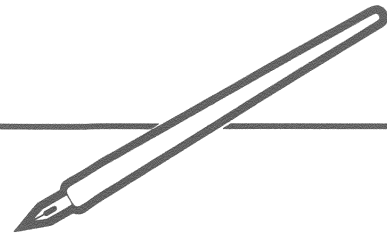




Clarion
THE CANADIAN REFORMED MAGAZINE

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Reformation

The word reformation means forming anew, returning to the old, proper form. A reformation of the church is a successful attempt to bring the church back to its original forms and practices, as it was in the beginning. The forms and practices of the beginning are described in the New Testament.

Actually, the above given definition of a reformation of the church is not entirely correct for two reasons. In the first place, it does not reckon with the process of history. The situation in the sixteenth century was not the same as that at the time of the apostles, just like the situation today is different again. A church of our days cannot be identical to the Church in Jerusalem or the Church in Corinth in the first century.

The mentioning of these two names, Jerusalem and Corinth, reminds us that all early churches were not completely the same. There was in the apostolic time a variety of churches, each having its own characteristics, its own situation. But they had the same faith, the same doctrine, the same basic structure. And they were all called to be subject to the same Lord and to the same Word.

This leads us to the second flaw in the definition. Reformation of the church is not a going back to old forms and practices as such. It is a return to the Lord of the Church. It is a renewed humble obedient submission to His Word. It is a return to the faithful and obedient service of the Lord in accordance with the Scriptures. Of course, such a return to the Lord and His Word will have as consequence that in many respects there is a return to the forms and practices of the early church. The Word of God, revealing His will for the early church and its life, was also the norm for the church of the reformation, and has to rule the church of all times.

How is such a reformation, such a return to the Lord of the church possible? Do, all of a sudden, in a time of general apostasy, some people come to their senses? We know better. The Lord Himself visits His people. He has mercy upon them. He prepares His instruments. He opens their eyes and makes them see the truth. He plants His Word in their hearts through His Holy Spirit. He makes them love Him and serve Him and His Church with a total dedication.

Then, as instruments of God, these men call the people back to the LORD and His Word, teaching them the ways of the LORD, in the manner in which Christ instructed His apostles, namely, to make the nations His disciples, to baptize them, and to *teach them to observe all that He had commanded them*. That is why Luther and Calvin, and so many with them placed so much emphasis on teaching in the church, at home and in the Christian school. That is also why they paid so much attention to the training of ministers of the Word.

In line with Luther and Calvin and in obedience to the Scriptures, the churches of the Secession, after 1834, decided

to establish a theological school. One of the teachers, appointed by the synod, was Rev. Helenius de Cock, son of Hendrick de Cock. In his letter of acceptance he wrote, "To the service of God and of His Church I am devoted. That which the Lord and His Church ask of me, I have to do . . . With an eye on Him who gives power to the weak and who has promised to give wisdom to everyone who desires it from Him, I say before the Lord and His congregation: I shall devote to you the powers of my body and the strengths of my soul; what I am, I shall be for you."

It is this dedication to the Lord and His Church in many aspects, also regarding the theological training, that has built the churches of the Lord during and after reformations of the church. Thankful for this work of God in the reformations of the church, we express the wish that this spirit may continue to prevail in our midst and all over on this earth, also where now apostasy makes itself strong.

October 31 is Reformation Day. We remember the gracious and glorious works of our faithful God and His Son Jesus Christ, the Head of the church, in the reformations that took place, and through which He led His people back to Himself. We give thanks to Him also for His gracious work of consolidating and maintaining the result of the reformations through constructive teaching of the fear of His Name and the observing of the things that Christ commanded His Church.

The Theological College

This issue of *Clarion* pays ample attention to the Theological College in Hamilton. Meetings were held again and short reports will appear in our magazine. The new college building satisfies both staff and students. Teaching facilities and especially the library are a great improvement. The library is no longer in a damp basement, but has become a study centre and now has a place of honour. There is also more space to park your car. This might not be a major item, nevertheless, it is a pleasant improvement.

We congratulate the College and the churches with this new building. We add the wish that staff and students and all who are involved may receive the continuing gracious favour of the Lord, praying that He will also further make the College a blessing, in the first place for the churches whose College it is, and then also for others outside our own circles. May the LORD continue to give a dedication as Helenius de Cock showed in his letter of acceptance, a dedication to the Lord, and therefore also to His Churches, serving the coming of His glorious kingdom.

J. GEERTSEMA

Sweepstakes, lotteries gambling; — what is the difference?₂

5. Taking risks

To take risks is part of business life. A farmer has to decide on the best time for sowing or planting. If he starts early he takes the risk that frost destroys his crop. Being late he takes the risk that his product comes on the market at a time that the prices are very low. The more risk he takes the more he can gain or lose. However, if he does not take any risk he will never make it in business life. In Ecclesiastes 11:4 we read: "He who observes the wind will never sow; and he who regards the clouds will never reap." A sales manager has to decide when and how much he has to order. Buying too little can cause him running out of stock and losing the opportunity to sell. Ordering too much leaves him with an unsold stock. Taking risks is part of business life. It can be attractive for a farmer to sell his whole crop under contract in the beginning of the season. It gives him a certain guarantee that he can sell his products for a reasonable price. If he waits, the prices may go up, and he can make more money, but if the prices are going down he can gain by selling in advance. These kinds of risks have to be considered by every businessman. This has led to the so-called "futures-market." Some producers like to sell their products in advance, in order to make their planning and to be sure that they can sell for a reasonable price. Others are willing to buy in advance, accepting the risk that the price may go up or down in the meantime. Such a business deal is not necessarily wrong.

The same counts for investments. Someone who has to invest a large amount of money, either for himself or for a company or an organization, has to consider the profits or the returns on his investment. The safest way to invest is not always the most profitable. The shares of companies who make a large profit in one year are often more prone to lose out in another year, than the more conservative investments. The greater the profit or

return of an investment, the greater often-times the risk that money will be lost. Professional investors such as trust companies have a certain formula to spread the risk over different types of investment. That is what business life is all about. And again we have to say that there is nothing wrong in taking a certain well considered risk, in order to get a reasonable return.

Still we have to reject *speculation* as a matter of gambling. What is the difference? We like to put it this way: the risk to be taken should be in reasonable proportion to the type of business, and part of it. It is no gambling if a farmer sells his crop in advance or if a factory buys the products they need on the "futures-market." Neither is it gambling when a trust company or a pension-fund invests a certain portion of its money in medium- or high-risk shares at the stock exchange. That is part of a proper financial management. However, it becomes a matter of gambling if someone who is not involved in a certain line of trade or business buys or sells "futures" for the simple reason that he hopes to gain a lot of money if the prices go up or down. Too many have lost a fortune in this type of gambling. It is the same with buying and selling at the stock exchange. If someone puts all his money in a certain very risky fund, hoping that he will get a large profit, it is gambling.

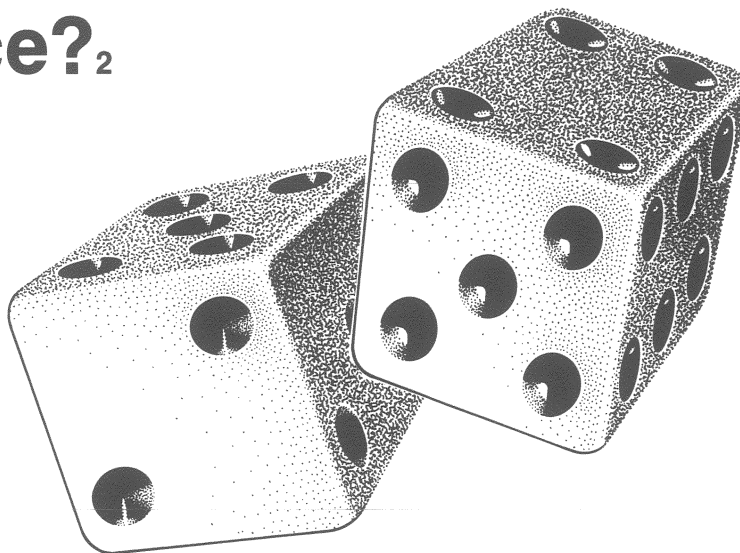
There is a general rule among investors, saying that one never should be involved in a high-risk enterprise with money that one cannot afford to lose. It means that the savings of an average family should not be used to invest in high-risk stocks or bonds. That would be gambling. However, a large company can invest a certain amount of money in an undertaking which is not guaranteed to be successful. That is what we mean by saying that the risk has to be in proportion with the type of business and part of the business. Speculation is taking risks which are out of proportion or which have nothing to do with someone's trade or line of business. It is taking risks for the sole purpose of taking risks.

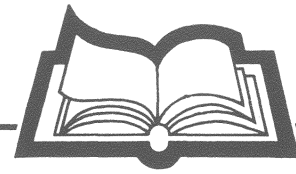
6. Games

After we have mentioned the different types of gambling and lottery and after we have seen that even taking a risk in a business deal can become a matter of "gambling," we will have a closer look at the different types of games.

In a previous section we mentioned already that in the past some were of the opinion that every use of "chance" in a game was wrong. Not only a game in which dice are used, but even a game like

— Continued on page 457





“For in it the righteousness of God is revealed through faith for faith”
Romans 1:17a

By Faith Alone!

There is a curious ring to the apostle’s use of the word “righteousness” in this passage of Romans. Martin Luther was among those who understood this term in a very limited way. He saw it as that quality of God by which He appeared as a hard and exacting Judge, rewarding every man according to his works, and meticulously recording every error and administering every punishment. A righteous God implied a cold, distant, and calculating God, who, like a banking official, sat in His “office” and took stock of the debits and credits. This was the reigning view in Luther’s day.

Aside from the extreme elements, there is some truth in this notion of God’s righteousness. Paul himself formulates matters in a similar way in the next chapter of Romans. However, it is all only one side of the coin, and, if it is held up to be the only word on the matter, it presents a very incorrect and misguided conception of the God of Israel. That is what Luther came to see when, as a monk early in his vocation, he was confronted with this passage. Seeped as he was in the theology of righteousness by works, it was a long time in coming. But this passage proved to be the key. He came to see that his view of God’s righteousness was very limited, representing only a partial summary of the truth.

We can easily see why this passage initiated the change in Luther’s thinking that brought the great Reformation to a start. Here Paul speaks of the *revelation* of God’s righteousness in the *gospel*. Here the LORD says that it was not so much the *law* as the *promises* of the gospel which revealed His righteousness, and it is through the fulfilment of the gospel promises in Jesus Christ that His righteousness is publicly revealed and demonstrated to all the world. And the way of appropriating this revelation is not by works, but — as always — by faith alone.

This is the other side of the story, the forgotten side. And it does not at all detract from the LORD’s strict adherence to His own law of life. He does not simply let sin go. Rather, in the death and resurrection of Christ, the sentence that was to have passed on us came upon Him. With Christ’s work of redemption, sin is paid for, and God’s justice is satisfied. But His mercy is also revealed. Thus, the revelation of God’s righteousness in the gospel is at the same time the revelation of His mercy and grace. As Psalm 98 has it, God’s righteousness, mercy and salvation are all intertwined.

How does one appropriate this righteousness and share this revelation? Certainly the LORD does not administer His blessings arbitrarily. The apostle is clear: *faith* is the way. The LORD freely declares him to be righteous and innocent who in faith turns and clings to Him, trusting in His promise. This is the theme Paul also unfolds in the rest of his letter to the Romans. By faith in Christ, and in God’s work of salvation in Him, we are made partakers of God’s righteousness again.

Thus, Luther came to see that God’s righteousness was much more than His threat to punish all sins — although that is not excluded. The emphasis must never fall on that. For God’s righteousness is *revealed* and demonstrated in the promise of the gospel, the good news of salvation sealed in Christ. And this is the righteousness by which a man is *declared* righteous, by grace alone, through faith.

At the same time, in this revelation of righteousness, faith is also publicly revealed and demonstrated as the *only* way to receive Christ’s blessings and gifts. As Paul says, this righteousness of God is revealed “through faith for faith.” The way of faith, long hidden and forgotten in Paul’s day — and Luther’s as well — is shown in the gospel to be the only real way there ever was. What was scarce, hidden and so immature in the old dispensation is publicly revealed, proclaimed and announced as the only norm, avenue and abiding rule in the new dispensation. Now the only rule that there ever was stands fully in the open, and in the power of the outpoured Spirit, its strength has come of age, and is ready to be revealed. This becomes the hallmark of the new dispensation: by faith for faith, hence *by faith alone*, in Christ our Saviour.

The same righteousness of divine grace and clearance is still revealed today in the gospel, through God’s kindness and grace. Five hundred years after Luther’s “discovery” the same revelation is still there — and the way is still preached: by faith alone! But to truly follow Luther, Paul, and above all, the call of our Lord, we must show the same true commitment, living faith, which manifests hopeful trust in the promise regardless of the cost. Five hundred years after Luther, the Lord still calls us to *that* way. Are we still choosing to follow it day by day?

J. DEJONG

Sweepstakes, continued

scrabble was not allowed. The reasoning was that the outcome depends on how "lucky" you are in getting your cards, dominoes or letters. We consider this going a little too far. It is certainly true that in a game like scrabble the outcome to a certain extent depends on which letters you get by "chance." We know that the hand of the Lord is in everything in our life and that nothing happens without His will. However, we do not think that anyone will "pray" that the Lord grants him a favourable set of letters in the game. That would be an idle use of the Name of the Lord. We see as the criterion in this whole matter the question what the motives are. As long as it is only a pastime, we do not see the element of "chance" in a scrabble-game as "gambling." The same counts for other board games. However, as soon as we are using the lot or dice to decide in a matter which we consider to be important, it is not a simple "game" or pastime anymore. As soon as the outcome becomes important and more than just a matter of amusement, we are passing a borderline. Some say that there is nothing wrong in accepting a lot, as long as you do not have to pay for it. We consider this a wrong criterion. The question is not whether you have to pay for your "ticket," for your "chance" or for your "card" but the criterion should be whether we are playing only for the joy of playing or for the prize. As soon as the "prize" becomes an issue, we are on the wrong track. Then we are bringing ourselves into the temptation to greed for gain. It is basically the same as with taking risks in business and gambling at the stock exchange. As soon as gaining money or winning something by chance becomes the purpose, we are on a way which contradicts the tenth commandment. Nowadays we can receive lottery tickets everywhere for free. People are often very surprised if you say that you do not want any lottery tickets. "Do you not want to win a prize?," they say. However, we have to be consistent and aware of the danger. If we participate in this modern rage of lottery, we do not only expose ourselves to the temptation of "coveting," against the tenth commandment, but we have already become involved in this activity. The apostle Paul says in I Timothy 6:9,10: "But those who desire to be rich fall into temptation, into snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pang."

Let us as Christians also in this

respect show self-control. We can easily be led astray by the fact that everyone does it. However, the Lord teaches us that the love of money is the root of all evils. And the apostle Paul adds to his warning in I Tim. 6:11: "But as for you, man of God, shun all this."

7. Conclusions

We have seen that in all kinds of games "chance" plays a role. Not only in board games in which dice are used, but also in domino and scrabble. In the past the Reformed point of view was, at least according to Professor Geesink's *Reformed Ethics*, that every game in which "chance" is involved, had to be condemned. We do not believe that in a game like scrabble and domino we are profaning the Name of the Lord and are asking Him every time to decide how "lucky" we will be. At the same time we see a great danger in the present rage of lotteries, sweepstakes and lottos, which are coming over us. Too many are participating in such lotteries without realizing where the borderline lies between playing a game as pastime on the one hand and gambling on the other. The criterion should not be whether we have to pay for our ticket. In too many cases the price of the ticket is included in the product you buy and so you are paying for it anyway. Neither should the criterion be whether it is for a good purpose. Even the big provincial or national lotteries are often played to support a good purpose. The only correct criterion is, as far as we can see, the question whether winning a

prize becomes the purpose of the game, or that it is a matter of amusement, entertainment or pastime. As soon as the result gives us any "profit," it becomes a matter of "greed for goods." In such cases we should not use the lot to decide who will get the prize. We agree with Professor Geesink that the lot as a means to decide in matters of division can be used, but only in the proper way, that is with calling upon the Name of the Lord as is the case during some elections of office-bearers. With respect to taking risks in business life, as is the case at the stock exchange in buying and selling shares and bonds or with the so-called "futures-market," it is not necessarily wrong as long as it is part of someone's business and as long as the risks are in proportion with the line of trade or business. It is a matter of gambling as soon as the taking of risks becomes an aim in itself.

It is very important to consider these things and to set a clear criterion. Otherwise we will end up with a floating borderline which drives away very easily and will be adjusted by everyone according to his or her personal circumstances. Let us not forget the warning in Jeremiah 17:9: "The heart is deceitful above all things, and desperately corrupt; who can understand it?" It might be worthwhile to discuss these matters in the societies, to help each other in developing a Scriptural point of view in this respect. We hope that these articles may contribute to a fruitful discussion.

W. POWELSE

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Principal's report — 1985

1. College evening

Friday, September 7, 1984 was the date of the twelfth convocation and fifteenth anniversary meeting of the Theological College. It was a joyous occasion. Dr. K. Deddens was installed as Professor of Diaconiology, our fourth full-time professor. He inaugurated with an address entitled *Lectori Salutem — Attende Lectioni!* dealing with the function of the preacher and the reading of the Holy Scriptures in public worship. The Master of Divinity degree was conferred on Mr. Douwe G.J. Agema; Mr. Christiaan Bosch, B.Ed.; Mr. Willem DenHollander, B.A.; Mr. Jacob Moesker, B.A.; and Mr. Matthew H. VanLuik, B.A.; who now serve respectively the Church at Hamilton as missionary, at Smithville, Winnipeg, London and Watford. The presentation of a Canadian flag by these graduates was one of the highlights of this memorable convocation involving a record number of graduates. Another record was the collection which yielded some \$2,732.10. It was the beginning of the fund drive for the new college building. The enthusiasm of the large audience on our annual college evening gave a good start to our academic year 1984-85.

2. Faculty and lectures

This year was a transitional year as far as the Faculty was concerned. Dr. K. Deddens began his first year as Professor of Diaconiology and the Rev. W.W.J. VanOene, M.Th., completed his last year as Lecturer in Ecclesiology. He delivered his farewell lecture on April 30, 1985 on the impact of the relationship of church and state on the policy of the Reformed Churches in The Netherlands during their formative period at the end of the sixteenth and the beginning of the seventeenth centuries. After he has delivered his address in this thirteenth convocation his work as lecturer in a five year period will come to an end. The Faculty expresses publicly its thankfulness to God and to our Lord Jesus Christ, the only universal Bishop and the only Head of the Church, for the faithfulness of our colleague VanOene.

His departure marks the implementation of a plan made several years ago: a fourth full-timer replaces two lecturers. As

of September 1, 1985 Dr. K. Deddens was appointed Professor of Ecclesiology instead of lecturer VanOene and he now combines the departments of Diaconiology and Ecclesiology. This arrangement enables us to come to a better division of lecture hours between the theological departments. As far as the work load is concerned, Dr. Deddens is not burdened with administrative work as secretary of the Faculty, dean of students or librarian; and teaching Church History and Church Polity runs in the Deddens family.

In December 1984 the students submitted a written complaint about the number of lecture hours. They had reason to be concerned, for the coming of the fourth full-timer had increased their work load. In consultation with the Board of Governors the Faculty brought the number of lecture hours for the second semester back to more bearable proportions and decided in principle to set the number of lecture hours for each department at no more than four per week. With two classes, each full-timer will take care of eight lectures, which makes a weekly total of 32 (14 for the Freshmen and 18 for the Sophomores, Juniors and Seniors).

During this academic year some special lectures were given by the missionaries in Brazil, the Revs. P.K. Meijer and R.F. Boersema and the missionary in Irian Jaya, the Rev. H. Versteeg. Specially noteworthy was the interesting lecture of Dr. John William Wevers, emeritus professor in the Department of Near Eastern Studies at the University of Toronto. Dr. Wevers, a world renowned Septuagint scholar had just received a doctorate honoris causa of the Leiden University in The Netherlands. He is co-editor of the studies published by the *Septuaginta-Unternehmen der Akademie der Wissenschaften* in Göttingen, Germany, and we regard it an honour that Dr. Wevers has shown himself again willing to introduce our students to the painstaking work of collating the manuscripts of the Greek translation of the Hebrew Old Testament, a translation that is of great significance also for the study of the Greek New Testament. The fact that Dr. Wevers' parents immigrated to America from the "Gelderse Achterhoek" gives to the lectures of Dr. Wevers in our College an own charme.

3. Students

After Faculty and lectures have been mentioned, specific attention should be given to those who have to cope with them or to undergo them: our esteemed students.

The Freshman class was made up by Mr. H. Bergsma, Mr. J. Kroeze, Mr. L. Roth and the part-time students Miss A. DeGelder and Mr. M. Luimes. Besides them we had four sophomores, three juniors and two seniors. Four of these fourteen students do not belong to a Canadian Reformed Church, namely, two Free Reformed students, one Orthodox Christian Reformed and one Christian Reformed student. Since the establishment of the Theological College in 1968 the Canadian Reformed Churches followed the good tradition of our sister institution in Kampen by admitting those persons who, although not members of one of the churches, meet the academic requirements and declare to agree with the doctrine of Holy Scripture as it is confessed in the Three Forms of Unity. Our present Bylaw Number 1 leaves this exceptional admission to the direction of the Senate subject to the policies established by the Board of Governors. One of these policies at the moment is that non-Canadian Reformed students pay a fee that is considerably higher. Apart from this financial arrangement, the churches may be thoroughly thankful if the Lord our God might use the Theological College for the proclamation of the Word of His free grace everywhere according to His good pleasure.

The academic year 1984-1985 will be remembered by our students as a year of serious illnesses, which called for operations and for specific treatments. The prayers within our small community were multiplied and we remembered these students before the throne of God's grace. Our confidence and trust also for the future is in the Master who calls His servants according to His will and let them depart in peace at His time. We became deeply aware of the truth that we have the treasure of the gospel in earthen vessels, to show that the transcendent power belongs to God and not to us (II Corinthians 4:7).

In this convocation the senior students, Mr. A. VanDelden, B.A. and Mr. G.

Wieske will receive the Master of Divinity and the Honours Bachelor of Divinity degrees.

4. Building

Although the material aspects of the life of the Theological College are the domain especially of those governors who form the Finance and Property Committee, this Principal's report cannot be silent about the physical premises or simply the building. December 21, 1984 was the closing date of the purchase of 110 West 27th Street and May 31, 1985 of the sale of 374 Queen Street South in Hamilton. On behalf of the Senate, I thank the committee for the manner in which the Faculty was included in the many deliberations around the renovation of the newly acquired building and the erection of the addition. The common effort of William R. Jarrett, architect, and his representative Mr. Leonard Lodder, of M-G Construction Ltd., and of our Finance and Property Committee has resulted in a functional building that will be sufficient for the coming decades and that is located on a property that gives us some room for expansion. Our library is rightly called the show piece of our new building and it is a constant reminder of the faithful Women's Savings Action that, during this year, even enlarged their pledge with \$15,000 to contribute a total of \$125,000 for our new facilities. The move to acquire and expand this building would, however, have been impossible without the constant financial backing of all members of the Canadian Reformed Churches, aided by the building fund drive held in this academic year. Many blessings have been bestowed on the Theological College in this living bond with the churches, and professors and students feel themselves

obliged to use this new building and its growing library to the utmost of our power.

5. Personnel

In this year we had not only the enduring support of the administrative assistant, Miss Teresa Bouwman, of the associate librarian, Mrs. Janet Marren, of the janitor Mr. G. Meyer, but also the enthusiastic volunteer help of Mrs. Alice Kroeze, especially in our library. This rubric about our personnel would be incomplete without a mention of the joyful fact that on August 21, 1985 Miss Bouwman became Mrs. J. Jongsma. When our college community presented a wedding gift, the remark was made that a mother Teresa always works among the poor, but in this case the poor showed themselves certainly appreciative for the constant care that our administrative assistant shows for our institution. We wish her and Mr. Jongsma many good years as husband and wife in the fear of the Lord.

6. Contacts

A final point in the Principal's Report often regards the external contacts of the Theological College. We received tokens of interest with the inauguration of Dr. K. Deddens especially from the Theologische Hogeschool in Kampen. Dr. P.Y. DeJong of Mid-American Reformed Seminary paid us a visit and also two deputies of the Free Reformed Churches held a discussion with the Faculty. Our professors gave some lectures and speeches in local congregations and for regional or national Reformed organizations. Supported by the missionary Church at Hamilton, Dr. K. Deddens attended the Fifth Conference of Reformed Mission Workers in Latin America and delivered a lecture on

liturgy at the Presbyterian Seminary in Recife, Brazil. The Dogmatics professor travelled to the conference of the Calvin Studies Society in Grand Rapids and responded to a paper about persuasion in Calvin's theology. Visits by classes of elementary schools maintained the contact with the youth in our churches. We even hope that they sow interest in the hearts of young lads for the training to the Ministry and so contribute to the growth of our student body in the future.

7. Conclusion

This brings our report to its conclusion. Sometimes voices are heard that speak of pessimism for the future of the Theological College. Are the vacancies within the churches not almost filled and is the fact that for the first time no freshman enrolled for the new course not an indication that the task of the College is almost completed? To those who voice these questions we answer with confidence based on Holy Scripture. The preaching of the gospel will continue till the coming of Christ and young ministers will always be necessary. We can and may not predict the history of the Church of God but have to prepare the tools of the Holy Spirit as far as it is within our might and responsibility.

In the same context in which Paul writes about the treasure in earthen vessels, he proclaims the ongoing work of the living Lord Jesus and the future of the congregation with Him. Paul asserts and assures, and we repeat his words: "So we do not lose heart So we are always of good courage" (II Corinthians 4:16, 5:6).

J. FABER,
Principal

... Of Thy own ...

Every time there is something special or something new to be mentioned about our College Evenings and Convocations. Every time the same pattern is followed, and every time there are special blessings to be mentioned, special events to be related and surprises to be reported on.

This time our Convocation was held in another building. We cannot report on the specific reasons for this change, but it was a good one in more than one respect.

The first reason why the change of meetingplace was a good one is that now the assembly was held closer to the new

College building, so that the brothers and sisters could visit this building as well without going too far out of the way to the Convocation. Many of them made use of the opportunity and, although the Open House was from four o'clock on, there were visitors already long before that hour of day. Talking to several of them, we may say that it is the general conviction that we have received a very functional building in a very neat and quiet neighbourhood. The old building did have style — this cannot be denied and it was mentioned several times — but noise from the busy thoroughfare and the near impossibility to get out of the parking lot at rush

hour were serious drawbacks. The location of the new building is a vast improvement.

A second reason why the change of meetingplace was a good one is the matter of acoustics. The Wellington Square United Church in Burlington is a beautiful building and extremely well-suited for our purpose. However, no year has passed by without complaints about the acoustics. Often brothers and sisters said that they had not understood ten percent of what was being said. Whenever this is the case, more than 80% of the benefit of our yearly assembly is lost, for we come together first of all to hear. It is good to

see one another, it is good seeing the graduates receiving their degree, to see the College in action, so to speak; but we come there to *hear* in the first place. If we cannot understand what is being said, we might as well — or better — stay home.

This time the acoustics did not put us to shame, and thus the change of meetingplace was a change for the better.

There is particularly one thing I liked about the Convocation and College Evening being held in Burlington: that is the aspect of decentralization. By having these assemblies in another place than Hamilton, we could see more clearly — in my opinion — that the College is an institution of *all* our people and not of one particular church. Insofar, I think, it is better to have the assembly somewhere else.

It did become evident again that our people consider the College to belong to all the churches: they came once more from far and near to attend and rejoice together.

Reason for rejoicing

And reason for rejoicing there was.

Reason for rejoicing, we said, not: reason for boasting.

One of the most beautiful things in our new College building we consider to be the plaque which tells us that the library facilities and much of the library's contents were provided by the Canadian Reformed Women via their Savings Action.

There is nothing special about such a plaque, we should say.

There are many buildings with commemorative brass plaques, sometimes even very elaborate plaques. What we found so special with this plaque is the text which is quoted. Perhaps someone is going to take a picture of it so that we can print it in *Clarion* and show it to you all.

This is the text.

*For all things come from Thee,
and of Thy own we have given Thee.*

I Chronicles 29:14b

Isn't that beautiful? Is this not what we are to bear in mind always and with everything?

What have we that we have not received?

And when we give to the Lord from what do we do it except from that which we have received first? Is not the Lord our God the First One, the Author, the Giver of salvation and are not all things which do — good works — or give — offerings in time, effort, and money — gifts from our God to us which we simply acknowledge by giving to Him?

No text would have been more appropriate in this respect.

We shall refrain from describing the building. Once in a while *Clarion* contains a "College Corner" and from it you will undoubtedly learn the advantages of the new facilities. Let me say only this, that the addition blends in beautifully with the original structure, that the lecture rooms are ample, that the professors' rooms are nice and cosy, and that the library is a beautiful place to work and study. For the first time in the sixteen years' history of the College, the books are together in one place, and there is room for more.

Our sisters did a marvellous job in providing for the library and they all can be assured of it that their interest, cooperation and contributions are needed for as long as our College will exist. Especially the progress in the field of technology and the benefits which our College will be able to derive from it will require considerable sums of money, and by the present facilities we are able to see what can be achieved when all cooperate and when little is added to little, regularly and faithfully.

The evening itself

Long before the time set for the beginning of the Convocation the brothers and sisters started to arrive. Soon there were handshakes, smiles of recognition, greetings between members who treated each other as long-lost relatives. All were full of praise for the beauty of the Bethel Tabernacle on Upper Wellington in Hamilton where the meeting was held. They were wondering how the acoustics would be, but — as mentioned above — they had a good time as far as this is concerned. Quite a few confided afterwards that this was the first time they had been able to follow every word.

Mr. T.P.M. VanderVen was our organist for the evening. Too bad that he did not have a real organ at his disposal. One thing we cannot understand: that people erect such a beautiful and expensive complex and then do not put in a decent organ. However, our organist made the best of it.

The Rev. J. Mulder, President of the Board of Governors, read to us I Corinthians 14:26-end, upon which he led in prayer.

In his brief opening speech he welcomed all, expressing gratitude for the fact that so many had come again to attend this evening. You, he said, are the representatives of the Canadian Reformed Churches who have come to celebrate and express gratitude to the Lord for His goodness and mercy. Welcome, everyone! There are also visitors from The Netherlands in our midst, brothers and sisters from British Columbia and Alberta, and even from faraway Australia, the

latter most likely attracted to this event because of family ties with one of the graduates. Rev. Mulder expressed the wish that we would have an edifying evening, and that also hereby the bond between the churches might be strengthened. A message was read from the American Reformed Church at Lynden, Washington.

Since we trust that the Principal's Report will be published — as was done in other years — we refrain from mentioning any point from it. The same applies to the main address delivered this evening. Thus we proceed to other events.

Graduation

Degrees must be granted "in Convocation."

That's what was done.

In his own way, Professor L. Selles introduced the graduates, briefly describing their life until the moment of graduation.

With the appropriate words the Principal then declared Mr. A. VanDelden a Master of Divinity, and then Mr. G. Wieske a Bachelor of Divinity (Honours).

Perhaps it is good to explain the difference. It was done before, but it is better to say things twice and to prevent misunderstanding than not to say them at all.

For several years there was an opportunity for those who had not obtained a Bachelor of Arts degree to enter the College via an admission examination. Such an opportunity no longer exists, and Mr. Wieske was the last one to receive a degree in this way.

More and more around us we see the degree of Master of Divinity and — as I understand it — the reasoning behind this is at least partially that someone who already has a Bachelor's degree should not get a second Bachelor's degree, but a Master's degree.

Thus also at our College the Master of Divinity degree is bestowed on those who are already in the possession of a Bachelor of Arts degree; whereas, if one does not have a Bachelor of Arts degree, he receives the Bachelor of Divinity degree, even though he has followed the same courses and has done the same work. If one's average is above a percentage established by the Senate, one receives the Bachelor of Divinity degree (Honours).

Clear?

The singing of Psalm 19:3 concluded this ceremony.

The mixed Choir "Sursum Corda" of Hamilton, under the direction of Mr. J. VanderBruggen, sang three pieces, which was followed by the official opening of the new College building.

Official opening

This Convocation and College Evening was held somewhat later than usually. In other years the College Evening and Convocation preceded the opening of the lectures in the new academic year; this time the work had been going on for a few weeks already.

Reason for this late date is that a few of the governors as well as our Principal had to attend the meeting of the International Conference of Reformed Churches in Edinburg, Scotland. They would have been unable to attend the Convocation if it had been held at the normal time.

Meanwhile, however, the work at the College did start at the regular time, and thus the building had been in use for some weeks for official functions. Yet there had not been an official opening with the proper acknowledgements.

The task of officially presenting the building to the Board of Governors and therein to the churches rested on the shoulders of the Chairman of the Finance and Property Committee of the Board of Governors, brother M. VanGrootheest. He did it with the following words.

Mr. President,

On behalf of the Finance and Property Committee, I have the honour this evening of presenting you with a brand-new key to a brand-new "renovated" building to accommodate the training for the ministry of the Canadian Reformed Churches.

Many synods ago, the then Board of Trustees was instructed to look for larger and better facilities.

Our former building on Queen Street was the home of our College for 16 years, and although it was a beautiful building, it was too small with not enough room to expand our library. This building will be remembered fondly by the faculty, students, and whoever else was connected with it. *It did have class.*

Many hours were spent in investigating the possibilities to acquire property in the Hamilton area. After many disappointments we were finally able to purchase the former Chedoke Presbyterian Church on 27th West here in Hamilton, situated in a quiet residential neighbourhood.

An addition and extensive renovations were required, and with the input of the faculty and with the professional help of brother Len Lodder of the Architectural firm of W.R. Jarrett we can now report that the building is finished and already occupied by the faculty and the students.

I will even go so far as to say that the building has *some class* and in our opinion is suitable for the intended use of training students for the ministry in a quiet and dignified atmosphere.

Mr. President, we would be amiss if we did not mention the financial help of

the Women's Savings Committee, who have donated \$125,000.00 towards the library and furnishings. We would have been unable to accomplish what we did without their help. A heartfelt "Thank You!" to you sisters from all of us, and this includes the Board of Governors and the Faculty. We also wish to thank all those churches that have donated to the drive last fall. The total amount of this was \$80,000.00.

We hope and pray that this new building may be to the glory of God and the edification of the churches in Canada and wherever else in the world.

Thus far Mr. VanGrootheest.

He then produced a gold-plated key and presented it to the President of the Board of Governors, the Rev. J. Mulder.

Another key

Meanwhile, Mrs. L. Selles had also come on the podium. What is a College Evening without her appearance on behalf of the Women's Savings Action? Even though it was not mentioned on the program, we had not expected her to be absent this year, especially not after all the sisters have done during the past year.

Mrs. Selles spoke as follows.

On the plaque in the hall of the College you may read:

*For all things come from Thee,
and of Thy own we have given Thee.*

I Chronicles 29:14b

The Canadian Reformed Women funded this library through their Savings Action. Sept. 27, '85.

This says it all.

It reminds the older ones among us of our immigrant days. Most of us arrived here with next to nothing. What a struggle it was to make ends meet. We could not give ourselves anything. But the Lord provided, first in necessities and later in abundance. Therefore we literally gave of *His hand*.

Together we thank Him for the willingness found to do the work behind each presentation. Far be it from us to boast in *ourselves*, and in what *we* did. We want to honour and praise *Him* for what *He* did for us. We thank *God* for this beautiful library.

In the past I have compared the relationship between Savings Action and Library Fund as one between mother and baby.

In the meantime this baby is no baby anymore. Standing on its own feet and having its own apartment in the College building, it is now more like a teenager. And teenagers, you know, need much loving care and attention. Let us give it together in the coming years.

Last year I was allowed to pledge \$5,500.00. In the meantime this pledge

was increased to \$6,500.00. With your continued support we hope to be able to continue to make funds available, *a.* funds for the purchase of new books, and *b.* funds for the computerizing of the library.

To come back to our teenaged library once more, I may again pledge \$5,500.00 towards books.

In addition to having its own place, there is a key to it. To prevent mischief, I present this key to you, Mr. President, for safekeeping.

After these words, Mrs. Selles did present the key to the library to Rev. Mulder.

Words of thanks

"*Soli Deo Gloria*," to God alone the glory, were the words with which Dr. Faber closed his reply to all that was received. However, when giving all thanks to the Lord for His goodness we are also to remember what the Lord has worked through His children.

Rev. Mulder did this first. He thanked in the first place the Finance and Property Committee of the Board of Governors. In the course of the years the status of the brothers has been "improved." At first, at the Synod of 1968, they were called the Committee of Administration. Then it became the Board of Trustees, and since the enactment of the College Act, they now belong to the Board of Governors, forming the Finance and Property Committee of the Board.

This committee did a tremendous amount of work. The brothers Hordijk and VanGrootheest are the only "original" members of this committee, appointed in 1968. Their term will come to an end when the Synod 1986 appoints new governors in their steads, since by law governors can serve for nine consecutive years only. We gratefully recognize all that the brothers have done in this capacity.

Reminding us of the words spoken by Dr. Abraham Kuyper at the opening of the Free University, Rev. Mulder expressed the wish that in this building always the doctrine contained in the Old and the New Testament and summarized in the confessions may be the only doctrine taught.

Having accepted the keys on behalf of the churches, the President then passed them on to the Principal for safekeeping.

Dr. Faber spoke words of thanks as well. He expressed the appreciation of the Faculty for having been engaged in the work by the Finance and Property Committee and for having had input into the work. There was an excellent cooperation and it is a pleasure to work in the new building.

Mr. VanGrootheest failed to mention the contractor, Dr. Faber said, but *he* was

now going to make up for that lack. M-G Construction of Fergus, stands for M. VanGrootheest Construction, and especially when we look at the flowerbox in the lobby and the circulation desk in the library, we can see the fruit of his skills and love for the College.

Dr. Faber also mentioned the sisters again. If the women in the churches had not come up with such a considerable amount, we would never have had this beautiful and functional building. It reminded him of Proverbs 31: the woman who fears the LORD takes measures for the future.

We hope to work here in the fear of the LORD and pray that we may be kept from pride.

To God alone the glory.

Another presentation

Dr. Faber had been informed of still another presentation to come and called upon the still unknown benefactor.

It was the Rev. Baars of the Free Reformed Churches. As chairman of the Committee for Theological Education of the Free Reformed Churches he expressed the appreciation of this Committee for the work done also for their students. Deploring the fact that the knowledge of Greek and Latin disappeared more and more and being aware of the need to study the works of the early writers, he presented "a couple of books" for the library. One of these books was presented as a token, but there were more to come. The book presented contained a translation of the works of some of the so-called "Church-fathers," early Christian writers. It was received with gratitude.

The Rev. P. Kingma closed with thanksgiving.

The end

Herewith we have come to the end of our report on a beautiful evening.

After the conclusion of the assembly,

the brothers and sisters made ample use of the opportunity to congratulate the brethren VanDelden and Wieske and their families and relatives with their graduation, as well as to talk with one another for a considerable time.

It does not need any elaboration that we also sang.

Be it mentioned that we sang Psalm 48, stanzas 1 and 3; Psalm 122, stanzas 2 and 3; Psalm 19:3; Psalm 119:40, and Hymn 64.

We do not know where the next Convocation and College Evening will be held. If it is in the same building, no one will have to be afraid that what is being said cannot be understood.

Hopefully, we have served those who could not attend by writing this report. Perhaps you have been able to taste a little of the joy which we felt.

VO

With common consent₂

This speech was delivered by Rev. W.W.J. VanOene at the thirteenth Convocation of the Theological College, Hamilton, Ontario, Friday September 27, 1985.

Did the Reformed Churches, when entering upon the formation of a federation, indeed transfer power of government? Did they relinquish part of their authority — however small — received from Christ, to major or broader assemblies?

Answering these questions in the affirmative amounts to a denial of truly Reformed church polity.

Once can, therefore, not speak of submission of minor assemblies to broader or major assemblies. There is no question of submission or even submitting.²² And what is to be said of the major assemblies in this respect is to be said of our Church Order as well.

Consulting various commentaries on the Church Order, one finds that keeping the provisions of our Church Order and consequently keeping the decisions of major assemblies is oftentimes called a matter of obedience.

One could — if need be — agree with Monsma and Van Dellen that "the Church Order consists of rules and regulations mutually agreed upon, and that by common consent . . . It does not force and compel after the fashion of a civil law. It is not superimposed upon the churches, demanding unreasoned and legalistic obedience. The Church Order guides and directs, in order that all things may be done 'decently and in order,' for

the furtherance of the Church of Christ, even as the Bible enjoins (I Corinthians 14:40). However, as will appear from the pages following, the authors firmly believe that every one of our churches and every member of our churches is in duty bound to respect the authority of the Church Order, and to show constant loyalty to its provisions."²³ One could — we said — agree with this *if need be*.

But this agreement is rendered impossible by what the authors remarked just before the above-quoted words. They argued that "the authority of the Church Order is based upon the Biblical demand of subjection to duly appointed authorities. Children are instructed to obey their parents (Ephesians 6:11; Colossians 3:20). Romans 13 definitely enjoins obedience to lawful state authorities. Thus Holy Writ likewise attributes authority to office-bearers in the church." They then quote John 20:21-23; Acts 15:27-29. "Furthermore Hebrews 13:17 bids us, "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you."¹

"Who," we may ask, "is authorized to rule over the consistories? Who are the ones that are watching in behalf of the souls of the consistories, of the

autonomous Reformed Churches?" With all due respect for the knowledge of the authors, it must be said that this whole statement is sheer nonsense and utterly un-Reformed and dangerous.

They are not the only ones to write in this vein. One can find the same line of thought also with others, even with Joh. Jansen in the first edition of his *Korte Verklaring van de Kerkenordening* of 1923, which is generally accepted among us as being truly Reformed and trustworthy.²⁴

In this connection it is also to be noted that the mention made of members of the churches must be labelled as incorrect. Our Church Order is not a "code of ethics" for church *members*; it is the agreement made by the churches in which they have laid down the conditions on which they as *churches* were to live together within one federation, *not* how church members are to live in the local church or are to behave themselves within the federation. To think that the Church Order applies to church members is a basic mistake.

It is, therefore, also incorrect in this connection to quote Article 32 of the Belgic Confession. In this article we speak of "those who govern the church," i.e. the office-bearers of whom we speak in Article 30 B.C.: "We believe that this true church must be governed according to the Spiritual order which our Lord has

taught us in His Word. There should be ministers . . . , elders and deacons who . . . form the council of the church." Of the rules and regulations which they adopt for the local church we confess in Article 32 B.C. that they are to watch that they do not deviate from what Christ, our only Master, has commanded, although it is useful and good that they establish a certain order to maintain the body of the church. And of these rules and regulations it is to be said that the church members are to submit themselves to them and that in their submission they are to show due obedience to those "that have the rule over them." It is, however, impermissible to transfer these words to another category, namely, to the conditions which the churches have adopted for their living together in one federation. Here no mention may be made of obedience; here we are allowed to speak only of faithfulness to the promises which they made, which promises have been laid down in our Church Order.

Who will deny that also in these conditions and with the making and formulation of these promises the churches were to watch that they did not deviate from what Christ our only Master and the Universal Bishop of the church has ordained?

The point, however, is whether we refer to these promises in Article 32 B.C. and whether the keeping of these promises by the churches (consistories) may be called a question of obedience and of submitting to Christ-appointed authorities or rulers.

To these questions the answer must be an emphatic "No!"

Showing the consequences of this conclusion for the position and decisions of major assemblies would demand too much time. To the attentive listener it will be clear that there can be no question of churches' submission or submitting to any decision of a major assembly. For this reason we speak of the "advice of Classis" rather than of "the approval of Classis."

Let no one, however, now get the idea that the churches are free either to accept or to reject such advice. They are, indeed, duty-bound to act according to the advice. This is so, not because they (allegedly) have to submit to higher authorities, but because they promised to do so when they agreed to the conditions for joining the church federation, as these conditions have been laid down in the Church Order. *Keeping one's promises* is the reason why each consistory has to abide by the provisions of the Church Order and by the decisions of the major assemblies.

This also becomes evident from the very first article: "For the maintenance of good order in the Church of Christ it is

necessary that there be: offices and supervision of doctrine; assemblies; worship, sacraments, and ceremonies; and discipline."

Here we mention "the good order in the Church of Christ." The misunderstandings about this are more numerous than one could mention in a brief survey. We can only touch upon them.

Even a man like Dr. F.L. Rutgers appears to have had an incorrect concept of this order. Certainly, he maintains the difference between a civil law and the Church Order, but when the matter of "order" comes up in Article 1 C.O., he follows a strange reasoning, if his stand has been rendered correctly by those who took notes at his lectures.²⁵

"All that follows is done in order to maintain good order in the Church of Christ.

"The binding force of the Church Order does not lie in the fact that it comes from the government, but that it serves to maintain the order.

"From this it also follows that transgression of the Church Order is not to be disapproved of, if only the order is not disturbed or can be better maintained Inherent in the purpose or goal of the Church Order itself is that deviation from the Church Order is possible. That deviation is allowed is not only silently admitted but is expressly stated. One distinguishes in every Church Order what is necessary and what is not necessary.

"Only that which is said in God's Word and what necessarily flows from it is necessary, e.g. the four different kinds of offices.²⁶ They are laws. The rest can sometimes be transgressed for the sake of the order.

"Sometimes it has been said that all things are then left up in the air. However, this is incorrect. Deviation may never take place from arbitrariness. The deviations are bound by certain rules. These are, as a matter of fact, implied in the word order. The motive for deviation must be: better to maintain the order."²⁷

These words, "translated," mean: One sometimes has to break one's promises in order to keep one's promises better. Strange, indeed!

Here we find a concept of order which cannot be ours, even though it must be said that the matter of "order" has played a large part in the history of the church, especially when there was deviation from the path of the covenant and when the marks of the false church became more visible.²⁸

The "order" oftentimes was the argument when faithful children of the Lord were disciplined. A mark of the false church is not that it does not have discipline or that it does not use discipline. It is that the discipline is used

to persecute those who live holy according to the Word of God. Then "order" is the favourite argument.

When reading Article 1 of the Church Order, we are reminded of I Corinthians 14:40, where Scripture says, "But all things should be done decently and in order." Commentaries on the Church Order remind us of this text and usually also quote verse 33: "For God is not a God of confusion but of peace."

Originally — as mentioned earlier — the first article was the one in which our forefathers condemned all hierarchy. Some deplore the fact that this article has lost its place at the head of the articles.²⁹

We, on the other hand, do not deplore it, for the present Article 1 of the Church Order is the article which gives the basic principles — if we may use this term.

In this article we speak of the necessity of a Church Order as well as about its character.

It is necessary that for living together within the federation we do have a Church Order — and this is against those who advocate a more or less loose organization without binding agreements or even no organization at all.

The character of our Church Order as a voluntary, yet binding, agreement is also pointed out in here — and this is against those who abuse our Church Order and make it a stepping-stone to introduce hierarchy.

"All things must be done decently and in order," the apostle enjoins. This is a must, because God is not the Author of confusion but of peace.

This is not what we would expect. We would expect the apostle to write: "God is not the Author of confusion, but of order."

Several commentators explain it in this manner and this is how they lay the connection between what the apostle writes in I Corinthians 14:40 and the provision in Article 1 of our Church Order: that for the maintenance of good order it is necessary that there be offices, etc. They point out that God is a God of order and the Author of order. To this end they remind us of the order which is found in creation, in the course of the celestial bodies; they tell us of the order found in the realm of the animals: the Lord prevents chaos, they say, by seeing to it that the order is maintained. And since God is the Author not of confusion but of order, it is not strange that the apostle Paul reminds us of it and derives an argument from it for the necessity that there be order also in the church.

However, what is overlooked is that the apostle does not say that God is the Author of order, but that the Lord is the Author of peace. And because God is the

Author of peace, everything must be done decently and in order.

What is *peace* in the Scriptural sense? What is the *shalom*?

Let us listen to someone who wrote a book explaining various words and expressions from God's Word.³⁰

"The Hebrew word *shalom* has the basic meaning of well-being. This included health and the general state of things with a person. Not only the individual person, but also the whole nation can enjoy this peace. The condition of well-being comes into existence when relations in religious, political, and economic respects are established. Such a condition of *shalom* rests upon solid relations, upon an established order. If the order is disturbed anywhere, there can be no peace. This may concern the good order between God and man; it can also be the good order between nation and nation. The relations between men who were not related by blood were fixed in a covenant. *Shalom* and covenant belong inseparably together. Without a covenant (without clear and sworn agreements concerning the mutual relations and without keeping them strictly) there can be no peace — only threat and fear.

"*Shalom* is something which is seen in the fruits of the labours and in the way in which people go about with each other. Righteousness and peace kiss each other, Psalm 85:11 says. *Shalom* is not a feeling, but a condition in which normal life is being lived. It is something tangible: one experiences it with one's whole existence."

Righteousness — i.e. faithfulness, keeping one's word, fulfilling the obligations of the covenant — and peace kiss each other: then there is that overall well-being of which God is the Author. He cannot give His peace if the conditions of the covenant are not met. This applies not only to the covenant which God has established with us; it applies also to the covenant which the churches have made when they established their federation. Then they made a solemn agreement and gave each other the promise that they would deal with each other federally as well as locally within this federation in the manner described in the articles of the Church Order. Without such a written and solemnly adopted agreement they would not know what each church could expect from the other churches and thus peace would evade them. However, God is the Author of peace and He visits His peace upon those who keep their promises, even if they have sworn to their own hurt.

In their Church Order the churches have laid down the condition for their living within the federation. "They have agreed to do certain things in the same way . . . to create a certain form of

40th Wedding Anniversary

Bert and Sylvia Snippe will celebrate their 40th Wedding Anniversary, the Lord willing, on November 22, 1985. They were married in Assen (Drente) The Netherlands shortly after the war. Following their immigration to Tupperville, Ontario on June 19, 1951, the Snippes spent twenty years in a variety of occupations including farming and manufacturing. They were greatly blessed with eleven children, seven of whom are still surviving. For the last ten years Bert and Sylvia have made Chatham their home and are currently superintendents of a Christian Senior Citizen's Residence.



jurisdiction in their midst; and to undertake a number of common activities."³¹

The churches have not transferred any part — however small — of their Christ-given authority. Knowing their own sinfulness and frequent lack of insight, they have, for their own protection, in some instances restricted themselves in the exercise of their own authority by providing that the sister churches shall be engaged and/or consulted before any action is to be taken,³² but they have never delegated any authority. Yet they abide by their promises laid down in their Church Order and they abide equally by the decisions of the major assemblies — whether they agree with them or not — as long as the brothers at these major assemblies deal with matters which have been entrusted to them in that same faithfulness to the conditions of the covenant of the churches.

Truly Reformed church polity — once again — is not: walking a tightrope or doing a balancing act between independence on the one side and hierarchy on the other side. It is living together and keeping the promises, fulfilling the conditions of the covenant.

Righteousness and peace greet each other. Faithfulness, observing the conditions, the obligations which the churches have voluntarily taken upon themselves, will result in peace.

For God is the Author of peace. Therefore all things must be done decently and in order.

Behold, how good and pleasant it is when brothers dwell in unity.

For there the LORD has commanded the blessing, life for evermore.

Peace shall be within your walls, O Jerusalem.

W.W.J. VANOENE

²² As e.g., C. Veenhof suggests in *Opbouw*, Vol. 1, 1957, p. 178.

²³ Idzerd van Dellen and Martin Monsma, *The Revised Church Order Commentary, An Explanation of the Church Order of the Christian Reformed Church*, Zondervan Publishing House, Grand Rapids MI, 1967, p.3 of the Preface.

²⁴ Joh. Jansen, *Korte Verklaring van de Kerkenordening*. Reprint by Uitgeverij Ton Bolland voorheen H.A. van Bottenburg B.V., Amsterdam 1976, p.2

²⁵ Dr. F.L. Rutgers, *Bespreking der hoofdpunten van het kerkrecht naar aanleiding van de Dordtsche Kerkenorde. Aantekeningen van de colleges van Prof. Dr. F.L. Rutgers Cursus 1892-1893*. Typed manuscript, ad Article 1 C.O.

²⁶ Rutgers includes here the "office" of "doctor," which is no longer found in our Church Order.

²⁷ That the above lines appear to be a correct rendering of what was said at the lectures is made the more credible by what we read in the previously quoted published volume IV of the *Verklaring van de . . .*, pp. 185-187. Rutgers claims that a local church may see itself compelled to deviate from the Church Order. Then it is not to be condemned. "A local church which, for the very sake of the order, does not follow a provision of the Church Order does

not intend to change the Church Order, nor does it change the article. It does not demand that other churches act in a similar way; it deviates only for itself." (p. 185).

Speaking about the term "*operam dabunt*," i.e. they shall endeavour, he said, "In the Reformed Church Order the term "endeavour diligently" has been chosen purposely and very correctly. In the ecclesiastical field it is not prescribed in the Reformed Churches that all provisions shall be taken in a strict, servile and literal way. In the Reformed Churches the possibility has been left open that now and then, here and there, one deviates from it to some extent." (p. 186).

"The Reformed Churches have had relatively few cases which concerned the maintenance of the Church Order, but, on the other hand, quite a few more regarding the doctrine. No deviation from the doctrine was permitted, neither on the right hand nor on the left. But minor deviations from the Church Order they sometimes approved of if there were churches in a situation when the deviation did not hamper anyone else and when it was in the interest of the church itself for the good order, for peace and quiet. The confession as the basis of the ecclesiastical community was strictly maintained, but regulation-precision and formalism were not to the taste of the Reformed In the Reformed system the confession and the truth are the main thing, and ecclesiastical formalism is not honoured; however, sometimes too little, since individualism sometimes goes too far

"In the Reformed Churches there has always been a relative right to deviate from the Church Order The Church Order remained the rule, but deviation from it was possible. And even though it was not said so in the Church Order when and how this followed from the principles laid down in the Church Order, in practice it was not so dubious. The Church Order itself cannot give rules for practical deviation" (pp. 186,187).

We are then treated to some remarks from Voetius, who gave three rules according to which deviation would be allowed.

"1. The goal of the deviation must always be the benefit of the churches in order the better to maintain the good order, *eutaxia* according to Articles 1 and 86. Deviation is permitted when strict observance cannot be shown without the order, freedom and well-being of the church being endangered. No deviation is permitted because this idea enters someone's mind and he wants to have his way, or because someone wants to rule or is licentious; but the issue must be the principle of the maintenance of good order.

"2. In the second place nothing may ever be changed in the Church Order itself, but deviation must be marked and acknowledged as deviation. The deviation may not be inserted into the Church Order and imposed upon others.

"3. If a question arose whether the good order required the deviation, a new evil would arise from the controversy about that."

Rutgers then continues:

"Therefore the deviation was to be submitted to the judgment of an assembly competent to judge; that of a minister to the judgment of the consistory, the deviation by a consistory to the judgment of the Classis, etc. One had then to submit oneself to the judgment of that

assembly. Never could, any anarchy, disorder and arbitrariness, therefore, proceed from the deviation. There was freedom without licentiousness and arbitrariness. Deviation in accordance with these three rules can never be detrimental to the churches."

²⁸ Just to mention one instance. In the *Toelichting op het Synodebesluit tot schorsing van Prof. Dr. K. Schilder* (n.p., n.d.), we read that it was not necessary to invite the church whose minister-emeritus Dr. Schilder was, "because of Prof. Schilder's misconduct toward the churches in general and toward the Synod of these churches." And in the *Rapport inzake de verlangde opheffing van de over Prof. Schilder uitgesproken schorsing* (n.p., n.d.), we read in reply to questions why Dr. Schilder was not suspended because of deviation in doctrine: "It was still only a question of order," p. 31. On page 33 the following can be found: "Some deplore it that the suspension took place on grounds which exclusively touch upon the authority of the Synod and they consider this to be of secondary importance now that God's Word or the Confession are allegedly not involved Here in reality there is not

a question of prestige, whereby according to God's Word the rule ought to be observed that the one should consider the other more excellent than himself. No, the question is rather one of order in the Church of Christ, whereby everyone has to abide by the ordinances which have been made to this end and are in force. What is at issue is the authority — as also appears from Article 36 C.O. — which belongs to the ecclesiastical assemblies that are to govern the church, being bound to God's Word and in the Name of Christ."

²⁹ So e.g. P. Jasperse in *Reformatie Stemmen*, Vol. 1, No. 23, July 8, 1945; "So Article 85 contains the *basic principles* for the Reformed Church organization. I deplore it therefore that this article, which the Synod of Emden 1571 placed as number one right before all the other articles, has now become Article . . . 85."

³⁰ F.J. Pop, *Bijbelse woorden en hun geheim*, Boekencentrum N.V.'s Gravenhage, third printing, n.d., pp. 547, 548.

³¹ G. Van Rongen, *op. cit.*, p.4

³² E.g. ordination or installation of ministers, suspension and deposition of office-bearers, etc. See Articles 4,5,6,7,8,9, and so on.

Classis Ontario-South, receives the Church at Blue Bell, PA, into the Federation

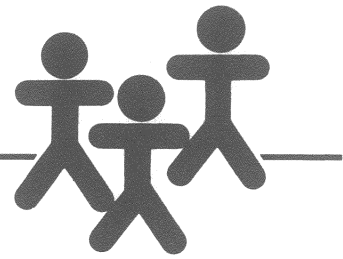
September 11, 1985

Classis Ontario-South of the Canadian and American Reformed Churches of September 11, 1985 entertained a request of the Reformation Church at Blue Bell, PA, to be affiliated with the American and Canadian Reformed Churches.

The previous classis had appointed a committee of three ministers and one elder to visit the congregation and consistory at Blue Bell and to report to the following classis with added recommendations. This report was present. The committee recommended to receive the Church at Blue Bell into the Federation of the Canadian and American Reformed Churches. A long and intensive discussion followed the introduction of the report. It became clear that we were not merely dealing with the receiving of the Reformation Church at Blue Bell. The Church at Blue Bell came to be called Reformation Church because of an act of separation from the OPC. Several churches made it known to classis that they considered it improper to receive the Church at Blue Bell without facing the consequences this has for our Temporary Ecclesiastical Relationship which we have with the Orthodox Presbyterian Church. Classis therefore decided to address the forthcoming general synod on this matter. For this purpose classis appointed a committee of

three ministers and two elders to draft a letter to synod outlining what, in the judgment of classis, the consequences are. This draft is to be in the possession of the churches three weeks prior to the December classis. After this was decided classis unanimously voted to receive the Church at Blue Bell into the Federation of the Canadian Reformed Churches. This was a memorable occasion. Personally I experienced this with joy and with sadness. Unmitigated joy that the brothers and sisters at Blue Bell have come to the end of a difficult time. May they experience an atmosphere of rest among us and be a blessing to us. That I also am sad is because the road to correspondence with the OPC apparently is a longer road than we hoped it would be. May the result of our receiving the Church at Blue Bell result in making our discussions with the OPC more pinpointed and actual to the situation of the day. The points on which the Church at Blue Bell was attacked concerned the doctrine of the covenant, confessional membership, restricted communion, the visible church, the true church, the autonomy of the local church. We need clarity where the Orthodox Presbyterian Church stands in the practise of Reformed doctrine and church government.

J. VANRIETSCHOTEN



A. Back to school

A few weeks ago, the doors opened again for another school year. Shiny floors, new lunch pails, anxious mothers and smiling children — they all were in evidence on September 3. Everyone has renewed expectations in September. Parents expect their children to do well in the new grade. A teacher hopes that her class will soon settle down to different methods and new standards. Children yearn for friendship and acceptance. Boards and committees review their programs and objectives for the year. The first month of school is indeed exciting for all those who are involved in the process of education!

This high level of excitement and common interest tends to fade away after a few months. This is not entirely an unexpected phenomenon. People quickly become accustomed to the daily routines of school and as a result, interest tends to wane. Besides that, there are other areas of life that need attention and concern. There is a danger however, that the “fading away” is sometimes associated with *apathy*. One only has to check the attendance at P.T.A. meetings or various school functions. The only contact between the home and the school could occur when a crisis situation has set in.

We are proud of our *parental* schools. Children are not simply deposited at the door of a building so that the educators can take over for a specific time period. A parental school deals with mutual responsibilities. The home and the school must continue to emphasize *expectations* — not just in September, but throughout the entire school year.

May the 1985-1986 school year be rewarding for everyone. Active involvement is everyone's responsibility!

B. Teaching values in our schools

Education goes beyond the teaching of reading, writing and arithmetic. It deals also with the attitudes of proper care, concern and respect. As our schools continue to grow and mature, *expectations* will also grow along these lines. The following questions are meant for discussion purposes. Try to answer them as far as your own children or your local school is concerned. You might find the exercise stimulating and thought-provoking.

1. Is there a conflict in our schools in what the teachers and the parents are doing in regards to moral education?

2. Does the phrase “practice what you preach” haunt us? How far should it, if it does?

3. As a good model, should you ignore your defects, act as though you are perfect and hope that your children will believe it is true? Should a teacher or parent admit errors and confess sins to students? If so — how? To what extent?

4. What is moral responsibility? Can children attain it? Do they want to?

5. In trying to prepare our children for a responsible Christian life, are we as parents and teachers giving our children too much guidance? Too much permission?

6. Some parents and teachers complain that it is much more difficult now than ten years ago, to bring up children “in the fear of the Lord.” How true is this statement? What can be done about it?

7. To what extent should a child be allowed to learn from his or her mistakes without parental or school interference?

C. Our constitution and Christian education

In view of the many charges thrown our way by the opponents of Christian Education, we may do well to examine which rights we have under the Constitution Acts of Canada.

The Department of Justice has issued a book called: *The Constitution Acts of 1967 to 1982, consolidated as of April 17, 1982*. It may be purchased through authorized Bookstore Agents and other bookstores or by mail from Canadian Government Publishing Centre, Supply and Services Canada, Ottawa, Canada K1A 0S9. Price \$5.25. This consolidation contains the text of the British North America Act (renamed the Constitution Act, 1867 by the Constitution Act 1982) together with amendments made to it since its enactment, and the Constitution Act, 1982.

At the time of the Union the Provinces made an agreement on the distribution of Legislative Powers. Article 91 deals with the Powers of Parliament, and

Article 92 and 92A with the Exclusive Powers of the Provincial Legislatures. Article 93 regulates the laws in relation to Education and the provisions to which the Provincial Legislatures are subject. Because it is such an important section it is printed below unabridged:

Education

93. In and for each Province the Legislature may exclusively make Laws in relation to Education, subject and according to the following Provisions:—

(1) Nothing in any such Law shall prejudicially affect any Right or Privilege with respect to Denominational Schools which any Class of Persons have by Law in the Province at the Union:

(2) All the Powers, Privileges, and Duties at the Union by Law conferred and imposed in Upper Canada on the Separate Schools and School Trustees of the Queen's Roman Catholic Subjects shall be and the same are hereby extended to the Dissident Schools of the Queen's Protestant and Roman Catholic Subjects in Quebec:

(3) Where in any Province a System of Separate or Dissident Schools exists by Law at the Union or is thereafter established by the Legislature of the Province, an Appeal shall lie to the Governor General in Council from any Act or Decision of any Provincial Authority affecting any Right or Privilege of the Protestant or Roman Catholic Minority of the Queen's Subjects in relation to Education:

In case any such Provincial Law as from Time to Time seems to the Governor General in Council requisite for the due Execution of the Provisions of this Section is not made, or in case any Decision of the Governor General in Council on any Appeal under this Section is not duly executed by the proper Provincial Authority in that Behalf, then and in every such Case, and as far only as the Circumstances of each Case requires, the Parliament of Canada may make remedial Laws for the due Execution of the Provisions of this Section and of any Decision of the Governor General in Council under this Section. (50)

The book records some alterations for Saskatchewan, Manitoba and Alberta around the turn of the century and for Newfoundland when it joined Canada, but the basics remain similar.

It is not my intention to interpret the extent of the protection we enjoy under the umbrella of the original British North

OUR COVER

Quetico Provincial Park,
Ontario.

Photo courtesy:
Government of Ontario

America Act or the new Charter of Rights and Freedoms. But I do want to point out that, although the Provinces have exclusive rights to make laws in relation to Education, these rights are severely curtailed for the protection of Catholic and Protestant schools. The lawmakers in the early days apparently anticipated attacks as we see them today and took protective measures for which we can be very thankful. To make changes to the Constitution is not a simple matter. The Constitution also gives ammunition to point out that Protestant and Catholic have always been basic elements of Canadian society that cannot be removed at will, dominated, or even regulated by Provincial Legislatures. Parts of Provincial Laws may well be ultra vires and declared unconstitutional if brought to the courts. The Constitution Act might also be the basis for our demand for equal funding.

Part of the Constitution Act of 1982 is called The Canadian Charter of Rights and Freedoms. With reference to Chris-

tian Education there are two very important articles in the Charter. These are Article's 27 and 29. Article 29 reinforces the rights of Christian schools. It reads:

29. Nothing in this Charter abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools.

Article 27 gives instructions to the courts and guidelines for solving disputes:

27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

With mounting criticism of the uninformed public and repeated efforts by Provincial Government officials to increase their involvement in and control over Christian Education, it would seem prudent for our School Boards to obtain competent legal advice on how to say "HANDS OFF" to the Departments of Education. We cer-

tainly do not have to accept their blows, as if we are all facing them in a kneeling position.

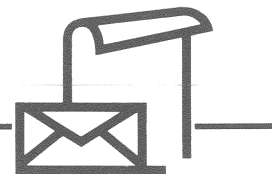
Ben Van der Woerd
Surrey, BC

D. And finally . . .

This will be the final School Crossing column that bears my name. After five years as editor, it is time to move aside and allow someone else to tackle this important work with fresh ideas and a new style. The main purpose of this column has been to keep the reader involved in, and informed about, the various characteristics of Reformed education. Hopefully there has been some "food for thought" during these years. Thank you for your interest, suggestions and criticisms. May our heavenly Father continue to sustain us in the beautiful work of educating our children in the fear of His Name!

NICK VANDOOREN
John Calvin School
607 Dynes Road
Burlington, ON

LETTER TO THE EDITOR



"Church is for children too!"

You must have convinced (if that was necessary) all readers of *Clarion* that our children as members of the covenant-congregation also belong in the church "upstairs" instead of in the basement (your Editorial in September 20th issue).

The last paragraphs of your article, however, disappointed me somewhat. First of all because you created a number of unwarranted, false dilemmas.

The first one: "my main argument is not psychological but doctrinal." Is that a contrast? The whole matter of "children in church" is a psychological matter in the sense that true psychology is "care for the soul;" also that, anyway with schooling, our children are psychologically able to attend the church service to their benefit. And that is a 'doctrinal' matter because the LORD made His Covenant with us and our children and He wants to see us together in His presence on the Lord's Day.

Then, "we go not to church to be entertained but to worship the Lord." First I note with regret that you have adopted the language of our new Church Order,

which has adopted the name "Public Worship." We do not go to church in the first place "to worship the LORD." We confess in Heidelberg Catechism, Lord's Day 38 that we go there "to learn God's Word," or now: "to hear God's Word" (which, by the way, is not exactly the same). "To worship the LORD" implies that the most-important thing in church is what we do: we "worship Him" . . . Let's leave that idea to others; let's stick to a liturgy in which the most important thing is what *He* does: bless us, and speak to us and our children.

But — apart from this side-line, does indeed "worshipping the LORD" exclude our "being entertained?" Is not the most-beautiful "entertainment" in our life, that we are "entertained" (*Webster*: "received into His House") by our Father. Is that not "the greatest show in town?"

Another dubious dilemma in your article is, "not to be pleasantly kept busy, but to serve our God." Again: is that a contrast? Does the latter exclude the former? Many Psalms sing of such "being pleasantly kept busy by the LORD:"

how good and pleasant . . . ! But in your last paragraph you even suggest that going to church is for our children one of the "more hard things that children have to learn to do." No sir! They may learn Psalms like 84: "How lovely is Thy holy place, how good and pleasant is Thy dwelling!" (The exclamation mark is not mine.) Psalm 122: "How glad I was when unto me they said, "let us with one accord go to the temple of the LORD." Everyone can add more examples. And you call that "one of the hard things that our children have to learn?"

But something else prodded me to write this letter.

I was not-so-mildly surprised by the fact that obviously you did not deem it necessary to say a single word in this context about "*Preaching and Preachers*," to use the title of *Lloyd Jones'* well-known book.

Is not, apart from a well-organized, harmonious and beautiful liturgy, the most-important means to make our church services "good and pleasant" for our children: *the way the preacher*

preaches, to the whole congregation, the children included?!

Dr. T. Hoekstra advised us, students, many years ago, that we should put on our desk, in front of us two pictures. One of the oldest sister in the congregation who (in those days) possibly had never attended school; and one of a boy of 10, 12 years of age. While preparing our sermons, we should look at these two every now and then, and reminding ourselves: this is also for you; and I will say it in such a manner that I really reach you! He added: "when they understand your sermon, the sermon is fitting for the whole congregation, because the average level of understanding is that of a child of 12 years old."

I for one have the feeling that I have failed in preaching, if the children did not also listen and understand and like what they heard.

Years ago I read an article under the title that is written above this letter: "Church Is For Children Too!" Alas, at the moment I cannot find it and give you text and verse. But the whole article dealt with preaching! The author asserted that, if the minister comes "down" to the level of children, his sermon goes, in fact, "up!" "If you not become like children, you cannot enter the kingdom."

In one word: it is up to the preacher to preach the children INTO the church-service.

"Let the children come unto Me . . ."

The Path of Life

Our life is sometimes like a path
On which we walk along.
The path is straight right to the end,
And used by all the strong.
The walkers get their strength from God
To serve Him all the way.
They learn of God and what He did,
And love Him every day.
The many roads joined to the path
Lead travellers away
To places where the devil lurks
And evil spirits play.
The roads are winding and look nice
To unsuspecting eyes,
But as the stranger walks along
His life it slowly dies.
Keep always on the path that's straight
And what will come to you
Is love that lasts forevermore,
And happiness that's true.

MRS. J. TILLEMA

It is significant to note that the Lord Jesus did not have to say this to the parents. They came to Him with their children alright, "that He might lay His hands upon them and pray," Matthew 19:13. But the disciples, later apostles, and still later their "successors" the

preachers, tried to keep the kids away, sending them "to the basement."

The whole "problem" (?) of "children in church" is (to be) solved, not by the pew but by the pulpit! Jesus set the example!

G. VANDOOREN

PRESS RELEASES



Classis Ontario-South, London, ON, September 11 and 12, 1985

1. *Opening.* Elder H. van Veen, on behalf of the Church at Ancaster, calls the meeting to order and asks the brothers present to sing Psalm 119:1. 5. He then reads Psalm 135:1-14 and leads in prayer. He welcomes all those present, including cand. G. Wieske, the representatives of the Reformation Church at Blue Bell, PA, the delegates of the regional synod, and the visitors present.

2. *Constitution.* After the brothers of the Church at Attercliffe have examined the credentials and all is found to be in good order, classis is constituted with the following moderamen: chairman Rev. C. Bosch, clerk Rev. M. vanLuik, assessor Rev. J. Moesker.

3. *Agenda.* Rev. C. Bosch takes his place as chairman, and after some discussion and amendments the agenda is adopted.

4. *Examination.* The documents of cand. G. Wieske are found to be in good order, and classis proceeds with the examination. Cand. Wieske successfully completes this peremptory examination and subscribes to the form of subscription for ministers of the Canadian Reformed Churches. Classis approves the call extended to him by Lincoln. Cand. Wieske is congratulated by all those present.

5. *Deputies Regional Synod.* A discussion ensues on the necessity and function of the presence of the deputies regional synod for the matter at hand. Classis decides to request the deputies to remain and to give their advice on the matter of the report and recommendations of the committee appointed by classis June 12th for contact with the Reformation Church at Blue Bell, PA. Deputies are invited to take part in the discussions.

6. *Reformation Church at Blue Bell.* The recommendations of the committee

for investigation are read, as well as the letter of information from Blue Bell and instructions from the Churches at Smithville and Hamilton about this matter. It is decided to invite the two representatives of the Reformation Church at Blue Bell to sit in the meeting in order that they may answer any questions which classis may wish to direct to them. After an initial discussion, classis disbands until the next day.

Classis reconvenes again the next morning. After it has been ascertained that the delegates from all the churches are present according to the credentials, classis continues with the discussion begun the previous day.

Classis decides:
A. to admit the Reformation Church at Blue Bell on the basis of the Word of God, the Three Forms of Unity and the accepted Church Order, as American Reformed Church within the federation of the Canadian Reformed Churches with all the ob-

ligations, rights and privileges thereof.
Grounds:

a. The Church at Blue Bell bases itself on the Word of God as confessed in the Three Forms of Unity, and adheres to the Reformed Church Order of Dort (Cloverdale 1983).

b. At the Church at Blue Bell the administration of the Word and the use of the sacraments with church discipline was found to be Biblical and in accordance with the Reformed standards and Church Order.

c. The separation of the Church at Blue Bell from the Orthodox Presbyterian Church was warranted in order to continue their Scriptural and Reformed distinctives which were at stake, namely, the doctrine of the covenant, confessional membership, restricted communion, the visible church, the true church and the autonomy of the local church. Moreover, the manner in which this separation took place was in agreement with the Form of Government of the OPC (FOG XVI. 6).

d. The Reformation Church at Blue Bell does not demand that the Canadian and American Churches for their sake break the "temporary form of ecclesiastical relationship" which the Canadian and American Reformed Churches have with the Orthodox Presbyterian Church.

B. to grant, as procedure for admission, an appropriate length of time (1 year) for this church to adopt the use of the *Book of Praise* (psalms and hymns), and expresses the desire that the order of worship in common use in the Canadian and American Churches be followed.

C. to appoint a committee to draft a submission to general synod concerning these recent developments within the then Blue Bell OPC as they have implications and consequences for our ecclesiastical contact with the OPC, and to submit this draft to the next classis, and send it to the churches three weeks prior to classis. The purpose of this submission is to request synod to place the dealings of the OPC with Blue Bell on the agenda of synod for its consideration and judgment. The ground for this is that several churches have made it known to classis, either by written or oral instruction, that they consider the matter of Blue Bell and the OPC inseparable.

The chairman expresses gratitude for these decisions, and reads Ephesians 3:14-21. The brothers then join in the singing of Psalm 133. Words of welcome are directed to the brothers from Blue Bell, and the delegates are given the opportunity to personally congratulate them.

The deputies regional synod request and are granted consent to leave the assembly.

7. *Arrangements for Blue Bell.* The

Church at Blue Bell's letter to receive the two brothers present as delegates is read and approved. The Church at Blue Bell then requests pulpit supply for the administration of the Word and the sacraments. Classis decides to grant the American Reformed Church at Blue Bell pulpit supply one Sunday per month. Classis decides to delegate Rev. P. Kingma to conduct the services at Blue Bell for the first Sunday of this supply, and he is appointed to speak words of welcome and congratulations to the congregation at Blue Bell.

8. *Arrangements Examination br. K.A. Kok.* Concerning the status of elder K.A. Kok of the Church at Blue Bell, classis decides that it prefers to have him undergo an examination in order to give him permission to speak an edifying word in the churches. Classis further decides to request the faculty of the Theological College in Hamilton to assess the theological qualifications of br. Kok and to inform classis whether these are sufficient to have him examined for this permission to speak an edifying word. Classis commissions Rev. W. Huizinga to approach the faculty of the college concerning this matter so that br. Kok may undergo this examination at such a time as when classis reconvenes.

9. *Question Period ad Article 44 Church Order.* Chairman asks if there are any churches which urgently wish to make use of this question period. No churches have matters for this point which need to be discussed at this time.

10. *Appointments.* A schedule is drawn up for pulpit supply for Blue Bell, and Rev. P. Kingma is appointed to be counsellor as requested by this church.

Elders F. Ruggi and T.M.P. VanderVen, and the Revs. C. Bosch, W. Huizinga and J. VanRietschoten are appointed to the committee assigned to draft a submission to general synod (6.C).

Rev. C. Bosch is appointed to represent classis at the ordination of cand. G. Wieske in Lincoln on Oct. 6, 1985.

11. *Date for Reconvening of Classis.* Classis decides to reconvene on Oct. 2nd, 1985.

12. *Adoption of Acts and Press Release.* The Acts up to this point of time are

adopted. The press release up to this point is approved, and classis decides that because these decisions pertain to all the churches, press release will be published as far as approved at this time.

On behalf of classis,
J. MOESKER, assessor

Board of Governors, Theological College, Hamilton, Thursday, September 26, 1985

The chairman, the Rev. J. Mulder, called the meeting to order. He read Psalm 98, and led in prayer. All of the members of the Board of Governors were welcomed, and so was the Principal of the College, Dr. J. Faber. Rev. J. Visscher, who was not able to attend the meeting, was represented by his alternate, Rev. M. VanderWel.

Several items were added to the *Agenda*, after which the *Agenda* was adopted.

The following *officers* were re-appointed:

Rev. J. Mulder — chairman
Rev. J. Visscher — vice-chairman
Rev. M. van Beveren — secretary
Mr. A.J. Hordijk — treasurer

The *Minutes* of the meeting of the Board of Governors held on September 6, 1984 were adopted.

The *Executive Committee* reported on the correspondence that had been received and sent.

Upon the recommendation of the *Academic Committee*, the following recommendations were discussed and adopted:

1. To advise the Senate not to start a pre-schooling course in Hebrew, Greek and Latin;

2. To express agreement with the set-up of the Missiology course, as proposed by the Academic Committee;

3. To recommend to General Synod the establishing of a course of Theological studies for which a diploma can be given to those who do not have nor seek qualifications in Hebrew, Greek or Latin;

4. To make the establishment of the tuition fee for the next year a regular point on the agenda of the Annual Meeting, and to have the students informed about it well ahead through the Principal's office;

5. To strongly recommend a church which happens to be unable to make its contribution to the College to turn to its Classis for support, and to have the secretary of the Board send a copy of this recommendation to this particular classis;

6. To set as a date for the next Convocation and Anniversary Meeting: September 5, 1986, and to appoint Professor L. Selles as the featured speaker for that occasion.



CHURCH NEWS

WORSHIP SERVICE TIME:
Bethel Canadian Reformed Church
Toronto
10:00 a.m. and 4:30 p.m.

The Board took thankfully note of the *Reports* of the Governors who had visited the *lectures* in the past year. The reports gave witness of excellent work.

Also the *Reports* of the *Senate*, the *Principal*, the *Librarian*, and the *Registrar*, were received by the Board with satisfaction.

A draft of the *BY-LAW numbers 1 and 2* (relating generally to the conduct and function of the Senate) was tabled. This draft will be studied by the members of the Board and scrutinized by the Faculty. Remarks on this draft must be submitted before October 15, 1985.

A *Visitors' Schedule* for the Academic Year 1985/1986 was made up: During the first semester: Rev. J. Geertsema and Rev. M. VanderWel; during the second semester: Rev. J. Mulder and Rev. Cl. Stam.

The *Report of the Finance and Property Committee* was submitted.

1. The Financial Statements 1984/1985 were adopted;
2. The Third Annual Report was adopted;
3. The Budget for the year 1985/1986 was confirmed;
4. The tuition fee for the year 1986/1987 was set at \$800 for Canadian Reformed students and \$2,400 for non-Canadian Reformed students.

The *Report of the Board of Governors to General Synod*, Burlington-West 1986 with its recommendations was read and adopted.

The other members of the Faculty arrived to be present at the discussion of the *vacancy* which will be caused by the retirement of Professor L. Selles, *professor of New Testament*.

Due to the retirement of the Governors, A.J. Hordijk and M. VanGrootheest, brothers H. Buist and C.G. Heeringa will

be recommended to General Synod as *new governors*. The chairman spoke words of thanks and appreciation for all the work which brothers A.J. Hordijk and M. VanGrootheest have done since the establishment of our College.

The publication of a Press Release was arranged. Br. M. Van Grootheest led in thanksgiving, and the chairman closed the meeting.

M. VANDERWEL

Executive Committee of the Canadian Reformed Teachers' College Association, Hamilton, ON, October 4, 1985

After opening with prayer and Scripture reading the chairman, A.J. Hordijk, welcomes everyone present.

The financial statement for 1984/1985 as well as the budget 1985/1986, as approved at the Annual meeting, are presented for publication in the Newsletter.

The principal reports that the staff are able to cope well with the enrollment of twenty-one students. It is a pleasant fact that there are now four gentlemen students. Rev. VanDooren and Rev. Aasman are now teaching the Bible program. Rev. VanDooren will only teach until the Christmas break.

The Diploma of Education students will attend the course on Symbolics lectured by professor J. Faber at the Theological College.

A meeting with associate teachers was held to discuss the practicum program. About thirty teachers were present.

The principal will attend a conference on "Reading" at York University on February 20, 1986.

From the financial statement it is seen that the equipment fund stands at \$2840.00. The principal now has selected

the computer system desired: i.e. APPLE IIE with Hard disc drive. This unit is capable of cataloguing the entire library on a single disc. The cost for this system is \$3500.00 and appears to be rock-bottom as this price is obtainable only by grouping the requirements of several schools. The computer purchase was already approved at a previous meeting. The Hard disc drive should not be purchased at this time but held off until funds are available from the equipment fund. (Could someone take the hint?)

The next meeting is scheduled for November 1, 1985. The meeting is adjourned after closing prayer.

For the executive,
C.J. NOBELS

"Anchor" Canadian Reformed Association for the Handicapped, Oct. 4, 1985

After the singing of Psalm 119:40 the chairman opened the meeting with prayer and read a passage from Psalm 119.

The minutes were accepted.

The treasurer reports that four trailers have been bought for the Summer Camp.

The treasurer urges the board-members to collect the membership fees.

A letter was received from a member requesting some information regarding the workshop in Burlington.

Three applications were received for the position of director of our group home. The applications were discussed in detail. One applicant appears to have all the necessary qualifications and the board would like to meet with the applicant. These arrangements will be made. The press release is read and accepted. After a question period we sing from Psalm 119 and the meeting is closed with prayer.

E.J. DE JONG

OUR LITTLE MAGAZINE



Hello Busy Beavers,

What is your favourite season of the year?
Right now my favourite season is fall!
And I'll tell you why.
I love the last bright flowers in the garden.
I love the trees turning colours.
I love the bright days and the cozy evenings.
I told you that before, right?
You love some of the same things about fall, I know.
Don't you think we should share some of those ideas?
Let's have a CONTEST writing about . . . FALL!
Write a poem.
Or a story.
Whatever you want!

Just be sure it is YOUR poem or story!
Send it to me at my new address:.

Aunt Betty
c/o Clarion
Premier Printing Ltd.
1249 Plessis Road, Winnipeg, MB R2C 3L9



From the Mailbox

Welcome to the Busy Beaver Club *Corinne Versteeg*.
We are happy to have you join us! Be sure to join

in all our Busy Beaver activities. What do you play in the band, Corinne? We'd love to hear from you!

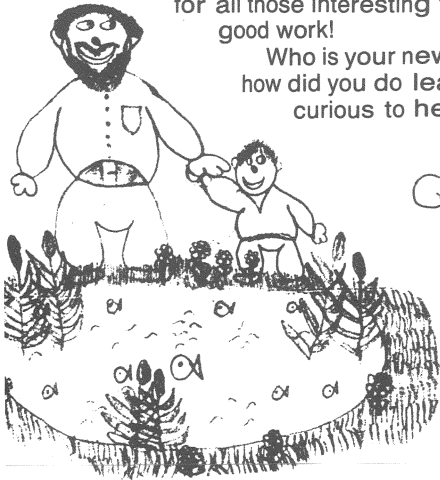
And a big welcome to you, too, *Ted Witten*. I see you are waiting for snow, Ted! It'll come soon enough, you'll see! In the meantime, thanks for the quiz. You're a real Busy Beaver already, I see.

You had a very exciting camping holiday, I see, *Debbie Jagt*. Did it take long to get used to school again? Thanks very much for your story letter, Debbie.

Hello *Jacoba Harlaar*. It's nice to hear from you again. I see you've been very busy, Jacoba. Keep up the good work! Bye for now. Write again soon!

You had a good time on your birthday, I see, *Michelle Peters*! And you've been very busy, too! Thank you very much for all those interesting things-to-do! Keep up the good work!

Who is your new teacher *Alida Knol*? And how did you do leading your calf? I'm sure curious to hear about that!



Q. Why are fish smart?

A. You can't pull their leg!

RIDDLE FUN

from Busy Beaver *Michelle Peters*

1. What kind of driver never gets a speeding ticket?
2. What did the one chick say to the other chick when the hen laid an orange instead of an egg?
3. What has four eyes?
4. Why are hurricanes named after girls?
5. Why is the letter "V" like a young girl?
6. What can be heard and caught but never seen?
7. What does everyone overlook?
8. The Chinese man was on his way to the dentist. What time was it?
9. Who can stay single even if he marries many women?

Answers:

1. A screwdriver 2. "Look at the orange marmalade!" 3. Mississipp 4. They're not himicans. 5. It's always in "love." 6. A remark 7. His/her nose 8. Tooth hurtee 9. A minister

Quiz Time!

CODE QUIZ

A-6 F-10 L-2 R-18 U-8
D-24 H-20 N-12 S-9
E-7 I-25 O-23 T-26

26 20 7 7 6 18 26 20 25 9 26 20 7
2 23 18 24 9 6 12 24 26 20 7
10 8 2 12 7 9 9 26 20 7 18 7 23 10

THEY WERE CHANGED

Each of the people listed were changed in some way. Match the person with what changed him/her.

- | | |
|------------------------|-------------------------------|
| 1. Paul | ... a. sold into slavery |
| 2. Peter | ... b. muddy water |
| 3. Thomas | ... c. bright light on a road |
| 4. Philippian jailer | ... d. a dream of a ladder |
| 5. Joseph | ... e. a bowl of pottage |
| 6. Zacchaeus | ... f. parade of people |
| 7. Judas | ... g. crowing cock |
| 8. an Ethiopian eunuch | ... h. a request for water |
| 9. Moses | ... i. a golden calf |
| 10. Naaman | ... j. a floating basket |
| 11. Jacob | ... k. a nail-scarred hand |
| 12. Esau | ... l. a chariot ride |
| 13. Aaron | ... m. 30 pieces of silver |
| 14. Samaritan woman | ... n. earthquake |

(Answers below)

DOUBLE SCRAMBLE

CARS

by Busy Beaver
Ted Witten

- | | |
|---------------|-------|
| 1. cubik | _____ |
| 2. aciacdll | _____ |
| 3. cryehsrl | _____ |
| 4. tandus | _____ |
| 5. ajgaru | _____ |
| 6. bisdolmole | _____ |
| 7. hmopyut | _____ |
| 8. ctopnia | _____ |
| 9. hecrop | _____ |
| 10. tyotaa | _____ |

ANIMALS

by Busy Beaver
Debbie Jagt

- | | |
|-------------|-------|
| 1. getir | _____ |
| 2. olni | _____ |
| 3. lephante | _____ |
| 4. nykmo | _____ |
| 5. rafigfe | _____ |
| 6. nafw | _____ |
| 7. rabe | _____ |
| 8. conroca | _____ |
| 9. venilwor | _____ |
| 10. bazre | _____ |

Now for some ANSWERS!

From last time *Numbers*: 1. seventh 2. first 3. twentieth 4. third 5. six hundredth, second, seventeenth 6. sixth, ninth 7. fifth 8. second, second, third, third 9. third 10. fourth

Double Scramble:

Animals: 1. tiger 2. lion 3. elephant 4. monkey 5. giraffe 6. fawn 7. bear 8. raccoon 9. wolverine 10. zebra

Cars:

1. Buick 2. Cadillac 3. Chrysler 4. Datsun 5. Jaguar 6. Oldsmobile 7. Plymouth 8. Pontiac 9. Porche 10. Toyota

They Were Changed:

1-c, 2-g, 3-k, 4-n, 5-a, 6-f, 7-m, 8-1, 9-j, 10-b, 11-d, 12-e, 13-i, 14-h

How did you do, Busy Beavers?

Did you enjoy the puzzles?

Remember our Contest?

Send in your entries just as soon as you can, all right?

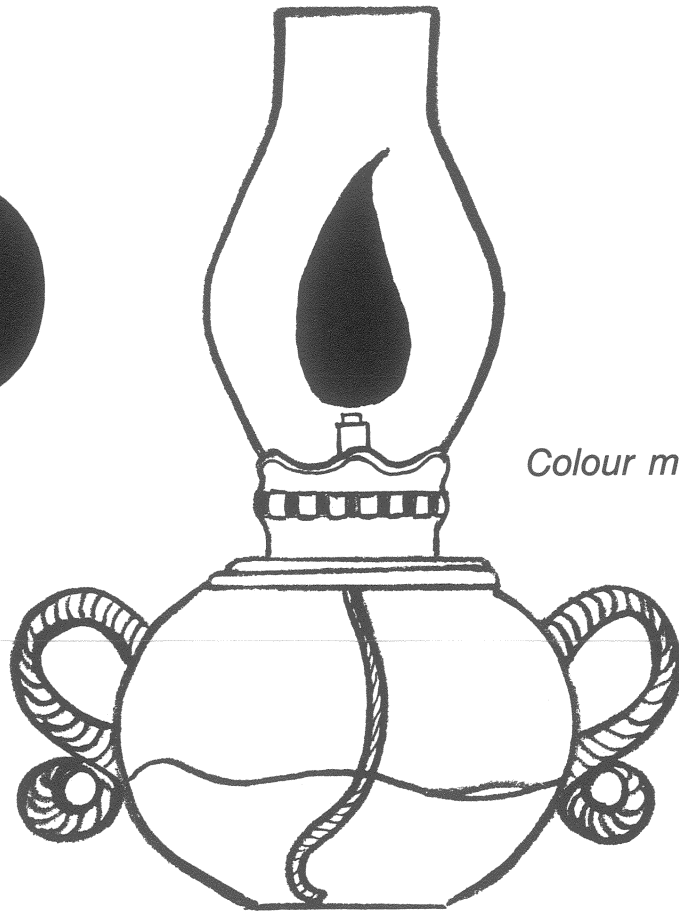
Bye for now, Busy Beavers.

Keep busy!

Love from your
Aunt Betty

ABC BIBLE COLLECTION - by Mrs. John Roza

O o



Colour me!

O-oil lamp (Matthew 25: 1-13)

Quiz Questions

1. God tested Abraham by commanding him to _____ his son Isaac. (Genesis 22)
2. What does the Lord command each and everyone of us to do with the Ten Commandments?
_____ (Deuteronomy 5)
3. A Bible book is named after this man who was a gatekeeper in Jerusalem. Who is this man?
_____ (Nehemiah 12)
4. In the New Testament we read about the birth of Jesus. In the _____ Testament we read of the creation of heaven and earth.
5. On what famous mountain did Jesus and His disciples often meet? _____

Answers for the letter "N"

1. Noah 2. Naomi 3. Nineveh 4. Naboth 5. Nathan 6. Nazareth