

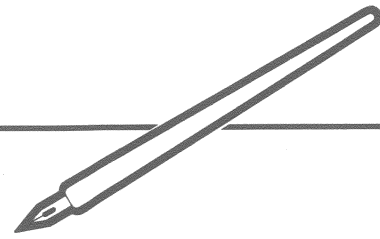


# Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 34, No. 9

May 3, 1985



## Law and image of God

We have seen that preaching must always be preaching Jesus Christ as Saviour and Lord. Christ means redemption for those who believe but condemnation for those who disobey Him. There is place for preaching the law only within the framework of preaching Christ. The law must flow forth from Christ. Commandments cannot save us. They cannot lead to conversion. They cannot give us a new heart. Therefore they must never become the road to salvation. Christ saves. He is the only and the complete Saviour. He saves by His atoning blood, granting the remission of sin, and by His Holy Spirit, working the regeneration of those for whom He died, renewing them to a new life.

This new, regenerated life makes the believer in Christ live again as image of God. Paul writes in Col. 3:9, 10: "Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge *after the image of its creator.*" In v. 8 the apostle mentions "anger, wrath, malice, slander, and foul talk from your mouth." Also these the believer must "put away."

We make here an important discovery in connection with our topic. Being renewed (in knowledge) after the image of the Creator has everything to do with putting off the old sinful nature (literally: the old man) and putting on the new nature (literally: the new man), regenerated by the Spirit of Christ. So we see that being renewed after the image of God is connected with not lying anymore, not slandering, not living in anger, not being malicious anymore, and not speaking foul language. Being renewed after God's image means: always speaking the truth; always being faithful and reliable, decent, holy, and pure in your speaking. The very same requirement comes to us in the Ninth Commandment.

The same significant truth can be discovered in Ephesians 4:22-24ff.: "Put off your old nature [old man, J.G.] which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature [new man, J.G.], *created after the likeness of God* in true righteousness and holiness." Paul continues: "Therefore, putting away falsehood, let every one speak the truth with his neighbour . . . . Let the thief no longer steal, but rather let him labour, doing honest work with his hands, so that he may be able to give to those in need. Let no evil talk come out of your mouths, but only such as is good for edifying . . . ."

The apostle writes further that the Christian believers must "be imitators of God, as beloved children," Ephesians 5:1. Being imitators of God and bearing His image means that "fornication and all impurity or covetousness must not even be named among you, as is fitting among saints" Ephesians 5:3. Our conclusion can be that living as imitators of God and being renewed after His image means living in accordance with God's

requirements as expressed, among others, in the Sixth, the Seventh, the Eighth and the Ninth Commandment.

These New Testament passages shed a clear light on the meaning of the law of God. Scripture is the book of God's Self-revelation. In His great and mighty works as well as in His words of truth as they are recorded in Scripture, God makes known to us who He is. Scripture reveals God's character, His nature. Scripture includes the law of the LORD in which He teaches His people how He wants them to live. Also the commandments reveal God's character.

An instructive book in this regard is *Toward Old Testament Ethics*, written by Walter C. Kaiser Jr. He points at the fact that Scripture teaches us that the holiness of God is the dominating ground for the commandments given to His covenant people, "Be holy, for I, the LORD, am holy." We find this ground constantly in Chapters 18-20, Leviticus. The law in these chapters is called "the Law of Holiness." Part III of Kaiser's book, dealing with the "Content of Old Testament Ethics," elaborates on holiness as the central motive in God's law. Holiness is the "Way of Life" for Israel. There must be "Holiness in the Family and Society," in "Regard for Life," in "Marriage and Sex," in "Wealth and Possessions," in "Obtaining and Using Truth," in "Motive and Heart."

The word holiness is itself the main and all encompassing term expressing the nature and character of God. God's holiness shows in His being the God of life, of faithfulness and truth, of purity and cleanliness, of reliableness and trustworthiness.

God is holy. Israel is God's holy people. That is why Israel's way of life has to reflect God's holiness. Both the moral law and the many ceremonial commandments are given to Israel to impress God's holiness and the call for a holy life upon the people. Many animals could not serve as food because they were unclean. Touching a dead body of either animal or man would make an Israelite ceremonially unclean. There were a thousand and one little things in Israel's daily life that taught the people: keep yourselves clean and holy for the LORD, for He is holy.

Now these ceremonial laws, when maintained, produced an outward, ceremonial holiness, even though their aim was an inner as well as behavioral holiness for the LORD. The ceremonial laws have found their fulfillment in Christ. In the fellowship with Christ, through His blood and Holy Spirit, true Christian believers receive a cleansing from sin, from unholiness and, thus, an inner holiness that permeates their whole life. Christ works this holiness in them in their regeneration. This holiness in the fellowship with Christ is fed and maintained through constant submissive listening to the (preached) Word of the Lord. This inner holiness of the heart shows in a lifestyle that is holy for God, in holy actions, in which the believer lives as image of God. This becomes clear when we look at

some of the Ten Commandments.

God is the God of life. Therefore, life as His gift is meant to be lived in holiness for Him. Not in killing, but in protecting life, God's people show themselves imitators of God, living after His image. Murder, abortion, and its root, hatred, envy, and selfishness, belong to the devil. Those who practice murder and let themselves be led by hatred, show the image of the evil one, God's adversary.

God is holy. He is pure. There is no uncleanness in Him. Therefore, He forbids all unchastity, all sexual immorality, foul talk, dirty jokes, and so on. It is not hard to understand that living as image of God means living a holy, pure, and clean life with regard to sex.

God's holiness includes His great and absolute faithfulness. He is holy. Therefore He redeems and saves. Therefore He shows His helping, supporting love to His people. That is why God forbids unfaithfulness in marriage. Husband and wife show the image of God when they are faithful to each other in mutual love, in helping and supporting each other in faithful affection. Adultery and any form of unfaithfulness is not just transgressing a law. It is the opposite of showing the image of God, which is the image of Christ. And we add, that when husband and wife live in true communion with Christ, holy for the Lord, their marriage is safe and firm, even when there is a struggle because of differences in character, weaknesses on certain points, and sinfulness. Faith makes faithful.

God is the Maker of heaven and earth. Therefore, He is and remains the Owner. He also rules the whole universe. When God made man, He made them, male and female, in His image. He gave them dominion over the earth. Man did not become owner in the strict sense of the word. He became steward. In having dominion as steward, man showed himself image of God, using what God entrusted to Him in the service of the LORD, developing and guarding the earth for Him, and making use of it at the same time, for the fulfillment of his task, as well as for the support of others. Therefore, stealing in any form is in radical conflict not only with the Eighth Commandment as such; but also with being image of God. He who steals

does not acknowledge God as Owner, is not honest and does the opposite of serving the neighbour.

God is the God of truth. In Him is no lie. That is His holy nature. Being image of God will show in speaking the truth, in being reliable and trustworthy. Lying and deceiving, being dishonest, unreliable, and not trustworthy is the opposite of being like God. It is showing the image of the devil, the father of all lying. And we add again: lying is not well possible when one truly lives in holy fellowship with Christ.

From what is said here it will be evident to the reader that our sins come out much sharper and darker in the light of this connection between God's commandments and His holy character; the connection also between keeping His commandments and being renewed and living after His image, in the fellowship with Christ. Indeed, in this light sin becomes not just transgressing of a commandment, but living in conflict with the holy nature of our heavenly Father and with living as His image. Sin against God's commandments becomes a not living out of Christ, a not living in His holy fellowship.

On the other hand, keeping God's commandments in thankful love for Him through faith becomes more and more the intense desire and a delight for those who are in Christ, who are renewed by the Holy Spirit after God's image in true knowledge, and in true righteousness and holiness. When we see that the law flows forth from Christ who renews His followers after His and His Father's image as this is also shown in the commandments, we understand our Catechism even better when it calls true repentance or conversion both a heartfelt sorrow as well as a heartfelt joy in Him through Christ, and a delight to live according to all His commandments, Lord's Day 33.

It is my wish that increased insight in the great value of God's Ten Commandments, also for our modern life may result in increased love for them since they come from Him, and shows who He is and how He wants us to be, and to behave to His honour and glory through Jesus Christ.

J. GEERTSEMA

# Public profession of faith<sub>1</sub>

## 1. Introduction

Browsing through the bulletins of the different churches we read that many young members have come to a very important point in their life as they make public profession of their faith, and thereby, receive admission to the Holy Supper. As children they received the sacrament of baptism, signifying that they are born in the covenant and have received the promises of the Lord. Baptism was administered to them, without their knowledge, at the request of their parents. As they grew they were taught about God's

rich promises to them, and how they must serve Him. Now they wish to take on a more active and more responsible role by publicly professing their faith, and celebrating the Lord's Supper together with

the congregation, to remember that Christ's body was broken and His blood shed also for them.

The Lord's Supper is not a sacrament administered to us but a celebration, insti-



tuted by our Lord, in which believers may and must take an active part. Christ said, "This is My body which is for you. Do this in remembrance of Me," I Cor. 11:24. Therefore it may not be entered into without first knowing what it means, what we are doing and why.

First let's look at why one must make public profession of faith before being admitted to the table of the Lord. If both are sacraments, designed to strengthen our faith, and both are signs and seals of the covenant promises, why is baptism also for infants while the Lord's Supper is closed to our children? Although the Bible does not explicitly require the ceremony of public profession of faith as a condition to being admitted to the Lord's table, it does warn us that we must have knowledge of the Word of God and spiritual discernment. "For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself," I Cor. 11:29. Those who participate in the Lord's Supper should know what they are doing and why. The Church Order sets as rule concerning this "The consistory shall admit to the Lord's Supper only those who have made public profession of the Reformed faith and lead a godly life," Art. 61. Some may question why the consistory has to be involved, if faith is a matter of one's personal relationship with the Lord. How can the consistory judge faith? Are we not ultimately responsible for our own actions? To answer this, we will look at what faith is, why it is called "Reformed" faith and what the consistory's task is.

## 2. What is true faith

Sometimes faith is treated as if it were merely a very personal, emotional experience that stands apart from our intellect, and cannot be examined or questioned in any way. Such "believers" cannot define or explain their feelings, and become very indignant if anyone should judge their intimate relationship with the Lord. However, the Heidelberg Catechism, Lord's Day 7, speaks differently when it defines true faith as "not only a sure knowledge whereby I accept as true all that God has revealed to us in His Word. At the same time it is a firm confidence that not only to others, but also to me, God has granted forgiveness of sins, everlasting righteousness, and salvation, out of mere grace, only for the sake of Christ's merit. This faith the Holy Spirit works in my heart by the gospel."

Faith consists of two parts — knowledge and confidence. Both are essential. Neither of them on its own is true faith. They cannot be separated. Confidence, as merely a feeling in our heart, without knowing what it is based on, cannot be true faith. How can we say that we believe in and love the Lord, if we do not know Him

and care enough to find out more about Him? On the other hand, mere intellectual knowing is also not enough. Many people read the Bible, even study it closely, without accepting the rich promises revealed to them. Although they can quote many texts, and may even believe that God exists, they do not have the confidence of knowing that it speaks of *their* forgiveness, *their* righteousness, *their* salvation. As James says, "Even the demons believe — and shudder," James 2:19.

When we read our Bible, we see on every page the ongoing struggle between Christ and Satan. This is not just a dispute but a war and we are involved in this battle, either on the one side or on the other. Therefore the Lord has warned us through Paul's letter to the Ephesians, Chapter 6, to put on the whole armour of God that we may be able to stand against the wiles of the devil. The most important part of this armour is "the sword of the Spirit, which is the Word of God." How can someone say that he is on the Lord's side if he does not read and study his instruction paper? How can someone stand firm in the battle if he does not equip himself with the sword of the Spirit, which is the Word of God? That is the armour of faith!

## 3. The Reformed faith

Why does our Church Order mention specifically the Reformed faith? Does that mean that there is a "Reformed faith" and that there are other "faiths"? No, certainly not, but the Church Order wants to **emphasize** by this that we must know of **our history** and the doctrine of the church **as summarized** in our confessional standards, the Three Forms of Unity. That does not automatically exclude all other churches or confessions. We judge other churches, not by whether they have the same confessions as we do, but only on the basis of the Word of God. It is possible that other churches have confessional forms which are as Scriptural as ours, but different in formulation. Our confessions are a human expression of our faith and not the infallible Word of God. However, in our churches we have accepted these confessions and agreed to adhere to them because we believe that they are true to the Word of God, and give an accurate summary of the revelation of the Lord. We are bound by them, not because of their intrinsic authority, but because of a mutual agreement as churches, and a solemn pledge made before the Lord.

When someone joins the churches or makes public profession of faith he must know what the Lord says in His Word, and how our confession summarizes it. He should also know how and why we reject certain heresies and false doctrines. That is why the consistory must ascertain that

they know what they are doing so that no one goes to the table of the Lord without "discerning the body."

## 4. The task of the consistory

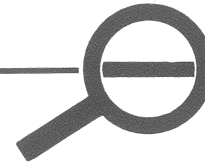
The consistory has the responsibility to prevent the misuse of this sacrament as much as possible. The Form for the Ordination of Elders says that "they shall watch that the sacraments are not profaned." While the consistory cannot judge the heart of the believers, it is certainly their task to exercise discipline according to the doctrine and conduct of the members. The consistory has to withhold from the Lord's Supper those who "either in word or conduct show themselves to be unbelieving by leading an offensive life," Form for the Lord's Supper. This implies not only words but also the way of life of the members. If someone speaks very impressive words during a home visit, but does not live up to his confession, the consistory has to admonish him. To deny the right to take part in the celebration of the Lord's Supper can be part of the disciplinary procedure.

Because going to the Lord's Supper is a privilege that can be taken away, it first has to be granted by the same consistory. That is what public profession of faith is all about. The consistory ascertains that the person knows what he is doing, that he accepts the Word of God as the only and infallible source of revelation, and that he understands the doctrine of the church. The consistory also has to make sure his way of life is in accordance with his testimony. In this way the person publicly receives "admission to the Holy Supper," as it is said in the form.

Sometimes questions are raised such as: "What does the consistory require? Is it an exam with a clearly defined curriculum? Do they require the same knowledge in all cases? How about less intelligent or even retarded children?" The answer is that the Lord requires from us that we use *all* our talents in His service. *All* our talents means that someone who has received ten and used only five falls short, and someone who has received only two and uses these two talents does an excellent job. In Matthew 25:14-30 we can read what our Lord Jesus Christ has said in this respect.

That means, by implication, that young people who are intelligent students, who have excellent marks in high school, must use their talents also to study the Word of God and the confession. Someone who plans to go to university should be at least as well equipped with the armour of faith, mentioned in Ephesians 6:10-17, as with academic skills.

W. POUWELSE  
— To be continued



# Questions of Guidance<sub>1</sub>

Some time ago, I took over two articles written by Rev. Professor Donald MacLeod, the editor of The Monthly Record of the Free Church of Scotland. The readers of Clarion may remember that these articles dealt with that very important question, Knowing God's Will. Rev. MacLeod received a few reactions. This made him write two more articles on the same topic. Since Clarion has his permission to use whatever he writes in The Monthly Record, in whatever form is thought to be profitable for the kingdom of God, we take up in our magazine these two subsequent articles. One in this issue, and one in the next. I am convinced that they serve the kingdom of God. The title above both articles is "Questions of Guidance." Here follows the first one.

J. GEERTSEMA

We are grateful to our correspondents Julia Grier and Michael Holland for raising some questions about our two recent articles on *Knowing God's Will*. Considering that almost all Christians today believe in guidance by direct revelation it is surprising how restrained the response has been. It is possible, of course, that Mrs. Grier and Mr. Holland were the only subscribers who actually read *The Record* these particular months.

## A living relationship with God?

By far the most important question raised is whether the Holy Spirit is really involved in the personal lives of believers. Does the Christian have a living relationship with God? Does the Holy Spirit deal with us directly?

The answer to these questions must be an emphatic, Yes! The Spirit's ministry is the most important reality in our lives and the New Testament proclaims it with an astonishing breadth of vocabulary.

The Holy Spirit *indwells* the believer. This scarcely requires argument. The most important thing is to note that this indwelling is not occasional and intermittent. It is permanent and continuous. He abides in us. The Christian is irreversibly a spiritual man, even when he does not behave like one. He does not become one when he has certain feelings or

assurances or victories or revelations. He is one all the time.


On the face of things, the picture of a believer having his life punctuated at critical points by the Holy Spirit is a very elevated one and the view advocated in our earlier articles appears very cold and rationalistic by contrast. But what we are pleading for is a view of the Christian life as *consistently supernatural*. As a member of the body of Christ the life and power of the Saviour course through the believer's veins. As a branch in the vine he is never independent of the stock. He is rooted in Christ and founded on Christ and nourished by Christ. These things are true all the time, as we face temptation, responsibility and pain. They are no less true as we seek to know God's will, trying to bring together the details of our own situation and the teaching of God's Word.

The Spirit *convicts of sin*. This is obviously of great importance in the early stages of our spiritual recovery. But it does not end there. When God broke David's heart he was not a young believer (Psalm 51:8). He was a mature man of

God. The same was true of Peter when, having denied His Lord, he went out and wept bitterly. David's case, in particular, shows how blind Christians can be to their own sin until the Spirit comes and drives the reality home. For many, the profoundest convictions of sin occur not at the beginning of their spiritual lives but many years later, as the Spirit leads them out of backsliding: a road which always passes through the depths.

The Spirit *leads* us, a point made clear in Rom. 8:14, "All who are led by the Spirit of God are sons of God." This passage does not refer to what we commonly call guidance nor to God protecting us from the harsh realities of life. "The end in view in the spiritual leading of which Paul speaks," wrote B.B. Warfield, "is not to enable us to escape the difficulties, dangers, trials or sufferings of this life, but specifically to enable us to conquer sin." Paul relates the Spirit's leading directly to "mortifying the deeds of the body." The Spirit's action lies behind our hatred of sin, our hunger and thirst

— Continued on page 195



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

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

**ADDRESS FOR EDITORIAL MATTERS:**  
CLARION  
9210 - 132A Street  
Surrey, BC, Canada V3V 7E1

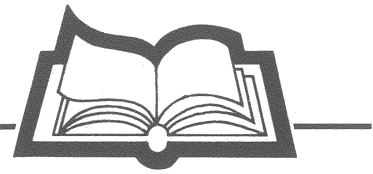
**ADDRESS FOR ADMINISTRATIVE MATTERS:** (subscriptions, advertisements, etc.):  
CLARION, Premier Printing Ltd.  
1249 Plessis Road  
Winnipeg, MB, Canada R2C 3L9  
Phone: (204) 222-5218

<b>SUBSCRIPTION RATES</b>	<i>Regular</i>	<i>Air</i>
<b>FOR 1985</b>	<i>Mail</i>	<i>Mail</i>
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

## IN THIS ISSUE

Editorial — Law and image of God — J. Geertsema	190
Public profession of faith — W. Pouwelse	191
Press Review — Questions of Guidance <sub>1</sub> — J. Geertsema	193
From the Scriptures — The Road to Glory — J. DeJong	194
News medley medal — W. Pouwelse	196
News Medley — W.W.J. VanOene	197
Once more — schools and taxes — J. De Vos	198
Pastor R.N. Gleason installed at Bethel, Toronto — A.B. Harsevoort	200
Ray of Sunshine — Mrs. K. Riemersma	202
School Crossing — N. Vandooren	203
Book Review — <i>Rondom de dood</i> — J. Douma — R.N. Gleason	204
Press Releases	205
ABC Bible collection — Mrs. J. Roza	207
Our Little Magazine — Aunt Betty	208



“When Jesus had said this, He departed and hid Himself from them.”

John 12:36b

## The Road to Glory

The final words of the Lord Jesus to His countrymen, the people of Israel, are accompanied by a final deed which contrasts markedly with what He says. He calls Himself the light, but then hides Himself; He speaks of the light, but ushers in an hour of darkness. Why does the Lord Jesus hide Himself from the crowd at this crucial time, so close to His sacrifice and death? This is, in fact, the only time the Lord Jesus does this without an apparent reason. All other cases of withdrawal clearly indicate a threat from the crowd. That may also have played a role here, but it certainly does not stand out.

This leaves only one explanation of Jesus' action here. He deliberately hides Himself in order to confirm the parting words He had just spoken. Word and deed are joined in one final, parting announcement. His **departure** is not flight. He hides Himself as a *sign*, confirming the announcement of His imminent departure from the **earth**. He hides Himself as a testimony to His willingness to **obey His Father**. He hides Himself to announce the things that must soon take place.

This departure of the Lord Jesus to the Father comprises everything that happens from the moment of His betrayal and arrest onwards. In humiliation and subsequent exaltation, the Lord Jesus is lifted up from the earth to heaven, and all the events of cross, death, burial, resurrection, and ascension are included in the one term He uses, the term “to be lifted up,” John 12:32. The gospels also speak of His departure or *exodus* from Jerusalem in the same way, cf. Luke 9:31, 51. Jesus is to leave the earth and go to His Father. With this departure, the light disappears from the earth, only to return in a different way, and then only to those who believe.

Therefore this final act of the Lord Jesus in the presence of the crowd is the *final* warning; it has all the marks of warning and judgment. For once the light is gone, darkness only remains, and there is no more hope for those people who saw the light, but loved darkness more than the light. They are left to the darkness. Yet there is *warning* to all. For Jesus remains on the earth a little longer. Therefore, in His act of hiding Himself, He announces that the time of hesitation and standoffish criticism is over. The time of *crisis* has come. Now the crowd must choose: believe in the Lord Jesus as the way to life, or reject Him; follow Him on His road to

glory and eternal light, or be cast off to outer darkness.

The Lord Jesus was faithful to the end, and departed from this earth in victory. He took the road of complete suffering, the road of humiliation on His way to glory. He left the earth, and the time of fasting was inaugurated for the church, Mark 2:20. To be sure, the church was not left alone. The Lord Jesus returned in a different way, in the power of the Spirit of Pentecost, and He remains present with His people to the last day. Today we may be sons of light, and live in the light of His Spirit! But our joy is not yet full. Our Master is still absent from us, preparing a place for us in heaven.

It's precisely in this time of fasting of the church, the time of her “flight into the wilderness,” Revelation 12, that the same rule applies that the Lord Jesus gave just before His departure from the earth. In its new form, the form of its new and richer return, the light may still be with us. We share the light of the holy gospel, the light of the proclaimed truth, the light of inspired Scripture. But just as Jesus hid Himself, so He also regulates the movement of the Word of life. If the church today only holds the living Word at a distance, without true obedience, the Word will be taken away, cf. Revelation 2:5. The light will be put out, and only darkness will remain.

Our Lord ascended in triumph! Darkness came on unbelieving Israel, but the light went up from the church of all nations, the gentiles of all lands. That light is still present! We may sing of His ascension, we may rejoice in its fruits. But for the church today as well, it is only here *for a little while*. The time of *crisis* affects us all. We all must choose for the light, or be lost in darkness. And if we fail to choose, we in effect have chosen. We only serve to drive the light of the Word away.

Therefore, as we wait for the full revelation of the light, let us walk as children of light, Ephesians 5:8, I Thessalonians 5:5. For the darkness of tribulation is coming. But those who hold fast to the “lamp shining in a dark place” will see the new day dawn, and morning star rising in their hearts, I Peter 1:19. Believe in the light and walk in the light; only then can we all *live* in the light forever!

J. DEJONG

for righteousness and our struggle against the defects of our own personalities.

The Spirit *helps* us. This refers especially to "our infirmities." We ourselves are inadequate and incompetent but the Spirit supports us. The crucial thing here is that the Spirit's work is not vicarious. Just as He does not secure for us immunity from pressure so He does not carry our burdens instead of us. He carries the load *with* us, not *for* us. To what effect? With the effect that those who began by crying, "We can't manage!" end up being "more than conquerors." They not only survive. They triumph, in the very context where they once thought it impossible to live an effective Christian life.

### The Spirit's witness

The Spirit *witnesses to our sonship*. All agree that this witness involves the "marks of grace" in some way. But some argue that, in addition, there is an *immediate* witness of the Holy Spirit. This is misconceived. Once we accept that the witness is through Scripture and that it relates somehow to the marks of grace it can never be immediate. The Spirit's witness is not an additional tier, independent of the other two. He is a witness, using evidence, and the evidence He uses is the work of God in our own lives.

There is an interesting similarity between the Spirit's activity in bearing witness to our sonship and His activity in bearing witness to the Bible as the Word of God. According to the Westminster Confession, Scripture "doth abundantly evidence itself to be the Word of God" (I.V.). It has all the features we would expect in a divinely-inspired book: elevatedness, unity, majesty, integrity and "many other incomparable excellencies." Yet, despite this evidence (not only adequate but abundant), many men remain unconvinced; others never get beyond merely having a high regard for Scripture; and even believers find their assurance ebbs and flows. Evidence alone is not enough. The Holy Spirit must give that evidence cogency and He does so by influencing our hearts and minds, making them sensitive and responsive to the evidence.

It is the same with our assurance of our own sonship. The Bible does not contain an explicit statement to the effect that any of us is a child of God. It says only, "As many as received Christ, to them He gave authority to become children of God." The question on which we require assurance from the Holy Spirit is, do we belong to this group? "God's promises and oaths," wrote Jonathan Edwards, "let them be as sure as they will, cannot give strong hope and comfort to any particular person any further than he can know that those promises are made to him."

Am I one of those to whom these

promises are made? If we are, then our lives will contain evidence to that effect. The teaching of George Gillespie is interesting here (Miscellany Questions, Chapter XXI). At one point he writes, "To make no trial by marks, and to trust an inward testimony under the notion of the Holy Spirit's testimony, when it is without the least evidence of any true gracious mark, this way is a deluding and ensnaring of the conscience." But at another point he puts it this way: "All thy marks will leave thee in the dark if the Spirit of grace do not open thine eyes that thou mayest know the things which are freely given thee of God." And he concludes: "In the business of assurance and full persuasion, the evidence of graces and the testimony of the Spirit are two concurrent causes or helps, both of them necessary. Without the evidence of graces, it is not a safe nor a well-grounded assurance. Without the testimony of the Spirit, it is not a *plerophory* or a full assurance."

There are "incomparable excellencies" by which we abundantly evidence ourselves to be the children of God: we believe, we hunger and thirst after righteousness, we love the brethren, we come frankly before God in prayer. But just as the evidences of God's authorship of Scripture do not always persuade and convince, so it is in the matter of the believer's assurance of salvation. The evidence is always there. Yet a true believer "may wait long and conflict with many difficulties, before he be partaker of it" (Westminster Confession, XVIII.III). Furthermore, "true believers may have the assurance of their salvation divers ways shaken, diminished and intermitted" (Westminster Confession, XVIII.IV).

The difficulty is, we need more than evidence. To quote George Gillespie again: "Marks of grace are useless, undiscernible, unsatisfactory to the deserted and overclouded soul." We need the Holy Spirit bearing witness by and with the marks of grace. This does not mean that He guides us through a long and labyrinthine argument, checking all the links in the chain of evidence leading to assurance. The assurance may be obtained in a flash, just as a trained mind can sum up a military, medical or political situation in a flash. The important points are, first, that the Spirit never witnesses without evidence and, secondly, that evidence alone is never enough to give us "a full assurance and infallible persuasion."

The Spirit is also directly connected with witness in the other (and more important) sense of our witness to Christ. It was for this, in fact, that He was given: "You will receive power and you will be witnesses to me" (Acts 1:8). The outpouring of the Spirit turns all the Lord's people into prophets (Acts 2:17). He alone

can give us the message, the words, the courage and the wisdom to bear effective witness. We see this very clearly in Peter's Pentecost sermon, remarkable for its new depth of understanding, its striking command of language, its fearlessness and its tactfulness. In the power of the Spirit, this complete novice in public speaking delivers a message which goes right home to the consciences of his hearers and yet does not antagonize them. This is the kind of power we need if we are to reestablish the Christian cause in Scotland today.

### Help in crisis

The Spirit *helps in times of crisis*. Our Lord makes this promise explicitly, relating it in the first instance to situations where Christians are on trial for their faith: "Don't worry about what you'll say. The Holy Spirit will teach you at that very moment what you ought to say" (Luke 12:12). This was fulfilled when Peter and John were arrested and taken before the Sanhedrin: when challenged as to their authority for preaching and healing, Peter was filled with the Spirit (Acts 4:8). Paul had a similar experience at Paphos. When Elymas the Magician tried to prejudice the Proconsul against Christianity, Paul was filled with the Spirit and effectively nullified the Sorcerer's power.

There are many situations in life for which we cannot plan and which we can never hope to handle from our own resources of skill and experience. It is pointless to worry about them. Instead, we should train ourselves to rely implicitly on God's promise that He will give us whatever we need to handle such emergencies.

Finally, the Spirit is the source of the gifts we need for Christian service. We have already (September 1983) discussed this aspect of New Testament teaching. The one point which needs to be emphasized again and again is our *dependentness* in all we seek to do for Christ. We can never have things under control. No ecclesiastical or religious technology can guarantee success. We cannot even rely on the general possession of gifts. There must be specific divine working at the very point at which we work. Moreover, unlike grace (*charis*) spiritual gifts (*charismata*) are not necessarily permanent. The Spirit of the Lord departed from Saul and left him destitute of the political gift he had once possessed so abundantly. The same happened to Samson, although his gift was restored for one supreme, tragic effort at the end. A minister cannot presume upon his gifts being permanent. If we grieve the Spirit or fail to "fan our gift into flame" (II Tim. 1:6) our powers will be revoked and we shall find ourselves with nothing but the empty husk of office.

## The Spirit's role in guidance

But what role does the Holy Spirit have in guidance, assuming that there is no longer any place for special revelation?

First of all, without the Spirit we cannot understand what Scripture teaches. In all our decision-making, we are to obey the general rules of the word (Westminster Confession, I.VI). But the Confession also tells us that the inward illumination of the Spirit is essential for understanding the word itself. Without this spiritual understanding, we shall twist Scripture according to our own prejudices and end up destroying ourselves.

Secondly, we need the Spirit to help us evaluate situations correctly, especially at times of crisis. This is where the gift of wisdom comes in. Without it, we shall sum up "according to the flesh," looking at things not from God's side but from men's. It is no easy matter to transcend self-interest, worldly standards and peer-group pressure and end up with an assessment which does justice to spiritual criteria, the perspectives of the kingdom of God and the overriding importance of the Saviour's glory.

Thirdly, we need the Spirit to make us willing to do God's will. It is simplistic to assume that the problem involved in guidance is the purely intellectual one of ascertaining what we ought to do. Sometimes, the real struggle only begins once God's will is known, because that will conflicts with our own cherished prejudices and ambitions. Jonah was left in no doubt that he should go to Nineveh. But he fled nonetheless. This is why prayer for guidance must always involve not only prayer for light but prayer for willingness to follow the light.

We shall look at some of the remaining questions next month.

— To be continued

## CHURCH NEWS



### NEW ADDRESS:

Canadian Reformed Church  
Smithville South  
Box 30, Wellandport, ON L0R 2J0

## OUR COVER

View from Mount Frosty trail  
Manning Provincial Park, BC  
Showing part of Lightning Lake  
and Flash Lake  
Photo courtesy Art Lengkeek

# News medley medal

The intention of this piece is not to replace the regular News Medley. On the contrary. We hope that our Medley writer may receive the strength, the time and the health to continue his work for many more years. Neither is it our intention to introduce a new type of decoration or "Medal of Honour" called after the News Medley. However, if there would be such a thing as the "Order of the News Medley" we would certainly have a candidate to be awarded with this "Medal of Honour." You probably have guessed already whom we are referring to. The Rev. W.W.J. VanOene is going to retire. He will become a minister emeritus. Emeritus means that he keeps all the rights and privileges of being a minister of the Word, but that he will be relieved from the regular duties in his congregation.

With the Rev. VanOene one of the last ministers of the first hour will leave the active service. He always has been a very outspoken, and outstanding person. He has contributed a great deal to the development of church life in the Canadian Reformed Churches. He has missed only a few General Synods, and has been a member of many other "Broader Assemblies." He has served different congregations during the last forty-two years. He began his ministry on November 7th, 1943 in Oud Loosdrecht, The Netherlands. On January 12th, 1948 he moved to Schiedam, and in 1952 he came to Canada as the first minister of our churches in the Fraser Valley. On November 23rd, 1952 he was installed in office in New Westminster. After about seventeen years he left for Ontario. From January 18th, 1970 through January 1st, 1974 he has served the congregations of Fergus and Guelph. Because Guelph became an autonomous congregation in 1974, the Rev. VanOene has served, since that time, the congregation of Fergus only. His retirement is scheduled for May 1st, 1985. It does not mean that he will sit idle from now on. We are sure that one of the first things will be that he leaves Ontario to go back to his favoured



beautiful British Columbia, and who knows what else he might have on his schedule.

His contributions to *Clarion* will not stop but probably even increase. Relieved from his regular duties he might have more time to write for *Clarion*.

We know that the contents of his News Medley is not always appreciated in the same way by everyone. However, it is surprising that many readers always first look for his column, and it seems that many enjoy it when others are rapped over the knuckles in a gentle way, but that they do not appreciate it too much when they themselves are subject to critical remarks. When writing a column as his, it is unavoidable to step on someone's toes once in a while, and our esteemed colleague is well aware of that, although it does not cause him too many sleepless nights.

We hope that he may enjoy his well deserved time of relaxation, and we pray that the Lord may give him and his wife many more years in good health together. We also hope and trust that after his retirement the Rev. VanOene will continue his contributions to our Magazine.

Rev. and Mrs. VanOene, welcome back in British Columbia. May the Lord give you many rich blessings in your new situation and in this new episode of your life.

W. POUWELSE





Whatever may be held up in the mail, certainly not bills and requests for support. All bills come in, of course, thanks to worthwhile purchases, and all requests for support come in because they all come from worthwhile causes. How else would all those people know my name and address? It is because I contribute to worthwhile causes only. Once one worthwhile cause knows your name and address, it spreads like wild-fire, and soon you are surprised at the kindness of your correspondents.

"Dear Mr. Vandene." (Apparently they know we very well and know that I changed my name many decades ago, so as to qualify in due time for two cheques bringing the Old Age pension.)

This is the first surprise: they have discovered my secret: by one name I am known to my friends and acquaintances and by the Revenue Department (the present minister of revenue is a good friend of mine; but then, he has many good friends, of course) and by another name I am known to periodicals who urge me to subscribe to their publication because it will uncommonly enrich my life, and to all sorts of charitable organizations which, without my support, face a gloomy future.

The second surprise is that, since you sent your last donation or yearly contribution, they have discovered another worthwhile cause. "Dear John, Yes, I agree with you that this *must* be done, and therefore I send you another . . . dollars. I will also pray for you." If, in a favourable state of mind, I send another twenty-five dollars, I am soon told that my donation saved the project, but that in the meantime another need has been discovered. "Dear Mr. Vandene, could you ever defend it not to pay due attention to this need? Could you really justify it not to send some of your abundance to support this cause?"

If Mr. Vandene is moved again and sends another twenty-five dollars, he will find a Thank-You note in his mailbox, but the same envelope contains a plea for support to another newly discovered and amply described need and plan.

Are you, too, very much enchanted by such messages?

Let me express the fervent wish that the trend which I have discovered also among our own organizations to start out on this path, will be reversed. If I wish to contribute to a cause I shall certainly do so; but I do not have to be told *what* to write and I do not need a card with "Yes, dear Socrates, I agree with you . . ." and so on. I have no need of such Platonic love. Besides, if I am sent a receipt for a donation, I wish to be safeguarded against an immediate request for aid for another project. Perhaps it brings in additional funds — and the frequency with which those envelopes arrive makes one think so — but such practice makes me turn away in disgust. Besides, it appears that the senders of such communications, generally speaking, are doing very well financially. I am under no obligation to add to their financial wellbeing.

Let our people not come under the impression of such heartbreaking pleas. If you wish to support worthwhile causes — and you should, amply even — we have our own organs for showing mercy near and far.

Perhaps it would be of some help to some of our Consistories, if they sent such envelopes to the members of the congregation that are seriously in arrears with their regular voluntary contributions which come in with extremely regular irregularity, if at all, that is. In any case, those irregular contributors would be reminded quite regularly of their obligations regarding and towards the maintenance of the ministry of the

Gospel. There are hardly any bulletins which do not mention a deficit, either at the end of the year or during the year when the budgeted amount has not yet been collected.

It is, therefore, with joy that we pass on some different sounds, such for the encouragement of all, to the shame of some, and to the praise of others.

"As you can see we surpassed our budgeted amount, which was approximately \$81,000.00 and we were able to transfer a considerable amount to the building fund as well as some to the organ fund."

"We are pleased to inform you that the R.V.C. received in 1984 did come up to the budget figure. This is the first time in several years and certainly makes our mandate to manage the finances much more pleasurable."

I am not going to tell you from which two Churches the above quotations come, and pass them on with gratitude.

From the Neerlandia bulletin I may mention that "Because of requests from members of the congregation for a new church organ, the consistory on their last meeting decided to forward one year's interest from the building fund towards the organ fund."

And to mention another item from Alberta: The Calgary bulletin has a new face. The front page is now decorated with a lamp and a Bible drawn on it. I like this much better than the previous cover. I never wanted to say this for as long as they had it, but the "sheep" that were drawn on it looked more like armadillos than like sheep. I realize that it is difficult to find a good cover picture, and not every congregation has a printer in their midst like we have, or as is the case in Winnipeg. However, also outsiders see our bulletins and they should be as attractive as possible, even though they are for internal use first and foremost. (I mean, of course, that the bulletins should be as attractive as possible!) If you see a book that doesn't "show" you are not "tempted" to take it and start reading it. Public relations is not one of our strongest points. Oftentimes we could make everything far more attractive for a very small sum of money. It doesn't have to cost much.

One of the "periodicals" which is far more attractive now than it was before is the *Mission News*, in which we can read about the mission work of all Churches that are engaged in it. The Smithers bulletin contained the promise, "*Mission News* will continue to be published in the way it is done now."

Another item from Smithers is that at the Consistory meeting, during the question period it was asked, "Into what direction should the Indian Ministry work? Towards the institution of a separate 'Native Church' or towards integration with the local Canadian Reformed Church? After a wide and lively discussion it is stated that: 'The first aim will have to be total integration, but at what time and in which way will have to be judged and decided upon in the course of time.'"

A final item from the West: On March 10, the Church was instituted in Lynden, Washington. It was a joy to see another heading in the *Church News*, namely, "Lynden." The new Church consists of fifty-one communicant and forty non-communicant members, a grand total of ninety-one. Our congratulations to this youngest sister. Perhaps, by the time you read these lines, she is no longer the youngest sister, a Church having been instituted in Ancaster, Ontario. And even this one will not remain the youngest one for long. But I'll tell you about this later on.

Did you notice that I spoke of communicant and non-com-

municant members? Some might have said, "Confessing and baptized members," but these are not the proper terms. All members of the Church have been baptized, except the babies that were born and have not yet received the sacrament. It is basically nonsense to speak of "baptized members," for there is no member that is not baptized. What is meant by this term is that these are members who have not yet come to the public profession of faith and thus have not yet received the right to partake in the celebration of the Lord's Supper. Those who have received this right are communicant members, those who have not yet reached this point are non-communicant members, but all of them are "baptized members."

Anyway, the Rev. VanderWel presented the Consistory of the Lynden Church with a gavel adorned with a metal strip containing name, date, and text.

As for the Church at Ancaster, near Hamilton, the Cornerstone Consistory (Hamilton) "decided that the Church of Hamilton would give a communion ware set for the future church of 'Ancaster.'" That the name "Ancaster" is between quotation marks means that a decision about the name can be made only after the Church has been instituted.

A committee that was appointed endeavoured to have pulpit supply for this new Church as soon as the institution is a fact. "We have kept the best news for the end of our updated today. With gratitude the Committee learned from br. van Delden that preaching arrangements have been completed for all but two Sundays, during the entire period from May 12th until well into September." Could you match that?

From the Hamilton bulletin I also learned something about Smithville. About impending births one oftentimes learns by rumour, doesn't one? We read the following: "At Classis we were informed that the Church at Smithville will be officially divided into two separate congregations — the Church at Smithville and the Church at Wellandport/Canboro — on July 1, 1985." And there will then be the youngest sister.

Meanwhile, the contact with others continues, and espe-

cially the Church at Grand Rapids with its minister is occupied with these contacts. In *Pro Ecclesia* Rev. Kingma gives an overview of the various contacts which are maintained. "A trip to these persons is planned in the month of April. Rev. Stam asked to go along. Rev. Huizinga could not make it in April, but will gladly accompany us another time. The latter is planning to make a trip to Nova Scotia from where people had written him for contact."

Do you see that you *have* to read the news medley to keep being posted on developments? And do you realize that this medley can be written only when bulletins are received? Oh consistories that decided that their bulletin shall be sent to me but who failed to appoint a brother to take care of this. Promises, promises, promises!

Growth comes not only from without; alas the larger part of the growth comes from within. No, I do not deplore the fact that growth comes from within, don't misunderstand me, but the fact that so little growth comes from people joining the Church often is a cause for concern.

Grateful for the growth from within, we notice that measures have to be taken to make provisions for accommodation of increased membership. Orangeville will not be the only Church that is making plans for the future, but they published something about it. "The Committee of Administration has received the mandate from the consistory to come up with definite proposals to enlarge the church building, to increase seating capacity, nursery and meeting room, and front entrance as was discussed at our last congregational meeting."

One piece of advice: Don't move the organ away from the pulpit or the pulpit from the organ. Don't let the sound of the organ come from the back: look at the way our ears are formed: we are so created that we catch the sounds coming towards us much better than those coming from behind. Does not "nature" itself teach us?

Good listening and good reading from yours faithfully,

VO

---

## Once more - schools and taxes

In our March 8 issue I explained that taxpayers wishing to protect their legal right with respect to the deductibility of the "tuition" portion of their payments to a private school had only one choice: claim the larger amount; the subsequent disallowance then becomes an item against which a taxpayer can object.

This approach towards the deductibility is based on an Ontario court decision allowing the appeal of a taxpayer (McBurney) who had been reassessed on the "tuition" content of school payments. Allowing the appeal practically rendered bulletin 75-23 inoperative. The CPJ (Citizens for Public Justice, previously known as the CJL Foundation) is to be congratulated on its success in this litigation. Although we do not always see eye to eye with CPJ policies, it is only proper in this case to mention that its educational justice fund is in urgent need of donations to

cover the considerable legal expense this battle has cost. (Address: CPJ, 229 College Street, Toronto, ON, Canada M5G 1Z8.)

However, the battle is not over yet: Revenue Canada has appealed the decision and continues its policy of insisting that the formula prescribed in bulletin 75-23 be applied to allocate a certain portion of school payments to tuition, which then is nondeductible. The district taxation offices received this policy message from Ottawa: "The McBurney case is not considered legal precedent — an appeal is pending — expect massive notices of objection."

CPJ public affairs director, Gerald VanderZande, and Mr. R.G. Fitzsimmons, legal counsel for the CPJ, responded to the item in the March 8 issue of *Clarion*. Mr. Fitzsimmons agrees with me that a taxpayer does not have the right to object to the way he himself filed his return. How-

ever, he states, "... the situation ... is exceptional. By agreement with Revenue Canada, parents whose schools issued them official receipts showing both the full amount contributed and the amount which qualifies as a donation under information circular 75-23 and who only claim the lesser amount will be *fictitionally deemed to have claimed the full amount* of their contributions, even though they claim only the lesser amount. Such parents will then file Notices of Objection in order to have their right to claim the full amount of the contributions held in abeyance pending the outcome of the McBurney appeal. The advantage of doing this is that such parents will be able to file their objections in a group format, i.e., one notice of objection per school, instead of each parent having to file an individual notice of objection."

In a circular dated February 26, 1985,

to Registered Charities operating schools Mr. Fitzsimmons gave the following outline:

#### *Notice of Objection*

When parents receive their Notices of Assessment from Revenue Canada for 1984, a group of Notice of Objection will be filed on their collective behalf, claiming the right to deduct the greater of the two amounts shown on the receipts. The Notice of Objection will be filed by registered mail sent to the Deputy Minister of National Revenue in Ottawa, marked to the attention of Mr. Jacques Grise. The preparation of the group Notices of Objection will involve:

1. each parent signing a letter authorizing the school or the law firm of Fitzsimmons, MacFarlane to file a Notice of Objection on his behalf;
2. one Notice of Objection being filed with Revenue Canada in Ottawa; and
3. a list showing the name, address, social insurance number, and assessment date of each participating parent, and the two amounts shown on the receipt.

#### *Multiple lists*

If, as is likely, Revenue Canada's assessment of parents at the school spans more than ninety days, more than one list may have to be filed, one list every ninety days. Each subsequent list, however, will simply be joined to the one Notice of Objection already filed on behalf of the parents of that school.

#### *Nonparticipating parents*

If a parent claims the full amount of his contribution, Revenue Canada will not allow him to participate in the group Notice of Objection. If he is assessed or reassessed by Revenue Canada to disallow part or all of his claim, he will have to file a separate Notice of Objection on his own.

Thus far the circular.

A few comments are in place. There are now three possibilities:

- a. abide by present law, claim the total, and file a notice of objection to the disallowance in the assessment (my suggestion);
- b. follow the CPJ procedure: take group action;
- c. do nothing; await the outcome of the appeal and request reconsideration. (It is department policy to comply with such requests, provided the return is not statute barred, i.e. older than four years.)

I took the trouble of inquiring — via the Winnipeg taxation office — to head office. The agreement referred to cannot have been in the form of an advance ruling. Even though they are no longer pub-

lished, advance rulings will certainly circulate inside the department. If this agreement was reached with the deputy minister, the gentleman must have kept the matter very much to himself. In the taxation centres there is only the expectation of many (individual) objections.

With respect to the provision that those who protect their legal right properly will not be allowed to participate in group action, I believe that the tax department official talks through his venerable hat. Wouldn't it be nice, now, to have people waive their legal right — which in fact they are requested to do — in order to become part of group action, which will probably depend totally on ministerial discretion?

In the meantime, the assessments are pouring out. Taxpayers who support schools are often entitled to refunds, and refund claimers file early. I was told that assessing has started as early as February 15. That means that the deadline for the first such group Notices of Objections should go out not later than May 17, and I wonder whether everyone is aware of this urgency.

Those who have claimed the full amount should now consider what to do. They could place their name on the group lists, (there is no way anyone can prevent them). However, I would prefer to see that those who have protected their legal right

follow it up with the proper step: file an individual Notice of Objection. They are the only ones who can do so! A Notice of Objection has a certain nuisance value inside the department.

It also has another value. Within 180 days of filing the Notice, the taxpayer may appeal to the Tax Appeal Board or to the Federal Court. If at that time the Ontario case has not been settled, the taxpayers have a strong case against the department. The fact that such appeals are pending will likely encourage the department to speed up the McBurney decision.

In my view the taxation department's officials were less than forthcoming in this matter. Anyone with a bit of sense could foresee a large number of objections — which could create havoc inside the department. It would have been very simple to publish a bulletin indicating department policy, that, pending the McBurney appeal, tuition contents will be disallowed, but that, if the final decision favours the taxpayers, people may submit their case for reconsideration.

Anybody interested in filing a Notice of Objection may write me. The proper forms will then be forwarded. My address: Box 182, Transcona Station, Winnipeg, MB R2C 2Z9.

JOHN DE VOS



## HYMN 31

*The Lord ascended up on high,  
The Lord has triumphed gloriously,  
In power and might excelling;  
The grave and hell are captive led.  
Lo, He went up, our glorious Head,  
To His eternal dwelling.*

*We lift our hearts to Christ on high,  
For He who laid His glory by  
Is King of all creation.  
Appearing as His Church's Head,  
He rules the living and the dead  
And judges every nation.*



# Pastor R.N. Gleason installed at Bethel, Toronto

Sunday, February 24, 1985

It was a joyful congregation that began its service with the beautiful words of Psalm 66: "Let all the land the LORD God blessing, To Him their cheerful voices raise." We gathered in public worship to praise the Name of our God, and to receive a new pastor and teacher from His hand. The Rev. J. DeJong, pastor of the Canadian Reformed Church at Burlington South, led us in worship and officiated at the installation. Pastor DeJong opened God's Word with the book of Matthew, Chapter 10, where he read from verses 16-42, and chose as his text v. 27, which reads, "What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops."

In this text Christ enjoins upon His servants a change to open, unhindered proclamation of His Word. Prior to the death and resurrection of our Lord, Christ's ministry was less public. He spoke in parables, or privately to His disciples, or often commanded His hearers to "tell no one." Christ came to bear witness to His Father, not to Himself, and as part of His humiliation, He wore the veil of anonymity. He fulfilled the requirements of the old covenant, and when He had fulfilled God's law and righteousness with the shedding of His blood, He won the right to openly reveal Himself in all His splendour and glory.

The Holy Spirit was poured out to help proclaim the glory of the Son. The disciples became ambassadors of the Holy Spirit to boldly and openly proclaim the good news of amnesty, only for the sake of the blood of Christ. Christ may now be unveiled. Any new covenant preaching must unveil Christ. This unveiling begins on the pulpit, week by week, but must also resound from all the housetops. The light of Christ must shine in the city of darkness. Wherever Christ calls us, it is our task to unveil Him. There will, of course, continue to be opposition. Some housetops may seem unattainable. But we will continue to strive until the final outcome when the mystery of Christ will be totally revealed, for it is the Lord's work that we do. Someday the veil will be totally removed, and we shall behold His glory,

glory as of the only begotten Son of God. We shall see Him face to face. Faith will give way to sight and then, in full communion with Christ we may give eternal praise to God the Father.

Pastor Gleason could respond with a positive "I do with all my heart" to the questions posed by the Form for Installation and was thus received as our new pastor and teacher.

For his inaugural sermon Pastor Gleason chose as text I Corinthians 9:16, after Scripture readings from I Corinthians 9 and from Jeremiah 1. The text reads, "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!"

The city of Corinth had an eminent history. Destroyed, and then rebuilt as a Roman colony, this commercial centre was renowned for its wealth and decadence. It was an immoral city, paying homage to countless religious relics. In this setting Paul writes to the young Christian church. Their problems seemed to be less of a doctrinal nature than that of an application of doctrine to daily life. They expected a gifted theologian to come to

mesmerize them with his words and to authoritatively impose some attitudes and behaviours upon them.

Paul deemed himself unqualified on all counts. Their criteria of gifted speech, philosophical debate and authoritarian behaviour Paul dispensed with. Instead, in verse 16, Paul pronounces upon himself a woe if he does not preach the gospel. Using that as his theme Pastor Gleason emphasized the following: Paul pronounces a woe upon himself if he does not *preach* the gospel, and if he does not *preach the gospel*.

Paul had not come to preaching as a volunteer. He tells us, "For necessity is laid upon me." Christ had made him His own. Christ's authority laid the task of preaching upon him — woe if he did not obey. The expectations of the congregation at Corinth had divided them. They wanted Paul to come to set them straight. Of course, it would be preferable if he set the other factions and groups straight — perhaps those who were of Cephas or . . . But Paul came to *preach*. Consequently, he dismissed everything that might detract from the "foolishness" of the gospel.



The Toronto Choir "Lift Up Your Voice"

And what did he come to preach? The *gospel*. Paul came to unveil Christ. He came to give testimony to the resurrection of Jesus Christ, Acts 4:33 and that testimony is a power to salvation, Romans 1:16. Such preaching does not originate with the preacher. He is a spokesman for his Master. He is to bring the message that not only is God "there" —

he is "there for us." Such preaching must convict the hearer of sin, and consequently, direct him to a life of praise.

Elder H. Kampen, vice-chairman of the Bethel council, spoke fitting words of welcome to our new pastor and his family, as did the Rev. J. Mulder on behalf of Classis Ontario North, the Rev. R. Aasman, our former (and much appreciat-

ed) catechism teacher, and the Rev. J. DeJong.

The congregation at Bethel, Toronto, has much to be thankful for in what it has received from our faithful Lord. May that thankfulness pervade our entire lives and bear much fruit to His glory.

A. BEN HARSEVOORT

## Bethel congregation welcomes a new pastoral family

Anyone within the vicinity of the Bethel Canadian Reformed Church on Monday evening, Feb. 25, would have had the impression that the Gleason family was very welcome in our midst. One word of welcome followed the other as speaker after speaker, and group after group was given the opportunity to address our new "first family."

Under the capable leadership of our brother J. Boot, former chairman of our council, the evening began in the usual Christian manner with singing God's praises, reading His Word, and prayer for His blessing. The reading from Ephesians 4:1-16 repeatedly emphasized the unity of the body of Christ, and that unity could certainly be experienced in the pleasant evening that followed.

Appropriate introductions were made of organists, custodians, "Action Committee" members, Committee of Management members, etc., who play an active and much appreciated role in the weekly life of our congregation.

Congratulatory letters were received from the Churches at Ottawa and Rijswijk, and we appreciated the interest of our brothers and sisters in our congregation. The letter from Rijswijk, Pastor Gleason's former charge, spoke very warmly of the affection and appreciation that congregation had, not only for the esteemed Pastor, but also for the sincere involvement of his much appreciated wife in their congregation.

The Bethel choir "Lift Up Your Voice" welcomed the Gleason family with an appropriately chosen medley of songs that called for the benediction of our Lord upon family and congregation.

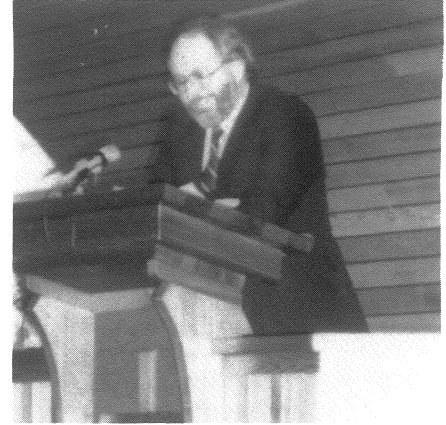
The Board of Foreign Mission was glad to welcome our new pastor, and lost no time in informing him that he was their new chairman. Although the position may be as foreign to him as our mission is, we trust he will acclimatize soon.

Home Mission too welcomed our new pastor and his family. Our brother Herman Selles presented a rather novel approach to introducing new members to our Genevan tunes. Any congregation having difficulty with the new Book of Praise please contact the undersigned for some recommendations for a "voorzanger" (cantor).

Our always ready, willing and able Women's Society presented a sincere and poetic welcome to the Gleason's. They were however determined to preserve the essentially female character of their organization and hence, invited only Mrs. Gleason to their meetings.

Adding their voices to the welcomes were our Bible Study Clubs, one of the Rexdale area and the other of Willowdale. The Willowdale group was especially innovative in presenting a real live operetta in four acts. The first movement (and moving it was) outlined the call received; the second, the waiting (the longest scene); thirdly the reply; and finally (!) the arrival.

The Young Couples Club, up next,



Pastor Gleason having the last word

lamented the fact that they had married (something we may have to look into!) before they had had the opportunity to benefit from the Gleason's course in courtship and marriage. They sportingly offered to be used as a control group as a comparison to those future couples who will be able to benefit from some gleesome advice. They also may have started an alarming new trend — that of wearing caps and scarves in the manner of a certain new pastor to our circles. How will we ever keep cool heads in our congregation?

The Young People's Society were the last of the Bible study groups to address the Gleasons, and they were certainly well received. In a very skillful and appropriate medley of songs and anthems they traced the path of the Gleasons from America to The Netherlands to Canada.

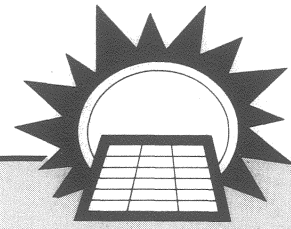
Pastor Gleason had the last word. We wish to mention that for the record. He expressed the appreciation of himself and his family for the warm reception accorded them, and pledged himself to work diligently to lead us to work together to apply God's Word daily in our lives. He outlined some of the means he hoped to use to accomplish this, and expected the wholehearted support of the congregation to that end.

We ended our evening, as we had started, thanking our faithful God. And as we enjoyed refreshments together afterwards in our fellowship hall, it was a happy and positive group. We have received a new pastor. We're very happy and thankful. Praise the Lord with us!

A. BEN HARSEVOORT



Young Couples Club in Gleason attire



"O taste and see that the LORD is good! Happy is the man who takes refuge in Him!" Psalm 34:8



## Thankfulness

Many people find it easy to be thankful  
when things go well,  
But they find it hard to be thankful  
when things go wrong.

They quickly forget  
their years of good health  
after a few days of illness,  
They quickly forget  
their years of freedom  
after a few days of confinement.

And thankfulness drains away  
along with  
their declining  
strength.

Do not lose your thankful spirit  
when you lose your health.  
God has not left you;  
His love has not failed you.  
God still wants the best for you,  
no matter how little  
you may understand that right now.

Do not focus  
on what you have lost,  
Learn to give thanks  
for what you have!

Psalm 34:1-3  
Habakkuk 3:17, 18



## From our mailbox:

*On behalf of my sister, Liz Koning, a heartfelt "Thank you" for the cards she received and saved. It's just wonderful, because little things such as mail make her very happy.*

*With thanks,  
(Mrs.) Pauline DeHaas*

*From Albert Dorgeloos' letter I quote the following: "Thank you for putting my name in the Clarion. I received many cards. I still go bowling for ARC Industries every second Wednesday, and I also play floor hockey for the Co-op team. We only won one hockey game this season, maybe next season we will do lots better."*

*I am sure you will, Albert! (H.R.)*

*Brothers and sisters, please remember a brother for his birthday on May 21. Brother Wemekamp has suffered for many years with Multiple Sclerosis and is confined to bed or wheelchair. Some cheery messages will be greatly appreciated. His address is:*

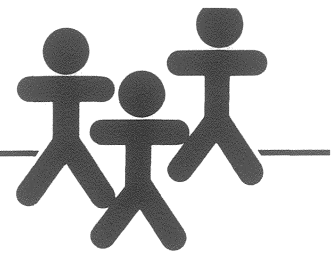
**HERMAN WEMEKAMP**  
131 Brenda Boulevard  
Orangeville, ON L9W 3L5

There are many things in life  
That we cannot understand,  
But we must trust God's judgment  
And be guided by His hand,  
And all who have God's blessing  
Can rest safely in His Care  
For He promises "safe passage"  
On the "Wings of Faith and Prayer."

Helen Steiner Rice

*Please send your requests to:*

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



## A. A Canadian Reformed kindergarten?

It seems rather strange that most of our schools start a child's formal education at Grade one. While our aim is to focus on the total unity of church, home and school in education, our children start in a secular kindergarten. Although attendance at this level is optional, schooling before Grade one sets important trends, thoughts and attitudes. Many educators call the Kindergarten to three years, the most formative time period in a child's life. Why then, are there so few Canadian Reformed kindergartens? The concern of many parents is clearly understood. In most public schools, the type of program offered is indeed *not* in line with our philosophy of education.

Despite these concerns however, most schools have — correctly — refrained from adding yet another class. At the root of the problem lies the fact that many parents seem to have the wrong idea about a kindergarten program. In some school societies, a few mothers have offered to look after it. This suggests to me that kindergarten is often associated with some sort of a babysitting job. However, the regulations of the Ministry of Education in most provinces, permit only qualified and experienced teachers in kindergarten. In other words, there is much more to the program than babysitting or playing with blocks. There continues to be a significant shortage of Canadian Reformed teachers. Are we going to increase this shortage with further demands? The answer should be obvious. We *lack* the proper personnel at the moment.

Let's not become too ambitious in our plans. A kindergarten program is important in the future of our schools, but it has to be possible in a rational, sensible way. Let's improve on the *existing* grade levels for the time being. That should keep us quite busy! Then, when new possibilities open up during the next few years, the addition of kindergartens will be feasible. Two school bulletins recently commented on the activities of "kindergarten committees" — one mentioned dismay because so few parents seemed interested. Let's use a fair measure of *realism* rather than a lot of *idealism*. The former will produce proper planning; the latter usually ends up in frustration and disappointment.



## B. Guidance teaching in elementary schools

Last year, the Ontario Ministry of Education decided to make the teaching of Guidance in Grade 7 and 8 mandatory. Educators apparently sense a pending age of turbulence, uncertainties and too many choices. High school graduates without a specific aim or goal in life, seem to be on the increase. According to some futurists, the work ethic is slipping and confusion among young people will increase as a result. "Hard work leads to affluence; affluence leads to new lifestyles; new life-styles diminish the work ethic" says Clark Kerr, president of the Carnegie Council of Policy Studies in Higher Education. Within the next ten years, the following are predicted:

- a shrinking work week and a substantial growth in leisure time
- a continued increase in the percentage of women who hold paying jobs
- worker wanderlust — shifting jobs eight or nine times and changing careers two or three times before retirement (mid-career sabbaticals will also become common)
- retirement will become a gradual process with phased-retirement plans and post-retirement careers

The new regulations regarding the teaching of Guidance are not necessarily connected with these predictions. However, a pattern has started to develop. Educators would like more teaching in the so-called *life skills* or:

- self-awareness and character building
- social relationships and understanding
- decision making
- educational and career planning
- study habits

The insistence on a *formal* Guidance program, gives our senior elementary teachers an excellent opportunity to set up a number of units which satisfy the requirements and at the same time, provide a more complete application of Reformed philosophy. We have often been accused of being procrastinators when it comes to developing our own curriculum. It seems to me that a Grade 7 and 8 Guidance program would be ideal to work out in detail. There is even a possibility of some work during the summer by several teachers. Hopefully, our schools will grab the opportunity to incorporate *Guidance* into the curriculum. It is important enough to adjust the timetable. Please do not consider teaching it during the lunch hour as one of our schools intends to do. Such a plan will do little to motivate our children!

## C. Was junior's first day like this?

The following could be the thoughts of a child entering school for the first time: My name is Donald and I don't know anything.

I have new underwear, a new sweater, a loose tooth and I didn't sleep last night. I am worried.

What if a bell rings and everyone goes through a door and a man yells, "Where do you belong?" and I don't know?

What if my shoestring comes untied and someone says, "Your shoestring is untied. We'll all watch while you tie it?"

What if I splash water on my name tag and my name disappears and no one will know who I am?

What if my teacher doesn't make her D's like Mom taught me?

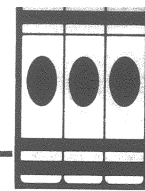
What if the windows in the bus steam up and I'm not able to tell when I get to my stop?

Next month . . .

- Meaningful learning (Part II)
- Preparing for the 1985/86 school year (some specifics about vacancies, teachers college graduates and school programs)
- May/June activities

Until then, the Lord willing!

NICK VANDOOREN  
John Calvin School  
607 Dynes Road  
Burlington, ON



**Douma, J., *Rondom de dood*, Kampen: Uitgeverij van den Berg, 1984. 172 pp. Dfl. 22.90.**

In this tenth volume of his "Ethische Bezinning" (Ethical Reflection) Douma provides the reader with four stimulating chapters dealing with euthanasia, suicide, organ transplantation, and the question whether one should be buried or cremated, respectively. A quick perusal of the chapters indicates that Douma is treating subjects with which we are confronted daily. Even though Douma is writing for an audience that is primarily European in orientation, he has important insights for the Anglo-Saxon world. In fact, it is becoming increasingly clear that Reformed students ought to busy themselves with learning the Dutch language — at least a reading knowledge — in order that they might broaden their theological vistas, and simultaneously take advantage of many of the sound works written in that language. Without a doubt, Douma's books on Ethics should take their place within the Reformed theologian's armamentarium. This book, like the others that have been published in this series, is characterised by readability, perspicuity, depth of knowledge, nuanced expositions and a specifically Reformed perspective. Early in each chapter Douma provides the reader with a pithy yet highly usable definition of the matter at hand. For example, he defines euthanasia in the following manner: "Euthanasia is an intentional life ending (levensbeeindigend) action that occurs either because the concerned (individual) requests it himself or, without the request of the concerned, someone deems it necessary on behalf of the interests of the concerned himself or in the interests of others to take this action. One speaks of euthanasia as a 'soft death or good death' in those cases wherein the concerned is dying, is a terminally ill patient, or is a severely handicapped person," 13. Douma chooses this type of broad definition in order that he might not only work descriptively, but also, normatively. After he gives a definition of euthanasia, Douma moves on to speak of both active and passive euthanasia and direct and indirect euthanasia.

In addition to the nuanced differentiations which often must be made when dealing with difficult ethical issues, the reader is almost always given an historical analysis — both from a profane and ecclesiological perspective — of the issue in question, and a rather thorough-going section on the Scriptural texts which can

or ought to be applied to the subject. If the Bible does not speak *directly* to the question, Douma provides the reader with ample *indirect* Scriptural evidence. Quite often he dispels "false dilemmas" concerning ethical questions. One such false dilemma is the notion of the "absolute honour of life." Douma does not view this notion as Biblical. Certainly, because man is made in God's image, he receives a very important place in God's creation. The "absolute honour" is due to God who created life and who gives life, 23. In conjunction with the discussion concerning the patient being able to request his own death, Douma ties in another section dealing with the question of pain and suffering in this world, 30-34. He concludes that God is sovereign even in our pain and suffering. He also eradicates many of the modern euthenisms regarding those who are severely handicapped. He states that *they* are not saved from their "pain" in euthanasia, but *we* are saved from an imposition! 41. That is to say, to live with handicapped people one must be prepared to change one's life-style and to rethink one's position concerning exactly what life is. The alternatives are grim and the practices of the Third Reich are not too distant!

Further, Douma delves into the thorny question of the comatose patient, and declares that in the case of those patients who are able to sustain life without reanimation procedures, life must be allowed to continue however tragic the situation might be. The comatose patient who is being kept "alive" by machines poses another situation. Until recently the criterium for death was an ending of the vital signs of pulse and breathing. In today's modern technological world a zero wave length in the EEG constitutes death. When there is no more brain activity the patient is medically dead even though the possibility exists that his pulse, and breathing may be maintained mechanically. In this case the patient is already dead so that one cannot strictly speak of euthanasia if one were to "pull the plug" of the machines that are maintaining a pulse rate, 46.

The second chapter of the book is just as interesting as the first. For in the second chapter Douma treats the question of suicide. He makes a distinction which is difficult to translate from Dutch to English, but suffice it to say that he does not condemn every act of someone taking his or her life. He cites an example of the soldier who throws himself upon a live grenade — thereby intentionally taking his own life — in order that his fellow

soldiers might live. Douma devotes fifty-five pages to this subject in which he examines non-Christian judgments concerning suicide as well as numerous Biblical instances that deal with this issue. At the end of the chapter he directs the reader's attention to certain preventative steps that can be taken when dealing with people with suicidal tendencies, 107-115.

In the third chapter Douma turns his attention to the question of organ transplants. In a time wherein many Christians are carrying a codicil in their purses or wallets, it is good that Douma looks at this issue from an ethical standpoint. In general it can be said that he is not opposed to the donation of certain organs, but certainly not all organs are suitable for donation, 127. Organs such as ovaries and testicles which carry with them certain personality giving properties, must not be donated to another. A transplantation of reproductive organs is to be rejected along similar lines, as artificial insimulation. Christians carrying codicils should ensure that the organ or organs to be donated are *clearly* specified, and that no other organs may be used unless express consent is received from immediate family members.

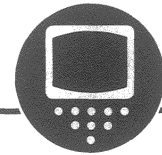
Taking the question a step further, Douma asks whether a Christian can simply donate his *body* to science. An example would then be the donation of one's body for use in an anatomy class for aspiring physicians, 128ff. Since the body must be especially prepared for prevention of decomposition — and therefore must be burned after use — there are severe criticisms against this type of "total-body" donation.

The last chapter deals with the question of whether a Christian ought to be buried or cremated. In the history of the world men have either buried their dead in the ground or at sea; they have left them in the open air and they have cremated them. Those proponents of cremation have offered the four following arguments for their position: 1. hygienic, 2. economic, 3. available space, 4. aesthetic. Douma shows that the Biblical evidence strongly favours *burial* as normative. The instances in the Bible that speak of a body being burned have to do with punishment, cf. Gen. 38:24; Lev. 20:14; 21:9; Jos. 7:15; I Kings 13:2; II Kings 23:16; Amos. 2:1ff.

To sum up: this book provides exceedingly stimulating reading for those who ought to and must keep abreast of these difficult ethical questions.

R.N. GLEASON





## Regional Synod East, Hamilton, ON, March 27 and 29, 1985

1. On behalf of the convening Church at Hamilton, Rev. W. Huizinga opens the meeting with the reading of Mark 14:32-72; in response, we sing Psalm 31:8, 11, 15, after which the Rev. Huizinga leads in prayer. He dwells briefly on the Scripture passage read, and also speaks a word of welcome to the delegates.

2. The credentials are examined and found in good order. Classis Ontario North is represented by all delegates; Classis Ontario South has two alternate delegates: Rev. J. Moesker replacing Rev. J. VanRietschoten and br. L. Haan replacing br. H.J. Wildeboer.

3. The following officers are elected: president, Rev. W.W.J. VanOene; clerk, Rev. Cl. Stam; assessor, Rev. J. DeJong. Regional Synod is constituted, and after some organizational work the agenda is established.

4. The following reports are given:

a. The treasurer for Regional Synod has submitted a report of the finances, which is read and discussed. Since there is no report from the Church at Lincoln re the audit of the treasurer's books, the treasurer cannot be discharged from his duties. The Church at Lincoln is entrusted with this task after the audit has been completed.

Regional Synod also agrees to assess the churches \$2.50 per communicant member for expenses for the year 1985 as well as 1986.

The clerk of Regional Synod will also forward a copy of the Acts to the treasurer.

b. There is no report from the Church at Toronto re maintaining the Archives of Regional Synod. The Church at Brampton reports on the checking of the Archives, and states that except for one missing letter, these are found to be in good order.

c. There are two reports from the deputies ad. Article 48 Church Order.

i. The deputies for Classis North report on their attendance at the preemptory examination of Cand. G. Nederveen held on January 26, 1984.

ii. The Deputies for Classis South report on their attendance at several preemptory examinations: Cand. D.G.J. Agema, held on Sept. 12, 1984; Cand. J. Moesker, held on Oct. 3, 1984; Cand. M. VanLuik, held on Oct. 4, 1984; Cand. C. Bosch, held on Dec. 12, 1984.

The deputies reported that all candidates were gratefully admitted to the ministry upon the completion of their examinations.

5. There are three appeals concerning Rev. C. Olij:

a. An appeal from Rev. C. Olij is read, with appendices, appealing the decisions of Classis Ontario North, January 24, 1985, Article 8; and Classis March 1984 on the same matter.

b. A letter from br. H.J. Endeman of Orangeville is read, appealing the decision of Classis Ontario North of December 9, 1983.

c. An appeal with appendices from the Rev. J. Mulder of Burlington West is read, appealing the decision of Classis Ontario North, January 26, 1985, Article 8.

After considerable discussion, these appeals are *not granted*.

d. Reconvening on Friday, March 29, Regional Synod turns to a fourth appeal from the consistory of the Church at Fergus, appealing the decision of Article 7, Acts, Classis Ontario North, January 24, 1985. After considerable discussion, this appeal is *granted*.

6. The following appointments are made:

a. Br. P. Schuller is reappointed as treasurer of Regional Synod.

b. The Church at Lincoln is reappointed to audit the treasurer's books.

c. The Church at Toronto is reappointed to maintain the Archives.

d. The Church at Brampton is reappointed to examine the Archives.

e. The following are appointed as deputies re Article 48 Church Order:

i. for Classis Ontario South: Rev. J. Mulder and Rev. Cl. Stam, with Rev. M. Werkman as alternate.

ii. for Classis Ontario North: Rev. W. Huizinga and Rev. J. VanRietschoten with Rev. P. Kingma as alternate.

f. The following brothers are nominated to the Board of Governors of the Theological College: Revs. P. Kingma, J. Mulder and Cl. Stam; as alternates: the Revs. J. VanRietschoten, M. Werkman

— *Continued on page 206*

## Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

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

### OPSPORING ADRESSEN:

DROST, Wilhelmus Cornelis, geboren op 28 aug. 1920 te Oudewater, laatstbekende adres: J. Uitenbogaertstr. 62, Utrecht, naar Canada vertrokken in 1954.

FRANKEMOLLE, Wenseslaus Johannes Josef, geboren op 26 februari 1920 te Haarlem, laatstbekende adres in Nederland: Tetterodestraat 83, Haarlem,

naar Canada vertrokken op 5 augustus 1954.

HARTMAN, Jan, geboren op 3 oktober 1935 te Vlaardingen, heeft in Canada in de volgende plaatsen gewoond: Toronto (1977), 1979 Vancouver, BC., 1981 Whitehorse, Yukon, 1982 Toronto en Hamilton.

HONIJK, J., geboren op 23 januari 1920, laatstbekende adres in Nederland: Vredenoordlaan 23d, Rotterdam, naar Canada vertrokken op 22 mei 1954 met vermoedelijke bestemming Vancouver.

HURKMANS, Antoinette Johanna, geboren op 16 september 1930 te Amsterdam, laatstbekende woonplaats in Nederland: Den Haag, naar Canada vertrokken op 30 oktober 1951.

IDZINGA, Pieter Gerben, geboren 12 februari 1920, laatstbekende adres in Nederland: Kortenaerstraat 15c, Rotterdam, naar Canada vertrokken op 3 maart 1954.

KLOS, Anton, geboren op 6 januari 1920 te Rotterdam, laatstbekende adres in Nederland: Eleonorastraat 12, Vlaardingen, naar Canada vertrokken op 9 juli 1957.

KUIPERS, Klaas, geboren op 19 februari 1920, laatstbekende adres in Nederland: 2e Oosterkade 27, Sneek, naar Canada vertrokken op 24 juni 1952.

LABAN, Y., geboren op 6 februari 1935, laatstbekende woonplaats Schiedam, naar Canada vertrokken op 27 april 1967.

MERTENS, L.J., geboren op 29 november 1913, naar Canada vertrokken in augustus 1952, laatstbekende adres: 9 Admiral Rd. #59, Toronto, Ontario.

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

and J. DeJong (in that order).

g. The following brothers are elected as delegates to the forthcoming General Synod: (N.B. Regional Synod concurred with the advice of the convening church for General Synod, the Church at Burlington West, to convene General Synod on April 15, 1986, D.V.): *ministers*: Revs. W. Huizinga, P. Kingma, J. Mulder, Cl. Stam; *alternates*: Revs. M. Werkman, R. Aasman, D. DeJong, J. VanRietschoten, in that order; *elders*: G.J. Nordeman, J. VandenBos, T.M.P. VanderVen, M. Van-Grootheest; *altenates*: M. VanderVelde, J. Gelderman, N. Torenvliet, J.J. Kuntz, in that order.

7. In the Personal Question Period, the Rev. J. Mulder, speaking on behalf of the churches in the region, addresses the Rev. W.W.J. VanOene who hopes to retire in the near future. He expresses gratitude to the Lord for the many years of faithful service of Rev. VanOene, and wishes him and his wife the blessing of the Lord in years to come.

8. Provisions are made for the next Regional Synod. The Church at Fergus is appointed as the convening church, and a tentative date is set: October 8, 1986, beginning at 10:00 a.m.

9. Censure ad. Article 44 Church Order is not necessary.

10. The Acts are read and adopted; the Press Release is read and approved. After the singing of Psalm 19:6, Rev. J. DeJong leads in prayer, and the assembly is dissolved.

For the Synod,  
J. DEJONG, assessor e.t.

#### **Classis Ontario-North, February 21, 1985**

At 8 p.m. br. R. Bosman, on behalf of the convening Church at Orangeville, leads in prayer, reads Romans 10, and speaks some words about the read Scripture lesson with respect to the task of the ministers of the gospel. He welcomes the delegates and especially Rev. R.N. Gleason, minister elect of the Church at Toronto, and some visitors.

The delegates of the Church at Guelph report on the credentials. The Church at Ottawa informed the convening church that she cannot attend. All other churches are properly represented. There are no instructions.

Classis is constituted. As officers serve Rev. J. Mulder, chairman; Rev. D. DeJong, vice-chairman; Rev. J. DeJong, clerk.

The chairman thanks the Church at Orangeville for the preparation of this classis at such short notice. He congratulates the Church at Fergus with the acceptance of the call by Rev. Cl. Stam, and expresses joy that Rev. Gleason could safely arrive and now may be in our

midst for colloquium and approbation of the call. This is the first time that all nine churches will have their minister. He also mentions that Rev. Versteeg, Toronto's missionary, has arrived in Edmonton and hopes to arrive in Toronto on March 4.

Classis proceeds with the approbation of the call of Rev. Gleason. The documents which are required for this are found in good order (letter of call; letter of acceptance; good testimony concerning doctrine and conduct and act of discharge from the Church at Rijswijk; same from Classis's Gravenhage; declaration by Church at Toronto that proper announcements have been made and no objections were raised).

Colloquium with Rev. Gleason is held. Rev. Mulder speaks with Rev. Gleason for twenty minutes about Reformed doctrine, Rev. VanOene for fifteen minutes about church polity. Also other members make use of the opportunity to ask questions.

The call is approved, and Rev. Gleason signs the Classical Form of Subscription to the Three Forms of Unity. The chairman congratulates Rev. Gleason and the Church at Toronto and wishes them God's blessing.

Censure ad Article 44 Church Order is not necessary. Personal question period is held. Br. Boot of Toronto extends invitations to the churches for the inaugural sermon, and asks Classis also to be represented. Rev. Mulder is appointed for this. Rev. J. DeJong asks about the preparation of next classis. The same officers will serve at the next regular classis to be convened by the Church at Orangeville.

The Acts and the Press Release are read and adopted, the chairman asks the meeting to sing Psalm 138:1, leads in thanksgiving prayer, and closes the meeting at 10:25 p.m.

On behalf of Classis,  
D. DEJONG, vice-chairman e.t.

#### **"Anchor" Canadian Reformed Association for the Handicapped, April 12, 1985**

The meeting was opened in the customary Christian manner.

The chairman reported that the Zomer family has started their emigration process.

The minutes were after an addition adopted.

Difficulties in rezoning and severance are again stated by the building committee. Since policy changes are being made at this time, no rezoning's for group homes are being made by the region. After severance we will be able to obtain a building permit to build a residential building for four persons without rezoning. This ap-

pears to be the route we will have to take.

An altered building sketch is passed around and discussed.

Updates were received from the Summer Camp and Public Relation Committees. Some guidelines are given to the Public Relation Committee regarding a building fund drive.

A financial statement is passed around along with a group home operating budget. A discussion follows.

The membership fee is to be raised to \$100.00 per year.

Two more applications for the position of group home director are read.

A general "thank you" letter is approved.

A general meeting is to be held on May 10, 1985.

The meeting is closed with prayer.

E.J. DEJONG

#### **Executive committee of the Canadian Reformed Teachers College Association, April 12, 1985**

After opening with Scripture reading and prayer, preparations for the graduation are discussed. The graduation evening will be Friday May 31, 1985 at the Cornerstone Church, Hamilton.

The financial report is presented and discussed. The current account needs shoring up; please consider writing your cheque right now and send it to the treasurer, J. Gelderman. The work of preparing young people to become Reformed teachers is too important not to deserve your full support.

The membership committee presents their report and is actively seeking ways to increase the membership.

The principal reports as follows:

1. A yearbook will not be prepared due to high cost of publishing.
2. A staff member, br. A. Witten, is invited to Langley to speak, conduct a workshop and to conduct a guidance session with Grade 12 students of Credo Christian High.
3. The principal, br. T. Vandervan, will conduct a workshop at the May Teacher's Convention in Chatham.
4. The board is requested to consider applications of students for both the 3 year program, Diploma of Teaching, and for the 1 year program, Diploma of Education. The board notes with gratitude the interest shown by young people, especially for the 1 year program.
5. Additional part-time staff is required for instruction in Bible and Arts and Crafts for the 1985/1986 school year.

Next meeting is scheduled for May 10, 1985. The meeting is adjourned after prayer.

for the executive,  
C.J. NOBELS

# ABC BIBLE COLLECTION - by Mrs. John Roza

# G g



## G-gate

(Jeremiah 7:2, Ruth 4:1, 2)

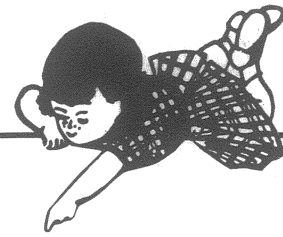
## Quiz Questions

*Colour me!*

1. Who do we ask every night for the forgiveness of our sins?\_\_\_\_\_
2. Joseph, his father and his brothers had visited the Pharaoh. Pharaoh gave this family a piece of land. What is the name of this land?\_\_\_\_\_ (Genesis 47)
3. Who was sent by the LORD to deliver Israel from the hands of the Midianites?  
\_\_\_\_\_ (Judges 6)
4. What was the name of the giant that David killed?\_\_\_\_\_ (I Samuel 17)
5. Jesus was arrested in a place called \_\_\_\_\_ led by Judas. (Matthew 26:36-56)
6. In this parable a man kind enough stopped to help another man who was robbed and beaten, left for dead. What was this man called that helped the beaten man?  
\_\_\_\_\_ (Luke 10:25)

## Answers for the letter "F"

1. famine 2. fiery furnace 3. flood 4. five (5) 5. feet



## Hello Busy Beavers,

What do you like best about a Spring morning?  
Your bat and ball?  
The green grass and flowers?  
Not wearing your winter coat?

How about listening to the happy birds!  
Did you ever notice how many birds are around on a warm  
Spring morning?  
And they are so busy!  
Flying here and there  
Bringing straw and string and grass for nests.  
Catching bugs and worms.  
Oh, they are so busy and noisy!  
It's lots of fun watching them and listening to them.

Lots of people make a hobby of bird watching.  
They look at a bird's shape and colour.  
They listen to its call and watch it flick its tail.  
They have a book telling birds' names.

You can have fun, too, watching the birds around you.  
You can learn to tell their names.  
If you listen carefully you can learn their calls.  
Birds are such a lovely part of God's creation!

### FOR YOU TO DO

Can you find out?

- What is the robin doing when it puts its head close to the ground?
- Why is a bowerbird given that name?
- In how many different ways can you attract birds to your yard?

(Send me your answers, please)

### WHY NOT START A BIRD PICTURE BOOK?

Cut out all the bird pictures you can out of papers, magazines, calendars, etc.

Put them in your book and print the name of the bird beside it.

Have fun!

### BIRTHDAY WISHES

To all the Busy Beavers celebrating a June birthday we wish you a very happy day, and the Lord's blessing and guidance in the coming year.

Here's hoping you have a thankful, fun day with your family and friends!

(Psst! Will you write and tell us about it?)

## JUNE

Sheri Oussoren	1	Frederick Dewit	12
Doane de Witt	2	Dennis Flokstra	12
Nadine Woudenberg	2	Amy Hofsink	14
Gerrilynn Huizinga	3	Pearl Vandeburgt	18
Harold Dykstra	4	Jamie Harsevoort	21
Valerie Gelderman	4	Gwenda Penninga	21
Tanya Hansma	5	Debbie DeBoer	28
Michelle Roodzant	7		



## From the Mailbox

Welcome to the Busy Beaver Club *Julie Douma*. We are happy to have you join us. Thank you very much for the puzzles and riddles. You're a real Busy Beaver already, Julie! Keep up the good work!

And a big welcome to you, too, *Karen Jonker*. We hope you'll really enjoy joining in all our Busy Beaver activities. So what are you planning to do this summer, Karen? Have you entered our contest already? And did you have a good birthday, Karen?

Did you have a good time while your Dad and Mom were gone, *Mary-Lynn DeBoer*? Your Lemon Squares sound good to me, Mary-Lynn! Maybe some of the other Busy Beavers would like to try them, too. Thanks for sharing.

Did you swim again when you were at Dixie's house, *Alice Van Woudenberg*? That was an interesting film you watched at school! Have you entered our Contest already, Alice?

Hello *Pauline De Ruiter*. It was nice to hear from you again. I see you are thinking Spring! Thanks for sharing, Pauline. Bye for now.

What did you like best about your trip to Niagara Falls, *Amy Hofsink*? Did you have a good time at your Aunt's house? Thanks for sharing the riddles, Amy. Write again soon.

### RIDDLES FOR YOU

from Busy Beavers *Julie Douma* and *Amy Hofsink*

1. What day has no "A" in it?
2. Why do bees hum?
3. What flowers do we see all year?
4. On which side does a leopard have most spots?
5. Why were ancient Egyptian boys and girls such good children?
6. What bus once crossed an ocean?
7. What's the longest word in the dictionary?
8. Why did the little boy take a ruler to bed with him?

Answers:

8. He wanted to find out how long he was asleep!  
6. Column - bus 7. Smile — there's a mile after the first letter  
4. On the outside 5. They respected their mummies  
2. They don't know the words! 3. Tulips (two  
1. Tomorrow

## Quiz Time!

### CODE QUIZ

by Busy Beaver *Angela Paize*

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

I - 1	S - 3	E - 5	L - 7	H - 9	T - 11	A - 13
D - 2	O - 4	V - 6	G - 8	F - 10	R - 12	N - 14