

Clarion

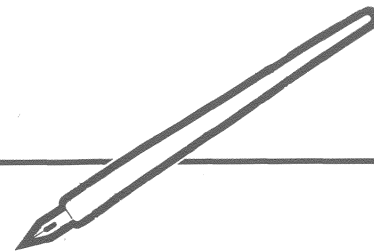
THE CANADIAN REFORMED MAGAZINE



Volume 34, No. 4

February 22, 1985





1985 — International Youth Year

The United Nations has given a theme to the present year by proclaiming it "International Youth Year." In doing so, this organization calls upon all the nations to pay special attention to their youth, and surround them with special care. There are good reasons for this care. In the first place, I may remind you of an old saying: he who has the youth has the future. Today's youth is the generation that will form tomorrow's world. Care for the world of the next generations demands care for today's youth. It is simply irresponsible not to give full attention to the youth with their questions and problems.

In the second place, the future does not look bright when we observe a large segment of today's young people. In many ways we have to do with a youth that is cut loose from the moorings of God's Word, drifting aimlessly on the wild waves of the threatening sea of a licentious life, driven to and fro by the changing winds of ever altering human(istic) philosophies. Such a youth cannot give a solid foundation for a constructive society or provide a firm, positive education to its next generation.

The first thing that is needed to help the youth is a correct diagnosis, so that the cause of the problem can be determined. It is stated that "many social critics have claimed to have discovered a new psychological and social phenomenon in our time: that young people, in both developed and developing countries, perceive that they cannot look forward to secure employment, that the meaning of their lives is obscure, that indeed they may have no future at all if a nuclear war occurs." This I read in an announcement of a book that will be published at the end of this year, and will bear the title *Youth without a Future?*

One can read more often that today's youth is the way they are because of unemployment and because of the nuclear threat. It cannot be denied that unemployment is a big problem, which can make older but also young people feel useless and empty. It is true, too, that the threat of a nuclear war can be discouraging. However, will the problems be solved by providing jobs and banning the bombs? Is the cause, and therefore also the solution, a social and political one? I doubt that very much. Sure, there is a leftist and anarchist portion of today's youth that make such claims, (partly) for political reasons. But when I ask young people: does the threat of a nuclear war take away your incentive for seeing a future, the answer is negative. And although unemployment can be depressing, the real cause and therefore the right solution lie elsewhere.

The real cause is a spiritual one. Today's rebellious youth is cut loose from the moorings of God's Word. That is why they are drifting aimlessly around on the sea of life. They lost their true past history: they do not believe in God as their Creator anymore. They also lost a present to which Christ gives meaning through His blood and Spirit; the meaning of a life in holiness for God. And they lost a future: the coming kingdom of God. That is the need and the illness of today's youth. But that is also the illness of the older generation. That is where we have the biggest problem: the spiritually lost older generation.

Clarion may give some advice in the "International Youth



Year," taking the family as example. Parents who are called to educate their children, must begin with educating themselves. In order to be effective they must be willing to correct their own thinking and life-style. When things are not right in their life, and when they are not willing to change it for the better, they must not expect that their young people will change their wrong ways. If the older generation in our modern nations abides by their godless, humanistic, so often selfish way of life, how can they expect their youth to submit to commandments?

Therefore, let the United Nations begin their youth-care with calling all the nations back to the requirements of the Ten Commandments. Let them urge the governments of the nations to start again to execute the justice of God, punishing those who do evil (what God's Word calls evil) and protecting those who do good (what God's Word calls good):

There is much talk about human rights. But the rights of God are discarded. Those rights of God as Creator and Redeemer in Christ are formulated in the Ten Commandments. It is God's right that everyone acknowledges and serves Him in the way He has revealed it and to the honour of His Name. It is also God's right that man as His creature does not kill his fellow man, even when still in the womb. It is God's right that man does not commit adultery or fornication, that man does not steal or rob, and does not speak as a false witness against his neighbour or lie and deceive.

When God's rights are thrown away, and when human rights mean the right of rebellion against parents, who are not allowed to spank their children, and who cannot appeal to the police to help them straighten out their rebellious young people; when human rights mean that a woman has the right to abort her child; when human rights mean the right to commit adultery, fornication, homosexuality, and so on; when human rights mean that criminals cannot be sentenced on the basis of a human-rights-technicality, there is something drastically wrong with those human rights. Such human rights without regard for the rights of God ruin life and lead to a moral, economic and political disaster. Justice as God's Word speaks about it exalts a nation, but unrighteousness and sin, destroys whole nations.

Yes, United Nations, all over the world, care for youth, and therefore abandon your humanistic, man-centered, man-oriented philosophies. "To the law and to the testimony!" for "if they do not speak according to this word, they have no light of dawn." That is what the prophet Isaiah spoke to Israel (8:20 NIV). And that is still the truth. Back to God's rights. And let God's rights determine our human rights. Then there is hope, also for the youth of the nations.

J. GEERTSEMA

Covenant and Election₃

A response to Prof. H.C. Hoeksema's critique

6. Conditional promises?

The late Prof. Dr. K. Schilder has dealt with this issue extensively. He wrote about it in a series of articles in November 1945. That is the series Prof. Hoeksema refers to, in which the name of the American theologian Prof. W. Heyns is mentioned. At that time Prof. Schilder showed, over and against an attack in the magazine *De Heraut*, that the so-called "Liberated Churches" did not introduce a new doctrine about the covenant. In 1950 and 1951 he wrote about it, more specifically with respect to the introduction of the *Declaration of Principles* in the Protestant Reformed Churches. We will summarize what he wrote about it in a concluding article on November 4, 1950.

With respect to the question whether the promise is conditional or unconditional he says that this all depends on what you mean by "a condition." He distinguishes four different cases:

A. If the condition means something God is bound by, we say: no.

B. If the condition means something God is waiting for, we say: no.

C. If the condition means some meritorious act we have to perform, we say: no.

D. If the condition means something God has connected with something else, to show us that the one cannot be without

Faith is not a condition to be fulfilled *before* we receive the saving grace of God. In the covenant the Lord comes to us with His promise and with His command, with His blessing and with His wrath. Not all the children of the covenant will be saved. Some receive the promise and are not able to enter because of unbelief. They will face the wrath of the covenant.

7. Change of direction?

We will still make a few remarks about the question whether 1951 was a change of direction. Prof. Hoeksema says, "No, the original direction was maintained." Prof. Schilder said, "Yes, a fundamental change" (het roer is om). Why this different evaluation? It is for the same reason as in 1944 during the Liberation in The Netherlands when some said, "This is not a change but a continuation of the old line" (from 1905), while others said, "This is a new direction." The main point in both situations was that there existed a doctrine or a theory which was accepted by some and not accepted but tolerated by others. There was difference of opinion about certain points. But in 1944 as well as in 1951 a doctrine or theory which existed and was tolerated together with another, a different point of view, was made the one and only doctrine

This leads in turn to the worst distortion of the entire article, again evidently partly due to the fact that Mr. Pouwelse depends on the Rev. Van Oene's book. This is what he writes:

Again we quote a summary of this "Declaration of Principles" from the Rev. Van Oene's book.

"1. The Protestant Reformed Churches reject the errors of the Three Points of Kalamazoo and maintain that the grace of God is only for the elect."

"2. They teach that the promise of God is unconditionally only for the elect."

"3. They reject the doctrine that the promise of the covenant is for all who were baptized."

What was the meaning of this "Declaration?" At the one hand they rejected the theory of "common grace." But at the same time they introduced in points two and three a theory of two kinds of "covenants." One for the elect and one for "all who are baptized." They introduced two types of promises. Some "unconditionally" only for the elect and some other (apparently conditionally) for "all baptized."

I stand amazed! Two kinds of covenants? Two types of promises? An unconditional promise for the elect only and a conditional promise for all who are baptized? What sort of nonsense is that? And how does the Rev. Pouwelse "deduce" this even from the very distorted and partial presentation of the Declaration of Principles by the Rev. Van Oene? Again: I stand amazed! Flabbergasted! I have been teaching Protestant Reformed dogmatics for a good many years, but I never heard this notion before. And I lived through and participated in the entire history of the Declaration of Principles, have read and discussed and defended that document many times; but I never found the slightest hint of these ideas in it. The Protestant Reformed Churches are violently opposed to any idea of a promise for all and a conditional promise.

Then follows another distortion: the old accusation of presupposed regeneration:

According to these points the sacrament of baptism does not sign and seal the covenant of God and His indubitable promises. The *real* covenant was only for the *elect* and people could not do anything else than "presume" and "hope" that the child to be baptized belonged to the elect.

continued on page 77

"Faith is not a condition to be fulfilled before we receive the saving grace of God."

the other, and that we cannot be assured of the one, unless we have been assured of the other, we say: yes.

He adds: But now the real point (Dutch: maar nu het fijne puntje): God gives us a *promise* but not a *prediction*. He does not say to the one you will be saved, and to the other you are condemned for ever. In the covenant He gives a promise *with* a command.

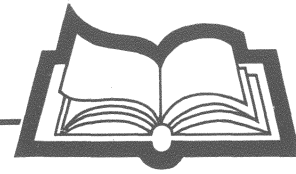
We agree. Let us not separate these two: the promise and the command, the blessing and the wrath of the covenant.

of the church and those who did not agree were forced to make a decision. That is why Prof. Schilder made a strong appeal to the PRC not to force our people to leave the PRC by binding them by a doctrine they could not accept, (*De Reformatie*, Nov. 4, 1950, p. 52).

Now we will continue our response to Prof. Hoeksema's article.

8. The worst distortion?

We quote again Prof. Hoeksema's critique.



“And they laughed at Him. But He put them all outside . . .” Mark 5:40a

The Laughter of Death

On arriving at the home of Jairus, the ruler of the synagogue whose daughter was near death, the Lord Jesus meets with (derisive) laughter from those standing by. His comment that the child was not dead but only sleeping was considered to be so far-fetched as to be plainly humorous. And we might tend to understand and appreciate the laughs, even if we do not concur with them. After all, the words of the Lord Jesus do sound preposterous. To suggest that a dying girl was now only sleeping was entirely unheard of. Would not a further explanation have been more appropriate? Are not the Saviour's words too cryptic, too short to be genuine?

A closer look at this laughter, however, helps us to understand the approach of the Lord Jesus. A Jewish funeral was usually accompanied with *hired* mourners, a procession of wailing and chanting men and women who publicly announced the death, and were paid for their services. At this funeral, the mourners had obviously taken up their task without delay. After all, Jairus was a ruler of the synagogue, and one ought not to make a ruler wait. Indeed, the rush of the mourners stands in marked contrast to the apparently restrained approach of the Lord Jesus, who, although He is criticized for it, does not hesitate to stop and heal a woman of her illness on the way. The structure of the narrative seems to indicate that the delay of the Lord Jesus was just the amount of time it took for the ailing child to die. Had He not delayed, death would not have happened and the mourners would not have been there.

The laughter directed at the Lord Jesus is obviously laughter from the mourners. How quickly their weeping turns to humor, how suddenly their lamentation becomes laughter! Indeed, they had to laugh here. It was their only defense. For the remark of the Lord Jesus had made their presence entirely superfluous. Now, to hold their position (and pay) as mourners, they resort to laughter. It was their attempt to drive Him away from the house, and so let death and its hour triumph.

Now we see what the LORD of heaven and earth had placed on the pathway of His only Son. After all, *He* was responsible for the delay, He placed the hemorrhaging woman on the Saviour's path, He caused the Son to stop and turn. He gave the mourners time to organize their procession. In the house of death, the Lord Jesus meets with the laughter of death. In death's presence He meets with the mockery of the serpent, who receives his moment to chal-

lenge the Son on His way to the cross.

That, at bottom, is the character of this laughter. It is a public challenge directed against the Lord Jesus, who was known and declared to be the Son of God, the One who had power over the grave. In this laughter of the pit, the devil publicly ridicules the Lord Jesus, and denies His power over death. He publicly makes fun of any claim the Lord Jesus may make to divine power. In the echo of this laughter one hears the temptation directed at our Lord. Why go on as you do? Do you think you have power over death? Why die on the cross?

In this light, the response of the Lord Jesus is all the more striking. They were trying to drive Him away, but He drives them away! In the presence of Him who is the life and the resurrection, the mourners have no place and no function. Their empty laughter fades as quickly as their tears, and they withdraw, speechless and disarmed. The Lord Jesus resists the devil's temptations. He resolves to go on to the cross. He had said she was sleeping, now He must prove she was sleeping! But her rising costs Him His life! In raising her, He can only agree again with His Father that His life would be the ransom, the full payment that would take sin and its curse away.

And He was obedient on that road, resisting every temptation on the way. Right to the very end, “they laughed Him to scorn,” Psalm 22:7. The laughter of His foes was something the Lord Jesus constantly had to endure. Yet He did so by seeing through this laughter, and recognizing it as the laughter that arises from below, the laughter that has nothing genuine in it, no meaning, and no depth. It is only the devilish laughter of the grave, the laughter that is soon cut short, its echo lost in oblivion. So He persevered, enduring the sorrow of the cross. For had He not said, “Woe to you who laugh now, for you shall mourn and weep,” Luke 6:25, and “Blessed are you who weep now, for you shall laugh,” Luke 6:21. For He knew the Scriptures, where the LORD had promised concerning the great Son, “He who sits in the heavens laughs; the LORD has them in derision.”

He who laughs *last*, laughs best. That final, eschatological laughter, the laughter of triumph and rejoicing, is given to those who in earnest love and zeal take up their cross, bear both shame and abuse in Him, and wait with faithful hearts for the true and unending reward.

J. DEJONG

And a little later the writer adds: "In this way the Canadian Reformed Churches were born. There was no choice. The Protestant Reformed Churches had gone back to the doctrine of Dr. Kuyper and had officially accepted the theory of the 'presumptive regeneration.'"

Now here is a marvelous thing!

According to the Rev. Pouwelse the Protestant Reformed Churches in adopting the Declaration of Principles adopted the Kuyperian theory of presumptive regeneration.

And yet what does that very Declaration say? And now I quote it from pp. 125, 126 of our Church Order:

"III. Seeing then that this is the clear teaching of our confession,

A. We repudiate:

1. The teaching:

a. That the promise of the covenant is conditional and for all that are baptized.

b. That we may presuppose that all the children that are baptized are regenerated, for we know on the basis of Scripture, as well as in the light of all history and experience, that the contrary is true."

I can only conclude that the Rev. Pouwelse had never yet read the Declaration of Principles. But then he should not presume to tell his readers what that Declaration teaches. That is not responsible journalism, and it is not honest.

After what we have said in the previous sections of this article, there is not much we have to add. We hope it will be clear that it is not all nonsense and distortion what Prof. Hoeksema qualifies as such. We have shown the difference between Prof. Kuyper and the PRC as well as the similarities. Instead of speaking of "two kinds of covenants" and "two types of promises" we could have formulated it as follows: they introduced a theory of two different groups of baptized people, the one, the elect, with a promise, and the other (the not-elect) *without any promise*. The one group are members of the covenant and the others are apparently *not included* in the covenant of grace.

We notice that Prof. Hoeksema speaks about "the old accusation of presupposed regeneration." Although the PRC has rejected this theory in their *Declaration*, there is such a great similarity in the practical effects, that it became an "old accusation." Our remarks were apparently not "brand new" and not just a product of our own imagination.

9. Correction

Finally we quote Prof. Hoeksema's last points.

The final distortion is a distortion of historical fact. The Rev. Pouwelse writes:

In 1951 the "Declaration of Principles" caused a conflict in the Protestant

Reformed Churches and the Canadian Reformed Churches were established. What was left from the Protestant Reformed Churches went back to the Christian Reformed Churches in 1960.

Mirabile dictu!

The only conclusion one can draw from this paragraph is that because of the conflict about the Declaration the Liberated immigrants left us and joined in the formation of the Canadian Reformed Churches. Thereupon all that was left of the PRC joined the Christian Reformed Church. Ergo: from 1960 forward there were no more Protestant Reformed Churches.

But the facts are these:

1. There was indeed a conflict about the Declaration of Principles from 1951 to 1953.
2. It was not the Declaration as such, however, that occasioned the split in our denomination.
3. Rather, the Rev. H. De Wolf (and some of the elders of First Church) were disciplined on account of De Wolf's heretical statements. They then committed schism rather than submit to discipline.
4. Thereupon many throughout the denomination took sides with De Wolf and likewise committed schism.
5. This De Wolf group was doctrinally in agreement with the Liberated in Canada and The Netherlands.
6. For some mysterious reason, however, they did not join forces with those who are now the Canadian Reformed; but they melted away into the Christian Reformed Church.
7. The Protestant Reformed Churches continued to exist, to maintain their historic position, and to the best of my knowledge are alive and well today.

Mr. Pouwelse states near the end of his article, "History can teach us a lesson. . . ."

Indeed it can!

But first make certain it is history, not distortion.

Otherwise you will surely learn wrong lessons!

Here Prof. Hoeksema has a real point and we do not hesitate to apologize for a mistake. After the Canadian Reformed Churches had been established, there was a split in what was left of the PRC. The one group merged into the Christian Reformed Church. The other group continued to exist as Protestant Reformed Churches.

One final note. Prof. Hoeksema states that the "De Wolf group" was doctrinally in agreement with the "Liberated in Canada and The Netherlands." For some mysterious reason they did not join forces with the Canadian Reformed Churches but melted away into the Christian Reformed Church. The matter might not be that "mysterious." It was simply because they were doctrinally more in agreement with the Christian Reformed Church and *not* with the Canadian Reformed Churches.

We hope that, by our response to Prof. Hoeksema's critique, we have satisfied him. We have honoured his request and taken over his entire Editorial. We trust that he in the same way will inform his readers about our response, so that every real or alleged distortion may be taken away.

W. POUWELSE



Published bi-weekly by Premier Printing Ltd.

Winnipeg, MB

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MATTERS: (subscriptions, advertisements, etc.):

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

SUBSCRIPTION RATES	FOR 1985	
	Regular	Air Mail
Canada	\$23.50	\$41.50
U.S.A. U.S. Funds	\$25.75	\$40.00
International	\$34.50	\$57.00

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

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Take one or two with you¹

Witnesses in disciplinary cases

In the beginning of January the ministers in Ontario came together for their twice yearly "Ministers' Workshop." This is a day of fellowship and learning. After the rather busy days around Christmas and New Year it is good to be out of it all for one day to enjoy each other's company and, at the same time, to learn from each other by discussing matters which belong to the special work of a minister of the Word.

Rev. Huizinga always provides our readers with a brief report on these days, and I have no intention at all to interfere with his capable reporting.

The reason why I write these lines is, that it is good to explain for our readers that the material which I now present in these articles served at this latest Ministers' Workshop. A few of my colleagues were so kind as to suggest that I present the same material to our readers via our magazine. They considered it important that all the Church members can think about it and be guided by it. It is an important aspect of the discipline within the Church of Christ.

can testify that I did admonish my brother and that the admonitions did not yield the desired and hoped for fruit Now I come to tell it to the Church."

It does not happen too often, I said. Various reasons can be adduced for this.

One reason — and a happy one — could be that a brother or sister is admonished and does heed the admonitions. Then the sinner has been won, and the matter is finished. We do not know how often this occurs, perhaps far more often than we realize because, if everything is done in accordance with the will of the Lord, no one else comes to know about it.

Another reason could be that brothers and sisters do not follow the way pointed out by our Saviour in Matthew 18, or that they do not follow it to the end. It could be that they give up too soon or that they simply don't bother going and admonishing but rather talk about it publicly.

Still another reason could be that a Consistory has taken the matter in hand without having the authority to do so, for the simple reason that a brother or sister said something or because the rumour has reached the Consistory.

you done about it or what are you going to do about it?"

Information given at a family visit is no valid reason why a Consistory should take a matter in hand.

A Consistory is allowed to do this only when someone has appeared before it in the presence of one or two witnesses.

What then?

When someone does appear with one or two witnesses the question arises, "What should be the attitude of the Consistory and what procedure should be followed?"

It is simple to say, "When one appears in the presence of one or two witnesses, the matter is officially presented to the Consistory for action." There are, however, many questions which have to be asked here and . . . to be answered. What is the place and the function of the witnesses? Who *are* meant by "witnesses"? What are these witnesses supposed to be able to tell?

The question has intrigued me for many years, and recent study of the givens of the Holy Scriptures has caused me to change my views which I held for many years, in fact, for as long as I have been in the ministry. As you see: someone is never too old to learn and to change his mind. The support which I received at the Ministers' Workshop gave me the courage to comply with the request to publish my conclusions for wider consideration and discussion, if necessary.

To the Old Testament

When our Lord Jesus Christ mentioned the witnesses in Matthew 18:16, He clearly referred back to the Old Testament.

Our Saviour said, "But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the Church."

Did the Lord tell anything new in these words?

No, He did not. As at so many other occasions, our Saviour simply repeated what He had learned from the Old Testa-

"A good understanding of the position and function of witnesses in disciplinary cases is of utmost importance."

A good understanding necessary

A good understanding of the position and function of witnesses in disciplinary cases is of utmost importance.

It does not happen too often, but it does happen that a brother or sister comes to the Consistory in the company of one or two other members of the Congregation, in order to tell the office-bearers: "Brother A. sinned against me; I went to admonish him; he did not listen; then I took this brother or sister along and admonished him again. They or he or she

It sometimes happens even that brothers or sisters tell the elders something when a family visit is brought and that they then expect the elders to report this at the consistory meeting whereupon the Consistory is supposed to take action.

None of the above reasons are valid.

Brothers and sisters should not talk about a sin but take action themselves.

They should not tell the office-bearers something during a family visit and then ask, "And what is the Consistory doing about this?" The proper reply by the office-bearers would be: "And what have

ment revelation — which was His own.

Moses, too, spoke of the witnesses and of telling it to the Church, to the people. Moses, too, spoke of excommunication from the Congregation of the LORD, be it that the form of this exclusion in the Old Testament was different from that which is used in the New Testament Church. The matter itself, however, remains the same.

A few points require our special attention here.

In the first place, it is clear that the two witnesses of whom the Lord speaks are the one who went to admonish the brother plus the one whom he took along. And when there are three witnesses, the number “three” refers to the one who took the initiative plus the two he took along.

What conclusion is to be drawn from this?

That the first person, the one who went in the first instance, is also called a witness; something which, again, is a clear reference to the Old Testament. There — as we shall see — the term “witness” applies in first instance to the one who comes with the accusation.

In the second place, when the Lord Jesus says, “If he refuses to listen to them,” what does this mean? Note, the Lord did not say, “If he refuses to listen to him,” but, “if he refuses to listen to them.” Does this mean that the person in question refuses to listen to the admonitions by both the original accuser — to use this term — and his witness or witnesses? But if he has to listen to the admonitions of the latter as well, is it the obligation of the witness or witnesses to add their admonitions to those of the original accuser? But what if they were no witnesses of the act or the word, of the matter itself?

What kind of persons does the original accuser take along? Must they be persons who also heard or saw the misdemeanor or transgression and therefore from their own observation are able to speak words of rebuke and admonition? Or must they speak these words of admonition when informed of the transgression by the original accuser?

More questions could be raised in this connection, but the above are sufficient in number to make clear that there is no easy and ready answer, and that there is more in and behind this command of our Saviour than may appear at first sight.

Accuser

You will have noticed that I used the term “original accuser” and this was not done without reason. This is precisely what the witness was of whom Moses speaks.

No, this is not the meaning of witness in each and every case where it is used in Scripture. The term “witness” is also used in the sense of bearing testimony to something which was heard or seen without any accusation being brought in.

We find an example of this in Deuteronomy 4. There Moses reminds the Israelites of all that the LORD had done and spoken to them. Moses then calls upon heaven and earth to be witnesses. “I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you are going over the Jordan to possess,” v. 26.

Moses’ intention is not in first instance to call upon heaven and earth to testify that the judgment of the LORD upon His disobedient people is fair and just — although this is included to some extent: The LORD does what He has spoken, His righteousness is beyond doubt. Heaven and earth can testify to this: This is what the LORD has said through Moses, indeed.

What is, therefore, the primary function of heaven and earth as witnesses?

Their primary function is to testify that the LORD did warn His people and that He did point out all those things from which they were to refrain. When Israel does deviate from the paths of the covenant and when God’s people do violate the faithfulness to the covenant relationship, the punishment comes and they are expelled from the land. But they will never be able to say, “We did not know that this would be the result; we were never told!” If they ever said this, there would still be the very same heaven and earth that existed in Moses’ days and they were witnesses, they heard the words which Moses spoke. They can testify that these words were spoken indeed, and that Israel knew full well what the result of their disobedience would be.

Indirectly, therefore, these witnesses are also witnesses who testify to the justice of the judgment brought upon them, but then justice in a Scriptural sense: what comes upon them in punishment and anger is precisely that which had been foretold by the LORD. He keeps His word!

In this connection we are also to recall the words which the Lord Jesus spoke and which are recorded in John 5:45, “Do not think that I accuse you to the Father, it is Moses who accuses you, on whom you set your hope.” Moses is the accuser, but heaven and earth are witnesses that Moses did speak these words in the Name of the LORD. Moses wrote of the Lord Jesus, the Saviour, the great Prophet whom God would send. If the people in the days when the Saviour was on earth really believed Moses, they would believe the Messiah, for it was of Him that Moses spoke and wrote.

Moses is the accuser, the Lord Jesus said. Again we hear the word “accuser.”

Deuteronomy 17

This is the meaning of the witness of whom Moses speaks in Deuteronomy 17. Let us quote the relevant verses here.

“If there is found among you, within any of your towns which the LORD your God gives you, a man or woman who does what is evil in the sight of the LORD your God, in transgressing the covenant, and has gone and served other gods and worshipped them, or the sun or the moon or any of the host of heaven, which I have forbidden, and it is told you and you hear of it; then you shall enquire diligently, and if it is true and certain that such an abominable thing has been done in Israel, then you shall bring forth to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones. On the evidence of two witnesses or of three witnesses he that is to die shall be put to death; a person shall not be put to death on the evidence of one witness. The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from the midst of you,” vv. 2-8.

Moses speaks here of the sin of idolatry. This is not to say that only in case idolatry has been committed this “procedure” has to be followed. He simply takes sin against the first commandment as an example of a sin which is committed in the midst of the people. He takes the sin of idolatry as an example because this was a sin to be punished with death. It was, so to speak, an “extreme case,” and from this “extreme case” and the manner in which the people are to deal with it, it can be seen which way is to be followed in each and every case.

VO

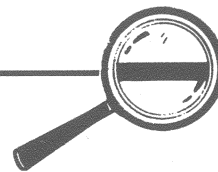
— To be continued

OUR COVER

Helmcken Falls
Wells Gray Provincial Park
British Columbia

Most spectacular of the many waterfalls in this magnificent wilderness park, Helmcken Falls plummet 450 feet (137m) into the plunge pool below. Wells Gray Provincial Park is almost the size of Prince Edward Island, 520,000 hectares of vast unspoiled primitive wilderness.

Photo courtesy Art Lengkeek



How to preach Christ from the Old Testament

Rev. Kenneth J. Howell, minister in the Presbyterian Church in America (PCA) and currently serving as visiting lecturer in Old Testament at Reformed Theological Seminary in Jackson, Miss., wrote an article in *The Presbyterian Journal* of January 16, 1985 on "How to Preach Christ from the Old Testament."

He begins with relating to his readers how some ten years ago he listened to a sermon on Luke 4:13-30. There we hear how Christ read Isaiah 61:1,2 in the synagogue of Nazareth and preached on it, saying that He fulfilled this word about the anointed Servant of the Lord who would bring the blessing of a fulfilled Year of Jubilee to God's people. Rev. Howell writes:

ment in what may be called a moralistic way. This method proceeds by reading the events in the Old Testament as primarily telling a moral lesson in much the same way that Aesop's fables do. Thus, as we read about Joseph's resisting the advances of Potiphar's wife, we believe that the reason God gave us this information is that we too may stand firm in the midst of similar temptation. Likewise, Daniel is a symbol of moral courage and so we challenge ourselves and others to dare to be a Daniel."

Rev. Howell continues with showing how to read Deuteronomy. It is not a book with moral commandments in the first place. It is a book in which Israel is reminded of the great works of redemption in which God gave to them His grace in the coming Christ. And on the basis of received redemption Israel is now called to love the

work, how are the redemptive truths taught in this Old Testament passage to be responded to or lived out today?

It is good to read such teaching in *The Presbyterian Journal*. K. Schilder and B. Holwerda, together with many others, struggled to make clear that preaching, also from the Old Testament always has to be Christ-centered or Christological. Christ says to the Jewish leaders, "You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to Me," (John 5:39). Christ showed the same to the two men from Emmaus and to His disciples on the day of His resurrection.

The warning is in place, that, when moral instruction is no longer connected with Christ and His person and work, it will end in moralism or a social gospel. Holwerda spoke about "exemplaric" over against "redemptive-historic" preaching, for example in a speech, "Redemptive History in the Preaching," which he held in 1942 for the Society of Ministers of the Reformed Churches in The Netherlands. This "lecture" is published in . . . *Beginning with Moses . . .* (" . . . Begonnen hebbende van Moses . . .")

Holwerda says: a first requirement for preaching, and thus reading, the Old Testament in the proper Christological way is to determine the text in the context of the whole of Scripture: what is the own, unique place of a passage in the continuing history of revelation and redemption. It is further of the greatest importance to determine, especially when we have to do with an historical text, what God is doing in that passage, and only in the second place what people are doing. Hereby it is also necessary to keep the question in mind, whether these people act in the position of an office-bearer. Holwerda writes: "If I have discovered faithfulness or unfaithfulness in an office-bearer, I have come quite far" in the right understanding of a certain passage.

In this connection I like to point at a noteworthy remark in I Kings which is repeated a number of times. Kings who come after David are compared with this king "after God's heart." In I Kings 11:4 we read concerning king Solomon, "and his heart was not wholly true to the LORD his God, as was the heart of David his father." See also vv. 33ff. Jeroboam is admonished to walk in the ways of David as condition for an abiding kingship. And

" . . . preaching, also from the Old Testament always has to be Christ-centered or Christological. "

"As I read the passage, I was struck with how the message focused on the exciting proclamation that in Jesus' ministry was the fulfillment of Old Testament expectations. I thought to myself how edifying this message could be to God's people. The pastor that morning, however, emphasized how common was the malady of human expectedness and the need to overcome it. It struck me that what was a secondary aspect of the account had become the main focus of the sermon.

Our experience that Sunday morning almost ten years ago has undoubtedly been repeated again and again in the lives of many believers. It raises some fundamental questions about how to read and understand the Old Testament in the light of the person and work of the Lord Jesus Christ. Often Christians read the Old Testament and fail to receive any spiritual benefit because they have had little, if any, guidance in their approach to it. What is worse, many pastors are at a loss as to how they may preach in a manner that is faithful to the Old Testament text and also edifying to their congregation . . . It is probably fair to say that most Christians read the Old Testa-

LORD and in that love to obey Him and serve Him according to His will.

His second example is the budding of the rod of Aaron as told in Numbers 17, in the situation of rebellion against God's choosing Aaron as His priest. With the budding of Aaron's rod, God vindicated Aaron as His priest. The line is now drawn to Christ who was also vindicated by God as His chosen Priest in His resurrection from the dead. It is also our calling to acknowledge this Priest of God. The author, then, continues:

Thus, a section of the Old Testament which is not messianic *per se* can be seen to be eminently Christ-centered and applicable to us.

This example points up a few important principles, which the reader should ask himself when reading the Old Testament. First, what redemptive principles are evident in the text that I am reading? Second, what applications were these principles to have in the lives of Old Testament believers? Third, how are these principles realized in a *fuller* way in the life, death, resurrection, and even second coming of our Lord Jesus Christ? Finally, in light of Christ's person and

because Jeroboam did not do this, the prophet Ahijah told him "you have not been like My servant David, who kept My commandments, and followed Me with all his heart, doing only that which was right in My eyes"; therefore the LORD would bring evil upon Jeroboam's house. Also Abijam, Rehoboam's son, is compared with David (I Kings 15:3), and so is Asa, his son (v. 11). The same happens again with Amaziah (II Kings 14:3), Ahaz (16:2) and Hezekiah (18:3).

This constant comparison with David, to whom was promised that God

would build his house, leads us to David's great Son, Christ Jesus, the great office-bearer. In his serving the LORD with his whole heart David was foreshadowing Christ. Comparison with David includes a comparison with the coming Christ. A king in Israel was faithful when he was in his office a true and faithful shadow of Christ; he was unfaithful, when he was unfaithful in showing the image of Christ in his kingship. This is one point in the Old Testament historical books, with which we can draw a line to Christ, the perfectly faithful great and true Officer-

bearer. However, this Press Review is not suitable for further elaboration. The topic deserves more attention. Not only in the historical books, but also in the Psalms and the Proverbs we must learn to see the connection with Christ. Proverbs contain wisdom. Christ is the center of the divine wisdom, as Paul says to the Corinthians. And when we sing Psalms, we must learn to sing them as witnessing to Christ and not just as Old Testament songs. More about this will hopefully come some other time.

J. GEERTSEMA

CPJ and Revenue Canada reach agreement to protect rights of Independent School Supporters

Citizens for Public Justice has received official word from the Federal Government that Revenue Canada has agreed to protect the rights of all independent and alternative schools to issue donation receipts for the *full* amount contributed by parents during 1984. This amount will eventually be fully deductible for income tax purposes if the successful appeal by Lyle McBurney in the Federal Court Trial Division is upheld in a higher Court and if schools meet the Court's criteria for tax deductibility. CPJ considers this agreement a major breakthrough for educational justice at the federal level.

Meanwhile, Revenue Canada will continue to allow only the portion which previously was deductible for income tax purposes according to its interpretation of Information Circular 75-23. The school's receipt for 1984 should show both the full amount contributed as well as the portion thereof calculated on the basis of Information Circular 75-23. When filing his or her income tax return for 1984, each parent should file the receipt but claim only the lesser of the two amounts shown on the receipt. Revenue Canada will assess all the parents, allowing the deduction of the lesser of the two amounts shown on the receipt.

If the tax appeal by Lyle McBurney is finally resolved in his favour, each parent will then be given credit for the deduction of the *full* amount of his payment to the school, plus interest. If, on the other hand, the McBurney appeal is finally resolved in Revenue Canada's favour, no

further action will be taken regarding the parent's income tax return for 1984.

Citizens for Public Justice and our tax counsel Richard Fitzsimmons still believe, however, that if a school operates as the Ottawa and Agincourt Christian schools in the *McBurney* case operated, then the school should issue receipts for the *full* amounts received from parents, and parents should deduct the *full* amounts from their taxable income in 1984.

Notwithstanding the clear decision of Mr. Justice Muldoon of the Federal Court Trial Division, Revenue Canada is insisting on disallowing parents' deductions until a higher Court has heard the matter. In these circumstances, rather than having Revenue Canada reassess every parent *individually* and having every parent file a Notice of Objection *individually*, we have worked out the following compromise arrangement with Revenue Canada for the benefit of those parents whose schools would rather comply with Revenue Canada's policy despite Mr. Justice Muldoon's judgment to the contrary.

Mr. Salvatore Badali, the Chief of Staff and Senior Policy Advisor to the Honourable Perrin Beatty, the Minister of National Revenue, telephoned Gerald Vandezande of Citizens for Public Justice that Revenue Canada basically approves the legal procedure proposed by CPJ and Mr. Fitzsimmons.

The procedure being finalized now is designed to protect the rights of all parents whose children attend Christian or other independent schools, which are

registered by Revenue Canada as charities. It will allow the filing of a *group* Notice of Objection for 1984. After the parents of a certain school receive their regular Notices of Assessment for 1984, a *group* Notice of Objection can be filed on their collective behalf, claiming the right to deduct the greater of the two amounts shown on each receipt. The details of the procedure are being ironed out between Richard Fitzsimmons, for CPJ, and Revenue Canada officials. The full text and appropriate instructions will be made available upon request as soon as agreement has been reached with Revenue Canada.

This procedure is available to all independent and alternative schools, regardless of what receipts they issued prior to 1984. Every school registered as a charity with Revenue Canada would do well to make immediate use of the arrangement and administrative procedure worked out between CPJ and Revenue Canada for 1984. This arrangement enables the schools and the parents to protect their rights under the *Income Tax Act* without endangering the charitable status of the schools. In fact, Revenue Minister Perrin Beatty's spokesman assured CPJ that *Revenue Canada will not revoke a school's registration if a school does not comply with Information Circular 75-23*. CPJ has requested and received the following written assurance to that effect:

"As previously explained, the Department intends to maintain its stated public position until the issue has been finally resolved by the courts. The schools would

be expected to prepare donation receipts for only a portion of the total payment received, as stipulated in the Department's Information Circular No. 75-23. In the event that a school decides not to comply with the requirements of the Circular by issuing donation receipts for the total payment, you have my assurance that this act of non-compliance will not, in and by itself, cause the Department to revoke its registration.

A school that issues a receipt for the total payment received and also clearly identifies, on the receipt, the portion of the payment that qualifies as a donation, by reference to the Circular, will be considered as having complied with our requirements. In fact, this method is preferred since we will have a record of the total payment in the event the Department's position is changed as a result of the ultimate disposition of the *McBurney* case. It is understood, however, that a taxpayer's claim for the total amount paid, as a donation, will be reduced to the donation calculated on the basis of the Circular until the *McBurney* litigation is finalized."

School boards who wish to obtain more information about CPJ's agreement with Revenue Canada should write, CPJ, 229 College Street, Toronto, ON M5T 1R4. Those who need legal advice so they can make proper use of the official procedure agreed to by Revenue Canada should

contact CPJ's tax counsel: Richard G. Fitzsimmons, 2403-180 Dundas Street West, Toronto, ON M5G 1Z8 (phone [416] 977-5545).

Revenue Canada's appeal against the decision of Mr. Justice Muldoon in favour of Lyle *McBurney* may be heard by the Federal Court of Appeal in May or June. This educational justice tax appeal is supported by CPJ and financed from its Educational Justice Fund. The costs have been considerable, mostly because Revenue Canada did not cooperate as promptly and effectively as it could have. *This Educational Justice Fund is in urgent need of more gifts.* Official donation receipts for income tax purposes will be issued immediately. Thank you for your support.

For further information, contact:

Gerald Vandezande
Public Affairs Director
Citizens for Public Justice
(416) 979-2443

Richard G. Fitzsimmons
Fitzsimmons, MacFarlane
(416) 977-5545

NOTE:

In a recent case involving Bleeker Stereo and Television Ltd. of Ottawa, Mr. Justice Lucien Cardin of the Tax Court of Canada recognized and affirmed the *Mc-*

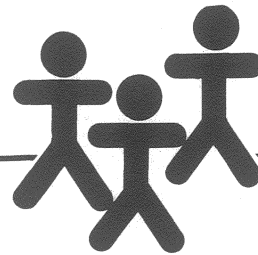
Burney decision. The Tax Court adopted the reasons for judgment issued by Mr. Justice Francis Muldoon of the Federal Court Trial Division. Revenue Canada argued that contributions made by the company's main shareholders to help finance the schools providing their children's education were not gifts. Mr. Justice Cardin ruled that these payments were "gifts to registered charities" and therefore, fully deductible for income tax purposes, since the evidence showed that "there were no fixed tuition fees either required by or paid to the registered charities."

In his judgment, Mr. Justice Cardin stated, among other things,

I do not feel it necessary to write further Reasons for Judgment with respect to the case at bar since this Court is bound by the decision of the Federal Court, Trial Division, in *McBurney* (supra). Furthermore, I fully concur with the excellent reasons given by Mr. Justice Muldoon in support of his decision in *McBurney* which, in my opinion, are in their entirety applicable to the facts and the issue of the instant appeal.

The Tax Court clearly recognized that Revenue Canada is legally "bound" by Mr. Justice Muldoon's decision. This confirms the status of the Muldoon decision, even though Revenue Canada is appealing it.

SCHOOL CROSSING



A. Meaningful learning

Is education very meaningful? Does it provide children with the proper skills and attitudes to cope with today's and tomorrow's society? The trend in many current books and articles is the feeling that schools shortchange their students. We hear of moral insecurity in this nation. Teachers are sent into the classroom with the warning that their first duty is to mould character and build a good society. At the same time, moral dogmatism is frowned upon. One reads of a lack of purpose in schools and a growing reservoir of fundamentally illiterate dropouts. Critics try to make a case for the fact that "to be schooled" is not the same thing as "to be educated." They hit hard on teacher (subjective) education, artificial division among children (grouping by means of grades) and a curriculum that lacks a common purpose. Schools supposedly stifle children's intelligence and creativity. Before we dismiss these comments

as being irrelevant to our schools (because our teachers are dedicated and the children come from better homes), let's try to define this rather ambiguous topic. Meaningful learning:

- to relate the knowledge most worth knowing to the next generation (Psalm 119:24 - Book of Praise)

- to develop skills that enable students to work out their cultural mandate (Genesis 3)

- internalizing and witnessing Biblical values and truths

- the assimilation of life skills
- the knowledge required by the learner that "makes sense" to him

- deals with relationships, organization and structure in thinking and learning
- is a situation where children receive maximum educational output

- is the acquisition and application of knowledge and skills

(Comments made by teachers at a recent Professional Development Day)

If these definitions are used as criteria, one wonders if our schools should not perhaps pay *more* attention to the various implications. Let's not hide behind double grades or limited budgets. There are roadblocks to meaningful learning that we must address as well. If we focus on the *nurture* of our children, a number of questions crop up.

1. a. How do we cultivate and maintain positive attitudes towards the school in our children?

- b. How do we keep them from getting "turned off" as they get older?

- c. What expectations should we have of students at different age levels?

2. a. How do we encourage our children to act on what they *know* is right?

- b. How can we help them to express and live out of their faith commitment?

3. How do we encourage a discriminating attitude among our children?

4. Some areas in the school or its

. . . happenings at Watford, Ontario



Students of "Ambassador Christian School" singing at the graduation.



Tobogganing party at the Janssens' farm, January 1984.



Sleigh ride also on Janssens' farm.

operation cause tension, frustration or other difficulties for certain students and/or parents. What are some suggestions or solutions?

More about this next month

B. An interesting thought

From one of our school bulletins:

Although the Christmas Celebration has taken place over a month ago, the staff is still evaluating the results. Some concern has been expressed about certain aspects of the program. On the whole, most people expressed their satisfaction. To provide more possibilities in theme and creativity, we would like to alternate every year between a Christmas and an Easter program. Please provide us with your opinion on this suggestion.

From personal experience (and from reading numerous school bulletins) it can be said that parents, in general, expect

an annual Christmas program or special celebration. It is often a highlight of the school year. Beautiful songs, choral speaking, the story of our Saviour's birth — smiling and proud faces among the participants — they all make that evening in December so special. What is often forgotten however, is that such an annual event is difficult to plan. Foremost comes to mind, the *nature* of the program. It should be different each year, involve as many students as possible, remember Christmas in a manner that Reformed people would expect and cater to the expectations of the audience. New ideas are often hard to come by and they are sometimes marred by individual tastes, feelings and perceptions.

It is only natural that the staff wants to "evaluate the results." After all, weeks of planning has been the responsibility of the teachers, often at the expense of certain subjects of the curriculum. *Tradition*

is a strong concept among Reformed people. Tradition usually dictates a Christmas program. Why not break out of that trend once in a while? An Easter celebration ought to have at least as much meaning! This would produce different format and new ideas. Hopefully more schools will give this matter some attention.

C. Are we teaching them to read?

A prominent headline in a recent issue of the "Hamilton Spectator" announced that "Mohawk Students Flunk Reading Tests." According to tests conducted at the school, one out of every eight first year College students reads only at an elementary grade level. As well, they had found that the overall reading ability of incoming students has dropped in the last five years. Needless to say, many parents and teachers are concerned. Have approximately 13% of these first year Mohawk students gone to school for

15 years without learning to read beyond the elementary school level?

In our John Calvin School, we are also concerned about the reading skills of our students. In every grade, reading and related subjects occupy a large chunk of our timetables. And justifiably so. Parents and teachers agree that a child who has acquired the reading skills at or beyond his grade level, is often showing excellence in other areas as well.

Why is it then that some students leave elementary school without having acquired the needed reading skills? Needless to say, we are now not talking about the learning disabled child. We are focussing on the student who successfully completes elementary school, but has failed to become a competent reader.

The answers to this question are as varied as the educators who attempt to answer it. Sidney Ledson, a controversial educator, bluntly states that two major influences have made reading more difficult to teach: 1. the widespread use of slow, complicated reading programs that encourage word guessing; 2. the advent and ascendancy of electronic entertainment.

The criticism directed at reading programs, used by the majority of schools may be a little too harsh. Mr. Ledson himself advocates that parents teach their children to read as soon as possible, without waiting until they go off to school. This is a topic in itself. But you can see that our present reading program which does not see a child do any oral reading until the age of six or seven, would not fit in with this type of instructional program.

What we do see however, is that our program benefits different children in different ways. One child soon develops a keen interest in books and throughout elementary school reads a great amount. On the other extreme we have the child who never learns to enjoy reading and will only read when told to do so. In a recent survey of our Grade 4-8 students, 18% indicated that they do not enjoy reading. A little higher percentage of students (23%) answered that often they will not finish a book, once they have started reading it. These same students generally do not read the books which they borrow every week from our school library, if they borrow books at all. Somewhere along the road these children have never learned to enjoy books.

How, as parents and teachers, can we encourage the habit of reading in our reluctant readers? Without practice, their chances of becoming skillful readers are slim. I will end by giving some practical suggestions, some borrowed, some original.

1. Encourage an early interest in

books. Most preschoolers are fascinated with colourful story books which capture their imagination. Parents and children derive great enjoyment from the quiet times spent reading and talking together.

2. Read to your children. Even 8- 9- 10-year olds enjoy having someone read them a story. Let them also take turns reading to you. They will love it!

3. Even the most avid reader would rather watch T.V. instead of reading a book, when given the chance. If you have a T.V. you could try to keep the amount of watching T.V. in some way proportional to the amount of time spent reading. In the survey mentioned earlier, approximately 52% of our students in Grade 4-8 indicated they watch more than one hour of T.V. per day. If the same amount would be spent on reading, the child would be the beneficiary!

4. Also competing for the child's interest are the various sports activities offered by the home, school and community. Few books can compare with the thrill of scoring a goal or winning a game. It did not come as a surprise that more than 40% of the students surveyed, listed sports as their favourite pastime, although reading came second. (21%) Most parents will try to balance these sports related activities with a healthy dose of quiet pastimes such as reading.

5. The most important book the child will ever read is of course the Bible. Most children have their own and should be encouraged to follow the reading during family devotions and in church, in their own Bibles. Some families divide the chapter to be read among the various family members, so that everyone becomes involved. This not only gives you the opportunity to hear your child read on a daily basis; it also sharpens the child's interest in God's Word.

These are only a few suggestions and I'm sure you could add many of your own. The more your child reads, the more his vocabulary will grow. This increased vocabulary permits him to acquire the information which he needs to understand God's Word, the world and the people around him. As parents and teachers let's unite in our efforts to encourage our children to read.

Mrs. I. Spithoff

(from "Home and School" - Burlington)

D. Who are the gifted children?

So many children's gifts of creativity and curiosity go unnoticed; so many "disruptive" children could benefit from extra programs, more challenges and positive reinforcement. The following article comes from a newsletter from the Henry Ford Community College in Detroit, Michigan. The author's humorous observations explore the possibilities of

giftedness in the children who can be rather "trying" to the teacher.

a. Gifted children never use just one piece of paper, ask just one question, tell just one story, break just one pencil, hiccup just one time, or tie just one knot in their gym shoes.

b. Gifted children can talk to kids behind them without moving their lips or turning around. They can also crack their toes and elbows, curl their tongues and wiggle their ears — all while the teacher turns to pick up a book from the desk.

c. Gifted children never forget to do their homework — it's just that their little sister ate it, or their big brother wrote an important phone number on it, or their dog got sick on it, or their mother threw it out because it was on the steps, or their father tore it up when he couldn't do the last problem, or a pelican swooped from the sky and stuffed it in his pouch.

d. Gifted children dare to colour outside the lines and draw pictures on their friends' lunch bags.

e. Gifted children want to know why subjects and verbs have to agree, when governments don't, and why supplies provided by the school, run out halfway through the first day.

f. Gifted children describe their teachers, classmates and school day in such vivid detail that parents tiptoe into the room during Open House, glance apprehensively into the coat room, tell the teacher that she's much younger than they thought and ask about the poor child who got sleeping sickness.

g. Gifted children wave their hands while the teacher is giving directions for the reading assignment and ask if the seeds the class planted yesterday, have started to grow yet.

h. Gifted children take their loose-leaf notebooks apart to figure out how they work, and when their fingers get caught in the metal rings, they study the blood flow to figure out how many gallons they've lost.

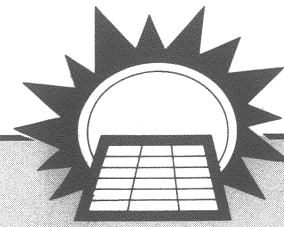
i. Gifted children make teachers wish that desks were bolted to the floors, that gum had never been discovered, that spitballs couldn't be made out of spelling tests and that children developed laryngitis during school hours.

j. Gifted children need teachers who "would gladly learn and gladly teach."

Please feel free to write about comments expressed on these pages or about an important issue associated with our schools. Your letters provide food for thought in future School Crossing columns, they are appreciated.

Until next month, D.V.!

NICK VANDOOREN
John Calvin School
607 Dynes Road
Burlington, ON



"Thinking Happiness"

Think of the things that make you happy,
not the things that make you sad;
Think of the fine and true in mankind,
not its sordid side and bad;
Think of the blessings that surround you,
not the ones that are denied;
Think of the virtues of your friendships,
not the weak and faulty side;

Think of the gains you've made in business,
not the losses you've incurred;
Think of the good of you that's spoken,
not some cruel hostile word;
Think of the days of health and pleasure,
not the days of woe and pain;
Think of the days alive with sunshine,
not the dismal days of rain;

Think of the hopes that lie before you,
not the waste that lies behind;
Think of the treasures you have gathered,
not the ones you've failed to find;
Think of the service you may render,
not of serving self alone;
Think of the happiness of others,
and in this you'll find your own.

Robert E. Farley

On our calendar we have the following brothers and sisters who, the Lord willing, will celebrate their birthdays in March:

TREVOR HOFKINK
1426 Bulkley Drive, Box 411
Smithers, BC V0J 2N0

Trevor was born with Spina Bifida and he underwent numerous operations. He walks with difficulty; he exercises a lot. He is a happy seven year

old who looks forward to receiving lots of cards for his birthday on March 3. He is the youngest of five children.

GERRY EELHART
"Rehoboth" Box 1089
Stony Plain, AB T0E 2G0

Gerry hopes to celebrate his 23rd birthday on March 12. As far as I know he works in a greenhouse and carpentry shop, at the "Rehoboth Home." He enjoys being active.

JIM VANDERHEIDEN
c/o P.O., St. Ann's, ON L0R 1Y0

Jim wrote me a letter with an address change, so please note brothers and sisters. Jim and his dad are in the cleaning business now; they clean offices, floors, and windows, etc. You must be very busy Jim! Have a happy 26th birthday on March 15.

ROSELYN KUIK
Box 11, Graysville, MB R0G 0T0

Roselyn is not walking yet, although she is going to be 11 years old on March 18. Her parents hope and pray that some day she will walk. She is a happy sunshine child, but cannot speak. She loves pictures of children and pets. She attends school in a special program, and loves it.

In our mailbox we received a thank you note from Grace Homan's mother. As other years, Grace enjoyed the many cards which she received for her birthday. For three or four weeks she had fun opening up the mail. Mrs. Homan wrote "It was heartwarming. It really proved the communion of saints. The cards came from as far away as Smithers, BC and as close as Smithville, ON."

Keep it up brothers and sisters. This work also is not done in vain.

Send your requests to:

MRS. J.K. RIEMERSMA
380 St. Andrew Street East
Fergus, ON N1M 1R1



Remember your leaders

Church History is a very interesting subject. It can be studied in different ways. Some people like to read about this topic preferring books which are written like a novel. That is the easiest and most entertaining way of being busy with Church History. It can be very interesting to read such books. Others like a more in-depth study. They prefer to form their own opinions and draw their own conclusions, instead of going by what others are telling them. For such a study of Church History it is necessary to have available some objective and unbiased sources of information. Not everyone has the opportunity to reach and search original documents and only a few have access to an extensive library.

A very important book has come out for those who want to study Church History. The author is brother Joh. de Haas of Langley, BC. The book is written in the Dutch language and the title is *Gedenkt uw voorgangers*. (Remember your leaders.) This title is taken from Hebrews 13:7.

The book consists of three volumes. The first and second are available, and the third volume will be ready within a few weeks. Volume one deals with the period 1834-1880, volume two with the period 1880-1915 and volume three with the period 1915-1945.

At first glance it looks like a *Yearbook* or an *Encyclopedia*. It provides biographic information about all the ministers who have served in the Reformed churches in The Netherlands from 1834 through 1945. The indication "Reformed Churches" in this respect includes all the churches which find their origin either in the first secession of 1834 or in the second secession (doleantie) of 1886. It includes also the churches in Germany insofar as they are connected with the churches in The Netherlands (the so-called "Oud Gereformeerde Kerk" in Germany).

It includes all the ministers who have served since 1834 and who died before January 1, 1946. So it is a necrology and does not mention any minister who is still living.

Although it might not look that interesting for the average reader, the opposite is true. This book provides an enormous source of information. It does not give a personal view of the author, but quotes other documents, giving a list of literature and mentioning the sources



Mr. Joh. de Haas receives from Mr. J.V. Mast, manager Publishing House, Vijlbrief, BV, Haarlem, the first copy of his book "Gedenkt uw voorgangers."

where the information is taken from. In this way the reader can draw his own conclusion and study resources which are not available for most people. When someone wants to study the history of the first Secession, one can for instance read the information about the Revs. A. Brummelkamp, H.J. Budding, Hendrik de Cock, Helenius de Cock, A.C. van Raalte, H.P. Scholte and S. van Velzen, to mention only a few. That gives already a total of 49 pages of information with more details that can be found in most "historical treatises" about that time. The three volumes contain more than 1000 pages.

Brother de Haas has been working on his books for decades. He has gathered information from all kinds of sources, like the libraries of the theological colleges in The Netherlands as well as in Canada and the USA. He must have spent a tre-

mendous amount of time and energy on this undertaking.

Anyone who is interested in the history of the Reformed Churches and who wants to know more details about it, can benefit from these books (provided that he understands the Dutch language).

The price of the three volumes, if ordered in advance, is Can. \$27.95. After the third volume has come out the price will be \$29.95. For Canada it can be ordered at: "Holland Shopping Centre Ltd., 41-8 Avenue, New Westminster, BC V3L 1X6, phone 522-8333.

Re *Gedenkt uw voorgangers*, 3 volumes, by Joh. de Haas.
 Publ.: Vijlbrief, Haarlem, The Netherlands.
 Price: Can. \$27.95 if ordered in advance,
 Can. \$29.95 after publ. vol. 3,
 December 1984.
 W. POUWELSE

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 Box 2, Suite 2106
 Toronto, Ontario M5G 1Z3
 Phone: (416) 598-2520

OPSPORING ADRESSEN:

DE JONG, Ulrik, geboren op 13 augustus 1954 te Haarlem, laatstbekende adres in Nederland: Paardemarkt 38, Delft, naar Canada vertrokken op 17 januari 1984 met waarschijnlijke bestemming Edmonton, Alberta.

KONING, Feiko, geboren op 5 augustus 1924 te Groningen, gehuwd met Roelfke KOBBA, geboren op 26 mei 1928 te Groningen, naar Canada vertrokken op 24 april 1955.

VON MEYENFELDT, Carl Frederik, geboren op 4 mei 1921 te Amsterdam, laatstbekende adres in Nederland: Bachplein 6, Amsterdam.

RIEMERSMA, Dirk, geboren op 13 december 1919, laatstbekende adres in Nederland: Pr. Mauritslaan 19 te Harderwijk, naar Canada vertrokken op 26 november 1951.

SPAAN, Michel Alexander, geboren op 9 juni 1961 te Utrecht, laatstbekende adres in Nederland: Meekrap Oord 3, Houten,

“Dit Koningskind”

In the question and answer column of *Dit Koningskind*, (This Royal Child, published in The Netherlands by the Society of Reformed Handicapped, their Parents and Friends) the following problem was dealt with: After a serious accident, when our child lay in a coma, we (and many with us) besieged heaven as it were, with our prayers for healing and recovery. At the first sign of improvement we gave thanks. Afterwards, as already forecast by the concerned faces of the various doctors, it turned out that recovery would not be complete. The child would retain a defect. Now the question arises: did we pray correctly? Would it not have been better if the child had died?

You realize that such a question cannot be answered in one sentence. A host of other questions come to the fore with it. We pray for recovery at the bed of every sick person. Sometimes we already know that the doctors have given up hope and yet we send up our prayers. Do we not have an almighty God? Can He no longer perform miracles in our day? Nothing is too wonderful for Him!

On the other hand are we allowed to pray against God? Against our better judgment — whatever that means. We can ask many questions but I do not think we can find answers this way.

A believing prayer accomplishes much, and we also know that everything comes to us out of God's fatherly hand. Nothing occurs without Him, not a hair falls from our head without His will.

I think that we have to relate to the

above in our attempt to discuss this question. The important thing is God's will, His good pleasure, and our will must harmonize with the will of God. No matter how difficult it is for us to accept this, yet that alone remains our comfort. This did not happen to us by chance, but through God's own wise design.

Another aspect which adds to the problem is this: when the mind has been damaged through accident (or stroke), very frequently the behaviour of the person involved changes. The patient no longer has sufficient control over himself. Dissatisfied with life, he does not always accept the difficulties of being (more or less seriously) handicapped. As a result of this the worst characteristics emerge; swearing occurs; he becomes a problem to those around him; he is ungrateful for the care he receives and demands continuous attention; he becomes angry when not assisted immediately and he refuses to fight against bad habits. This is partially caused by the lengthy duration of the illness whereby he has become the centre of attention, but a great deal is the result of damage to the brain. He cannot control his emotions. He knows himself to be a child of God and in conversation he can properly express the significance of faith in his life, he can give witness of being a child of God, yet shortly afterward he curses again, or demands that he must be helped at once and quarrels with those around him.

It is good to know this for one is inclined to say: he really cannot help it, it

is a result of brain damage and therefore But I reject this, for although that might be true, he still knows what he is doing. He can understand it and therefore must fight against it. No one will deny that it is a hard battle, but these people can learn to realize their weaknesses and shortcomings through proper guidance. That is a must. How can you fight if you do not know what you are fighting against? Therefore it is of the utmost importance that immediately after recovery parents and counsellors determine their own attitude towards the patient. He is in desperate need of a firm program. He needs to learn to recognize his faults and to confess his sins. We must pray for him and with him. He must learn to realize that his life is not senseless but that the Lord has given him a purpose. He has a task. Together we have to seek out that task and show him that God loves him. Jesus also died for him and paid for his sins. With thankfulness therefore, he must put his life in His service, no matter how difficult that may be.

This is not only an answer intended for parents who have prayed for recovery and now have such difficulty because of their handicapped child, but it is also intended for the handicapped himself.

It has been Good Friday, and we remember the death of our Saviour.

It has been Easter, and we recall His resurrection.

It has been Ascension, and He is in heaven where He prays for us. And it has been Pentecost, and we know that the Holy Spirit has been poured out for us.

Also we, the nonhandicapped, can learn from this answer. Not our judgment — what a difficult person he is — may predominate. But the person for whom our prayers were sent up before is our brother and sister. Life has become difficult for him. Therefore we must realize that his uninhibited expressions also live in our hearts. Only we are able to restrain ourselves some more. Our upbringing prevents us from saying certain things. But if that restraint were to fall away, what would come to the fore?

What then can we do for the handicapped? Let us continue to remember them with their cares and problems in our prayers. In that way we are truly brothers and sisters who feel responsible for each other.

naar Canada vertrokken op 11 januari 1984.

SPRUIT-ROS, Antoinette, geboren op 9 oktober 1943, laatstbekende woonplaats in Canada; Ottawa.

SPRUIJT, Hubertus Franciscus Antonius, geboren op 15 juni 1921 te Rotterdam, naar Canada vertrokken op 9 maart 1951 laatstbekende adres in Nederland: Schieveenstraat 33b, Rotterdam; indertijd werkzaam geweest als job-engineer bij Bell-Company in Ottawa.

TIMMERMAN, Tom, geboren op 17 november 1919 te Amsterdam, laatstbekende adres in Nederland: Nieuwendijk 58, Amsterdam, naar Canada vertrokken op 20 oktober 1963.

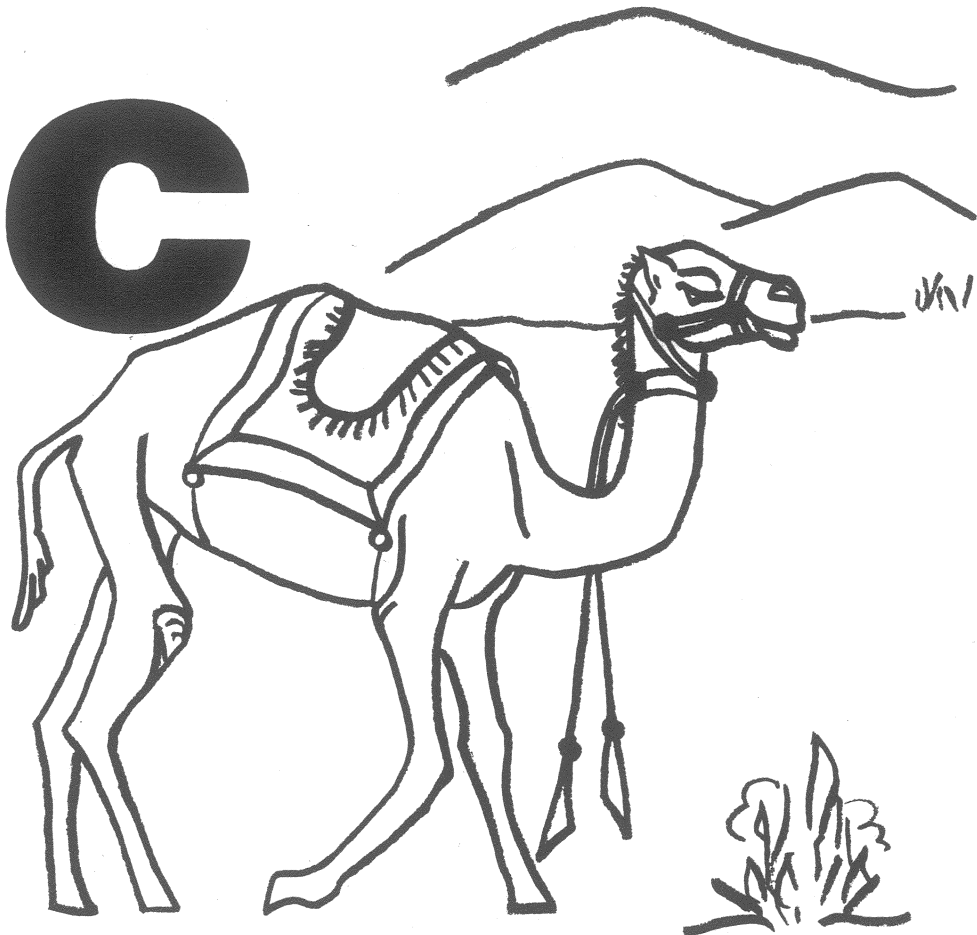
VERSTEEGH, Marco Rudolph Maria, geboren op 18 januari 1958 te Sneek, laatstbekende adres in Nederland: Diaconiestraat 34, Den Helder, naar Canada vertrokken in september 1983 met bestemming Vancouver.

VINK, Gerrit, geboren op 29 augustus 1919 te Amsterdam, laatstbekende adres in Nederland: Stuyvestanstr. 13'', Amsterdam, naar Canada vertrokken op 26 maart 1954.

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

ABC BIBLE COLLECTION - by Mrs. John Roza

C c



C-Camel
(Genesis 24:10)

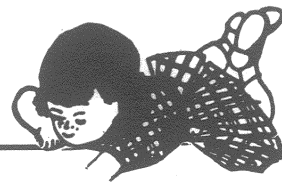
Colour me!

Quiz Questions

1. What was the name of this very important event when Jesus was nailed to the cross? (Matthew 27)
2. We go to this building every Sunday to listen to God's Word. What is the name of this building?
3. While Moses was up on the mountain, Aaron had committed a sin. He had made Israel a golden image to worship. This golden image was made like a _____. (Exodus 32)
4. There were ten plagues that God had put over the land of Egypt to make Pharaoh let Moses' people go. One plague killed this type of animal. This animal grazes in the field and some can give milk. What animal is this? (Exodus 9)
5. Jesus was sent to a place called "Golgotha" (which means the place of a skull). He was to be nailed to a large object. What is this object called? (Mark 15)

Answers for the letter "B"

1. Bible 2. Bethlehem 3. Babel 4. Birthright 5. Brass



Hello Busy Beavers,

I was very happy to get so many letters from you.
And such interesting things you sent in to share with the other Busy Beavers!
Just have a look!
Here's what Busy Beaver *Joyce Wieggers* sent in for you:

I tried so hard to write a verse, but every time it sounded worse. Can't someone do it right? By myself I'll be all night!
Words like "himself" and "everyone," are hard to rhyme, and that's no fun!

Busy Beaver *Jennifer Stam* has some riddles for you:

1. In spring I am gay
In handsome array
In summer more clothing I wear.
When colder it grows,
I fling off my clothes,
and in winter,
Quite naked appear.
What am I??

2. "What runs as smooth as any rhyme,
Loves to fall but cannot climb?
What trembles with each breath of air,
yet can the heaviest burdens bear?"

3. "Where is happiness always found?"

Answers on next page

From the Mailbox



Welcome to the Busy Beaver Club, *Tonya Beintema*. We are happy to have you join us. I think you're a real Busy Beaver already, sending us a puzzle in your first letter! Will you write and tell us about yourself and your hobbies, *Tonya*?

Hello *Joyce Wieggers*. It was nice to hear from you again. Thank you for the poem. I think a lot of people feel the same way as you do, *Joyce*!
Is your baby brother a better sleeper now, *Cheryl Vandenburg*? Have you finished your scarf already? I'm glad you got a pen pal, *Cheryl*. Thanks for the word search!
You have been very busy too, I see, *Pearl Vandenburg*!

Good for you. Thanks for sharing, *Pearl*! Is your snow all gone by now?

I guess you're all better by now, *Nicole DeHaas*? I'm very curious to hear about your new baby. Bye for now, *Nicole*. I think you had a very good time with your grandparents over, *Marilyn Vanderveelde*. Was it hard to get used to school again, *Marilyn*? Oh well, spring break is just around the corner, right?

Thank you for the poem, *Betty Bergsma*. I see you're keeping very busy. Have you finished the blanket for your dolls, *Betty*? What stitch did you do it in and what colour is it?
Sounds to me as if you have lots of fun with your pet bird, *Mary-Lynn De Boer*. But who looks after it? Did you have a good birthday, *Mary-Lynn*?

Quiz Time!

HIDDEN COLOURS by Busy Beaver Alice Van Woudenberg

Example: Are deer plentiful in these woods and meadows?

1. Let Rob row now!
2. Those big rays are blinding.
3. There are dozens of roses.
4. I think Bob lacks courage.
5. That model ship in Ken's room is nice.

(Answers below)

HERE'S A "CODE QUIZ!"

by Busy Beaver Pearl VandeBurgt

1 7 14 7 2 9 3 1 4 11 7 9 6
 10 12 3 1 5 7 2 9 16 2 8 16 3 15 14 13 4

H-1	Y-5	R-9	C-13
U-2	D-6	W-10	N-14
T-3	O-7	L-11	A-15
E-4	B-8	I-12	S-16

WORD SEARCH

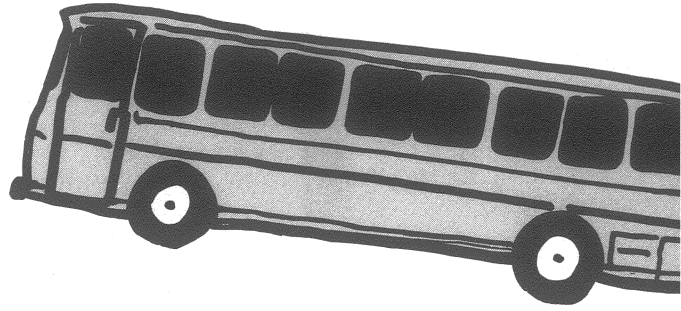
by Busy Beaver Tonya Beintema

A B A N A N A C F L Q B M
 P M B A U N T B E T T Y E
 P Q E I Q S S I M I A C A
 L B A R S T C H H M H O T
 E E R I Q A L I A E B O W
 Z A R N G R U F T D A G N
 Q N M G A S E T S E M I T

Can you find these?

apple
 bean
 banana
 Aunt Betty
 bow
 time
 hat
 gas

clue
 hi
 I'm
 star
 meat
 ring
 bear
 hot



MATH RIDDLE

by Busy Beaver Elizabeth Barendregt

A certain bus was going to Houston with 7 passengers. The bus stopped at Telkwa, 4 got out and 6 got in. Then in drove to Terrace, where 8 people got out and 16 got in. Later the bus went back to Telkwa where 7 got out and 6 got in. How many passengers were left on the bus?

(Answers below)

Answers:

DIAL TALK (from the last time): A fat-cat tabby who's overly flabby!

JENNIFER STAM'S 3 RIDDLES: 1. a tree 2. water 3. in the dictionary!

MATH RIDDLE: sixteen passengers.

HIDDEN COLOURS: 1. brown 2. gray 3. red 4. black 5. pink
 Did you enjoy our riddles and puzzles?
 How did you do on them?
 Good! Keep it up!
 Bye for now.

Love from
 Aunt Betty

You know my address!
 Aunt Betty, Box 54
 Fergus, ON N1M 2W7

