



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# The origin of our Psalm melodies<sup>3</sup>

## Further inquiries

In our previous article we saw that *Emmanuel Haein* in his thesis dated 1926 showed that there was a connection between the melodies of the Genevan Psalter and the Gregorian chants and medieval church hymns. Of course they were not the same, and the Gregorian chants were also deprived of their exuberance that had been developed in course of time. But special motives, called by Haein "timbres" and "nômes" come back in the Psalm melodies, just as they were used in medieval singing.

In this respect the development agrees with Calvin's principle that he did not want to break with the church of the ages.

But there is more. In 1929 a study was published by *Abraham Zebi Idelsohn*, titled *Jewish Music in its Historical Development*.

Idelsohn studied the Jewish way of singing in the synagogue, especially the way of singing Psalms. He discovered that there was throughout the ages a remarkable consistence in the way of singing, in spite of the isolation and separation of synagogues outside the Palestine land. He discovered also that there is a remarkable connection between the singing of Psalms in the synagogues and in the Christian churches.

Furthermore, *Peter Gradenwitz* delivered another study, called *The Music of Israel: Its Rise and Growth through 5000 Years*. He furnished sufficient material to continue the investigations of Haein going back to the synagogical songs, but also to the temple chants.

The remarkable conclusion is then that, as far as the origin of the Genevan Psalm melodies is concerned, these tunes can be traced back even to the period of revelation.

In his very extensive work of almost 2000 pages, the late *Rev. H. Hasper* worked that out in his two volumes *Calvijns beginsel voor de zang in de eredienst*, I, ('s Gravenhage, 1955) and II ('s Gravenhage/Groningen, 1976).

Hasper brought many arguments together and on the basis of the explorations by Haein, Idelsohn and Gradenwitz and by combining the data brought to light by them, he came to totally different conclusions from those of Douen. There must have been a very long tradition in the way of singing Psalms, especially via the church modes.

## Pierre Pidoux

Between the publication of the two volumes of Hasper, another important study was published, namely that of Pierre Pidoux, *Le Psautier Huguenot*, I *Les Mélodies*, II *Documents et Bibliographie* (Basel, 1962).

Pidoux looked for the sources of the Psalm melodies of the Genevan Psalter and published many documents which are important in discovering the origin of the Psalm melodies. Time and again his conclusions go in the same direction as those of other contemporary investigations. He proved that in many cases the Psalm melodies were derived from hymns of the *Antiphonarium* and the *Gradual*, two books consisting of Gregorian chants. Remarkable is his discovery that not only the melodies of Geneva, but also those of Strausbourg go back to that sources.

## S.J. Lenselink

A couple of years before Pidoux's study, S.J. Lenselink wrote a dissertation, called *De Nederlandse Psalmberijmingen van de Souterliedekens tot Datheen, met hun voorgangers in Duitsland en Frankrijk* (Assen, 1959), and some years after Pidoux's study but in connection with this, he wrote his book *Les Psaumes de Clément Marot* (Assen/Kassel, 1969).

He writes that although there is not always a sharp distinction to be made between worldly and church music in that time, it is certain that there is a very close connection between many Psalm melodies of the Genevan Psalter and the Gregorian chants. But characteristic of the Genevan melodies, more or less over against the popular songs, is their absolute syllabical structure.

So also Lenselink pointed out that the origin of the Psalm melodies is to be found in the medieval hymns and especially in the Gregorian way of singing.

## Church modes

That brings us to the matter of the so-called *church modes*, which are characteristic of the Gregorian chants and which are also used for the Genevan tunes. What are these church modes? In the "Notes on the Genevan tunes" (cf. the *Book of Praise* of the Canadian Reformed Churches, p.VII ff.) it is mentioned that in the Genevan Psalter nine different modes are represented: Dorian, Hypodorian, Phrygian, Mixolydian, Hypomixolydian, Aeolian, Hypoaeolian, Ionian and Hypoionian.

These names come from Greece. The Greeks first used tone series of four tones (tetrachords) and called them *modes*. Each area, people or city (Phrygia, Lydia, Ionia) used its own specific order of tones or steps. These developed into tone systems of seven steps or intervals to fill a so-called *octave*. An octave is the distance between a male voice and a female voice singing the same note. The natural difference in tone is called the eight-step or rather the octave interval. This distance is usually filled with seven whole and half steps to fill the space of twelve semitones. The arrangement of whole and half steps can differ in many ways. Each particular order of small and big steps is called a mode, or a key. Most of the hymns of the *Book of Praise* are composed in the so-called *major* or *minor* key. But in the Gregorian chants the Greek names are used (although their names became somewhat confused in translation). But there is much more variety in these so-called church modes than in the major and minor system. The Dorian church mode is used most frequently in the Genevan Psalter: 45 Psalm melodies are based on this mode. To explain this mode briefly: the scale of the Dorian mode has no sharps or flats in the range d to d (while the major key has two sharps from d to d, namely f sharp and c sharp). The scale of the Phrygian mode has no sharps or flats in the range e to e. The scale of the Mixolydian mode has no sharps or flats in the range g to g. The scale of the Aeolian mode is more or less comparable with the minor key: it has no sharps or flats in the range a to a (although in the minor key actually the g sharp is used). The scale of the Ionian

mode is comparable with the major key, because it has no sharps or flats in the range c to c.

When modulating or transposing, the space of the semitones has to be the same. To give an example: when the major key runs from c to c (the c being the so-called *finalis*), it does not have either sharps or flats. But when the same key has been modulated to d, it has two sharps, namely f sharp and c sharp.

So when the Dorian mode runs from d to d, it does not have any sharp or flat. But when it is transposed to e, it has two sharps, namely f sharp and c sharp.

As far as the term *hypo-* is concerned, this has to do with the same mode, so that e.g. the *finalis* of the Dorian scale (without sharps or flats) is d and the *finalis* of the Hypodorian scale (without sharps or flats) is also d. But the meaning of *Hypo* is: below, or beneath. That means: this scale runs not from d to d (although the *finalis* is indeed d), but it runs from a to a.

It would go beyond the purpose of my articles if I worked out all the details in this respect. I just give these examples in order to show the great variety and the many possibilities in the church modes.

For more details I should like to refer the readers to the interesting study of Dennis Teitsma, *Tunes of the Anglo-Genevan Psalter*, 327 Pandora Avenue East, Winnipeg, MB, R2C 0A3, 1980 (80 stencilled pages).

The so-called Gregorian phrase is composed of a flexible undulating line, a kind of sonorous thread which is sensitive to the smallest music waves. The Gregorian phrase is not static, not stiff, not sharply delineated. But the hymn, of course, has a different structure. In the hymn the architecture dominates, because of the stanzas which are composed in a strophical construction.

### Background of Gregorian chants

So we see that the background of the church modes of the Psalm melodies in our *Book of Praise* is found in the Gregorian chants, and just as Em. Haein already proved more than sixty years ago, Bourgeois and "Maître Pierre" used all kinds of motives, firm melodic formulas and many other elements from the treasure of church music before reformation times.

But it is interesting to know also what the background is of the Gregorian chants. From more than one side it has been proved that they go back via Greece to the synagogue and even to the temple.

In an also extensive study, the famous Dutch musicologist Hélène Nolthenius who was a professor at the University of Utrecht from 1958 to 1976, pointed to the rich history of the Gregorian chants. Her book was called *De oorsprong van het Gregoriaans* and was published by Querido in 1981. She discovered in Italy that relief pictures on *sarcophagus* (stone tombs) had a close connection with melodic motives of Gregorian antiphones (responsorial chants).

She also found out that the final form of Gregorian chants was actually Frankish. About the year 900, Metz in France was the centre of it.

But the origin of the Gregorian chants are to be sought in the beginning of our era, about two thousand years ago, in the Jewish synagogues.

There were Jews from Yemen and also from other Asiatic countries who immigrated about sixty years ago to Israel. Their synagogical songs appeared to have exactly the same kind of Psalmody, the same music curves in their rises and falls as the Gregorian chants.

### Temple and synagogue

As I already said before, there is also a connection be-



Rev. H. Hasper

tween the way of singing in the synagogues and the way of singing before that, namely, in the temple.

The question is: do we know anything of that way of singing, especially in the temple?

In this respect there is another very important study, namely of *Suzanna Haik Vantoura*, concerning "*La Musique de la Bible révélée*" (Paris, 1976).

Of course, it was not easy to find out in which way the people of Israel have sung their Psalms. But in our next and final article we will see that Suzanna Haik Vantoura developed a very interesting theory, which in a certain sense offers us the missing link in the long chain of church singing throughout the ages.

— To be continued

K. DEDDENS

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# The position of woman in the Old and the New Testament<sub>2</sub>

## Jacob's wives and their children (Genesis 29:31-30:24)

Let us turn our attention now to Genesis 29 and 30. Jacob is serving his uncle Laban for his wives Leah and Rachel. The first thing that strikes us is that also in the circle of the covenant sin has continued to destroy the oneness of husband and wife. Jacob married two wives, and no one seems to object when Jacob lies with his wives' maids as well. This practice of having more than one wife as well as concubines continues in the Old Testament. The Lord never approves it, but allows it because of the hardness of man's heart. In the laws of Moses we read a few regulations the Lord provides in order to protect the status of concubines and multiple wives. For example, Exodus 21:10,11 commands a man who takes another wife to himself not to diminish the food of the original wife, nor her clothing, nor her marital rights. Deuteronomy 21:10-17 describes among other things the situation that arises when the oldest son is not the child of a man's beloved wife, but of another wife. Under no condition may the man give the right of the firstborn to the oldest son of a beloved wife, if there is a son of a disliked wife.

Another aspect that comes to the foreground in this part of Genesis is the importance attached to having children. This is in line with what we read in the first chapters of Genesis: through the generations the way will be prepared for the birth of the Saviour, the seed of woman.

What we also notice is that the Lord remembers Leah in her difficult situation and honours her with children. From this we can learn that through grace woman maintained her position in the covenant relationship with the Lord. Woman sometimes may be rejected or downgraded by man, but the Lord remembers and blesses her.

The final thing I like to point out about this portion of Scripture is the role of both Leah and Rachel, women, in the giving of names. First of all, we never read that Jacob has anything to do with the initial naming of his children. In the second place, Leah is prophesying when giving a name. At Simeon's birth she proclaims: "Because the Lord has heard that I am hated, he has given me this son also"

(shama-heard). And at Judah's birth she sings: "This time I will praise the Lord!" (hodah-praise).

The Lord protects and blesses the believing woman, and gives her the strength to fulfill her task.

## Man's place is not woman's place (Genesis 49; Exodus 1:15-22; Exodus 12:29; Exodus 13:1)

Next we will concentrate for a moment on a few differences between man's place and woman's position in the Old Testament, but we will see at the same time that a woman always holds a position of honour if she serves the Lord.

In Genesis 48 and 49 we see Jacob ill and lying on his bed; his strength is diminishing. His whole family and he himself realizes that his death is near. But Jacob knows he has one more task to fulfill. With great effort he sits up in bed and calls in all his sons. Prophesying he blesses them, one by one. Jacob's daughter, Dinah, is not present and does not as such receive her own blessing. This does not mean that Jacob or his sons did not love and respect their daughter and sister. In Genesis 34 we read how Dinah is defiled by Shechem. When Jacob hears of this he immediately wants to punish Shechem, but he holds his peace till his sons are back from tending the sheep. When Jacob's sons find out, they are indignant and very angry! Who would have the courage to publicly humble Dinah! Simeon and Levi, Dinah's complete brothers, sin in the way they avenge their sister's shame. But this incident also shows that Dinah was considered a real member of the family. Dinah does not receive a portion of the inheritance, but she shares in the blessings of the covenant.

After nine disasters have afflicted the Egyptians, the Lord announces the final plague (Exodus 4:23; Exodus 11; Exodus 12:29): all the firstborn males of Egypt will be killed! Not the females! And corresponding with this, all the firstborn males among the Israelites are to be consecrated (Exodus 13:1). The order of creation becomes manifest in this fact.

But again, this does not mean that the Lord rejects the woman. When the Lord brought His people out of Egypt

every Israelite remembered the two midwives Shiphrah and Puah. In the days of Moses' birth these two faithful women were summoned to the king. Pharaoh had given them the instruction to kill all Israelite newborn males at birth. Apparently Pharaoh did not see much in girls; they could live. But Shiphrah and Puah receive the courage to oppose Pharaoh's commandment. They obey a higher King. The Lord blesses these believing women for their faithful actions. They each receive a husband and children which was, especially in the days of the Old Testament, what all women of Israel hoped for.

Man and woman have received different places, but they are both blessed by the Lord when they do their work faithfully in the position the Lord has given them.

## Miriam, Deborah and Mary Magdalene

(Exodus 15:20,21; Judges 5; Matthew 28)

In the Bible mention is made of women who receive more strength and honour than men, but none of these women take man's place. Also women can use their gifts to admonish men and call them back to their office.

After the crossing of the Red Sea, Miriam knows she has the gift of leadership and prophesying, but she only uses it after Moses had led the congregation in thanksgiving and then to lead only the women in song and dance.

We all know Deborah, a wife and mother, who judged Israel. A powerful position it seems for a housewife! However, she does not lead the people in battle. Not that she does not dare. She is more courageous than Barak. But she uses her gifts to call Barak to his duties. When Barak still does not really want to take up his office and insists that Deborah comes along, he is punished for not completely fulfilling his calling: a woman will kill Sisera, the leader of the enemies. Woman cannot take man's place, but man cannot neglect his position.

Let us turn to the New Testament for a moment, to the Sunday morning when our Lord Jesus rose from the grave. Our risen Lord first appears to women. But these women do not go around on their own to spread the good news. No, they inform the disciples, who are still at a loss

after their master was crucified. They stimulate the disciples to become active again.

In these instances we notice how woman can receive much honour and a high position, but always acknowledges man as the head. Not every man is the head of every woman, but the headship of man as a created order can become evident outside marriage. In regard to this we can note that none of the men whose responsibilities these women recognized, were their husbands.

### Importance of women in the history of salvation

Many women played an important role in the history of salvation. There is Hannah, who received the strength to give her son Samuel up for the ministry in the tabernacle when he was still a young boy. Hannah's prophesying song of thanksgiving testifies of God's greatness:

"He raised up the poor from the dust;  
He lifts the needy from the ashheap.  
The Lord will judge the ends of the earth  
He will give strength to His king,  
And exalt the power of His anointed."

In Proverbs we read that both men and women have responsibility and authority in bringing up of children, disciplining them when necessary, and being an example to them.

Proverbs 1:8

Hear my son, your father's instruction,  
And reject not your mother's teaching.

Proverbs 23:22

Hearken to your father who begot you,  
And do not despise your mother when she is old.

How great is the honour bestowed on Mary, the wife to be of Joseph of Nazareth, who was to give birth to the promised Saviour. Gabriel, the angel sent from God, greets her with the words. "Hail, O favoured one, the Lord is with you!" Mary responds and prophesies in a song of praise to God.

When Joseph and Mary present Jesus in the temple, they meet Anna, a prophetess. After she has seen Jesus she proclaims the Saviour to all who are looking for the redemption of Jerusalem.

In Acts 21:8,9 we read that Philip, the evangelist, had four unmarried daughters who all prophesied.

In these examples we see that the Bible neither in the Old Testament nor in the New pushes woman to the background, but gives her a position of honour and respect.

### The headship of man

(I Corinthians 11:2-16)

Very briefly we will look at I Corinthians 11, the well-known and controver-

sial chapter that tells women to have their heads covered when praying and prophesying.

Paul starts by pointing out that the head of the man is Christ. Man can never feel dominant or proud; he himself has to acknowledge a head. And our Lord Jesus Christ has shown us what it also means to be head: He washed His disciples feet to show His love for them.

The head of woman is man. To prove this Paul points to tradition, but he gives convincing arguments by referring to the order of creation; man was created first, woman was formed out of man. Also in Ephesians 5:23 Paul writes: "For the husband is the head of the wife, as Christ is the head of the church." The New Testament does not do away with the fact that God created man first and made him responsible.

Many women in Corinth were very liberated and emancipated in the days when Paul wrote this letter. They thought themselves to be completely man's equal and would not dream of calling a husband a head. They showed this in behaviour and dress. Do these ideas not sound very familiar to us! But Paul points out that we cannot base our convictions and lifestyle on godless philosophies. We have to go back to what God has revealed to us. Women have to show in their conduct and appearance that they accept their own place as God has designed it. (I Peter 3)

Both man and woman have to recog-

nize God's created order and beneficial ordinances. Man has to know his responsibility and realize that also he has a head. Woman should not want to take man's place, but rejoice in the position God gave her and go about her duties faithfully. Men and women are both children of God in Christ. There is neither Jew nor Greek, slave nor free, male nor female; for we are all one in Christ (Galatians 3:26-28).

### Conclusion

If we realize the beauty of our unique task, given to us by our Creator, we feel an inner happiness and a great thankfulness. Our circumstances may not always be easy. Sin has corrupted our bodies, our minds, our relationships, the whole creation. But God is gracious and faithful. The Lord has given us, women, a beautiful task and the strength and capacities to fulfill it. Let us show our joy and gratefulness for the privilege of receiving such an honourable task. Let us sing every day of the happiness of knowing our purpose in God and His Kingdom. Let us prophesy in our words and actions of the peace and gladness in our hearts. And let us always look forward to the day we can behold the glory of our God in fulness, and praise our Creator in perfect harmony (Revelation 21:1-4; Revelation 22:3-5).

J. DE GLINT

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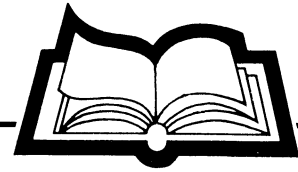
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“And He said to them, ‘Neither will I tell you by what authority I do these things.’”

Matthew 21:27b

## Dead Earnest

On first reading, the answer of the Lord Jesus given to the Pharisees after their refusal to answer His question to them seems light and playful, and patterned after a children’s game. Children often respond in kind, and the Lord Jesus appears to do the same here. Indeed, in the context we see Him set forth a counter-question to the initial question of the Pharisees, and all proceeds much on the same way Samson posits his riddles to the Philistines on his wedding day, cf. Judges 14:12. There is an obvious duel of wits in the pattern of questioning in which the element of *play* cannot be ignored.

However, much as this may appear to be a game, it is actually absolutely earnest. To be sure, the Pharisees have been playing a game with the Lord Jesus, and they intend to persist in their games with Him right to the end. They have continually tried to entangle Him in His talk, cf. Matthew 22:15, and it became a sport for them. This was also their plan in asking Him by what authority He did His signs and miracles. They had already publicly accused Him of casting out demons by Beelzebul, the prince of demons, Matthew 12:24. Now that the Lord Jesus had done some extraordinary signs in Jerusalem, they want to revive this charge again.

The Lord Jesus takes up their challenge with a counter-question, and the atmosphere appears playful. He asks them about the baptism of John, a question of seemingly minor importance. Yet the Pharisees soon discover that this question forms the key to the work of the Lord Jesus. As a counter-question, it conceals the answer to the question they had asked. If they would acknowledge that the baptism of John came from heaven, they would also know by what authority Jesus did His miracles.

However, the Pharisees had not accepted John either, Matthew 11:18, 19. Having rejected John, they could not say his baptism was from heaven. Yet they did not dare say that it was from men, for they feared the people. A condemnation of John would only win them the very ill repute with the people which they were trying to turn against the Lord Jesus!

In their answer, the Pharisees plainly refuse to submit to the clear testimony of God’s work before their eyes. Blinded by self-interest, they refuse to confess that the baptism of John was appointed by God Himself. This baptism was the key to all of Christ’s work! That is why He also said, “I have a baptism to be baptized with, and how I am constrained until it is accomplished!”

For the baptism of John signified the call to suffering and death, through which complete satisfaction for sins would be made to the Father. So He says to the sons of Zebedee, “Are you able to drink the cup that I drink, or be baptized with the baptism with which I am baptized?” Mark 10:38. And when they say, “We are able,” He announces the coming suffering and trial which the apostles also must experience for His name’s sake. John’s baptism is the sign of humiliation and full submission to the will of God.

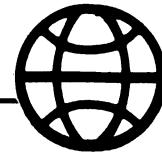
This is what the Pharisees knowingly refuse to accept. They refused to believe John, and they refused to follow Jesus as well. They had looked with disdain upon the beginning of the preaching of the kingdom and they persisted in that disdain to the very end. Not their lack of knowledge, but their persistent *unbelief* stands out in their refusal to answer the question of the Lord Jesus.

And Jesus can only answer as He does because of this unbelief. To be sure, He answers in kind. Yet He knows this is not a game! In effect, His refusal to say anything about the authority for His actions is an administration the *keys of the kingdom*. He follows through with the command of Isaiah against the hardened hearts of the Israelites of His day, “Bind up the testimony, seal the teaching among my disciples,” Isaiah 8:16.

Therefore the game of the Pharisees turns out to be deadly serious for them. Indeed, they seal their fate with the actions by which they follow up this answer of the Lord Jesus. This answer inflamed their hatred against Him even more, and in the end they would not rest until they had this troubler of Israel fully removed from their presence! So they put Him to death.

This is the death by which those who believe and listen to the Lord are saved! But it also forms eternal judgment for those who shrug off God’s call as a mere joke. And it shows us all that the gospel comes with deadly earnestness in its appeal. Anyone who thinks he can laugh off the call of God with light humour will find his laughter turned against him. But those trusting in the Lord and humbling themselves to the call of God will receive a sure reward. They will join with the laughter and joy of those who take delight with the LORD in the vindication of the throne of the LORD, also as it is realized in the complete destruction of all His enemies. For the Saviour reigns, in victory!

J. DE JONG



(Canadian Scene) — A life-sized bust of India statesman Mohandas K. Gandhi was unveiled recently at the Centennial Library plaza in Edmonton. It is believed to be the only Gandhi memorial of its kind in Canada.

Costing \$ 25,000 the bronze bust and black marble pedestal were designed by Edmonton sculptor Sushil Kalia and constructed by Madras, India sculptor R. Jaganathan. The memorial project was sponsored by the Council of India Societies of Edmonton, which has 23 member organization.

## ACCIDENT STATISTICS AT A GLANCE

(Canadian Scene) — In 1985, 200,00 persons were injured and more than 4,000 killed in accidents on Canada's roads and highways.

— If current accident rates continue, one out of every two Canadians will be involved in a fatal or injury-producing accident in their lifetime.

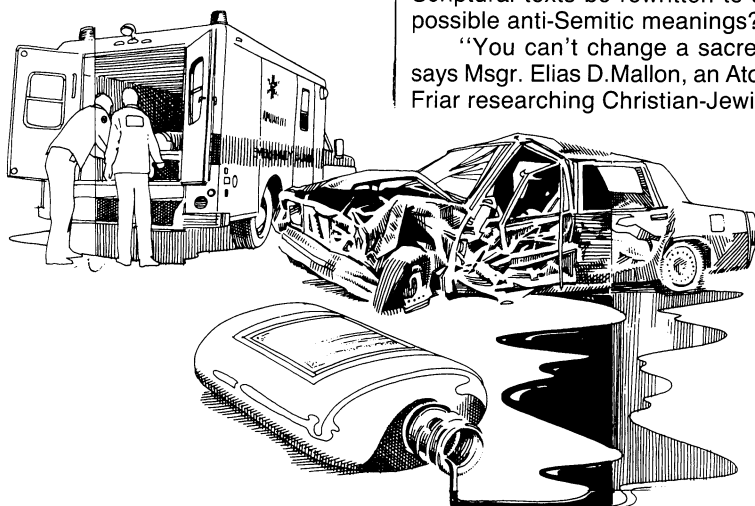
— Traffic fatalities are the leading cause of death for Canadians under 34.

— Drivers aged 15-24 account for over 25 percent of all drivers killed in Canada each year.

— Federal government statistics show that 85 percent of all traffic accidents are caused by human error, with driver inattention being the leading cause.

— 60 percent of all new drivers in Ontario get little or no professional driver training.

— A driving program certificate can reduce the annual premium for insurance coverage for a typical 18-year-old male by over one third.



— Alcohol was involved in approximately 50 percent of all fatal accidents.

— Half of all traffic accidents occur within 40 km of the victim's home — and at speeds of 60 km/hr or less.

— Traffic injuries and fatalities cost the nation an estimated \$2.5 billion annually.

(Canadian Scene) — The creation of Canadian citizenship in 1947 marked another important step in Canada's development from colony to sovereign nation. Before that date all Canadians were legally British subjects.

In 1921, Canada had acquired its own coat of arms; in 1964 we acquired a national flag; in 1980 a national anthem and finally in 1982, a patriated constitution including a charter of rights and freedoms.

A poster commemorating the 40th anniversary of the Canadian Citizenship Act is available from Communications Directorate, Department of the Secretary of State for Canada, Ottawa, Ontario, K1A 0M5.

## MIAMI (RNS)

Interfaith discussions of anti-Semitism have frequently pointed to statements in the Gospels that have been used to justify Christian hatred of the Jews.

Although many Christians argue that the problem comes from misunderstanding of the passages, some scholars and clergy say that the issue lies with the Biblical words themselves. This then raises a key question: can and should Scriptural texts be rewritten to alleviate possible anti-Semitic meanings?

"You can't change a sacred text," says Msgr. Elias D. Mallon, an Atonement Friar researching Christian-Jewish-Mos-

lem relations for the Graymoor Ecumenical Institute in New York. "Just because you don't like something, you can't simply drop it. You have to struggle with it."

So he and Rabbi Leon Klenicki, director of interfaith affairs for the Anti-Defamation League (ADL) of B'nai B'rith met here with 15 educators from the Catholic Archdiocese of Miami struggling with ways to teach key passages of Scripture without fueling anti-Semitism. (CN)

The editor of *Christian News* adds the following comment: The Talmud, which Jews say is their highest authority, contains many vicious anti-Christian and thoroughly immoral statements. When Jews and liberals demand that the "anti-Semitism" in the N.T. should be removed, should Christians demand that the anti-Christian and immoral statements in the Talmud be removed?

Our comment: When the uniqueness of the Scriptures and of the Christian faith is let go of, there is no end to the folly.

## HARARI, ZIMBABWE (RNS)

One of the most controversial examples of the African clergyman-politician — United Methodist Bishop Abel Muzorewa of Zimbabwe — has made peace with the socialist government he once bitterly opposed.

In December, while presiding over his church's annual conference, the bishop told Zimbabwe United Methodists he was quitting politics. Until 1985, he headed an anti-Marxist opposition political party, the United African National Congress (UANC). (C.N.)

## NEW YORK (RNS)

The last white bishop in Zimbabwe's Anglican hierarchy has announced his resignation, according to church sources in the southern African nation.

Bishop Robert W.S. Mercer, 51, a doctrinal conservative, told clergy and laity of the Southern Zimbabwe Diocese of Matabeleland that he had "run out of ideas" for church growth and would step down on May 1, the tenth anniversary of his consecration to the episcopate. He has been one of the most outspoken opponents of women's ordination to the priesthood. (C.N.)

## Women Savings Action

It is probably a special time of the year, for in several church bulletins I saw a notice of the local Women Savings Action. In many congregations there is a yearly or half yearly collection of moneys going on. I write a few lines in order to stimulate what I see as a tremendous blessing for our College. To put it simply, the disappearance of this action would be no less than a disaster for the school of the churches. Certain truths bear repetition and therefore I gladly dedicate a few lines to the significance of this action.

Right from the beginning of the history of the College the normal budget was relieved because of the spontaneous action of our Canadian Reformed Women who under the able direction of Mrs. L. Selles pledged to take care of our library needs. The Lindhouts — first the Seniors of London, now the Juniors of Edmonton — became the financial wizards. Helped by the women of each and every congregation they built up a fund for a library building and collected moneys for the purchase of books and the subscription to theological periodicals. Apart from the gift of the library of the late Rev. G. Pieffers, one of the first immigrant-ministers, we had to build up our library from scratch.

We took into consideration that the College is located in the same city as McMaster University and that this university, originally established as a Baptist seminary, has a good collection of standard reference works which are often very expensive. Some series of works of the church fathers and the reformers — the *Patrologia* and the *Corpus Reformatorum*, to mention only a few series of my own field of study — are out of our reach but staff and students can consult them in McMaster. Ours is a library for which we purchase only those books that directly serve our teaching on the Master of Divinity level. Sometimes the librarian has to curb the desires of his colleagues on the staff simply because we are limited in our financial funds. We want to build a library that is well-balanced. The five departments — Old Testament studies; New Testament studies; church history and polity; dogmatics, ethics and symbolics; and the studies centering around the offices — should be fairly and proportionally well represented. But, e.g., specialized books in the field of Old and New Testament studies are very expensive, because of the different characters to be used and the small

market to be reached. We do not blink when we have to pay at least one hundred dollars for a book of two hundred pages. It means that when our Women Savings Action has collected \$3000, we can buy 30 of those books and thirty books is not many for an academic library. Moreover, every library should have its own specialty. We have already become known for the fact that continental Reformed theology and especially Dutch theological works are well represented in our holdings. But every one knows that the Dutch guilders gained and the Canadian dollar lost in value. What are we to do? Forget about the many books — to give another recent example — dedicated to the Secession of 1834 and the Doleantie of 1886 and run the risk that they are sold out when our dollar has won some strength?

The last question leads me to another consideration. A library that is not constantly growing and keeping up to date with its special field becomes obsolete and loses much of its value as a usable tool. It is understandable that a person who is not acquainted with academic study asks the question: Do you never have enough books? Do your book purchases never stop? My answer is a firm *No*. As long as the Canadian Reformed Churches maintain their Theological College and this school of the churches is a living institution, it will need to buy the main and most important books that steadily appear in the field of its training. Staff and students should know of the development in theology. Even if you have to combat new heresies or old ones in new disguise, you must be able to go to the newest sources. We read in II Kings 4 of "the sons of the prophets." Some compare our theological students to those sons of the prophets. Now sometimes they also could say to us, given the *contents* of the books that we study: "O man of God, there is death in the pot!" But they should never have to complain about death in the pot, because we cannot or do not want to provide them with the intellectual food they need in the form of new books.

Let me add here one other element. We do not only buy *books* with the money the Canadian Reformed women so graciously give us, but also theological periodicals, magazines and journals. It is one of the difficult tasks of the librarian to decide whether he shall shell out \$95 per year for four issues of *Scottish Theological Journal* or whether he will terminate our subscription and leave our holdings of

theological periodicals incomplete. I only give an example of a decision I had to make just yesterday. If I am not mistaken, we pay at the moment \$3000 per year only for our subscriptions and many a librarian will smile when he or she reads this amount which for a contemporary library is relatively low. But our women will now understand how many dimes and nickels they have to bring together, if they want to make it possible for professors and students to read the most elementary periodicals in the five departments of our theological studies. How thankful we always were and still are for the yearly gift on the night of our convocation! I hope that it does not sound ungrateful, however, if I make the remark that this yearly gift is barely sufficient anymore for our most sober and direct needs.

May I still make two more remarks?

The first one is that some church members sometimes point to our small number of students and ask: Do you need so many new books if you only have a few new students? The answer is partly implied in the remarks I made about the continual needs of a living library. Let me add that the number of new students is not decisive for the number of new books. We are not speaking about text books but about research material and the need for research material is almost the same in a large or a small College community.

My second remark is that in the past the Women Savings Action did an excellent job in building up a fund for a library *building*. It is clear that without the prudent foresight of our women we would never have been able to purchase our present building. The library is a dominant part of it. But the building was not erected in a period of energy consciousness and we need in the near future e.g. new windows in order to make the use of the library in the Ontario winter months less spartan. Here we have another excellent purpose for the Women Savings Action.

Our readers must now understand why I was so glad to read about the important work of their local organizers and why I am convinced that as long as the churches maintain their school of theology for the training of ministry we need our Women Savings Action.

The ministry of God's Word is worth it.

J. FABER



By Rev. W.W.J. VanOene

## Introduction

*It is a pleasure that we are again able to continue this series.*

*From more than one reader the question was received whether the history of the Reformed Churches in the Netherlands came to an end at the death of Dr. Abraham Kuyper. This certainly was not the case.*

*The interest shown in this series in the past gives us the courage and impetus to continue; urgent requests to do so made us resume work on it without delay. The time to do so is available in ampler measure than was the case during the last couple of years, while the joy of being able to do this work increases as the undertaking progresses.*

*May this continuation be received with as much interest as the preceding installments were, and may the benefit received from it exceed that which was enjoyed in the past.*

VO

## D. THE DOLEANTIE

### 1. Amsterdam

#### *Proponent Formula*

Let us go back with our thoughts, even all the way to 1816.

Do you remember that the Subscription Form for ministers as it was adopted at the National Synod of Dordrecht 1618-1619, had been changed by the Synod of 1816?

At first there was only a slight but subtle change in the wording, a change which opened the door for all sorts of errors and heresies.

In the original Subscription Form, the one of Dort, signatories declare that they believe from the heart that all articles and parts of the doctrine contained in the Confessional Forms of the Reformed Churches "agree in all things with the Word of God."

This is clear and not subject to misunderstanding or misinterpretation.

The wording was changed in 1816, so that the form came to read, "the doctrine which according to God's Holy Word is contained in the adopted Forms of Unity of the Netherlands Reformed Church."

This was a very subtle change: now one could sign this statement with a good conscience, for if there was a doctrine one did not agree with, one could always claim that it was not "according to God's Holy Word."

The formulation became more superficial in 1855, when signatories declared "that we are prepared and willing faithfully to maintain the spirit and essentials of the doctrine contained in the accepted Forms of Unity of the Netherlands Reformed Church."

All restraint was abandoned in 1883. From then on the only thing which the ministers promised was that they would promote "the interests of the kingdom of God in general and those of the Netherlands Reformed Church in particular."

Who were the ones that made the most use of the freedom to follow their own course?

They were, of course, those who deviated from God's Word and who could not care less about the truth summarized in the confessions.

Ministers who denied the ascension of Christ, the historicity of Christ's miracles, yes, all the articles of the Christian faith, appeared in the pulpit every Sunday without being bothered in the least, without being admonished even because of their errors and heresies.

#### *A Conference*

When the Synodical document, informing the Churches of the newest change in the Proponent Formula reached the Consistory of the Amsterdam Church, the Consistory gave it into the hands of a committee of which the elders Dr. A. Kuyper and Dr. F.L. Rutgers were members. This committee was to report to the Consistory.

Before presenting their report, however, the committee decided to consult with others and therefore — quite high-handedly, some might say — issued an invitation to all who would appreciate such consultation.

In the invitation it was made clear that signing of the attendance list would imply signing of the Three Forms of Unity, such in order that there should be a solid basis for discussions and conclusions.

On the basis of the Three Forms of Unity a "Conference of Delegated Consistory-Members regarding the New Proponent Formula" was held on April 11, 1883, in Amsterdam. It was attended by approximately two hundred and fifty persons.

Three series of resolutions were adopted almost unanimously.

It was decided that the Consistories of their Churches ought not to admit anyone to the ministry of the Word except those who expressed agreement with the Confessions, and that the Church federation as it existed since 1816, might and should be broken down wherever the Reformed Churches would be prevented by it according to their confession to honour the Lord Jesus as the King of the Church.

If Reformed confessors were under a Consistory whose actions and goals conflicted with Jesus' kingship, these confessors were bound unanimously to break off the communion with such a Consistory and to present themselves as a "dolerende Church."

The Church at Amsterdam was appointed to convene another Conference if the need of the Churches should render it necessary to have one.

Here we meet the word "dolerend."

This word is a present participle and comes from a Latin verb which means "to grieve." From the same verb we find the noun "Doleantie," which would be rendered by "The Grieving."

By speaking of "grieving Churches" these Churches expressed "that all our Churches, as making complaint to God because of the injustice done to them, are grieving with the Civil Authorities insofar as they maintain a false

church government against us, whereas by the grace of God they are bound to do justice to God's Churches; in this manner, however, that this crying for justice is not done with demanding and haughtily, but be accompanied by a confession of their own unfaithfulness and guilt; and equally that it not merely aim at seeking justice selfishly, but be also a seeking of justice for the brethren in sympathy and compassion."

It may be a little difficult to follow the reasoning in the above quotation, but this much is clear: the brethren confessed that their own unfaithfulness in the past was a factor which brought about the present situation. Therefore they did not wish to come with demands and haughty claims, but with grieving and mourning made known to the Lord and to the Civil Authorities that their rights were violated and that injustice was done to the Churches of the Lord.

When, in the course of the years, the word "dolerend" came more and more to be considered as part of the official name, giving thereby the impression as if the dolerende Churches were something new, a new "denomination," the Provisional Synod of Utrecht, held in 1888, declared expressly, "Our Churches are *Netherlands Reformed Churches* but, because of the misjudgment of their rights they are, at the moment, in *doleantie*. The latter is sufficiently known at present, and since the *doleantie* in no way affects the *essence* but only the temporary *condition*, this needs and ought to be pointed out behind the *name* of our churches only then when we particularly wish to draw the attention to that temporary condition of our Netherlands Reformed Churches. Our name is none other than: Netherlands (Nederduitsch) Reformed Churches."

However, we are running ahead of ourselves.

#### *Attestations and "Acceptance as Members"*

When the teaching of the doctrine of the Church has borne fruit and the desire is expressed to be admitted to the Lord's Supper and to be allowed exercise of all the rights and privileges of Church membership, this wish can be granted only upon public profession of faith.

That's what it is called in the Reformed Churches. There one "makes profession of faith" or — as we express it in Article 61 of our Church Order — "of the Reformed faith."

Sometimes other expressions are used. One can read of "confirmation" or of "being accepted as a member."

The latter expression was in use in the Netherlands Reformed Church. It gives the impression as if those who were being "accepted as members" were not yet members of the Church, even though they had received the sacrament of Holy Baptism.

It is customary among us that those who wish to make profession of faith come to a Consistory meeting and there are examined on their knowledge of faith. A decision on their being admitted is a decision of the whole Consistory, not of a minister or a minister with a few elders, unless they have been appointed to this by the express decision of the Consistory.

Things were different in the Netherlands Reformed Church.

One regulation provided that the "acceptance" was to be done by a minister assisted by one or more elders;

whereas another regulation contained the provision that it should be done by a minister *in the presence* of one or more elders. In the latter case the elders were little more than puppets.

When the Amsterdam Consistory asked the 1871 Synod to adopt the formulation "with the cooperation of," their request was not granted. Synod considered the "acceptance" wholly to be the work of the ministers. The elders who were present would lend the minister a helping hand in determining whether the catechumens had received proper instruction and whether any complaints about their moral conduct were justified; but that was all.

A conflict between a modernistic minister and a Reformed Consistory could certainly be expected.

The first conflict ended when, after three years of struggle, the Consistory of Amsterdam gave in and in August 1875 did record the names of modernistic catechumens in the register of full-fledged members.

It could be foreseen that the same issue would come to the fore again, and it did indeed.

Article 38 of the Regulations for the Teaching of Religion read

All acceptance as members shall be preceded by an examination regarding the knowledge acquired concerning the Christian doctrine of faith and morals, the biblical and ecclesiastical history, specifically that of the Reformation; further, if the knowledge is found sufficient, there shall be a profession of faith to be made by the candidates for acceptance. These things shall be done by a minister, assisted by one or more elders.

And Article 39 contained the questions to be asked at this profession of faith. The first one is of importance at the moment.

Do you confess that you believe in God the Father, the Almighty, Creator of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord, and in the Holy Spirit?

As modernism gained ground, there came more and more ministers who objected to this question. Most of them, however, used it, while some changed its wording.

When one of the latter was convicted of deviating from the questions, the ball started rolling. The modernists claimed the right to "freedom of conscience," conveniently confusing a civil right with a licence to teach in the Church whatever they wished.

In 1878, the Synod provided that "objections to the conviction of faith of the candidates for acceptance shall not constitute a ground for refusal when they declare themselves willing to answer the questions which shall be asked according to article 39 in the affirmative. The acceptance shall be done on behalf of the consistory by the minister."

It does not need any elaboration that hereby the gate was thrown wide open.

If the doctrinal position and conviction of the candidates was not to be taken into account nor permitted to be a reason for refusing them, anyone could deny the most precious truths of the Christian faith and would still have to be registered as a full-fledged member.

We do not have the room available to describe the various developments and actions in this respect, but mention only events which contributed directly to the *doleantie* in Amsterdam.

— *To be continued*

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# The Bible in the classroom

## Perspectives on teaching and learning<sup>3</sup>

*“The earth, O LORD, is full of Thy steadfast love; teach me Thy statutes!” Psalm 119:64*

The Bible at school, the Bible in the curriculum, yes indeed, that is the basis for all true education. Scriptural education means: showing the children the great deeds of their God and Father, who is, and was, and ever shall be. This makes it impossible to have the child in the center, or to overemphasize curriculum material. It does mean that both children and teachers, both children and their parents must be working intensely and without ceasing to study and explore the endless riches of Father’s creation.

Teachers better make sure that they guide their students properly and correctly: it is FATHER’s creation you are dealing with; that is, we are standing on holy ground! That leaves no room for carelessness, for sloppiness. Do not allow that the child’s spontaneous interest in God’s great works is killed by exam demands, let alone by an overemphasis on facts and knowledge. Do not allow the children — do not allow yourself! — to discover knowledge for their (our!) own good. Neither knowledge, nor exams, nor the development of the child’s personality are the primary objectives of Reformed education.

At the elementary school the tone of learning will be determined by that child-like interest in God’s great works. Such genuine interest will result in real knowledge that will remain and that will form a much better basis also for those who will continue their studies at universities and colleges. Before we can sing the truly Scriptural hallelujahs we must have true knowledge of God. It is the task of the Christian school to provide our children with that knowledge.

The teacher with the children will sing God’s praises every morning, and will pray at the end of each school day. However, if there is not the urge to thoroughly study God’s work, than such a classroom might perhaps be a place of piety, but it certainly is not a place where the poet of Psalm 104 teaches the children how to sing their hallelujahs. The Bible always comes first. Then all other activities of learning and teaching will fall into their proper place.

Imagine a classroom; the children are hard at work in the study of geography: the Southern Continents. The map hangs

in front of the room: here is Brazil, there are the Andes Mountains, here flows the Amazon River. All kinds of geographical concepts are discussed: watershed, climatical conditions, tropic of cancer. . . . The teacher tells about the Spaniards and the Portuguese who settled there, often plundering the riches of the natives; who also brought along the heresies of the papacy, even though Luther and Calvin had already shown how wrong the pope was. . . . In the back of the room there might be a bulletin board with cuttings from the newspaper: political strife and revolution, social disorder and oppression. . . . They hear of the missionary from the church of Surrey. . . . Research projects are being undertaken by smaller groups of children and are in various stages of completion. . . .

There are moments in that room which certainly do not seem to be filled with profound religious thinking; perhaps the Bible lies closed on the corner of the teacher’s desk where he left it that morning.

The children are working with God’s great deeds in history and geography, and yet you might not notice anything about that in the teacher’s questions, nor in the children’s answers. If you’d ask the children: Who really governs Brazil, and who is really in charge of Argentine, they probably take those questions as political questions and give you the name of the president of those countries. If you ask them who controls the economy of those countries, they will answer perhaps: the powerful business people of that country. But if you ask who provides all those millions of people in those South American countries with their daily bread, they might answer: the LORD God. If you ask who appointed the governments, the children might answer: the King of kings. And if you then ask, “But how do you know these things?” the children might answer, “From the Bible,” or “I think the teacher has talked about that once.”

If no such questions are asked, the lesson may well continue without the mentioning of God’s name and end with the clearing away of the books. Yet, at the end of the day the teacher will thank the LORD for all the things that they were

allowed to do during that day. He might also pray for those South American countries for their governments, for their society and economy so that there may be peace and bread; for mission work, that people may be led away from the darkness of unbelief and superstition towards the light of His gospel. And the children hear and remember this prayer.

Imagine a classroom, the teacher tells the Bible story. The Bible is open on her desk. She tells the story of Peter who was put in prison because he had spoken of the LORD Jesus, and the police did not allow that. Peter is asleep. Suddenly the dark cell lights up, a hand shakes Peter awake. Peter wakes up slowly; he rubs his eyes because of the brilliant light; he hears the instructions of the angel. He stands up, but the chains? — the chains fall down, just like that — the doors open, just like that — he smells the fresh air, and it suddenly dawns on him: it is true, it is really true. God has rescued me! And then follows that marvelously human scene of the praying congregation and a servant girl, Rhoda, who does not believe her own eyes; and of Peter who keeps on knocking. . . .

No, such stories are not merely exciting stories that will keep the children spell bound. These Bible stories are the stories of salvation — the history of the Old and the New Covenant of the LORD with His people, and with their children.

Some children will continue their studies at a college or university. After graduation they will be proud of the fact that they are well-educated individuals. Yet, only the Bible can really place its indelible mark on the children; only the Holy Spirit by means of the Word can really form them to people able and willing to serve their God. That is the power of the Christian school, and that is the strength of the Reformed family.

What a privilege to have a school with the Bible which together with the family provides our children with a truly classical, well-rounded education.

T.M.P. VANDERVEN

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Based on A. Janse: *Het Eigen Karakter der Christelijke School*. Hoofdstuk II: De Bijbel op School, pp.40-44. J.H. Kok, Kampen.

# The Inter-League Publication Board

What is I.L.P.B.? This question will be asked by many who have heard it for the first time and it may not be entirely clear to those who have heard it more often.

The Inter-League Publication Board consists of six people, two delegates of each of the Men, Women, and Young People's Societies in Ontario. The I.L.P.B.'s mandate is:

- to publish and prepare for publication, study-aids written in the English language by members of the Canadian Reformed Churches or their sister churches,
- to scrutinize and recommend study aids already available in the English language,
- to translate study-aids written in the Dutch language,
- to distribute the above-mentioned material.

In the late 1950s and early 1960s a group of boys and girls who had received most or all their education in the English language were becoming eligible to join Young People's Societies. Some of these young people found their parents' greatly valued and well-used Dutch Bible study books not at all that valuable or easily used because of their own English thought pattern. The search was on for reliably Reformed English study aids. This proved not to be an easy task.

Although no one wished to condemn all English Bible study books, it also was not easy to heartily recommend many of them. Authors of these books were not known to many of us and our experience with the English language and the books available was very limited. It soon became apparent that what were known as "outlines" were not prevalent in the English language.

Outlines, in which the scope of a specific section of a Bible book was delineated and its chief parts explained, had become an important tool in Dutch Bible study societies. Organized Bible study societies already had a lengthy history in Holland. The introduction and discussion were core ingredients in society meetings but outlines served to help in the member's preparatory study. Not only did the outline show the theme of the chapter, but also its



context while it stimulated further thought and study by means of comments and questions.

The need for English Reformed Bible study aids was acknowledged. A small beginning was made to fill this need when in 1963 the Publication Board of the Canadian Reformed Young People published a series of outlines on the Epistle to the Hebrews, written by Rev. L. Selles. In 1964 the League of Men's Societies published outlines on the book of Haggai, written by Rev. A.B. Roukema.

"We should join forces in order to accomplish more and prevent duplication of work," the Young People felt, so contact was established with the Men's League. Together they decided to approach the Women's League for support and assistance. Thus the Inter-League Publication Board was born in 1965.

With the valuable help of a minister as chairman, a great deal of work was done in the first years. A constitution was drawn up and accepted. In its purpose, organization, finances, and procedure for the I.L.P.B. was laid out. Each league

agreed to contribute a set amount per member annually to fund the I.L.P.B.

All Canadian Reformed ministers were asked to write outlines on the Bible books of their choice. Requests for help were sent to ministers of sister churches who were familiar with the English language. Dutch outlines were scrutinized for their value and potential for translation. Editors and translators were sought and given material as soon as it became available. Contact was established with our Australian sister churches, who had also established a Publication Committee.

A small booklet, containing book reviews taken from various magazines, and church bulletins, was published in those early years. Since the *Canadian Reformed Magazine* regularly printed book reviews and featured a guide to Bible study books in several issues, it was decided to leave that part of the mandate for the time being and carry on with publications.

A look at the earliest Annual Reports (1965/66 and 1966/67) show a great deal of progress. Policies and procedures were established for the relationship with the

authors, Dutch publishers, and cooperation with the Publication Committee in Australia. Provisions were made to accept societies, who were not members of the participating leagues as "cooperating societies," upon the payment of an annual membership fee. A formula was established as a guide in setting prices for publications; and it was decided to allow all members a discount when they purchased books.

Indeed, there was a great deal of activity at that time. The Annual Report of July 1966 - June 1967, listed seven publications for sale and eighteen works in progress. The willingness to help was certainly present.

Many potential writers, translators, and editors, however, found the task too demanding on their time and abilities. Consequently, the "works in progress" list needed to be changed from year to year; and eventually only seven of the eighteen on that first list were ever published, with four of these still being in print.

The work continued year after year. Oh, it seemed to go so slowly at times. How the board would have loved to find a way of speeding up the work. There seemed to be so many letters to write, people to contact, and matters to decide. Producing a publication demanded many hours of time.

After a book had been printed, the work of distributing it began. By 1975 the list of publications for sale had grown

to eighteen. All orders were processed, packed, and mailed by volunteers. In the mid 1970s an agreement was reached with Premier Printing, who would purchase and distribute all I.L.P.B. books from then on. For several years after this agreement, the word of I.L.P.B. seemed to hit the drums. In 1983 renewed interest resulted in greater activity. At that time it was decided the I.L.P.B. should distribute its own publications once more; consequently, all stock was brought from Winnipeg to London.

Several books have made their appearance in the past few years. Some of them were in progress for a long time, others published in serial form in the magazine *Almond Branch*, and the rest prepared recently by a group of enthusiastic and dedicated translators and editors.

The I.L.P.B. is currently in the process of reorganizing and making new plans. A renewed effort will be made to interest ministers (especially those familiar with the English language) in serving the cause of Bible study in churches by writing outlines. Study aids will continue to be translated. Translations, however, are not a first choice for several reasons:

1. A book often contains references to the time and place for which it was written,
2. Some sentences and sayings are almost impossible to translate and lose much of their meaning,
3. Many of us are no longer familiar with

the Dutch language, and will not easily understand "Dutchisms."

In all our work we must set a high standard, meaning not only that "all literature recommended, translated, and published by the Board must be in accordance with the infallible word of God as confessed in the three forms of unity," but also that English content and style of all our publications should be as close to perfection as possible.

The need for Reformed Bible study aids is as great as ever. Though we have become more acquainted with books written in the English language, popular, reliable, and easy-to-read outlines are not to be found in abundance.

The I.L.P.B. has attempted to find a person in each congregation who will act on its behalf and promote books, and through whom orders will be channeled. Hopefully each of you is already, or will soon be, acquainted with your local representative. The representative will be able to explain how the various Bible study groups can become cooperating members, thus benefiting from members' prices. Information can also be obtained from:

I.L.P.B.

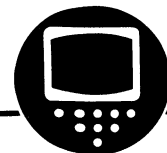
Box 783

London, ON N6A 4Y8

Your interest and support are welcome.

M. DE GELDER

## PRESS RELEASE



### "Anchor" Canadian Reformed Association of the Handicapped, February 20, 1987

After opening the meeting with Scripture reading and prayer, the chairman John Witten welcomed the members to the meeting.

The director, Daryl Kooiman, presented his report to update the board with the proceedings at the "Anchor Home." The new resident, Grace Homan is fitting in well with the Anchor Home routine. The director requested a lift be installed in the Anchor van. The board will investigate the feasibility and cost of installing such a device.

The Summer Camp Committee reported that on April 4th a summer camp reunion will be held in the Burlington South Church from 2 to 6 in the afternoon.

The upcoming combined choir con-

cert scheduled for May 2nd will be held as a benefit concert for Anchor. The association will be responsible for soliciting donations for the concert and for selling the tapes. This benefit concert is very timely because we plan to do considerable renovation and expansion to the recently purchased house for the Anchor Home, and all the proceeds would be allocated for this project.

The Advisory Committee reported

### OUR COVER

Farm winter scene

Photo courtesy of  
Travel Manitoba

that the working manual for the Anchor Home has been prepared and will be presented for discussion at the next board meeting.

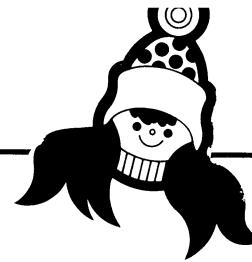
The date for the general membership meeting has been tentatively set for May 8th in the Cornerstone Church at Hamilton.

The new treasurer, Jack Vanderhorst reported that the proposed budget will be presented at the next board meeting, in preparation for the general membership meeting.

The Building Committee is preparing the plans to initiate the rezoning and the planned addition to the Home.

After a brief question period the meeting was closed with the singing of a psalm and with prayer.

K.J. SPITHOFF  
Correspondence secretary



## Dear Busy Beavers,

Easter is coming!

You can see that everywhere, right?

Easter colours — yellow, pink and green, Easter chicks (aren't they cute!), Easter bunnies — chocolate ones, too!

Yes, Easter is coming.

Maybe in school you are taking the Bible stories about the Lord Jesus' suffering and death and resurrection, the story of Easter.

But it's not one of Easter bunnies and chocolates.

It's much better than that!

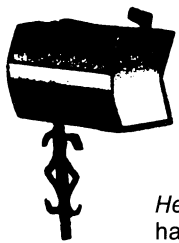
It's the true story of how the Lord Jesus won the fight against sin and death. He was dead but He rose from the grave.

We, too, may die but we will also rise from the dead. When the Lord calls us, His children on the Last Day, we will live always with Him in a glorious *new* world.

That's the wonderful promise of Easter — new life for always.

And guess what! We don't even have to wait until we start that new life on that wonderful new earth.

We may live happily *now*, every day because we *know* that we have that wonderful treasure in heaven. Our risen Saviour will surely be with us every day until He comes to bring us into His glorious new world.



## From the Mailbox

Welcome to the Busy Beaver Club, *Heather Krabbendam*. We are happy to have you join us! I like your pictures, Heather! Thanks for your letter, too. Bye for now.

Hello, *Sarah Vanderbrugghen*. Would you like to join our Busy Beaver Club, too? Of course you are very welcome too. Will you write and tell me your birthday, Sarah?

Welcome to the Club, *Richard Feenstra*. Are you busy helping your father now that it's Spring? Thanks for your letter and picture, Richard. Write again, soon.

Congratulations on your new baby brother *Melanie Krabbendam*. I'll bet he loves it when you talk to him and play with him and help look after him! Are you singing some nice songs in the school choir?

Hello *Jennifer Siebenga*. It's nice to hear from you again. Thank you for the letter and the picture. Bye for now. P.S. How do you like living in Ontario?

You've been a real Busy Beaver, I see, *Beth Kingma*. Do you like writing stories for your folder? Maybe you'll share one with us sometime?

## EASTER QUIZ

1. . . . God gave us eternal life, and this life is in His \_\_\_\_\_. He who has the Son has \_\_\_\_\_; he who has not the Son of God has \_\_\_\_\_ life. (1 John 5:11,12)
2. For this is the will of my Father, that every one who sees the Son and \_\_\_\_\_ in Him should have eternal life; and I will \_\_\_\_\_ him up at the last day. (John 6:40)
3. Truly, truly, I say to you, he who believes \_\_\_\_\_ eternal \_\_\_\_\_. (John 6:47)
4. Do not labour for the food which \_\_\_\_\_, but for the food which \_\_\_\_\_ to eternal life, which the Son of Man will give to you. (John 6:27)
5. My sheep hear my \_\_\_\_\_, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall \_\_\_\_\_ them out of my hand. (John 10:27,28)
6. Surely \_\_\_\_\_ and \_\_\_\_\_ shall follow me all the days of my life; and I shall dwell in the \_\_\_\_\_ of the Lord for \_\_\_\_\_. (Psalm 23:6)
7. In my Father's house are many \_\_\_\_\_; if it were not so, would I have told you that I go to prepare a \_\_\_\_\_ for you? And when I go and prepare a place for you, I will come again and will take you to \_\_\_\_\_, that where I am \_\_\_\_\_ may be also. (John 14:2,3)
8. Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a \_\_\_\_\_ hope through the resurrection of Jesus Christ from the dead, and to an \_\_\_\_\_ which is imperishable, undefiled, and unfading, kept in \_\_\_\_\_ for you. (1 Peter 1:3,4)

### Pen Pals Wanted!

Busy Beavers, here are three people who would like to exchange letters with you. Why not write them at the addresses below?

*Kristen Jagt*  
(Age 9)

21 Carl Crescent  
Waterdown, ON  
L0R 2H0

*Josh Rosa*  
(Age 8)

RR 2  
Waterdown, ON  
L0R 2H0

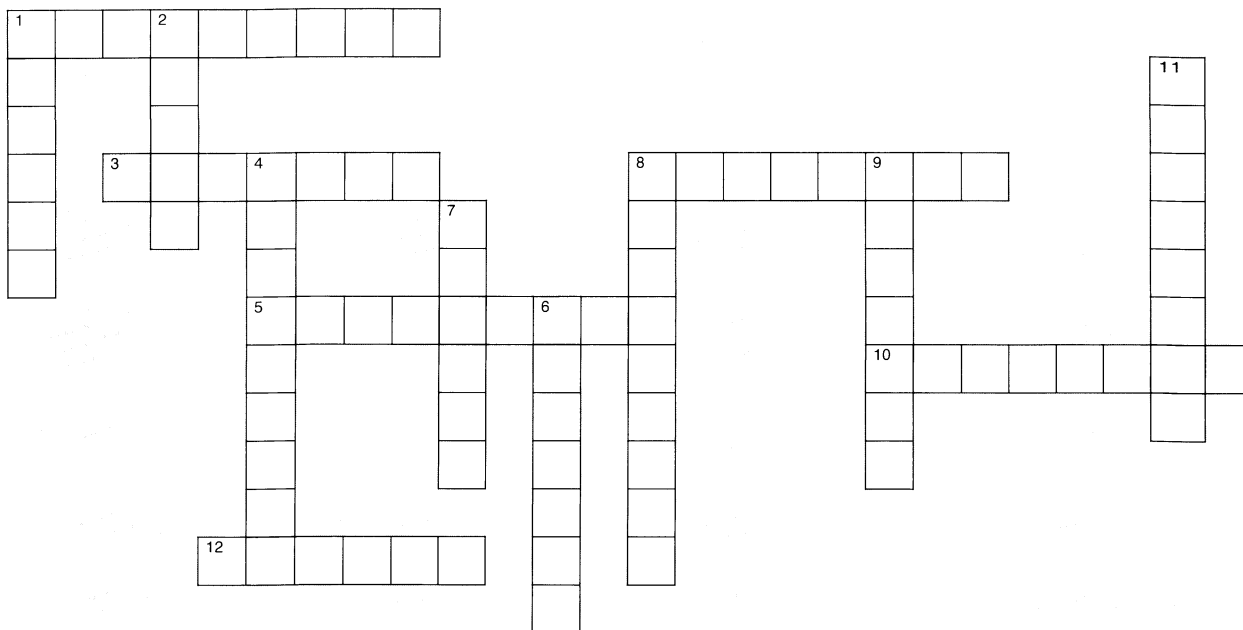
*Melanie Krabbendam*  
(Age 11)

15537-91 Avenue  
Surrey, BC  
V3R 6X5



# JOBS CROSSWORD

By Busy Beaver *Debbie Jagt*



## ACROSS

1. A person who sells lumber l\_\_\_\_\_.
3. A person who teaches school t\_\_\_\_\_.
5. A person who gives cars tickets p\_\_\_\_\_.
8. A person who sells things s\_\_\_\_\_.
10. A person who looks after gardens g\_\_\_\_\_.
12. A person who draws paintings a\_\_\_\_\_.

## DOWN

1. A person who sticks with and helps the accuser l\_\_\_\_\_.
2. A person who bakes for people b\_\_\_\_\_.
4. A person who builds buildings or wood things c\_\_\_\_\_.
6. A person who delivers the mail m\_\_\_\_\_.
7. A person who helps those who are sick d\_\_\_\_\_.
8. A person who helps typing, writing s\_\_\_\_\_.
9. A person who owns a store and manages it m\_\_\_\_\_.
11. A person who preaches the Word of God m\_\_\_\_\_.