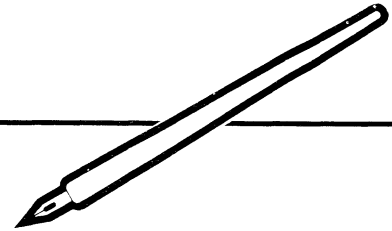




Clarion
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. . . for He is good

Is there any reason for thanksgiving?

"Yes," the one may say, "for I have made good progress during the past season, seeing fruit upon my labours. When I look back, I cannot but be thankful for all I have received."

"I don't know," another may reply, "for it seems as if everything I tried to undertake was a failure; I am worse off now than I was a year ago."

It is customary to have a day on which we give special thanks to the Lord for all He gave during the past season.

The harvest is nearly finished in all regions of the country; now we look back, making up the balance, evaluating the progress we have made — if any — and we sit down to enjoy the fruits of our endeavours.

Is there real gratitude?

Is there contentment in our hearts?

When there is gratitude and when there is contentment, by what are these then brought about?

Are the depth of our gratitude and the measure of our contentment determined by the size and number of items we have received and by the percentage of growth of assets and bank account?

To everyone who listens to what lives among the people around us and who observes the actions and apparent goal of life with many of our fellow-citizens it is clear that there is little contentment and an astounding lack of happiness.

This is not strange at all.

True contentment is found only where life itself as well as all that is obtained in life is gratefully received and recognized as gifts from the God from whom *all* blessings flow.

True happiness is found only where the words of our Saviour are engraved in the hearts: "A man's life does not consist in the abundance of his possessions," Luke 12:13.

True contentment and true happiness are found only where all things are seen and received as gifts from our God and not as the result of our own endeavour and skill, or as the benefits of "lots of good luck."

What is the greatest of all gifts?

It is the life which we have received back through Jesus Christ our Lord.

Through and with Him we have further received all the treasures of God's rich creation.

Whatever comes to us is given us in His communion and

as a fruit of His one sacrifice on the cross for us.

It is only when this is seen and acknowledged that there can be true happiness and contentment, for then it is seen and experienced that in even the smallest of all gifts the immeasurable love and kindness of our Father comes along. In His gifts — even the smallest — He gives Himself.

True happiness and contentment are found only where even the smallest proofs and tokens of God's love in Christ are cherished and enjoyed.

True gratitude is found only with those who acknowledge God's mercy in Christ as it appears in every aspect of life. They will acknowledge with profound conviction, "Come, see, and taste that the Lord is good."

Their tables may not be loaded with roast turkey and cranberry sauce, with turnips and apple sauce, pumpkin pie and wine, yet they rejoice because they clearly see the light of God's grace shining upon their perhaps sparsely decorated table.

In what does a man's life consist?

Is it in having more today than last year?

Is it in having accumulated more assets during the past season?

Or is it in an abundance of goods?

All around us this appears to be the case indeed.

The leech has two daughters, we read in Scripture: they both bear the same name: "Give" and "Give." Always more is demanded and desired.

That's why there is so little contentment and true happiness, even when the tables are loaded with roast turkey and all the trimmings supposed to come with it.

These things may be enjoyed, they are not cherished, for they are seen as a reward upon one's own achievements, not as gracious gifts from a reconciled God.

Once, after he had gained a decisive victory over his enemies, Oliver Cromwell wrote to a friend, "How shall we behave ourselves after such mercies?"

To ask this question is the beginning of true thanksgiving.

To find the answer and to put it into practice is proof of true contentment.

It shows that one knows in what a man's life consists.

And God's mercy endures forever.

VO



Another family-gathering

It was College Evening/Convocation again.

The place where it was held was unfamiliar. Neither Burlington nor Hamilton, but Ancaster was the place.

The Wellington Square United Church gave way to the Gospel Tabernacle, and this one, in turn, had to yield to the auditorium of Redeemer College on Highway 53 in Ancaster.

Not everyone — to be honest — was happy with the change of venue, with the choice of meeting-place. What happened in the Hamilton Church some thirty years ago has not been forgotten, and for obvious reasons some of our members mentally associated those years and events with the place where the ceremony was to be held this time.

Upon our question why there was, again, a change of meetingplace we were told that the reason was purely economical, and that it was done to make things financially easier on the Churches.

It took us a while before we found our destination, being unfamiliar with the area.

The people living around there will not have found it difficult to drive straightway to the place, but we were very happy that we had ample time to seek and, ultimately, to find our object of search. The skimpy information in the official announcement and invitation was of little help for outsiders such as we are.

Since we were early, we had no problem finding a decent parking spot, but we wondered how the hundreds of visitors we expected would be able to park their cars at all, let alone within reasonable distance from the building.

Students had arrived for classes already and were occupying the student residences, with the result that their vehicles covered a large part of the available parking area.

The skies were threatening to release moisture which at this time was not overly welcome, seeing the distance the visitors had to cover before they reached the safety of the building. In the afternoon we experienced one of Southern Ontario's abundant thundershowers, and the forecast was that this evening there were more to follow.

We are happy to report that all the



fears were put to shame.

As for parking: it was organized very well, and we have heard no complaint at all.

Although we spent almost all evening inside, we discovered that very little rain had fallen, if any.

And as for the building: we could not have had a better one.

The auditorium was beautiful, functional, comfortable, and ample. We were told that it could seat one thousand, but only the auditorium proper was used — and filled — while the balcony remained empty, except for a few persons.

Once again the brothers and sisters had come from far and near. Old acquaintances were renewed, and happy smiles of recognition could be seen everywhere.

Opening

Unfortunately, it was well past eight o'clock that the meeting could be opened.

One thing we should learn as Reformed people is that starting time is starting time. When a meeting is called for eight o'clock, it should start at eight and not ten or fifteen minutes later.

This is the more important since so many things are to be accomplished during the time allotted for it. As many of the visitors have to drive for one or more hours

after the meeting, and love the social contact following the official meeting, it should be avoided that there are delays.

Once again I would plead for elimination of musical interludes, however pleasant they may be.

This evening, too, we greatly enjoyed the contribution in this field. It certainly is not for lack of appreciation that I mention this point again. My only argument is that the brothers and sisters would love to have ample time for congratulating the graduates and for talking with others whom they may not see again for a whole year.

The evening was opened by the President of the Board of Governors, the Rev. J. Mulder. This was done after we had sung stanzas 2 and 3 of Psalm 36.

In connection with the topic for Prof. Geertsema's address, Rev. Mulder read from Luke 8, the verses 1 to 19. After this he led in prayer.

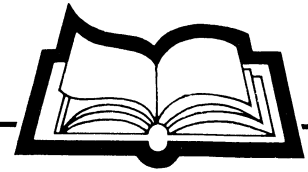
In his prayer he remembered especially our sister Peet, the widow of our late brother Garnet Peet, as well as sister G. Selles, the spouse of Prof. L. Selles who could not be present at this meeting as she was hospitalized. The Lord was asked to bestow His grace and strength upon these sisters and their relatives.

Welcoming all present, Rev. Mulder had to make a correction in the program. It was mentioned in there that brother VanderVen was to be at the piano, but this was not correct. It was brother G. Smink who accompanied the singing.

If one should ask why in such a beautiful and functional building the singing has to be accompanied by a piano, we may say that according to information received plans are there to install an organ, but as everything is still in the stage of development and upbuilding, matters have to be tackled one by one.

Two letters had been received with congratulations: they came from the Churches at Cloverdale and Langley. Both letters offered congratulations especially on the graduation of brother G.Ph. VanPopta, son of the first minister in the Canadian Reformed Churches and at the time of his death minister of the Church at Cloverdale, from which Church also the one at Langley was "born."

— continued on page 433



“... because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be *altogether joyful*.”

Deuteronomy 16:16b

Altogether Joyful

For most of us Thanksgiving is a time of joy and fellowship with family and friends, in which we also reflect on the goodness of the LORD in the abundance of the crops He has given. Yet we might question the words of the LORD when He tells us to be *altogether joyful*. We may have enjoyed a relatively good season, but like every season, this one also had its ups and downs. And we must always take the good with caution and care, knowing that harder times can always come. Still today we have good years and bad, fat and lean years, and we all must expect that as part of life.

Yet the LORD calls His people to be *altogether joyful* on their harvest feast. For seven days they were only to rejoice, as Leviticus 23:40 says. This joy was in contrast with the feast on the day of Atonement, when the people also had to afflict themselves, cf. Leviticus 23:27. In this feast — the last of the year — joy ruled the day!

We might wonder why Scripture stresses the aspect of joy on this feast. But the significance of the feast of booths holds the key to this joy. This last feast of the year functioned as a kind of summary of all the feasts of Israel. It reminded them how the LORD had taken care of them in the wilderness, and had provided them with shelter and shade, food and clothing, and all their needs during the time of the desert wanderings. The LORD proved to be a “sun and shield!” He made a highway in the desert for Israel, and turned the wilderness into a place of springs! He brought forth honey from the rock, and made rivers of water flow in the desert!

Thus the feast of booths showed that through all the ups and downs, indeed, through the hardest times, the LORD was the same! The last feast of the year was structured to stress the abiding love and faithfulness of the LORD towards His people. So we read that even after the exile this feast was maintained. In Nehemiah 8 — the end of the Old Testament! — we read that the feast was (still) held, “and there was very great rejoicing!” (vs. 17). Despite all their sins, the LORD had not abandoned or abrogated the promise He made to His people.

All this takes on greater significance for us when we recall that the Lord Jesus also appeared at this feast. He concealed His purposes from His family before the feast, but at the last day, the great day, that is, the very last feast day of the entire year, the Lord Jesus unexpectedly appears and proclaims, “If anyone thirst, let him come to me and drink. He who believes in me, as the Scripture has said, ‘Out of his heart shall flow rivers of living water,’ ” John

7:37,38. And the evangelist explains how the Lord Jesus spoke about the coming Holy Spirit — the last and greatest of God’s gifts.

Here the end focus of Moses’ words come to light. The Lord Jesus reveals the essence of the joy that Moses was speaking of. For in Him we may be *altogether joyful!* In Christ we may share the completion of all the sabbaths and feasts. In Christ the foretaste of the eternal sabbath has come! In Christ, one note dominates all our feasts and the whole Christian life — joy, and only joy!

Does this mean that all adversity ceases and all ups and downs suddenly become insignificant? Of course we recognize that they are still there and will be there until the end of the world. But the gift of the Holy Spirit and the blessings of Christ puts these ups and downs in proper perspective. Just as He provided for His people in the wilderness, so the LORD provides for His Church today! He has blessed us with another rich harvest. And in fat and lean years He always comes to the aid of His own. When has the LORD not given His children enough?

That is why with all the ups and downs we can be *altogether joyful* in this Thanksgiving season, and throughout the year. We are on the way to the Great Harvest Festival, and we may already share the firstfruits of this Festival today! We may be cleansed and renewed by the Holy Spirit, and so drink of the living water that leads to life eternal. This is the climax and peak of all God’s gifts. And in the light of these gifts we can give thanks for all the material blessings, the daily needs of clothing, food and shelter which He has so richly provided for us again.

For the Holy Spirit brings us lasting and unchanging joy. Through all life’s vicissitudes, and through all the ups and downs, He brings rest, peace, and contentment. And are not these the greatest gifts? With gifts like these, even the poorest of the righteous can say, “I’m wealthier than the world’s richest man!” For the blessings that we may receive out of mere grace through Christ far surpass all the world’s goods.

So we may prepare for the Great Festival with joy and thanksgiving. We may look forward to the Day of the Son, the Day of the Spirit, the Day of unending joy! And even now we can begin to keep the feast, and anticipate the joy of the end. For the last word in the Christian life must always be: *altogether joyful!*

J. DE JONG

Another family-gathering — continued

The Principal's Report was listened to next. As is the custom, our readers can read the complete text of this address elsewhere in this issue, and we therefore refrain from giving particulars from it.

The main address of the evening was given by Prof. Geertsema.

It is our expectation that he will serve our readers by publishing at least the gist of his address, so that all can enjoy what we heard that evening.

From more than one I heard that they thoroughly enjoyed it and that it was easy to follow as long as one paid constant attention.

One thing stood out in my mind with everything heard and experienced this evening.

It was the extreme gratitude for the total submission to the inspired and infallible Word of God which characterizes all the work which is being done at our College. This is the most important thing in everything, that the Lord and His Word are the Guide with all labours and that all things are rejected which conflict with this Guide.

All this apart from the fact that the scholarly character of the work done in Hamilton is beyond doubt as well.

The singing of Hymn 15:1 and 3 concluded this part.

Graduation

Since the degrees are to be conferred "in Convocation," the graduates were introduced by the Dean of Students, Prof. Geertsema. It must have been a strange thing for Prof. Selles, who did it during all the previous graduation ceremonies, now to sit down and to see how someone else did it.

Prof. Geertsema characterized each and every one of the graduates, giving specific information about their way to this very moment. The hand of the Lord was gratefully acknowledged in his introductions.

First Mr. Paul Aasman was presented. He is the missionary-elect of the Church at Hamilton for the work in Brazil.

The second one was Mr. Michael Kelly Marren, missionary-elect of the Church at Smithers for the work among the Indians in the Smithers area.

The third one was Mr. Robert Allan Schouten, minister-elect of the Church at Calgary.

The fourth graduate was Mr. George Philip VanPopta, minister-elect of the Church at Ottawa.

To each of the graduates a special message was given along, derived from the Word of God and fitting the condition or situation.

This part was concluded with the singing of Psalm 100:1 and 4.

Interlude

Next came the musical interlude. We had the privilege of listening to the mixed choir "Soli Deo Gloria" of Burlington under the directorship of Mr. H. Smink. They sang three selections: "Alleluia, Alleluia" by Jane Larowe, "Crimond" by David Grant, and "Praise Ye the Lord of Hosts" by C. Saint Saens.

As mentioned before, this presentation was enjoyed by all and rewarded with a well-deserved applause.

The second part of the interlude was formed by the unavoidable collection for the Theological College. Is there ever a Reformed gathering without a collection? I almost — but not quite — hesitate to doubt whether there should be a collection at what is basically an academic gathering. Could we not gradually be weaned from the custom of having a collection at each and every occasion?

The third part of the interlude (coming in the second place) was a presentation by Dr. Faber in his capacity as Librarian.

Mrs. M.K. (Janet) Marren was called up front.

In his Principal's Report, Dr. Faber mentions her and the work that she did during the years when her husband was a student at the College.

Now it was the time to bid her farewell as such, since the family will be moving to Smithers, BC for the work among the native population.

This farewell consisted not only in

words: Mrs. Marren was presented with a bouquet of flowers and a crystal vase to also show the appreciation for the work which she did during the past four years.

Closing

After the singing of Psalm 119:40, 42, 47, we listened to a few remarks by the Rev. Cl. Stam, secretary of the Board of Governors, who then led us in thanksgiving.

The singing of Hymn 18:2 followed, after which the recessional took place and the hundreds of brothers and sisters in attendance received the opportunity to offer their congratulations to the graduates and their wives and parents insofar as they were present.


The "reception-line" was quite lengthy and it took a long time for everyone to reach the brothers graduates.

It was approximately eleven-thirty when we left and then there were still brothers and sisters talking with each other.

It was another true family-gathering, a gathering by which the bond amongst us was strengthened and the unity promoted.

May many more follow to the glory of the Name of our God and the edification of the Churches, and may the latter be kept and preserved with the purity of doctrine and the sanctity of life to the praise of His mercies which are abundant and of His faithfulness which is infinite.

VO



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Principal's report 1987

1. College evening

Changing of the guard in the New Testament department characterized the Fourteenth Convocation and Seventeenth Anniversary on Friday, September 5, 1986. Before a large audience — consisting of, among others, a substantial contingent of brothers and sisters of Chatham's congregation — Prof. L. Selles delivered his farewell address, entitled "No Lasting City (Hebrews 13:14)" and Prof. J. Geertsema was installed as Professor of the New Testament.

The Master of Divinity degree was conferred on Mr. Peter Feenstra, Mr. Garnet Peet, B.A., and Mr. Richard Wynia, A.B.

The Rev. Feenstra now serves the Canadian Reformed Church at Guelph, ON. The congregation at Ottawa called Mr. Peet, but before he could be ordained, he was called to a higher ministry and received deeper knowledge of the revealed mystery than is allotted to us who still are in the school of what in former days was called the *theologia viatorum*. The death of our brother Garnet made a deep impression upon our College community which loved him for his cheerful disposition, ready smile and outspoken faith and trust in the God of his life.

The seventeenth anniversary meeting heard for the last time Mrs. L. Selles, the president trustee of the Women's Savings Action. We are thankful that also after her retirement she remains active in this very commendable organization and that she represents it in our Library Committee.

A musical interlude during the College evening, performed by Mrs. C. Van Halen and Mr. T.M.P. Vanderven, was well received and much appreciated. Christian culture does not exist in words alone.

2. Students and lectures

Two students were registered in the Freshman Year but only Mr. Johannes Boersma who came to us with a B.A. degree of the University of Lethbridge, finished the year.

Among the part-timers in the Freshman Year were not only Teachers' College students, but also Prof. L. Selles who returned to his days of old and restudied Hebrew and Philosophy. We had the plea-

sant impression that not only his appointment as member of the Senate but also his student status gave our emeritus professor a welcome opportunity of remaining personally involved in our College community.

Another well-known and at the same time new face was that of Mr. W.B. Slomp, who after having obtained a B.A. and a B.S.W. degree at McMaster University, was readmitted and registered in the Junior Year.

We ended the academic year with seven part-time students and nine full-timers, namely one freshman, four juniors and four seniors. For your information I mention that seven of these nine students belong to a Canadian Reformed Church and two to a Free Reformed congregation. The four seniors, Messrs. P. Aasman, M.K. Marren, R. Schouten and G.P. Van Popta, completed the requirements for the Master of Divinity degree.

Beside the normal lectures of the Freshman and Sophomore Year Dr. K. Deddens offered some instruction in hymnology. The eight evening lectures for the general public dealt with world religions (Dr. K. Deddens) and the doctrine concerning Holy Scripture (Dr. J. Faber).

At the end of the academic year the principal made a public relations tour along the churches in the Classis Alberta-Manitoba and spoke about the revelation concerning God's church.

3. Extra-curricular activities

In the Dutch language Dr. K. Deddens wrote the third and last volume of a trilogy about liturgy in general and the ecclesiastical year in particular. It is called *Herstel kwam uit Straatsburg* and is published in the Netherlands. In *Calvin and Christian Ethics*, edited by Peter de Klerk, Dr. J. Faber published a note about persuasion in Calvin's theology. He also spoke on the *Sixth Colloquium on Calvin and Calvin Studies*. Prof. J. Geertsema continued his work as editor-in-chief of *Clarion* of which two of his colleagues are editors and of which the fourth is a contributor.

At the end of the academic year Dr. C. Van Dam gave a weekend seminar for the Fraser Valley Study Center on the book of Leviticus.

4. Library

As far as the library is concerned, this year was especially used to make an inventory of the VanderWaal collection. Complete accession, title and author lists were put into our computer. The conversion of our entire collection — which is estimated to consist of about fifteen thousand volumes — is still in process and will take several more years. Some ladies offered volunteer help. Let me only mention three of them, namely Mrs. A. Flach, Mrs. W. Smouter, and Mrs. C. Walinga. Although I did not name them all, we thank all of them for their labour of love and we look forward to their continued aid.

Now that we speak words of thanks in connection with our library organization, I have to elaborate on the efforts of Mrs. Janet Marren, and I do so gladly. Since her husband became a student at our Theological College, Mrs. Marren, who had earned a Bachelor of Arts and a Library Science degree, readily employed her knowledge and skill as part-time associate librarian. Basically, it was the first time in the history of our college that a professional eye went over our cataloguing. Beside the many tasks in her growing family, Mrs. Marren supervised the move of our library into the new building, the beginnings of our computerization and the conversion into the L.C. system. She also maintained contact with library organizations and other librarians. Now that her husband is about to graduate and to enter into the ministry, we only regret that the Marren family will move so far away from the Hamilton area. We will certainly miss our first associate librarian. We thank Mrs. Marren for the work she so graciously accomplished among us and we wish her and her family God's blessing for their new task.

Mrs. Marren will be succeeded by Miss Marian Van Til who obtained a Master of Library Science degree at the New York State University in Buffalo. We welcome her as our new Associate Librarian.

In this academic year we did not buy as many new books as in other years. One reason was that we were occupied with the assessment of the VanderWaal collection which added a few thousand

new titles. Another reason was that in spring time our purchasing program ground to a halt for lack of money. In this age of rising prices of specialized books and professional journals it is difficult to maintain the level of our library and at the same time to stay within the budget. The librarian explained the situation in a *College Corner* in *Clarion* and we have good hope that with the unflinching aid of the indispensable Women's Savings Action we are able to keep up the quality of our modest working library. Now that we will miss the annual announcement by Mrs. L. Selles, I feel privileged to make known that for the year 1987-1988 the Women Savings Action will raise its contribution to \$10,000.

The large back wall of the very important part of our building that houses our library was greatly enhanced by the volunteer labour of brother Mel Hordijk and some of his relatives. With the artful skill of a woodworker he made the logo of our Theological College the striking and eye catching centre of the back wall. The Latin translation of words of Psalm 119 may remind everyone in our library that God's Word is our light, especially in our theological studies.

5. Contacts

In February the Minister of Colleges and Universities in the Province of Ontario announced that students attending degree granting religious educational in-

stitutions will be eligible to apply for grant assistance starting in September of this year. Fees under the Ministry's grant criteria will be limited to \$800 per semester. However, any fees above this level will be included in the loan assessment. The Ministry wrote us that grant assistance will be available also to students enrolled in our institution.

Another contact that touches the financial aspects of our College community was a simple letter. It brought the joyous tidings that a brother in the Netherlands who remained anonymous donated \$10,000 in order to absorb some of the outstanding debt of our new building. Also the contact with our Australian sister churches is continually being strengthened: in the past year they called two of our alumni as their ministers and we received some financial gifts from Australia.

A contact on a different level was the principal's attendance at the dedication of Redeemer College campus in Ancaster and its first convocation.

6. Conclusion

Concluding this principal's report 1987 I would like to make a remark about the place of our Theological College within the broader history of Reformed churches and of Reformed theology. Last year already we were reminded of this place when we registered student Boersma. Behind him we saw not only his father,

a minister of the Word in the Netherlands but also his grandfather, the Rev. J. Van Raalte in whom lived the spirit of the "Afscheiding" (the Secession) of 1834, a spirit that had survived the German concentration camps.

During this year we buried the Rev. W. Loopstra, emeritus minister of Hamilton, and at the funeral I spoke of his place in the history of the "Vrijmaking" (Liberation) in 1944 and of the Canadian Reformed Churches. The Rev. W. Loopstra was the first president of the Board of Governors.

In the academic year 1987-1988 we will receive among others a student Wielenga whose father serves in the Canadian Reformed Church at Coaldale and whose grandfather was minister in Rotterdam and lecturer in missiology in Kampen. Our student Wielenga becomes even a fifth generation Reformed theologian, for his great great grandfather became a minister of the Word in the churches of the Secession in 1864 and professor in Kampen in 1883. He was born in 1841.

Situations like these tell us something of the roots of the churches that maintain our Theological College. Above all they show us the faithfulness of the God of the covenant and also our responsibility for transmitting the catholic truth to a following generation of Reformed theologians.

May the sovereign grace of God enable us to do so.

J. FABER

The Heidelberg Catechism: an historical look₂

Trouble!

Just as Frederick II did not live to see Protestantism consolidated in his realm, so Otto Henry did not live long enough to see the fruits of his College. A few weeks after its opening on February 12, 1559, he died. Perhaps it was just as well, for the first fruits of his College were nothing but trouble. Otto Henry's experiment in ecumenicity soon floundered on the shoals of disagreement and intolerance.

What brought the matter to a head was the conflict between Dr. T. Hesshuss, a professor at the College as well as the pastor of the Church of the Holy Spirit, and W. Klebitz, a deacon in the church and a student at the College. By all accounts Hesshuss was a brilliant but very difficult man. Melanchthon had given him an enthusiastic recommendation and on that basis he had been appointed; how-

ever, Melanchthon either did not know him or chose to ignore the fact that there was a darker side to Hesshuss' personality. Beza, Calvin's successor, later referred to him rather uncharitably as "the syllogizing ass."

In any case, it soon became apparent that Hesshuss was not only a hard man to deal with, but that he also held certain high-Lutheran views on which he would brook no difference of opinion. He insisted that a napkin had to be held under the bread of the Lord's Supper for fear that a crumb might fall to the ground. He objected to the use of psalms in public worship and demanded that only Luther's hymns be sung. He banned the use of the Wurttemberg Catechism which Otto Henry had approved and ordered that Luther's Catechism be used in its place. To add insult to injury, he initiated all of these

steps without bothering to seek the advice and approval of the consistory.

While these were all irritants of one form or another, it was the conflict that arose between him and William Klebitz that caused the most difficulties. Unlike Hesshuss, Klebitz's view of the Lord's Supper was Calvinistic and not Lutheran. As a student of the College he also defended Calvin's views and even wrote his thesis on the topic. The faculty approved his thesis and awarded him a bachelor's degree. All of this took place during Hesshuss' absence, and when he returned to Heidelberg he was incensed. He took to his pulpit and publicly attacked Klebitz, calling him a Zwinglian, a term of great insult and heretical implications. He raged against the College calling it "a hellish, devilish, cursed, cruel and terrible thing." Furthermore, he excommunicated Klebitz

without bothering to consult the consistory.

While all of this was taking place the new Elector, Frederick III, was away at Ratisbon. On his return he immediately called the combatants to appear before him and demanded a written statement from each. Michael Diller spoke with both parties and finally announced that agreement had been reached on the basis of the amended Augsburg Confession. Nevertheless, the peace did not last. The following Sunday Hesshuss was busy administering the Lord's Supper, a celebration in which Klebitz as the deacon of the church was to assist him. When Klebitz came near the altar rail and began to administer the elements Hesshuss grabbed the cup from him and a struggle took place before the eyes of an astonished congregation.

Frederick III had had enough. On September 16, 1559, he dismissed both men. Hesshuss left for the city of Bremen. In the years to come he would find his services terminated six more times, all because of his arrogance and combativeness.⁵ Klebitz went to parts unknown, although tradition has it that he went armed with a letter of recommendation from the Elector.⁶

Needless to say, this controversy caused quite some consternation and fallout. For one thing, it gave rise to a new theory of church government called "erasianism." Thomas Erastus, secretary of the College, professor of medicine at the University and a member of the consistory, was convinced that this whole sorry affair could have been avoided if Frederick had been in control from the very beginning. If Christian rulers had the final say in the church, a healthier church life would emerge. In later years his view would gain considerable adherence, accounting for the rise of state churches.

On another score the Hesshuss-Klebitz controversy also led to two openings at the College. Hesshuss had been a professor there and after his graduation Klebitz had been made a lecturer, but now both were gone. Who would replace them? The choice was up to Frederick III.

The new elector

Up until now we have said very little about this new Elector. Who was he? What was his background? Frederick III was born on February 14, 1515, at Simmern, across the Rhine River. He was raised in an intensely Roman Catholic environment. His father, John II, was firmly attached to the Pope and the Emperor. Two of his brothers went into the priesthood and five of his sisters became nuns. Little wonder then that Frederick received a completely Roman Catholic education, first at Metz, then at Liège, and finally in Vienna at the court of Emperor Charles V. All accounts indicate that he was a very serious young

man whose sensitivities were offended by the lifestyle of the clergy, as well as by the excessive emphasis in the Roman Church on salvation by good works. During his formative years he also came into contact with Albert Hardenberg, a famous evangelical preacher from Bremen, and with John à Lasco, the Polish Reformer.

Nevertheless, while these men and others may have awakened his interest in the Protestant cause, it was not until after his marriage to Maria van Anspach of Brandenburg, a devoted Lutheran, that he was forced to examine carefully his commitment to Rome. Under her influence and prodded by her to read the Bible and the writings of Luther, he slowly changed his loyalties and became committed to the Reformation movement. His father, John II, took this very ill of him and promptly reduced his annual income. The result was that Frederick and his family lived at Birkenfeld, near Treves, for quite some years on the borderline of poverty.⁷ But they persevered in the face of economic hardship, as well as personal sadness. In their twenty years at Birkenfeld they were blessed with the birth of seven children; however, two of them later died. Their eldest daughter, Alberta, died at the age of 15, and one of their sons, Herman Louis, drowned in France where he was pursuing his studies.

When his father died in 1556 Frederick III succeeded him as governor of the Upper Palatinate and lived briefly at Simmern. Three years later at the age of 44 years he was called to Heidelberg to succeed Otto Henry. On February 28, 1559, Frederick III became the new Elector of the Palatinate.⁸

A new initiative

It was a honour to be called to rule such an influential German state, but it was an honour that he was not allowed to ease into slowly. Upon his arrival he soon became aware that he had inherited a kingdom wracked with religious disagreement, with much ignorance about Biblical teaching and with considerable moral laxity.

What to do? Frederick III first acted in the case of Hesshuss versus Klebitz. As we have related already, he made use of the good offices of Michael Diller in the hope that he could come up with a formula that would bring agreement between the two combatants. Diller felt that consensus would be achieved by using the amended Augsburg Confession. Its language on the sacrament of the Lord's Supper avoided the extreme Lutheran position with its emphasis on Christ being present "in" the bread and replaced it by stating that Christ was present "with" the bread. However, after some initial feelings that success was in the air, the agreement fell

apart.⁹ Hesshuss denounced it and Klebitz felt compelled to react. Frederick sacked them both. A few months later Frederick asked Melancthon for a written opinion and he advised him to lay aside all formulae and to rely solely on the Pauline expression "the communion of the body of Christ."¹⁰ Nevertheless, even that did not resolve the matter.

The next step was that a conference was held in June of 1560. John Frederick of Saxony, a son-in-law of Frederick and a committed Lutheran, brought two contentious theologians to Heidelberg called Maximilian Morlin and Johann Stossel. John's involvement in these sacramental debates, however, was more than just theological. He had been warned by his mother-in-law that Frederick was beginning to move away from the accepted Lutheran view on the Lord's Supper.¹¹ In the public debates that followed P. Bouquin and T. Erastus defended the seven Calvinistic thesis on the Lord's Supper originally submitted by Klebitz. Morlin and Stossel promoted the Lutheran view of consubstantiation.¹² The results of these debates were inconclusive to some, but not to Frederick III. He found the position argued by Bouquin to be much more Scriptural, and thus convincing.¹³

Early in the following year another development took place that influenced Frederick. The Lutheran princes gathered at Naumburg with the intent of coming to a united front against a resurgent Romanism, as well as healing some of the divisions in their own ranks. Thus they resolved to renew their subscription to the Augsburg Confession. But which one? The original could not be found and so they had to fall back on the printed editions. In comparing the printed editions of 1530 and 1531 the surprising discovery was made that the earliest edition was almost Roman in its phraseology. Hence the 1531 edition was taken as authoritative and signed by all the princes.¹⁴ In the meantime, the damage had been done. For Frederick came away from the Conference with a lesser degree of respect for that historic document.

Did this mean that Frederick now became a Calvinist? Publicly and privately Frederick always denied having a formal knowledge of Calvinism. He never identified himself as a Calvinist.¹⁵ Now the reasons for that would appear to be varied. On the one hand, Frederick III knew full well that an open declaration of allegiance to Calvinism in predominantly Lutheran Germany would cost him his throne and lead to much unpleasantness in his family. On the other hand, Frederick may have avoided such a designation out of a simple desire to avoid labels and to assert that it was not so much what Luther thought or Calvin taught, but what Scripture said

that should determine the matter. The only camp that Frederick ever wanted to be in was the Biblical one.

In any case, it would appear that the Hesshuss-Klebitz controversy, the conference in June of 1560, as well as other influences, all led Frederick III to the conviction that it was high time that a new catechism be written, a catechism that would be much more elaborate than the Wurttemberg Catechism, and also a catechism that would incorporate the new insights on the Lord's Supper. A formula had failed to bring unity and a conference had not achieved it either; perhaps, just perhaps, a new catechism would unite the realm and teach the people. To that end Frederick III called on two newcomers to Heidelberg: Caspar Olevianus and Zacharias Ursinus, to compose this new work.

But who were these men? Where did they come from? What kind of credentials did they have?

Caspar Olevianus

Caspar Olevianus was born in Treves, not far from the border of Luxemburg, on August 10, 1536. His father was by all accounts a rather influential man: head of the bakers' guild, treasurer of the city, and a member of the city of council. Olevianus attended a number of different Roman Catholic schools and at the age of 14 years was sent to Paris to study law. It was during his stay in France that Olevianus became a convert to Protestantism. To pursue his law studies he transferred from Paris to Orleans and from there to Bourges. At Bourges he met Herman Louis, the son of Frederick III, and they became good friends. Only the friendship was soon terminated by tragedy. A group of drunken students crowded into a boat that Olevianus and Herman were using to cross a local river and it capsized. In the ensuing chaos Olevianus realized that his friend was missing. Frantically, he searched for him, but he was too late. Herman had died of drowning. With a heavy heart Olevianus wrote a letter of condolence to Frederick III.

After graduating from the law school at Bourges, Olevianus went and studied with the great leaders of the Reformation: Peter Martyr in Zurich, Theodore Beza in Lausanne, and John Calvin in Geneva. It was also during this time that William Farel persuaded him to return to his native city of Treves and pursue the cause of reform there.

Upon his arrival in Treves Olevianus taught at an academy called The Bursa. There he laboured for one and a half years, but then on August 9, 1560, he posted notices in the city to the effect that he would be conducting a public assembly at the Bursa the next day, his 24th birthday, beginning at 8:00 a.m. The day dawned

and the curious were out in force. For over two hours Olevianus addressed his audience and attacked the mass, the worship of saints, religious processions, and a host of other Roman practices. In the main church of Treves the people were taught to venerate a certain "holy coat" which the priests said had been worn by the Lord Jesus. Olevianus could not resist dismissing this as rank superstition. In his summation he urged the people to cast aside the erroneous teachings and customs of the Roman Church, and to follow the Word of God.

Olevianus' actions caused quite a stir in Treves. The city council first denied him the use of the school for these meetings, but later they gave him permission to preach in the St. James Church. From that pulpit Olevianus continued his assault on Roman doctrine and superstitions and from there as well he clarified the message of the Scriptures. The results were that Olevianus received a real hearing. Many people embraced the Protestant faith. So many in fact agreed with him that when the Elector of Treves returned from Augsburg with 170 cavalry men, the Protestants refused to open the city gates to him unless they were promised freedom of worship. The elector refused and set up his headquarters in a nearby village. From there he harassed the citizens of Treves, burning their crops, robbing its citizens, cutting off its water supply. Finally, on October 11, 1560, he stormed the city, arrested Olevianus, the mayor and twelve other prominent men who had sided with Olevianus.

For his boldness in proclaiming the Word, Olevianus found himself in prison, and there he would have remained for quite some time had it not been for the intervention of one man. Frederick III heard what had happened to Olevianus

and he remembered what this young man had tried to do for his son. He sent delegates to Treves who paid 3000 Dutch guilders in order to secure the release of Olevianus. The authorities gave him eight days to leave the city and told him never to return. The Roman Catholic clergy in Treves breathed a collective sigh of relief when he departed. In addition, they organized an annual procession to be held on the first Monday after Pentecost to remember the deliverance of the city from the heresy of Olevianus, a procession still being held today.

In the meantime, Olevianus traveled to Heidelberg where he was warmly welcomed by Frederick. On December 22, 1560, he was made the pastor of the St. Peter's Church and two years later in 1562 he was appointed as the pastor of the main church in Heidelberg, the Church of the Holy Spirit.

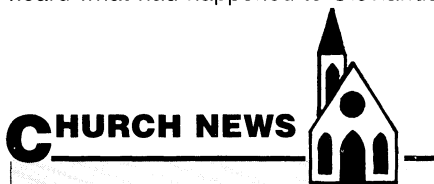
This then was one of the men who was approached to write Frederick's new catechism. But there was also another.

Zacharias Ursinus

Zacharias Ursinus was born on July 18, 1534 in the German city of Breslau. Unlike the father of Olevianus, Ursinus' father was a man of meagre means and limited influence. He had changed his name from Andrew Baer to its latin equivalent which was "ursus" or Ursinus. Not much is known of Zacharias' early life except that he was influenced by his pastor, Moibanus, a Lutheran.¹⁶ Perhaps it was through the influence of Moibanus that Ursinus came into contact with Dr. John Crato, the personal physician to the Emperor, who sent him to school and financially supported him.¹⁷

In any case, in 1550 at the age of 16, Ursinus enrolled in the University at Wittenberg. There he soon proved himself to be a very able, if quiet, student. Melancthon, regarded by many as Luther's greatest pupil and future successor, was teaching at Wittenberg and he took this new student under his wings. Scholars debate the extent of their friendship, but that there were various ties between them can not be doubted. Melancthon would later take Ursinus with him to a conference at Worms. When Ursinus finally left the university in 1557 it was Melancthon who supplied a glowing testimony to his ability.

Having completed his formal studies, Ursinus went travelling. In Switzerland, he stayed briefly at Basel and Lausanne. From there he went to Geneva and met John Calvin, who was said to be quite impressed by him and even gave him a set of books. From Geneva he went into France and visited the cities of Lyons, Orleans, and Paris. In Paris he studied French and Hebrew under Mercier and also came into contact with a number of Huguenots.



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* * *

CALLED by the Church at Cloverdale, BC, and Chilliwack, BC, and ACCEPTED to Cloverdale, BC,

REV. J. MOESKER
of London, ON.

In 1558 Ursinus returned to his native city of Breslau and began a teaching career at the St. Elizabeth Gymnasium. Later he switched to the University of Breslau. All during this time, however, the Lutheran church was being torn apart by sacramental debates. The high Lutheran party, of which T. Hesshuss was but one representative, did everything within its power to repudiate the teaching of the more moderate Lutherans, led by Melancthon. Ursinus was forced to choose sides and as might be expected he chose for Melancthon and the moderates. He even published a small tract called *Theses on the Sacraments*, in which he argued for a position that bore many similarities with the Melancthonian interpretation of the Lord's Supper.¹⁸ As could be expected this treatise of Ursinus generated reactions and not all of them were favourable. Soon Ursinus found himself embroiled in the same disputes as his mentor, Melancthon.

By April of 1560 Ursinus had had his fill of controversy. He tendered his resignation and left Breslau.¹⁹ There are scholars who are of the opinion that Ursinus was forced to leave Breslau; however, most of the evidence seems to indicate that he simply grew tired of all the infighting. The fact that Melancthon died on April 19, 1560, hardened his resolve not to stay in Breslau. He yearned for some tranquility.

Ursinus now headed for Zurich, where he renewed his acquaintance with Peter Martyr.²⁰ Only he did not stay there for long, because in the meantime Martyr had been informed about a teaching vacancy in Heidelberg as the result of the dismissal of Hesshuss. Martyr himself had been approached to fill that vacancy, but poor health forced him to decline. Instead he recommended that Ursinus be appointed.²¹ Ursinus accepted and arrived in Heidelberg in September of 1561.

— To be continued
J. VISSCHER

⁴Erastus was of Swiss origin and came to Heidelberg on May 2, 1558, as professor of medicine. He became one of the most influential men at the university and was soon made its rector. He was also very well versed in theology and was a much feared debater by his high Lutheran opponents.

⁵The results of his polemical career earned him the title "the man of the seven exiles."

⁶Wm. J. Hinke, "The Origin of the Heidelberg Catechism," *The Reformed Church Review* 17 (April 1913):158.

⁷*Ibid.*, p. 155. Frederick said that this period of his life made him feel "like a poor, soiled, sooty kitchen maid, sitting behind the stove, after whom none inquired, because she was so poor and black."

⁸There is little reason to doubt that when Frederick became the new Elector he was a Lutheran and that he regarded Zwinglians and Cal-

vinists as sectarians. His son-in-law, John Frederick of Saxony even urged him to disinfect the Palatinate of the "devil's manure" (namely, Calvinism). Such a viewpoint was common in much of Germany at that time. Later on due to his involvement in various religious debates Frederick's estimation of Calvinists underwent a transformation; however, due to the religious climate of his day he never styled himself a Calvinist.

⁹On September 10 the Elector and the whole court went to the Lord's Supper where the formula of the Augsburg Confession was used. Peace reigned. Yet that afternoon it was shattered. One of the ministers, Blasius, preached against Klebitz and called him a false prophet. On September 13 Hesshuss preached in the same vein. In addition, he charged that Frederick had become unloyal to the Augsburg Confession and labelled the Elector's order for peace "a godless agreement."

¹⁰Melancthon said in connection with his advice, "The word *koinonia* needs to be explained. It does not mean that the nature of the bread is changed, as the papists say. It does not mean that the bread is the substantial (*substantiale*) body of Christ, as the theologians of Bremen say. It does not mean that the bread is the true (*verum*) body of Christ, as Hesshuss says. But it means *koinonia*, that is, a communion by which union (*consociatio*) takes place with the body of Christ — a union which takes place in the use and not without our cognizance, as when mice nibble at bread . . . The Son of God is truly present in the service of the gospel, and is truly effectual in those who believe. And he is present not for the sake of the bread but for the sake of men, as indeed he says: 'Abide in me, and I in you.' And again: 'I am in the Father, and you are in me, and I in you.' And in this true comfort he makes us members of himself and certifies that he will vivify our bodies." Thompson, pp. 18-19.

¹¹She even asked her son-in-law to have public prayers offered in the churches of his realm in order that her husband might be kept in the Lutheran faith. Frederick's discomfort with his wife's opposition, as well as with the scheming of others, caused him to complain that he had more trouble than he could bear.

¹²Some of the main propositions debated included:

1. That the true body and blood of our Lord Jesus Christ is truly and substantially present, dispensed, and exhibited, in, with, or under the bread and wine

4. That . . . (Christ) is thus received and eaten not merely in a spiritual fashion by faith, but also bodily by mouth, according to the sacramental conjunction of body and blood with bread and wine

7. That . . . the body and blood of Christ are received not alone by the pious and worthy, but also by the godless, hypocrites, and unworthy; yet with this distinction: that . . . to the pious such eating is salvific, while to the godless it contributes to greater damnation and judgment.

¹³The historians Altting, Seisen, Remling and Sudhoff all say that the Conference made Frederick Reformed. That may be an overstatement. At best the Conference convinced Frederick that the high Lutherans were weak in their arguments and that the Reformed had a better case.

¹⁴Good, p. 157, quotes the Lutheran historian,

James W. Richards as saying that there is no such thing as an Unaltered Augsburg Confession as the original had been lost. As a matter of fact, there were a great number of editions and Melancthon made a great many changes in them. Hence the view that the main editions were of 1530 and 1540 does not hold either.

¹⁵Richards, p. 44, calls him a Calvinist. Hinke, p. 161, calls him "a conservative advocate of the Reformed faith." Good, p. 154, 158, 160, calls him an "irenic Lutheran" and after 1561 Reformed. Frederick himself repeatedly denied any formal knowledge of Calvinism, although it might well be that he said this in order to avoid further difficulties for himself and his realm. In any case, regardless of how he viewed himself, there is little doubt that many in the Reformed camp viewed him in a favourable light. Beza visited him in 1559. Calvin dedicated a commentary to him. Bullinger wrote him letters full of advice.

¹⁶For an extensive treatment of Moibanus' influence on Ursinus, see James I. Good, "The Catechism of Ursinus' Boyhood" in *The Heidelberg Catechism In Its Newest Light*, pp. 80-101.

¹⁷The friendship between Crato and Ursinus began during the latter's university days in the 1550's and lasted until Ursinus' death. They exchanged a great many letters and it may well be that through Crato Ursinus exercised some influence at the royal court.

¹⁸This work drew praise from Melancthon who said, "I have well known his learning up to this time, but I have never seen anything so brilliant as in this work." Edward J. Masselink, *The Heidelberg Story* (Grand Rapids: Baker), p. 71, states that this work exhibits a consistently Calvinistic interpretation of the Lord's Supper. That appears to be an overstatement. The work consists of 123 theses, of which 51 are on the sacraments in general, 12 on baptism and 60 on the Lord's Supper. Those on the Lord's Supper show a Melancthonian influence and while they indicate that Ursinus was beginning to think in Reformed categories that thinking had not yet matured sufficiently to be called "consistently Calvinistic." Derk Visser, *Zacharias Ursinus: The Reluctant Reformer His Life and Times* (New York: United Church Press, 1983), p. 78, suggests that, "it would be better to see the *Theses* as the beginning of Ursinus' independent theological development To me, the notes he wrote down as the *Theses* indicate how doctrinally ill-defined Ursinus' thinking still was in terms of the major Protestant schools of thought."

¹⁹Good, p. 250, states that Ursinus came under so much attack by the high Lutherans that he had to resign. Thompson, p. 24, says that he was dismissed. Visser, p. 76, says that "evidence is lacking that he anticipated being fired or that he made a statement expressing views which would make his stay impossible. Rather, the facts suggest only that he felt compromised in his belief by the conditions of the Breslau church and probably threatened by the controversies in which all sides appealed to Wittenberg for guidance."

²⁰In a letter written later in October of 1560 from Zurich to Crato, Ursinus declares himself to be in full agreement with the Swiss theologians and their view on the sacraments. Visser, p. 94, says that this letter must not be taken too seriously but viewed as the ebullient expression of a young man free from controversy.

²¹Masselink, p. 72.

Colloquium or examination?¹

In a previous news medley it was mentioned that a letter has been received from the Rev. VanRietschoten re remarks which were made in the news medley of May 22, '87 concerning the manner in which the Rev. B. Hofford had been received into the federation as a minister in good standing with all the rights and privileges connected with this.

Rev. VanRietschoten will not take it ill of me when I pass on the relevant part of his letter. In this manner justice will be done to his reasoning and, apparently, to that of others as well.

Here follows the part of the letter concerning the classical procedure.

"While I am writing you let me comment on your News Medley of May 22, '87, Vol.36 #10. A.) Receiving of Laurel; B.) Receiving of Rev. Hofford.

"Ad A.) You agree with London and so did we. Yet, Chatham requested the concurring advice of deputies. Not because of Synod or any existing rules but as a matter of wisdom and order. *Wisdom*: The receiving of Blue Bell had raised questions in the churches. According to us this is mainly caused because of ignorance with the facts. We reasoned that by involving the deputies we would involve a larger number of churches and prevent questioning. *Order*: We were receiving a congregation *with their minister!* (More on this point under B.)

"Ad B.) Since I am one of the two deputies for examinations, I looked into the matter of receiving Rev. Hofford. Earlier I had prepared him for the possibility that he might have to undergo a full-scale examination. When I checked the Acts of previous Synods, I read also those which you quoted. These did not give me my answer, for these only speak of the *calling* of ministers. In the case of Rev. Hofford we were not faced with a minister who would be called. In this case we were receiving a congregation with an ordained minister in their service. He was not to be declared eligible for call. According to Chatham, it was impossible to separate the receiving of the congregation from the receiving of their minister. Since the act of receiving the congregation was to be dealt with first, and since to this congregation belongs brother Hofford, we would be dealing with a minister who had already been received into the federation

as a member of the Church at Laurel. *This was a new situation not covered by Church Order nor by previous incidental decisions.*

"Because of this I contacted one of the deputies from North for advice. Colleague Mulder looked into the matter and came to the same conclusions as I had come. To be sure he contacted Prof. Deddens who concluded likewise.

"Since the churches nowhere speak of a colloquium doctum anymore, we called it a colloquium, but it seemed wise to us to nevertheless go about it in the manner of a colloquium doctum.

"It seems to me that it escaped you that we were not faced with a minister from elsewhere who was to be declared eligible for call in the churches but with a minister who came to us as ordained minister of the congregation which was being received into the Federation of Churches."

Thus far the letter from Rev. VanRietschoten.

I gratefully note that the brothers did ask all sorts of advice.

I sorrowfully note that they received the wrong advice every time.

Let us pay attention to the various points.

Asking for advice

We shall not say much any more about the question whether a classis has to involve deputies ad Art. 48 C.O. when discussing the admission of a Church into the federation.

What is to be dealt with now is the point that "Chatham requested the concurring advice of deputies . . . as a matter of wisdom and order."

At a precious occasion I made some remarks about the classical decision not to ask for "concurring advice" but only for advice.

Let's try to make the matter still clearer.

We *never* approach anyone and say, "Sir, we come to ask for your concurring advice."

We may say, "Sir, we come to ask for your advice and have decided not to do what we are planning on doing unless your advice is favourable."

Asking a person for his "concurring advice" would amount to telling a person

that we are not interested in his advice as such, only in his approval of our intended course of action.

Asking for "concurring advice" would amount to an insult.

"Con-curring" means: "running together with" or "running alongside" = agreeing.

The only person who more than once is approached for his "concurring advice" only is a minister. Oftentimes persons who come to ask for his advice know already very well what they are going to do and are interested only in hearing that he agrees with them.

I remember distinctly the case of a middle-aged single sister — it was in the Netherlands, so let no one try to identify any one among us — who came to ask my advice. She had been asked by a widower to marry him and was wondering what she should do.

Experience had taught me at that time already not to try to bring two together or to keep them together unless they were married to each other. Thus in my replies I remained non-committal and only stressed that it was her own decision.

The end of the conversation revealed that they had already set a date for the wedding and that they were wondering whether I would be available that day to officiate. . . .

This was now "asking for concurring advice."

In our Church Order we do state that in certain cases we shall not proceed with a matter without the "concurring advice of deputies of regional synod." See, e.g., Art. 11, 12, 13, etc.

We do not state there "without having asked the concurring advice . . ." but "without the concurring advice."

This means very simply: we do not proceed without having asked the advice of deputies and without having learned that they agree with our own conclusion or position.

Wisdom

It was decided to ask the advice of deputies as a matter of wisdom, Rev. VanRietschoten states.

Yes, when one is in doubt or wants to be more assured of the correctness of

one's intended course of action, it is always wise to ask the advice of others.

In so far I can appreciate the classis decision.

But was this the case indeed?

Were the brothers not sure?

There are a few points which have to be borne in mind here.

In the first place: The deputies were not there as "private persons," so to speak, but in their capacity as representatives of the wider church federation.

Thus, by asking their advice, nilly-willy a procedure was followed which, according to some, is mandatory in such cases. This is what I consider to be a dangerous precedent.

If one wishes to ask advice in difficulties, it is not advisable in such circumstances to ask brothers whose presence and advice as such are a matter of controversy.

Secondly: I realize that the reasons given for the decision are not officially those of that classis but are given by my colleague. We'll have to bear this in mind.

Yet there is sort of a sour taste in my mouth when I read what the "wisdom" meant to achieve.

It does not appear at all that the brothers were not so certain of the correctness of their intended action.

They knew very well what they were going to do.

It was not so that it was considered wise to ask other brothers in order to be confirmed in their own conviction and to become more assured that this was the correct course.

To put it bluntly: the "wisdom" was: "implicate" the deputies, then all sorts of criticism will be stifled beforehand.

This also makes clear that the deputies were asked for their advice regarding the admission of a *Church* not as "private persons," but in their capacity as representatives of the federation.

It should not have been done, for now we can be assured that this action will be brought to the fore at some moment in the future to "prove" that it *should* be done in each and every instance.

Covered?

A second reason why advice of deputies was asked was: "Order: we were receiving a congregation *with their minister.*"

Indeed, as far as the admission of a minister is concerned, the advice of deputies had to be asked. There is no doubt about that.

Yet, if the reasoning of the brothers in South were correct, it is a big question whether even a colloquium would have been required. If their reasoning holds any water, no examination at all should have been demanded of the minister involved.

However, let us first see whether this "case" was "covered" by the Church Order or by "previous incidental decisions."

In other words: Is there a provision in our Church Order covering it or is there a precedent?

As far as I know there is no precedent, and thus we have nothing in that vein to fall back on.

Is it covered by the Church Order? Most certainly.

No, it is not covered by any "incidental" provision. Our Church Order is not a handbook with thousands of provisions covering every and any case that may come up.

We do speak, however, of ministers who "served in Churches with which the Canadian Reformed Churches do not maintain a sister-Church relation, and have been examined by the classis in which they live, with due observance of the general ecclesiastical regulations adopted for that purpose." Art. 4 C.O.

There are "general ecclesiastical regulations" covering this "case."

Declared eligible

As we could read in my colleague's letter, the reasoning was about as follows.

We first dealt with the request to receive the Church at Laurel into the federation. This having been accomplished, we came to the conclusion that its minister was now a minister of a sister Church. Consequently, a colloquium was all that was required.

Do the brothers, with hindsight, now really think that this is a proper reasoning and a proper course of action?

In the world this would be called cheating and finding a loophole to bring

in by the backdoor instead of by the royal entrance of the front door.

Don't misunderstand me: I am fully convinced of it that none of the brothers had any thought into that direction. I also wholeheartedly believe that none of them was aware of it that what they did amounted to this.

I only put it this way for clarity's sake.

You declare a Church a sister-Church. This Church has a minister. Presto: as out of a magician's hat there comes a minister of a sister-Church to whom the rules apply which the Synod Edmonton 1965 adopted for ministers from Churches with which the Canadian Reformed Churches maintain a sister-Church relationship.

The magic wand has been waved and all is well, all is well.

If only you want to believe it.

If this is really ecclesiastical style, then I don't know any more what ecclesiastical style is.

When two federations merge, the question will have to be faced as well: "Are we mutually recognizing each other's ministers?"

This is a question which was thoroughly discussed when the Reformed Church in the Netherlands (De Gereformeerde Kerk in Nederland) was "negotiating" a (re-)union with the Christian Seceded Congregations, which (re-)union became a fact in 1869.

It was equally a point in the contact between the Christian Reformed Church (Christelijke Gereformeerde Kerk) and the Churches from the Doleantie, which contact led to the Union of 1892.

In our case, however, there were not two federations that merged, but there was one Church — with its minister — that was to be received into the federation.

We could also change it around: There was a minister — with "his" congregation — who requested admission. Why was it not approached from that angle?

The reasoning which Chatham apparently followed was: The Acts of previous Synods "only speak of the *calling* of ministers. In the case of Rev. Hofford we were not faced with a minister who would be called. In this case we were receiving a congregation with an ordained minister in their service. He was not to be declared eligible for call."

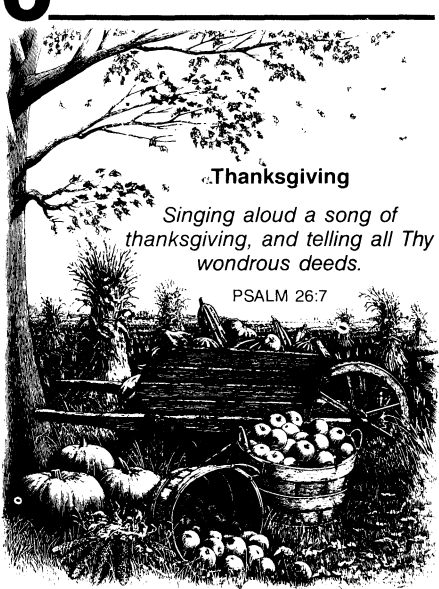
Must we, therefore, conclude that our brother Hofford, although a minister in good standing in the Church at Laurel, is *not* eligible for call in the other Churches of the federation?

If Chatham's reasoning is correct, this would be the only conclusion possible.

It would be something completely new in Reformed Church Polity.

— to be continued VO

OUR COVER





. . . Crosses oceans: news from Australia

1. Reformed schools in Australia

Our sister churches in Australia are located in two states: Tasmania, with the church at Launceston, and a house congregation in Hobart; Western Australia with the churches of Armadale, Kelm-scott, and Byford, close to the capital city of Perth, and the church of Albany located on the south coast along the Great Australian Bight. All of these churches experience growth, and plans are in the offing for further expansion in the future.

In each of the three "mother congregations" a school was established for the youth of the church. Armadale's John Calvin School was opened in December 1957, Albany's School with the Bible in 1962, and Launceston's John Calvin School in January 1965. Each school grew from a two-teacher school to a complete elementary school and a junior highschool (Grades 1 through 10). By means of playgroups a start was made towards the organization of preschool level education.

2. An anniversary in Albany

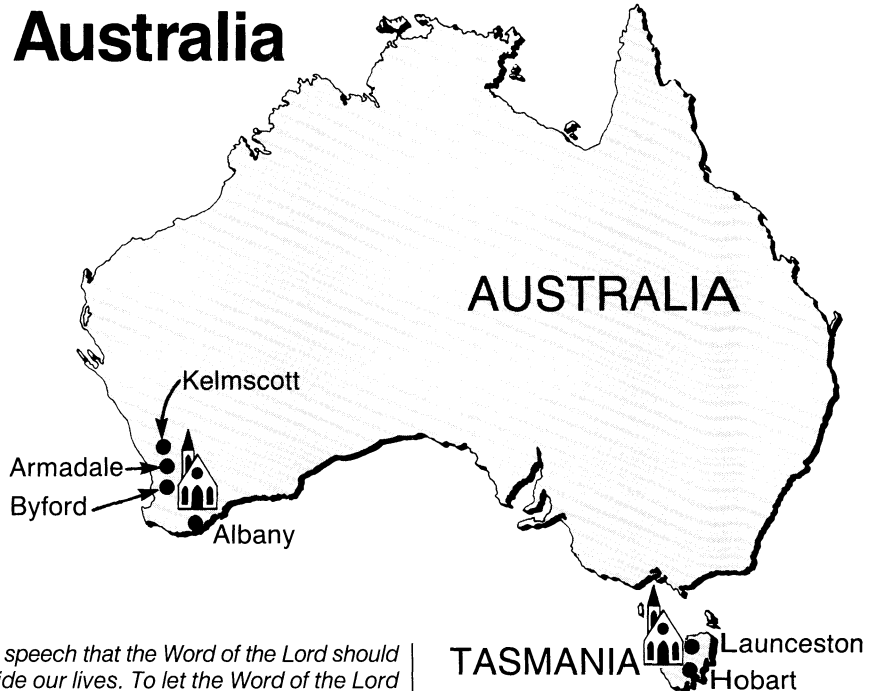
In the school magazine of the John Calvin Schools (plural!) in Armadale/Kelm-scott, we read a report from an observer about the festive celebration of the 25th anniversary of the John Calvin School in Albany which we copy in part.

If we boast, let's boast in the Lord. This theme of Psalm 20 characterized the festive Saturday afternoon celebrations on May 26, 1987.

Mr. Spyker, the first principal of the school, spoke about the deeds of the Lord when he brought back some memories of the past years. The so-called "Dutch School" wanted to be an Australian-school-with-the-Bible. The Lord guided the parents, the school board and the staff to establish a Reformed school and obtain official recognition.

Mr. Spyker started Years (= Grades) 4-7 on May 21, 1962. Later in the year, when Miss Douw arrived from Holland, the years 1-3 completed the Primary (Elementary) School.

Mr. J. De Snoo, the present chairman of the School Association, emphasized in



his speech that the Word of the Lord should guide our lives. To let the Word of the Lord have dominion over our schoolwork, we ought to know God's Word. We only get to know God's Word when we use it all the time.

Rev. A. Veldman continued with that theme for his speech, when he stressed: "tell the coming generation the glorious deeds of the Lord and His might and the wonders which he was wrought" (Ps. 78). . .

Ex-students, "the first crowd," entertained the members and the guests with the arrival and welcome of "de meester." Even the big nail or "spijker" (Dutch) was dragged onto the stage. . .

The present school population of approximately 120 students sang a few nice hymns and humorous songs. . .

The principal, Mr. W.S. Fokkema, referred in a few closing words to Ps. 20: "If we boast, let's us boast in the Lord". . .

At an abundant light supper much shatter and laughter was heard when nearly everyone present took the opportunity to strengthen or renew the bonds which we have as brothers and sisters.

As yet a belated "Congratulations!" to Albany from across the oceans. Such an anniversary is not proof of our perseverance or faithfulness, but it is witness to the unwavering faithfulness of our covenant LORD, who charged us with the o-so important mandate to educate the children of the covenant in the fear of the

covenant LORD. We are looking forward to the promised commemorative booklet on Albany's school history! Are we correct in suggesting that the Burlington John Calvin School is the next in line for a silver anniversary?

3. Government subsidies to independent schools in Australia

The Australian schools are subsidized in part by the Government. The 1987 budget for the Armadale School Association amounts to \$996,000.00, of which approximately \$606,000 is received from the various government agencies. Although those subsidies make it possible to keep membership fees at a low level (Armadale tells us: \$20,00/week during the 1987 school year), from the beginning questions have been raised about possible interference of the Government in the affairs of the school, an interference which might even jeopardize the unique Reformed character of these schools. These concerns did not go away, and were raised again in Armadale during the considerations about expanding the high school to include Grades 11 and 12. The Report to the Annual Meeting of March 26, 1987 of the Free Reformed School Association of

Armadale tells us among other things:

Last year it was mentioned that the Commonwealth Government was continuing to impose limitations and restrictions on the establishment and operations of independent schools. Our extension into Years (= Grades) 11 and 12 needed prior approval from the Schools Commission (= the government agency controlling subsidies to independent schools) in order to receive per-capita funding for these students. Applications were to be lodged 2 years in advance. Thankfully we have received approval to start in 1988.

Other issues raised last year refer to accountability provisions . . . So far the government's requirements and guidelines can be met without compromise, but the danger exists that with the legislative and administrative machinery in place the government can, if it so wishes, become so intrusive in the affairs of non-government schools that these schools can no longer claim to be "independent."

The School Board is concerned with those trends which seem to indicate increased government interference: *it is time we considered ways of relaxing our dependence on government funds to some degree. We should realize the truth of the adage, "He who pays the piper calls the tune."*

Government assistance can become an instrument which can undermine the foundation and basis of the John Calvin Schools. We as members have the task to assist in the education of the covenant children, so they are taught to see God's glory in His Creation and are able to take their part in it as faithful stewards. So far the assistance given by the governments must be seen as a blessing — a gift from the Lord. Let us pray that this blessing may continue and that no person or government diverts us from our calling in the upbringing and education of God's children.

Also in Canada exist similar concerns about possible government interference via subsidies. We would like to update previous information in this regard, and invite board members and/or colleagues from British Columbia, Alberta, Manitoba, and Ontario to write to *School Crossing* with the latest news on the relation between independent schools and the government, including possible strings attached to subsidy received.

4. Australia and the Teachers' College

During the Annual General Meeting of the Free Reformed School Association of Armadale, the following proposal was adopted:

The Board proposed:

1. that the FRSA becomes a member of the CRTCA;

2. that the membership fee be \$8,000 p.a. initially and that this amount is reviewed annually.

A further note adds that the contribution to the CRTCA amounts to \$0.60 per week per member of the FRSA!

The Board of the Canadian Reformed Teachers' College gratefully accepted this support, which is at the same time a vote of confidence. The message from Australia is clear: continue the work begun, even though we may be able to benefit indirectly only. Support is also coming from Albany.

Indeed, if the support for the Teachers' College would increase to approximately 2000 members, the cost per member would be no more than one dollar per week. (The 1987 Yearbook of the Canadian and American Reformed Churches provides the following statistics for 1986: total membership 11,583, with 5,877 communicant members, making a membership of 2000 a realistic target.)

A justified expense?

- (a) As per September 1987, the Lord willing, some 25 graduates of the Canadi-

an Reformed Teachers' College will be at work in various Reformed schools, instructing at least 300 children of the church!

- (b) The expansion of the John Calvin High-school in Armadale, Western Australia, may have to be slowed down because of lack of teachers. The schools in Launceston and Albany also need additional staff.
- (c) We write July 1987, and some of our schools in Canada are still not sure whether necessary staff can be found for the September start of the new school year.
- (d) At least one school had no applications for the vacant position of principal.
- (e) Of the estimated 150 Reformed teachers employed by Canadian Reformed School Associations and their Australian counterparts, approximately 10% may be expected to resign by the end of the school year. This means that at least 15 new teachers are required per year!
- (f) Do we need to add more . . . ?

T.M.P. VANDERVEN

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:

CHUNG, Dim Fong Carlo, geboren op 9 juni 1960 te Paramaribo (Suriname), laatste woonplaats in Nederland: Amsterdam, naar Canada vertrokken op 9 augustus 1982 met bestemming Winnipeg, laatste bekende adres aldaar: 52 Villeneuve Boulevard, Winnipeg, MB.

DOBLEN, Wouterdina Annelina, geboren op 31 december 1940 te Eindhoven, gehuwd met G. EIJKENBOOM, laatste woonplaats in Nederland: Zeist, naar Canada vertrokken op 13 december 1978. Laatste bekende adres: 1529 Oakridge Road, Kelowna, BC.

VAN HEERTUM, Antonius H.J., geboren op 9 oktober 1921 te Ede, laatste bekende adres: Stationsweg 3, naar Canada vertrokken op 1 mei 1953.

HORDIJK, Leola, geboren op 26 maart 1961 te Meaford, ON., enige tijd in Nederland doorgebracht (1985-1986), naar Canada teruggekeerd op 9 mei 1986.

VAN DER HORST, Ferry, geboren op 2 januari 1922, laatste bekende adres in Nederland: Pluierstraat 286, Scheveningen, naar Canada vertrokken op 29 april 1960.

JA(E)GER, Joop ongeveer 60 jaar oud thans, gewoond hebbende in Oosterbeek in 1944 op het adres: Paul Krugerstraat, waarschijnlijk naar Canada geëmigreerd.

VAN LIESHOUT, Wilhelmina Martina, geboren op 27 april 1927 te Heeswijk, naar Canada vertrokken op 12 april 1955.

STOETEN, Arendina Alberta, geboren op 22 maart 1938 te Hengelo, naar Canada vertrokken op 28 april 1953. Gewoond hebbende waarschijnlijk te Peterborough, ON.

TUINSTRAS, Janus, geboren op 9 januari 1922, laatste bekende adres in Nederland: Nagtzaamstraat 8, Haarlem, naar Canada vertrokken op 19 juni 1953.

DE VRIES, Edouard Bernard, geboren op 9 maart 1944 te La Teste Buch (Fr.), in Canada gewoond hebbende aan het adres: 11 Febwood Gardens, Belleville, ON.

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

Canadian Reformed Teachers' College Association

Budgets 1986-1987 and 1987-1988

	1986-1987	1987-1988
Organizational expenses		
01 Travel Board	\$ 1,500	\$ 1,000
02 Travel Annual Meeting	2,000	2,000
03 Administration Board	1,000	1,000
04 Public Relations	1,800	800
TOTAL ORGANIZATIONAL EXPENSES	6,300	4,800
Operational expenses		
05 Salaries and Benefits	138,000	151,229
06 Building and Furniture	7,000	7,000
07 Practicum Teaching	7,000	4,500
08 Library	8,500	8,500
09 Supplies and Stationery	—	2,000
10 Administration College	2,750	2,000
11 Travel Staff	1,150	1,500
12 Travel Students	4,000	—
13 Graduation Exercises	700	700
14 Duplication	600	600
15 Miscellaneous	—	500
TOTAL OPERATIONAL EXPENSES	169,700	178,529
TOTAL ORGANIZATIONAL EXPENSES	6,300	4,800
TOTAL BUDGETS	\$176,000	\$183,329
Revenues budgetted for 1987-1988		
Student Fees		32,000
Membership Contributions		126,725
Donations		24,604
TOTAL ESTIMATED REVENUES 1987-1988		\$183,329

From your treasurer

Another school term, 1987-1988, is soon to begin. Perhaps it has already started by the time you read this. Another budget is presented to you as well. This budget was accepted by the National Board in its annual meeting of February, 1987.

These annual meetings are scheduled during the month of February in order to allow all governors, also those from outside the immediate Hamilton-Burlington-Smithville area, to make meaningful input. This is of particular importance for the finances of the College. During the month of February, the Executive Committee can present a budget based on approximately half a year's experience, while all governors have ample time to make suggestions and proposals.

Expenses

We present herewith both the 1986-1987, as well as the 1987-1988 budgets to allow you to compare. It is our expectation

that the actual expenses for the 1986-1987 year will remain well below budget — a gratifying experience!

The major item, as in all school budgets, is SALARIES & BENEFITS, amounting to 82.5% of the total budget. It is not always easy to establish a fair and equitable remuneration for the faculty — does not this same problem exist in all professions and trades? I am glad to be able to report that the Board's efforts to determine fair salaries have been recognized and accepted by the faculty. (Although it is not your treasurer's job to judge the performance at the College, I do want to say that these funds are well spent: we have a totally dedicated staff.)

One item was added to the budget for obvious and practical reasons: 09 SUPPLIES AND STATIONERY — a school cannot operate without the necessary chalk!

One item was deleted from the budget: 12 STUDENT TRAVEL. Since the establishing of the College it was recognized that students from outside of On-

tario were faced with higher costs when attending the College than those who lived closer to Hamilton. To compensate for this, a travel refund was offered to out-of-province students. However, this policy met with opposition, and after lengthy discussion and soul searching at the annual meeting it was decided to do away with this privilege.

Other items were adjusted to meet the demands of an increasingly expensive society. The total increase of the 1987-1988 budget over the 1986-1987 budget was held at 4.1%.

Revenues

The Board decided not to increase the membership fees from the present \$185.00 per year, in the hope that an increase in support will provide the necessary funds.

This support does not only come from within Canada, also our brothers and sisters in Australia are helping us. The Board of the John Calvin Schools in Armadale, Western Australia, has made a formal commitment to support the College in recognition of the importance of its work for Reformed education across the world. Thank you, Australia!

But this does not mean that we can relax. Each year your Board is struggling to make ends meet, and towards the end of the financial year your treasurer must inform your Board that funds are (again) dangerously low. May we urge all of you to consider prayerfully whether we do our utmost to support the College? Please help by sending your donations to the address below.

While the College was first and foremost established to give the teachers who teach our children in our (= the LORD's!) schools a truly Reformed training, the long list of advertisements, each year again, shows that there is a dire need for more teachers. Please encourage our young people to consider studying at our College in preparation for a career as a teacher.

JAN GELDERMAN
Treasurer C.R.T.C.A.
491 Karen Drive
Burlington, ON L7R 3J2

Farewell sermon — Rev. Dr. S.G. Hur

“And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,” II Peter 1:19.

On Sunday, August 2nd, 1987 the congregation of the Free Reformed Church at Kelmscott, Western Australia, listened to Rev. Hur's final sermon before his return to Korea.

During the morning service Rev. Hur concluded his catechism preaching by expounding the Word of God according to what we confess in Lord's Day 52. For the afternoon service, Rev. Hur had chosen as text II Peter 1:19.

The theme of the sermon was: *The Word of God is the greatest possession of the congregation of God.*

1. This possession is a great treasure for the preacher.

2. It extends a calling to the congregation.

3. It is a rich blessing of God.

Rev. Hur explained that for almost ten years the focus in the preaching had been on the future — on the Land of Promise. As a minister he had been used as an instrument in the hand of the Lord to guide and shepherd the congregation. “The Cross of the Lord Jesus Christ is ALWAYS central in God's revelation. All teachers and prophets have the duty to point to that cross. It shows condemnation but also reconciliation. What a privilege it has been to proclaim the Word of God in the midst of the congregation.”

“You do well to pay attention to this. The prophetic Word is like a light in our life. It shows us the Way, which is God's Way. That light, which is the only light, gives us understanding into the will of God. Reject all other light which is trying to attract us in the world around us. The True light is indeed a lamp before our feet and a light on our path,” Ps. 119:105.

“When the Word of God is proclaimed faithfully and the congregation listens attentively, the light will break through. Dawn will rise. The blessing of the Lord will be there. It cannot possibly remain dark for long. Even though temptations, sorrow and suffering may take some of the happiness away, the light will never go out completely. What a future we have! Pray for the Spirit of illumination. Then the blessings will be poured upon the congregation.

With this rich expectation we all may continue our journey with joy.” With this final sermon Rev. Hur concluded almost ten years of ministry, initially in Armadale and later on in the Church at Kelmscott.

Immediately after the service, br. J. Byl, as vice-chairman of the consistory entered the pulpit to address the congregations and especially her departing minister.

Br. Byl began by stating that it was Christ who did send Rev. Hur to us many



Rev. and Mrs. Hur

years ago and it was the same Sender who now “returns” him to the Korean Churches. The Lord's ways are indeed wonderful. When we consider Korea, Holland and Australia, there are numerous differences.

Despite these differences, br. Byl continued, we are all one in faith, as we are serving the same God and are through Christ, citizens of the Kingdom to come.

Without dwelling too long upon human achievement, br. Byl expressed the appreciation and gratitude of the congregation by thanking Rev. Hur for his faithful preaching and wishing him and his wife God's indispensable blessing upon their labours in Korea.

Farewell — Rev. and Mrs. Hur

On August 7th, 1987, the congregation of Kelmscott, together with many visitors and delegates bade farewell to Rev. and Mrs. Hur. This special evening was organized to wish them well on their departure to Korea.

As expected the church building was filled to capacity. The M.C. for the evening, br. G.M. Spyker, extended a word of welcome to all present, in particular the delegates from sister-churches. In his opening address he assured Rev. and Mrs. Hur that their children, who all stay behind, will be well-cared for as they remain within the communion of saints.

The programme for the evening offered a great deal of variety. Goodbye and farewell was said and sung in many different ways.

The students of the Kelmscott John Calvin School were first to employ their talents in singing farewell to their minister. They sang their appreciation and thanked Rev. Hur that:

“e-ve-ry Sunday,
the psalm-board in church, as a rule,
included a psalm we'd be learning,
in grade one or grade two here at school.”

To familiarize Rev. and Mrs. Hur with the Korean language again, the children also sang a Korean song. After the singing, the most junior and senior students of the school, Joslyn Hordyk and Rienk Scholz, presented Rev. and Mrs. Hur with a beautiful kangaroo skin as well as a tie — featuring a little koala — for Rev. Hur to wear while lecturing in Korea.

The Church of Byford offered apologies for not sending a delegate, as they all were expected at the airport that same evening to welcome Reverend Bouwman and family. Instead they sent their good wishes by letter.

The sisters Jane and Leonie Schoof had the audience spell-bound by displaying their musical talents on piano and flute.

A number of women, representing the women's clubs, dressed up as consistory members, offered a humorous skit depicting a scene where Rev. Hur was running late for a church service as his car refused to start. As you can imagine there were some very tense moments in the consistory room with not a volunteer to read a sermon

Rev. A. Veldman, the next speaker on behalf of the Church at Albany, recalled that in 1972 he was in the fortunate position to congratulate Rev. Hur (named Huh at the time) on the occasion of his promotion in Kampen. He said that Rev. Hur's contributions at Deputies' meetings as well as at synods, had displayed discretion as well as talent and as such he would be sadly missed. On behalf of the congregation at Albany he wished the departing pastor and his wife the blessing of the Lord.

The Kelmscott Youth Choir, under the capable leadership of sr. M. Eikelboom (nee Hur) excelled in the singing of a number of songs after which the year seven students of the Kelmscott John Calvin School presented an extremely humorous play which was titled "A Study of the Study of Reverend Hur's Study." Many phrases and expressions, such as: Mrs. Hur swept into the room, he shot out of the window, he stamped his feet and Ben Hur "a-peeled" to his father, etc., were literally performed by the students causing many hilarious situations.

Next on the program was Rev. K. Bruning who explained that Rev. Hur had been a living example of the unity which exists between Reformed and Presbyterian Churches, even though they have a completely different history. Rev. Bruning expressed gratitude that Rev. Hur has been instrumental in opening for us a window to that part of God's vineyard. He concluded by saying that Rev. Hur should not at all be surprised that he would in due time learn that in Australian churches people do not sing verses anymore but stanzas



A smiling Rev. Hur holding up the kangaroo skin which was presented by the Kelmscott John Calvin School

The combined youth clubs then united their voices and bade the Hurs farewell with some beautiful songs. They sang about Rev. Hur serving the congregation as minister, preaching the gospel, visiting the sick, teaching the youth and so on.

Rev. Huizinga, on behalf of the Church at Armadale, in his address expressed the wish that Rev. Hur may assist in maintaining the highway between Australia and Korea and at the same time may help in building a highway between the Korean — and the Canadian Churches.

Forty-two students attending the Armadale John Calvin School and yet belonging to the Kelmscott Church, then came forward and combined their voices in their singing goodbye to the minister and his wife. After this musical presentation it was time for a presentation with a difference.

On behalf of the entire congregation, the sisters H. Wieske and J. Schoof presented Rev. Hur and Mrs. Hur with a large black-and-white cowhide, a genuine Australian painting, and a beautiful sheepskin underblanket.

This was followed by br. A. van der Net and br. H. Schoof demonstrating their talent on trumpet and organ by playing "The Holy City." The last speaker was br. K. Heerema who read, on behalf of both men's clubs, a card-with-a-message. The Launcestonian brotherhood had sent a letter as well offering their well-wishes by stating that they would remember Rev. Hur by his faithful expounding of the Scriptures as well as his keen interest in the well-being of their congregation.

In closing, Rev. Hur took the opportunity to express his sincere gratitude for the most enjoyable and unforgettable evening. He thanked the delegates for their kind words of support. Rev. Hur then concluded with the words: "The love of God in Jesus Christ exceeds all understanding. May that love accompany all of us, so that our life of faith may portray the virtues of faith, love and hope," I Thess. 1:2 and 3.

Farewell, Reverend and Mrs. Hur. May God be with you and bless you richly.



The building of the Free Reformed Church at Kelmscott

D. POT

Annual League Day of the Women's Societies, Manitoba

Winnipeg's Women's Society "God's Word as our Guide" and Carman's Women's Society "Rejoice in the Lord," Winnipeg, Manitoba.

Monday, June 22nd, 1987 dawned sunny and warm in Manitoba. This was also the day of the Women's Societies Annual League Day.

Some of the ladies arrived in time to refresh themselves with a cup of coffee and a little friendly chat before the day officially began.

At 10:00 a.m. the president of the hosting Winnipeg society, Mrs. Jane Toet, opened the meeting. Together we praised the Lord by singing Psalm 78:1,2 and 3. God's blessing on our day was asked, then we read from Psalm 84. The minutes of the 1986 League Day were read and adopted.

Our speaker for the morning was the Rev. W. den Hollander from Winnipeg with his topic being "Christ in the Family." He read several passages from the New Testament before beginning his speech.

Rev. den Hollander began his speech by reminding us that we are living under the kingship of God. Therefore, united with Christ, we oppose His enemies, the world, the flesh and the devil, namely, all that is sinful.

In Christ we also recognize this world as God's yet we must reject anything that is contrary to Him in this world.

Adam and Eve also lived with Christ. They were the first to receive His mandate to develop the world. Each of us has been endowed with specific talents to carry out this mandate. We must use what we have been given fully, to His glory. This means living a life of true piety. True piety before God consists of total obedience to God's Word, total dependence on His help and complete submission to His will.

As wives and mothers, a large part of our mandate is in the home. We are teachers and overseers ministering in the home. We must see to it that our children are raised in the fear of God's name. Therefore, we must be examples of godliness to them and surround them with a Christian atmosphere. In all we do we should be living with Christ.

Living with Christ is living by grace.

Grace restores us to how we should actually live, how God intended. We are not deserving of this grace, therefore, receiving it, we should live in thankfulness to God. Everything we do then will be in the light of grace.

It is important to ask ourselves, "What does God want?" This necessarily involves a continual searching of the Scriptures and constant prayer. Bible reading and discussion with our children on topics regarding daily life issues will then also make them aware of what God requires of us.

Living with Christ is living by the only sacrifice of sin. Christ lived in total obedience to God's will even unto death on the cross. We must follow Christ's example and so in this life present ourselves as living sacrifices of thankfulness unto Him.

After this thought provoking speech Psalm 17:2,3 and 4 was sung. While we enjoyed a cup of coffee, Mrs. den Hollander read a poem entitled "God wil niet anders" by Nel Benschop and also a poem by Pete Schriemer. Once again we sang in praise from Psalm 101:1,2 and 3.

An informative discussion followed with many questions put forward making each of us reflect on how well we carry out our Christian mandate. Some questions asked were:

1. Should children be cast out of the family if they do not obey?
2. May we read "novel type" books relating to the Bible?
3. May we make use of children's Bibles that contain pictures?
4. How do you feel about women leading in prayer?
5. How do you feel about "prayer in a moment?"

Mrs. Jane Toet closed the discussion. On behalf of all of us she thanked Rev. den Hollander for the time and effort he put in.

We ended the morning session with Psalm 25:6. Rev. den Hollander closed with us in prayer and asked a blessing for the food we were about to eat.

We then were served a lunch of hot soup and buns, curried meatballs, beef stroganoff and polynesian ham topped off with a simple but refreshing dessert.

Psalm 145 was read and we sang Hymn 33:1-6 after which Mrs. Diane

Nijenhuis gave thanks with us.

A letter from the Women's Societies League in Ontario was read congratulating us and giving best wishes for our day. Cards were passed around to be signed for sending to the missionaries and their helpers as well as to one of our members who has been ill for some time.

We were then entertained with a hilarious musical skit "We are Mothers (with no troubles!)" performed by several ladies of the hosting society. I don't know what was funnier . . . the ladies' "dressed up" attire or the verses that were sung.

Our afternoon session began with the singing of our League song "Sing God's glory." Portions of I and II Corinthians were read and Psalm 23 was sung in preparation for our afternoon topic "A Christian Perspective on Death and Dying."

The floor was then given to Mrs. Theresa Van Doodewaard, member of the Winnipeg Women's Society, who was to introduce this subject.

Mrs. Van Doodewaard began her speech by saying that everyone at some time will have to deal with death. Death is our last enemy, therefore, it is important to accept death in faith.

What does the Bible say about death? Death came into the world through sin and is punishment for sin. Genesis 2:17. Everyone sinned through Adam, therefore, all must die.

Believers, however, need not fear death. We may mourn the passing of a loved one but at the same time be comforted in the knowledge of God's promises. We can be assured that those who die in faith are immediately taken up to God in heaven.

We must always be prepared to die. God can call us home at anytime. We live in faith accepting each day from God. This enriches our lives and deepens our trust in God.

As believers, we may, and must, comfort and give spiritual aid to people who face death, even though at times we may seem at a loss for words. God knows our frame that we are weak, therefore, he gave Christ who Himself experienced weaknesses. Unbelievers fear death as the end but we, as believers, may give comfort knowing that death is now the

gate through which we pass into life eternal.

All life is from God. God gives and God alone can take away. We cannot decide to end life i.e. euthanasia, abortion.

Only through faith in Christ can we cope with the various trials that come our way with respect to death and dying.

After this speech we sang appropriately Hymn 49:1 and 2. We then heard "Anxious Prayers" a poem by Helen Steiner Rice read by Mrs. Hilda Tiggelaar.

During discussion it was mentioned that often the family of a dying person needs more support than the person themselves. We must comfort wherever there is a need. We also discussed whether there

is room for passive euthanasia and how Christians should view keeping people alive for organ use. In connection with this the question arose "When are we really dead?"

After much discussion we closed the topic. Mrs. Van Doodewaard was thanked for her efforts and complimented on a job well done.

Thanks was received from the Carman society for an interesting and informative day as well as for the different but delicious lunch. Thanks was also given to all who helped organize the League Day.

Together we sang Hymn 51:1,2,3,4

and 8 where we could express that all our hope and confidence rests on Christ, the risen Saviour. Therefore, living with Christ we may be assured of God's promises knowing that

"What is weak and mortal here
Prey to illness and destruction
Shall with glorious power appear
In the hour of resurrection.
What today is sown disgraced
In great honour shall be raised."

Mrs. Theresa Van Doodewaard ended the meeting with us in prayer.

CAROLYN VANDERVEEN

OUR LITTLE MAGAZINE



Dear Busy Beavers,

October 31 is . . . Reformation Day.

People will say it's Hallowe'en.

And it is.

But it's *also* Reformation Day.

At school you will probably hear the story of Luther and Calvin and John Knox and Zwingli, and maybe other reformers.

Did you ever wonder what it would be like to be a 10-year-old in Reformation times?

What would it be like to have to hide very carefully the one family Bible?

How would you feel having to read that Bible in secret?

Some children had to learn their catechism in secret, without books!

What would it be like for a 10-year-old to go secretly out to the country with the family for an outdoor church service. That service might be broken up by enemy soldiers!

Christians in Reformation days were very thankful they knew about the Bible.

But they often suffered for their Christian joy.

We have the same Bible and the same joy. We, too, may belong to the church of the Lord Jesus.

Thankfully we don't have to be afraid of enemy soldiers, of punishment for having a Bible. No one will disturb us in church, either.

This Reformation Day (and every day!) let's be very thankful for God's love and care for us, for His Church.

FOR YOU TO DO

Can you find out why Martin Luther picked out October 31 as a good day to post his 95 theses on the church door at Wittenberg?



RIDDLE FUN

by Busy Beaver *Marjorie Barendregt*

1. What is the difference between a man going up the stairs and a man looking up the stairs?
2. Why is it more dangerous to go out in spring than in any other season of the year?
3. What is it you break by just naming it?
4. When is money damp?
5. What is the difference between a farmer and a seamstress?
6. On which river is it most difficult to get a boat?
7. What is the difference between a fisherman and a lazy schoolboy?
8. Why is a baker a most improvident person?

(See answers)

November

Time for BIRTHDAY WISHES!

November can sometimes be a gray month. But here are wishes for a bright, happy day as you celebrate your birthday with your family and your friends. And above all, may the Lord bless and guide you in the year ahead.

Jennifer Stam	2 Wesley Werkman	13
Michelle Medemblik	5 David De Bruin	14
Tammi Pieterman	6 Kerri-Anne Wierenga	14
Randy Dykstra	7 Sheryl Linde	15
Josh Rosa	10 Peter John Sikkema	15
Alex Meerstra	11 Karen Heres	16
Julia Jonker	12 Shawn Veenendaal	16
Ken Stam	12 Margaret DeWitt	17
Aimee Jagt	13 Karen Vandergaag	21
Michael Schouten	13 Cristie Bultje	25



From the Mailbox

Welcome to the Busy Beaver Club, *Willy VanOene*. We are happy to have you join us. Have you got your train table all set up, Willy? Keep us posted! Thanks for the picture!

I'm glad you had such a good summer with your family and friends, *Alice Van Woudenberg*. I think your friend was glad to see you back, right?

Hello, *Margaret DeWitt*. It was nice to hear from you again. I see you are keeping busy! Thank you for the puzzle and picture, Margaret.

I see you are keeping busy, too, *Marjorie Barendregt*. Thanks very much for the puzzles and riddles! Keep up the good work. You didn't write how you enjoyed your holidays, Marjorie.

Quiz Time!

UNSCRAMBLE THESE BIBLE NAMES

Done by: Busy Beaver *Margaret DeWitt*

1. H N A O _____
2. H B A R A A M _____
3. A C I A S _____
4. B O J C A _____
5. M O L N O O S _____
6. L B E A _____
7. N C I A _____
8. H U R T _____
9. H E S T E R _____
10. D I A D V _____
11. B L E J E Z E _____
12. L U M S E A _____
13. H R O A B D E _____
14. N M I J A N E B _____
15. P O S E H J _____
16. S E J U S _____
17. Y R M A _____
18. T E R E P _____
19. H O J N _____
20. L A I T E P _____



Busy Beaver *Marjorie Barendregt* has a very tricky puzzle for you about trees!

TWENTY TREES PUZZLE

Example:

1. Which is the straightest tree that grows? plum
2. Which one will tell all that it grows? _____
3. Which one is it that's made of stone? _____
4. Which one is older than most others grown? _____
5. Which one will always languish and sigh? _____
6. Which one on land you will never spy? _____
7. Which only after a fire is found? _____
8. Which round a lady's neck is wound? _____
9. Which has been oft in bottles kept? _____
10. Which over the grassy fields has leapt? _____
11. Which tree is never beautiful? _____
12. Which from the sea with hook can you pull? _____
13. Which is the neatest tree in the land? _____
14. And which can you carry in your hand? _____
15. Of what trees are there only two? _____
16. Which will carry your clothes for you? _____
17. Which one in everyone's mouth must be? _____
18. And which grows nearest to the sea? _____
19. Which one on your crops a war will wage? _____
20. And which has been worn on a pilgrimage? _____

(See answers)

Answers:

Riddles: he keeps selling that which he kneads himself! 8. Because bats his hook, and the other hates his book. 7. One gathers. 6. Arno, because they're Arno boats in there. 5. One gathers what he sows, the other sows what she night! 4. When it is due in the morning and missed at flowers have pistils, the leaves shoot and the bulrushes' out! 3. silence 2. In the spring the grass has blades, the starting up the steps 1. One is stepping up the stairs, the other

Bible Names: Benjamin, Joseph, Peter, John, Pilate. Abel, Cain, Ruth, Esther, David, Jabez, Samuel, Deborah Noah, Abraham, Isaac, Jacob, Solomon

Twenty Trees: 2. peach 3. lime 4. elder 5. pine 6. bay 7. ash 8. fir 9. cork 10. yew 11. plane 12. bass 13. spruce 14. palm 15. pear 16. box 17. gum 18. beech 19. locust 20. sandal

Bye for now, Busy Beavers.
Keep busy!

With love from your
Aunt Betty

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