

 **Clarion**
THE CANADIAN REFORMED MAGAZINE

Volume 35, No. 18

September 5, 1986

May children partake of the Lord's Supper?

A timely topic

Since the beginning of the seventies many publications have appeared concerning the question whether children may partake of the Lord's Supper or not. In the Netherlands, the general synod of the "synodical churches" decided to allow children at the Lord's Supper, "since God's Word neither commands nor forbids it." Also the Church at Rijsbergen (buiten verband [outside the federation]) decided to allow children at the Lord's Supper. In the circles of these churches the question has been under discussion for many years. Rev. K.C. Smouter and Rev. M.R. van den Berg wrote about this topic in *Opbouw*, and Rev. G. Visee wrote no fewer than eight articles concerning this matter in 1965 (reprinted in the book *Onderwezen in het Koninkrijk der hemelen*, Kampen, 1979). Translated into English, they were published in *Christian Renewal*, Vol. IV, No. 14-17, March-May, 1986, under the title "May — and Must — Our Children Partake of the Lord's Supper?" Especially that last fact is noteworthy in connection with the 1986 synod of the Christian Reformed Church. This synod dealt with a majority and a minority report (even two kinds of minority recommendations) of the "Committee to study the issue of covenant children partaking of the Lord's Supper." In *Outlook* of June 1986, Rev. Jelle Tuininga also wrote an article about "Children at the Lord's Supper." So we see that the topic is under discussion also in the Western hemisphere.

In the U.S.A. several "denominations" decided to allow the children of the church to partake of the Lord's Supper, and on the mission fields also it was the experience of Reformed missionaries that in the circles of more than one "denomination" the so-called "paedocommunion" had been accepted. Therefore, it was among the topics discussed at the Fifth Conference of Reformed Mission Workers in Latin America in April, 1985 (see my report in *Clarion*, Vol. 34, No. 11, May 31, 1985). It is also worth noting that the practice of "paedocommunion" is promoted in the liberal World Council of Churches.

So everywhere the topic is under discussion and quite often it has been concluded: we may not deny children the Lord's Supper. The Rev. G. Visee even wrote: "Today there is a wholesale suspension from the Lord's Supper, as far as the children of the covenant are concerned!" That is actually a bitter reproach and if this were true, we would have to be converted in this respect as soon as possible. But the question is: Is it indeed true? Do we deny the children of the church something they have a right to, so that we actually wrong the children of God's covenant?

God's covenant

Not infrequently the discussions about this topic start with God's covenant of grace. They point, for example, to what is said in Lord's Day 27 of the Heidelberg Catechism, Answer 74: "Infants as well as adults belong to God's covenant and congregation," and also to what follows: "Through Christ's blood the redemption from sin and the Holy Spirit, who works faith, are promised to them no less than to adults." I am of the opinion that this starting point as such is a good one. Over against all kinds of Anabaptist ideas, the Reformers stressed that the children of the believers belong also to the covenant of the LORD and to Christ's Church.

But I think it is wrong to step over right away from Q.74 to Q.75 of the Heidelberg Catechism, namely, from Holy Baptism, to the Lord's Supper, and to quote then the commandment and the promises concerning the Lord's Supper in this respect. We have to bear in mind that God's covenant is unilateral in its origin but bilateral in its existence, as our Reformed fathers used to say. This is also reflected in the way they viewed the two sacraments, according to the Scriptures.

The one pointed more to that unilateral origin of the covenant, namely, baptism, whereas the other pointed more to the bilateral existence of the covenant, namely, the Lord's Supper. In the former the child is passive, in the latter the believer is active. That is also the difference in formulation between Q.69 and Q.75 of the Heidelberg Catechism. In Q.69 it is

asked: "How does holy baptism signify and seal to you that the one sacrifice of Christ on the cross *benefits* you?" (i.e., the children are the object of this benefit), but Q.75 asks: "How does the Lord's Supper signify and seal to you that you *share* in Christ's one sacrifice on the cross and in all His gifts?" (i.e., it is the deed of the believers). I quoted now the revised edition of the *Book of Praise* (1984), but I am of the opinion that the difference is to be seen more clearly in the first complete edition of the *Book of Praise* (1972). In that edition the formulation of Q.69 is: "How is it signified and sealed unto you in holy baptism that you *have part* in the one sacrifice of Christ on the cross?", while Q.75 in this edition asks: "How is it signified and sealed unto you in the holy supper that you *partake* of the one sacrifice of Christ, accomplished on the cross, and of all His benefits?" The difference is clear: in the case of Holy Baptism we *have part* in the one sacrifice of Christ, and in the case of the Holy Supper we *partake* of the one sacrifice, namely, as believers. Of course, one can say: Q.69 does not yet speak about the children (that will be done especially in Q.74) but presents only a general view on baptism. But we have to bear in mind that in by far the most cases baptism of infants takes place in the church; that is the common and normal way.

Are benefits denied?

If we bear in mind the difference between Holy Baptism and the Lord's Supper, we cannot maintain that some benefits of the covenant of grace are denied to the children of the believers when they are not yet allowed to partake of the Lord's Supper. H. Bavinck showed that very clearly in his *Gereformeerde Dogmatiek* (Vol. IV, p. 561):

"To deny the Lord's Supper to the children does not let them miss any benefit of the covenant of grace. That would indeed be the case if Holy Baptism was denied to the children. For that is only to be done by those who are of the opinion that the children stand outside of the covenant of grace. But as far as the Lord's Supper is con-

cerned it is different. He who administers to the children baptism, but not the Lord's Supper, admits that they belong to God's covenant and that they may share all the benefits of it. He only denies to them a particular manner in which the same benefits are signed and sealed, because this does not fit their age. The Lord's Supper does not give any benefit which was not granted before already in God's Word and in Baptism."

And in *Magnalia Dei* (trans. *Our Reasonable Faith*, p. 542) Bavinck writes:

"Although Baptism and the Holy Supper have the same covenant of grace as their content, and although both give assurance of the benefit of the forgiveness of sins, the Holy Supper differs from Baptism in this regard that it is a sign and seal not of incorporation into but of the maturation and strengthening in the fellowship of Christ and all His members."

Hasty transition

So the transition may not be made too hastily from Baptism to the Lord's Supper. And that is what for instance the Rev. G. Visee did. I quote (*Christian Renewal*, Vol. 4, No. 16, April 21, 1986):

"We teach our children *after* they have received the sign and seal of the covenant: 'How does Baptism remind you and assure you that Christ's one sacrifice on the cross is for you personally?' In my catechism class I taught Lord's Day 28 as follows:

Question: What has Christ commanded? Don't say it in your own words: tell me what the catechism says.

Answer: To eat the broken bread and to drink the cup.

Question: To whom did Christ give that command?

Answer: To the believers.

Question: Will you read out loud exactly what the catechism says?

Answer: 'Me and all believers.'

Question: What is meant by 'me'?

Answer: I.

Question: So, Christ commanded you and all other believers to eat the broken bread and to drink the cup. Why don't you do it then?

Answer: I'm not allowed yet."

So far the quotation from Rev. Visee's article. His conclusion is clear: the church denies to the children something which they have a right to. But there is a mistake here. Although both sacraments deal with the covenant of grace, there is a clear difference. And it is wrong to make a very hasty transition from the one sacrament to the other one. But there is more. There is also a hasty transition from the Old Testament sacrament of Passover and the New Testament sacrament of the Lord's Supper. We hope to see that next time.

K. DEDDENS

Through love be servants₃

5. Equality

In section 1 we mentioned already Article 15 of the Canadian Constitution. That article of the Canadian Charter of Rights and Freedoms deals with equality, and more specifically with equality before the Canadian Law. This article of the Charter of Rights and Freedoms is nowadays used many different ways. Some people go to the extreme and use this article in an almost ridiculous way. Many existing rules and regulations are challenged in court and declared in conflict with the Constitution. This is not the type of "equality" we want to discuss in this section. For us as Christians there is another principle of equality. We are all one in Christ, we are called to serve one another through love, and as members of the same body we are equal and have to show our equality in the way we deal with each other.

You are allowed to have your personal friends in the church. You do not have to be equally familiar with all the members of the congregation. But the unity in Christ should be shown in the way we deal with those who need our help the most. We should not single out or despise



other members of the congregation because we consider ourselves better or at a higher level than they are. The Apostle Paul says that in the body those parts which we think less honourable we must invest with greater honour, and our unrepresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving the greater honour to the inferior part, that there may be no

discord in the body, but that the members may have the same care for one another (I Corinthians 12:22-25). That should determine our attitude as members of the church, which is Christ's body. We have to take care of one another and especially of those in need.

The Apostle James warns us against partiality in the church. He writes in chapter 2:2-4 of his letter: "For if a man with gold rings and in fine clothing comes into

your assembly, and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, 'Have a seat here, please,' while you say to the poor man, 'Stand there,' or, 'Sit at my feet,' have you not made distinctions among yourselves, and become judges with evil thoughts?"

We are allowed to have personal friends, but we should not restrict our attention and support to those whom we consider our *equals*. If you help and support those from whom you expect a reward, you do not show much generosity. In Luke 6:32-36 Jesus has warned His disciples and He warns us, saying: "If you love those who love you, what credit is that to

**"He who lives by
grace and mercy, can
show mercy and
through love be
a servant."**

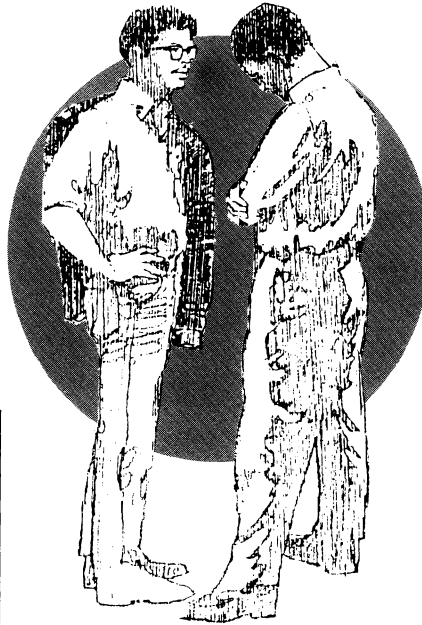
you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful." That is the real Christian attitude and in this way we are supposed to demonstrate the equality and unity among members of the same body. If that would be practised more, many problems would be solved and many people would feel less lonely and rejected. Also in this respect there is much room for improvement in serving one another through love.

To avoid misunderstanding and abuse of what has been said so far, we have to add one thing. The obligation of the rich to help the poor can be abused by people who are in trouble through bad management of their own money, or by those who do ignore their own obligations. They can try to let others pick up the tab. In the same way as government social assistance can be abused by people who do not want to work, the generosity of brothers and sisters can be abused by other members. People who, through their own bad stew-

ardship or mismanagement run short, should not blame their brothers and sisters for being reluctant to get engaged in a risky venture. If the one brother goes bankrupt, he should not demand that another brother, who by hard work has build up a solvent enterprise, puts his business on the brink to fill a bottomless hole. That would be bad stewardship on both sides.

6. To suffer injustice

This brings us to another point, namely, in how far we have to suffer injustice and have to accept being defrauded by our brothers and sisters. It is surprising to see how many cases of financial grievances there are among brothers and sisters.



We have referred to it already in section 2. There we have seen how sometimes a business deal can turn sour because no clear stipulations were made and too much was done *in good faith*, while this so-called *good faith* is a misnomer for wrong or unrealistic expectations.

Sometimes the question is asked, whether brothers are allowed to ask the courts for a verdict in a business dispute. In this respect reference is made to I Corinthians 6:1-7. This Scripture portion can rightly be used, but it can also be used in the wrong way, as we will see. It all depends who is using it and for what purpose. If brothers disagree about a business venture, they should try to solve this problem in a brotherly fashion. If everything goes in good harmony, a decision of the courts is not necessary. However, the apostle does not say that going to court is always sin. That depends on the circumstances. There are cases in which brothers have such strong disagreements and are so far apart in their interpretation of a deal or business contract, that it appears

to be impossible to come to a settlement. In such cases some arbitration may be necessary. We are now thinking about cases in which both parties seriously and honestly believe that they are right and that the other is wrong. That can happen, without any bad intention, as we have explained before. Personally I would prefer in such a situation a binding arbitration, in which both parties appoint an arbiter, and the two arbiters together appoint a third, impartial person. Both parties have to agree in advance to abide by the decision of the three arbiters. According to I Corinthians 6 the arbiters should preferably be chosen from among the membership of the church, brothers or sisters in Christ. However, there are cases which are so complicated, or have such a long history and so many ramifications, that it is almost impossible even to find qualified people for such a committee of arbitration. It is also possible that one of the parties refuses to accept such a binding arbitration. The refusal to accept such arbitration can be an indication that the person who refuses the arbitration is not really willing to settle the dispute, or that he is not quite convinced that his case can stand a trial. In such situations it may be necessary to ask a decision from the courts. Such a decision should never be seen as a victory. The apostle calls it already a defeat as such, when a matter has to be brought to court.

It is also possible that the person who feels defrauded decides to leave the matter as it is, accepting his losses, and suffering wrong, in order to avoid a court case. However, that is up to that person. The party who is not prepared to accept binding arbitration, and who is not willing to settle the matter in a brotherly way, should not use I Corinthians 6 to prevent his brother from going to court. That would be an abuse of this text for someone's own purpose.

A few remarks have to be made about this Scripture passage. The apostle speaks about going to court before the *unrighteous*, *those who are least esteemed*, and *unbelievers*. I doubt whether we can apply all these adjectives in all situations to the courts as they function in our present judicial system. According to Romans 13 we recognize our courts as governing authorities, instituted by the Lord, His servants for our good, and to execute Gods wrath on the wrongdoers. The main gist of what the apostle says is that not all kinds of controversies among Christians should be brought before court, and especially not matters which are of an ethical or religious nature. These matters should be handled within the church, among brothers and sisters.

However, in a modern business deal it is quite well possible that there are legal implications, which are difficult to determine. In this respect we are not referring to cases in which people intentionally, or quite obvious-

ly, try to defraud each other. Those are clear-cut cases, which should not exist among believers. When personal sentiments, hatred or rivalry play a role, the matter should be settled in a different way. That is what I Corinthians 6 teaches us. There are, however, also cases in which both parties, in all honesty, feel that they are right. It is even possible that an honest legal adviser (e.g. a lawyer) cannot come to a clear statement. I do not see it as conflicting with the Word of God when a matter is settled by asking a verdict of an impartial and competent court. That can certainly be done without bad feelings on either side. Let us, also as brothers and sisters, try to deal with business matters in a business-like manner and not elevate every case to an ethical conflict. In the world it is quite well possible that a legal dispute is settled in court in a peaceful way, without bad feelings on either side. Why should that not be possible when believers have a different interpretation of a legal document or a contract? Of course, if they agree to settle out of court, it is even better. And if one of them decides that he rather suffers loss and accepts being defrauded than going to court, it is in line with I Corinthians 6. But let not the party who is unwilling to settle the dispute, and who comes with unreasonable demands, or who is in a favourable position, try to protect his position by condemning the other for going to court. There is always the danger that someone uses I Corinthians 6 to cover up his unjust actions, which probably cannot stand the trial in court. The apostle did not give this instruction to provide the one who wrongs his brother with immunity from prosecution in court. The one who complains that the other party goes to court should especially take to heart what is said in verse 8, namely: "But you yourselves wrong and defraud, and that even your own brethren."

Unfortunately, there are many unresolved problems among brothers, and not going to court does not always mean that the matters are dealt with in a more Scriptural way than with a binding verdict of a court. The main point remains whether the parties are prepared to serve one another through love.

7. Being content

Thinking about such cases makes one sometimes wonder what the underlying cause is of so many conflicts and disagreements. Did prosperity make people less considerate and more materialistic? In the past most of our people did not have any money in the bank, and they were sometimes more happy than now. However, this observation is not always meaningful to the youngsters of today, and we should be careful in using it as an argument to make them more content with what they have today. We all have to real-

ize that affluence can make us blasé. Those who are overfed and supersaturated do not appreciate food anymore. Those who have all kinds of luxury are easily bored by it and can become dissatisfied. There is a constant desire to have more.

Parents have to instruct their children and they have to show them the value of all they have, no matter whether they are rich or poor. They have to instruct them in a subtle way. They have to do it, not with

We are not supposed to live as ascetics, denying ourselves all luxury. But still we have to maintain our own lifestyle. We have to show our thankfulness to the Lord for all He has given us and we have to learn to be content. The Lord has made us stewards. A steward in the Bible is someone who has been entrusted with the care of all the possessions of his master. He has to manage everything in such a way that his master does not suffer any loss but gets the best return from all his in-

"Parents have to instruct their children . . . the value of all they have . . ."

strong words or with harsh statements, but by setting an example.

We hear many stories about the misery in the third world countries. We all are supposed to know about their poverty, but does it really appeal to us? It is so far away from our home and we are used to these stories. It is almost unreal to most of us.

Do we really bring sacrifices for others? What is a sacrifice? Our payment for the church or for the schools? For many it is only a part of their luxury. What is luxury? It is all a matter of comparison. There is a great difference in dispensable income and standard of living among us, but still we are all relatively well-off, compared to the people in other countries.


We are allowed to enjoy life with all the riches the Lord has bestowed upon us.

vestments. We are stewards in this world. We have to handle and to manage all the possessions which have been entrusted to us. All the riches and the wealth we have received, no matter how much or how little it is. We have to do it to the honour of the Lord and to the benefit of our neighbour.

When we realize that we are living by mere grace, that we have received everything from the hand of the Lord, then we can also do good to our neighbour. We can give to the poor and help those in need. We remember the words of our Lord Jesus Christ: "It is more blessed to give than to receive (Acts 20:35)."

He who lives by grace and mercy, can show mercy and through love be a servant.

W. POWELSE



Clarion
THE CANADIAN REFORMED MAGAZINE

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

EDITORIAL COMMITTEE:

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

ADDRESS FOR EDITORIAL MATTERS:

CLARION
9210 - 132A Street
Surrey, BC, Canada V3V 7E1

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

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

SUBSCRIPTION RATES	Regular	Air
FOR 1986	Mail	Mail
Canada	\$24.00	\$42.00
U.S.A. U.S. Funds	\$25.75	\$40.00
International	\$34.50	\$57.50

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

IN THIS ISSUE

May children partake of the Lord's Supper?
— K. Deddens 358

Through love be servants
— W. Pouwelse 359

Welcome to Attercliffe
— H.J. Homan 362

Canadian Reformed World Relief Fund 363

Ray of Sunshine
— Mrs. J. Mulder 366

Press Releases 367

Our Little Magazine
— Aunt Betty 368

Welcome to Attercliffe

For Attercliffe, one of our youngest congregations a vacancy of almost a year has been filled. Yes, every Sunday the faithful preaching was heard, catechetical instruction was given (the Theological College is nearby and the professors were willing and able), and the oversight was maintained . . . yet the pastor was missing. In Rev. D.G.J. Agema, Attercliffe received a minister who, guided by the Lord, would be called to know what lives in Attercliffe, and called to lead this particular flock by the regular preaching of the Word and the pastoral visits.

On Sunday, June 22, 1986 the installation took place and on the Welcome Evening (June 30) the congregation expressed their happiness with receiving their "new minister" and his family.

The text for the Sunday installation service was taken from Colossians 2:6-10. Using this text Rev. P. Kingma of Grand Rapids expounded on the theme, "The life time mandate for Christians living in this world." In doing so he showed how this mandate was maintained, retained

and sustained in this life. In Christ this mandate could be carried out. He has instructed His people (servants) and established them in the faith. And as they have received Christ Jesus so they should live. In this way they will not be made a prey by the philosophies and deceit of human tradition. In this light the Rev. D.G.J. Agema could answer "I do with all my heart" to the questions put before him and be officially installed.

The afternoon sermon of Rev. Agema seemed almost an answer to the morning sermon.

The theme now became, "The apostolic instruction of how one ought to behave in the church." From I Timothy 3:14-15 it was shown that God lives in the church and that the truth is found in the church (confessions).

The Welcome Evening was opened by the vice-chairman of the consistory Br. J.H. Vander Hoeven with the reading of Psalm 147 — appropriately beginning with "Praise the Lord." A number of congratulatory letters from various churches

of Classis Ontario South were read. This evening the Attercliffe congregation expressed its joy in receiving out of the Lord's hand a minister once more. The new minister and his wife were able to experience the congregation's generosity in the way of produce (even live!) of a mostly farm community and its pleasure in trying to put the new minister on the spot! A number of societies introduced themselves and the congregational members by means of song. Attercliffe could "boast" of farmers and butchers, electricians and trenchers, painters and talkers. Yes everything except a minister!

The school children sang their welcome and presented a huge card signed by all of the John Calvin School students. Instruction was given in the art of sausage making (Donderbach style) resulting in hesitancy to ever eat sausage again! The Attercliffe organists together made music on the piano. The boys held kangaroo court in which neither elders nor other congregational members were spared for offences of singing and sleeping, talking



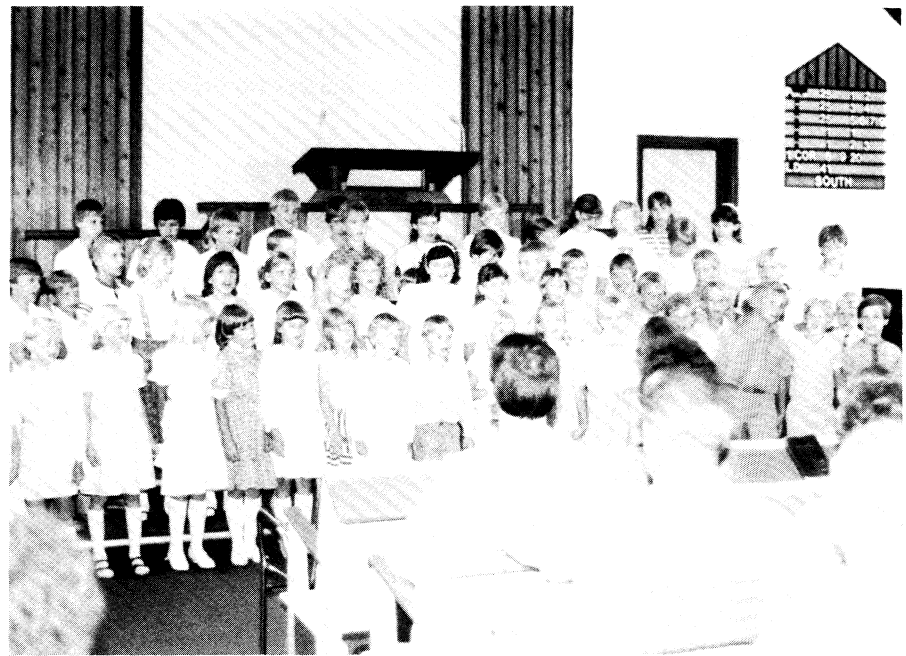
and not stopping (for stop signs). The girls presented their various services of baby sitting, cooking, swimming lessons and raising of hog(s) in the form of coupons — except for the pig — he came live! By means of a huge map the navigational skills of the new minister were tested. The Dutch Men's Society also expressed "words of wisdom."

From the many gifts presented it became clear that in a rural congregation the manse had to contain a lot of plants. Books and a handmade Spakenburgse doll could adorn some of the remaining space.

With the presentation of the gavel from the consistory the often repeated words and thoughts of thankfulness to the heavenly Father were expressed. He shows His faithfulness and provides many rich blessings. From Him could be received the gift of a pastor and teacher.

The counselor Rev. C. Bosch was also remembered for the most willing help, and for the visiting and counsel he had provided.

Rev. Agema closed the evening with words of thankfulness and expressed the strong desire to begin his pastoral duties in Attercliffe as guided by the Word. For



this, the help and cooperation of the congregation would be needed. The congregation sang from Psalm 111 (the Lord upholds with open hand) and Rev. Agema

closed in prayer. It was an evening which clearly stated "Rev. Agema and family, welcome to Attercliffe!"

H.J. HOMAN

Canadian Reformed World Relief Fund

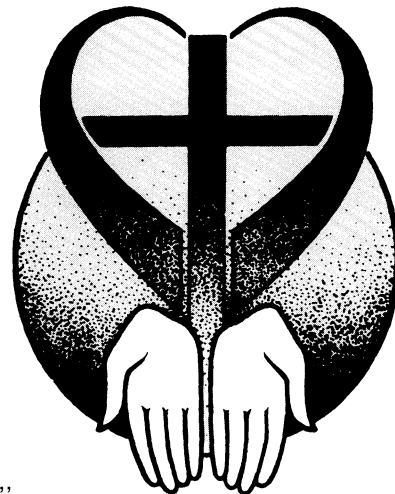
Update on Africa

Drastically diminished donations to Canadian Relief Agencies indicate that most people feel the worst of the African famine is over. No longer do television, magazines, and newspapers bombard us with images of swollen bellies and hollow eyes, of skeletal figures lost in barren landscapes. Happily, few large camps of starving people remain for the media to photograph. The greatest peace-time international relief effort in history which last year mobilized an unprecedented array of groups in support of Africa, raised 2.5 billion and saved an estimated three million lives. (Canadians alone through government contributions and private donations gave \$175 million to African relief). The war against hunger is far from over, but battles are being won. It is imperative now that appropriate aid con-

tinue so that these victories become decisive ones.

Sixteen of the twenty-one affected countries in Africa are no longer on the "critical" list according to Edouard Saouma, U.N. Flood and Agriculture Organization Director. "Public opinion turned the tide," he said, gradually bringing to an end "the most painful chapter of this decade." Massive infusions of foreign aid combined with a return of much-needed rains have made the difference. But it is important to keep perspective, Saouma says. "The rains have recovered; Africa has not . . . Good weather alone cannot break the back of hunger."

Our task is not yet over. More needs to be done. "The battle for the survival



of millions of Africans will continue to do well into 1986" according to Brad Morse, United Nations Director of Emergency

Operations in Africa. Any serious diminution of the West's resolve to continue providing relief could lead to a return of Africa's recent unspeakable agony.

According to Harry Veldstra, Canadian Director of Christian Reformed World Relief Committee (CRWRC), donors who have gone through reputable agencies may be assured that their gifts have reached and are reaching those in need. Some of the small newer agencies that sprang up to combat hunger may be suspect, but very little, if any aid sent



The Gabra people packed up and leaving because there is no water

through long-established agencies such as the Mennonite Central Committee, has been filtered off. Careful monitoring ensures that it does reach the hungry. Veldstra, who recently returned from a six-week fact-finding mission to Africa, reported that some pockets of extreme hunger still exist. In other formerly hard-hit areas, for example, parts of Eritrea and Sudan, weather conditions are bringing the promise of fairly good harvests, but these are expected to be well below normal, necessitating supplements of outside aid for some time yet.

Other sources estimate that six million people in Ethiopia alone will still need one million tons of food in 1986. Countries such as Sudan, Mali, and Mozambique will also rely heavily on outside food. In the Sudan, for example, there are presently close to one million refugees. Rainfall has been patchy and the '85 harvest totalled only 40% of the normal amount. It will probably take several years for the affected areas to reach self-sufficiency in food production. Total emergency aid required for the entire continent this year is estimated at around one billion.

The growing challenge is to ensure that relief efforts are closely attuned to recovery and development-type activities so that long-term recovery is aided rather than hindered. For example, if farmers with surpluses (in Zimbabwe, for instance, which is expected to do well) cannot sell their food because of severely depressed economic conditions in the post-famine period, it will grievously undercut programs designed to provide peasants with

incentives to grow more food. Millions are still in need of urgent assistance. Administering relief to them in a way which does not jeopardize long-term development is the difficult but crucial task ahead. One way in which your gifts are used to

promote this end is in the Hurri Hills reforestation project in northern Kenya (see *insert*).

While in 1985 the immediate need was for food, in 1986 the need is primarily for the means to help others return to a plateau of feeding themselves. Seeds, tools, pesticides, capital equipment, and non-food agricultural material are in tremendous demand now. For in areas where immediate danger from starvation is past, many people no longer live near their villages, and those who have returned to their land often lack the seeds, tools, and livestock to begin again.

In Uganda, for example, where the political situation has happily stabilized, 60,000 refugees returned home from the Sudan between the end of May and June alone. Although their country is potentially very productive, they are returning with nothing and need not only food aid, but also the means to begin again. These are not minor concerns. A handful of seeds and a simple shovel can make all the difference to a starving farmer.

Media fatigue and a genuine improvement in conditions have resulted in a dwindling of coverage and donations, but the pressing need continues — for emergency food aid in some communities, particularly isolated, hard-to-reach areas, and especially for medium and long-term aid. In spite of some documented abuse and



Sheep and goats find water after a thirty mile search. Trees will be planted around the dams creating a water shed for the dams

government interference (most horri- cally in Ethiopia where the recent forced resettlements of northerners in the south by the Marxist regime has added to the tragedy, taking tens of thousands more lives), foreign aid has saved innumerable lives. If we in the West do not continue to give, sensibly and carefully ensuring that our aid does indeed reach those for whom it is intended, many more will die, and countless others will live with the debilitating effects of malnutrition.

We at CRWRF have budgeted \$25,000 this year for African relief to be channelled, as was done last year, through two very reliable sources: Africa Inland Mission, where missionaries use it to buy and distribute food and medicines, and to promote development (see *insert*), and the Canadian Foodgrains Bank. CFB is made up of partner agencies such as the Mennonite Central Committee and the Christian Reformed World Relief Committee, and according to its longstanding agreement with the Canadian government, has all gifts matched three to one.

Often the distribution of relief grain is tied into "food for work" development projects which provide jobs constructing wells, roads, dams, and other community infrastructures in exchange for food. Much of the corn recently shipped to Mali, for example, is being distributed by missionaries and church workers through food for work projects. Like other CFB shipments, the Mali corn was sent in bags carrying the inscription, "A Christian response to hunger." Church leaders at the village level supervised the distribution and later reported that the aid shipment had "opened a way for them to share the gospel in a way that the Church in Mali had not been able to do."

Canadian Foodgrains Bank aid is also sent to Ethiopia, earmarked specifically for the hungry in Eritrea and Tigray, where incidentally there are quite a number of Christians. It is difficult to accurately access the overall situation in Ethiopia where the government monitors news, and where entry visas are almost impossible to acquire. However, the need is still great in the north which has long sought independence from the regime in the south. Food and medical aid cannot be sent directly, for the Ethiopian military callously confiscates anything bound for the northern provinces. Rather they are sent to Port Sudan and then by convoy to the needy in Eritrea and Tigray.

The amount we at CRWRF have budgeted this year to relieve the needs of others will only be made possible by your generous support. Happily, the images of starving children are becoming a sad memory as famine loosens its grip. But if Africa is to fully recover, if such devastation is to be prevented in the



Tractor making dams

future, appropriate assistance must continue. Please give what you can, so that others less fortunate, may live.

* * * *

The Hurri Hills Reforestation Project

"The last thing we want to do is feed the hungry. So read a recent newspaper ad for a well-known humanitarian organization. It is a catchy slogan, and a truism for those who really seek to promote the well-being of the hungry. For though there is definitely a place for emergency food gifts in times of crisis, the least effective form of aid is handouts. The goal for which we must strive is to help the hungry become independent and food self-sufficient. The Hurri Hills project CRWRF is supporting, demonstrates this kind of development aid.

With the support of World Concern and CIDA, Africa Inland Mission workers have initiated a large reforestation project in Kenya's Hurri Hills, just south of the Ethiopian border. In November of '85, a Canadian custom-built lift loader arrived in Kalacha, an unexpected sight in the stark Kenyan desert. Its purpose is basic: to create water catchments at strategic points in the hills. The catchments are designed to trap rain water as it runs down from the hills, providing a water supply for the Gabra people and their livestock well into the dry season. This will enable them to stay on the hills during

the dry season instead of travelling to Kalacha and having their livestock graze and thus enlarge the edge of the Chalbi desert.

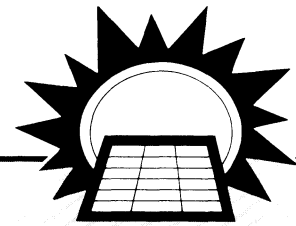
In a food-for-work program, local people are planting hundreds of fast-growing tree seedlings around the small dams, creating small oases. In time, the vegetation will expand and spread out, gradually providing more desirable seasonal changes, better grazing land, and a more hopeful future for the Gabra people.

The medical assistance AIM missionaries render as well as the practical aid offered by such projects as this reforestation work, are a practical outpouring of Christ's love, bringing home to the Gabra people the truth of the Scriptures which AIM missionaries preach and teach among them in the harsh terrain of Northern Kenya.

Gifts for the work of CRWRF may be directed to:

CRWRF
P.O. Box 797
Burlington, ON L7R 3Y7

All gifts are gladly received. Donations of \$10.00 or more will be issued a receipt for tax deduction.



Let your loins be girded and your lamps burning
Luke 12:35

Dear brothers and sisters,

As members of the church we are all involved in the work of God's kingdom. That kingdom will reach its perfection when the King of kings, our Lord Jesus Christ will appear on the clouds of heaven. How do we prepare ourselves for that day of Christ's glorious return? What do we do expecting the coming of the Lord?

The Lord Jesus says in this Scripture passage, that our loins should be girded. This reminds us of the night before the Israelites were delivered out of Egypt, the house of bondage. That night they celebrated the Passover having their loins girded, their garments tied around them in such a way that they were ready for the journey to the promised land. Those garments should not hinder them travelling under God's direction.

The Lord Jesus tells us to put aside everything that can hinder us on our journey to our Canaan, the new earth and a new heaven. As children of light who have been given so much in trust, we should fulfill our daily tasks as servants who know that the Master is coming. That gives our life direction and requires of us concentration. For the Israelites that coming deliverance determined their actions and made them to concentrate on what was important for that deliverance. The Lord Jesus wants us to have that same sense of direction and that same concentration. You put aside what is not relevant to the coming deliverance.

"And let your lamps be burning." That makes you think of the parable of the ten virgins in Matthew 25:1-13. Five of them were called wise. For the coming of the bridegroom had directed their actions. They did not let themselves be sidetracked by secondary things. The coming of the bridegroom determined their doings and made them concentrate on Him. Even when the bridegroom would take longer than expected, they were ready!

You must be ready the Lord Jesus said for the Son of Man is coming at an unexpected time. To be ready means to rely upon God's promises every day and to keep His covenant, remembering to do His commandments. It means to let our actions and attitude be determined by the coming salvation.

Blessed are those servants whom the Master finds awake when He comes (Luke 12:37).

From the mailbox

Mrs. Sophia Leffers from Houston, BC wrote a note with a helpful suggestion and some encouraging words. Thank you!

Reactions from readers are always welcome!

Our birthday calendar for October:

October 17

ALAN BREUKELMAN

Box 666

Coaldale, AB T0K 0L0

Alan hopes to celebrate his 20th birthday. He is mentally handicapped and works at a rehabilitation centre. He has learned to drive back and forth to his work by public transportation all on his own. Good for you, Alan!

October 22

HELENA HOFSTINK

"Bethesda"

6705 Satchel Rd

Box 40

Mount Lehman, BC V0X 1V0

Helena will the Lord willing celebrate her 26th birthday. She leads an active life and takes part in several sports activities. Remember that she likes to receive cards!

October 25

JOHN FEENSTRA

RR 1

Wainfleet, ON L0S 1V0

John will be 18 years old. Did you go to camp "Boo" again this year? Was it fun?

October 28

MARY ANN DEWIT

"Bethesda"

6705 Satchel Rd

Box 40

Mount Lehman, BC V0X 1V0

Mary is blind and likes cards which she can "feel" and so read in her own way. She will be 20 years old.

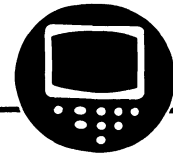
We wish you all a happy birthday and the LORD's blessing in the coming year!

Greetings from

MRS. J. MULDER

1225 Highway 5, RR 1

Burlington, ON L7R 3X4



“Anchor” Canadian Reformed Association for the Handicapped, July 18, 1986

After opening the meeting with prayer and Scripture reading the chairman Br. J. Witten welcomed everyone present.

A letter of appreciation was received from a parent, for the care given to her daughter at the recent summer camp.

The director Daryl Kooiman presented his report. He especially stressed the need to better coordinate the book-keeping system between himself and the treasurer.

The Building Committee reported that it has bought a home in the Grimsby area, conditional on the owner finding new accommodations. The home, which has three large bedrooms is situated on an acre rural lot, giving us plenty of room for expansion in the future. The price being paid for the home is \$124,000.

The Summer Camp Committee reported that another successful and enjoyable summer camp has passed. Twenty-two handicapped people participated, along with nineteen volunteers whose time and effort is greatly appreciated by the participants and parents alike.

The treasurer gave his report, and expressed some concern that the funds are flowing out faster than they're trickling in. We hope that this situation will be alleviated with the membership push that the local committees have initiated. Two donations were received: one from a couple from Neerlandia who gave \$100, and the other from a supper collection held in Orangeville which brought in \$130. These donations, which are intended for the summer camp are greatly appreciated.

The meeting was closed in thankfulness with prayer and the singing of a psalm.

K.J. SPITHOFF
Correspondence Secretary

Classis Contracta at Langley, BC on August 20, 1986

Art. 1. *Opening.* The chairman of the convening church, Rev. W. Pouwelse, calls the meeting to order, reads Psalm 138 and leads in prayer. He extends a word of welcome to the delegates present.

Art. 2. *Credentials.* Upon request of the chairman, the delegates from the Church at Abbotsford check the credentials. They

are found to be in good order. Delegates are present from five churches.

Art. 3. *Appointment of officers.* A motion is tabled and duly seconded that Rev. M. vanderWel be appointed to serve as chairman of classis and Rev. C. Bouwman as clerk. This motion is adopted. Classis is constituted.

Art. 4. *Adoption of the agenda.* On the agenda are two items: a. the release of Rev. W. Pouwelse of Langley; b. the approbation of the call extended by Surrey to Rev. G.H. Visscher. The agenda is adopted.

Art. 5. *Release of Rev. W. Pouwelse.* The following documents are presented.

a. A letter from the Church at Langley to classis requesting classis to release Rev. W. Pouwelse from his duties in Classis Pacific.

b. The letter of call from the Church at Zeist, the Netherlands to Rev. W. Pouwelse.

c. The letter of acceptance from Rev. W. Pouwelse to the Church at Zeist.

d. A letter from Zeist requesting that Rev. W. Pouwelse — if he can accept the call — be the responsibility of Zeist as of November 16, 1986.

e. A letter of release for Rev. W. Pouwelse from the Church at Langley, effective November 16, 1986.

Having heard the documents, and having found them in good order, classis grants Rev. W. Pouwelse an honorary release from his duties in classis. An Act of Release for Rev. W. Pouwelse from Classis Pacific is read, signed and given to the departing minister. The chairman of classis addresses Rev. Pouwelse with some well-chosen words. After Rev. Pouwelse had an opportunity to respond, Rev. vanderWel addresses the Church at Langley, wishing her the Lord's blessing in the time of vacancy. He expresses the hope that the vacancy may soon be filled.

Art. 6. *Farewell Rev. W. Pouwelse;*

counselor for Langley. Rev. M. vanderWel is appointed to represent classis at the farewell evening scheduled for Oct. 6.

Upon request of the Church at Langley, Rev. J. Visscher is appointed as counselor for this congregation for the duration of her vacancy.

Art. 7. *Approbation of the call to Rev. G.H. Visscher to Surrey.* The following documents are tabled:

a. A letter from the Church at Surrey that the call to Rev. G.H. Visscher has been duly announced to the congregation and no objections were presented to the call. The Church at Surrey took responsibility for Rev. G.H. Visscher as of July 28, 1986.

b. The Letter of Call by the Church at Surrey to Rev. G.H. Visscher.

c. The letter of acceptance from Rev. G.H. Visscher to Surrey.

d. The certificate of release from the Church at Ottawa, effective July 28, 1986.

e. The certificate of release from Classis Ontario North.

The Appendix to the Letter of Call is checked by the moderamen. It is noted that the Church at Surrey pledges to take adequate care of Rev. G.H. Visscher and his family.

Having heard the documents and having found them in good order, classis decides to approve the call extended by the Church at Surrey to Rev. G.H. Visscher.

The chairman speaks a few words to the delegates of the Church at Surrey, wishing them a fruitful period of work with Rev. G.H. Visscher.

Br. Stam, as chairman of the consistory of Surrey, thanks the chairman of classis for his words. He mentions the appreciation of the Church at Surrey for the work which Rev. J. Visscher did as counselor.

Art. 8. *Installation and welcome evening Rev. G.H. Visscher.* Rev. W. Pouwelse will represent classis at the installation and/or welcome evening of Rev. Visscher.

Art. 9. *Question Period.* Opportunity is given for Question Period.

Art. 10. *Censure ad Art. 44 C.O.* The chairman judges that such censure is not necessary at this meeting.

Art. 11. *Acts.* The clerk is given opportunity to read the Acts. They are adopted as read.

Art. 12. *Closing.* The chairman leads in thanksgiving prayer.

Classis is closed.

For the classis,
C. BOUWMAN, clerk e.t.

OUR COVER

Grand Manan Island

Photo courtesy:
Tourism New Brunswick, Canada

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

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

OPSPORING ADRESSEN:

GOOR, J.D. geboren op 22 mei 1921, laatstbekende adres in Nederland: Barneveldseweg 2, 6741LK Lunteren, naar Canada vertrokken op 10 mei 1954.

HUBERS, Hendrik, geboren op 24 maart 1921 te Dordrecht, gehuwd met DEN BOER, Elizabeth Barbera, naar Canada vertrokken in 1953.

MAST, Oebele, geboren op 28 december 1941, laatstbekende adres in Nederland: Lintveldebrink 452, Enschede, naar Canada vertrokken op 14 april 1983. Betrokene is gehuwd met Z. USKOKOVEC.

PHILIPSEN, Franciscus, geboren op 2 januari 1881 te Heythuysen (L) laatstbekende

woonplaats in Nederland: Nederweert (L), naar Canada vertrokken in 1907.

RIESWIJK, B.T., geboren op 29 april 1921, naar Canada vertrokken in 1953.

SNELLEMAN, Arie J., thans plm. 59 jaar oud, vanuit Amsterdam naar Canada vertrokken omstreeks 1956 met echtgenote Wil en de kinderen Freddy, Alice en Andy. Laatste bekende adres in Canada: 298 Wychwood Ave., Toronto, ON en als mogelijk beroep: Commercial Artist and Illustrator.

ABERSON, Gerhard Martin Alphonse, geboren op 30 april 1932 te Bindjei, Indonesië, naar Canada vertrokken op 2 september 1958.

OP DE COUL, Jacobus Ferdinand, geboren op 16 januari 1931 te Enschede, Laatste bekende adres in Nederland: Haaksbergenstraat 2, naar Canada vertrokken op 10 augustus 1958.

HALKES, Adreas Adrianus Johannes, geboren op 2 maart 1932, laatsbekende adres in Canada: 44 Townline Rd., West, St. Catharines, ON.

HASSINK, Jan, geboren in 1938 of 1939, naar Canada vertrokken rond 1958.

GERRITSEN-VAN LUIPEN, Neeltje Johanna, geboren op 31 oktober 1925 te Aalten, gehuwd met Arnold Gerritsen, geboren op 26 mei 1923. Naar Canada vertrokken op 26 juni 1956 met bestemming Hamilton.

JANSEN, Bernardus Johannes, geboren op 23 mei 1921 te Aalten, laatstbekende adres in Nederland: Bodenvoor 10, Aalten. Naar Canada vertrokken op 20 februari 1953. Laatste bekende adres alhier: 22 Maple St., Ajax, ON.

LAUWERS, Josephus Andreas, geboren op 8 februari 1927 te Amsterdam, laatstbekende adres in Nederland: Jacob van Lennepstraat te Amsterdam. Naar Canada vertrokken op 14 januari 1986. Reeds eerder woonachtig in Canada geweest.

MERKENSTEIN, zoon van Cornelis van Merkenstein en Margareth Elaine Willis. Ouders zijn op 22 juli 1969 te Waterloo, ON gehuwd. Gewoond hebbende op 402-40 Maria St., Acton, ON.

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

OUR LITTLE MAGAZINE



Hello Busy Beavers,

Some Busy Beavers wrote to tell us
"Why I Like My Friend."
I think you will like their stories!

"My best friend is a Busy Beaver also. I liked her because at first she had no friends and I felt sorry for her and started to play with her. This happened in Grade 1. Our friendship has grown and grown ever since. Of course we still do fight sometimes, but we always make up again.

My friend and I make a good pair. We always depend on each other. We go to each other's place whenever we have a chance. On bus trips we're always partners. We both like the same things and that is why I like my friend so much.

We also had a bus trip today. My friend and I sat together. We shared goodies and had fun. We played together (except for soccer because my friend doesn't like it and didn't play). We had a good bus trip together."

by Busy Beaver *Kimberly Kamphuis*

"I like my friend because he's loyal (I can count on him), trustworthy (keeps his promises) and kind. He shares. Once he gave me tadpoles. He is also a Busy Beaver. It sure is fun having such a great friend."

by Busy Beaver *David Debruin*

"My friend goes to my church and school. She lives pretty close to me, too. She used to live right beside me. We are in the same grade, too!"

by Busy Beaver *Jennifer Siebenga*



Picture by Busy Beaver *Lois Helder*

SEPTEMBER

Now it's time for birthday wishes!

Here's hoping all the Busy Beavers celebrating a September birthday have a really great day with their family and friends. May you have many happy returns of the day and may the Lord bless and keep you all in the year ahead.

Alisa Schouten	3	Teresa Oosterhoff	18
Jason Tenhage	4	Walter Bartels	19
Helena Hopman	6	Erica Veenendaal	19
Karrie Eelhart	8	Margo Hofsink	20
Emily Barendregt	10	Joyce Broersma	21
Mary VandeBurgt	11	Rose Peters	21
Cindy Huttema	13	Mary Jane Helder	24
Angela Mans	13	Jennifer Dykstra	26
Andria Vanderpol	17	Anthony Vis	26



From the Mailbox

Welcome to the Busy Beaver Club *Judy Bysterveld*. We are happy to have you join us. What happened to the wool sheared from your sheep, Judy?

Will you write and tell us?

Welcome to the Club *David Debruin*. You have an interesting hobby, David. Thank you for sharing your cartoons. Write again soon!

Welcome to the Busy Beaver Club, *Marnie Stam*. Be sure to join in all our Busy Beaver activities, Marnie. Will you write and tell us how you enjoyed the summer? Bye for now.

And a big welcome to you, too, *Natalie Veenman*. Do your pets keep you busy, Natalie? And how did you enjoy the summer holidays? Will you write and tell us?

Hello, *Kimberly Kamphuis*. I really enjoyed your letter. It was nice to hear from you again. And I'm glad you had such a good birthday!

Thank you for your letter, *Annette Jonker*. I was very happy to hear from so many of you Busy Beavers! You'll be happy to meet your friends at school again, right Annette?

Be sure to write and tell us your address when you get to Ontario, *Jennifer Siebenga*! Otherwise I won't be able to mail you your reward. Will you tell us about your trip across the country and about your new home, Jennifer?

You are a lucky girl, *Lois Helder*, to have such a good friend. Thank you for your letter, and the picture, too, *Lois*. How do you feel about the holidays being over and school starting?

How did you like your trip to Ontario, *Alice Van Wouden-*

berg? What an exciting holiday you had! I liked your story about the funny graduation play, *Alice*. Write again soon.

Hello, *Corrinna Stroop*. How are you enjoying the summer holidays? Thank you for the word search and I do hope you get a pen pal, *Corrinna*. Be sure to write and tell me when you do!

Congratulations on a good report card, *Sheila Wierenga*. I hope you will write and tell us about your camping, *Sheila*. Did you have fun? How do you feel about going back to school?

Thank you for a lovely letter, *Melanie Peters*! How did the play go on your school closing night? And did you have a good holiday? Did you enter our Summer Contest, *Melanie*?

How did your camping trip go *Michelle Roodzant*? And how about your weeks at home? Have you entered our big Quiz Contest? Thanks for the huge word search, *Michelle*. I hope we can find room for it soon!

Congratulations on your baby niece *Betty Bergsma*. Like you wrote, from one Aunt Betty to another! What an interesting field trip you made, *Betty*. And thank you for a lovely "Fantasy Garden!" Did you see we had closed the contest already? Try again next time! Actually, yours was just what I had had in mind!

Busy Beavers, we need two pen pals. Maybe these girls could "get together," by mail, that is! Don't wait for the other. YOU write first!

Corrinna Stroop (Age 11)
2387 Maryvale Crt.
Burlington, Ontario
L7P 2P1

Michelle Roodzant (Age 12)
130 Skegby Rd.
Brampton, Ontario
L6V 2T9

Quiz Time!

Do you know the Psalms?

See how many words you can fill in in these texts from the Psalms. Use your Bible if you want.

1. When I am _____, I will trust in thee.
2. God is our refuge and strength, a very _____ help in trouble.
3. O LORD, our Lord, how _____ is thy name in all the earth!
4. I was _____ when they said to me, "Let us go into the house of the Lord."
5. O sing to the Lord a _____ song.
6. Create in me a _____ heart, O God; and put a new and _____ spirit within me.
7. This is the Lord's doing; it is _____ in our eyes.
8. _____ the people whose God is the Lord.
9. A _____ and _____ heart, O God, thou wilt not despise.
10. Behold, how _____ and _____ it is when brothers dwell in unity!
11. _____ is the man who walks not in the counsel of the wicked.
12. The Lord is _____ and _____, _____ to anger, and _____ in steadfast love.

RIDDLES FOR YOU!

1. Why did the monkey look in the mirror?
2. Why do birds fly south?
3. What day of the week don't hamburgers like?
4. Why did the boy bring a ladder to school?
5. Where do rabbits go after their wedding?
6. Why did the chicken cross the road?
7. Why did the boy throw the clock out the window?
8. What do you do if a hippo's on your rug?

(answers below)

from Busy Beaver *Judy Bysterveld*

Answers:

Do you know the Psalms?

1. to see another monkey 2. it's too far to walk! 3. Friday get to the other side 7. He wanted to see time fly. 8. Wait until he gets off it.
Riddles
1. afraid 2. present 3. majestic 4. glad 5. new 6. clean, right 7. marvelous 8. Happy 9. broken, contrite 10. good, pleasant 11. Blessed 12. merciful, gracious, slow, abounding

Have you sent in your answers to the Quiz Contest, Busy Beavers?

Remember you may use your (story) Bibles!
Send them in soon, all right!
Bye for now!

With love from your
Aunt Betty



THANK GOD FOR LITTLE THINGS

*Thank you, God, for little things
that often come our way—
The things we take for granted
but don't mention when we pray—
The unexpected courtesy,
the thoughtful, kindly deed—
A hand reached out to help us
in the time of sudden need—
Oh make us more aware, dear God,
of little daily graces
That come to us with "sweet surprise"
from never-dreamed-of places.*

—Helen Steiner Rice