



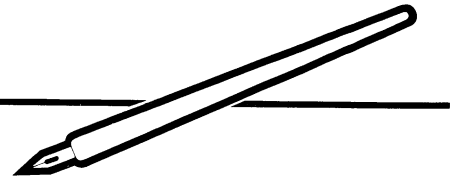
Clarion

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Perspectives on the Christian Reformed Church

Sometimes the publication of a book is called an event. This can happen in the world of science when a book reveals a new discovery or comes with a new view which will influence future developments. In the theological world such an event can be the publication of an extraordinary commentary which immediately becomes a "classic."

I am inclined to say that the publication of *Perspectives on the Christian Reformed Church* was also an event, even though it was only a small one, confined to the Christian Reformed Church and its more or less close "friends"; and even though it did not cause a shock.

The book was sent to *Clarion* for review, some time ago. I decided to devote some editorials to it, because I find it an important book. It deserves this treatment since it is a very interesting and honest book. In some places it is a mirror for our own churches. The book causes sadness as well.

I. Introduction

Perspectives on the Christian Reformed Church is published in honour of professor Dr. John Henry Kromminga at the occasion of his retirement as President of Calvin Theological Seminary, where he had a teaching position in the Department of Historical Theology. The editors, Peter De Klerk and Richard R. De Ridder, who are also contributors to the book, are both connected with Calvin Seminary.

The book has the sub-title, *Studies in Its [the CRC's] History, Theology, and Ecumenicity*. These words describe the three parts of the book, each of which contain six studies. However, not only the "Studies in History," but also those in Theology and Ecumenicity are dominated by the history of the Christian Reformed Church (hereafter CRC). This is what makes the book so very interesting.

Concluding with a bibliography covering the years 1947 to 1983, the eighteen *Studies* are preceded by a short biography of the retiring President, written by his son Carl G. Kromminga. He calls his father, in the first place, a "churchman," and shows how he had a leading position in the CRC. The theme of his life is described as that of "relevant orthodoxy." It is "his basic conviction that loyalty to the truth of God's Word and relevance to contemporary society are not inherently in conflict In fact, both elements are essential to the church's obedient life in the world."

This "relevant orthodoxy" must be seen as the opposite of a "dead orthodoxy," of sitting in your own little corner with your orthodoxy all for yourself, while your whole struggle is to remain orthodox *for* yourself. To be relevant, the church has to share the truth of the gospel with the world in which she is placed, in the society in which she lives. This means witnessing to the surrounding world that Christ Jesus is Lord and Redeemer of life. So far I have no problem.

However, in this book, the relevancy also appears to be a sharing of the orthodoxy with other churches in interchurch

relationships. Ecumenicity had an important place in the life of Dr. Kromminga. It also receives great emphasis in this book. Kromminga was a delegate to the meetings of the Reformed Ecumenical Synod (RES) in 1953 (Edinburgh) and in 1958 (Potchefstroom). He also served as an *official observer of the CRC* at the Fifth General Assembly of the World Council of Churches (WCC) in Nairobi, 1975. Kromminga wrote many positive articles about the WCC and membership in this ecumenical organization, in which he showed himself to be in favour of such membership for the CRC.

The turning into the direction of involvement in the modern liberal ecumenicity, that we saw in Kromminga's life and work, we also see very strongly throughout the book. Since this book wants to give a picture in the perspective of the history of the CRC, this book shows not only where the CRC has come from and where it stands at the present, but also where it is heading. As far as I can see, this book gives quite an accurate picture of the CRC. That is what makes this book so important.

II Part 1: Studies in the history of the CRC

The first historical Study deals with "Ostfrisians in Two Worlds." The Reformed Churches in Ost-Friesland (North West Germany) formed a part of the Reformed Churches in The Netherlands, although they kept their own identity. When a large number of members from these churches emigrated to North America, they joined the CRC, but also here tried to maintain their own identity. They had their own college (Grundy College), for a number of years, to which Historical Study no. 6 is devoted. The reader understands why these studies are included: Dr. Kromminga's ancestry is in Ost-Friesland. These studies show an interesting aspect of the history of the CRC.

The second Study deals with "Ecclesiastical Architecture in the Christian Reformed Church," and shows that the CRC, from its beginning, adapted its church buildings to the style that was found in North America. They did not develop their own Reformed style, but "americanized" their way of constructing their church buildings. The attention was focussed on purity in doctrine rather than on "purity" in church-building-style.

I found the third Study concerning "The Masonic Controversy in Holland, Michigan, 1879-1882," of special interest. It deals mainly with the masonic controversy as it occurred time and again in the history of the Reformed Church in America (RCA), from which the CRC separated. This controversy caused quite a number of RCA members to join the CRC during the years mentioned above.

What I found especially lacking, in this study, was a critical evaluation of the Masonic controversy. I am aware that it was not the author's intention to give such an evaluation. He wrote an historical study, not a theological treatise. Nevertheless, I feel a *Reformed* historical study should not just describe facts

and events, but should also include an evaluation of the facts and events in the light of God's Word as we confess that in the Three Forms of Unity, particularly when controversial matters are described. Now the reader is left in the dark concerning the question: can a church that wants to be faithful to her Lord and His Word allow the combination of membership in the church and in a Lodge of the Free-Masons? Does this lack of evaluation come from a hesitation or even refusal to oppose such a combination?

While the fourth Study recounts the dishonesty and deceit shown to ignorant Dutch immigrants, the fifth deals with "The Americanization of Hendrik Peter Scholte," one of the leaders of the Secession in 1834. It is an instructive study. Scholte is clearly pictured as a very independent man, whose church in Pella had to "be a new church, completely free." Scholte was rich. He could afford his church to be independent. He owned almost the whole town.

When the author comes to his concluding critical remarks, he says: "Perhaps his life was mostly failure. Certainly his leadership faltered time and again . . . His willful character, combined with economic independence and ready rationalization, made him careless of his friends and colleagues. There is no evidence that he ever accepted correction or admitted he was

wrong. More basically his Reveil individualism, biblicism and romantic idealism made him unfit for bondage to crowd, creed, or custom. A man of less conviction would have compromised at many of the crises of his life. He preferred to follow the gleam wherever it led. Perhaps this too is a kind of greatness."

Reading the story of Scholte's life and work, we can say that the picture is quite accurate. It must be appreciated that it ends with a critical evaluation, but this could have been much stronger. When we come with a *Reformed* evaluation, that binds itself to Scripture and Confession as norm for church-work, we can say, indeed, that Scholte's life was a failure. He bound the church to himself instead of to the Lord Jesus Christ and the truth as revealed and confessed. We see it time and again that when a pastor binds the congregation to himself, instead of to the Confession of the church, his congregation dies, when he dies (or leaves). Scholte's life and work is one strong plea for confessional binding and faithfulness. Not the minister but Christ must lead. Not the minister's ideas but the Confession of the church must bind, for the sake of the preservation of the church in true living orthodoxy as well as for remaining a faithful witness of Christ in this world. This strong plea I miss in the evaluation as given.

J. GEERTSEMA

Does deterrence work?

Some reflections on war and disarmament ²

4. National defence

We have seen in the previous installment that national boundaries are not unchangeable entities. They are not based upon divine revelation, as was the case with the people of Israel in the time of the Old Testament. Neither are they subject to the prohibition mentioned in Proverbs 22:28 "Remove not the ancient landmarks, which your fathers have set." National boundaries can be changed and they have changed quite often. Such changes are a reality, even when they take place in a way which cannot be approved. We cannot deny or ignore an historic development or an actual situation, whether we agree with it or not.

But at the same time we have to be aware of our responsibility with regard to the existing situation. We should see and consider our freedom and the existence of our country within its present boundaries as a gift from the hand of the Lord. The historic development took place under His providence. That does not exclude human failures and mistakes and human responsibility, but it makes us very thankful for the rich blessing we can enjoy.

In oppression and persecution the Lord takes care of His people. That is a

comfort for those who have forfeited their freedom and are living under the burden of persecution, dictatorship, occupation or even worse. At the same time we should take care that we do not lose our freedom and independence through our own negligence. We have the opportunity to serve the Lord without hindrance. That is a great privilege. Let us be careful that we not forfeit these gifts. They are worth fighting for.

The task of the Government is to restrain the evil one, to promote justice and peace and to protect the country.

Regarding crime we have seen in a previous article that the Government has to do justice and that it may even be warranted to use the death penalty. In international relationships there is an analogy. The Government has to defend human life and freedom against oppressors and

killers, even by using deadly weapons when necessary.

The Bible does not forbid warfare *per se*. The question is whether a certain war is justifiable and whether appropriate means are used to limit the casualties as much as possible.

As far as the national strategy is concerned and the action of the police force against criminals we all agree that in a case of "hit-and-run" the police should not immediately shoot the suspect, but try to apprehend him in a more peaceful way. When an unidentified airplane intrudes our airspace, it can be forced to make a landing, but a passenger plane which goes off course should not be destroyed as it recently happened with a Korean Boeing 747.

The Civil Government has the duty to defend the country and the national

"A defence system has to be adequate and appropriate. Adequate means that the army has to be capable of fulfilling its task. There should be enough strength and determination to hold off the enemy. Appropriate means that you do not use a cannon to kill a mosquito."

sovereignty against every brutal attack by a potential or an actual enemy. That means that a defense system has to be built up, and that agreements can be made with other nations to cooperate and to protect each others territory. Such a defense system has to be *adequate* and *appropriate*.

What do we mean by *adequate* and *appropriate*? Let us try to explain.

Adequate means that the army has to be capable of fulfilling its task. The manpower and the weaponry must fit the circumstances. There should be enough strength and determination to hold off the enemy. Let us not underestimate this aspect. Only a strong defence will prevent a war and keep the enemy from going too far. A weak defence system will never be respected by a potential attacker.

The defence system should also be *appropriate*. The meaning of this word is very close to the previous one but still there is an essential difference. *Appropriate* means that you do not use a cannon to kill a mosquito. When for instance a border needs to be defended against guerrilla fighters and intruders who are working on an individual basis, it does not make much sense and it is not appropriate to use heavy artillery, tanks and bombers. Smaller scale weaponry should be used and would be more appropriate. By the same token it would be considered inappropriate to use handguns when the enemy comes with heavy tanks.

5. Deterrence

What has been said in the previous section brings us to the conclusion that for the building up of a defence system

Christ in Luke 14:31, 32 about a king who, before he encounters another king in war, first sits down and takes counsel to see whether his army is strong enough to win the battle or whether it might be better to try and avoid a confrontation by negotiating a settlement.

There are different methods to keep the enemy back from attacking a country. There is a Latin expression "Si vis pacem, para bellum." That means: If you want peace, be prepared for war.

One method of preventing an attack is to show such superiority in manpower and weaponry that no enemy dares to start a war. That is a very expensive way. Another aspect is that there has to be enough determination. When a country has a large arsenal and a large army, but everybody knows that they are simply not prepared to use them, for whatever reason it might be, the system will not work and no enemy will be deterred by it. If you want peace, be prepared for war! Most wars were triggered by the conviction of the attacker that he easily could win the battle.

The question is: how far do we go in this respect? There is always a risk involved, regardless of which approach we take. Too weak a defence system asks for trouble but too strong an army is a waste of money. Moreover, too strong a defence system can trigger an escalation in the arms race, as we will see in the next section.

When we say that too weak a defence system invites trouble, we do not mean that it necessarily will lead to a war or an open attack by an enemy. The trouble nowadays is instead caused by the

use the army and all the weapons, if necessary. That brings us to a very critical issue, namely the balance of terror.

6. Balance of terror

As we have just seen, one of the methods to keep a potential enemy from attacking a country is to build up an army with a clear superiority in manpower as well as in weaponry. However, that inevitably leads to an escalation in the arms race. Overkill capacity and military superiority of the one superpower will force the



“One method of preventing an attack is to show such superiority in manpower and weaponry that no enemy dares to start a war. Most wars were triggered by the conviction of the attacker that he easily could win the battle.”

decisions must be made as to what kind of weapons will be adequate and appropriate. However, the problem is that you never know exactly what kind of attack will confront you. Therefore, in principle the army has to be prepared for every possible situation. For practical reasons this is virtually impossible. It would also be too expensive.

Moreover, there is a saying that an ounce of prevention is better than a pound of cure. The first and foremost goal of the army should be to prevent war. Remember the words of our Lord Jesus

unwillingness to negotiate and by all kinds of local and small scale provocations. The willingness of the Eastern European Countries to negotiate and to come to any concession in disarmament talks depends completely on the determination of the Western defence systems. The developments in Poland, Hungary, Afghanistan, the Middle East and many other parts of the world depend largely on the deterrent effect of the Western Defence Organizations.

However, a deterrent effect works only if there is the ultimate willingness to

other into a desperate attempt to catch up on its defensive power. Also in this respect we have to consider the aspect of appropriateness. In a case of superiority of the one the other will feel "attacked" and will build up and expand his defence system at any cost. That is what has happened in recent decades and is still going on today.

After the Second World War the USA was certainly superior to the Soviet Union with respect to its military power. However, the Soviet Union did not trust this situation. Let us not forget that their attitude and philosophy is completely different than ours. They simply do not believe that a superior America will not use its position to attack them or at least abuse its position to get its way at the cost of the Soviet Union and their political goals. As the saying goes: ill-doers are ill-deemers. They expect others to act in the same way as themselves. The Soviet

Union has set its goal and they will try to reach their goal with all available means. They are prepared to accept a policy of "detente" if it is in the interest of their ultimate goal. They are also prepared to use their military superiority if it can serve their purpose. We have seen clear examples in recent history that they do not hesitate to use their army if they consider it useful despite public opinion. Their policy is opportunistic without too many moral or ethical considerations. Therefore, a military superiority of the Western Countries is absolutely unacceptable for

even accusations that China was working together *with* the USA *against* the Soviet Union. That disturbs the whole idea of a balance of power and terror. Also the fact that more nations in the southern hemisphere are becoming relatively independent creates a new situation. Take for example the development in the Central and South American Countries as well as in Central and South Africa. In which "scale" are they to be added? It is quite well possible that in the future there are not just two but more "superpowers," and that makes the bal-

present situation the defence system is so complicated and sophisticated that no human being is able to consider all the implications of a certain move within a reasonable time. Very important decisions about life and death have to be taken within minutes. Therefore computers have to be involved. But there is an increasing chance that errors will be made, that wrong assessments of a certain situation will start a process which cannot be stopped. The balance of terror is based upon a system of a counter attack within a few minutes. One mistake can have disastrous and catastrophic consequences. A false alarm can trigger an attack, and who will be able to stop it? That is why the superpowers have come to the conclusion that the vicious circle must be broken. It is a matter of "to be or not to be" for all the parties involved. The possibility of arms reduction or disarmament must be considered. That will be our next point.

— To be continued
W. POUWELSE

"A balance of terror inevitably causes an escalation in the arms race. Because no one is sure exactly how strong the enemy is, they all try to be on the safe side by being just a little stronger than the other."

them. At any cost they have tried and they will try to reach at least a balance.

By the same token the USA cannot accept being in an inferior position. They are also convinced that the Soviet Union on their part would abuse such a situation. In this way they have reached a so-called "balance of terror." The fact that both are so strong that neither one of them can win a battle keeps them from starting a war or using their weapons against each other. This balance of terror has worked quite well in the last decades. There have been different occasions in which a show of power and determination have caused even the Soviet Union to back off. However, there are at least two dangerous aspects to this matter which we should consider.

In the first place it is difficult to determine whether a real "balance" exists. Who can find out what the strength of either party is? Who can tell how exact the "balance" is? The whole military system is built upon the principle of secrecy. The intelligence agencies do not always work perfectly. The espionage and counterespionage activity is a difficult business with many mistakes and risks involved.

In the second place such a "balance," if it really exists, can easily be disturbed. Who should be put together on the scale of the balance? In the past the military power of the Soviet Union and China might have been put together in one "scale" over and against the power of the USA and its Western allies. In recent years the relationship between the Soviet Union and China was of such a nature that they certainly were not prepared to be put together in one scale of the "balance." Sometimes there were

ance of terror even more unstable.

There is more we must consider. A balance of terror inevitably causes an escalation in the arms race. Because no one is sure exactly how strong the enemy is, they all try to be on the safe side by being just a little stronger than the other. That makes the situation even more dangerous. This vicious circle has to be broken before it is too late and before it runs completely out of control. In the

OUR COVER

Rev. D.J. Zandbergen administers the sacrament of Holy Baptism in Kawagit.



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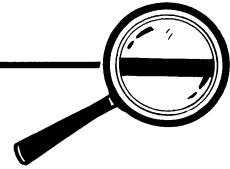
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Anti-Christian feminism

The early Christian Church had to contend for the faith (Jude:4) in its struggle against a strong heretic, antichristian movement. It was the heretic movement of Gnosticism. With its false teachings it broke down godliness and holiness of life. The apostle John writes against these false teachers and their followers and calls them antichrists, (I John 2:18). Peter warns against them, (II Peter 2). And so does Jude. Christ Himself revealed His hatred against this movement to the seven Churches in Asia (Rev. 2:6; 14f.; 20f.).

Gnosticism was a syncretistic philosophy, a mixture of old Greek paganism with its many gods and goddesses, eastern mysticism, Parsian dualism with its ideas about powers of good and evil, Judaism and the Christian faith in Jesus as Redeemer. You understand that this Christ Jesus was not the Christ of the Scriptures.

In this Gnosticism we find, among other things, a strong feminism, which spoke of god as masculine and feminine and addressed (its) god as god the father and god the mother. On purpose, I do not use capitals. We have to do here with idolatry.

It is very remarkable that exactly the same things come up again in the feminist movement of our days. Men and women have brought their foolishness even so far that they have a new own modern "anti-sexist" Bible translation, in which the word "father" is changed to "parent" or "father and mother." You can hear ministers address God as "our parent who is in heaven." They speak about "god our mother."

We can also read in some old gnostic documents that these heretics turned Satan into an angel of light. Old (near) eastern mythology pictures the serpent as symbol of wisdom. Gnosticism speaks about "Sophia" as a female emanation from the highest god. Sophia is a female god. Her name means "wisdom." In this line of thinking the serpent in paradise is not instrument of seduction and deceit anymore. The serpent now becomes the "Instructor of wisdom." He becomes redeemer and liberator, because he teaches wisdom, insight, knowledge. And this knowledge (of good and evil) liberates. Herewith Eve's eating of the fruit of the tree of knowledge of good and evil has become an act of liberation: women's liberation.

After this introduction, I take over the

following article. I found it in *The Standard Bearer* of February 15, 1984, which took it from *Christian Renewal* (Nov. 21, 1983). It comes originally from the *Grand Rapids Press* (Dec. 2, 1972). The article carried the title "Church Women's Celebration Calls Eve's Apple Episode a 'Free' Act." It says:

The forbidden "apple," that storied old lure to human sin, got a new, honored place at a worship service here — as the fruit of freedom.

Church women dreamed up the idea, and celebrated it. They also communed by sipping apple juice. And they joined in affirming the "liberation of apples."

Declaring they rejected "man's traditional interpretation" of the Adam and Eve story, the congregation of Roman Catholic, Presbyterian, Methodist, Episcopal, United Church and various other Protestant women chanted in unison:

"We affirm that it does not convey truth to us about apples, and certainly not about ourselves. We hold that Eve performed the first free act."

"Ah-woman," someone added, instead of the usual "Ah-men."

intoned the leader, the Rev. Tilda Norberg, of Staten Island, N.Y.

Chorused the female worshippers: "We fell for all that."

"We were told that we were subordinate beings, derived from man, not uniquely created," the leader said, and the worshippers responded:

"We fell for all that . . . We confess that we bowed down to that old ideology . . ." But they vowed to seek "the liberation of the whole human family and all creation . . ."

Women taking part in the various readings, including a "litany of praise for women reformers," included (list of women leaders) . . .

"Here is the juice of the apple," the leader invited. "Drink deeply of the ferment of freedom." The women quaffed the juice, ate bits of bread, saying: "We celebrate Eve's first free act. Let all creation rejoice."

They also prayed: "O God, creator, we thank you for making us women . . . We believe your words that in your time and place there is no male and female, no mankind or womankind, simply your people. Hasten the day of freedom when . . . we will all be one, even as you

"Is there no satisfaction anymore in serving a husband and bringing up children in the fear of the Lord? Is there no satisfaction anymore in serving a congregation in many ways without having an official position of office-bearer?"

The ecumenical "sister-celebration," held at the Washington Square Methodist Church here recently, was part of a spreading women's crusade for fuller rights in church affairs . . .

. . . "We as women feel it is time that the church repent of sexism and be reformed," said the Rev. Barbara W. McCall of New York, executive of the United Church Task Force on Women, which sponsored the service here.

It began with readings of the Genesis account of humanity's creation and "fall," the first defiance of God as portrayed by the eating of forbidden fruit — on Eve's initiative. Actually, the story never mentions "apple" — a mere elaboration of folklore.

"We were told that we were agents of evil, corrupters of perfect creation,"

are one."

They also sang a hymn of "My Mother's World, instead of the conventional "My Father's World." Some of the revised words went: "She shines in all that's fair; in the rustling grass I hear her pass. She speaks to me everywhere."

This article in itself shows clearly the terrible blaspheming heresy in this kind of feminism. Rev. G. Van Baren writes in his comment that the above "makes one shudder." He, then, continues with quoting a part of an article about a meeting in November of last year, in Calvin College, as it was reported in *Calvinist Contact* of Dec. 9, 1983. Even though I paid attention to the matter of women in office in a recent Press Review I take also this part over. We deal here

BOOK REVIEW

with a serious matter. And I hope that the connection between modern feminism and old Gnosticism may be helpful in opening the eyes for what is going on. God's Word does not rule, but human feelings, humanistic ideas.

More than 200 women and men attended the Conference on Women in Church Office held on November 18, 19 at Calvin College. The theme of the conference was "Partners in the Gospel."

Sponsored by six Christian Reformed Churches who have or have had women in office and the Committee for Women in the Christian Reformed Church, the convention according to a brochure, was intended to "develop a sense of unity among local churches and church members committed to the full use of women's gifts."

... Friday evening keynote speaker Rev. Cleo Ludwick, RCA Chaplain at Pine Rest Christian Hospital, reflected on the difficulties she and her husband experienced when they faced changes in their relationship because of her desire to grow as a person

... The panel discussion that followed and that was entitled "The Church and the Process of Change" was started off by Dr. Louis Vos, Professor of Religion at Calvin College. He focused on theology and change.

Vos referred to Galileo's theory that the sun, not the earth, was the centre of our solar system. "In his days that was a theological question," said Vos. "We say it isn't."

Vos predicted that the same will be true of the question of women in office. "It will remain a theological issue as long as the church thinks it is a theological issue. The time will come when the Church says, 'That is not the essence of the gospel.'"

... (Kromminga) reminded the audience that in 1957 women were allowed to vote in Christian Reformed churches. The effects of change are slow in coming, but even when we resist change, we change," he said.

Kromminga got a delayed outburst of laughter when he ended his speech by saying, "The thought of change will make many of our present leaders turn in their grave"

... After the coffee break, a panel of 4 women church "officers" talked about their experiences. "Women on the Cutting Edge" was the theme.

Beverly Meyers, Adjunct Elder at the Hope CRC Oak Forest, Ill., told the gath-

ering that her work was like that of an elder, except she was not ordained, she could not vote. She thought of her three years of service as "a very tranquil time" because she experienced much support. There was a good deal of opposition from Classis, however.

Judy Plekker, Associate Deacon at Calvin CRC, Grand Rapids, also has no vote and was not ordained

Jane Vander Haagen is a full-fledged deacon in the River Terrace CRC in East Lansing, Mich. She takes up collections, explains collections, offers prayer and is a full voting member of council

... (Rev. William Brink) said that he was not against women in office, but added, "we should not place our denomination in jeopardy"

Rev. Van Baren concludes with these remarks:

"It appears that today, more than ever, many 'celebrate Eve's first free act.' They have indeed drunk deeply of the 'juice of the apple.' But one can only cry: 'Beware! Remember the consequences for Eve and Adam!'"

I like to point at one particularly speaking sentence:

"... Rev. Cleo Ludwick, . . . reflected on the *difficulties* she and her husband experienced when they faced changes in their relationship *because of her desire to grow as a person*"

Would it not be better to abide by what the Bible teaches about the role of men and the role of women? We have Proverbs 31, for instance, and Luke 8:1-3. Is there no satisfaction anymore in serving a husband and bringing up children in the fear of the Lord? Is there no satisfaction anymore in serving a congregation in many ways without having an official position of office-bearer? One does not have to be a deacon or elder or minister to serve and to be useful in the church. Yes, rebelling against God's created order will create difficulties in relationships.

The redemption work of Christ is this: bringing back harmony in the following way: "wives, be subject to your husbands," (Col. 3:14, 18). The apostle Paul writes: "Bid older women likewise to be reverent in behaviour, . . . they are to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, *domestic*, kind, and submissive to their husbands, that the Word of God may not be discredited," (Titus 2:3-5).

J. GEERTSEMA

J. de Haas, *Van Dominees en Gemeenten*. Rexdale: Speelman's Bookhouse, 1981, 166 pages.

It does not happen very often anymore that a book written in the Dutch language is reviewed in this magazine. This time we hope to make an exception for the simple reason that this book was sent in for that purpose by the publisher, the subject matter has always held the interest of our readers, and the author happens to be a member of our Churches. Mr. J. de Haas is an elder of the Church at Langley.

This book was originally published as a series of articles in *Calvinist-Contact*. The author was urged, once the series had come to an end, to compile all of these articles into a book. This he has done retaining the original title *Van Dominees en Gemeenten* (Of Ministers and Congregations). It has as subtitle "Schetsen uit de Geschiedenis van de Gereformeerde Kerken in Nederland" (Sketches out of the History of the Reformed Churches in The Netherlands).

From the subtitle it becomes clear that it has not been the author's intention to write a weighty historical tome. Rather, his aim has been to give his readers a popular account of certain personalities and episodes in the history of the Reformed Churches in The Netherlands during the 19th century. To that end he brings his able pen to bear on the Secession of 1834, the "Doleantie" of 1886 and the Church Union of 1892. He also gives us finely tuned sketches of H. de Cock, H.P. Scholte, S. van Velzen, A. Brummelkamp, A.C. van Raalte, L. Lindeboom, H. Bavinck, A. Kuiper, and others. From the anecdotes and illustrations it becomes clear that the author has both a detailed knowledge concerning the lives of these men and a love for the history of the Churches during this period.

If you can still read Dutch and you do not own this book, I can heartily recommend it to you. It will hold your interest, and even more important, it will kindle in you a fresh appreciation of our spiritual and historical roots. If I may be so bold as to make a suggestion to the author, then it is that he takes up his pen again and continue his sketches up to the post World War II period, only then in the English language. In that way a larger and younger audience can benefit from his labours and become better acquainted with what is often considered an obscure and unimportant period in the history of Christ's Church gathering work.

J. VISSCHER

“ANCHOR”

How do we tell It to our children?₂

*This is a translation of an article in the Dutch magazine **Dit Koningskind**. The first part was published in **Clarion**, Vol. 32, No. 24.*

Through the years different methods of telling the Bible story to the handicapped have been developed. A good, but simple Children's Bible with pictures can be used to supplement our own story telling. It is very important that you sit down and create a peaceful atmosphere. You cannot do it in a hurry and you must take time out for it. Just before bedtime is often the best occasion, when the child, tired out with play, frequently after a romp with daddy, can begin to settle down during the story. However not every child can settle down and listen, but since most children have a feeling for music (not to be confused with being musical) it can be very useful to play suitable songs and music on tapes or records. I am thinking here of children who are barely able to listen to a story, and therefore keep repeating the facts you have already told before. Do not assume too easily — well, he should know that by now. We must realize that the child loves to hear well-known things, it gives him a feeling of familiarity, he will tell what he already knows and begins to feel comfortable. Even if the repeated assertion of for example: the Lord can do everything, can lead to strange questions since the child will connect the Lord very easily to everything, we should realize that this is the goal — the childlike faith and acceptance of everything.

I realize that I have actually told you very little, but everyone must continue on with his/her own child who differs just enough from another to make each situation unique.

We have celebrated Christmas and although the story is very acceptable to our children, it is often difficult to jump from Santa Claus (Dec. 5th preferably) to the birth of our Lord. Santa Claus, the very visible giver of presents, takes up a large space in the lives of our children. And right after that, or as in Canada, together with it, come the preparations for Christmas. Many parents have occupied themselves so intensively with Santa Claus that they have difficulty in shifting from one to the other. That is because we have put it on a different level. We thought (as in Holland) to wait with Christ-

mas preparations until after Dec. 5. But that is not necessary. Since all the days belong to the Lord, also all joyous feast days and occasions including that marvellous evening of gift giving, we can still give thanks afterwards. This is what we must teach the child, especially in this country where Santa Claus and Christmas are inseparably connected especially at school or at the “shop.” The Lord gives us a good time because He wants to give us everything to make us happy. That is why we get all those presents too, but that is not all; on the contrary, they are just little things. He gave His own Son and let Him be born as a little Baby in Bethlehem.

In this way the contrast from the one to the other is not so great and we can deal with Advent before the Santa Claus rush gets under way. Should we not await the arrival (return) of the Child (who became man) every day? We should take care that the great feast of Dec. 25 is not belittled for them, they should expect it happily and should have heard the story



many times before Christmas has actually arrived. Than the candles can reflect in their eyes and they can be happy because the Lord Jesus was born in the manger in Bethlehem.

Since the attention span of these children in some cases is extremely short, it is very important how it is handled, where and by whom. These children are often very susceptible to the atmosphere around them. At Christmas time I think of candles, but the same effect can be reached with burning just one cosy little light. It is sometimes easier to reach the child in that small circle of light which excludes the rest of the dark room, making

him more content to listen. And that is necessary to tell him the gospel.

We all know what it is all about: from Bethlehem to Golgotha to Easter, Ascension and Pentecost and the marvellous fact that Christ is preparing a place in heaven for them and for us. But can I mention all that information at the same time as the Christmas story? Behind all *our* thinking stands Christ Triumphant, the King of the Church. But these happy, simple souls or those handicapped, restless children cannot handle this all at once. They have to get it piece by piece, often repeated and every now and then a little more can be added. So if last year they have also heard about the cross for instance, sometimes a word or a sound comes to the surface. Then we can connect up with that, but otherwise we have to keep everything as simple as possible. They have received no more intellect from Father, but He knows that.

And indeed slowly but surely all the events get their turn. In the time between Christmas and Easter we cannot tell of the whole life of Christ, nor is that necessary. But we must make Christ live for them, that it is He who does not want them to be disobedient, and He who will comfort them when they are sad.

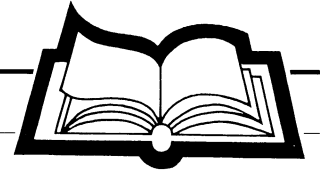
The death of the Lord Jesus on the cross should not come to them unexpectedly but must sound through the other events in a preparatory manner. Then we can also tell of the cross because it is followed almost immediately by the exultant resurrection. Sometimes it is received with a stammered: “also for me.” Most of the time however that result is missing, but does that matter since Father did not provide them with enough facilities to understand? However let it not be *our* fault that they did not understand.

There are also those who cannot grasp any of this, who can say nothing and react to nothing. You cannot tell them stories, but you *can* proclaim the gospel with the hands. Does not the loving care, for Christ's sake, and in His service also bring the glad news of salvation?

That is the comfort for parents who have made their promises at baptism but feel that they are not fulfilling them. This is encouragement for helpers in our “Homes.” By their hands they bring “their” children to Jesus.

And He, will He find faith on earth when He returns? Will He perceive this *faith*? He who discerns the heart and the innermost parts, would He not see this? He sees so much more than we do. But we have the solemn duty to promote the faith also in the hearts of these severely handicapped children, so that someday they may receive the right, along with us, to reign as kings.

H. ZIJP



Parting Words

These final words of Christ's last message to John in his imprisonment immediately occasion several questions. What was John's difficulty in sending messengers to the Lord Jesus? Was he having doubts about his own preaching? Did he, as some hold, undergo a period of doubt and depression in prison, a period of anger and hostility against his Sender? Did he see something lacking in the deeds of Christ? And how do Christ's words answer his situation? Are they not somewhat harsh?

Scripture itself bids us to be cautious with our assumptions about John. Certainly it was the deeds of Christ which occasioned his question as to whether Jesus was the Christ, the long awaited Messiah. But this does not mean that John was having doubts about the gospel or began to take offence at Christ and His way of working. John knew that the Lord Jesus was the chosen one of God, and knew why He came into the world. “Behold the Lamb of God who takes away the sin of the world,” he had cried, John 1:29. He also knew that both he and the Lord Jesus preached the same message, Matt. 3:2, 4:17; both were bringers of *good news* to the people, Luke 3:18, Matt. 11:5. For a time they worked contemporaneously, although in different locations, John 4:1ff. Thus, to say that John began to have doubts about the gospel or take offence at the Lord Jesus hardly seems plausible, considering the close connection they had.

What then is the point of these words of the Lord Jesus? Are they really meant as an admonition and rebuke against John because of his wavering? We do not think so. John only had difficulty with two points regarding the Lord Jesus and His work, *namely*, the *time* and the *way* of the fulfilment. With others, he, too, expected the long awaited kingdom of the Messiah. And he wondered when and how the new kingdom would be established. Was Jesus the one, or was there still another coming? Would there be a further delay? And the reply of the Lord Jesus is meant to tell him that there would be no further delay, and that He, the Lamb of God, was also the Messiah, sent to take away the sin of the world, and to reveal the righteousness and truth of God among men.

One can understand how John came upon his question. He, too, held the belief that the Messiah would bring judgment upon oppressors and evildoers, and immediately establish a reign of peace and prosperity. He would grant “liberty to the captives, the opening of the prisons to those who were bound.” Isa. 61:1. So he also preached the coming judgment of God with power. However, things took a surprising turn for him. Imprisoned as he was, he appeared to be a *victim* of God's judgment, rather than a collaborator in effecting it. So suddenly and so forcibly was he removed from his task of preaching that it appeared that the divine judgment had turned against *him*. Was this the hour of liberation? Was this the hour of judgment? How is the judgment to be effected?

We see how the Lord Jesus answers both questions in his final words to John. Contrary to what John may think, Christ confirms to him that the time of judgment *has come*. And He confirms that He is the Messiah, the Anointed of God. For He tells John's messengers that He does what John did: *preach* good news to the poor. And to confirm that He is the Messiah, He adds, “blessed is he who takes no offence at Me.”

Here the Lord Jesus chooses a very important word, a word which is often used in the New Testament to describe the *judgment* of God. Simeon speaks of the Lord Jesus as a child “set for the fall and rising of many in Israel,” Luke 2:34, and Peter, in speaking of Christ as the chief cornerstone also adds that He is “a stone that will make men stumble, a rock that will make them fall”; for they stumble because they disobey the word as they were destined to do.” I Pet. 2:8. Christ Himself, and His work and Word, His proclamation with accompanying signs, is a rock of offence. Those who do not believe stumble over Him, and come to judgment.

Now it is precisely these words, meant for all, which are the *last* words of Christ to John. For John, too, this is the *decisive* message, the final statement of the truth. But if we recall John's situation, we see that these words are much more of an *encouragement*, a parting farewell of love and affection, rather than a sharp rebuke or admonition. For John now hears that judgment *is being effected* in Jesus Christ, right at that moment. John himself was an instrument in carrying out that judgment, and now must follow through, persevere on this road. For, as the Lord Jesus says, judgment is effected *through the good news*.

How is John encouraged and strengthened by this word to face his final battle? Well, in prison John had only one member in his congregation: Herod, the one who, stumbling and taking offence at the good news, put him in prison, Mark 6:20. Even with all his treachery, the Lord was not finished with Herod. But the end did come, when, hardened in his folly, Herod put John to death. This was the *decisive* moment: for Herod and for John. But, facing the executioner's blade, John had this final message to comfort and strengthen him: “Blessed is he who takes no offence at Me.”

Herod never heard or saw the preaching and signs of the Christ, Luke 23:8. John's preaching of the good news of the coming Christ was the standard of judgment for him. And with it he met his doom. But John never heard the preaching of Christ either! He was, as it were, saved by his own preaching. The same preaching works two ways! But John saw the true meaning and force of that preaching when he heard the simple statement, “Blessed is he who takes no offence at Me.” And the same calling to see and understand applies to us. For the kingdom is here!

J. DEJONG

Mission and evangelism

The Bible Course



In a past issue of *Clarion*, you, the reader, were informed that the Reformed Evangelism Taskforce is busy working on a translation and revision of the Bible Course produced in our sister churches in The Netherlands. This Course carries the official name *Een Geschenk Uit De Hemel* (A Gift from Heaven). It is made up of 25 booklets, each dealing with three different but related subjects. The list is as follows:

Booklet Number	Topic #1	Topic #2	Topic #3
1	The Bible is Necessary	Creation	Prayer: Does It Help?
2	The Bible is a Miracle	Sin and Grace	Prayer: But How?
3	The Bible Speaks for Itself	Mankind is Falling Apart	Prayer is Difficult
4	The Bible is Convincing	Judgment and Redemption	Praying is Simple
5	The Bible is Not Provable	Babel	Praying for Others
6	Is the Bible Convincing?	God Delivers Mankind Again	Praying: To Whom?
7	Is the Bible Inaccurate?	The Gospel is Preserved	We Can Not Comprehend God
8	The Bible Speaks	The Miracle of the Covenant	The Creator
9	Is the Bible Contradictory?	How God Verifies His Word	The Provider
10	The Bible Speaks With Authority	God Continues	God's Son Arrives
11	Why 4 Gospels: Matthew	Deliverance through Strife	Born of the Virgin Mary
12	Why 4 Gospels: Luke	Why All This War?	His Suffering
13	Why 4 Gospels: Mark	The Miracle of God's People	His Resurrection
14	Why 4 Gospels: John	The Miracle of God's Country	His Ascension
15	The Old and New Testament	God Persists	His Return
16	The Languages and Translations of the Bible	The Secret	The Holy Spirit
17	The Books of the Old Testament	God Remains the Only Saviour	The Work of the Holy Spirit
18	The Books of the New Testament	God Continues to Call	The Church
19	Exclusively the Bible	Bethlehem	Where is the Church?
20	The Bible and the Canon	Golgotha	Is it Difficult to be God's Servant?
21	The Improper Use of the Bible	Easter	What is Sin?
22	The Bible: What's In It for Me?	Ascension	How Bad is Sin Anyway?
23	The Bible: What Good Does It Do?	Pentecost	Redemption
24	The Bible: It's Worth the Trouble	Christ Will Return	The Graves Will Be Opened
25	God Himself is Giving Direction		

Thus far the list of topics in the Course. Needless to say, some of these titles will undergo revision before the final product is out. In any case, here now follows the translation and revision of the first booklet dealing with the topics: *The Bible is Necessary*, *Creation*, and *Prayer: Does it Help?*

The Bible is necessary

This course, which you are now beginning to deal with in earnest, is very much centered and based on the Bible, and that may raise any number of questions in your mind. Why is it necessary to know what the Bible says? Why structure a course on such an old book? Why not deal with something much more up-

to-date? To find answers to such questions let us examine some:

Basic issues

In the course of the centuries mankind has solved many of the earth's mysteries. And yet, the first and the most important questions remain unanswered. Such questions as: What is the meaning of life? What is the future of the world?

Will human life survive? Does God exist? What happens after death?

These are questions that really matter. They are basic. Of course, you can try to suppress them. But you know full well that it is useless to do so. Sooner or later they will surface again. Besides, you are not the first to wrestle with them. For ages men have looked for answers to these questions and many answers have

been given. The trouble is that the answers were always different. It is the same today. Philosophers, politicians, scientists, biologists, all have answers; however, so often these answers contradict each other. What the one proclaims as the ultimate wisdom, the next calls utter foolishness.

In short, uncertainty reigns. You get the feeling that you are living in a world full of question marks.

The Bible and these question marks

In light of all this, it is a good thing that we have the Bible, for the Bible gives answers. "How is it," you may ask, "that the Bible supplies these answers? How can that be?" It is because GOD gave the Bible to us. He took care that we got it. In it He tells us about Himself, and about things that we could never have discovered by ourselves. Indeed, God makes Himself known in the Bible. In it He reveals Himself to man. That is why the Bible is called "God's revelation" or "God's unveiling."

What this means is that you can trust the answers that the Bible gives, for it is ultimately God who gives these answers. And that makes the Bible important for YOUR life. The more that you read and study it, the more your feelings of insecurity will disappear.

In the process of doing this, you will discover that the Bible is also a book full of surprises. There are things revealed in it that you would never have imagined. Let me give you some examples.

God created the world

On the very first page of the Bible God tells us that He created the world. He is the originator, the source of all life (Gen. 1 & 2). We are told the same thing in the book of Psalms, where God's work of creation is poetically described (Ps. 104). The prophets, too, tell us about the majesty of God as seen in creation (Isa. 40:12-31). Yes, and because the Bible tells us all of these things, we know and can be sure about them. When it comes to creation, the world dabbles in theories, but the Bible gives certainty. "By faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear" (Heb. 11:3).

The world became evil through sin

Everyone has to admit that the world is by no means perfect, neither are people. There is violence, war, hate, egotism, sickness, hunger, poverty, and so on. How come? Where did it all come from?

The Bible points out the source of all this misery. It calls evil by its proper name — SIN. When God made the world, He made it "very good" (Gen. 1:31). But we

people spoiled the perfect world by our sin. What is sin? Because God is our Creator, He has the right (and He exercises it too) to demand that we live the way He wants us to live. Yes, and now sin is everything that man does, says, thinks and which conflicts with the will of God. It means that man does not do what God wants him to do. Sin is nothing else than rebellion and revolution. Revolution against God, the Creator.

The Bible says that "the fool says in his heart, 'there is no God'" (Ps. 14). And that describes precisely the true nature of sin: godlessness. The desire to do without God, to be your own boss. And the result? You can read about that in Psalm 14. As a matter of fact, you can see it around you every day, and even in yourself. No one is better than anyone else. Our ancestors were sinners, so are we, and so will our offspring be as well. How come? Is a baby in a cradle not a picture of innocence? To paraphrase a certain author: if children are like angels, where have all the "rotters" come from?

Here too we have our theories, but the Bible gives clear answers. It is a difficult answer to accept: everyone is born a sinner. That means that no one, no matter how well he lives or does God's will is exempt. Every man is a sinner. One of the poets who was involved in the writing of the Psalms says of himself: "I was brought forth in iniquity, and in sin my mother conceived me" (Ps. 51:7). Thus all men are guilty, those of the past, the present and the future. One large family, one large guilt! And we only know this because God says so in the Bible.

God saves us from sin

Here is another example of what we could not have found out by ourselves. All through the Bible we find God's message about our sins, but at the same time we read there too about His message which concerns salvation from sin. "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life" (Jn. 3:16). In other words, God gives us His Son, JESUS CHRIST. The Bible is all about Him. It emphasizes that we are saved from sin by Jesus Christ. Through Him alone, "for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). How will it ever be well with man? Will it come through genetic developments, humanitarianism, social revolution? All of these so-called solutions lead nowhere. The Bible has the only solution. Man's salvation will only come through Jesus Christ.

One last example.

God guides history

The history of the world covers many

centuries. In the process it seems to be a hotchpotch of nations, peoples, events and facts. An almost senseless succession of good and bad circumstances. A tiresome repetition of life and death, of rise and fall. However, the more that you get to know the Bible, the more you will learn to see that God makes and guides history. Behind everything is God's guidance. Everything is part of His plan. Man can make good or bad plans, can imagine or do all manner of evil, but God uses it all to bring about His plan for this world and man in it. The Bible says that in all of history God concerns Himself with the redemption and salvation of the world. The Bible tells us that this spoiled earth will disappear. God promises a new world; a new heaven and a new earth (Rev. 21:1-5). Everything that happens in this world, in your own life, but also in international political developments, are part and parcel of God's plan. He has His hand in everything.



This gives security

The examples mentioned are but a few of the important matters that the Bible deals with. Concerning these matters and many more, we would have known nothing if God had not told us about them. We do not know the background of all that is happening. The sense and the purpose of history often escapes us. We soon reach the limits of our understanding. Hence we are blessed indeed that God has decided to make known to us what we otherwise would never have come to know. In the Bible God gives us answers to such questions as: Who is He? What does He do for us? Who are we? Where are we going?

Questions

1. The lesson states that the Bible is necessary. Summarize why that is so.
2. What did the writer of Psalm 119 mean by, "Thy word is a lamp to my feet and a light to my path"?
3. God busies Himself with things that we consider unimportant. He takes care of all creation. What does Matthew 6:26-30 have to say about that?

— *To be continued.*



It is a sorry thing that we come so late with our congratulations to two couples who celebrated a wedding anniversary, but what can we do when the tidings of the same reach us some weeks after the date has passed and when then it takes a couple of weeks before our words reach the readers? All we can do is mention them as yet and express the wish that they may see more good days and receive more blessings from the hands of the Lord.

Both couples celebrated their forty-fifth wedding anniversary. Brother and sister H. Kiers of Carman had their day on February 8, brother and sister C. Groenewegen celebrated the same on February 28.

The first couple live in Carman and will have experienced the interest of the congregation and will have received many congratulations from Carman and Winnipeg. They went through trying times, knew sorrow and grief, but also rejoicing in the mercies of the Lord. When making up the balance, the conclusion must always be: Who are we that we have received so many blessings? May the Lord continue to surround you with His care.

The second couple we mentioned can be seen in *To All Our Children*, a book which I saw at many a coffee table among our membership and about which I hope to say something in a future issue. The Groenewegens belong to the Church at Burlington West, if I am not mistaken, but they spend a large portion of the year in Florida. There will, therefore, not have been all that many brothers and sisters who could congratulate them in person. Perhaps their mailbox was full a few times. In any case, we wish to add our congratulations to the ones you have received and wish you health and strength for the time the Lord may still grant you.

Burlington West was mentioned in the above. Let us continue with them.

"The idea of having one bulletin for the three Burlington congregations was discussed. Although the advantages of such a bulletin are obvious, there are many practical questions that would have to be considered, including the question as to what the contents of such a bulletin should be, who would be responsible and to whom? We decided not to pursue the idea."

This is a sad decision, but I can well see that various aspects would have to be investigated and agreed upon before setting out on such a joint venture. It is too bad that things did not grow almost "naturally" as is the case in the Fraser Valley, for then these problems would not have arisen.

As for the responsibility, is it not so that each and every Congregation would be responsible for their own section of such a combined bulletin? And is it not so that a bulletin should, basically, contain no more than information regarding the Congregation? A Church bulletin is not a periodical which, being paid for by the Church, may contain all sorts of articles and "letters to the editor." When a society submits something this should be published, as long as it is information regarding the society. As for the rest, I am convinced, a Church bulletin should not be used for all sorts of newsworthy items or to provide a minister with the opportunity to give his opinion about all sorts of things. If there is something in the Congregation itself he should write about, all right; but it should be left at that. If this is kept in mind, I cannot see that the question of

"who is responsible to whom?" would cause any difficulties.

However, at the moment the matter is not being pursued. One can respect such a decision, it is and remains a sad thing that time, manpower, and money is wasted by all these separate little "periodicals" in which you find the very same information even so many times.

Another item from Burlington West: "A number of brothers will be asked to coordinate a fund-raising drive in the congregation for the purpose of building a manse."

From West to South is not all that far.

"Word has reached us of plans to start a local *church library* — a very important and laudable endeavour. May I recommend that we work together on *one* library right from the start?"

There was also a request for a volunteer to house such a library for as long as the Church does not have a building of their own. It is wise to start all sorts of projects as early as possible; now they can also count with the fact that there is a library when designing their church building.

Work towards such a building is being undertaken, be it in financial respect only. "The finance committee advises that our special building fund account has 'swelled' to \$11,000.- to date, largely as a result of donations other than our regular collections." Gratifying news!

In several Churches the *Credo* is sung every Sunday afternoon; some do it less frequently. Chatham had the custom of singing it once a month. Now they decided to do it twice a month, and Rev. VanRietschoten writes some very appropriate lines in explanation of this decision. I should like to pass some of it on to you.

"Why did the churches decide to provide us with a tonal version of the Creed? The easy and obvious reason is, so that we would be able to sing it. There is a deeper and richer reasoning behind it.

". . . the character of the worship service is *covenantal*. In the Covenant there are two parties: God and man. The worship service is a covenantal meeting between God and His people. God speaks to us and we, His people may speak to Him. To enable the whole Congregation to speak covenantally in the public profession of the faith, the Churches have given us a tonal version of the Creed. This is an acceptable and healthy growth. The Congregation is not taking anything away from the covenantal task of the minister as 'mouth' for the LORD. If the Congregation took to the singing of the Ten Words of the Covenant, that would be wrong. The Ten Words are laid upon us by our Covenant LORD, therefore we should hear and receive them. It is not our part in the covenantal meeting between God and us to recite or sing them. That belongs to the LORD. The singing of the Creed, however, is appropriate, for that belongs to the part of the Congregation.

"Is it easy for everyone to change from hearing the Creed pronounced to singing it yourself? No, let's face it. When you have done something one way for years, convention is hard to break. I experience that myself. However, when there is Biblical and sound reasoning behind a change I gladly comply.

"Is there no danger that we would go into an unbiblical liturgical direction? Have not many around us, now and in the past, distorted the covenantal character of the worship service? The Reformation of the Church in the sixteenth century was not only needed to correct false doctrine, but also to reform

corrupt liturgical practices. It is remarkable that whenever the covenantal preaching of the Word of God is neglected, a non-covenantal activity of the Congregation is introduced.

"We must indeed be aware of that danger and be on guard to keep the character of the worship service truly covenantal. For the Congregation to sing the Creed as covenantal service to the LORD is good, but it is also awesome

"The singing of the Creed is a step forward, also in this, that the Congregation is made more aware of its responsibility to bring to the LORD a true and holy confession of the faith. May it tend to a growth in holiness for us all."

Thus far the explanation which the Rev. VanRietschoten wrote in Chatham's bulletin. It is my wish that more and more Churches may sing the *Credo* and do so every Sunday. Then it becomes ever more evident that we *all* profess our faith here and that it is not a word which the minister speaks to the Congregation.

Already quite some time ago I mentioned something about weekly payments on mortgages and the possibility of saving quite an amount by doing so. Now I found an elaborate calculation in *Lincoln's Vineyard*. From this piece I mention that during the past year, via envelopes, a total of \$2,721.00 was collected for special mortgage reduction. This seems to be an insignificant amount, it says, but in reality it constitutes quite a saving.

"Let's have a look at it. For 1984 the interest on the mortgage is set at 12%. The saving for one year on the collected amount in interest is \$326.52. Our payment is calculated on a 20-year mortgage. We have paid one full year, so we have 19 years left. The saving over 19 years is \$6,203.52 in interest. It also means we pay off \$326.00 extra on the principal per year, because it is not needed for interest. This is another saving on interest of \$750.00. This accumulates year after year. In actual terms it means a saving of four monthly payments. So the mortgage is not 19 years anymore but only 18 years and 8 months.

"We have taken other steps to reduce our principal. We have changed from monthly to weekly payments. That means a 20-year mortgage is paid in 13 years. That by itself is a total saving of \$163,072.00. It is possible to reduce our mortgage further by means of the enclosed envelope. It should be possible to reduce it by another three or four years. The total we would have paid in 20 years at the present 12% interest rate is \$470,400.-. A reduction of ten years means a saving of \$235,200.00. This is a large amount of money, about the same we paid for the land, manse, and the church building combined."

I quoted the above not for the sake of Administration Committees and Consistories, for they will be fully aware of these possibilities; I quote these lines for the sake of all those Church-members who, like I myself, are not experienced in financial affairs and have no or little idea how much can be saved by a small weekly amount given over and above the amount contributed via the regular voluntary contributions. See what we could do in many a field if no more mortgage payments had to be made. Generally speaking, people are very little aware of the total price of things when the interest has to be paid over many years.

The time is not that far behind us when a person could be expected to earn a total of \$100,000.00 during his working years. I know that those days were not ideal in every respect, and do not want them back, generally speaking. We have become used to enormous amounts at which we would have shuddered some thirty years ago; yet we have to bear in mind that we still have the obligation from the Lord to be frugal and to avoid unnecessary expenses, to which I also count interest payments which could have been avoided or drastically reduced if only we had given a wee bit more and shown faithfulness

55th Wedding Anniversary



1929 — 1984

Doede and Hiltje de Witt, are, D.V., celebrating their 55th Wedding Anniversary on March 26. They were married in Grotegast, The Netherlands and emigrated to Canada in June of 1949, with 5 of their 8 children. They were living in Georgetown when the first Canadian Reformed Church in Ontario was instituted in their home. Mr. and Mrs. de Witt farmed near Georgetown until 1969.

At present they are living in Guelph and enjoy their retirement days in fairly good health. They are very grateful for all the blessings the Lord has bestowed upon them during all these years.

Their 8 children are all married and living in Canada. They have 37 grandchildren and 29 great-grandchildren.

a few degrees higher.

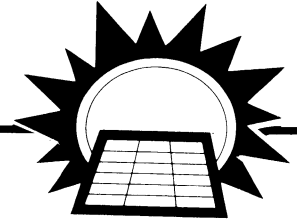
All this is enough wisdom and guidance from the Ontario bulletins. For the rest we have to go to Southern British Columbia, where they are "sweltering" in ten-plus degrees whereas we have here temperatures at night of -20°.

I want to correct something first. In a previous medley I wrote about a letter from a schoolboard sent to a Consistory about debts of school society members. I was informed by a brother who knows the situation, that it was *not* the intention of the schoolboard that the Consistory should go after these members to "collect" the moneys. I gladly pass this on and request our readers to disregard what I wrote about that particular board and consistory in this respect. What I wrote as such stands, but it does not apply to these particular bodies.

Writers in bulletins sometimes are very careful to avoid misunderstanding. Such was the case also with the following passage from the Cloverdale part of the *Church News*: "The minister is authorized to purchase two seals for the church. (Not the live type.)" This addition was absolutely necessary, for one hears such silly things nowadays! I would not be surprised if a so-called church purchased indeed two live seals or seal pups to demonstrate against the Seal Hunt. We trust better things of our Consistories and ministers.

The Surrey Consistory sent out a questionnaire to determine whether the time for the afternoon service should be

RAY OF SUNSHINE



ANXIOUS PRAYERS

When we are deeply disturbed with a problem
And our mind is filled with doubt
And we struggle to find a solution
But there seems to be no way out,
We futilely keep on trying
To untangle our web of distress —
But our own little, puny efforts
Meet with very little success . . .
And finally exhausted and weary,
Discouraged and downcast and low,
With no foreseeable answer
And with no other place to go,
We kneel down in sheer desperation
And slowly and stumblingly pray
Then impatiently wait for an answer
Which we fully expect right away . . .
And then, when God does not answer,
In one, sudden instant we say,
“God does not seem to be listening,
So why should we bother to pray . . .”
But God can’t get through to “*the Anxious*”
Who are much too impatient to wait —
You have to believe in *God’s Promise*
That He Comes Not too soon or Too Late,
For, whether God answers promptly
Or delays in answering prayer,
You must have faith to believe Him

And to know in your heart He’ll be there . . .
So be not impatient or hasty,
Just trust in *the Lord* and believe,
For whatever you ask in *Faith and Love*
In abundance you are sure to *Receive*.

By: Helen Steiner Rice
From: *Somebody Loves You*

On our birthday calendar we have:

MARINUS FOEKENS

Oxford 2

*Southwestern Regional Centre
Cedar Springs, ON N0P 1E0*

The Lord willing, Marinus will be celebrating his 32nd birthday on April 19. Happy birthday, Marinus.

ARLENE DEWIT

*Barnston Island
Surrey, BC V3T 4W2*

Arlene will be celebrating her 23rd birthday, the Lord willing, on April 23. She daily works in a workshop — she works very hard, packing bottles for waterbeds, and making flowers for wedding cars. She still works hard at rughooking also. Happy birthday, Arlene!

Send your requests to:

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

changed. The time right now is 4:30 and is very convenient for the Surrey Church as well as for the other Churches in the Fraser Valley: if one of these Churches has to give its minister the opportunity to go and serve the brothers and sisters in the Okanagan Valley or — as before — Houston or Smithers, there is always the convenient time of 4:30 which makes it possible that the minister of Surrey preaches in another Church at 2:00 and makes it back to Surrey by 4:30, or that one of the other ministers serves Surrey at 4:30. There is, of course, right now a retired minister there as well, and Rev. VanderBoom will be most willing to help out, as he has demonstrated, so that there won’t be all that many reading services there.

Anyway, let me say that the outcome of the poll was such that the time for the afternoon services remains at 4:30.

Rev. Geertsema’s piece “From the Family” contained some heartwarming lines. “We continue to work hard towards a sixth (or will it be the seventh?) congregation here in the Fraser Valley. (Seventh if there would be one in Washington State).”

I understand that Rev. Geertsema’s remark was “inspired” by the fact that two families moved to Langley and that the latter Congregation is growing to such a point that solutions will have to be sought. The same applies to Abbotsford. It may even be so, that a Church will be instituted between Abbotsford and

Langley, somewhere in the Aldergrove area, where the (now-) Church at Cloverdale started out.

Personally I would love to see a Church in Washington State for reasons which I mentioned before; but I see the difficulties: the brothers and sisters there do not live all that close together and it is much easier for several of them just to come across the border for a few kilometers than to drive several miles through the northern part of Washington to come together there. Yet I am convinced that such would be the proper and best way.

When there was only one Church in the Fraser Valley, the one at New Westminster, brothers and sisters from Washington State did not hesitate to drive thirty or more miles one way to Church. Young people then came back even in the evening for society meetings. We should watch out that we don’t become too soft and don’t take it too easy when we see our calling to hold the light high wherever we live. There we find our first obligation.

From the Okanagan comes the news that church attendance is slowly increasing as more people are beginning their spring and summer vacations.

Leaving you with these pleasant thoughts, I sign off.

VO

PATRIMONY PROFILE³³

By Rev. W.W.J. VanOene

In some instances the congregations made use of so-called "oefenaars" or "lay preachers." Rev. de Cock wanted to use them, seeing there were so few ordained ministers, but Rev. van Velzen was opposed to this. De Cock looked more at the needs of the congregations, van Velzen considered more the dangers involved. How easily could it promote a thought, such as was found among the "conventicle people" in some parts of the country, who saw it as a proof of true conversion when one no longer went to church with an ordained minister, since the latter was a "letter worshipper."

At the Synod in Amsterdam 1836, the brothers declared that, "Under the present conditions in the church, they considered it necessary that a Minister of the divine Word in the congregation be provided with the necessary abilities in order to be able to stand over against the enemies and adversaries of the church." As far as "lay preachers" were concerned, since, "this service is found neither in Holy Scripture nor in our old Reformed Church Orders, therefore no Biblical provision can be made about this," but, "after ample discussion it is decided . . . that in the church of Christ such an order of ministers, apart from the ordained pastors and teachers, may not exist; although each member of the congregation of Christ is to be exhorted, according to the exhortation of the apostle Paul (I Cor. 14), to *strive for spiritual gifts, mostly the gift of prophecy*, that is, to explain and apply the Word to the edification of the congregation."

The warning was added that anyone who prophesied should abstain "from all that belongs to the office of a minister of the Word, such as: pronouncing the benediction, administering the sacraments, and using the keys — the promotion of God's honour and the edification of the congregation being the only goal." No lay preachers should be remunerated or have a bond with a congregation.

Due to the great need several of those already in the ministry — either individually or in cooperation with others — began to instruct men with a view to the ministry. Those who were being instructed were not necessarily young men. Among the students of the Rev. H. de Cock that were examined at the Provincial Synod of Groningen in 1840 was the 80-year old J.M. Kloppenburg, who, after that served the Church at Stadskanaal for two years.

The Rev. H.P. Scholte — in his individualistic line — trained two elders, examined and ordained them in a congregational meeting in Utrecht without any consultation with the church federation. Their names: H.G. Klijn and C. van der Meulen. The former went to America in 1845, the latter in 1847; both served the churches there to their edification.

Some young men studied at universities, but this course was not favoured. A few studied at the Free Theological College in Geneva. Help came to some extent from across the border. P.M. Dijksterhuis studied for some time in Wesel, Germany, where the Rev. J.F. Haastert had established an institution. Back in Groningen, he studied with H. de Cock and was admitted by the Provincial Assembly

of Groningen in March 1840. He served the churches for forty-two years.

When H. de Cock visited Dwingeloo, he said to Rev. W.A. Kok among others: Brothers, we need ministers, but how do we get them? It was agreed that they would look for persons able to teach. H. de Cock himself would try to come to Beilen every one or two weeks to do his part in teaching. On March 13, 1839, the Provincial Assembly of Groningen came to the following conclusion.

"Since there is a great need for labourers in the House of the Lord; and it were possible to make provisions in this respect, it is unanimously decided also in this city to have the instruction given by the Rev. H. de Cock to such as possess the sincere desire and some required abilities."

Generally speaking, we should not have too high an expectation regarding these "required abilities." P.M. Dijksterhuis was an exception in those first years. After he had delivered a sermon proposal on John 3:16, Rev. de Cock had him translate from the Latin, Rev. van Velzen from the letter to the Romans, and Rev. de Haan from the Hebrew. The large majority of the students, however, were simple men who had to do their regular work during the day and to use the nights for studying. Helenius de Cock wrote later that the whole undertaking sometimes seemed "more a mockery than an imitation of what could be called university or theological-scientific or scientific-theological instruction or training. Every two weeks about twenty men came to the parsonage to be taught exegesis of the Holy Scriptures, Biblical History, Church History, Dogmatics and Homiletics."

However defective the training may have been, most of the men so trained served in the ministry with much fruit. When the Rev. Hendrik de Cock was taken away by the Lord, thirty of his students had already been examined with twenty-seven of these already serving.

The death of the pioneer was a heavy blow also for the training for the ministry. However, the Lord had already taken care of things. The Rev. Tamme Foppes de Haan was a very learned man. His name had been mentioned for a possible appointment at the university of Groningen. This was the reason why he later on was addressed as "professor." He seceded from the Netherlands Reformed Church in 1839.

On March 23 and 24, 1842, a Frisian Provincial Assembly was held. It appointed the Rev. de Haan for the training of students for the ministry. There should, however, be at least two teachers, the Assembly judged. Contact was taken up with Groningen and Drenthe, and in March 1843, de Haan was appointed as successor to H. de Cock. He moved to Groningen and Groningen and Friesland became financially responsible for him.

A combined Provincial Assembly of Groningen, Friesland, and Drenthe in 1846 stated that the teacher shall be bound to submit to the provisions which had been made and would be made. For the freshmen-year the following subjects were to be taught: Latin, Greek, Hebrew, General History, Geography, Netherlands Language, Mythology, Logic, Rhetoric, Philosophy.

The first mentioned provision was made because apparently de Haan was not free from stubbornness and was

used to following his own course.

From the second provision we may learn that the requirements were certainly not low by any standard, but that a serious effort was made to provide a good basis for further theological studies.

The General Synod of 1846 made serious efforts to come to the establishment of a theological seminary, but nothing came of it. Apparently the churches were afraid that they would not be able to carry the burden of such an institution with two teachers. A plan, adopted by the Provincial Assembly of Groningen in 1847, to establish such an institution in Wildervank, with two teachers, fell through as well. At the General Synod of Amsterdam in 1849 there were again plans for a general Theological Seminary (Theologische School). No tangible results followed.

In 1851 another General Synod was held. It became clear that the founding of a Theological School for all the churches could not be realized within the foreseeable future. This was for the northern churches the occasion to strengthen the Groningen institution. A second teacher was appointed, namely the Rev. H.G. Poelman, who had married H. de Cock's widow. On Tuesday, November 8, 1853, this second teacher was installed. His work was completed within a year: On October 21, 1854, Frouwe Venema became a widow for the second time when the Rev. Poelman died after an illness of just two days.

The death of his stepfather was the reason why Heleenius de Cock felt free to accept his appointment at the Theological School in Kampen, established by the decision of the General Synod of Zwolle in 1854. As also the Rev. T.F. de Haan was appointed at this School, and now an institution for all the churches was to become a reality, the decision was made to terminate the training for the ministry in Groningen.

The Board of Governors of this institution published the following memo, dated November 22, 1854: "They make known to you that they have closed the school at Groningen which has been in existence for several years, since a general Theological School is to be opened in Kampen on December 6th."

Training in Drenthe

During the last years of his life his health did not permit the Rev. de Cock to continue teaching at the Drenthe Theological School. Looking for a replacement, he found one in one of his own students, the Rev. F.A. Kok of Dwingeloo. However, this brother accepted a call to Schoonhoven and thus could not continue his work in Drenthe. The Provincial Synod of Drenthe of 1843 then approached his brother, the Rev. W.A. Kok of Ruinerwold-Koekange.

What did he think of the task given him in this mandate? Almost forty years later he wrote, "In my heart I laughed about myself. Not being a man of letters, and having enjoyed little education, I now had to train others!" But he said more. "I was also somewhat aware of the gift that with the blessing of the Lord I could make others wiser than I was myself. I started that professorial work. The students came to me every week to get their lessons. Their number grew. They came from various provinces of our country, and also J. Bavinck from the Graafschap, to the Weerwillige Bergen; every week they had to pay Fl. 1.50 for meals, and they received the instruction free. All in all,

it was little, but we were permitted to experience the blessing of the Lord. We also received a teacher of languages, a certain Rozensweigh who, having been a Jew, had become a member of our church. Thereby the instruction was broadened and improved to a large extent."

The above mentioned Jan Bavinck was soon better in languages than his teacher Rozensweigh. Having become a minister in Uelsen, in the German county of Bentheim, he soon saw the students come to him for language instruction. In this manner a sort of literary department of the Theological School was taken care of by him. Bavinck taught Dutch, Greek, Latin, Hebrew, Dogmatics, General History, *Historia Sacra*, and Church History.

The Rev. L.J. Hulst, later on a minister in America, wrote, among others, about the Rev. Kok, "He never attended university, and yet possessed in a large measure the gift of being able to teach. Once I attended a lecture by someone who had been trained at universities, and when I listened to that, I thanked God in my heart that He had given me a so much better teacher . . . He truly was a father for the students. Whoever took a wild turn could count on his displeasure, and whoever presented himself as extra pious received a stern rebuke, but he knew how to raise from his misery also the just beginning and disheartened student."

The South Holland Effort

The Rev. F.A. Kok left for Schoonhoven, as we saw above. There the work of training for the ministry was continued. The South Holland Theological School was opened in May 1849. The Rev. Kok taught Dogmatics, Exegesis, Church History, Poimenics, History, Contents Forms of Unity, and Church Polity. The languages were first taught by Rozensweigh who had followed Kok, and after the former's departure by Mr. d'Ancona, B.A., B.Sc., Ph.D.

As for Mr. d'Ancona, one of the students tells: "I was the first student and received lessons in Dutch and Latin for half a year. I made so much progress that later I was able to use a Hebrew grammar written in Latin fruitfully." This shows us anew that we should not have too low an opinion about the level of instruction. The (former) student continues: "After this half a year of study word came from the Provincial Synod that I should start with Greek and Hebrew and should apply myself especially to this in order that, with a view to the lack of ministers, I might be able to serve in the ministry as soon as possible.

"After having studied Dogmatics for two years we received permission from the Provincial Synod once per month to serve a vacant church; this with the peculiar financial stipulation that the congregation was to pay Fl. 8.00 for this service, of which Fl. 4.00 was to be received by the provincial treasury and the other half was to be used for travelling expenses of the student. If the student came short of his expenses, the congregation was to supplement it; if there was some left, we were allowed to keep it.

"The School was under the supervision of a Provincial Committee which came to Schoonhoven once or twice a year to enquire about the progress of the students and to report to the Provincial Synod. Thus we had to submit to an exam in all subjects once or twice a year. The examinations were different then."

— *To be continued.*

PRESS RELEASE

Executive Committee of the Board of Governors, Canadian Reformed Teachers' College Association, March 2, 1984.

After the customary Christian opening, the minutes of the National Board meeting of February 11, 1984 are read and adopted.

The treasurer, J. Gelderman, makes his monthly report. There is much reason to be grateful, since we are able to continue to meet the obligations. Correspondence is dealt with after which the principal makes his report. He informed us about an interesting and stimulating conference on "Reading" which he attended. Some of the knowledge gained there can be passed on to the students. Mention is made of the continuing education of staff members. Most of the students who are about to graduate have placements in the various schools across the country.

The graduation evening which at first was to be a semi-private evening is now to be open to anyone interested. Since a graduation is a once-in-a-lifetime event it would be more meaningful for the graduates if it can be shared with their many friends and relatives. The date for this festive occasion will be May 25, 1984.

The next meeting is April 6, 1984, D.V. The meeting is adjourned after prayer.

For the executive,
C.J. NOBELS

Board Meeting "Anchor" CRAFTH

Opening was with the singing of Psalm 32; and the chairman Mr. J. Witten led in prayer and read Psalm 32.

Minutes were read, corrected and approved.

An agenda was established.

Draft for a contract for House Parents was discussed. The board was given the opportunity to make suggested amendments in writing and submit to the committee members so that a new draft proposal can be drawn up.

Mr. P. Feenstra gave a report from the building committee.

As they have as yet been unable to find a suitable lot, they will look for possible temporary rental accommodation.

Report of Mr. Zomer's proposed visit was given by Mr. W. Godschalk. A time schedule for Mr. Zomer was arranged to meet board, building committee, and residents.

A budget was submitted and discussed.

Mr. H. VanVeen submitted some suggestions for proper procedures of a board meeting.

Date for next board meeting is January 27, 1984.

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:

AARTS, Henricus Johannes, geboren 11 juni 1919, laatstbekende woonplaats: Tilburg, naar Canada vertrokken op 9 juni 1953 met bestemming Windsor.

BOS, Jan Helmut Hillebrand, geboren 15 december 1956 te Rotterdam.

BROERSMA, Johan Hendrik, geboren op 24 juni 1919, laatstbekende adres in Nederland: Rustenburgerstraat 328/1, Amsterdam, naar Canada vertrokken op 18 oktober 1955.

KEIZER, Marinus Johannes, geboren op 21 oktober 1934 te Rotterdam, laatstbekende adres in Nederland: Oester 128, Hellevoetsluis, naar Canada vertrokken op 21 oktober 1983.

REINORT PORAG, Dharmawatie, geboren op 15 juni 1955 in het District Suriname, laatstbekende adres in Nederland: Boskriekoord 28, Diemen, naar Canada vertrokken op 1 november 1983.

RUIJS, Dorothea, geboren 25 april 1924, laatstbekende woonplaats: Wassenaar, naar Canada vertrokken op 21 maart 1951.

SMIT, Johannes Cornelis, geboren op 14 augustus 1938 te Haarlem, laatstbekende woonplaats: Haarlem, naar Canada vertrokken op 26 augustus 1982, gewoond hebbende te: RR 1, Ennismore (Peterborough), ON. Reeds eerder in Canada aangekomen in februari 1975.

VERBEEK, Hans Gerard Marinus, geboren 8 juli 1953 te Bloemendaal, laatstbekende adres in Nederland: Bos en Vaartstraat 26, Haarlem, naar Canada vertrokken op 10 september 1981.

VERSTEEG, Maaïke, e.v. E.F. Williams, geboren op 15 april 1928 te Eethen, laatstbekende adres: 1825 McIntyre St., Regina, SK, naar Canada vertrokken in augustus 1946.

ZONNEVELD, Petrus Maria, geboren op 28 januari 1919 te Asten, laatstbekende adres: Papelaan 206, Voorschoten, naar Canada vertrokken op 11 juli 1952.

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

BOOK REVIEW

H.J. Nijenhuis, *Messianic Motherhood* (7 Outlines) and S. Cnossen, *The Significance of the Book of Ruth* (13 Articles). London: Inter League Publication Board, 44 pages, 1983.

In this latest ILPB publication two outlines have been bound together to make one booklet. The first series of outlines, written by the Rev. H.J. Nijenhuis, deals with Eve, Leah and Rachel, Tamar, Rahab, Bathsheba, Mary, and Revelation 12. The second part is a translation of a series of articles that the Rev. S. Cnossen originally published in a local church bulletin. In it he elaborates on various highlights or key verses in the book of Ruth.

Both of these outlines are commendable. They are the fruit of careful study include many helpful insights. If a study society is intent on dealing with these parts of Scripture, this material should certainly be consulted.

Still, I cannot help but make a few critical remarks, not so much about the contents of this booklet, but with respect to the setup. If a society is to benefit from

this type of material then a number of improvements are in order. In the first place with respect to the outline on Ruth, it should have included an introduction dealing with the historical setting, the structure and the contents of the book. In the second place, the book should have been dealt with in terms of real units or sections. Next, each section should have concluded with various questions so as to stimulate discussion. In this regard, I very much regret that a great deal of ILPB material seems to overlook this factor. Finally, each set of outlines should also be accompanied with a bibliography. If some or all of these suggestions were regularly incorporated into the outlines being published, ILPB publications would be used by many more societies, and used more fruitfully as well.

In summary, I can recommend this booklet to you; however, I would do so with more enthusiasm if it was better suited for study purposes.

J. VISSCHER

OUR LITTLE MAGAZINE



Hello Busy Beavers,

We have some winners!

Congratulations to Busy Beavers Debbie Jagt and Alan Van Raalte for winning our Best Day of 1983 Contest.

And a big "Thank You" to all the Busy Beavers who joined in our Contest.

You get another chance to win, Busy Beavers!

This time let's have a contest called "The Day Spring Came."

- You may:
1. write a "made-up" story
 2. make a picture
 3. write a story of how you can tell by the signs that spring is here
 4. write a poem.

Or you may do more than one!

Send your entries to:

Aunt Betty
Box 54
Fergus, Ontario

* * *

April will soon be here. Time to wish all the Busy Beavers celebrating an April birthday a very happy day with their family and friends. May the Lord bless and keep you all in the year ahead. Have a happy day!

APRIL

Karen Wiegers	1 Marie Hamoen	21
Angela Van Laar	7 Cindy Oosterveld	21
Erica Blom	12 Emma Bosma	22
Marion Vandenbos	13 Annette Haan	22
Brian Vandenbos	13 Carolyn Kok	24
James Teitsma	14 Carl Dorgeloos	25
Irma Van Ellenberg	15 Adrian Hamoen	25
Geoffrey Hoogstra	16 Karen Stam	25
Joyce Jonker	18 Melina Veldkamp	27
Kimberley Vander Zwaag	18 Paul Kuntz	30
Christine Riemersma	19	

Busy Beaver *Marjorie Barendregt* does calligraphy, too. She sent us this sample of her work.

The Quick Brown Fox
Jumps Over The Lazy
Dogs.



From the Mailbox

Hello *Janina Barendregt*. You have been pretty busy, I see. Thank you for the story and the cartoons, too. What did you do during your spring break, Janina?

Thank you for the puzzle, *Emily Barendregt*. Did you have a good time during your holiday?

I see you've been a real Busy Beaver *Elizabeth Barendregt*. Keep up the good work!

What are you and your friends playing at recess these days, *Marsha Stieva*? And how is your baby brother doing? Thanks for the poem and puzzle, Marsha.

Did you have a good holiday, *Juanita Barendregt*? What was your weather like during the break? What did you do?

How was your birthday, *Cynthia Van Raalte*? Did you have lots of fun with your friends? I see you have been very busy. Keep up the good work!

You're a real Busy Beaver, *Alan Van Raalte*. Keep it up! What did you do during your holiday, Alan?

Hello, *Marjorie Barendregt*. Thank you for your nice letter, and the calligraphy, too. It looks very nice. How much do you practise, Marjorie?

Did you get your snowfort dug out of the drift yet, *Sylvia Sikkema*? I'm glad you had such a good birthday. Thanks for the puzzle, Sylvia. Keep up the good work!



QUIZ TIME

Who's There?

Which persons in the Bible are generally connected with the following places?

- | | |
|-----------------------------|-------------------|
| 1. Nazareth _____ | 6. Cyrene _____ |
| 2. Ur of the Chaldees _____ | 7. Bethany _____ |
| 3. Arimathea _____ | 8. Ramah _____ |
| 4. Gath _____ | 9. Jericho _____ |
| 5. Tarsus _____ | 10. Nineveh _____ |

What Am I?

by Busy Beaver *Juanita Barendregt*

1. I am tall and thin.
I live in the zoo,
I eat leaves off the tree.
What am I? g _____
2. I am big and fat
I live in the jungle
I have a long nose!
What am I? e _____
3. I like to ride
I have pedals,
and can go very fast.
What am I? b _____
4. I am very bright.
I brighten up the world,
and make it beautiful.
What am I? c _____