to execute justice and to protect the life of all its citizens. As far as foreign or external affairs are concerned the Government has the task to defend its citizens against a brutal attack by another country, to defend national independence and national sovereignty.

We have seen that in a case of personal attack self-defence is a dangerous matter. It can very easily lapse into revenge. The Government, however, has the task to execute justice. It may even use the ultimate means of the death penalty to execute justice. With respect to external affairs the Government has the task to use, if necessary, military forces to fulfil its mandate. The Bible does not forbid war *per se*. We read that the people of Israel had to fight against their enemies, and that the Lord gave detailed instructions for warfare. They even had to conquer the promised land and to annihilate its population. However, let us be careful with this example. The fact that the people of Israel conquered the promised land can never be used as justification for the conquering of territory in another country today. It was a very special situation. It was a special instruction given

by the Lord for a specific purpose. No one may use it to justify their own actions. There is no special divine instruction in this respect any longer, not even for the present state of Israel.

However, what we can learn from the history narrated in the Old Testament, is that a country has the right and the obligation to defend its national independence and its borders against intruders and against attack by another nation. The Bible even teaches us that in defence of our country we have to use logistic and strategic considerations to avoid unnecessary casualties and risks. We should try to avoid a confrontation by negotiation, rather than to fight a battle in which we know it is almost impossible to survive and to win. In Luke 14:31, 32 we read the following words, spoken by our Lord

ask us to act against the commandments of the Lord, we have to serve the governing authority, because the Lord has set them over us. We have to obey, even if we do not agree with the measure taken by the Government, or when we do not understand the meaning or doubt the effectiveness of them. That is the basis of our obedience. A national defence system cannot work without obedience. If every person or every soldier has the right to determine whether a measure is correct and subsequently has the right to refuse obedience in the matter, the whole system would fail to work.

3. National independence.

When we consider the task of the National Government to defend its borders, we first have to say a few things

divine revelation. It is often a matter of historical development. Of course, we can see the hand of the Lord in this historical development but there is also the factor of human responsibility, and even human mistakes. Not all national borderlines are established in the right way, that is, by justice and righteousness. Some are set by the use of force by revolution. Some are the result of gross injustice and oppression or unwarranted conquering of territory. Still they can become an historical reality, which cannot be ignored or undone. In politics we often have to face reality and the ideal situation is not always feasible. We have to live with the brokenness of society and the consequences of sin. To accept a certain existing situation as reality is certainly not in conflict with Proverbs 22:28. The way in which a bor-

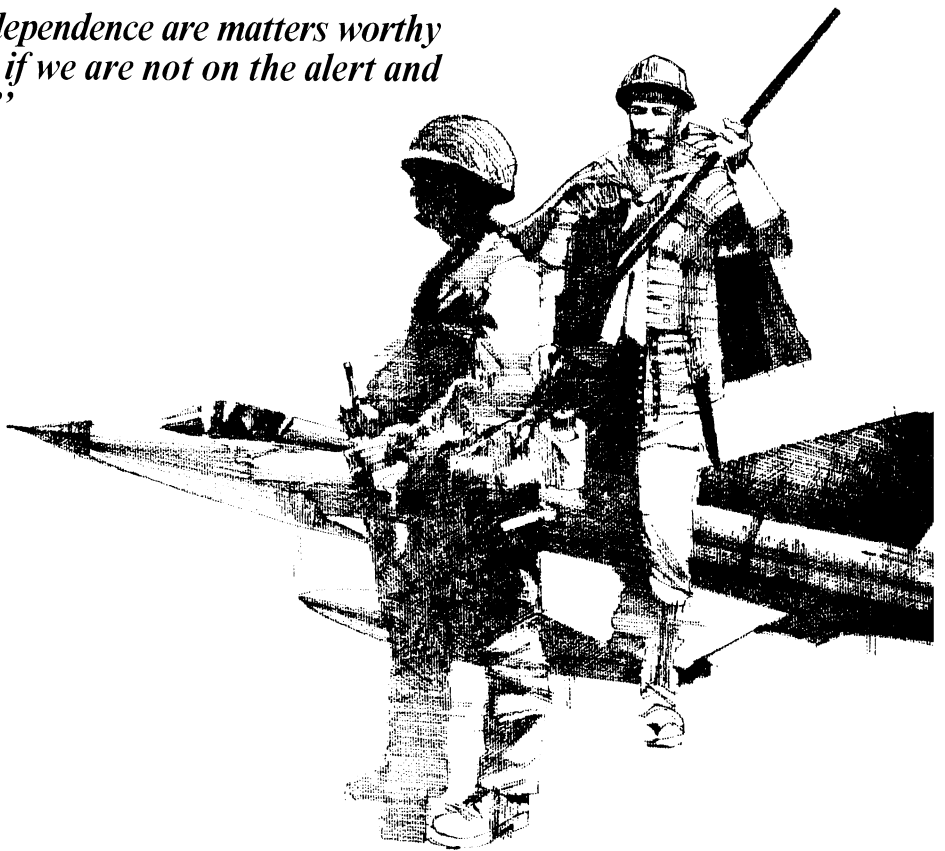
“Our freedom and national independence are matters worthy of defence. We can lose them if we are not on the alert and if we do not fight for them.”

Jesus Christ himself: “What king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace.”

From this example we can learn two things. In the first place that a Government has the right to defend and protect its country and its national territory. In the second place that the Government has to consider the risk of losing the battle, and has to take appropriate measures to avoid unnecessary risk of casualties.

Freedom is a precious gift from the Lord and worthy of being defended. The governing authority also is given by the Lord to defend our national independence and the safety of our borders. The Government has the right to call upon its citizens to serve in the army. The Government also has the right to use weapons and if necessary, to kill in an effort to defend its national safety, either in a national defence organization or in an international defence system.

We have to obey the Government also in this respect. Obedience to the Government has a limit, however. When something is asked from us which brings us into direct conflict with the Word of God, we have to be more obedience to God than to man. In that case we should not follow the instruction of man even if it results in great risk of punishment for our refusal to obey. However, in all other cases, in which the Government does not



about the character of these borders in general. In the Old Testament the Lord Himself set the national borders for His people Israel. In Proverbs 22:28 we read the warning: “Remove not the ancient landmarks which your fathers have set.” This text is sometimes used to warn against changes in national borders. However, what counted for the borders of the promised land which were set by the Lord Himself, cannot be applied to all the present national borders. The territory of the different nations today is not set by

derline came into existence might have been wrong, but we cannot deny its reality.

In the second World War many nations fought for their independence and national sovereignty. Many were overtaken by the German Army and became occupied territory. Fortunately the USA and Canada entered the battle and came to their rescue. They liberated the countries in Western Europe from their occupation. As long as the war went on, the people in these countries had to fight for their

lives and their freedom. That was a legal battle, including the underground organizations. However, if Germany would have won the battle, and no other nations had come to the rescue of the Western European Countries, they would have been incorporated into the German territory. That would have been very sad indeed and we must be thankful to the Lord that He prevented such a disaster. But if it would have happened, we would have had to face that reality. Notice what happened in Eastern Europe. The borders of the Soviet Union were not all established in a democratic way. The different countries in that part of the world are not all independent, and some even lost their national identity or existence. Take for example the Balkan States and the whole process of "Balkanization." We can condemn and deplore this development and we certainly do, but nonetheless it is a reality. We also think about the present



“We should not just take it for granted that we live in a free country. We have to accept it as a gift from the Lord and we must be thankful for it.”

development in Poland and Afghanistan.

Nowadays many new states are coming to existence through a coup d’etat or a revolution. The way in which a State comes into existence and the way the borders are set are not always correct or justifiable. Still it is a matter of fact. When such a situation has existed for a while and is settled, it has become an historical fact. We cannot ignore such a reality. The borderlines are there and will gradually be recognized by almost all countries.

There are two reasons why we mention these things and elaborate on them quite extensively. In the first place, to make clear that we should not just take it for granted that we live in a free country. We have to accept it as a gift from the Lord and we must be thankful for it. In the second place to show that our freedom and national independence are matters worthy of defence. We can lose them if we are not on the alert and if we do not fight for them.

As far as the so-called occupied countries and territories are concerned, they may regain their independence and freedom by using all legitimate means to the utmost of their power. At the same time they have to be obedient to the governing authority, as long as it does not bring them into conflict with the revealed Word of God. The rule of the Word of God given in Romans 13 also counts with respect to a government which is not righteous and just in every respect. In 1 Peter 2:18 we read: “Servants, be submissive


to your masters with respect, not only to the kind and gentle but also to the overbearing.” And the Apostle Paul wrote in his letter to the Romans about the governing authority, not in a time when they were ruled by a Christian government or by a righteous ruler. He wrote to the people who lived under the rude and usurpatious government of the Roman Caesar. The main part of his territory were “occupied” countries. Still the Apostle exhorts his

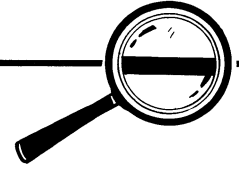
readers to respect and obey the governing authorities.

All this should be strong incentive for us to be very careful and on the alert to defend the freedom and independence given to us by the Lord and under His divine providence. Thus it brings us to the central issue, namely national defence. We will deal with that in our next article.

— *To be continued.*

W. POUWELSE

 <h1 style="margin: 0;">Clarion</h1> <p style="margin: 0; font-size: small;">THE CANADIAN REFORMED MAGAZINE</p> <p style="margin: 0; font-size: x-small;">Published bi-weekly by Premier Printing Ltd. Winnipeg, MB</p> <p style="margin: 0; font-size: x-small;">EDITORIAL COMMITTEE:</p> <p style="margin: 0; font-size: x-small;">Editors: J. Geertsema and W. Pouwelse Co-Editors: J. DeJong, Cl. Stam and W.W.J. VanOene</p> <p style="margin: 0; font-size: x-small;">ADDRESS FOR EDITORIAL MATTERS:</p> <p style="margin: 0; font-size: x-small;">CLARION 9210 - 132A Street Surrey, BC, Canada V3V 7E1</p> <p style="margin: 0; font-size: x-small;">ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):</p> <p style="margin: 0; font-size: x-small;">CLARION, Premier Printing Ltd. 1249 Plessis Road Winnipeg, MB, Canada R2C 3L9 Phone: (204) 222-5218</p> <table style="margin: 0; font-size: x-small; width: 100%;"> <tr> <td style="text-align: center;">SUBSCRIPTION RATES</td> <td style="text-align: center;">Regular</td> <td style="text-align: center;">Air</td> </tr> <tr> <td style="text-align: center;">FOR 1984</td> <td style="text-align: center;">Mail</td> <td style="text-align: center;">Mail</td> </tr> <tr> <td>Canada</td> <td style="text-align: right;">\$22.00</td> <td style="text-align: right;">\$40.00</td> </tr> <tr> <td>U.S.A. U.S. Funds</td> <td style="text-align: right;">\$24.75</td> <td style="text-align: right;">\$39.75</td> </tr> <tr> <td>International</td> <td style="text-align: right;">\$33.25</td> <td style="text-align: right;">\$55.75</td> </tr> </table> <p style="margin: 0; font-size: x-small;">Advertisements: \$5.00 per column inch Second class mail registration number 1025 ISSN 0383-0438</p>			SUBSCRIPTION RATES	Regular	Air	FOR 1984	Mail	Mail	Canada	\$22.00	\$40.00	U.S.A. U.S. Funds	\$24.75	\$39.75	International	\$33.25	\$55.75
SUBSCRIPTION RATES	Regular	Air															
FOR 1984	Mail	Mail															
Canada	\$22.00	\$40.00															
U.S.A. U.S. Funds	\$24.75	\$39.75															
International	\$33.25	\$55.75															
<p>IN THIS ISSUE</p> <p>Editorial — Evangelism — J. Geertsema 98</p> <p>Why do we have an army? — Some reflections on war and disarmament; — W. Pouwelse 99</p> <p>Press Review — J. Geertsema 102</p> <p>From the Scriptures — Divine purpose fulfilled — J. DeJong 103</p> <p>International — Cl. Stam 104</p> <p>Mission and evangelism — “Reaching Canada’s Unreached” — C. Van Spronsen 105</p> <p>Ray of Sunshine — J.K. Riemersma 106</p> <p>News Medley — W.W.J. VanOene 107</p> <p>Patrimony Profiles² — W.W.J. VanOene 111</p> <p>School Crossing — N. Vandoooren 113</p> <p>Our Little Magazine — Aunt Betty 115</p>																	
<p>OUR COVER Winter scene Photo courtesy Travel Manitoba.</p>																	



Can universities train ministers?

Under this heading, Rev. Donald Macleod, editor of *The Monthly Record, of the Free Church of Scotland*, wrote in the December 1983 issue, about what he calls "one of the most significant religious developments of the last hundred years." This development is that the church lost control over theological education.

In Scotland, appointments to university chairs of divinity are no longer in the hands of the Kirk. Nor are those appointed necessarily ministers — or even members — of the church. Nor do those who make the appointments appear to pay much attention to the church's needs. The criteria applied are purely academic and the religious and spiritual qualifications of appointees are totally ignored.

The situation in Scotland is not unique. It is rather common with respect to the larger denominations. Rev. Donald Macleod, then writes that:

The question we want to raise is a fundamental one: How important is it for a theologian to be born-again? In the world of career academics it simply does not matter. In the world of the New Testament it is of monumental importance. Indeed, it was to the theologian, Nicodemus, that the Lord dared to say, "You must be born again!" Such a man (still quoting the Lord) cannot enter the kingdom of God. He cannot even see it. How then can he show it to others?

It is important to see the issue clearly. At one level, the natural man can be a perfectly competent theologian. Because of common grace he has all the intellectual and conceptual apparatus necessary for exegesis. He can understand the propositional meaning of the New Testament, analyse it and synthesise it. He can formulate the doctrine of the trinity and debate free-will and predestination. Even the experimental realities of the Bible are grist to his academic mill. Starting with the Scriptural data, he can work out the doctrine of conversion, the basis of assurance and even the nature of spiritual depression. Why then does the fact of being unregenerate become a problem?

First, because the theologian who is also a natural man cannot see spiritual things. Propositions, yes. But not spiritual realities. When confronted with the reality of Christ, for example, "there is no beauty that he should desire him." He cannot want Christ or even begin to understand at an experiential level what it is to hunger and thirst for Him.

Secondly, the unregenerate theologian is

obdurately averse to God. On this, the Bible is absolutely clear: "The carnal mind is enmity against God. It does not submit to God's law. Indeed it cannot" (Romans 8:7). It is, sadly, all too possible for a man to love theology and yet hate God; even to love Christology and yet to hate Christ."

One cannot but wonder whether this is the real reason for many features of contemporary theology: its anti-biblicism and anti-supernaturalism; its destructive criticism of the gospels; its aversion to the Christology of Chalcedon and its loathing of the idea of substitutionary atonement.

Thirdly, the unregenerate theologian is incapable of spiritual love. Such love is the fruit of the Spirit and quite impossible without Him. It means emulating the Divine Father's love for His Son and the Divine Father's love for the world. It means patience, courtesy, modesty and self-effacingness in all our dealings, even (especially?) in the case of those from whom we differ most profoundly. It means reluctance to think or to speak ill of opponents. It means meticulous and deliberate care to minimise the pain of disagreement. . . . Without love, our orthodoxy means nothing and profits us nothing. Without love, we *are* nothing, even though we be as perceptive as Calvin and as eloquent as Whitefield. Lovelessness, not doctrinal deviation, is the ultimate obscenity. It is the mark of the beast, even when attached to accurate theology. It is the sign that we are going to Hell.

From this we learn about the thinking in the Free Church of Scotland, the emphasis on the need for regeneration and the work of the Holy Spirit in the hearts of the believers. When the remark is made that "Lovelessness, not doctrinal deviation, is the ultimate obscenity," we understand that this is based on I Cor. 13, and that the author does not condone or think lightly of doctrinal deviations. That is clear from what follows. When there really is a doctrinal deviation, it is a matter of love to point this out and to warn against it.

Besides the question *who* should teach future ministers, there is the point *where* they must be taught. On this matter Rev. Macleod writes:

But if the question, Who should teach theology? is important, the question, Where should it be taught? is almost equally so. To some, the answer is obvious. Theology should be taught in academic institutions, especially in the great universities. In his autobiography, *In Retrospect*, Professor F.F. Bruce congratulates himself on the fact that "the lines have fallen to me in a uni-

versity environment and not in that of a theological college." The great advantage of such an environment, he says, was its academic freedom. The teaching could be marked by scholarly objectivity, free from theological or sectarian bias: "One is not bound to follow any particular school of thought or promote any particular party line. One's only commitment is to truth. One is free to follow the evidence wherever it leads in an atmosphere of free enquiry."

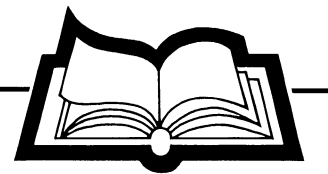
From a Christian point of view, this raises grave methodological questions. The idea that a university is a better place than the church for the study of theology must give us pause. Is the Christian community really, as Bruce suggests, a distorting medium? In the abstract, at least, we would expect to see the truth more clearly in the fellowship of the Spirit. We would also expect the company of fellow-believers to be more conducive to theological success than the company of professional academics. To think otherwise is to stand the New Testament doctrine of the church on its head; to make the university, not the church, the pillar and ground of the truth, to dismiss Christian preaching as doomed to falsehood because it is spiritually and intellectually committed; and to make it perilously difficult to defend the integrity of those who wrote our gospels. As Bruce knows only too well, these men knew nothing of academic detachment — a point of which destructive criticism has made great play.

Confessional integrity is meant here. The theological training must be bound to the confession of the church. That was the principle for John Calvin and his followers. That is still the Reformed principle: Reformed Churches have their own theological education.

I like to add the remark here: what counts for the theological education, counts also for all other training. Therefore we should have our confessionally bound elementary and high schools, teachers' college, and so on, as much as is possible. And therefore it is hard to understand that Reformed people can be against Reformed education for the children of the church, or for future teachers of those children. Of course, the academic standards must be high, that is no question. As much as is possible, regenerated, communicant, confessionally faithful, and then also academically well-trained instructors should teach the youth of the church in Reformed schools.

J. GEERTSEMA

FROM THE SCRIPTURES



“but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.” Luke 7:30

Divine purpose fulfilled

We are confronted with a striking formulation of matters at hand in Luke’s description of the Pharisees’ reaction to the preaching of John. In refusing to be baptized by John, the Pharisees rejected the purpose of God for themselves. Quite literally the text says that they made the plan of God as it concerned themselves of no effect. What makes this formulation all the more puzzling is that, at all other times in which the word “plan” (*boulé*) is used, Luke always refers to the *fixed* and *determined* counsel of God, the unchangeable will of God for our salvation, cf. Acts 2:23, 4:28, 13:36, 20:27. So we also find the word used in Eph. 1:11 and Heb. 6:17. How then can he give the impression here that men can thwart this plan, and make it of no effect?

This word, however, is well chosen at this point, and is connected with the plan of God as we read of it in the second book of Luke. It describes the full-bodied evangelical character of the good news. It was a message for *all*. The Pharisees also came to hear what this new preacher had to say. But baptism was refused them, because they did not believe the good news, Matt. 3:7ff. They did not justify God, and so admit their own guilt; rather, they justified themselves, and so concluded that this good news did not apply to them. They rejected the message according to its character.

This is the point Luke wishes to make here, and through him the Holy Spirit also describes the working of the good news. The judgment which was initiated by the message of John was, at this point, already effected. And this was not the doing of God first and foremost. No, the *responsibility* of the Pharisees and lawyers is accentuated. The one plan was meant for all. The great revelation of the salvation work of God was plain for *all* to see. But here men openly *reject* the salvation work of God, and *break* the covenant to which the LORD had shown Himself so abundantly faithful.

Now it is remarkable that we have this passing note concerning the reaction of the Pharisees in *Luke*, the evangelist who so clearly describes the turn of the gospel to the *Gentiles*. He traces the course of the good news from Jerusalem to Rome, the great world city. And the same word, “plan,” or “counsel” is the key expression explaining the turns of the gospel along the way. But it all begins *here*, with the reaction of the Pharisees to the preaching of John. They reject God’s plan as it applies to themselves — so forcible is their sin and obstinacy. However, from this point on they become instruments to effect God’s plan of salvation. They put Jesus to death, which results in the out-

pouring of the Holy Spirit in Jerusalem, and the proclamation of the good news in the fulness of the Spirit, Acts 2:23ff. They rejected the good news, which resulted in the proclamation to the Gentiles, Acts 13:46ff. And this course of the gospel, with all its turns, was the full counsel and plan of God, 20:27, the unchangeable purpose of His will, Eph. 1:11.

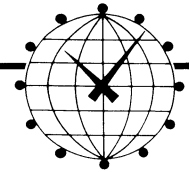
What does it all say to us? Here we see clearly that men can nullify or bring to naught the *plan* of God for their salvation. The good news can be rejected, and the will of God so clearly revealed can still be plowed and held under. We are responsible for what we do with God’s message of salvation! Men can break the covenant with God. Yet this will never nullify God’s eternal counsel, and never bring to naught His one plan of salvation. The rejection of the Pharisees implied that God’s will for their salvation had no effect *with them*. But this rejection also served to establish and fulfill the divine counsel and plan of God for the salvation of many. For no man can thwart the divine, unchangeable purpose of God.

So we see God’s manner of working in the world. In itself, the gospel is a message of *life*, not a word of death and judgment. For the LORD does not desire the death of the sinner, but that he should turn and live, Ez. 18:23. But it becomes an aroma of death to those who are perishing, a fragrance from death to death to those who reject the good news, that is, to those who do not see themselves as sinners, and as men in need of the heavenly gospel, II Cor. 2:14ff. They perish “as they were destined to do” according to God’s unchangeable plan, I Pet. 2:8; but their responsible choice is plainly clear for all to see.

The God whose love and mercy has also been revealed to us will realize His full counsel and will. But we are held responsible for what we do with the Word of life. For he who believes the gospel, confesses his guilt and justifies God, will be saved; but he who does not believe will be condemned, John 3:36.

So His urgent appeal remains in force. Let no one nullify the grace of God, so richly outpoured in Jesus Christ our Lord. For if there is anything that these words used in combination like this tells us, it is this: our LORD God does not seek the death and condemnation of His children. He is not the author of men’s refusal to believe. His call is serious, urgent, and well-meant. But does He still have a people who hear with eager, joyful, and thankful hearts?

J. DEJONG



CHURCH AND COMPUTERS

VATICAN CITY/DELFT, THE NETHERLANDS (NCNS/ANP) — Many churches which are increasingly struggling with organizational and administrative problems, are turning to the computer for help. So the Pope has recently effectuated a reorganization of the Curia Romana, the body of tribunals and offices by which he governs the Roman Catholic Church. Although it is not certain yet which departments of the Curia are affected most, the departments for the pastoral and social care of sick and handicapped and for the unity of believers need restructuring to come to a more efficient method of operation. One of the staff-members of the Vatican remarked that at present the use of computers, even electric typewriters and dictaphones, is virtually unknown while the administrative techniques are antiquated. It is expected that some modernization will follow. Rome may yet be conquered, by the computer.

The Dutch Reformed Church (Hervormde Kerk) has recently in four congregations begun a trial-period with micro-computers which are connected to the central administration of the Church. The Synod of this Church had decided already in 1981 to ask the churches if there was interest in more use of the computer for registration and administration, but the price of computers was at that time too high. Since computers have become cheaper, the experiment is now under way.

Also in the Canadian Reformed Churches modern techniques are in evidence. At the last held Synod Cloverdale 1983, two computers/word-processors were introduced, although privately owned, and proved to be of great help. Rome and Reformation now have something in common.

MORMONS MARK RAPID GROWTH

SALT LAKE CITY (UPI/ND) — The Church of the Latter Day Saints of Jesus Christ, also known as the Mormons, a sect founded in 1830 by one Joseph Smith, has been experiencing rapid growth during the last decade under the presidency of Spencer W. Kimball. One of the main reasons for this growth is the fact that blacks are now not only allowed to join the church, but also permitted to receive leading positions in the church. The church denied blacks any such position

for 148 years, but now this discrimination has been ended. Only women are not given leading offices. The Mormons presently have an Indian, two Japanese and two Latin Americans in the so-called "council of Seventy," the highest ruling body of the Mormon sect. President Kimball lifted the ban on race after a "revelation" on June 9, 1978. This, besides the abolition of polygamy in 1890, is considered the most significant change in Mormon doctrine since the time of Smith.

The Mormons currently number 5.2 million and have 185 active missionaries. The growth of the sect is seen especially in Africa, Europe and South America. In Ghana and Nigeria e.g. there are presently 31 Mormon congregations.

EUROPE STILL CHRISTIAN CONTINENT?

FRANKFURT (ANP/ND) — Only half of all Europeans are of the opinion that Christianity can answer the question concerning "the sense of life." Worship and piety are no longer considered to be the highest values, but rather honesty, tolerance and respect for others. 70% of the Europeans consider the Ten Commandments significant, but are most impressed with those commandments which deal with the relationship with the neighbour. 17% consider themselves "atheists." These conclusions can be found in a magazine of "critical Christians," *Publik-Forum*, published in West Germany, after an extensive international investigation into current ideas and norms among Christians in Europe. 37% of the Roman Catholics attended church regularly, while the Protestants scored only a meagre 9% on this point. The influence of oriental religions (e.g. the belief in reincarnation) is growing. The question may be asked whether Europe can still be considered a "Christian continent."

MARXISTS PERSECUTE CHRISTIANS IN ETHIOPIA

HANNOVER (IDEA) — Christians in Ethiopia, no matter of which church, may expect hard times in the near future. The Marxist government of Ethiopia has decided vigorously to pursue a Marxist course and to establish the Marxist-Leninist Party in September, 1984, as the only party. In the capital city a great statue of Lenin will be set up before the so-called "Africa Hall," the first such statue in an African nation.

This information was given by Willi Kalmbach, who has been working as evangelical-Lutheran missionary in Ethiopia since 1969 and recently returned to Germany. He mentioned that in 1979 the chairman of the Lutheran Church of Ethiopia, Gudina Tumsa, disappeared without a trace. Seven members of the Synod of this church are imprisoned in the city of Nekemte. In one province, 450 church buildings have been closed or are being used for political meetings only. More and more the Christians are forced to gather in house-congregations. The work of Swedish and Sudanese Christians is also being hindered. It seems that the Marxist government wishes to purge public life of all traces of Christianity. The only organizations which are permitted to operate as normal are hospitals and development aid. The government does not mind Christian expertise and material, but wishes to snuff out Christianity.

JEHOVAH'S WITNESSES LOSE MEMBERS

DUBLIN (RNS) — While elsewhere in the world, Mormons are gaining membership, Jehovah's Witnesses, at least in Ireland, are on the losing side. During the last sixteen months more than 500 Jehovah's Witnesses have declined membership in the sect, many of them joining established churches. The Witnesses have already lost one fourth of their membership in Ireland, and it is expected that by the end of 1984 another fourth will have disappeared.

This loss of membership is significant since a number of former Jehovah's Witnesses, led by two prominent ex-Witnesses, John May and Martin Merriman, plan to organize a hunger strike this summer before the building of the Watchtower Society in New York. Irish spokesmen say that a network of disgruntled former Jehovah's Witnesses is being organized in various countries, e.g. Canada, Sweden, Great Britain, the US, and The Netherlands. The main complaint against the sect is that the "witnesses" after brainwashing can only function as fanatics who are totally in the power of the sect. The hunger strike is to protest the desecration of the mind as exercised by the sect. In The Netherlands, e.g. a society of ex-Witnesses has presented Parliament with a brochure titled, "The Terror of the Watchtower Society."

CI.S.

Mission and evangelism



“Reaching Canada’s Unreached”

In our circles there appears to be an increasing awareness that being church also means being the evangelizing force in the community wherein we are placed by the Lord. A number of congregations are reviewing the task of Home Mission Committees, mandates are being studied, courses are being given, and we even have a Taskforce which seeks to provide us with some much needed material.

The awareness is growing, the number of eager workers is increasing, and some helpful material is available. Yet often from this point the road ahead seems foggy. Where do we go from here? Who are we going to try to reach? We all realize that our approach will depend on which people we hope to reach. The sender must be on the same wavelength as the receiver, otherwise effective communication becomes very difficult, if not impossible. Yet we often seek to reach the general population which consists of many different people who do not all communicate on the same wavelength. I feel that some of our difficulties and hesitations enter at this point: we want to reach everyone and at the same time feel that this is nearly an impossible task. True, there is only one gospel for all but it must be communicated in terms and language understood by the hearers. The manner of communication must therefore take on different forms depending on whom we desire to reach.

Furthermore, we all feel that it is most desirable and a matter of good stewardship that we concentrate our efforts on those who apparently have not yet been reached with the gospel. How can we determine who are “unreached” and how can we identify them in a certain community or area?

A Helpful Book

The Missions Advanced Research and Communication Center (Marc¹) has come out with a very interesting and practical volume called *Reaching Canada’s Unreached*,² which can be of service to us in finding answers to the above ques-

tions. It is a loose-leaf edition which comes with a host of information which we would do well to note. Let me quote from the Dedication page (A-1):

It is with gratefulness to God that we at World Vision present to the church of Canada this text, *Reaching Canada’s Unreached*, in response to the challenge of the Lausanne Committee for World Evangelism “to place tools in the hands of motivated churches, agencies and missionaries to reach many ‘unreached people groups’ with the gospel.” What is a “people group” you ask. We used to think more in geographic terms: the people of India, or the people of the Congo. But more recently we’ve come to see it as any group of people who share a common way of life and sense of oneness because of social, occupations or economic characteristics, language or ethnic origins, or geographic location. So we shall be talking about the people of St. Pierre and Miquelon, long-haul truckers, children in poverty, the many newcomers to our shores, as well as our native peoples on their reserves and in the cities (Dr. William J. Newell).

The concept of unreached peoples is changing and undoubtedly it is a result of the spreading of the gospel throughout the world. There are not too many countries or nations, if any, where the gospel has never been heard, but within these countries there may be many pockets or groups of people who have remained isolated from the preaching of the gospel for whatever reason. These are the so-called unreached peoples. On the same page we also find a definition of an unreached people group:

What is an “unreached people group”? For the sake of this study, we are considering a group as “unreached” where there is no viable witness of the Christian gospel. The Lausanne Committee estimates that if 20 percent of a group have made a commitment to Jesus Christ as Saviour and Lord, this

20 percent could be considered capable of reaching the other 80 percent, and thus the group would no longer be classed as “unreached.”

We will leave the definition for what it is but at least it gives us a clear indication what we may expect on the following pages when some 200 unreached people groups are identified from all communities across Canada. There are the hurting ones, the forgotten ones, the strangers, French Canadians, native peoples, and the hidden ones. Under these titles you will find the inner city poor, the deaf, prisoners, senior citizens, teeners, skid row, the Portuguese community in Toronto, the Ismaili people in Vancouver, native communities throughout Canada on reserves and in cities, drug and alcohol addicts, etc. At the same time it gives information for resource guides, as well as giving some guidelines and helpful pointers.

Perhaps some of our congregations will be able to give their outreach more direction if they “adopt” an unreached people’s group in their community or area and concentrate their efforts and prayers on them. This allows you to define the work much more clearly, to set certain goals and to find an approach that is geared to the people you have in mind and which can focus in on their specific needs with the message of the gospel.

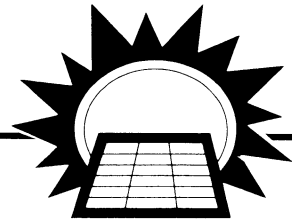
Such an approach must, of course, be properly planned and prepared. You have to identify the group, become acquainted with them, try to understand them and establish a relationship of trust. It may very well be that you have to learn from them first before the ground is ready for sowing the seed. The more you know about the people you seek to reach the more you will be able to let the light of the gospel shine on all aspects of their lives. You can communicate on their wavelength in a language they understand and in terms that relate to their real life situations. Be a Jew to the Jews and a Greek to the Greeks. Peter’s sermon to the Jews on the day of Pentecost in Acts 2 is quite different than Paul’s sermon to the Greek philosophers on the Areopagus in Acts 17. Yet they both preached the Christ of the Scriptures, each directing it to the public they were addressing.

C. VAN SPRONSEN

¹The Missions Advanced Research and Communication Center is a ministry of World Vision International. The MARC Newsletter is published bi-monthly and is available free of charge upon request from: World Vision Canada, 6630 Turner Valley Road, Mississauga, ON L5N 2S4.

²*Reaching Canada’s Unreached*, Wm. J. Newell editor, published by World Vision Canada (address above) \$10.95.

RAY OF SUNSHINE



"My heart and my flesh sing for joy to the living God."
Psalm 84:2b

Psalm 84 shows us a significant contrast. It contrasts "the house of God with the tents of wickedness." Time and place play an important role in this psalm. To "dwell with the Lord," even if it is only "for one day in His house" is more preferable than "a thousand days in the tents of wickedness." The author does not find it necessary to elaborate on the fruits of sin, his heart is so full of experiencing the joy of God's nearness and blessing, that he only describes the effects of trusting the Lord. To "dwell with the Lord" means, as verse 2 tells us, that our soul longs for the courts of the Lord. In God's presence we find the strength to go on and fight the good fight of faith. "One day in Thy courts is better than a thousand elsewhere." It is there that we, the believers, are being fed and nourished by the preaching of God's Word, and we are being strengthened by partaking of the Lord's supper. We are also encouraged by witnessing the sacrament of holy baptism. The Author of salvation has given us visible signs and seals to remind us of His great love and faithfulness. He will work in us (according to His promise) by His Holy Spirit, so that we begin to "yearn for waters from God's fountain." Our whole self will be involved, our soul will be longing for the courts of the Lord — for His blessing.

Can we identify with the author's longing? If not, should we not ask ourselves why; and what is lacking? Is our prejudice preventing us to "hear"? Is our pride preventing us to "see"? Is our lack of knowledge preventing us to "taste"? Is our hatred and envy preventing us to "feel"?

The author of Psalm 84 felt "longing in his soul" (verse 2), he heard the "praises given to God" by those who dwell in His house (verse 4); he tasted God's goodness — "how He bestowed favour and honour, and did not withhold any good thing from those who walked with Him uprightly" (verse 11); and he saw the perseverance of the saints — how they went on from strength to strength (verse 7). He experienced — his "heart and flesh" were "singing for joy," because he knew that he believed in the LIVING God, and that everyone is blessed who so trusts in God. Even though if "we have to walk through the valley of death," (this verse of Psalm 23 refers to Revelation 7:17, which means our lifetime here on this earth), the Lord Jesus, the Lamb — our Shepherd, will guide us to springs of LIVING water.

"Incline your ear, and come to me; hear, that your soul may live." (Isaiah 55:3)

In our mailbox we found a thank-you note from John Paul VanAmerongen. I quote: "In the Christmas issue of **Clarion**. I read my name under 'A Ray of Sunshine.' I thank you very much for remembering me. I have received many cards (and letters) and appreciate them all. I am now at home: (please note the address change. H.R.)

899 Main Street West
North Bay, ON P1B 2V8

I am doing very well in Grade ten and enjoy school, especially the computer. I am not sick anymore and thank everyone very much for sending me cards and letters. Thanks again, John Paul."

* * * * *

Hank Orsel, Burlington, Ontario, sent us a thank-you note for all the cards and letters he received for his birthday. He was very thankful to you brothers and sisters, but most of all he gives praise to our Lord. He experienced this communion of saints as a blessing from the Lord.

* * * * *

On our calendar we have:

DEREK KOK

377 Dominion Street
Strathroy, ON N7G 3G9

The Lord willing, Derek will celebrate his 14th birthday on April 2. How are you doing Derek? Happy Birthday!

* * * * *

ROSELYN KUIK

Box 11
Graysville, MB R0G 0T0

The Lord willing, Roselyn will celebrate her 10th birthday on March 18. She still is not able to walk; her parents hope and pray that someday she will. She has a very happy disposition; she smiles and giggles a lot, but cannot speak. Roselyn has learned to distinguish between different domestic animals and likes looking at pictures. She attends Christian school in the morning and travels by bus with her brothers and sisters. A special program which is coordinated with kindergarten gives Roselyn the opportunity to much enjoyment. She loves it!

A thought for today: "Wie bitter is, gaat elke vreugd voorbij." (Whosoever is bitter, does not experience joy).

Send your requests to:

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



What about starting this time in the far West?

No, let's start in Ontario, and then right away go out West.

That we start in Ontario and then right away leave for the Pacific Coast is because of some wedding anniversaries. O yes, I admit that I am late, too late even; but when you bear in mind that I received my first class *Clarion* of February 10 on the 14th of that month, you will forgive me, since it is not completely my fault that I am so late with congratulations.

Anyway, let's cut short the preliminaries, and proceed to the matter at hand.

Brother and sister S. VanDam of Freelon or — if you wish — Burlington West celebrated their fortieth wedding anniversary on February 10th. They both are still enjoying good health as far as I know, and are dedicated church members. Our brother served many years as an elder, and perhaps he is one right now. We had frequent contact during the past years, and I always enjoy the smile that comes from the heart and the handshake that is firm and cordial. It will have been a busy day, I am convinced, and we wish to add our congratulations to the many they will have received during the past weeks. We are thankful with you for all the good things which the Lord gave you so abundantly during your married life. May He keep and guard you further as well, making you become more fruitful for the Church of Christ.

Now that I mentioned a firm handshake, I like to ask the brothers and sisters always to give a firm handshake, a sturdy grip. Sometimes you get some motionless fingers into your clasped hand, and then it feels as if you either are being treated from a very great height or are being greeted only for formal reasons without any meaning being behind it.

A late sister of our Rev. VanDooren used to characterize such a limp "handshake" in a very particular manner. We had a minister who had the habit of extending his hand with the fingers all straight, and they remained straight. He never squeezed your hand cordially and so that you felt something. "Bah," our sister said, "just a bunch of carrots!" There was no feeling in this manner of greeting. If you wish to extend feelings, let the brother or sister experience some feeling! Now, there is, of course, the other extreme, that you almost crush the bones in the hand. That is not the intention either, as you understand. I see it happen already: the next time someone shakes hands with me, he will do it extra-squeezingly, so to speak. Spare me injuries, I have to use my hands and fingers for typing too much for that.

Jumping across the continent, we extend our congratulations to brother and sister L. Terpstra of Langley, BC, who on February 9th celebrated their forty-fifth wedding anniversary. We still have a nice plaque which we received from them on the occasion of our thirty-fifth wedding anniversary, and they were there also to congratulate us in Surrey in November last year. It is not a return of best wishes — we cherish those we have received and don't want to give them away again — but we do congratulate our brother and sister with this gift from the Lord, and do so — as we did above — from the heart. Our brother's health is not that good the last couple of years, something which compelled him to resign from the Broadcasting Committee of which he had been a member from its very beginning. Also in the work of the mission he was active for a long time. We wish you both the Lord's nearness also in the future, and know that your trust is in Him.

Before we continue with news from the churches, I wished someone would finally tell me what a "preemptory examination" is. I read this expression again in a bulletin, and I think that our students at the College have a right to know what this new phenomenon is. Or could it be that our College Faculty should insist on an even better knowledge of the Latin language? Between brackets, I attended this "preemptory" examination, and it was good.

And now the news.

Once in a while a great power and influence are ascribed to your humble servant. This — it must be said — is almost exclusively the case when readers think they can benefit from doing this. In any case it is very flattering and usually I do not put the expectations to shame. I like it, mind you.

"Since everyone has read the *Clarion* News Medley article by the Rev. W.W.J. VanOene (Jan. 27 edition) we would like to reemphasize the fact that there are limitless opportunities in the Okanagan Valley. Presently there is a position open in the sales of farm machinery. For more information please contact br. Dalhuisen: 549-1034, or br. VanderTas: 549-3055."

I pass this on, not because the News Medley is mentioned in such glowing terms, but because I would indeed like to see the group in the Okanagan Valley grow to such an extent that a church can be instituted there. I did the same for Ottawa, for I still have hopes for the church in the nation's capital as well.

The January issue of the *Mission News* contains a review of the past year, written by the Rev. Boersema. I wished every one could read the reports and other particulars which now are limited to the part of our membership that receives this *Valley Mission News*. By the way, how far are the discussions and preparations for the combining of all *mission news*' within the churches? I haven't heard much about it lately, but still cherish my hopes and will keep working at it.

From the year review I quote the following passages:

This year eight brothers and sisters made public profession of their faith and were received as members of the church. We now have 34 Brazilian communicant members and 57 baptized members. We also have 16 congregados who are studying the Catechism in order to prepare themselves to make public profession of their faith

One of the most important developments that we have seen this years is that more of the Brazilians are helping in leading the meetings

We have been studying how to bring young churches to maturity. One of the points many writers on this topic make is that the young Christians themselves must be involved in doing their own studies If the missionary does all the teaching while the members do all the listening, the learning process is slow. On the other hand, it is always good to give adequate guidance.

Our journey leads us to Edmonton, Immanuel Church. As our readers know, they are using their own church building by now, and apparently some things still have to be straightened out: "I was informed, very kindly, by the Fire Marshal that cars blocking the fire exits of public buildings can and will be ticketed and towed away and that this includes our church."

Sometimes it seems that if people cannot read and consider the signs posted of no value or importance at all. I can recall only three instances where I saw that the police were

ticketing cars parked alongside the curb on shopping centers' parking lots, although there were clear signs stating that there was no parking there. I wished it were done more. After all, these signs are there for a reason. It seems, however, that many will learn only the hard way.

Time and again I read reminders in bulletins that there is to be no smoking in and in the immediate vicinity of the church building. Why are these reminders necessary? You say something, and it helps for a while; then things return to "normal." You say it again, and it helps for a little while; the same story all over again. Could we not all remember the requests made and the rules given?

The Coaldale consistory made a decision on the request of brothers and sisters living in the Taber area. "The request from the Taber area members regarding instituting a church was discussed . . . Council state their advice not to go ahead with it at this time, seeing that their number is very small and not a great enough percentage is in favour. Therefore the budget would appear to be prohibited (prohibitive? VO) especially if the calling of a minister is considered."

We can only express regret at the fact that it appeared unwarranted to proceed at this time. If the alternate course is putting in a balcony or erecting a new building, this would constitute a jumping from the frying pan into the fire, in my opinion. Once a balcony has been installed or a new building has been erected, the yearly budget is increased by so much that it will even be harder to do without a part of the congregation or to expect that they will be able to have the church life in the "new" congregation right away complete in all its component parts. However, this is what the situation is in Coaldale: no new institution for the time being.

The Neerlandia bulletin contains a new column, which is entitled "Out of the Game Bag," a title which alludes to the name of the local pastor. If I may offer an advice: Make it "Out of the Hunting Bag," which seems more appropriate; otherwise some of the younger folks might expect something different, namely a game or two. Besides, "game" refers to the product or intended victims; "hunter" refers to the man who does it. It is just an idea.

Above I already mentioned the Ottawa Church.

From their bulletin I learned that there was a twenty-fifth anniversary: the anniversary of the church institution there. This institution took place on January 4, 1959. Yes, then it was twenty-five years ago this past January 4th. How's that for figuring things out!

Rev. Visscher writes about it that he has "been unable to find out how many members there were when the church was instituted. In 1952, however, there were three times the number that there are today: 153, (a good-sized congregation in those days) . . . in 1965 there were still 81 members, but . . . between now and then the church hovered in the 30-40 figures. The year-end statistics below reveal that at the moment we are experiencing an upward surge again. May the LORD cause it to continue."

I wholeheartedly support this wish and add mine.

Congratulations on the occasion of the anniversary, and much growth for the future.

The Church at Burlington West demands our attention next.

They are already making preparations for the Synod of 1986! Listen:

"The Committee of Management is requested to look into the possibility of having the photocopier fixed or of obtaining a good second hand one. Burlington West has been appointed by Synod Cloverdale as convening church for the next General Synod in 1986. Most probably that Synod will also be held in our church building. Thus we better be prepared."

Yes, I expect indeed that the Synod will be held in the

church building of Burlington West. If I recall correctly, that was the argument which weighed heavily in favour of Burlington West over against Burlington East: the facilities. Both churches are equally old, for the one Burlington Church split into two autonomous churches and neither is the "mother" of the other. Then you have to look where the facilities are better and it would be strange if the Synod were held somewhere else.

With a change of minister, there are bound to be some changes in certain practices or customs. Mind you, this need not be the minister's doing, and I say this expressly so as to prevent any misunderstanding, but I do find it remarkable that this is a recurring phenomenon.

About one thing I am extremely happy, an old idea is being revived: "The possibility of one bulletin for the three Burlington Churches will be investigated." An A + for the one who revived the idea.

If I remember correctly, there was a decision, made some time ago, that items which are of importance for all three Burlington Churches were to be published separately and be inserted in all three bulletins so as to prevent "duplication" or even "triplication" of work. Thus far I have not seen any such insert, even though I receive the bulletins from the three Burlingtons very regularly, in fact: they are sent most regularly of all.

Although I have not seen any insert, I still read in all three bulletins messages from the Jeugd van Vroeger, Choir, Guido Family Days, High School Board, what the students in the John Calvin School have to learn for Catechism Classes, and so on. I had almost given up hope, but my hope has been revived. There still is hope.

"As to the suggestion to make the short report of the consistory meetings more informative, it was decided that this report will not be made and read in the meeting, but will be written after the meeting and approved by the chairman and clerks."

This, too, is a smart decision, I think. We never adopt a short report at the meetings, but I type one in the *Church Herald*, our local bulletin. When you do it afterwards, you can make it more "gezellig" than when it has to be approved at the meeting. When it is approved at the meeting you may get a stilted style, a discussion about how it should be said, whether a certain word should be deleted, etc. Besides, unless there is a brother who is able to write such a short report while, at the same time, paying full attention to the discussion going on and the points being dealt with, you take much away from the writer of such a short report. When you write one afterwards, you can also leave out the points which do not mean a thing to the congregation who reads it. And if the writer afterwards should make statements which are incorrect, the consistory can always publish a correction later on. This has not happened to me thus far, at least, I cannot recall that it ever was necessary.

Is it necessary to mention all things that have gone on at a meeting of the consistory? It is not only unnecessary, it is also unwise to do so.

Besides, we should watch out that we don't put meaningless things in such a short report.

The congregation trusts and knows that the brethren are not sitting there twiddling their thumbs and drinking coffee, just to put in their time.

Apart from the fact that it is not necessary at all that Hydro bills and Gas bills pass the consistory and, besides, are mentioned in the brief report, there are more things which don't mean a thing to the congregation. Shall I give you an example, found in the stack of bulletins which I read for this medley?

1. A letter from br. A. is read and a draft will be prepared.
2. A letter from br. B. is read, discussed, and an answer will be sent.

3. Two letters, from br. and sr. C. are read, discussed, and a draft will be prepared for the next meeting.
4. A letter from br. D. is read and a draft will be prepared for the next meeting.

Marvellous and very enlightening information, don't you think? It reminds me of a saying of one brother, heard long ago and perhaps mentioned by me before: At the end of the meeting, when the short report has been adopted, the chairman asks, "Is it incomprehensible enough as it reads now, brethren?" He used the word "dark."

And, as a final remark: Consistories should write as few letters as possible. It should be sufficient when two brothers convey an answer of the consistory to a brother or sister who wants to know something or has an objection to something. There are people who will never quit, and they should be given to understand that there comes an end to the waste of precious time at consistory meetings through the endless exchange of letters.

A last quote from the Burlington West bulletin:

A proposal of one of the elders to change the existing practice after the administration of baptism was discussed and adopted. From now on the minister with the parents will remain standing at the baptismal font during the congregational singing to the praise of the LORD after the administration of this sacrament by which a child is visibly ingrafted into the Church of God.

More than once I have expressed my feelings about this point. And I know that there are many parents who agree with me. More than once parents told me, "We would feel like fools standing up front there with our child, displaying it to the congregation during the singing. Our place is in the pew once our child has received the sacrament."

I agree with them and greatly deplore it that not only a minister who objects is no longer allowed to go back to where he belongs — the pulpit — as soon as baptism has been administered, but that also parents who have objections are now compelled to stay there.

The simplicity which characterized the services years ago disappears more and more, and I do not think that such is an improvement or sign of progress.

No, it is not so that I am in an overly-critical mood, but there are a few more things which have to be pointed out as being incorrect or dangerous.

When the revision of the Church Order was being discussed in the churches, it was repeatedly pointed out that the article regarding "funeral services" should be retained. As you may be aware, the revision Committee suggested to leave this article out: "Funeral services shall not be held."

However, from several churches the suggestion was received to retain it in one form or another. Now it reads that funerals are private affairs and not ecclesiastical affairs, and should, therefore, be conducted accordingly. This is not the literal text, but this is what it amounts to.

After all, I think that it is wise to have retained the article in this form. In one of the bulletins I found the following sentence: "The family invites the congregation to share with them a family service in this church building"

The word "service" should not have been used, for we do not have a service when a member is buried. We come together, certainly, and it is always remarkable how many members of the congregation take time off to attend such a funeral. The communion of saints becomes so beautifully evident in this sympathetic assembling together; but we do not have a service, even though together we sing and pray and listen to God's Word.

We have to come to an end with this medley.

Let us conclude our journey in the southern parts of Ontario.

Some months ago there was no vacancy in the region of Ontario South. Now there are three of them. These churches came to a classis and asked for pulpit supply.

The classis granted these churches two Sundays per month as requested. The consistory is not in agreement with this schedule, since this would mean that (our) . . . pastor would be away from his congregation two Sundays per month. The consistory agrees however on one Sunday per month. The churches affected will be informed of this decision.

Wrong!! The point is not whether that classis acted wisely when deciding that each of the vacant churches was to receive two full Sundays per month. It may quite well be that the available supply of ministers was such that an undue burden was laid on the churches that have a minister. And every consistory has the right not to be in agreement with such an arrangement, or to have it changed at the next classis.

But no consistory has the right to make a decision contrary to the classical decision.

It is here definitely not a matter of having been bound above and beyond the Word of God or the confessions of the church. Neither is it here a matter of being faced with a decision which is contrary to the adopted order.

Here it is simply a question of practical arrangements which, in the opinion of one consistory, put too heavy a burden on this particular church.

There is *no other Reformed* way than complying with the decision for as long as it stands.

No independentistic changing of decisions of broader assemblies, please!

We started off with some personal notes. Let us close with personal notes as well. These personal notes concern ministers.

Mentioning them alphabetically, I impart the following particulars:

Rev. Loopstra fell ill during his holidays, and had to be flown back home. The latest information I received was that there appears to be no reason for alarm.

Prof. Selles underwent minor surgery but has recovered from it and has resumed his work at our College, a work which was interrupted only briefly.

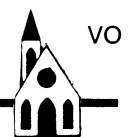
Rev. VanDooren delivered his last lecture at our College, after a faithful labour of more than twenty years in all. At Hamilton 1962, he was appointed as instructor at the fledgling and provisional training for the ministry. In 1968, he was appointed as lecturer at the College which was to be opened in 1969. Even after his retirement he continued as "temporary instructor" which work he now concluded.

Rev. Werkman has to take a rest for some weeks, and it seems that it is the same thing that happened before. I cannot give any particulars as no definitive information has reached me.

As for yours truly, he is still blessed with good health — thank you for your interest — and wishes you all exactly the same.

I have occupied your attention long enough for this time. So long!

CHURCH NEWS



CALLED to Winnipeg, MB and DECLINED to Lincoln, ON

REV. CL. STAM of Smithville, ON

Salutation to Jesus Christ

I greet thee, my Redeemer sure,
I trust in none but thee,
Thou who hast borne such toil and shame
And suffering for me:
Our hearts from cares and cravings vain
And foolish fears set free.

Thou art the King compassionate,
Thou reignest everywhere,
Almighty Lord, reign thou in us,
Rule all we have and are:
Enlighten us and raise to heaven,
Amid thy glories there.

Thou art the life by which we live;
Our stay and strength's in thee;
Uphold us so in face of death,
What time so'er it be,
That we may meet it with strong heart,
And may die peacefully.

The true and perfect gentleness
We find in thee alone;
Make us to know thy loveliness,
Teach us to love thee known;
Grant us sweet fellowship with thee,
And all who are thine own.

Our hope is in none else but thee;
Faith holds thy promise fast;
Be pleased, Lord, to strengthen us,
Whom Thou redeemed hast,
To bear all troubles patiently,
And overcome at last.

Children of Eve and heirs of ill,
To thee thy banished cry;
To thee in sorrow's vale we bring
Our sighs and misery;
We take the sinners' place and plead:
Lord, save us, or we die.

Look Thou, our Daysman and High Priest
Upon our low estate;
Make us to see God's face in peace
Through thee, our Advocate;
With thee, our Savior may our feet
Enter at heaven's gate.

Lord Jesus Christ of holy souls,
The Bridegroom sweet and true,
Meet thou the rage of Anti-Christ,
Break thou his nets in two;
Grant us thy Spirit's help, thy will
In every deed to do.

PATRIMONY PROFILE³²

By Rev. W.W.J. VanOene

A Lost Opportunity (continued)

The elders Budde and Wormser and the deacons Höveker and Lijzen protested against sending the letter: they were convinced that a talk with the Rev. Scholte should precede the judging. They also were of the opinion that the Rev. van Velzen's conduct should be examined, for they accused him of ambiguity, lust for power, and quarrelsomeness. Without discussion or admonition these four brothers were suspended. Soon after, Höveker returned to the Netherlands Reformed Church; Wormser followed in 1859.

An effort by the Rev. Brummelkamp to bring about a reconciliation failed: he was suspected of being prejudiced in favour of Rev. van Velzen.

The Amsterdam controversy was dealt with at the Synod of Amsterdam in 1840. Some members declared that the consistory should not have suspended the brothers so hastily; but the suspension was confirmed. A formula for reconciliation was drawn up, but van Velzen refused to sign it.

At the same Synod efforts were made to make Scholte withdraw his accusations. These failed as well. Then a committee of Synod went to tell him: "In the Name of the Lord you are suspended." Loud quarreling followed, to which Ledebouer made an end by praying out loud, "Almighty God, convert us!"

If the Secession had not been the work of the Lord

Schism

It would lead us too far afield if we dealt with all issues, big and small, which disrupted the life and unity of the Seceded brethren. We can pay attention only to some of the divisions.

There was only one man who had the confidence of all and who could influence the brothers; this man was the Rev. Hendrik de Cock. Alas, it pleased the Lord to take this faithful servant home on November 14, 1842. The result of de Cock's passing away was that no one was left who was trusted by all and who could guide the troubled churches through dissent and controversy, preserving the unity. In the Northern provinces particularly the Rev. de Cock was highly esteemed and revered almost as a patron saint. Now he was gone.

When another Synod was held, again in Amsterdam, this time in 1843, it appeared that basically there were three parties.

In the first place there were those who accepted the Dort Church Order and who were willing to meet as Synod only on that basis. A second group were opposed to this Church Order and to the decision of the Synod of 1840 to adopt it. The third group was formed by those who wished to leave it up to the Synod to decide about the question what the binding force of the Church Order was to be.

No agreement could be reached. In fact, we cannot

even say that a Synod was held at all. Brummelkamp, Meerburg, Scholte, and van Raalte left with their fellow delegates. Those who remained tried in vain to deal with matters according to the rule of Dordrecht, and after six days they came to the conclusion that they were unable to continue. Humbling themselves before the throne of God because of the breach, they knelt down in prayer and thereafter returned home. Even the sermon by the Rev. Gezelle Meerburg on Psalm 19:13-15, delivered before the opening of Synod did not influence the brothers to such an extent that they could come to an agreement. The schism was there and lasted for several years. Some of the brothers even disappeared completely from the circle of the Seceded Churches.

The Rev. H.J. Buddingh

One of the men who had the most influence in the Province of Zeeland was the Rev. Huibert Jacobus Buddingh. Although initially he did not have any objections to the "new" Psalm rhymings of 1773, or to the Evangelical Hymns, he changed his mind when his congregation in Biggekerke did not sing them. He went along with the judgment of the congregation and on a certain Sunday afternoon, when leaving the pulpit after the service, he took the Hymnbook along and deposited it into the closet where the Archives were kept. Buddingh resigned from the ministry in the Netherlands Reformed Church and, after a period of roving ministry, remaining outside the Seceded Churches, he was installed as minister of the Seceded Church in Groningen, which he served from October 1842 — July 1848.

A journey to America and a brief period as a farmer in the State of Maryland did not give him the rest he sought. He returned to The Netherlands and finally settled in Goes where he remained as minister of the Free Evangelical Congregation until his death in 1870. He became an opponent of the Psalm rhymings of 1773 because they were Arminian in many respects and were not legitimately introduced by a General Synod. At a consistory meeting in Middelburg on May 12, 1837, Buddingh proposed to sing the Psalms again in the 250-year old rhyming of Petrus Dathenus, but the consistory refused, saying that this was a matter to be decided upon by a General Synod. Buddingh went along with this but in the meantime refused to preach wherever the congregation was not prepared to sing "Datheen" with him. And once, when the consistory wanted to speak about this with him in a brotherly manner, Buddingh simply went to sit in another room and left the consistory alone.

During his roving ministry — after he had broken with the Netherlands Reformed Church — Buddingh was for some time minister of the Churches in Zeeland, but when he tore up his letter of call as "minister for Zeeland," in 1839, and when discussions and efforts to make him change his mind remained fruitless, he was dismissed by the General Assembly of the Zeeland Churches on October 23, 1839.

The man who became the leader of these Zeeland Churches after Buddingh was Cornelis van der Meulen who was examined by Scholte in November 1839. Later on he became the minister of the Church of Goes from where he left for America in 1847.

The Brabant Churches

When no agreement could be reached at the Synod of 1843, the Rev. Gezelle Meerburg was one of the brothers from Brabant who withdrew from the assembly. In a preface which he wrote to an edition of the Dort Church Order "as the same has been adopted — with the most necessary changes — as a general church order by the Christian Seceded Congregations in the Province of North Brabant," he made clear what the stand of these churches was regarding the question of the Church Order.

At the Synod of 1843, these churches wanted to have Synod constituted without a prior decision regarding the Church Order and, without making the receiving of the brothers as members of Synod depend on such a decision. For many years the Brabant Churches lived under the Church Order adopted by them and continued their separate existence from the other Seceded Churches. At the Synod of Groningen held in 1846 they were not represented; neither were the Zeeland Churches.

Yet, it was felt that the bond should be recognized and practised. The Provincial Assembly of November 9, 1847, sent a letter to the other Provincial Assemblies requesting them to send delegates to a meeting in Almkerk. There the Rev. Meerburg received the support of the young minister of 's Hertogenbosch, Helenius de Cock, son of the pioneer of the Secession. A favourable factor was that the Rev. H.P. Scholte had left for America in 1847. When another Synod was held in Amsterdam in July 1849, delegates from the churches in Brabant and Zeeland were again numbered among the brethren.

Those of Gelderland

In Gelderland the Rev. Anthony Brummelkamp was the most prominent figure. It can not be said that he enjoyed the confidence and trust of all within the Seceded Churches. He was considered too "evangelical" by many. Some even suspected that he was leaning into the direction of Arminianism. Students who received their training from Brummelkamp were especially examined in this respect to find out whether they were infected with this heresy. This sometimes led to comical situations. One of his students was examined at the Synod of 1840, and the assembly was almost ready with its verdict that the brother was Arminian. Brummelkamp was chairman. He took the Canons of Dort, read a passage from them, and asked Ledeboer and de Cock whether they agreed with that passage. After some moments of consideration, they said that they did, with apparent approval of a large part of the assembly. Then, however, a voice uttered a warning, saying that the chairman was fooling the brothers. Indeed, Brummelkamp admitted, this was so, for the passage which he read was taken from the Rejection of Errors and described the sentiments of the Remonstrants He just wished to convince the brothers that they should be very careful.

At this same Synod of 1840, the question of special clerical garb was a point of discussion. Various Seceded ministers were no longer wearing it, to the satisfaction of many, to the dissatisfaction of others. Synod 1840 discussed the question and advised the ministers to wear their clerical garb, although it was not made mandatory.

However, the advice was not followed by everyone. Thus the matter came up for discussion again at the Synod of 1846. At this Synod wearing special clerical garb was made mandatory. "Thereby the ballroom costume of the Bourbons, the archenemies of the Huguenots, was officially promoted to one of the marks of being truly Reformed for the ministers."

The brothers from Gelderland and Overijssel lodged a strong protest against the decision and after the Acts of Synod had been sent out to the Provincial Synods, the overseers of these churches held a meeting where this decision was considered. Part of the office-bearers declared that they could not submit to it and stated that they were opposed to a binding Church Order. The result was a split: the latter part, among whom the Rev. Brummelkamp, continued on their own, whereas the others joined the northern churches.

For several years the brothers lived separately, but in 1852 unity was restored provincially, while federal unity was confirmed at the Synod of Zwolle in 1854.

Training for the Ministry

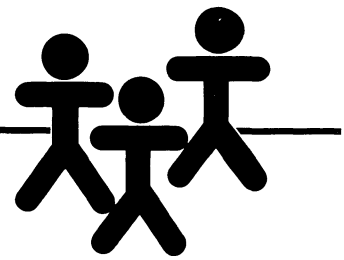
After the Secession a great need for ministers was experienced. Only a handful of academically trained men went along with the Secession. Some of them preached ten or even twenty times per week. This was necessary for more than one reason. As the number of churches far exceeded the number of available ministers, they were forced to ask these ministers to preach many times to help them all. Even five years after the Secession not more than five ministers were available. A second factor was the provision that not more than twenty persons were allowed to assemble together. Thus a (visiting) minister was sometimes compelled to preach four or five times a day. Where meetings during the day appeared too dangerous, the services were conducted during the night. Even so the assemblies were often disrupted and fines and imprisonment the reward.

Anyone who likes to speak of "the good old times" will certainly not be able to do so when referring to those first years after the Secession.

Once, during an interview, the Rev. S. van Velzen was asked, "Did not that time of persecution have its special appeal?" The old man replied, "I had a young wife whom I loved, whom I adored . . . she was ailing . . . tuberculosis. And when my life had again been in danger and she heard about it, there came blood again. I have suffered much."

He was not the only one. And yet, in spite of the hardships which had to be endured, the special hardships connected with being a minister in those days, there were men who aspired to the office of Minister of the Word. The need for them was there. Especially during those first years it was of utmost importance that the congregations received good care and attention: many of them had been neglected for many, many years. Already while still in prison, the Rev. de Cock pondered the question of training for the ministry. He wrote about it to his colleague Scholte, but received the warning to listen to Paul's admonition as given in I Tim. 5:22, not to lay on hands hastily.

— *To be continued.*



A. The Challenge of Reformed Education

Every new year brings with it a challenge. We must address that challenge as parents, teachers and school boards. In my opinion, two great challenges that we must address are in connection with *curriculum development* and *staff development*.

In a recent study undertaken by the editor of *School Crossing*, it was determined that high on the priority list of parental concerns was the question, "Where are we going with respect to the curriculum of our school?" It is a telling question, for besides hinting that our curriculum may be incomplete, it also points to a growing pressure for accountability from our communities.

Closely tied to this concern is the question about staff development. When concerned community supporters, in the same study in *School Crossing*, suggest there seems to be a lack of interest on the part of teachers, then we might well take careful notice. In a recent article in the Canadian Reformed Teachers Association magazine, "Priorities in Canadian Reformed Education," the author writes: "Provisions must be made to ensure that teachers do not become stale and deteriorate. Too often, there is an attitude that a teacher, when he/she becomes qualified, will be self-propelling for the rest of his/her career."

I believe these two concerns are very much related. Through involvement in curriculum development at the "grass-roots" level of teaching and learning, staff development will be promoted. They must go hand in hand. In an article entitled "Curriculum in the Year 2000 — Tensions and Possibilities" (*Phi Delta Kappan*, January, 1983) the author, Dr. M. Apple comments on the need for teachers to remain actively involved in the development of curriculum materials that teachers can directly use, but according to him, they should not be a substitute for local development. He writes further, that it is precisely *there*, at the developmental level, that we are increasingly seeing more problems.

The need for curriculum development goes beyond the concerns expressed by Dr. Apple. Our materials must clearly promote a religious vision that places God, not man, at the centre. This has

been the focus of board level discussion for some time and no doubt it will continue. I believe it to be important to address these questions collectively so that we can grow in our understanding of Reformed education.

For parents we would encourage more involvement in the education of their youngsters. Have a close look at their books, determine what in fact does happen. Share your concerns, your hopes and your fears. Let's go beyond the traditional concerns of Bible and Church History. If we don't, we may well be giving credence to a nature/grace dualism. Let's renew our conviction that Christ is Lord of all of life. Perhaps in the other areas of our curriculum it is more difficult to develop this. That's all the more reason for us to increase our efforts. Let it be our aim to make this a priority in the year of our Lord, 1984.

Langley, BC

E. VANDERBOOM
Credo Chronicle

B. Catechism in School?

A recent school bulletin reported that "six parents requested that the memory work for the higher grades be changed from Catechism to Psalms — the school board decided to do this." This brings up an important question. Where does the responsibility of teaching Catechism lie? It seems quite clear to me that this is the mandate of the consistory and *not* of the

school board. I find it therefore difficult to understand that a school board makes such a decision. Parents might find it convenient because it requires less driving time in the evening. Perhaps a consistory and a school board could even agree to an arrangement which is mutually acceptable. However, a school's curriculum does *not* include the formal teaching of Catechism. Contrary to the custom in some school societies, it has no place on report cards. In another bulletin I read that "the consistory has begun catechism classes in school on Tuesday mornings." Hopefully this was due to special circumstances, because a school's curriculum does not have much "spare time" to grant to anyone.

C. The Christian "Parental" School — Fact or Fiction?

During the 1960's and 1970's the *parental* concept of a number of Christian schools was severely questioned by a number of people who bluntly stated that the parents' responsibility ended at the doors of the school. The "experts" were to take over in the school building. The curriculum was to be designed by teachers, for teachers, without any (or little) parental input. Boards were to look after the financial aspects of the school society, while the education committee merely rubber-stamped educational policy. In several schools, education committees



were abolished and replaced by more staff responsibility.

Our schools have not faced such a radical challenge. However, upon closer scrutiny, is the situation much different in the Canadian Reformed Schools? Is it not true that the concept and implementation of a *parental* school varies tremendously from school to school? Let's put it into general terms. School societies have constitutions where duties and lines of authority are usually very clearly set out. In reality, the principal and his/her staff have a tremendous amount of clout in educational matters — far beyond the aims and goals of the constitution. Where does the buck stop in curriculum or policy changes? The following information is taken from a discussion paper prepared by Mr. T.M.P. VanderVen, principal of our teachers' college. The article was entitled "Authority and Educational Leadership":

A. The School Board:

- represents the membership: delegated authority
- must justify its actions and decisions before the membership
- appoints and dismisses staff
- ensures the optimum operation of the school
- supervises educational processes
- concerns itself with the content of those processes
- is the employer
- is the legal formal school authority
- is duty bound to inform itself adequately so that responsible decisions can be made
- determines priorities.

B. The Principal and Staff:

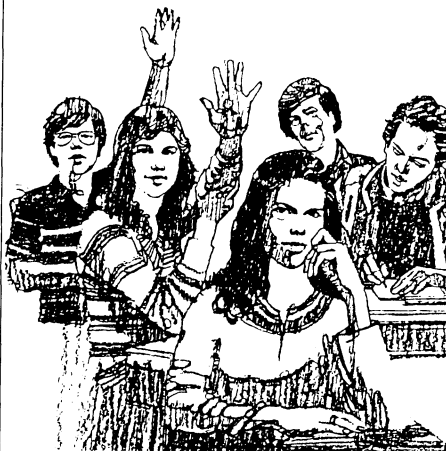
- have delegated responsibility, the principal being the chief executive
- have professional, educational authority over their students
- are responsible for the detailing and execution of the educational programmes
- are responsible — via the principal — to the board for decisions and actions
- are NOT employed by individual parents
- have an office which:
 - is based on God's ordinances
 - demands respect and obedience from their students
 - is an office of service, without deterioration towards a mere "facilitator of learning"
 - is bound by the restrictions inherent in the teaching task
 - is executed in own responsibility.

C. Educational Leadership implies:

- leading
- advising
- assisting
- preparation towards responsible decision making

- controlling
- warning
- But NOT: the dictatorial boss who will decide everything!
- A key element in the school's operation is teamwork.

The parental school is a *fact* when proper lines of communication have been established and where an atmosphere of mutual trust exists!



D. Eyebrow Raisers

Once in a while the contents of some of our school bulletins are quite humorous — periodically, some statements are rather confusing. Allow me to share some with you:

- a. Large schools generally have large problems and small schools generally have small problems.
- b. Copies of "What is a Principal" were handed out to read at the Education Committee.
- c. Our Education Committee, it seems, is getting a bit too large. They hope to come up with some proposals for change.
- d. Next year's program will see few changes. Sewing and needle craft will be taught instead of cooking and nutrition. Woodwork will replace small engines. A person will be needed to teach sewing and needle craft.
- e. The progress of the principal was discussed at the last school board meeting.

And finally, one which is very well put together:

A "Warm" Request — Recess time . . . run around on the wet grass, snow or mud . . . bell . . . muddy wet shoes . . . remove shoes . . . wet socks???? . . . remove socks from feet . . . enter classroom . . . cold feet???? . . . SLIP-PERS or indoor shoes . . . ah! . . . warm, comfortable feet!!!!

Until next month!
 NICK VANDOOREN
 John Calvin School
 607 Dynes Road Burlington, ON

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

One Dundas Street West
 Suite 2106, Box 2
 Toronto, ON M5G 1Z3
 Phone: (416) 598-2520

OPSPORING ADRESSEN:

BARLEEUS, Cornelis Hendrik, geboren 14 november 1918 te Haarlem, laatstbekende adres in Nederland: Roemer Visscherstraat 285, Haarlem, naar Canada vertrokken op 16 juli 1952.

BERENDS, Hendrikus Aart, geboren 12 augustus 1918, laatstbekende adres in Nederland: Molenweg 6, Epe, naar Canada vertrokken op 21 maart 1952.

TEN BERK DE BOER, G., geboren 13 oktober 1918 te Apeldoorn, laatstbekende adres in Nederland: Tannhauserstraat 32B, Apeldoorn, naar Canada vertrokken op 21 juli 1953.

BORGHOFF, J.K., geboren 26 november 1918 te Ugchelen, laatstbekende adres in Nederland: Casimirlaan 44, Ugchelen, naar Canada vertrokken op 7 mei 1954.

DIEKEMA, Albertus H.T., geboren 20 augustus 1918, laatstbekende adres in Nederland: Esdoornstraat 73, Utrecht, naar Canada vertrokken op 19 november 1958.

KAMPHUIS, Johannes W., geboren 24 november 1918, laatstbekende adres in Nederland: Balilaan 3, Apeldoorn, naar Canada vertrokken op 28 februari 1953.

HARTGRING, Franciscus Bernardus Hendricus, geboren op 8 maart 1959 te Voorburg, laatstbekende adres in Nederland: Pascalstraat 29, Apeldoorn, naar Canada vertrokken op 4 februari 1983.

JACOBS, Martinus Jacob, geboren op 29 september 1918, laatstbekende adres in Nederland: Oosterweg 4, Purmer, Gem. Edam-Volendam, naar Canada vertrokken op 29 april 1955, gehuwd met: Ymkje Goslinga geboren op 15 juli 1917.

KORVING-AALDERS, Mevrouw S.W., laatstbekende adres in Canada RR 2, Alexandria, Ontario K0C 1A0.

RIJKELIJKHUIZEN, Johannes Martinus, geboren op 13 november 1927 te Rijnszaterswoude, naar Canada vertrokken in 1951, laatstbekende woonplaats Edmonton, Alberta.

ROBERT-LEENARDS, Catharina Johanna Cornelia, geboren op 22 juli 1939, naar Canada vertrokken in 1957, betrokkene heeft twee kinderen t.w.: Arthur G. geboren in 1958 en Ingrid C. geboren in 1960.

VAN SCHAİK-CASPERS, Louise Martina Maria, geboren 1 februari 1924, laatstbekende adres in Nederland: W. de Zwijgerlaan 18 te Utrecht, naar Canada vertrokken op 28 maart 1983, laatstbekende adres: 174 Pringle Drive, Whitby, ON L1N 6K5.

The Consul-Generaal,
 voor deze:-
 Mevr. G. SCHNITZLER
 Fgd. KANSELIER

OUR LITTLE MAGAZINE



Hello Busy Beavers,

Busy Beaver *Bethy Barendregt* has this Spring Story for you.

Do you know what? I saw four blue eggs in a robin's nest. My friend wanted to see them so she scared the bird away. I told her not to do that. After awhile after school I looked at the nest and I was just in time to see the last egg hatch! They were pink robins with eyes that were covered. And in about 3 weeks they had feathers and when I looked at the end of the month they were out of the nest and flying around. I wonder what happened to them now. Well anyway, I'm having a great time out here watching the swallows build their nest.



SPRING

Spring Picture

was done by Busy Beaver *Sylvia Van Bodegom*

Busy Beaver *Jennifer Stam* has a poem to share with us. It's called:

I Sing a Song of Praise

I clap my hands and sing;
I sing to Thee, O Lord!
I sing a song of praise to Thee
Who gives us everything.



From the Mailbox

Welcome to the Busy Beaver Club, *Michelle Peters*. We are happy to have you join us. Be sure to join in all our Busy Beaver activities, *Michelle*. Thank you for a pretty letter. Bye for now. Write again soon. Hello, *Jennifer Stam*. It was nice to hear from you again. I think you must have had a good time at your church picnic, *Jennifer*. Thank you for the poem. I think everybody will like it.

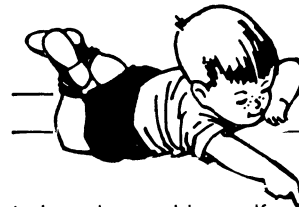
Riddle Fun

These riddles were sent in for you by Busy Beavers *Jason Wierenga, Rita Wubs, and Sheri Oussoren*.

1. What did the carpet say to the floor?
2. If two is company, and three a crowd, what are four and five?
3. How do you keep a tiger from charging?
4. Why was the baby fed on elephant milk?
5. How many dots can you put in an empty barrel?

6. What do they raise in the rainy season?
7. What acts like a cat, looks like a cat, but isn't a cat?
8. What's a pussycat who drinks lemonade?
9. What's a sleeping bull called?

Answers: 1. Don't move, I've got you covered! 2. Nine 3. Take away his credit card. 4. Because it was a baby elephant. 5. One dot and then it's not empty anymore! 6. umbrellas. 7. a kitten. 8. a sourpuss. 9. a bulldozer.



QUIZ TIME

Bible Who Am I?

1. I made a golden calf. _____
2. My brother killed me. _____
3. I ripped Samuel's robe. _____
4. Jesus met me on the road to Damascus. _____
5. I was the first person to raise someone from the dead. _____
6. I lost all my sons and daughters. _____

(Answers below)

Code Quiz by Busy Beaver *Michelle Oostdijk*

1 - P	9 - N	2	15	8	3	14	13	5
2 - T	10 - A							
3 - L	11 - S	12	11		7	4		
4 - Y	12 - I							
5 - D	13 - R							
6 - W	14 - O	11	15	8	1	15	8	13
7 - M	15 - H							
8 - E		12		11	15	10	3	3
		9	14	2		6	10	9
								2

Unscramble these Musical Instruments

by Busy Beaver *Carol Witteveen*

1. MUPTRTE _____
2. TLEU _____
3. PHRA _____
4. MBRELIT _____
5. PPEI _____
6. CLYAMBS _____
7. AEROBNTMIU _____
8. TRAIUG _____
9. JAOBN _____
10. PNOIA _____
11. GORNA _____
12. NEOMBROT _____
13. MRDU _____
14. YERL _____
15. NROETC _____
16. TLFEU _____

Answers: 1. trumpet 2. lute 3. harp 4. timbrel 5. pipe 6. cym-bals 7. tambourine 8. guitar 9. banjo 10. piano 11. organ 12. trombone 13. drum 14. lyre 15. cornet 16. flute.

Answers to Bible Who Am I? 1. Aaron 2. Abel 3. Saul 4. Paul (Saul) 5. Elijah 6. Job

Did you get all the answers?

Good for you!

Keep up the good work, Busy Beavers!

Watch for our new CONTEST next time!

Bye for now.

Love from your

Aunt Betty