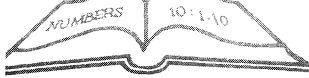


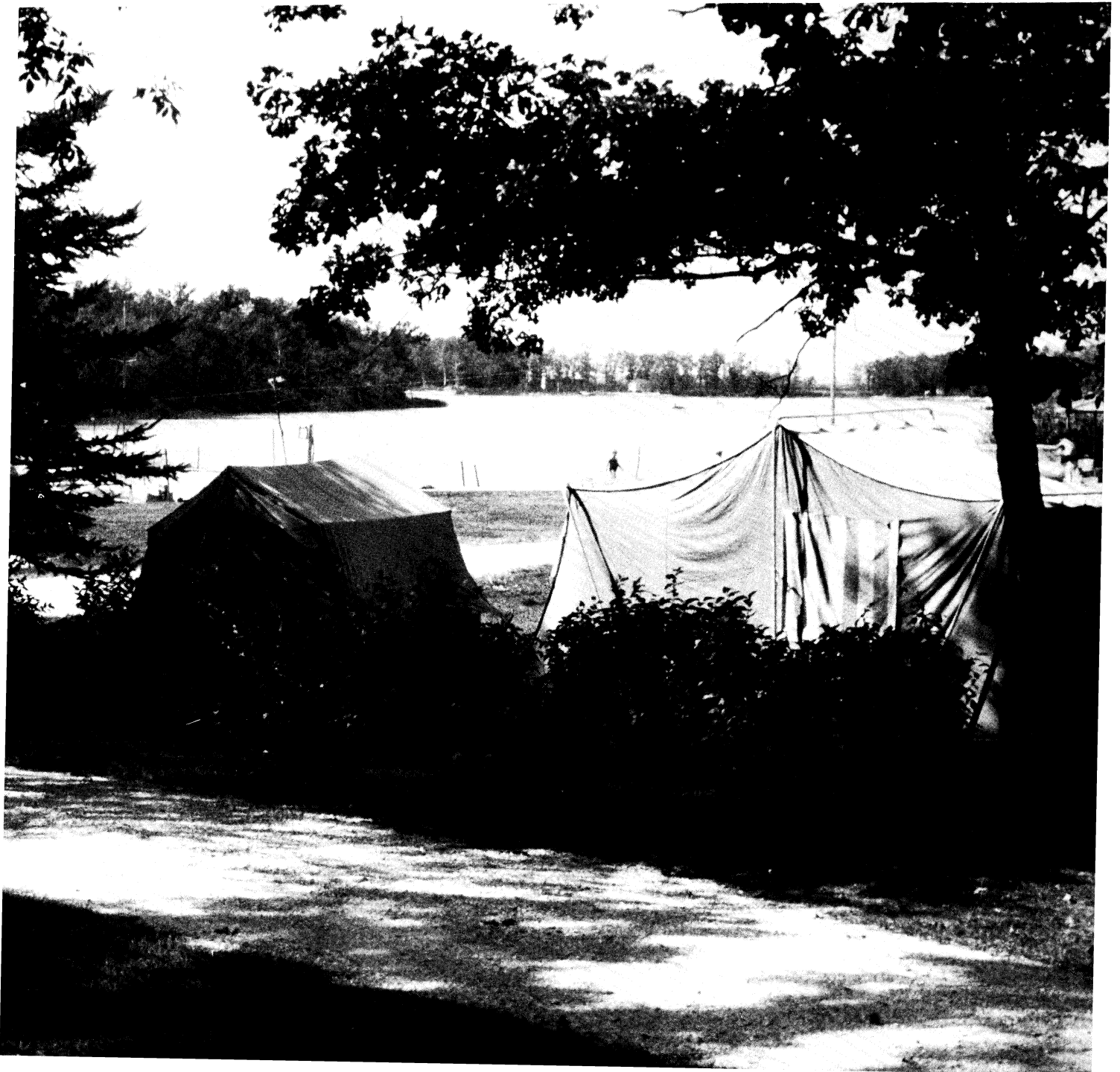
Clarion



THE CANADIAN REFORMED MAGAZINE

Volume 37, No. 13

June 24, 1988



Church and politics: some historical notes¹

Church and state

In his letter to the editor (see elsewhere in this issue), br. T. Veenendaal objects to making a very sharp and clear distinction between the church and the state. Although I agree with him that what we are taught in church has repercussions for politics and that we should not separate "nature and grace," yet I would plead for and insist on the recognition of the very different offices of the church and state. The state has to preserve the civil order and the outward peace. The church has to preach the gospel and strive for the inner peace, the peace with God in Christ. That means that the state can do what the church cannot. For example, the state can tolerate false religions. Such toleration is impossible for the church. It is not necessary to repeat here what has been written recently elsewhere (see "The Task of Government Today," *Clarion*, Volume 36, No. 22-24, 1987). However, to make this whole matter more concrete, let us take an example from our own history as Reformed Churches.

William of Orange and Petrus Dathenus

During the long struggle against the Spanish tyranny in the sixteenth century, William of Orange sought the liberation of the church from the Roman Catholic oppressors. However, when he as ruler was able to, he also granted and defended full religious toleration to the Roman Catholics in 1576 (Pacification of Ghent). Petrus Dathenus (who had served the Dutch churches with a Dutch Psalm rhyming on the Genevan tunes as well as a Dutch translation of the Heidelberg Catechism) had no appreciation for this toleration and opposed the prince. He could not understand that the civil government and the church had different offices and tasks from God. Over against the toleration of the Roman Catholics in Dutch society, he placed on his political agenda the eradication of the "Papists" and the denial of civil liberties to those "idol worshipers." Later, Dathenus opposed any Dutch political co-operation with France against Spanish tyranny on the grounds that it was unworthy of the church to co-operate with "Papist France." He forgot that the Netherlands were not the same as the Reformed Churches and that civil governments can make alliances with powers of this world. All this reasoning of Dathenus was in line with earlier events in January of 1567. Then Reformed Classes and Synods convened to discuss, among other points on their agenda, the collection of money and the raising of troops to fight for the church against Spain. This army of 3000 men was massacred in "battle" with the Spanish later that year. A correct interpretation of these sad events surrounding Dathenus' political views highlights the fact that the church does not govern the state and has no authority in this regard.¹ William of Orange was completely right (and ahead of his times) in

granting as civil ruler full religious toleration for the sake of outward peace. The offices of state and church must always be clearly distinguished.

It is therefore no surprise that in the rise of Christian political action in nineteenth-century Holland, church bodies as such played no role.

The ARP and the GPV and its memberships

The author of the letter to the editor wanted me to deal with "the Dutch GPV's [Gereformeerd Politiek Verbond, cvd] insistence of a political party affiliation of one church." To clarify one point at the outset, I wrote: "Only the GPV basically insists on this" (i.e., restricting membership to those of one church). They *basically*, that is in practice, usually end up maintaining such a restriction, but this is not spelled out as such. It is a confessional but not a church party with church membership as an official requirement.² The author of the letter to the editor also was unconvinced by the justification of the Anti-Revolutionary Party (ARP) membership which was given in my article.

Let us start with the second point and so begin with what is chronologically first. I wrote: "... the different task and place of a political party (and state) does raise the question whether a political party needs to be made up of members of the Canadian Reformed Churches only. Is it not the nature of the task of government (for which a political party aims) to seek as wide as possible co-operation in order to attain under God's blessing certain *political* goals? Neither Groen van Prinsterer nor Abraham Kuyper deemed it necessary that membership in a Christian political party be restricted to those of one church" (*Clarion*, Volume 37, No. 3, 1988, p. 60). To expand on the above, I would like to add the following. The ARP was a party with principles and a program that were clearly spelled out. All those who supported these principles joined the party. Hence the party, although mainly consisting of members of the Reformed Churches, also had many members of the Hervormde Kerk (i.e., the former Dutch state church) as well as Christelijk Gereformeerden, Lutherans, and Baptists. Dr. J. Douma has shown that prior to 1944 the fact that the membership came from different ecclesiastical backgrounds appears never to have been made an issue that occasioned difficulties. Also the people of the Secession had no problem with this point. There was a wide consensus that in order to be politically active, you could form a party of like-minded principled people who did not all of necessity have to have the same church membership.³ In the light of the different offices of church and state such a consensus is understandable.

How did the GPV then get started?⁴ The Liberation ("Vrijmaking") in the Reformed Churches in 1944 had much to do with it. For many the question arose: how can we in effect be excluded from the kingdom of heaven on Sunday (think of the

implication of the suspension and deposition of office-bearers like K. Schilder and others according to Articles 79 and 80, Church Order [our new article, 71, 72]) while being included and accepted as co-workers in that kingdom during the rest of the week in politics? There was therefore an ethical conflict. It is noteworthy that Dr. K. Schilder only saw this conflict with the Synodicals in the ARP. He did not see this conflict with those of the Hervormde Kerk (the former state church).⁵

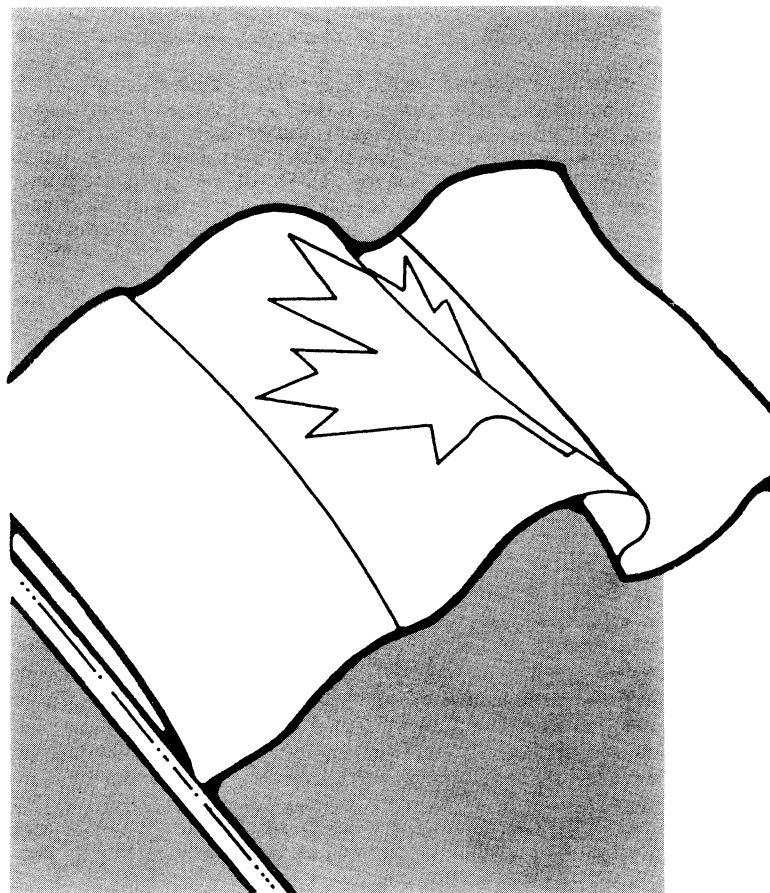
The local hostile encounters in the ARP that the Liberation of 1944 led to were focused on this ethical conflict. However, it is interesting to note that when a new local political association ("kiesvereniging") was formed because of this conflict, the intention was not to set up another party immediately. That was a later development. For example, in Berkel a new local political association was formed which in 1946 asked for recognition within the ARP! That was the party which also Liberated people still identified with.

The whole issue was brought to a head by two events. In 1947 the ARP initiated a financial drive to replenish their coffers which had been depleted by the Nazis. In 1948 the Amersfoort Congress was held during which congress the ARP was also criticized for holding views which were alleged to mean an essential departure from Scripture and confession. Both of these developments led the thinking of many to establish a political party of people from the (Liberated) Reformed Churches. Already before the 1948 Congress, independent local political associations of (Liberated) Reformed people were formed. Immediately after the Congress, representatives of these associations decided to establish a "Landelijke Contactraad" (a national council) which would facilitate and promote the contact and co-operation between these associations. This in effect meant the beginning of the GPV.⁶ Besides this development, there was also another. The 1948 Congress decided to appoint some from her midst to speak to the Central Committee of the ARP in the hope of removing obstacles, especially the ethical conflict. On April 26, 1949, this contact was stopped.⁷

In the light of these developments, it is telling that after the Amersfoort Congress, Dr. K. Schilder wrote that he of course realized "that not a single political party would ever be recruited from a single church institution."⁸ When he was subsequently challenged about this statement (in a letter to the editor signed with three signatures), he wrote among other things, "I can imagine *political study clubs, youth organizations*, etc. from one church. I *desire* them too. But when it comes to practical politics, one *will have to speak* (and make arrangements) with others Do the correspondents know of one political party which has recruited members from one and the same church communion? Also a political action of only Liberated people would have to restrict itself to study, etc. As soon as the practical work comes (which we *may not* avoid) we will meet with others."⁹

In light of the above, it is clear that our Reformed forefathers did not consider it un-Reformed to cooperate and work together with others in the context of a Christian political party. This should caution us not to make one's stand regarding the current CHP issue in our midst as some sort of litmus test as to who is Reformed and who is not. The letter to the editor does not do this, but it happens too often in our midst. Such rash judgments both neglect our own history and elevate without good reason one possible way of doing political work as it is done in the Netherlands as the norm for the totally different situation in Canada.

Of course all this begs a larger question that is often raised. How can one justify cooperation with other Christians in a political party when you do not share the same Lord's Supper table? Is this not a denial of the true unity and the place of the church? Is this not putting political results ahead of one's



integrity as Reformed confessors? More about all this the next time, D.V., when the other questions raised by the letter to the editor will be dealt with.

C. VAN DAM

Footnotes:

¹ See further on this subject H. De Wilde, *Om de Vrijheid. Oranje-Datheen-Oldenbarnevelt* (n.d.) 21-32; A. Janse, *Burgerlijke of kerkelijke politiek* (1932) 34-40.

² See *Hoe zit dat met het GPV?* [official information leaflet], last page. Also, J. Blokland, "GPV," *Nederlands Dagblad*, 21 November 1987, p. 2. It is up to the local GPV society how precisely they apply the membership requirements.

³ J. Douma, "Van ARP tot GPV," *Lustrumalmanak FQI 1984*, 111-112.

⁴ For what follows, I am mostly dependent on Douma, *op. cit.*, 116-124.

⁵ K. Schilder in "Stemmen uit onze kerken: Politieke samenwerking," *De Reformatie*, 22 (1946-47) 366, col. 2.

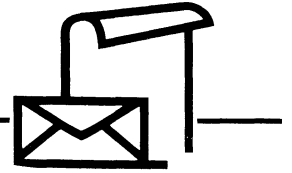
⁶ A.J. Verbrugh, *Universeel en Anti-revolutionair*, I (1980), 16.

⁷ A great difficulty was of course that the ethical conflict dealt with ecclesiastical and not political matters and thus could hardly be expected to be resolved on a political level. Cf. Douma, *op. cit.*, 118.

⁸ "Want wij weten het natuurlijk óók wel, dat geen enkele politieke partij ooit uit één kerkinstituut zal gerecrueteerd zijn . . ." K. Schilder, "De Bedoeling van het Amersfoortsche Congres," *De Reformatie*, 23 (1947-48), 239.

⁹ "Politieke studieclubs, jongeren-organisaties, enz. kan ik me denken uit één kerk. Ik *begeer* ze ook. Maar als 't op de praktische politiek aankomt, zal men *moeten* spreken (afspreken) met anderen . . . Weten inzenders een politieke partij, die uit leden van éénzelfde kerkelijke gemeenschap is gerecrueteerd? Ook een politieke actie van louter Vrijgemaakten zou zich moeten beperken tot studie enz. Zoodra de praktische arbeid komt (dien we *niet mogen* ontgaan) zullen wij stuiten op anderen." K. Schilder, *De Reformatie*, 23 (1947-48) 322. Emphasis is his.

LETTER TO THE EDITOR



Dear Editor:

Sometimes I am a few *Clarions* behind in my reading, therefore this response to the articles of C. Van Dam regarding the Christian Heritage Party (*Clarion*, January 22, 1988 and February 5, 1988) is late. Please allow me the following comments, especially regarding C. Van Dam's second article: "CHP and our response."

It seems that brother Van Dam seeks to justify membership in the CHP. This is apparent when he states that a principal party may not be as good as a confessional party; it is at least better than no Christian party. He also states that whatever objections one may have, we should be grateful that we have a party that opposes secular, humanistic political thinking. I often hear and also read in br. Van Dam's articles that the CHP is not a church and that the church and state should be kept separate. Perhaps this is done to justify the lack of confessional basis. I find the above arguments very weak. I have always learned that my political motivation must be shaped by what I am taught in church. I would expect the Baptist or Roman Catholic to have the same motivation otherwise they would be dishonest to themselves, their church, and others. This approach maintains basic distinctions which are very important and would not be confusing.

Brother Van Dam states further that the state preserves civil order and outward peace; the church must strive for inner peace. That is true of course. But can we separate these two completely? Does the last not also govern the first? To say that the church has nothing to do with the aim of how the country is governed, can create the thinking of nature and grace separation. Is it not so that the Word is proclaimed in the church and from hearing this proclamation of the truth, the church members are motivated? So it follows that the church has an indirect bearing on the political direction. Different doctrines will cause conflicting directions and motivations. Br. Van Dam agrees with the fact that the church does have a bearing on the political arena, but it appears that he sees no conflict when members of different churches, who are instructed in different doctrines, try to formulate one political direction by joining forces.

Furthermore, the author of these articles mentions the Dutch G.P.V.'s insistence of a political party affiliation of one church as being a fairly new phenomenon, instead of dealing with this insistence and the reasoning for it. A justification of the Anti-Revolution Party membership, before the

establishment of the G.P.V., is given which I find unconvincing.

Also, in defense of CHP, a comparison is made with the Pro-Life Movement. This I find equally unconvincing. There is a huge difference between the Pro-Life Organization which fights legislation favouring abortion and provides information to its members and general public, and a political party whose aim it is to deal with all aspects of governing a country and its people.

Joining the CHP involves "signing a declaration acknowledging God the Creator, the Lordship of Jesus Christ and the inerrancy of the Holy Bible, etc." This I believe is deceiving, for it gives the impression that on signing his name, one indicates a unity what does not exist. To say that "If others, whether they be Roman Catholic, Presbyterian, Pentecostal, or Baptist, can agree with that statement, is good enough reason to work together" is to my thinking like sailing a ship with a hole in it. And that hole has been built right into the blue-print.

The CHP appears to be "results" oriented. The motivation seems to be that we must influence the political arena and therefore we need numbers; in order to get numbers we must appeal to Christians of various stripes and persuasions. Then a lot of good can be accomplished for the Lord. This is where my real problem with membership starts. Br. Van Dam quotes Dr. J. Douma, "There must be interests or issues at stake that would be difficult or impossible to realize if the help of others was not used." It almost seems that not enough can be accomplished without the stated methods of strength in numbers. The author of these articles states, "It is better to work under conditions that are less than perfect and to achieve certain political goals, than to achieve virtually nothing in terms of concrete political change." This whole argumentation makes me feel very uneasy. In God's Word strength in numbers was hardly, if ever, of any account. If unity on wrong foundations was sought, things got worse instead of better for Israel. Was it not the Lord who fought Israel's battles? In Ahab's days, the churches' power was manifested in only one man — Elijah. The key word was that the truth was proclaimed on a single foundation, and the LORD delivered the results.

Mr. Editor, I believe that our calling lies in active ARPA groups. It is for them to speak, "Thus says the Lord." That two-edged sword will not return empty, either in acceptance and repentance or in rejection. We can be sure that this Word will do God's will and work to the completion of His plan.

In his closing remarks, Br. VanDam no longer questions the membership in CHP.

He ends with telling is that even if we have doubts about membership, we should "make a contribution in order to have CHP become a political witness and vehicle for change and sympathize with the cause for which it stands." Doing this we may still have "possible criticism."

I know that the CHP route is followed and advocated by sincerely motivated people, but I am also convinced that it is the wrong way to carry out our political mandate, and may as by-products lead to blurry church concepts.

T. VEENENDAAL

BRIEF RESPONSE

I appreciate your taking the trouble to write and express your concerns and questions. It is good to discuss differences which arise in our midst. This is often not done enough.

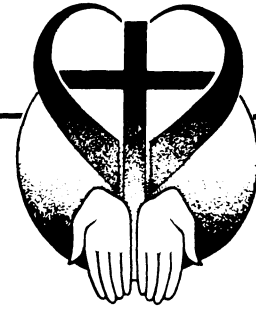
It is clear from your letter that we agree on several important points. We agree that what we are taught in Church has repercussions for all of life, including politics. We should not separate "nature and grace." We also appear to agree that Pro-life organizations do commendable work and they deserve our support. We also agree that ARPA (Association for Reformed Political Action) groups should be stimulated and we should work to realize their full potential.

We disagree that co-operation with others is possible in the CHP. The different ecclesiastical backgrounds and doctrines would prevent any meaningful political agreement according to br. Veenendaal. If I understand this brother correctly (in the first two paragraphs), he does not want to think too much in the direction of keeping church and state separate. I would plead that their respective offices must always be clearly distinguished.

I think br. Veenendaal would agree with me that I cannot do justice to his concerns and the many questions he raises in a short response. My original articles did not pretend to say everything and therefore in order to do our brother justice and because I realize that these concerns are not his alone, I would like to devote two more articles to these matters. Since some of the questions that are raised deal with history and since it is good in any case to have a historical perspective on where we are at present, my first article, found elsewhere in this issue of *Clarion*, deals with some historical notes. A second article will go further into the matter of co-operating with others in politics. In this way I hope all the questions raised will be addressed.

C. VAN DAM

Canadian Reformed World Relief Fund



We are thankful with Michael and Oetje Madany that the Range Management project they initiated has received the awaited approval from the Somalia government.

This couple, whom CRWRF supports, are now in the process of moving to Homboy (15 km from their present assignment) where they hope to begin work soon. The new project's aim is to promote growth of trees which will not only improve soil fertility and crop diversification, but which will also provide fodder for cattle, allowing production of milk to continue throughout the dry season.

We pray that the Madanys' efforts may bear fruit and that valuable growth will take place, also and especially in the lives of the Muslim people among whom they work.

The following newsletters, written by the Madanys, share some aspects of their life and work in Somalia. The first describes their return to Labadaab after the birth of their second daughter in the Netherlands. The second reflects on their move to Homboy and gives an interesting overview of the work that is being "left behind" at the leprosy colony.

Dear Friends:

We're back in Somalia and already one week in our house on Labadaad. It is evening, and we are outside enjoying the coolness under the mango tree, which is very welcome after a hot day — something we have to get used to since we are back. It is unusually hot for this time of year: day time temperatures of 40°C (104°F) and night time temperatures around 26°C (80°F). It being so hot now, we wonder what it will be like at the end of March before the rains come?

We are very thankful that our travelling went without any major problems and that we arrived here safely. Alida found the travelling very interesting, especially the airplanes. That was one of the reasons we lost her for a moment in the Muqdisho airport. She probably did not like waiting around for filling in all the necessary forms, etc., and wanted to go back outside to the airplanes. Fortunately, the doors to the runway were closed. What she didn't enjoy was getting stuck in the sand beside the road (halfway between Muqdisho and Jilib), just when she had fallen asleep. We had decided to

drive alongside the road to avoid the potholes. We are glad we didn't have to wait too long in the hot afternoon sun before help arrived. We had to unload all our baggage and later reload, but in less than a half hour we were on the road again.

You may ask, how is it to be back again . . . ? It takes awhile getting used to life out here — the heat, the many flies, a house full of cockroaches, and everywhere a layer of dust. But by now we don't taste the sand in our food anymore. Because of all the little creatures, we first had to totally clean our house, including all the cupboards and drawers; hopefully, all the creatures are dead. Alida found this aspect the hardest, next to missing her "opa and oma." She was even dreaming about them her first few nights and called for mama to get the little "beestjes" (animals) out of her bed.

Despite having to make these adjustments, we are really glad to be back. Suitcases are unpacked and we are back to our "normal" daily work. We have noticed many positive things on our return. All the team members were in good

health. There were the glad faces of the leprosy patients who were happy we had returned, we were healthy, and we had a new baby. However, they are a little disappointed that we didn't have a son. We have given Johanna the Somali name Nimco (Nim'o) which means grace. By God's grace she was born healthy, even with all my sickness during the pregnancy. The people here understand this very well and really like the name (it is also close to the meaning of Johanna in Hebrew).

Both the leprosy control and primary health care projects seem to be running well, with not too many problems. The shoe workshop that Fonny Bouma started has now the potential to become self-supporting. At last, after three years of trying, the patients are willing to pay a nominal fee for protective shoes. From this, the salaries of the shoemakers can be paid. A significant step towards "participatory development."

The nursery is doing very well and there is a great demand for trees. In the time we were gone, the workers sold 102 trees, and, in the past week since we re-

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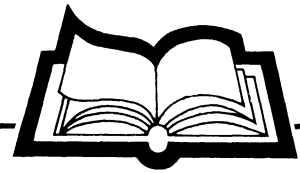
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"Even in laughter the heart is sad, and the end of joy is grief." Proverbs 14:13

Joy's End

The king's words of wisdom appear rather somber in this proverb, and he seems to have a pessimistic view of life. Isn't he looking at the dark side of things in suggesting that everything ends with grief? The author uses a word here which in other places he associates with the worry and suffering that foolish sons cause to their parents, Proverbs 10:1, 17:21. But isn't it out of place here? Can there not be real moments of joy in life?

We must not forget that the words of the Proverbs are sayings for the wise, and aimed at one's conduct. They never exhaust the whole truth, but highlight elements of it pertinent to the improvement of our understanding and way of life. And the laughter of which this text speaks comes from the sphere of conduct: it is the laughter of the festive hall, the laughter that surrounds joyful occasions like weddings, birthdays and anniversaries. It's the laughter associated with joy and gladness, the laughter of humour and mirth. And the writer reminds us that even with all our festive moments, we cannot escape the essential reality of human existence: we are sinners, and we all go to the grave.

Here the writer wishes to remind us that sin and its effects is a constant and essential reality in our lives. Much of the laughter and humour in the world is an attempt to brush off this central fact of human existence. People need humour to keep them from facing reality, and they use it like a drug to escape the actual situation. But we are called to avoid this kind of false humour which only betrays man's essential fears. We must laugh *in* the truth, not *at* the truth. Even for those redeemed from sin, the central truth remains: the end of all joy is grief. The battle against the flesh and its desires continues to the last moment of our lives, and sickness and suffering is something we constantly meet on life's pathway. So our life in this age is called "a constant death."

And the LORD would have us keep this in mind, especially at our festive occasions. These words are not meant to dampen the joy, but to let a true spirit of festivity manifest itself, rather than the laughter of carousing and emptiness. And His reminder is: laughter is never complete in this life. All laughter cannot escape the real situation: every life is stained with shortcomings and sins. Every festive moment has its sorrowful side.

Yet this is a word which reaches out and longs for the age of full redemption! For the end the author has in view is the end of this life, with its separation of body and soul. But in Christ this road of separation and death has been redirected to a new age of lasting joy. That is why He said, "Blessed are you who weep now, for you shall laugh," Luke 6:21b. He is the resurrection and the life! In Him the new dawn of full joy has come!

As our Forerunner He has taken a road on our behalf which we were unable to take. He endured the epitome of sorrow when He suffered in body and soul in the hour of His death. So He said, "My soul is very sorrowful, even to death," Matthew 26:38. The way of suffering was for Him the end of all things for His life on earth. Yet He willingly took this road for our sakes. "He has borne our griefs and carried our sorrows," Isaiah 53:4. And because of His perfect obedience, He found the fullness of joy before God! So He fulfills the words of David as they are quoted by Peter: "Thou hast made known to me the ways of life; Thou wilt make me full of gladness with Thy presence," Acts 2:28. The *fullness* of gladness comes by being restored to the presence of God!

Here a new hour arrives for Christ. This is the dawn of gladness without the undertone of sadness; laughter without the pain of past, or future and coming grief. Having gone through the greatest sorrow, Christ receives the highest joy. And we share the first fruits of this joy today! In that sense we are farther along today. What the Preacher was still waiting for (Ecclesiastes 7:2-4), and what this word of wisdom still hoped for, has come in Christ. Deeper rays of joy are given to us!

Yet these words of wisdom are then ever more true. "Salvation is nearer to us now than when we first believed. The night is far gone, the day is at hand. Let us therefore cast off the works of darkness and put on the armour of light . . ." Romans 14:11, 12. And as Peter says, "The end of all things is at hand; therefore keep sane and sober for your prayers," I Peter 4:7. The hour of grief and suffering has not ended yet. The struggle with sin is not yet over. And the Lord calls us to be serious about His Word, realistic about ourselves, and so cautious with our times of festivity.

Still today we are called to view life from its end: grief and pain is the end of all earthly joy. All our festivities end with a funeral. But from this perspective we are able to be sober and realistic, and so prepare ourselves for the joy which our Master in heaven already shares today, the joy of which we may have a foretaste in His Word. If we live in patience and persevere in diligent warfare today against the excesses of the flesh, we know that we will soon inherit the "fullness of gladness" that Christ shares today. Then we may be among those who through every trial inherit the kingdom. We may be among those who, having sown in tears, may reap with shouts of joy, Psalm 126:5. For then the hour of fullness will be there, and all mourning, crying and pain will be taken away, Revelation 21:4. Then indeed, our mouths will be *filled* with laughter, and our tongues with shouts of joy, Psalm 126:2.

J. DE JONG

CRWR — continued

turned, nearly 150 have been sold. Michael was quite happy with how the work had gone during his absence. At this moment, we are having an abundance of bananas and papayas in the garden; both the workers and the team are enjoying this.

It was also good we had a week in Muqdisho prior to returning to Labadaad. We had opportunities to visit some brothers and sisters and to encourage them. Life is not always easy for those who are solitary . . . remember this special loneliness in your prayers.

Warm greetings from Somalia,
MICHAEL and OETJE MADANY

* * *

April, 1988

Dear Friends,

A few days ago we moved our last boxes of furniture off Labadaad Island. The process of moving had begun five days before. The unexpected early arrival of dark rain clouds heralding the beginning of the main *Gu* (rainy season) provided the stimulus. After five trips with various trucks, we now have all our material possessions stored in one room in the World Concern compound in the town of Jilib. Although it is only 17 km from the leprosy hospital to Homboy, as a crow flies, the terrestrial route is nearly 80 km (since the nearest bridge at Kam-suuma is over 30 km to the south). The first and last 10 km of the route are unpaved and can, during the rainy season, be impassable for weeks at a time. You can see why precise scheduling is difficult here. We are now in Muqdisho, and upon our return to Jilib in a few days, plan to spend a couple of days "camping out" at the Jilib compound until the finishing touches on our Homboy home are done.

To leave a home, project, and community where one has lived for over three years, gives one mixed emotions. On the one hand, we aren't moving away. We can easily return for visits and likewise many of our friends in the villages by the hospital say that they will visit us in Homboy. Yet, there will be much that we'll miss as we are uprooted and move from one community to another. As much as that is possible for outsiders we had begun to feel at home here.

We'll also miss the daily contact with team members who will remain in the compound around the mango tree. We are thankful that such a team of dedicated workers is continuing the leprosy control work. We look forward to our weekly meetings with them for Sunday worship. As we depart, let us introduce you to these people so you can have a better idea of the present situation of the leprosy control project.

Fonny Bouma, a community worker



Oetje and Fonny Bouma make a housecall to a woman suffering from ulcers on her feet. Faay's husband, Sheekh 'Ali looks on, along with her younger children

from the Netherlands, has lived on Labadaad Island almost as long as us. Her main objective has been to set up a workshop to produce special protective shoes for the patients. This is now staffed by two trainees from the patient community. Hopefully, within a year, they will be able to manage the shop on their own (including living off the payments made for the shoes by the patients). Another one of Fonny's projects is a combined program of training patients to put simple wooden handles on their cooking pots, in order to prevent burns on their insensitive hands. In addition, other villagers are being trained to make and repair fuel-conserving mudstoves. In addition to saving money for patients by using less of an increasingly expensive resource, the stoves are safer and prevent damage to the wooden handles.

Brandy Feikema, an American nurse, arrived two years ago to replace Oetje. She has been working in the clinic since that time and day has added an outreach program a few months ago. Shortly after our arrival here in 1988, Oetje had noticed that many people with new cases of leprosy were coming to the hospital from locations throughout Somalia. This trend has continued over the years. It is important to reach people suffering from leprosy in the early stages of the disease with Multi-Drug Therapy, to prevent the permanent deformities that come after years of infection. However, due to staff shortages, plans for outreach to major towns along the Jubba river were postponed until the present time. Modern leprosy control emphasizes treating people in their home villages on a regular basis, avoiding all the social/economic problems caused by sending people to "leper colonies" (such as the villages we lived next to).

With the arrival of nurse Ria Bosma from the Netherlands, this outreach program will be made possible. Ria had worked with Oetje in the Halba refugee camps near Luuq in 1981 and 1982. Following several years of illness and then

recuperation from a still undiagnosed fever, she was able to resume her work. However, she wanted to return to Somalia and finally, an opportunity came last year. Ria will be responsible for training hospital workers in Labadaad, allowing Brandy to concentrate on outreach. A major focus of Ria's work will be training workers to locate new cases within the villages. Tragically, many of these are children of patients; much community health education work remains to be done.

Dr. Campbell Millar, a Scots doctor, with his American wife Ferne, add a special dimension to our team. They came one and a half years ago with over 15 years of experience obtained in a neighbouring African country. Campbell has been active in training his counterpart, the national doctor who is director of the hospital, in basic surgical procedures. He is now expanding his role, in connection with World Concern's Primary Health Care project, to provide a weekly referral service at the District hospital in the town of Jilib. Campbell and Ferne's mature, sanctified style of coping with the daily frustrations of work have been an example to all of us.

This, in brief, is the state of the leprosy control project. As we left, we recalled the early days, with a much smaller team. Many challenges remain, but we thank God for the progress that has so far been accomplished. Please remember these team members in their difficult work. Overcoming a mentality of dependence, fostered by 50 years of prior charity work by another organization, with a much different philosophy than ours, continues to be one of the major obstacles . . .

We continue to ask for your prayers for us, especially for strength, wisdom and love. Your partnership in our work, first on Labadaad, and now in Homboy, via your support and prayers, is essential.

Sincerely,
MICHAEL and OETJE MADANY



As I understand it, Australia is getting another one of our ministers. It appears, therefore, almost logical that we start this medley with news from there.

The distances between the four Churches in the Armadale area may not be all that considerable, if they wish to include Albany in their activities, everyone has to travel quite a distance.

On the way to their yearly Kojonup Easter conference, the northerners pass through Williams, and that's where an office-bearers' conference is or was to be held. Just this past Monday we looked at our slides again and there saw the sign on the South Western Highway pointing to the right: Williams. It is our wish that the brothers may have had a good meeting together.

In connection with the expected arrival of their new minister, the Kelmscott consistory discussed plans by the committee of administration regarding the parsonage. Apparently it is more economical to renovate and expand the existing house than to build an entirely new parsonage.

Going down to Armadale, we were wondering how much will be remitted to our fund. The Consistory Report tells us that a letter was received "from 'Vereniging Emeritaatsvoorziening' (Emeritus Provision) informing us that Dfl. 16,535.00 will be paid into our retirement fund. This money is our part of compensation paid to the Reformed Churches by the Dutch Government."

If I recall it correctly, the Netherlands Government freed itself from continuing financial obligations towards the churches by paying a lump sum which is to be divided among the various "denominations." Also for those ministers of foreign churches who served in the Netherlands for some time compensation will be received by those foreign churches on the condition that the money be applied towards pensions. That's why the Australian Churches received the above-mentioned sum.

Expansion appears to be almost the order of the day. Children grow up and start coming to Church, young people get married and are settling somewhere, sometimes there is the blessing that others come in from outside to join the Church. And so the need for new Churches (and . . . more ministers!) grows.

Rev. Bouwman writes under Byford "A couple of weeks ago, one of our families shifted to Rockingham. Since I've heard that more are toying with the same notion — indeed, are acting on their notion. Frankly, I find the development exciting! And healthy. Rockingham is not that far removed from our position around Armadale that the school becomes a problem. I am sure that increased numbers along the coast, at the expense of the greater Armadale area, would not at all go amiss."

Being in Rockingham makes it also easier to cast a line into the Indian Ocean for herring and other maritime delicacies. Although, as I learned from another passage, even fishing does not safeguard one against nasty falls (or sunburns, for that matter), does it, brother P.?

Before more accidents happen, we hastily retreat to our West Coast.

Perhaps I should have started this medley with expressing our heartfelt congratulations also from this place to the Rev. J. Visscher who, after years of diligent study, was awarded the degree of Doctor of Ministry by Westminster Seminary.

Doctor Visscher, we are certain that *Clarion* will pay attention to this honour also in a different place, but we could be accused of gross neglect if we did not add our small voice to the chorus of congratulations which is well-deserved. You did not get this degree by way of favour, but it is an earned degree. We are also certain that the results of your study will be to the benefit of all the Churches and, hopefully, far beyond them.

When announcing the upcoming trip to the East, Rev. Visscher made it sound as if it was not all that much. "Your pastor will be heading East in order to enjoy a spring break, as well as to pick up a piece of paper in Philadelphia."

It was considerably more than just a "piece of paper." What is the most gratifying in this is that the study was directed towards the Churches and their younger members. Here it was not a study "for the sake of study" or "for the sake of obtaining a degree." The interest and benefit of the Churches was kept in view, and this makes it the more a reason for joy for us all.

In nearby Lynden the church building nears completion while these lines are being written. The official Dedication Meeting is scheduled for June 22. It is only too bad that we cannot be there since we'll be away. However, you will read a report in *Clarion* and perhaps, at some time in the future, we'll say a little more about it in our column.

In Vernon "The Committee of Administration submitted a written report. It appears now that the other Chapel we had hoped to be able to rent before the summer season starts will not be available."

This is too bad, for the number of those attending the services appears to grow and, at special occasions, even to cause difficulties. One could not wish for "better" difficulties, I should say.

"It appeared we had record numbers in church that Sunday and it was a good thing that the hall next door was available to accommodate all, about 190!"

"At times the mail can bring big surprises. Our treasurer could hardly believe his eyes when he opened an envelope which arrived by mail, with no return address, and found a bill of \$ 1,000.00 with a little note saying it was for our building fund. In case this *Church News* reaches the sender, we extend a hearty 'thank you'."

In case the *Church News* did not reach the sender, may it come to his or her attention via our medley. We gladly pass it on.

Speaking of building funds, also in Calgary there is something of that nature. It is not that I am soliciting for them, but usually the larger Churches receive sufficient attention already so that it is good to draw the interest of the brotherhood to those who are not so big.

In Calgary "It was good that in the last weeks we could have a congregational meeting to discuss plans for a worship building of our own. It is good that there is much enthusiasm for this project, but perhaps also good that there are some sceptics. We can keep each other on our toes."

There is progress in the "nanny-project"! "Brother A. told me that he now has nine (!) Dutch nannies matched with jobs here in Calgary. That should be a real boost to the Young People's activities and to the whole congregation." I won't add any more.

As for the speech which the Rev. J. Geertsema was going to present in Calgary, the title was to be "Three Imperatives

for Reformed Believers" The contents are divided into three points — as every *good* Reformed sermon, hm hm! — namely "This will include discussion of Biblical Infallibility, a Disciplining Church and a True Ecumenical Drive."

Carman's consistory was very disappointed when they received "A letter from brother A. telling us that the pictures taken for the history book did not turn out." Is that because the present consistory is no history yet? The brother was to be invited to the next consistory meeting. We can guess the purpose of this invitation.

In the meantime the history book is still only a plain "history book" without title.

Carman's consistory also discussed the terminology to be used.

"You may have noticed from the press release that a proposal to call 'Consistory with the Deacons' 'Council' and the 'Elders' 'Consistory' was discussed. It was decided to leave the wording the way we have been used to: namely that the 'elders' are called the 'consistory,' and the meeting with the

deacons is called 'consistory with the deacons'. . . . To put it all together and sum it up: the point of both Synod Kampen and Synod Cloverdale is that within the church there are not two governing bodies, the council and the consistory, but that there is one governing body . . . namely the consistory."

Going directly to Ontario, we stop over in Brampton first.

As the number of elderly members grows steadily, in more and more congregations attention is drawn to this fact. Some congregations, however, have a larger share because of existing facilities. One of these congregations is Brampton.

"As a matter of interest, did you know that in our small congregation we have 15 members who are over 70? Did you know that 9 out of these 15 are in their eighties or will be eighty this year?"

When there is such a large number of elderly members, we are certain that extra visits are needed. Here the elders are active as well, as in some instances especially in larger congregations the minister will not have sufficient time available

— continued on page 283

Manoah Manor

The Annual Membership Meeting of the Canadian Reformed Senior Citizens Society was held on April 6, 1988 at 8 p.m. in the Manoah Manor Lounge.

The meeting was opened with the singing of Psalm 111 stanzas 1 and 2. The chairman, br. W. Vanderpol then read Psalm 145 and led in prayer. A welcome was extended to the many brothers and sisters from the Fraser Valley who showed their interest in the work of the society by attending this meeting.

The secretary, br. R.H. Dykstra was then given the opportunity to read the minutes of the December 2nd membership meeting. They were adopted as presented. The secretary, in his annual report, showed that the past year was an exciting and rewarding one as many plans would be made toward the proposed intermediate care facility and expansion of the present home.

In his report, the chairman br. Vanderpol, pointed out that although much had been done to get the expansion plans rolling, much research and careful planning needs yet to be done to make these plans a reality.

The treasurer, br. A. Jansen, then presented the financial statements and the budget for the coming year. After a short discussion they were approved as presented.

An intermission was then held during which the membership was given the opportunity to enjoy coffee and goodies and at the same time study some concept drawings of the proposed expansion that were made by br. C. Leyenhorst.



After the break, the chairman presented the board's ideas on the proposed expansion. The ten intermediate care units included in the expansion plans must meet very stringent government standards and also the ten extra suites, which are larger than those in the existing building, must be carefully planned and designed. It was therefore proposed by the board, and approved by the membership, to expand the board to seven members. Since the board nominated three brothers, and no further nominations were received, the brothers D. Doesburg, J. Kubes, and C. Van Vliet (chairman) were elected by acclamation.

The chairman then informed the membership that Rev. W.W.J. VanOene had been found willing to donate some of his time to act as liaison between the board and the government authorities. This was noted with gratitude.

After question period the chairman thanked br. D. Doesburg, as well as the

members of the care committee, for their great contributions to the operation of the home. The treasurer, br. A. Jansen, on behalf of the board, then thanked the retiring chairman, br. W. Vanderpol for all the work that he had done to make the present Manoah Manor a reality and the future expansion a possibility.

After the singing of Hymn 53 and after Rev. VanOene led in thanksgiving, the meeting was adjourned. Yes, we could again be thankful that we were able to go home realizing that there are still many who are eager to donate their time to carry out also this God-given task of looking after and providing for our elderly brothers and sisters. To God be the glory.

For information write to:

Canadian Reformed
Senior Citizens Home Society
1-20265-54A Avenue
Langley, BC
Canada V3A 3W6

Ceiling fans in the church building

In recent years ceiling fans have been installed in most of our church buildings, being received by most congregations with mixed reactions, due to improper use in certain conditions. This is caused by a lack of information about their proper use and function.

The main function of the ceiling fans is to save energy. They can reduce energy consumption by approximately 5%, thus saving the churches some money in heating bills. Like double-glazed windows, the ceiling fans efficiency must be measured against time and comfort. It generally takes a number of years to recoup the initial expenses, depending on the particular shape and insulation of the building. The cost of servicing the fans must not be forgotten either. There have been reported instances of blades falling off, especially when they are turned on full speed for a long time. An inspection of the fan blades every year is recommended, or to be on the safe side, turn the fans off whenever the building is occupied. This has many other advantages too.

How do the fans save on heating bills? We all realize that warm air rises and cool air descends. This is because warming the air causes it to expand, as it expands it becomes lighter and rises up. If an "A" framed building is heated in the winter, the heat from the furnace and lights will collect in the top of the enclave. The cold air from the outside will cool the roof (especially if there is insufficient or no insulation). The cooled air along the inside of the roof will slide down the walls. Thus when the furnace is on and the fans are off we see a constant movement of the air inside the building, with air rising in the centre and falling along the sides. The fans counteract the rising of the warm air in the building, keeping the warm air at the ground level . . . where we want it. Also the speed of the fans should be adjusted carefully so that the natural air movement is stopped, thus saving heating costs.

People also create approximately 100 watts of heat per person. This is mainly from the warm air we breathe out. This warm air contains much carbon monoxide, also called stale air. If the fans are running the right speed, they will keep us warm in the winter, but it will also make us sleepy from the lack of oxygen. Re-

member that dull feeling at the end of the worship service? And how nice the fresh air felt when leaving the building? This is hardly conducive to listening and remembering the sermon.

However, during the winter time, if we turn the fans off just before the worship service, we could take advantage of the high ceilings in most of our churches and have a large supply of air available to last us during the service. I also think that pregnant, elderly, and people that smoke, are more affected than others by the lack of oxygen during the service. Fans do not always provide fresh air. So let us use the fans to save heat . . . not to put people to sleep.

Thus, during the winter, when the furnace is on, fans should be running on slow speed. This will keep the heat at ground level in the building. Before the morning service the fans should be turned off allowing the stale air to rise during the service.

A further improvement would be to install an exhaust fan high in the enclave. The small silent fan should be running during the worship to remove stale air. This exhaust fan should be equipped with louvers which will automatically close whenever the exhaust fan is off.

This brings us to the proper use of the fans in the summer time. Generally, the fans should not be used when the furnace is not used. We do not need to save energy when we do not use energy. Some people say that the fans should be on during the service to help cool people. This implies that fans will cool the air. This is wrong, fans move air . . . hot or cold; air conditioners cool air. Let's not mix the two up. House furnaces keep us warm, by using a fan to blow HOT air to us. Take, for example, the open air freezers in our supermarkets, the food remains frozen in them even when they are open on top. The stores know that cold air is heavy and sinks down. So we have a layer of cold air, with hot air above. As long as the layer is undisturbed, the food will remain frozen. However, if a fan is installed on the ceiling directly above the freezer, it would push the hot air down, the food will thaw out and the ice cream will melt. The faster the fans turn, the faster the ice cream will melt. Some churches are fortunate enough to have air conditioning. Efficient air conditioning will

cool only the bottom 10 feet of the building. These churches have been taught to conserve the cool air by the air conditioning experts, so they have a layer of cold air with warm air above. Fans turning fast on the ceiling would be counter-productive to efficient air conditioning, since they disturb the layer of cool air at ground level.

What can we do about church buildings without air conditioning?

First: Let cool air come inside during the night, since the nights are cooler than the day, by opening some windows on Saturday night and closing them on Sunday when it becomes warm outside.

Second: KEEP THE FANS OFF ON SUNDAY . . . don't disturb the cool air you now trapped in the building.

Third: Use drapes or blinds to keep out the sun everywhere. Even if only a corner of the building gets warm, the air will start to circulate, thus disturbing the layer of cool air.

Fourth: In the morning service, keep the doors and windows closed to conserve the cool air inside the building and vent the stale air out in the top of the building if possible.

Fifth: After the morning service, open the windows on the shady side of the building, and this only when the temperature inside is higher than outside.

However, not all church buildings are the same, nor do the fans work the same in all buildings. We have to look at our particular church building to evaluate what happens. To give an example: the shape of the Surrey church building is entirely different from the Langley church building. Surrey has a high enclave, with no ventilation, which collects heat, Langley has a lower pitched roof, high windows and a large balcony. Surrey should not use the fans during the service, it will only push the hot, stale air down. Langley, on the other hand, by opening the high windows and circulating the air with the fans, can maintain a reasonable temperature for both the balcony and the main floor. What is right for one church building is not necessarily right for another. If the balcony must be used, a compromise is necessary.

If it is not possible to conserve the layer of cool air, large fans can be used effectively at the ground level if they are positioned by a door or a window that has

a large supply of cool outside air to draw from. Use some common sense and you can usually keep the church fairly cool, with plenty of oxygen for everyone.

Also, don't forget to turn off the large ceiling lights during the sermon, it conserves the cool air.

I hope this article will help to keep us warm in the winter and cool in the summer during the church service, so that we can pay proper attention to the sermons. Whenever the fans are used to keep the stale warm air at the floor they will make us drowsy from lack of oxygen and sleepy

from the heat. Rather let us make use of the high ceilings in the churches by using the total supply of air in the building to stay awake thus enabling us to remember and discuss the sermons at home or elsewhere.

COR ONDERWATER

NEWS MEDLEY — *continued*

to keep up with the need. In Burlington East the Rev. G. Van Dooren has been assisting in visiting the elderly for quite a while already.

This brings me to another point. It is the point that the workload of the elders is something to take into consideration. In one bulletin I read that a brother asked to be relieved for health reasons. That same bulletin mentioned that some of the other elders have health problems as well. Let us not ask too much of the brothers and let us all also lend all cooperation which we are able to offer. This applies in the first place to adapting *our* schedule and plans to the request of the *brothers* when they wish to bring a visit, and not to make it hard on them when they do come for a family visit.

In Burlington West church growth was discussed.

"After ample discussion it is decided to confirm the decision made May 1987 but to change 'May 1988' into 'April 1989' so that now it reads, 'council decides to aim at the calling of a second minister for the church at Burlington West by April 1989 if the membership continues to grow.'

"Grounds: (i) since May 1987 membership did not increase much (from 641 to 650);

(ii) the number of vacancies in the churches."

Does the consistory now really expect the number of vacancies to be considerably less ten months from now? I am afraid that with a total number of 650 members the "creation" of another vacancy will be advanced! This thought arose particularly when I read that the Committee of Administration will be urged

"(i) to come with proposals to the next meeting for improved facilities and/or equipment for catechism instruction, since in September 1988 about 120 students can be expected and council likes to limit the classes to six (two evenings) to prevent the need for more driving."

Add a pre-confession class, and perhaps some special instruction for people coming from outside, and we have a rather gloomy picture when the whole congregation has to be taken care of by one minister.

It does help considerably that Rev. Mulder may exchange pulpits once every Sunday, so that he has to prepare only one sermon per week, but still there are too many things to be done in a congregation that size.

On a cheerier note, we pass on that the Committee of Administration was also urged "to have the steeple put on the church as soon as possible so that finally this fund can be terminated."

Burlington West's consistory further decided "not to publish anymore in the bulletin how many votes each candidate received. Those interested in the exact result of the election can attend the counting session held on Monday evenings after the election."

In Burlington East "Brother A. reported that the building committee is getting close to recommendation regarding expansion of the present building."

In Elora, meanwhile, "the Committee of Administration will be asked if it is possible to improve the sound of the piano."

We are convinced that it is not due to lack of skill on the part of the player that the sound is not all that satisfactory.

This brings us to the end of our journey, which we conclude in Orangeville.

Another meeting was held to discuss the building plans, and a new plan showed that some \$ 100,000.00 could be saved if it was adopted. I liked the aspect that in one of the suggestions no balcony was included, although, sadly enough, there will still be provisions for a future facility of this kind.

At the meeting the "overwhelming majority was in favour of going ahead with the proposed renovation plans for our church building."

In the bulletin of May 8, we read that "council published it is in favour of a proposal to use individual cups at holy supper." Apparently this was published in the April 17 issue.

"By using individual cups we do not take anything away from the character and symbolism in the Lord's Supper," we read in an explanation.

We also read "If there is convincing proof that the proposed practice is not Scriptural or against good Reformed practice through history, we will have to reconsider this matter."

I was sort of shocked when I read that Orangeville wants to go in this direction. It will be a first for the Churches, as far as I am aware, and I don't like it one bit. I also express the wish that such practice may not find acceptance within the Churches.

Mind you, just saying that one doesn't like something is no argument, and Orangeville asks for arguments. It would require quite an article to consider all aspects and I leave this up to brothers who are better able to write about it than I am.

Just a few remarks may suffice at the moment.

Why did the Samaritan in the parable pour wine into the wounds of the man who had been beaten if wine does not have any disinfectant quality?

Would one have to assume that the Lord Jesus used individual cups at the institution of the holy supper? What we read in the Gospels definitely does not give that impression.

Is there any proof that anyone ever got an infection as a result of drinking from the same cup from which others drank?

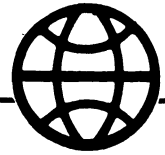
I do know that in the odd case a brother or sister with a specific illness was asked to be the last one to drink from the cup, but this does not justify the use of individual cups.

That we use two or four cups at the celebration is for convenience's sake: one cup would be too heavy and the time of celebration would be extended unnecessarily. To use two cups or four for practical reasons is completely different from using individual cups for the reasons as mentioned in the Orangeville *Sheepfold*.

For many years I wiped the rims of the cups with a cloth between the various tables, and in other Churches the deacons take them to a separate room and clean them, after which they fill them again. We should not expose ourselves *willfully* to any danger, but to date no one has put forth any argument to *prove* — which is different from to *suggest* — that drinking from the same cup poses any hazard to the health of the other members.

Perhaps this contribution helps towards a definite answer.

VO



Frankfurt (EPD)

Forty years after their discovery not even half of the scrolls of Qumran have been deciphered or published.

Between 1947 and 1956 approximately 750 scrolls and fragments were found in various caves at Qumran. These contain Old Testament canonical and apocryphal writings and still unknown Jewish texts from the last centuries before Christ's birth. Some manuscripts are 3000 years old.

The scholars who have been busy with their examination and investigation have reached the conclusion that the text of the Old Testament essentially had the form which is known to us already one or two centuries before the birth of Christ, in spite of many variants. (ND)

Groningen

"The Reformed Churches are in need of a thorough revision of the Church Order" said Mr. J.R. Krol, Prosecutor at the Court in Zwolle.

According to him the Church Order is not sufficiently clear and in many points dependent upon interpretation. He partially blamed the lack of clarity of the Church Order for the damage which came about as a result of the Liberation and of the schism in the sixties.

Drs. D. Deddens, on the other hand, was of the opinion that the problems with respect to the Church Order do not render a revision necessary, because the text itself is sufficiently clear. He was of the opinion, however, that an extensive commentary on the Church Order would be a good thing.

During the discussion at the Day of Study of the Reformed Scientific Association where the above speakers issued the statements mentioned, the opinions differed. (ND)

We agree with Prof. D. Deddens that no revision of the Church Order is necessary for the reasons mentioned; on the other hand, it would be a sad thing if we were dependent upon a commentary for the right understanding of a text which is clear in itself. After all, it is only guileless faithfulness to the adopted order which saves the day and the week and everything.

Lunteren

The Church Order of the Synodical Reformed Churches in the Netherlands has been adapted to the already existing practice: from now on it is legal to have

only one service per Sunday. Article 70 of their Church Order now reads that the consistory is to call the congregation together "possibly twice and at least once" a Sunday. (ND)

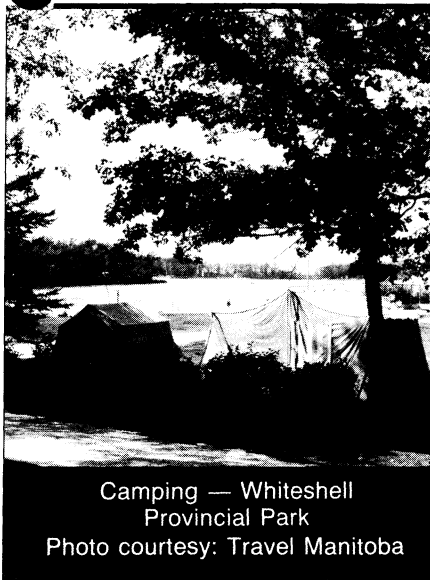
Lunteren (ANP)

As things appear now, the mandate to bring the Gospel to the Jews will disappear from the Church Order of the (Synodical) Reformed Churches in the Netherlands. The General Synod decided unanimously that mission among the Jews no longer fits in the present relation between the church and Israel. It is not certain yet what will come in the place of the present reading "to testify that Jesus is the Christ." (ND)

Hong Kong

All across China, unregistered churches are facing economic or political pressure to close or accept registration with the government-approved China Christian Council. In recent months, Christians were arrested in Inner Mongolia, charged with communicating with foreign countries, since they had Bibles, published abroad, in their homes. All house churches in the region have been declared illegal, according to a letter from that region. In Shanxi, Anhui, and Shaanxi provinces, heavy fines have been levied against those in "unauthorized" places. The fines amount to more than a year's salary in some cases. (RES NE)

OUR COVER



Camping — Whiteshell Provincial Park

Photo courtesy: Travel Manitoba

The ruling party in Zimbabwe has published a document calling on churches to become partners in the revolutionary process, heightening concerns of some United Methodists about plans to establish a university in that African nation.

According to a report published by the Africa Church Information Service, the government's ruling party recently issued a document titled "Society and the Church" which claims churches are not serving their constituents fully unless they embrace Marxism. (RNS CN)

Harrisburg, Pa.(RNS)

Pennsylvania's Governor Robert P. Casey signed legislation that makes it more difficult for pregnant women to get abortions. The new law requires that women under 18 years of age have the consent of at least one parent or a court order before being allowed to have an abortion. The measure also bans state-funded Medicaid abortions unless the woman had reported rape or incest charges to the authorities, and it requires that notices be posted in hospitals and other medical facilities informing staff that they have a legal right not to participate in abortions. (CN)

SALT LAKE CITY (RNS)

The Church of Jesus Christ of Latter-Day Saints experienced the largest membership increase in its 158-year history in 1987, according to a report presented to its annual General Conference in April.

Church members popularly known as Mormons, added 274,000 to their numbers last year, bringing the total to 6,440,000. There were also 2,947 new missionaries last year, bringing that figure to a record of 34,750. (CN)

ST. LOUIS (RNS)

Delegates to the United Methodist Church's General Conference here have voted overwhelmingly to retain language condemning homosexual practice and banning ordination of active gays.

Faced with a slew of petitions and counter-petitions on the issue, delegates voted to continue the church's ban against ordination of "self-avowed practicing homosexuals" and to maintain the denominational position that the practice of homosexuality is "incompatible with Christian teaching." (CN)

VO

PATRIMONY PROFILE⁵⁹

By Rev. W.W.J. VanOene

Dr. Kuyper, too, tried to contribute towards peace and renewed trust.

In *De Heraut* of Nov. 5, 1893, he wrote, "We are of the opinion that we have the right to state that the opinion has been established that *the Churches have and must retain their own institution.*" All doubt in this respect has been removed by Synod's decision, he wrote.

"For the matter is right now so that, assuming the inconceivable, namely that the Governors and Docents of Kampen together came with the proposal to do away with the Theological School, *De Heraut* would oppose this with all its might and would cry out, 'No, the Theological School must remain.'

"After Amsterdam and Dordt it is an established thing among us, for all Churches, that we must and will retain our Theological School as our own institution under the wholly independent direction of the instituted Churches, and we, therefore, will all agree, in the conviction that our Churches, according to the old Reformed principle accepting the use of the University, would not feel justified if they accepted this use without, at the same time, having the guarantee which only a Theological School as their own and independent institution can offer.

"*In our opinion, the Churches are therefore not allowed to leave the training for the ministry of the Word in the hands of scholarship. It would be most desirable if this were possible, but it is not possible. Scholarship left to itself is not sufficiently reliable for this. In scholarship, also in the discipline of Theology, factors are active which are too seductive, which so easily lead to evil results. The Churches may not be exposed to that risk.*

"On this account they are not justified as long as without a safety-valve, without any means of defence, for the ministry of the Word they render themselves totally and exclusively dependent on free scholarship. In this consideration and herein alone the necessity is rooted for the Churches to maintain their own institution and then, of course, an institution of their own in this sense that architectonically it is completely independent and springs from its own root. Otherwise it leans against Neighbour and unnoticed falls along if the house of Neighbour collapses."

The Theological School only a "safety-valve?"

Careful reading of the above shows that basically Kuyper has not changed.

Yet, sorry to say, when reviewing all we read about him and quoted from him we cannot prevent that in our minds, be it vaguely and dimly, the figure of a chameleon looms in the far distance.

Changes

In the year after the Synod 1893 some changes occurred at the Theological School.

These changes affected both the body of Docents and the set-up of the instruction given.

There was in the first place the change in the circle of the teachers.

Three of the men who had been working together

since the School was established were taken away by the Lord.

On January 2, 1894, Helenius de Cock passed away and was buried on a bitterly cold winter day.

Docent A. Brummelkamp died on June 2, 1888. He was a man who was imposing both by his stature and by his kindness. He was not ashamed to speak openly of his Saviour either.

Once, while waiting for his train to arrive, he spoke to a Jew who was well-known in the Groningen country as the man who gave dancing lessons to all who were willing to come.

When the dance-master said that he was not all that concerned about heaven but went through life dancing, Brummelkamp is reported to have answered: "Do you want to say, my friend, that those who do care about heaven lead a pretty dull life? No, you are completely wrong in that. Take David, for instance, who danced in front of the ark. And do you know what he was singing? Blessed is the man whose sins are forgiven. Blessed is the man to whom the Lord does not impute his sins. See, that's how David sang, and he also played the harp with it."

Brummelkamp parted with the words: "Shake hands with me, my friend, and pray that God may convert you."

The story is told in the 1890 *Yearbook for the Christian Reformed Church in the Netherlands*.

We'll forget about the historical inaccuracy ascribed to Brummelkamp, for David made Psalm 32 long after he had brought up the ark to Jerusalem.

The third pioneer to be taken away was the Rev. S. van Velzen.

In 1889 he informed the Board of Governors that the infirmities of old age increasingly began to bother him so that he feared "that his work — however dear it was to him — would no longer be to the benefit of the Students."

Two years later it was reported that he had become so weak that he could no longer do his work.

At the United Synod of 1892 he was still present for a while, having been carried into the auditorium on a chair.

It was April 3, 1896 when he was "promoted to glory." He was buried on April 8.

The man who during his earthly ministry was maligned, persecuted, scorned and threatened received honour even on his way to the grave.

At that time, the City of Kampen could boast of harbouring in its midst the "Instruction Battalion," a school for non-commissioned officers. On its return from a parade in honour of the birthday of Princess Sophia the battalion, in full dress-uniform, met the funeral procession. It lined up at the side of the road and thus brought military honour to the soldier-emeritus of Christ. This was one of the ways in which the Lord honoured a child of His who, for the sake of his Master, had taken up his cross and endured shame and hatred.

After the death of Helenius de Cock, the Rev. P. Biesterveld of Rotterdam was appointed to teach Homiletics, Liturgics, Improvisation, Symbolics, Catechetics and Poimenics.

No fewer than twenty-three names were mentioned and considered. From these six were chosen to narrow down the choice. The number of six was reduced to three, and finally the Rev. Biesterveld was chosen and appointed.

Different Changes

The above described changes occurred in the circle of the teachers or professors.

More profound were the changes which came about in the structure of the School itself.

The Union of 1892 and the opposition to the Theological School had a salutary effect as well. Thereby the Churches were compelled to think more deeply and thoroughly about their institution and its structure.

Whoever wishes to be enrolled as a student at the Theological College of the Canadian Reformed Churches is to be in the possession of a qualified Bachelor of Arts degree. In the Netherlands one has to have a diploma of a Gymnasium, a grammar-school or — as we might also describe it — a classical highschool, with adequate knowledge of the classical languages.

No such requirement existed in olden days for admission to the Theological School of the Seceded Churches. Younger and older men came to study at this institution without any further preparation than the completion of elementary schooling, if even that.

For this reason the first years of study at the "School" were spent in the so-called "Literary Division," and upon successful completion of it, students were admitted to the "Theological Division."

After the Synod of 1893, the Board of Governors tried its best to have the level of instruction raised and to bring everything on a higher plan. They charged the Docents Bavinck and Lindeboom with the task to draft a proposal in this respect.

However, the brothers could not come to a unanimous advice.

Dr. Bavinck wanted to convert the instruction at the "Literary Division" in such a way that it would be the equivalent of the instruction at a Gymnasium. It was to be supervised by a Committee of Supervision, consisting of five members from the Board of Governors.

Docent Lindeboom, on the other hand, was afraid that in this manner the unity of the training for the ministry would be lost.

The Board of Governors accepted Bavinck's proposal and the other Docents — from now on we shall use the title Professor — namely Biesterveld, Noordt zij and Wielenga, declared that they, too, were in favour of Bavinck's proposed separation. If Prof. Lindeboom sustained his objections, they stated, he should bring them to the next general synod.

In 1896 another important change in the set-up was effectuated. Basically, this was the "arrangement of this matter," which point was contained in the conditions for the Union of 1892.

From 1896 on a student's final examination was no longer conducted by the Board of Governors but by the Professors; no longer would a student be declared eligible for call by successfully completing his studies at the "School" and having been examined by the Board of Governors, but being declared eligible for call was to be done by a classis upon preparatory examination.

We shall bypass the exchange of opinions and accusations via weeklies and brochures, and record that the General Synod of Middelburg 1896 adopted the proposal by the Board of Governors with a few changes.

As a result of this decision the question of the Theological School seemed to have been solved and the rest returned — at least officially.

Another Try

Synod 1899 approached.

Suddenly the Theological School became the focus of attention again. This was the result of the publication of a brochure by Prof. Bavinck with the title *Theological School and Free University. A Proposal for a Merger*. Publication date was February 3, 1899.

In this brochure, Bavinck stated that it would only be proof of foolishness to close the eyes to the reality that there were and remained vast differences and controversial positions within the Churches regarding the question of training for the ministry. With another general synod coming up, the Churches should discuss and consider how discord and division could be removed. It is high time, he declared, that the Churches come to a consensus in the matter of the training for the ministry.

He then came with the following proposal.

a. Re: the Gymnasium of the Theological School:

To cut the bonds with it and to transfer it to an existing or newly to be established society.

b. Re: the Theological School:

While maintaining that the Churches possess and keep a College of their own for the scholarly practice of Theology and for the training for the ministry, — Bavinck uses the term "Hoogeschool," which is best rendered by "College" —

To establish this College in a place which, because of its location, provides easy access to the centers of scholarly studies in our country (e.g. Haarlem, Hilversum, Amersfoort, etc);

To appoint to this College all the professors who at present are teaching at the Theological School and the Theological Faculty (of the Free University);

To instruct the Professors to divide the various disciplines among themselves and to arrange the lectures in consultation with the Board of Governors of the College;

To provide for this School, as far as this institution is concerned, by five Governors, to be appointed by Synod, which Governors must be members of the Reformed Churches and are to subscribe to the Confessional Formulas

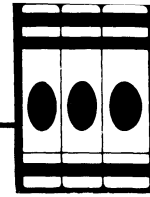
c. Regarding the relation of this College with the Free University:

The Board of Directors grant the Professors in the Theological Faculty the freedom to accept an appointment to this College;

Until the time when, because of an abundance of capable men and financial means, they themselves wish to decide to establish a Theological Faculty of their own, they will consider and recognize the College, maintained by the Churches, as the Theological Faculty of the Free University and will accord it like rank and honour with the other Faculties.

— *To be continued*

BOOK REVIEW



Review of: *Thy Way*, monthly magazine to assist the study of God's Word at the Youth Bible Study Societies. Published on behalf of the Adults Associations of: Armadale, Bedfordale, Byford and Kelmscott. Administrative address: R. Evans, 32 Dixie Road, Kelmscott WA 6111, Australia.

The Adults Associations of several congregations of the Free Reformed Churches in Australia have recently begun publication of a magazine to assist the study of God's Word at the Youth Bible Study Societies. The monthly magazine contains English translations of Bible Study outlines from the Dutch magazine *Rechte Sporen*, which are meant for Boys' and Girls' Clubs in the age range of 12-16. Besides Outlines on both Old and New Testaments, others focus on Church History, covering topics like the Reveille, Separation of 1834 and the Liberation of 1944. In separate articles various authors cover ethical topics, a question-and-answer column, historical items, a nature-lovers corner for everybody, and a puzzle page.

The magazine carries an attractive cover, which refers to Psalm 86:11 as the device for its purpose: "Teach me THY

WAY, O Lord; I will walk in Thy Truth; Unite my heart to fear Thy Name." The inside looks attractive as well, as ample use is made of black-and-white illustrations from various sources — among others from the original *Rechte Sporen*. At the Reformed International School in Sentani, Irian Jaya, it is our experience that the children look forward to receiving the next issue, and that the magazine proves very useful for "Club" as well. They find the outlines and questions (added to direct the discussion) really helpful to grasp the meaning of a Bible chapter. It is interesting to note that these questions are of varying depth and scope, making the magazine interesting for all ages it was meant for.

For the leaders a separate Discussion Guide is added, which gives further directions for the discussion as well as some necessary background information to better understand the meaning and intent of some of the questions. All in all, the magazine should be a great help to leaders of Canadian Reformed Youth Clubs around the country if it would be made available in Canada as well! Hearty congratulations are therefore in place for

our brothers and sisters in Australia, for being able and having the resources for publishing this magazine for the Youth of the Church.

If our Canadian Youth Clubs start using it, they may wonder about some typical Australian content in the magazine — but it might be well possible to introduce a Canadian page as well The magazine could make some improvements in the area of typesetting (which has been a bit sloppy), and perhaps some clarification could be given with regard to the copyrights of the illustrations used.

Yet, once again, congratulations for this work for God's honour!

KEITH SIKKEMA

LETTER TO THE EDITOR

Re: News Medley Volume 37, No. 4, February, 1988

Every now and then, Rev. W.W.J. Van Oene does "throw in a line of support for our Teachers' College." We are grateful for that. It is needed. Thank you.

However, sometimes the impression is given that support "from the West" is much stronger than "from the East." Reason for that is that in the West most schools have joined as Society while in the East two only. CORRECT.

At times support from individual churches has been published, and the Governors do receive a report monthly and annually.

It shows that while some schools have not put their support behind it, the support from the membership of the churches was, to say the least, very gratifying. And in certain instances it was much better than if a particular school society in a church area had supported as member. This was often, though not always, achieved by very generous donations from certain church members.

In the end, it does not matter how it comes, but that the funds are received. Of course, Rev. VanOene may not be aware of that at all, and I do not blame him. Governors should keep also him up to date.

This is just for your information.

JAN GELDERMAN,
Treasurer



50th Wedding Anniversary

Mr. and Mrs. Roodzant were married on August 12, 1938 at Berkel and Rodenrijs, the Netherlands. They immigrated to Canada in 1952, and settled in Ontario. They are presently residing at Holland Christian Homes in Brampton, ON. They are both in good health and enjoy traveling, which enables them to visit their children and many grandchildren both in Western Canada and Ontario.





Hello Busy Beavers,

Here is a poem for you by Busy Beaver *Margaret De Witt*. You will like it!

Grace will be upon us,
Is our God great? Yes!
For He has blessed us.
To Him we pray.

Our God loves us.
We thank Him
For what He gave us
Because it is
The gift of God
For which we thank Him.

In His love and power
We do what He wants.

Time for BIRTHDAY WISHES!

These lucky Busy Beavers celebrate during the holidays! Maybe even away from home! Isn't that exciting?

Here's wishing everyone of you a very happy birthday, at home or away. Have a wonderful day celebrating with your family and friends. And, of course, we all send our very best wishes for the Lord's blessing and guidance in the year ahead.

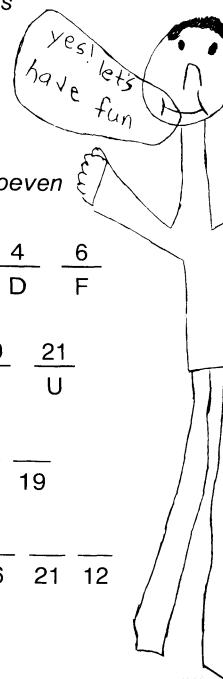
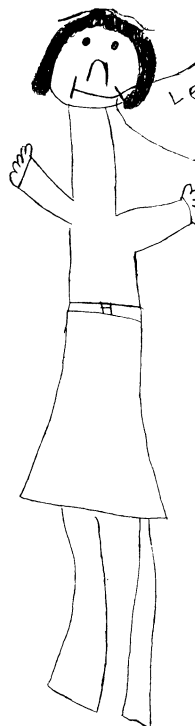
JULY

Debbie Jagt	3	Elaine Bosscher	18
Brenda Oosterveld	3	Jessica Linde	18
Katrina DeJong	4	Marsha Stieva	26
Natalie Veenman	5	Colin Meerstra	27
Richard Schouten	6	Julie Van Sydenborgh	27
Sara Plantinga	7	Chad Pieterman	29
Wendy Beijes	9	Erica Moesker	29
Rosalin Swaving	9	Michelle Peters	31
Andrea Van Vliet	10	Evelynn Bos	31

Quiz Time!

PEOPLE

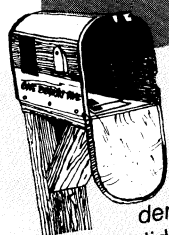
By *Mary-Anne Moes*



CODE QUIZ

By *Janine Vanderhoeven*

$\frac{8}{H}$	$\frac{15}{O}$	$\frac{1}{A}$	$\frac{12}{L}$	$\frac{4}{D}$	$\frac{6}{F}$
$\frac{9}{I}$	$\frac{7}{G}$	$\frac{20}{T}$	$\frac{19}{S}$	$\frac{21}{U}$	
$\frac{7}{6}$	$\frac{15}{1}$	$\frac{4}{9}$	$\frac{9}{20}$	$\frac{19}{8}$	$\frac{21}{6}$
					$\frac{12}{21}$



From the Mailbox

Welcome to the Busy Beaver Club, *Janine Vanderhoeven*. You will be busy on the farm during the holidays, right? And I can see your little sister enjoys playing with you after school! Bye for now, *Janine*.
Welcome to the Club, *Edwin Kobes*! How did your school pictures turn out? Thank you, for the picture you drew for me! Write again soon.

And a big welcome to you, too, *Kimberly Driegen*. Thank you for the big letter and the poem, too!
Yes, of course, you may join the Busy Beaver Club, *Martin Vreugdenhill*. We hope you will really enjoy joining in all our Busy Beaver activities. Write again soon!

Welcome to the Club, *Felicia Teissen*. I'm glad you like our puzzles. Will you make up one for us, sometime, *Felicia*? Thank you for the poem.

Welcome to the Club, *Richard Schouten*. You are a real Busy Beaver already, I see, making up a puzzle for us!
And a big welcome to you, too, *Angelina Hoekema*. We are happy to have you join us. Please keep sending us your

Welcome to the Busy Beaver Club, *Sharon DeVries*. How did your school picture turn out *Sharon*? Thank you for the poem. Write again soon.

Welcome to the Club, *Brian Janzen*. I see you enjoy doing puzzles. Keep up the good work! Bye for now.
A big welcome to you, too, *Wendell Huttema*. We hope you will really enjoy joining in all our Busy Beaver activities. Thanks for the Code Quiz, *Wendell*!
Welcome to the Busy Beaver Club, *Neal Gelderman*. I think you like gym, right? But maybe now you'll be playing baseball and soccer?

Welcome to the Busy Beaver Club, *Wesley Dekker*. Has your friend found your fort in the hay loft yet? Thanks for the puzzle, *Wesley*.
Welcome to the Club, *Bonnie Van Laar*. Do you help look after your baby sister. I think she must love your playing with her!

Welcome to the Busy Beaver Club *Evelynn Bos*. Thank you for the puzzles. What a lot of puzzles your class has ser in! That will keep the Busy Beavers busy! Bye for now, *Evelynn*. Write again soon.

Thank you for your letter and puzzle, *Vanessa Aiker*. Keep up the good work! How is your new little cousin? Are you looking forward to the holidays, *Vanessa*?