

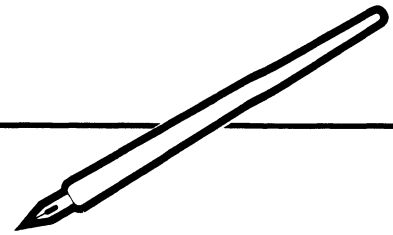
Clarion

THE CANADIAN REFORMED MAGAZINE

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God's marriage foundation

Modern questions regarding sexuality and marriage

John and Tracy like each other. They are convinced that they are deeply in love. They go steady. When he was seventeen, John quit school. He did not like studying anyway. Some older friends worked, had a nice car, and thus enjoyed their freedom. To have the same was much more attractive than to learn all the time and to be dependent. Sure, if he wanted to, he could be a good student and get marks above the average. John's parents tried to change his mind. The teachers advised against it. But John quit school anyway.

It is two years later. John is now nineteen. He had a good job during those two years and it paid well. He could afford a nice, rather expensive car and had a lot of fun. Life was good. He even managed to save about a thousand dollars.

Half a year ago Tracy entered his life. He met her at a youth rally. Tracy is a nice girl. She is in grade twelve. Soon she will graduate and she would not mind going to college or even to university. But there is John. John would not mind getting married, or, well, . . . you know how that goes with young people at that age in our modern society. What must they do? Questions come up. Shall we go ahead and make love using the pill? Shall we simply do what so many others do and live together? Or shall we officially get married? But to get married will cost money, which isn't there.

What should be done? Young people have their desires and urges. Is marriage not just one of the forms for a sexual relationship? Are there not alternative forms, and are they not just as good? Is an official marriage not an old-fashioned legality only? What is wrong with living together if you love each other and intend to be faithful to each other? Besides, is it not much better to try it out first before you make the relation legal? What if it would not turn out well? To get a divorce is still a big hassle. Perhaps the easiest thing is just to find opportunities to make love, although it is, of course, much nicer to live together. What should John and Tracy do in what they have made a big problem as children of their world?

With Peter things are different. Peter is mentally handicapped. He is in a secular institution. The staff follows the reasoning of the modern humanistic new morality. They are taught that also mentally handicapped people are persons who have their rights, who should be given the chance to live a fulfilling life, as much as is feasible, also with respect to their sexuality. Therefore, the staff of the institution thinks they should allow those male and female patients who want to do so, get together during the nights. Isn't it true? Do handicapped persons not have their rights? Should they not be allowed to live their life in such a way that it is fulfilling for them?

Then there is Pauline. Pauline has a problem. She does not like boys. The background could be unhealthy relations

in the family when she was a child. She does not know. Whatever the cause, she feels much more attracted to girls, in particular, one specific girl. She has read quite a bit about homosexuality and has come to the conclusion that there is nothing wrong with a homosexual relationship. It is just one of the alternative ways of living together as persons and of trying to get fulfilment in your own personal life in the way you feel will satisfy your needs. Don't homosexuals have their rights? Is it not true that people should not discriminate? So, what is wrong with it if that is the way you feel?

A last hypothetical case with fictitious names I shall also mention. It is the case of Andrew and Miriam. They have been married for twenty years. But the last few years it became more and more clear that their marriage did not work anymore. They hardly communicated. Nice and friendly to others, they got on each others nerves as soon as they were together. Marriage counselling had not had a positive result. It just did not work. They lived as cat and dog rather than as husband and wife. Besides, they had both met someone else with whom they had built up a good, promising, pleasant relationship. So, what should they do? Should they continue to ruin each other's life and their own? Or should they go for a divorce and lead a normal, good, positive life again and mean something positive for another person?

The new morality causes a lot of questions and problems for modern people. Under the old morality these problems were not there. People knew what was right and wrong. Life was much simpler then. But there was no freedom, was there? The things which are called "alternatives" today were called sin before. Wasn't that an awful thing? Doesn't the word sin cause guilt feelings? Isn't it good, therefore, that the new morality has done away with those feelings of guilt and seeks to make everyone feel good about himself or herself, whatever he or she does, while feeling that it is all right?

God's answers in Genesis 2:24

God is the Creator of the universe. He is also the Maker of man. He made man male and female. The word "man" is used here in the sense of human being. Are we still aware of it that the word "man" can have this meaning? In Genesis 1 the Holy Spirit reveals to us that God made man, male and female, in His image and after His likeness (verse 26, 27). In Genesis 2 we receive more details, first about the creation of man, in verse 7; then, in verses 21 and 22 about the creation of woman. God made the first woman for the first man and gave her to him as a helper fit for him, meeting his needs. We may say that the last words in 2:22, that God "brought her to the man" indicate the first official wedding ceremony, God Himself solemnizing the first wedding.

Then, in 2:24 the Holy Spirit gives us a general rule or law for every subsequent sexual relationship: "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh." This text is quoted by Christ (Matthew 19:5) and by His apostle Paul (Ephesians 5:31). There is a small difference. In Genesis (RSV) we find the present tense ("leaves," "cleaves," and "become") while in both Matthew and Ephesians the future tense is used ("shall leave," "shall cleave," and "shall become"), in accordance with the Septuagint (the Greek translation of the Hebrew Old Testament). The future tense, which is also proper and used in many a translation of the Genesis text, expresses somewhat stronger that we have to do here with a rule or command of God.

This first and basic word of God about the proper human sexual relationship gives us all the answers. It is therefore of the greatest significance carefully to listen to this Word, and this with the obedience of a submissive faith. What follows here is an effort to do so, although our explanation will not be exhaustive. More could be said. Nevertheless, I hope that what is given is helpful in confrontation with modern thinking and practice.

A Man

The Holy Spirit teaches us that "a man shall leave his father and mother." A man shall. God does not say: a boy. The word "man" means a person of the male gender who has come to adulthood and to maturity. A boy is in the process of growing up. He is learning to be aware of and to see responsibilities, but life is still so much a playing and having fun and enjoying things.

A man, however, is (supposed to be) a person who acknowledges and takes upon himself responsibilities and duties. As a man who is going to marry and set up a family, he sees the responsibilities included in becoming the head of a family. It will be his responsibility to take care of a wife and possibly, hopefully, children. He has to provide for them a place to live as well as food and drink, clothes and many other things. A Christian man realizes that also the church and the Kingdom of God to which he, with his family, belongs requires his involvement and support.

In Genesis 3 the Lord tells us that after the fall into sin, providing, making a living, building up one's life in an occupation or business, or whatever, is not an easy matter anymore. It is a struggle against thorns and thistles, whether literal or figurative. It will cost sweat; again, whether literal or figurative makes no difference. As a Christian man he is aware of these things. He accepts this in faith. Thus, he sees his responsibilities and accepts the duties of being man, husband and father. He is not going to get married just to have a legal way to get his own pleasures satisfied.

How is it today? Are people nowadays still aware of duties and responsibilities? Do they see and accept obligations which come with certain relationships and situations? How is that among us, Christians? We hear so much about human rights,

about human needs, about the need to find one's own personal fulfilment in life according to one's own personal requirements. Are we still aware of it that God's Word puts the responsibilities and duties and obligations first?

Christ Jesus saw and accepted His calling with all the responsibilities and duties that were involved and He fulfilled that calling in a very responsible way. Christ was the second Adam, the Man who came to fulfil all righteousness in our place and in doing so, at the same time, showed us what man's calling is as creature and child of God. We are called to live as

children of God our Creator. Our heavenly Father shows Himself in His word to be a caring, responsible Father always acting wisely. In His Word He calls us to walk in a manner that honours Him.

A man shall leave his father and mother and cleave to his wife. Man is mentioned first. He takes the initiative. It is his calling and position, given him by His Maker, to be head, and leader: a responsible head and a dutiful leader. Are young men still aware of these things?

His wife

A man shall cleave to *his wife*. The Holy Spirit does not say: to a woman, or, to a girl. He says: to his wife. The Hebrew word for "wife" is the same as that which was used by Adam when he received his wife from the Lord. "She shall be called Woman." The Hebrew word for man is *'ish* that for woman or wife is *'ishah*. Also the Greek word with which the Hebrew is translated in Matthew 19 and Ephesians 5 can mean "woman" in general and "wife," or "bride." But when the word is connected with a possessive pronoun (my, your, or his), it means "wife." There is no doubt about what a wife is. A wife is that woman who has officially and legally become one's spouse in a legal wedding ceremony. The conclusion can be simple and clear: when the Lord says

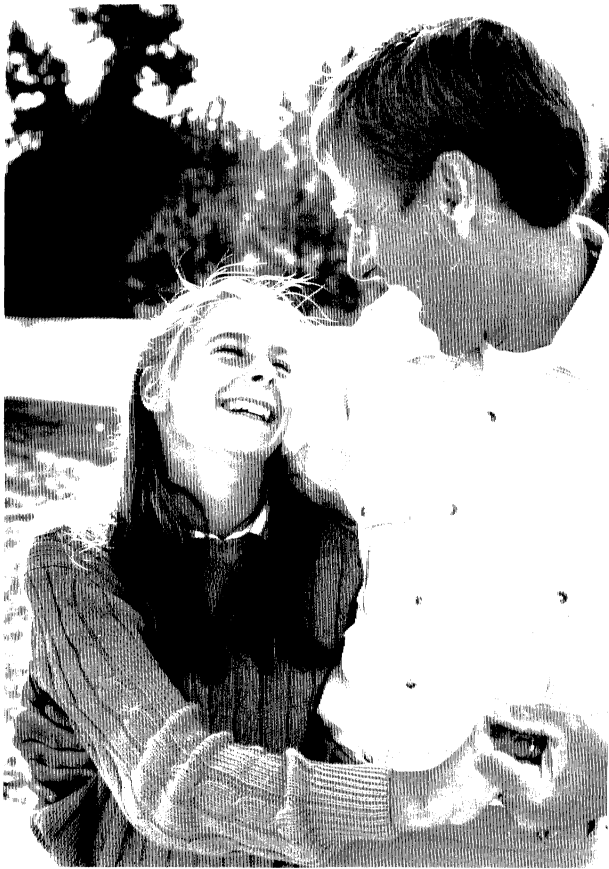
concerning a man that he shall leave his parents and cleave to his wife, He means that the man shall cleave to that woman who has become his legal wife in a legal ceremony. And those two, only those two, shall become one flesh. Those two. This excludes others.

In other words, here again a number of questions are answered and man-made problems solved. What does the Lord not say? He does not say: Therefore a man shall leave his father and mother and cleave to another man. He also does not say: Therefore a woman shall leave her parents and be glued to another woman. No, only a man and the woman who became his wife shall be one flesh.

It is also clear that with this Word the Lord says no to living common law, living together and cleaving to one another when there is no legal marriage bond. All pre-marital and extra-marital sexual relations is hereby declared sin. It is trespassing the boundaries which He has set, right from the beginning, when He instituted marriage. It is rebellion against His will, expressed from the beginning in Genesis 2:24. There are many other



**“ . . . they form
that small
foundation on
which society
rests . . . ”**



words in Scripture, based on this first word on marriage. Scripture maintains this truth from the beginning to the end.

Is it not so that with these two givens about the meaning of this word "man" as including the concept of being able to see and accept responsibilities, as well as in the fact that the Lord binds the sexual relationship to the legal marriage a clear answer is given also to modern concepts regarding sexuality and mentally handicapped people?

Cleave

The marriage relation between a man and his wife is expressed with the beautiful verb "to cleave." He shall cleave to his wife. My Hebrew dictionary gives as first meaning "to cleave, to adhere," especially firmly, as if with glue, *to be glued*. The Greek verb in the Septuagint translation and in the quotations in Matthew and Ephesians has the very same meaning: "to glue, to cement;" then also: "to weld" and "to join together, unite." The Greek verb is derived from the word *kolla* in which you can recognize our word glue. *Kolla* means glue.

One can hardly, if at all, find a better or stronger and nicer word to express the firmness of the bond between a man and his wife who are united in marriage. Take, for example, two pieces of wood. When they are glued together, there are not two pieces anymore. The two pieces have become one single piece. Sure, the place where they are connected is still visible. It remains two pieces which are cemented together. Nevertheless, the two have become one piece.

This unity is stressed in the text: "and the two shall become one flesh" (Matthew 19:5 and Ephesians 5:31) or "and they become one flesh" (Genesis 2:24). One flesh points to "the act of marriage," the most intimate union between a man and his wife, in which both give themselves completely to each other in a total surrender of love.

However, this being one flesh must not be restricted to

that one specific "act of marriage." It should be taken in a wider sense. It refers to the totality of the life that the two, husband and wife, share. It means that those two are so united that they form a strong unity. They live together, work together, build up life together, each in his and her own place and position and task, in a beautiful harmonious relationship of mutual love and care for each other, supporting and helping each other in their daily needs. Thus they form that small foundation on which society rests. This is how the Lord has instituted marriage and wants it, and this oneness is one of the Creator's most marvellous gifts to man, male and female.

Now one could say: in the paradise situation, yes, there such a command of God made sense. There was no sin or sinfulness then. But after the fall into sin the human condition changed drastically. Since then, we are faced with sin and the brokenness of life, with a lack of love and even hatred which can and does break relations down.

What is the answer? It is this. God gave this ordinance about marriage in paradise before the fall into sin, but it remained for mankind the norm for all times, in spite of the sinful condition. This is clear when one reads through the Old Testament. In Malachi 2:16 it says that God hates divorce. In the New Testament, also in the same sinful situation, God's Son, our Lord Jesus Christ, maintained this command from the beginning, and so did His apostle Paul. Christ says very plainly that divorce is sin. He mentions one exception: fornication. This means: a situation in which one of the parties breaks the marriage relation by being and remaining unfaithful by engaging in another sexual relationship. Christ says: What therefore God has glued together, man shall not put asunder (Matthew 19:6).

Is this realistic of God? The answer is: First of all, God instituted the relation of marriage in such a way that He could command that those two were to be one flesh, two persons glued together. When God created this relationship in such a way and maintained this command, He showed that also after the fall into sin such a strong bond remains possible.

Is it realistic of Christ? The answer is: Christ is the Redeemer of what God has created, also of marriage. Through Him there is forgiveness of sins. Through Him, in His communion, there is a renewed life for God. In that unity of faith both the man and his wife direct their life together to the Lord and His service. Through His Spirit and Word and through faith there is Christian harmony again in Christian marriages. God the Father, our Maker, and God the Son, our Redeemer, demand what they promise to give. That is why their demand is realistic.

Conclusion

Our conclusion can be short. We have discussed here a few aspects of the sexual relationship as God speaks about it in Genesis 2:24 also for today. Again, much more could be said. Problems which can be very real and urgent, and for which help and guidance can and should be sought, I have not touched. I have only tried to show the basic principles as laid down in Genesis 2:24. Whatever problems there can be, those principles remain as God's answers for all times. They are also for modern man in the many problems which he first creates himself by not listening and submitting to what God says, and for which he, then, tries to find his own, often directly ruinous, solutions. May He give that also in these modern times His children live God's way, in the true Christian freedom from sin, to His glory, to the preservation of the church and as God's living message for a modern world that is destroying itself through its so-called freedom, which is nothing but lawlessness and slavery to devil and sin.

J. GEERTSEMA

Report of a visit₁ to the Evangelical Presbyterian Church of Ireland and the Reformed Presbyterian Church of Ireland

EDITOR'S NOTE

Your editor found these articles in *Una Sancta* and thought they were interesting for our readers in connection with the fact that we are also involved in the ICRC.

Preamble

After reporting to all the Deputies for Relations with Churches Abroad, the deputies felt that it would be beneficial to publish this report. If you have any queries about it, please address them to the said deputies (PO Box 191, Armadale, W.A., Australia).

The decision of the 1987 Synod of Albany

The 1987 Synod of Albany had to deal with the report of its deputies about the Evangelical Presbyterian Church of Ireland (EPCI). It might be good to quote the relevant decision of the said synod:

2. Synod decides to reconfirm the decision of the 1983 Synod that the Evangelical Presbyterian Church of Ireland are faithful churches of our Lord.
3. Synod decides to offer to the Evangelical Presbyterian Church of Ireland the relation of temporary ecclesiastical contact with the following rules:
 - To invite delegates to each other's general assemblies/synods and to accord such delegates privileges of the floor in the assembly or synod but no vote.
 - b. To exchange minutes and acts of each other's broadest assemblies as well as communications on major issues of mutual concern, and to solicit comments on these documents.
 - c. To be diligent by means of discussions to use the contact for the purpose of reaching full correspondence.
4. Synod decides that this temporary relation will be reassessed at the 1989 Synod.
5. Synod decides to instruct the deputies to send two delegates to the Evangelical Presbyterian Church of Ireland for a visit.

It was upon these instructions that the deputies acted when they sent two of their members, the Revs. A. Veldman and W. Huizinga, to Ireland to visit the EPCI. The visit was made in February 5-9, 1988.

The itinerary


The Rev. A. Veldman was vacationing in the Netherlands with (part of) his family in January, 1988. This prompted the visit to be made in the cold of winter when the North Sea spreads its frosty chill in one's nostrils.

There in the Netherlands the two visitors met in Kampen in the home of Prof. and Mrs. H.M. Ohmann. One had already acclimatized to the cold, while the other still adjusted from temperatures over 40 degrees Celsius to those around the freezing mark. We had winter coats on. But it was warm inside the home of our host.

A meeting with Dutch deputies

The occasion was a meeting between the two visitors from Australia and the deputies of the Reformed Churches in the Netherlands (Liberated) who were responsible for the relations with English-speaking churches.

Before we left for Ireland and Scotland a meeting with the Dutch deputies had been organized so that we together could share thoughts and plans about the rules for relations with presbyterian churches. Also, the role of the International Conference of Reformed Churches (ICRC) with respect to such relations was a topic of discussion. At that meeting the Prof. H.M. Ohmann, the Revs. J. De Gelder, H. VanVeen and br. W. Van Wijnen were present along with the two deputies from Australia. The meeting lasted from 2 to 5 p.m. and proved fruitful in clarifying our respective positions and plans.

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To Belfast

The next day, February 5, we left Amsterdam for Belfast with a stopover in Leeds. In Belfast the Rev. G. Burke, and elders A. Johnston and D. Watson welcomed us to Northern Ireland. Rev. A. Veldman stayed at the home of elder E. Brown, who is the present moderator of their presbytery. The undersigned reporter enjoyed the hospitality and fellowship of the Alex Johnston family, who live on Island Magee, which is about a half hour outside of Belfast. Mr. Alex Johnston is an elder in one of the Evangelical Presbyterian Churches.

A Presbytery prayer meeting

The next day, a Saturday, we attended a prayer meeting of the presbytery. One often hears of prayer-meetings on Wednesday evening in presbyterian churches. These are held for the local churches. We will report on some of them (in Scotland). But this prayer-meeting, held annually, was for the presbytery, which is composed of the teaching and ruling elders (ministers and elders, in Reformed terms).

It was a very remarkable meeting for us. For these men were in prayer from 9 a.m. to 1 p.m. The reader might ask what kept them in prayer for so long. That question is understandable. In Reformed churches the "long prayer" in which we include much (see the form prayer for the needs of all christendom) is often long according to our standards, but it certainly does not take hours! How could these men remain so long in prayer? We will try to explain.

The meeting was divided into four sections. At the start of each section the matters for prayer were outlined by certain men who were well acquainted with the various needs. The concerns of each local congregation (one by one), of the ministerial families, of the presbytery, of the youth work, of the mission projects, of their evangelistic outreach, of the theological training of men as ministers, of the bookstore, as well as the needs of men in their troubled country and of their governments were all brought before the throne of grace. Different men would participate in prayer for the various sections, though the same man could pray more than once. The prayers were noted for their moving praise of the majestic and sovereign God, for their humility, and for their throbbing concern for the needs of the body of Christ. Mind you, the two sober Dutchmen who prayed along, sometimes thought that if the need was expressed once, it was unnecessary that another repeated it. But otherwise we were moved by these prayers. And they gave us a wonderful introduction to the

needs and joys of the Evangelical Presbyterian Church of Ireland. Some of these matters raised in prayer will return in this report.

In the homes

Afterwards we enjoyed some discussions with the elders and ministers. We enjoyed an afternoon at the home of the moderator, Ernst Brown. In the evening we enjoyed tea (that is, supper) at the home of Rev. Gareth Burke. Our host's wife is the daughter of Prof. A.C. Boyd in Edinburgh. Apparently Gareth studied in Edinburgh and so met his wife. This illustrates the close, personal connections between the EPCI and the Free Church of Scotland (FCS). During these visits to the homes of the leaders of the EPCI we could discuss various aspects of church life.

Also, both of us being fathers, we enjoyed the homelife. To see little children playing and enjoying their food was a pleasure. To see them make a mess was no surprise. In fact the little ones gave us opportunities to talk about the position of the children in the church and in the covenant.

Sunday

On February 7, Sunday, we attended four different churches for worship. In addition we attended Sunday schools where that was possible. We attended church in Stranmillis (Rev. Derek Thomas), Lisburn Road/Somerton Road (Rev. Samuel Watson), Cross-Collyer (Rev. Gareth Burke), and Ballyclare (Rev. Robert Beckett). Attendance was not big. On the average there would be about 50-75 people at these worship services. The buildings are not large either, but practical. They sang both psalms and hymns in the EPCI, and there are musical instruments in their church buildings.

The church services are noted for their simplicity, as are ours. God's Word stands as central as the pulpits in their buildings. Then there are the administration of the sacraments, prayers and offerings besides the lusty (with the full Irish brogue!) singing which we mentioned. Since we did not know as yet what the presbytery would do with our offer of temporary ecclesiastical contact (fraternal relations, in their eyes), the undersigned reporter did not participate in the celebration of the Lord's Supper in Ballyclare EPCI. Hopefully that can be done next time, D.V., to celebrate the official unity between sister churches.

The sermons were true expositions of God's Word. We heard the Word of God set forth in its potent truthfulness and applied to the hearts of the listeners. There were a few notes of exemplarism, but generally the Word of God was de-

livered forthrightly and faithfully.

One detects the strong influence of the puritan and Reformed writers from England in the minds of the ministers and leaders. This influence, on the one hand, is heard in the reverent attitude towards the Bible. That is much appreciated. On the other hand, the puritan divines tended to be exemplary in their piety. The Bible became a set of examples for us to follow. They also loved to diverge on a doctrinal or spiritual truth at quite some lengths. This influence is not always beneficial.

At the same time the Reformed influence from continental Europe is audible as well. Hopefully, the rebirth of redemptive-historical preaching in the Reformed Churches in the Netherlands (Liberated), as that took place during the 1930's will also be brought to the UK through the ecclesiastical contacts and exchanges. For it is this approach to the Scriptures that awakened reformation in the Dutch sister churches. We report this because ecclesiastical contact should mean that we help one another. If God has enriched the Reformed churches who originate from the Netherlands with a keen insight into Biblical hermeneutics (method of explaining the Bible), then they should be prepared, in humility, to share it. Conversely, we should be open for enrichment by the EPCI. As Paul told the Romans,

"I long to see you, that I may impart to you some spiritual gifts to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine" (1:11, 12).

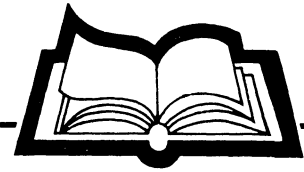
Even though one (especially ministers who have a responsible task) must always strive for improvement, let it be repeated that we rejoiced at the sound preaching. The ministers have been taught to explain the Bible in its context, and to apply it specifically to the hearers.

During the worship services the visitors were introduced and offered the opportunity to bring greetings. We also introduced the Free Reformed Churches of Australia to every church we visited (in Ireland and Scotland).

The peace line

While Sunday school was finishing, the Rev. Robert Beckett gave the undersigned a tour of the so-called "peace line." It is a mere corrugated fence which physically divides the loyalists or royalists (those who wish to remain loyal to the royal house of England) from the republicans (those who wish to join the Republic of Ireland to the south). Large and beautiful murals, covering whole walls, depicted scenes such as King William of Orange (a liberator of Ireland) in the

— continued on page 300



"For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon Him?"
Deuteronomy 4:7

He is Near!

In the introductory words to the reading of the law, Moses highlights the fact that God was near as the basic feature of the LORD's way of working which marks Him off from the gods of the other nations. And the ensuing words indicate what the actual content of this nearness was: the LORD was a God who answered whenever His people called upon Him. Particularly in the hour of distress God proved Himself to be mightier than all the gods of the nations, and showed that He was more powerful than every enemy.

Yet there is more in this little word than meets the eye. Indeed, the context indicates that Moses has more in mind in stating that God is near. God was near in giving His salvation; He was also near in judgment. Moses recalls how the people saw the judgment of their fellow Israelites who were disobedient at Baal-peor. God was near in His mighty acts; but above all, He was near in His words, and in His solemn address. Israel was born out of an act of His nearness. Yet He delivered them in order to give to them His law, and so teach them to live festively before Him, Exodus 5:1. After the act of His nearness, the LORD comes closer with the word of His nearness.

So the term "near" refers more than spatial proximity, although that is included. The term points especially to the intimacy of the covenant relationship which the LORD had established with us. He is distinguished from the gods of the nations by His speaking, His living voice. The gods of the surrounding nations were also considered to have a close relationship to man. The astral and heavenly deities were directly involved in the cycle of the seasons, and in the patterns of the weather. But there was no verbal and living communication in the way the LORD had instituted it with His people.

And with the living Voice of God comes a new meaning to divine nearness. God is present as the Holy One before whom nothing is hidden. He is present as the God who governs everything, and yet is in everything in such a way that nothing is hidden from His view. So this word is also used for the act of worship and prayer. Who is the one who may draw near to God, and to whom does the LORD draw near? "The LORD is near to the broken hearted, and saves the crushed in spirit," Psalm 34:18. He is near to the one who honours His law, as David says, "But Thou art near, O LORD, and all Thy commandments are true," Psalm 119:151. And he says: "The LORD is near to all who call upon Him, to all who call upon Him in truth," Psalm 145:18. So the term also includes the hour of the great consummation, when we will know God in truth, and when He will dwell among us. The time of His coming is near!

This is the way the Lord Jesus spoke of God's nearness! The Father is near to the one who upholds His law as a rule of life, and who earnestly strives for perfection, Matthew 5:44. The Father is near to the one who gives his alms in secret, Matthew 6:6, and shuts his door and prays in secret, Matthew 6:9. God is near to the righteous and poor in spirit, who seek their help outside of themselves in the saving deeds of the only true God. And in the coming of the Messiah, God has come near to His own. "I am the way," John 14:6. In Christ the hour of nearness has come!

So our Lord Jesus lived in the nearness of His Father, and sought that nearness even when God turned His face from Him. He held to the memory and expectation of God's nearness even in the hour that God was far away and did not answer, Psalm 22:2. He did not give up in His trust of God's nearness, for He knew that He could not hide from God's presence, Psalm 139:7ff. He had to face the one with whom He had to do! And He was forsaken and punished in His human nature because of our transgressions. He faced God's wrath so that we could be set free!

This means that for us God is near in Christ. In Christ God has come down to us, and has delivered us from all afflictions. Our very existence is a result of His nearness. We would not be a people for Him without His mighty saving deeds behind us. But in Christ the way of communication has also been restored. The verbal lines of communication are so renewed that in word and voice we have a God who is near to us! We may know His will! And whenever one calls upon Him in true faith, without seeking any help in himself, the LORD proves Himself to be near. Indeed, in Christ a new way of direct access has been opened! We have been brought near, and may therefore have the confidence to draw near!

But who may come before God? The one who loves and upholds His law, and seeks Him with a pure heart. Here James applies the same meaning of the word "near" as recorded in the Old Testament: "Draw near to God and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts you men of double mind." James 4:8.

Christ came with one message: "The Kingdom is near!" And He confirmed it by His death and resurrection. For those who reject Him, God remains far off. For we can only come to Father through Him. Yet everyone who turns to Him knows this truth: He is Immanuel, God with us! He is the Helper of those who are helpless in themselves, a place of shelter for those who are abandoned, and entangled in the cords of destruction. Blessed are those who take refuge in Him!

J. DE JONG

Report of a visit — *continued*

typical colours of royalty (red, white, and blue). Rev. Beckett works in these turbulent areas, where there are buildups of paramilitary groups on both sides. These groups often foment hostility and bitterness instead of merely protecting their people. The Ulster Volunteer Force and the Ulster Defence Association, two paramilitary groups of royalists, enforce vindictive justice. For example, if some republican fellows decide to cross the peace line and to break windows in a dozen homes after 2 a.m., then these royalists fellows must answer back and retaliate. Such skirmishes do occur.

On the republican side, the murals with the green, gold and white are very visible as well. Their paramilitary men do not want association with those loyal to

the royal house. Thus they do not even allow them to participate in such English sports as rugby, cricket or soccer. They have their own "Irish" sports.

In this embittered climate the Irish Republican Army targets the policemen as victims. Many police commit suicide. In addition, the bombs of the IRA damage buildings as well as cause death and destruction. And the government must pay for the repairs. We saw one area where an Evangelical Presbyterian Church of Ireland was located right next to a police-station. The IRA had planted a van with a large bomb in it outside the police-station. Ten minutes warning was given. No one died, but the station and the church building next door were demolished. Windows in the area were blown out and much damage done. And

the government pays the bills.

One could only admire the Christian courage of the minister and the congregation who served people torn by this hatred and violence (on both sides). Over-against this revolutionary and violent lifestyle they brought the Gospel as the only solution. They refuse to become embroiled in political (it is not a holy and religious warfare as the press often suggests) partisanship. Instead, they offer the gospel of the Prince of Peace. His blood must break down the dividing wall of hostility as it did between Jew and Greek. And the brotherhood in the EPCI does not shirk its Christian responsibility towards its neighbours. They even have a new congregation in Dublin (the capital of the Republic of Ireland).

— *To be continued*
W. HUIZINGA

Questions about political involvement

In connection with the speech which I gave in Chilliwack for the ARPA, which speech was published upon request, I received a "Letter to the Editor" which follows hereafter. On purpose I omit the name of the writer, so as to focus the attention on the matter itself.

"Dear Editor

"Rev. VanOene likely had an opportunity to clarify his position after his presentation at the ARPA meeting held in Chilliwack which is mentioned above his article in *Clarion* regarding our political task. Such a clarification for the readers of *Clarion* would be beneficial as well.

"The author begins his articles explaining their purpose: 'How we should not and how we should influence the area of politics.' However, instead he answers the question 'Why we should not be involved in politics,' after which he describes several ways in which we would be advised to work in the political field. This seems to be a somewhat contradictory and puzzling position.

"Rev. VanOene refutes the argument that we should be involved in politics because we are convinced that others should also obey the ten commandments. We cannot tell the government to rule in accordance with God's laws because God gave them only to the Church, to the people we are led out of the house of bondage,

we are told. However, the author gives no other reasons why people should write letters to government officials urging them to forbid, for example, Sunday shopping.

"God is King of all creation, the creation which, according to Article 2 of our Belgic Confession, sufficiently shows God's glory so as to leave all men without excuse. Members of the Church have not been the only ones confronted with God's majesty, but all men have seen it. All will also be punished if they fail to live lives of thankfulness before their Maker (Romans 1, 2). Our Catechism clearly teaches us that to live thankfully means to live in agreement with God's commandments. In effect, what this means is that all men have the duty to live thankfully for all that has been given by living in obedience to God's Word.

"Our politicians have a duty to listen to God's Word and to His commandments. If we cannot say that the ten commandments are relevant for all men, then there is little need to write any letters to our straying government."

Thus far the letter.

When I had read this letter, I was astounded. I asked a few of the brothers and sisters who attended that meeting whether it was so indeed that I answered the question "Why we should not be in-

involved in politics." They were just as amazed at it that such a conclusion was drawn from my words. And our readers can read again what I said at the meeting, since the introduction was printed almost literally as it was delivered.

I do not wish to be unkind, but must state that my correspondent, of whom I am convinced that he *can* read, *did not read what it said*. The above letter is so full of hasty statements and distortion of what I said — and what was printed — that I almost despair of a good understanding of what I am going to write in response.

I did not state that we should not be involved in politics.

I did not "refute the argument that we should be involved in politics because we are convinced that others should also obey the ten commandments."

To tell the government that they are to rule "in accordance with God's revealed will" is still different from telling them that they have to impose the commandments of the Lord upon their subjects.

To have been confronted with God's Majesty is not by far the same as having been led out of the slavery of satan and thus being under obligation to lead a thankful life, for which the Lord revealed His will. The Egyptians were also faced and confronted with God's Majesty, for which it was their duty to bow down into the dust, but the obligation to be thankful

was there only for the people whom the Lord delivered out of the house of slavery, for Israel, HIS people.

Where does Scripture teach us that "all will be punished if they fail to live lives of thankfulness before their Maker"? Most certainly not the apostle Paul in Romans 1 and 2 !

Our Catechism does not speak about the lives of unbelievers, but explains that the thankfulness is "mandatory" for those *who have been redeemed by Christ*. Thankfulness is that Christ continues the redemption until He has completed and perfected it by His Spirit. See Lord's Day 32. And this should then also apply to unbelievers? Where does one get such an idea?

Where does Scripture teach us that "all men have the duty to live thankfully for all that has been given"?

I did not deny that our politicians have a duty to listen to God's Word. On the contrary: I stated expressly more than once that there is hope and peace, prosperity and blessing only when the will of the Lord is obeyed.

I never said nor suggested that "the ten commandments are not relevant for all men." But to be relevant is not by far the same as "having to be imposed upon." God's Word is NEVER "irrelevant."

This is quite a sad list, I must admit, but if we wish to understand our position and calling, we are to start with reading well and not putting words or thoughts into someone's mouth or writings.

To distinguish well is to teach well. Meanwhile, the whole matter is sufficiently important to dedicate some more room to this topic. Another brother told me that he disagreed with a part of what I wrote, and I urged him to write his thoughts down so that I could react to them. Until now I have not received any submission from him, and don't know where he disagrees.

What was my main thesis?

That the Lord gave His commandments to His people only, not to the world, and that His commandments are the rule of gratitude for His redeemed. For this reason it is NOT our obligation to impose our Father's will upon the nation or to urge the authorities to do so because, allegedly, it is their duty.

Recently we read at the breakfast table from Leviticus 18, and I was again strengthened in my conclusions when I read — and the emphasis is mine — "YOU shall not do as THEY do in the land of Egypt, where you dwelt, and YOU shall not do as THEY do in the land of Canaan to which I am bringing you. YOU shall not walk in THEIR statutes. YOU shall keep MY ordinances and keep MY commandments and walk in them. I am the LORD your God."

Whenever a stranger was "sojourning" among Israel, living, so to speak, on the "Church yard," together with God's own people, then it was his duty to abide by the "rules," so to speak.

Nowhere, however, in the whole Old Testament do I read that the LORD demanded of His people that they were to demand of the nations which they subdued that these nations, too, should abide by all the provisions of the Mosaic law. In the days of David and Solomon the boundaries of Israel were extended and these kings ruled over several nations. Nowhere do we read that the LORD demanded or that these kings even thought of imposing the commandments of the LORD upon them.

One who "sojourned" in Israel had to keep the sabbaths and to abide by various other provisions, but even the nations over which David and Solomon ruled were "free," so to speak, to live as they pleased. No sacrifices were demanded of them, no sabbath regulation applied to them. The LORD *let* the nations walk in their own ways, which were ways of wickedness.

Do, then, the nations not have the duty to acknowledge the Lord and to obey His will? Certainly, there is no creature that is free from this obligation. They will be punished for their disobedience, not because they did not live in *thankfulness*, but because they did not honour the Creator and held the truth down in disobedience and hardening of heart.

Thankfulness is still thankfulness for the redemption received from the LORD. The nations have not been redeemed but remain in the power, the slavery of the evil one.

The New Testament Church

It is difficult to see how anyone could disagree with the above. If anyone comes with proof from the Scripture, proving the opposite, we shall have to change our views in this respect. Simple disagreement or expression of disagreement will not do.

My thesis was further, that the basic separation between the Church and the world has not been undone by the fulfilment of the prophecies and promises through Christ's satisfaction.

Definitely, the Church no longer lives in one particular country but it is dispersed throughout the whole world.

OUR COVER

Beaver

Photo courtesy:
Travel Manitoba

However, that the Church no longer lives in one particular country which can be pointed out on the map as distinguished from all other nations does not mean *that the separation between Church and world has been undone*. You are still a holy nation, a separate people, we are taught by the Holy Spirit.

It is to this separate people that the Word of the Lord has been given, as it was only to Israel that the LORD gave His Word in the Old Testament dispensation.

To "transfer" the obligation to lead a thankful life from the people whom Christ has set free to the nations among which God's children live — even though a nation is called a "Christian" nation — is an impermissible jump.

For clarity's and argument's sake: IF we were to impose the will of the LORD upon the Canadian nation, we would have to state the same with respect to Iran and Iraq or any nation in the world, irrespective of whether any Christians were living there or not.

This is not to say that we should not *proclaim* to all whom we can reach that there is peace, prosperity and blessing only when the will of the Lord is recognized and obeyed. That is the task of the Church, of all Christians. Let us bear in mind that we are not dealing with the question what the task of the *Church* is in the world and towards the world, but what our *political calling* is.

I did and do deny that it is our political calling to impose the commandments of the Lord upon nation and country as if the nation were on a level with the redeemed people of the covenant God.

Besides, it would also be an impermissible jump to lift the so-called Ten Commandments out of the whole of our Father's revelation. No one has the right to claim that only these ten words out of all that our God has spoken are to be imposed upon the nation.

This does not mean at all — and it is good to repeat it — that we should refrain from political activity, as has been concluded from what I wrote. The question is how we should not try to influence the area of politics.

Example: Sunday Shopping

It may come as a shock to not a few when I state that it is not our Christian duty to impose a so-called Lord's Day Act upon the general population.

Mind you, I shall not initiate any action to abolish the existing law in this respect. When the Sunday Shopping was put to a vote in our area, I voted against Sunday Shopping, and was happy that in our area at least the stores have to remain closed. The opinion of the citizens was asked, and the majority

was in favour of continued closing.

This is different from imposing it upon the population as being the will of the LORD and applying to all and everyone.

We are no longer living in a separate area of the globe with the unbelievers being "strangers and sojourners" who have to arrange their lives according to the rule of gratitude which applies in the Church.

WE are the strangers and sojourners who are living in the midst of a crooked and perverse generation. We certainly should not follow the rules which apply in the world; but it is not our God-given duty either to impose the rules applying in the Church upon the surrounding world.

The Lord does not demand of us that we tell a Muslim for whom the Friday is the "day of worship" or a Jew for whom the Saturday is the "day of rest" that it is fine if they wish to close their store on Fridays or on Saturdays, but that they have to close on Sundays as well. Read the Scriptural explanation of the fourth commandment as the Church gives it in its Catechism. If the one thing has to be imposed upon others, then the other things as well: then they have to be compelled by means of a "Worship Law" that they have to come to Church to "learn God's Word, to use the Sacraments," and so on.

Although at times in the past directives in that direction were issued, I do not think that anyone among us would wish to follow that course.

WHY NOT ? What would give anyone the right to single out one particular element and leave out all the other elements???

We deplore the increasing ungodliness of the whole society in which we live and it is a bad sign, indeed, that the enmity against the Lord and His Anointed becomes clearer almost by the day.

There is no controversy among us about that.

The question is, however, whether it was correct in the first place to impose upon the population as a whole what was seen as obedience to a commandment given to the Church only. That is the basic issue which I raised and I am still of the same opinion: it was not.

Another Example

There was a time when Scripture reading and reciting the Lord's Prayer in the public schools was mandatory. Here and there it still is.

On the one hand, we can be thankful for it that God's Word was read and heard also by children who otherwise might never have even heard of it.

We deplore the actions of atheists or alleged atheists who do their utmost to

have every trace of "Christianity" removed from public life, including the schools.

On the other hand, however, we must answer the question whether it was the duty of the Christians to impose listening to the Word of God or to the reciting of the Lord's Prayer upon children from all sorts of families who did not want to have anything to do with "religion" and were even hostile to the Lord and His revelation in the negative.

We pass over the fact that this reciting made some people think that the public school system was basically "Christian" and that it was not necessary at all to have schools where the whole instruction is based on the Word of God.

When schools were set up by the mission workers, this determined the character of these schools: there the fear of the Lord was the basis and all children admitted were to abide by the rules set for this school. If then a Muslim child showed disrespect for the Lord or refused to listen to Scripture reading, punishment was in place and it would be proper to demand respect and attention. This was not because of a sort of general obligation to impose the Lord's will and authority upon others, but because of the character of the school in which also others were enrolled as "strangers and sojourners."

Participation

The question may be raised what then the obligations are of the Christians who engage in politics. If it is not their duty to impose the will of the Lord upon the general population, what can they do and what can they achieve?

In my introduction I stressed that *WE* are bound, always and everywhere, by the will of our God and that we are bound everywhere by the promises made and the declaration given at our public profession of faith. No Church member is ever free from the obligation to prove himself thankful for the deliverance by Christ.

Thus also those who are active in political life have the Godgiven duty to show love towards the Lord above all and towards the neighbour as towards themselves. This means that whatever laws they help enact and whatever rules they issue — if they are in a position of authority — must never come into conflict with what they confess and must always be directed towards the honour of the Lord and the benefit of the neighbour, of the nation.

When the question was asked how we then could recognize a Christian politician, I mentioned, among other things, the following.

A Christian politician will have laws enacted which protect the lives of all the citizens, whether born or not-yet-born.

A Christian politician will strive for it

that murderers are punished in accordance with their crimes, and not only murderers.

A Christian politician will do his utmost to prevent inflation, as inflation is stealing from the people.

A Christian politician will do his utmost to have a balanced budget, since working with deficits which are not caused by capital expenditures is stealing from the future generations.

A Christian politician will do whatever he can to protect decency and family-life.

We could add more examples, but I was not asked nor am able to lay out a program for brothers and sisters who seek public office.

A few more examples are added here nevertheless.

Laws which provide safety on the job are in complete accordance with the will of the Lord. We can read about this already in the provisions of the Mosaic law.

Some time ago a brother told me that he had been considering the purchase of a store in a shopping mall. The deal fell through when he had to sign a contract which obligated him to have the store open whenever the shopping mall was open. This included Sundays. As I see it, a Christian politician would have the calling to outlaw discrimination in this respect and forbid any such provisions which would compel someone to act against his conscience.

By the same token, this would apply in the case of Muslims and Jews as well, of course.

From what has been said thus far it will be clear, I hope, that letting oneself in all decisions and drawing up of laws be regulated and guided by the will of the Lord is not the same as imposing the Lord's commandments to His people, His Church upon the general population of a country.

May this reply have contributed to a clarification and to a further answering of questions.

It is realized that this is not the last word that can be spoken about the question which occupied us.

It is equally realized that the thoughts developed may be new to those who have adhered to "Christian politics" for as long as they can remember.

This reply to a letter be concluded with the request to all our readers to test what was written, not against and by the standard of ideas delivered from the fathers or against and by pet-ideas which have been cherished for a long time, but by the infallible Word of our God.

It is only when the basic questions have been answered that we shall be able to develop guidelines which may show us the correct path and the proper course also in political life.

VO



Library Report: 1988

The past year, as usual, has been very busy for our library personnel. Associate Librarian Janet Marren completed her work here at the end of September 1987. The Marrens moved to British Columbia. Janet was replaced by Marian Van Til, who began her work at the library on July 21, 1987. Marian spent her first six weeks working with Janet, becoming familiar with the routines and procedures specific to this library.

Dewey to LC conversion

The conversion from Dewey to Library of Congress (LC) classification is progressing as smoothly as we might expect. Mr. Robert Kepple of Small Library Computing, Philadelphia, is currently working on converting his library computer records to a format which will correspond with ours. He believes that he will have that completed by the end of June. Mr. Kepple is also working on obtaining computer records of foreign language theological works which we will be able to compare with our own. Though Ms. Marian Van Til does have knowledge of Dutch, German, and Latin, these records will be extremely helpful because we have a relatively high number of works in those languages (particularly Dutch) and in addition, some items in French, Italian, and Spanish.

Conversion of all commentary sets and reference works has been completed. We are now working on converting works for which we can easily create original cataloguing. Periodically, we request — and receive — helpful information from the Redeemer College Library. Redeemer librarian Mr. Dan Savage has been extremely co-operative and has even offered to provide work space for Marian if and when she needs it.

The backlog of new releases has been eliminated and new works are now catalogued virtually as soon as they arrive (unless they need original cataloguing). "New in the Library" lists are generated and distributed, on average, every three weeks.

Physical improvements

Recent (long-awaited) improvements to the "physical" library include new lighting (soft, off-white fluorescent lights

suspended over the aisles between stacks), a 10x7 ft. oak and glass display case for rare books, and, just outside the library proper, a much smaller glass exhibit case whose contents will be changed periodically. Currently on display are 17th century works on the Synod of Dordrecht.

Valuable books donated

Late in 1987, R. Winkel from Edmonton gave us a valuable Dutch Bible which had been in his family for many years. It is a first edition (1637) "Staten Vertaling." It is currently being restored and rebound (while maintaining as much as possible its original look) by John Van Huizen, Bookbinder, of St. Catharines.

Mrs. G. Peet placed on loan an early Geneva edition of Calvin's *Institutio*. In 2003, D.V., the Peet family will decide whether it will become the property of Neil Peet or be donated to the Theological College.

Vander Waal collection

The next major library project, which can proceed alongside the on-going conversion work, is the cataloguing of the Vander Waal collection. Marian has done

virtually no work on that collection to date. Dr. Faber, however, has started a vertical file of newspaper clippings and articles from the Vander Waal collection.

Women Savings Action and Library Committee

The Women Savings Action provided us with \$10,000. for the book year 1987-1988, while again the same amount has been pledged for the following year. As the women are not ending their indispensable action, we at the receiving end do not cease to be deeply thankful.

In the month of May the annual Library Committee meeting was held. The librarian, associate librarian, assistant librarian, a governor, a representative of the Women Savings Action and one of the Senate are the members of this Committee. It explores all possible avenues of expanding and improving the library in any manner whatsoever. At the same time it functions as a means of consultation and stimulation for the library staff.

At this May 1988 meeting it was reported that our library consists of approximately 18,000 volumes.

Volunteers and summer help

Library volunteers are still doing us an invaluable service. They reshelve books, "pull" old cards, file new ones, keep track of periodicals, and sometimes hunt down missing items. The current volunteers are Mrs. Irene Flach and Mrs. Freda Smouter. Mrs. C. Walinga also helped us earlier in the year by sorting periodicals from the Vander Waal collection.

Joanne Bartels works five hours per week filing cards. Beginning June 27 and continuing throughout the summer, high school student Hilda Bruinsma will work full-time (35-40 hours per week) doing various library-clerical jobs. The Ontario Summer Employment Program will be paying a percentage of Hilda's wages for the summer. Catharine Mechelse continues to do library-technical jobs in addition to her secretarial and bookkeeping duties, ably helping Marian with the ongoing processing of books.

J. FABER,
Librarian
M. VAN TIL,
Associate Librarian

THE THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

The Sixteenth Convocation and the
Nineteenth Anniversary Meeting
of the Theological College
will be held, D.V., on

Friday, September 9, 1988
at 8:00 p.m.

in the auditorium of
Redeemer College

(Hwy. 53, Ancaster)
with Dr. J. Faber
as the featured speaker.
More details will follow.

Church and politics: can we co-operate with others?₂

Unity

In the letter to the editor published in the preceding issue of *Clarion*, we read: "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 that does not exist."

Of course one can deny it, but the fact that a certain number of people can agree with a basic creedal statement indicates a certain unity that is there. What else can you call it? It is a unity. A unity for political purposes that confesses God the Creator and the Lordship of Jesus Christ. How are we to evaluate this? Although it is not a church or a congregation, but a political party that we are speaking of, there is because of the basis, clearly a type of communion and oneness of faith. However, it is obviously not the full communion of faith we find manifested around the Lord's Supper table. Dr. K. Schilder therefore distinguished between "warm" and "cold" co-operation with other Christians.¹ Dr. J. Douma speaks of "a damaged communion" ("een gehavende koinoonia") over-against the communion that exists around the Lord's Table.²

Is it correct to say that it is deceiving to speak of a unity in this regard? Is it not simply recognizing the reality of the work of the Holy Spirit who works faith where He wills and who is not confined in His work in any way? As Reformed confessors we rightfully stress the important place of the church-gathering work of Jesus Christ. Our confession of this truth includes the confession that God's work is broader than the local congregation of true Christian believers or than a federation of true churches of the Lord. When a number of people from completely different backgrounds come together in this our increasingly secularized and godless age and say, "we believe that God, the Father, is the Creator and that Christ is Lord and that His infallible Word needs to be heeded and His Name lifted up in the political battleground of our day," who cannot but conclude that this is the work of God, the Holy Spirit? He alone can

work such faith and He causes the unity that is there. Thus prayer to God for blessing on the political work that is done can be offered. After all, on these political points there is agreement and on these points one can therefore beseech with integrity the Name of the Lord for blessing on the political task that needs to be done.

Now if someone says, "This unity is it!" then he is greatly mistaken. This is a very limited unity, a unity governed by the basis and agenda that have been accepted by those present. A Reformed believer can experience great sadness and mixed feelings at such a political gathering. How evident the brokenness of life is at such meetings. For although there is a basic agreement on political matters, there is no full unity of faith. You meet, for example, Roman Catholics who fervently want to recognize God's claims on our society, but whom, if he or she is a consistent Roman Catholic, we must oppose when certain doctrines and teachings need to be defended against heresy. The co-operation in politics is possible because not all points of doctrine are necessarily at issue. (See *Clarion*, Volume 37 No. 3, 1988, p. 61, col. 1-2.) However, such co-operation does not take away one's obligation and duty as a member of Christ's church to seek the true unity of faith in one church. Of course not. The one does not exclude the other. Indeed, it can be argued that such Christian contacts and working together with others in politics can make one all the more painfully aware of the brokenness of the present age and stimulate the work that needs to be done by all those who want to serve the Lord in accordance with His will in seeking the true ecumenicity in Christ's church-gathering work.

"In our isolation is our strength"

This well-known saying of Groen van Prinsterer is sometimes understood to mean that we as members of the Canadian Reformed Churches should not co-operate with other Christians in seeking political change in Canada. However, that type of reasoning does not do justice to these words. When Groen van Prinsterer said "In our isolation is our strength" then

he meant that Christians should no longer simply be part of the conservative stream of political life in nineteenth century Holland, but should stand apart. He wanted all like-minded (irrespective of their ecclesiastical background) to isolate themselves from the conservative politics of his day to unite and to be apart. They were to maintain their independence as Christians with their principles and convictions. Groen realized that those "conservatives" of his day were opportunistic and did not function from principled persuasion (not unlike the "conservatives" of our day). For Groen there were basically only two political parties or directions — the Christian and the non-Christian.³ In Groen's day as parliamentarian, the Anti-revolutionary movement that he gave birth to never became an organized party. In that sense he was a general without an army. The organization of the army was left for Kuyper. And so the ARP came about as a principled party with a program drawing people from different ecclesiastical backgrounds.

Since the origin of the GPV, it has rightly been pointed out and stressed that the degeneration in the Reformed churches (Synodical) led to the eventual ruin of the ARP. What happens in the church certainly has repercussions for all of life, also the political. In this, I agree with the letter to the editor. However, I do not see that this sad fact of *itself* must now mean that every political party must be of one church only. This thinking has grown in the Netherlands with respect to the GPV, but it was not always so and is still not officially so.⁴ The one does not necessarily follow from the other.⁵ The office and place of the church and a political party are different.

But, it can be countered, is Christ's church-gathering work not of great importance? Is not all of life affected by that? Yes indeed. It is important for politics, but also for our daily work, whether on the farm or in a factory or wherever. There is no separation of nature and grace. And now the question is, when is it responsible as members of Christ's church, anointed by His Spirit, to work together with unbelievers and when can we work with other believers in this world? As Chris-

tians, we always bear the name of Christ. We are His and have been baptized, also in His Name. When it comes to working with others in organizations, the answer to the question what we can and cannot do depends on the nature of the co-operation. More specifically, it depends on the basis and program. The response to the question whether we can be a member of a particular professional association or marketing board will depend on its basis and objectives. It is the same with the political organizations. It depends on the basis and on the program which we agree to.⁶

Whether you join a Pro-life movement or a full-fledged political party makes no principial difference. The latter simply has a more ambitious program than the former. If one can agree to the basis, objectives and program of the organization then there is no denial of our Lord or His church-gathering work. A political party, like a marketing board or a professional organization is not a church. The key factor is that we as Christians carry the name of Christ with integrity and do not deny Him in these life relationships, but rightly confess His Lordship in every area of life. Then we work in His world to His glory. If an organization is made up of only Christians, then as members of Christ's church we will recognize only a broken communion and we do not resign ourselves to the brokenness of

this present age, but seek full communion with all those who love the Lord.

There is no doubt that a party made up of only Reformed people from one church federation (as the GPV basically is) enjoys significant advantages over a political party which draws its membership from different ecclesiastical backgrounds. The pulpit certainly does influence one's thinking. One's ecclesiastical background shows when you try to come up with good policy statements. But what is politically feasible in one country (Holland) is not necessarily so in another. By "politically feasible" I mean what is effective for influencing or bringing about actual change. I realize that simply witnessing to the truth is also an important aspect of our political task and I do not want to minimize it. But it is only a beginning, for politics *by definition* means seeking the government or at least seeking influence in governing. This has nothing to do with not trusting in the Lord (cf. the letter to the editor). It is simply facing up to the present realities of what political work, by definition, entails.

In Canada it is meaningless to speak of working for political change as Canadian Reformed people in isolation. It is not necessary either. The way that our Dutch brothers and sisters do their political task at the moment is not normative for us.

With the letter to the editor I too, think that Canadian Reformed people should

be active in ARPA groups. We can certainly give a good testimony to what God says, especially locally. But we must not pretend that now we have done our full political task. For, to speak with K. Schilder, "when it comes to practical politics (as defined above, *cvd*) one *will have to speak* (and make arrangements) with others."⁷

It may be that what has been written in these articles sounds new to some. I have tried to show that it is not new. It is the old Reformed line. This does not mean that what is old is always of necessity good. But it does mean that we should carefully weigh all the facts and aspects before we dismiss participation with the CHP. All the more so if we would want to curtail the Christian freedom of a brother or sister by forbidding him or her to get involved.

C. VAN DAM

¹ *De Reformatie*, 23 (1947-48) p. 322.

² Douma, *op. cit.*, 125 and also, e.g., in *De Reformatie*, 60 (1984) p. 164.

³ See J. Kamphuis, *Evangelisch isolement*, (1976) pp. 16-17, 22, 25; Douma, "Van ARP tot GPV," p. 112.

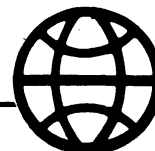
⁴ See note 2 of the preceding article in this series of two.

⁵ For this and what follows, see Douma, *ibid.*, p. 124.

⁶ See A.N. Hendriks, "Het Koninkrijk van God en de Kerk," *Dienst*, 31:6 (1983) 14.

⁷ See note 9 of the preceding article in this series of two.

INTERNATIONAL



HANNOVER — EAST BERLIN (EPD-IDEA)

The Evangelical Church in Germany (EKD) and the Alliance of Evangelical Churches in East Germany acknowledge that the Churches took a very slack stand in 1938, when synagogues were destroyed and Jewish graves and stores were plundered.

In the night of November 9/10, 1938, ninety-one persons lost their life and thirty thousand Jews were arrested. A large part of them ended up in concentration camps. (ND)

KENT, U.K.

Latvian Baptist Janis Rozkalns revealed that Christian communities existed within the USSR prison camps. Rozkalns spoke in London after he recently emigrated from Latvia, a USSR satellite country. He had served four and a half years of an eight-year sentence.

The Christians in the camp had one

Bible, according to Rozkalns. They passed it from one to another. The authorities had heard about it but could not locate it. Once, when the prisoner who had the Bible was called for interrogation, he had to sit for an hour in the presence of the guards with the Bible in his hands, but the guards never inquired what the book was.

Rozkalns said that the effects of *glasnost* were being exaggerated in the West. He said it was a contradictory policy. When people expressed themselves, they usually risked KGB surveillance. (RES NE)

CANADIAN SCENE

For the second year in a row, Ashley and Matthew were the most popular names chosen for babies born in Alberta in 1987, according to Alberta government statistics.

Birth registrations for 1987 indicate that one in 40 parents chose the name

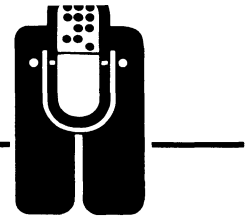
Ashley for their newborn girl, with Amanda and Jessica following closely at second and third. Matthew, Michael and Christopher were the three most popular names for boys.

While most of the popular names were repeats of 1986's top 10, two new names appeared in 1987: Kayla and Samantha.

SOWETO (ANP)

Dr. Allan Boesak and Archbishop Desmond Tutu were "very disappointed" when they did not succeed in getting their way at a meeting of religious leaders in South Africa. The two main leaders of the allegedly "ecclesiastical" opposition to apartheid in South Africa tried to achieve that the more than two hundred leaders of Christians, Jews, Hindus and Muslims would decide to commit acts of civil disobedience. They could not get the meeting to make that decision. (ND)

VO



Once again the congregations have been enabled to rejoice when they saw younger and older members standing up front and confessing that it is their desire to live as children of the Lord, thus by making profession of faith, responding to the promises which were signified and sealed in their baptism. In some instances there was an additional joy when men and women came from outside, some even from a completely heathen background, and were openly ingrafted into the Church of Christ.

We are grateful that also in this manner the banner of the cross is passed on to the next generation and that the Lord provides such a generation that is prepared to carry it further.

The various bulletins contained lists of names of those whose instruction at Catechism Classes had resulted in their being admitted to the table of the Lord, into the *full* communion of the Church upon public profession of faith.

(Such benefit is to be appreciated the more when more than one consistory is compelled to utter the complaint that the behaviour of some of the younger members, especially in the rear pews, is far from satisfactory, to put it mildly. The parents have the first responsibility in this respect. Let them fulfil their obligations.)

In some congregations this teaching of Catechism students is to be done by elders or others who are capable, as there appear to be not enough ministers to take this task upon themselves or — which is even worse — when there appear to be consistories who refuse their minister permission to help out in neighbouring Churches.

The need for more ministers of the Word — as also the need for more teachers for our schools — becomes more and more pressing. Last week we were talking about it at home, and we came to the conclusion that there are fourteen vacancies in the Churches at the moment or are to be expected within the next few weeks (“next few weeks” at the moment when these lines are written).

In his reflections on his trip to Australia, the Rev. C. Bosch wrote something about this, too. “One thing is very clear: there is a great need for ministers of the Gospel. Let us work and pray that the Lord will motivate more young men to be trained for the ministry. There are three or four young men in the churches of Australia who have expressed this desire. The Lord willing, the professors in Hamilton will not have empty classrooms in the years to come.”

We certainly do hope so. It is, of course, not so that the Churches are under obligation to call someone when there is a graduate available. When one has a degree from the College and then can present himself for a preparatory examination, this does not yet mean that the brother is fit for the office. The “call” to become a minister comes only when a Church really *calls*. Before that there is only the desire and the necessary preparation. And obtaining a degree is not all that hard; anyone with normal brains can achieve this. It is up to the Churches to find out and decide whether one who has a degree is fit for the office of a minister of the Word.

In connection with the need for teachers, we mention that the Hamilton Consistory reported that “From the Guido de Brès High School a request is received to advise them of the names of those attending Universities. This in relation to plan future staffing at our High School due to the acute shortage of teachers.”

The Hamilton consistory also discussed the possible sale

of the parsonage. “The consistory does not deem it in the interest of the congregation to sell the parsonage or to increase our existing mortgages.”

This consistory — as all consistories in Ontario — received the report of the committee appointed for a suggested re-division of the Ontario-Nova Scotia-and-Michigan Churches into three Classes instead of the present two. Hamilton’s consistory was “in principle in favour” of this. (For some brethren, who still write “in principal,” I recommend Hamilton’s formulation.)

Burlington-West’s consistory “is not convinced that at this moment such a division is beneficial for the churches because of the many small and needy churches, while at Burlington South’s consistory, it is generally felt that some of the details require further work.”

Returning to Hamilton, we take from its bulletin a quotation from the Ancaster bulletin. Yes dear readers, there is such a Church as the one in Ancaster, and it appears to have a bulletin as well. The following passage was taken from it by Hamilton: “The consistory received a letter from the Church at Grand Rapids concerning the Ministry-at-Large Project. Several couples in the U.S.A. have contacted Rev. Kingma and even attended the worship services in Grand Rapids. These couples are knowledgeable in the Scriptures and want to learn more about the Reformed Confessions. It is encouraging to discover that there are believers in the U.S.A. who are looking for contact with the Reformed Truth. This underlines the need for our churches to be open and ready to assist those who cry for help.”

Other bulletins, too, mentioned this project. One Church decided to discontinue support for the moment, as there seem to be sufficient funds available to get the project going. Others decided to continue their support even though no immediate action can be expected. One bulletin told us that one of the couples that contacted the Grand Rapids Church came from Chicago and travelled from there a few times to attend services in Dutton.

There is a great need for extending aid to those who are seeking us as they find that we uphold the Reformed position and doctrine and not just honour it with our lips. On the other hand, we are to bear in mind the great need of the Churches themselves. Above we mentioned the fourteen vacancies which exist or will exist shortly. Besides, the need for institution of new Churches is also felt in more than one place. To do the one thing as well as the other may at times seem to be almost impossible. Let us proceed in humble submission to our God and in faithful obedience to His command. There were more moments in the history of the Lord’s Church when it seemed as if the tasks to be fulfilled were far beyond the possibilities of God’s children. However, with sword and trowel they continued to build.

Speaking of building, Smithville will need some quarter of a million dollars for their project! It is expected that construction of the addition to the church building will have started in the middle of June. I have no way of knowing at the moment whether this goal was achieved or not.

Grand Valley’s building committee “wishes to inform the congregation that the lot which was purchased on Highway 9, and the Burke property are both unsuitable for us due to the unavailability of a permit from the M.T.C. for a commercial entrance.” Back to square one.

However, there is progress in another way. “The council

of the Anglican Church in Grand Valley has advised us they are quite willing to let us use their new facilities for our worship services. This would mean our morning services would begin at 9:30 a.m. This will be discussed further with them."

This change of venue causes also that they are "forced to discontinue providing a nursery due to lack of appropriate facilities at our new location." Apparently the body that lets the Church in Grand Valley use the new facilities does not count on young children being brought to Church. Or am I drawing a wrong conclusion? Some possibilities are being looked into, is the encouraging additional information.

There is one more item from Ontario which deserves our close attention.

Lincoln's Consistory discussed "A question from the floor, made some weeks ago, as to what the policy of the consistory is with respect to the Christian Heritage Party." The result was: "The consistory has no policies but is called to do her work in obedience to the Scriptures as summarized in the confessions of the church. Only when allegations are duly tabled which claim that membership of a particular association demands a clear disobedience to God's Word, is the consistory called to investigate this and act accordingly."

First a word of correction.

At High School we were taught that only with a *person* the "his" or "her" is to be used, but that in all other cases — even with animals — "it" and "its" is to be used. That we sometimes use "she" and "her" of the Church is understandable, since the Church is called the Bride of Christ. But to call a body, consisting of *men* even, "her" appears to be totally incorrect. I noticed this same mistake with others, too, and therefore draw the attention to it.

But now about the decision itself.

We are not told what prompted the question, but I would call the question as such wrong and very much suited to cause trouble. If the consistory had not followed the proper way, the question might have become the cause of much strife and discord even. We must see to it that a *political* question does not become the reason for alienation within the *Church*. A question such as the present one would be an excellent instrument to cause such alienation.

We can only be thankful for the proper manner in which the consistory replied.

Almost from the very beginning the Churches were faced with the danger posed by the secular labour unions. Whoever can consult the first Yearbook will find that the matter was investigated and dealt with at that time already.

Was — and is — membership in a labour union in itself wrong or to be condemned or advised against?

The Churches have never taken that position.

What was investigated is: "What sort of obligations does one take upon himself when becoming a member of this particular organization? Do the constitution and bylaws contain provisions which bring one into conflict with the will of the Lord which is to be obeyed above and — if needs be — against everything?"

It is with gratitude that we state that this was the position taken right from the outset. It is also with gratitude that we mention that Lincoln's consistory proceeded in this same line and thus kept the issues pure. In this way trouble can be prevented, but then not because one wants to prevent trouble, but because the correct course is followed.

We listen to what Winnipeg's consistory decided regarding the convening of our next general synod. Having received a letter from the Board of Governors of our Theological College, the consistory decided to convene the General Synod 1989 for April 18, 1989. The prayer service on the eve of Synod will be conducted by the Rev. M. VanBeveren who chaired the Synod 1986.



By that time — if everything goes as planned — the Rev. VanBeveren will be minister-emeritus, and the Providence Consistory is busy gathering information and may, at this moment, even have extended a call to fill the upcoming vacancy.

"It was disappointing to see so few from other churches present," we read in Calgary's bulletin, "But still, Rev. Geertsema's address was very relevant for us."

The Calgary consistory also made a decision with respect to the building plans they have. What has been collected in the course of the years will be put into a separate account. "The consistory has set as a fund-raising goal for the rest of the year the amount of \$20,000. If this amount is not attained, the consistory will reassess the situation." One has to admire the courage for a congregation that size to aim at such a large amount. Judging, however, by the amounts which the Ladies' Aid has succeeded in gathering, I see possibilities.

It is sometimes said that if you try to avoid an animal when driving, you will kill a person. I had to think of this when reading in the Smithers part of the bulletin: "Brother A., in his attempt to avoid a bear, slid off the road down an embankment. He was accompanied by his children." It was mentioned with gratitude that the only injuries were some bruises. I read nothing of material damage.

One of the previous times we mentioned that an office-bearers' conference was planned for Williams in Western Australia. Now we are told that some thirty-five brothers attended.

Longer trips than the ministers in Canada have to make for a pulpit exchange are needed when the brothers in Australia want to do the same. The Rev. Huizinga wrote that he would go to Launceston on Tasmania "for a ten-day 'Pulpit exchange.' " !

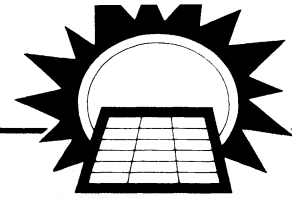
The Armadale consistory received a letter "from a brother concerning the content or lack of it, in regard to a sermon which was read during the morning service. The consistory appreciated the comments made and has taken note of the matter."

At the Bedforddale consistory meeting "the question was raised as to what the plans are for purchase of land and establishing a church building. This matter must await the outcome of a discussion to be held with the Armadale consistory on possible boundary changes."

Would it ever be fun if the Bedforddale church building were erected on land within the Armadale boundary!

How difficult can Churches make it for themselves — and sometimes for members — with those boundary-decisions!

Perhaps this medley will not reach our readers till after their holidays, depending on available space. If so: our heartfelt wish that you may have new vigour and zest for your work in the new season. If it reaches our readers before they go: Happy holidays, a safe journey and . . . remember who you are wherever you go, old and young.



What does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?
Micah 6:8

Dear brothers and sisters,

In this Bible passage the LORD pleads with His covenant people, His children, who in spite of the many blessings they received, continue to go their own ways. The LORD reminds them of the past. How time and again He delivered them from their enemies. But Israel did not repent and return to their God. That is why the LORD, as it were in frustrations calls out: "O My people what have I done to you, in what have I wearied you? Answer Me!" God still addresses them as His people. But now the time of reckoning has come. How is Israel going to respond to God's grace and longsuffering? Do they still think that they can earn His love and care by strictly adhering to the ceremonial laws, while in their hearts they forsake them? Will they try to satisfy the LORD by impressive religious activities, while covering up their wicked lifestyle?

If that is their reaction then they still do not understand what it means to be a covenant nation. For the LORD is not satisfied with outward religion. He does not look on the outward appearance but in the heart (I Samuel 16:7). He says, "My son, My daughter, give me your heart, trust Me and My promises, dedicate your life and what you can do to Me!

The LORD's requirements for His children are not exceptional, not a heavy burden. We often think that we somehow have to make up for our sins and shortcomings; that we have to clean up our record with God by religious activities. And then we forget that the Lord Jesus Christ is our Saviour and that He has born all our iniquities; that He has given us the Holy Spirit to strengthen and support us.

Therefore Jesus could say, "My yoke is easy and My burden is light" Matthew 11:29. What the LORD asks of us, He also gives! He has shown us the right way to serve Him. It is first and foremost a matter of directing our hearts to Him, our God; of doing justice, loving God and our neighbour, showing compassion and helping those in need.

And above all, the LORD asks us to walk humbly with Him, as a child walks with his hand in father's hand. That "walking with Him" implies trust and fellowship, hating what our Father hates and loving what He loves.

May the LORD direct also our hearts to the love of God and to the steadfastness of Christ (II Thessalonians 3:5).

Our birthday calendar for August:

PHILIP SCHURMAN

102 Riverside Drive
Welland, ON L3C 5C7

Phil will be 29 years old on August 5.

ROSE MALDA

Oakland Centre, 53 Bond Street
Oakville, ON L6J 5B4

Rose hopes to celebrate her 31st birthday on August 9.

FENNY KUIK

38 Rizzuto Bay
Winnipeg, MB R2C 3Y8

Fenny's birthday is on August 18. One day before mine! She will turn 36 years of age.

JACK DIELEMAN

307 Connaught Avenue
Willowdale, ON M2R 2M1

Jack will be 18 years old on August 23.

My very best wishes to all of you!
Enjoy your birthdays!

FOR YOUR INFORMATION

Emily Hansman has been reading for the blind for the past 4½ years. She asked me to tell you that tapes of articles from *Clarion*, *Reformed Perspective*, *Mission News*, and *Evangel* are available. If you are interested, please write to:

Bralectah Foundation

c/o E. Hansman
19956 Brydon Crescent
Langley, BC V3A 4A5

I am, O LORD, Thy servant, bound yet free,
Thy handmaid's son, whose shackles Thou hast broken.

Redeemed by grace, I'll render as a token
Of gratitude my constant praise to Thee.

Jerusalem! Within your courts I'll praise
The LORD's great Name, and with a spirit lowly
Pay all my vows. O Zion, fair and holy,
Come join with me and bless Him all your days.

Greetings,

Mrs. J. Mulder

1225 Highway 5 RR1
Burlington, ON L7R 3X4

The Teachers' College Fund Drive

At any moment now, members of the American and Canadian Reformed Churches (and hopefully also those in Australia) will have an opportunity to take part in the Teachers' College Fund Drive.

As you may already know, the Teachers' College Association bought its own building after 7 years of operation in a church basement. The Association's Board of Governors borrowed \$300,000.00 to pay for this purchase. In addition \$50,000.00 is needed to pay for renovations and new equipment.

The College Executive recently appointed a Fund Drive Committee and charged it with the task of obtaining \$350,000.00 by the end of 1988. The College's budget is not large enough to support a heavy debt load and starting the new year with the building completely paid for is essential to the College's financial future.

You will know that the Fund Drive has officially started when you receive a special promotional pamphlet. This will contain information about the College as well as instructions on how and to whom you may make your Fund Drive donation. Our expectation is that this material will be available for distribution in late July of this year.

Wherever possible, the Fund Drive will be locally directed by College Governors or Fund Drive Representatives. However, in their absence, donations may be sent directly to the Fund Drive Committee in Hamilton. Again, the pamphlet will explain this.

The school year 1987-1988 is almost over. What is far from over, for at least 6 schools, is the search for teachers. There is deep concern in some school societies that the empty places before the blackboards will remain unfilled. It is very likely that this situation will not improve for several years. The possible result will be "making do" or, in some cases, "doing without." The general availability and quality of Reformed education will suffer.

In this day of teacher shortages we must:

- establish teaching as a respected profession with appropriate remuneration and parental esteem;

Wanted: Teachers!

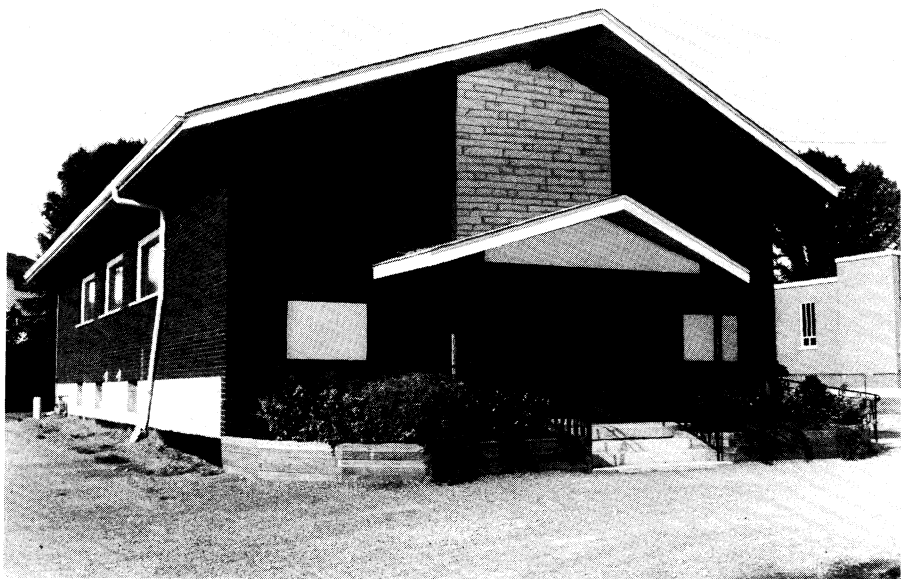
Needed: the Teachers' College

An Invitation to support the Teachers' College Fund Drive

Presented by the Canadian Reformed Teachers' College Association Fund Drive Committee
 PO Box 3774, Station C
 Hamilton, Ontario, Canada L8H 7N1

- persuade young men and women to take up this career as a lifetime vocation;
- support the Teachers' College and help it develop a comprehensive ap-

proach to Reformed education. The churches are confronted with a growing number of vacant pastorates, as well as vacant teaching positions. The vineyards have expanded beyond the abil-



ity of the present workforce to maintain them. The Teachers' College stands ready to train new workers in the field of education, just as the Theological College is poised to train replacements in the pastoral fields.

We must be possessed of a sense of urgency about this vacancy problem in our schools and pulpits. The Teachers' College Fund Drive is your opportunity to do something about ensuring a continued supply of Reformed teachers. The Teachers' College has never enjoyed the support of all the members of our churches. There were, and remain, legitimate concerns about government accreditation, organizational structure and the proportionality of tuition and membership fees. It is conceivable that these concerns will require several more years of growth and development to be resolved. Perhaps, because our Reformed distinctiveness tends toward conflict with secular aspirations, some of these problems may never be satisfactorily solved.

Let us turn therefore first to what, with God's blessing, we are able to solve immediately: The need for our own building for the Teachers' College. This summer and fall you will have an opportunity to make a contribution toward paying off the mortgage on the newly purchased College building. Some have asked: How large a gift is expected? A reasonable and approximate guideline is to pay toward the Drive the equivalent of what you now pay monthly toward your local Reformed school. If all Reformed education supporters do this, we ought to be able to reach our goal of \$350,000.00. Of course we expect both larger and smaller gifts and all donations will be welcomed. Even though the Drive has not officially started yet, we have already received some gifts and these, together with previous donations, presently total about \$12,500.00.

Please contact your local College Governor or Fund Drive Representative if you have any questions about the College or this Drive. The *Yearbook* of the Churches or your local *Church Directory* should be consulted if you are not sure who they are. You may also contact the Fund Drive Committee directly by mail:

Canadian Reformed Teachers' College
Fund Drive
PO Box 3774, Station C
Hamilton, ON L8N 7N1
or by telephone:
(416) 388-6154

You should shortly receive our pamphlet titled: An Invitation to Support the Teachers' College Fund Drive. Please read it and accept our invitation generously.

J.J. KUNTZ
Fund Drive Administrator

PRESS RELEASE



Inter-League Publication Board meeting with Executive Committee, April 30, 1988.

The chairman, Mr. P. Torenvliet, opened the meeting with Scripture reading and prayer. The Women's League, the Men's League and the Young People's League were all represented.

Since the Fall, the Executive Committee has been busy determining the status and location of various manuscripts. The projected release dates given in the last press release (of the ILPB meeting on October 19, 1987) for various outlines are unlikely to be met. However, the following manuscripts are nearing completion:

- 1) *Revelation Vol. I and Vol. II*, by Rev. L. Selles.
- 2) *Ecclesiastes*, by Rev. M.J.C. Blok (translated).
- 3) *Apostolic Church Order*, by Rev. Van Rongen.

- 4) *Timothy*, by Rev. Van Rongen.
- 5) *Romans*, by Rev. J. Franke is still being translated.
- 6) *Minor Prophets*, by Rev. P. Lok are still being translated.
- 7) *Luke Vol. I*, will wait until Vol. II and Vol. III are translated.

The IBM computer has been updated with a new hard disk drive and additional memory capacity (total is now 512K RAM). The labour for the installation and servicing was kindly donated by an expert.

Since ILPB translating is done by people in their spare time it is often difficult to obtain qualified translators and editors and the process remains tedious. Anybody willing and dedicated to help?

W. VANDERVEN
ILPB
Box 783
London, ON
Canada, N6A 4Y8

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

One Dundas Street West
Box 2, Suite 2106
Toronto, Ontario M5G 1Z3

OPSPORING ADRESSEN:

BURGGRAAF, Arie, geboren op 29 december 1928. Naar Canada vertrokken op 28 januari 1966. Mogelijke bestemming St. John of St. John's.

OORSCHOT, Jan Frederik, geboren op 2 april 1941 te Magelang. Laatste bekende woonplaats in Nederland: Zwolle. Naar Canada geëmigreerd op 27 april 1965.

HEUTS, Leon Jean Joseph, geboren op 22 december 1955. Vanuit België naar Canada vertrokken op 17 september 1987 met mogelijke bestemming St. Catharines, Ontario.

VAN DER KAA, J.G. In de periode 1946/47 in Indonesië gediend als Luitenant bij het Korps Mariniers. Is later naar Canada geëmigreerd met als laatste bekende woonplaatsen Chatham en London, Ontario. Werkte in de vijftiger jaren bij "the Department of Highways" in eerdergenoemde plaatsen.

VAN BEIJSTERVELDT, A.A., geboren op 22 april 1923. Naar Canada vertrokken op 14 augustus 1968.

De Consul-Generaal
voor deze:
K. VAN DER TEMPEL
Vice-Consul

CHURCH NEWS



CALLED by the Church at Houston,
BC:

REV. E. TIGGELAAR
of Barrhead, AB

* * *

NEW mailing address:

IMMANUEL CANADIAN
REFORMED CHURCH
c/o Mr. H. Noot
9211-184 Street
Edmonton, AB
T5T 1P9



Hello Busy Beavers,

Busy Beaver *Angela Breukelman*, who lives in Neerlandia, Alberta, wrote, "We went to Calgary to see Queen Beatrix of Holland. We slept in a hotel named 'Relax Inn'."

Too bad Angela didn't tell any more, but don't you think that must have been an exciting trip?

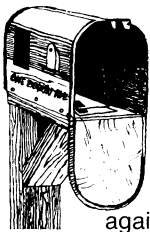
Packing, getting there, seeing the Queen of Holland, and sleeping in a hotel!

Traveling is great!

Seeing new places, seeing different kinds of country, meeting relatives or friends you haven't seen for a long time. There are lots of reasons to travel while on holidays.

Of course one good reason to go on holidays could be just to relax and rest and enjoy yourself before going back to your own, every day life.

No matter how you travel or go on holidays, ENJOY yourself, and when you're home again say "Thank you, Lord, for all the good things you gave us to enjoy while we were gone."



From the Mailbox

Hello, *Tony Bikker*. It was nice to hear from you again. Are you still enjoying your birthday present, Tony? Thank you for your letter and puzzle, Tony. Write again soon.

Thank you, too, for your letter, *Angela Breukelman*. Which part of your trip did you like best? Did you have to stand so close while they were de-horning the cows, Angela? Look in the March 4, 1988 issue of "Our Little Magazine" for a pen pal, all right, Angela?

You must enjoy singing *Christine Lodder*, telling us about your choir. Did your tape turn out as well as you hoped? I hope I will get to hear it sometime. Bye for now, Christine. Write again soon.

Quiz Time!

CODE QUIZ

By Busy Beaver *Netty Sikkema*

- | | | | |
|-----|------|------|------|
| 1-E | 9-B | 19-C | 24-S |
| 2-L | 11-A | 20-Y | 25-V |
| 4-U | 12-M | 21-R | 27- |
| 6-I | | | |

What do good Club Members say?

12 20 19 2 4 9 6 24
 9 4 24 20 9 1 11 25 1 21 24 27

FOR YOU TO DO

Let's pretend you can CHOOSE what to do on your next vacation. What would you like VERY BEST?

I'm very curious, Busy Beavers, to hear what you all have to say about "My Best Holiday."

Send your ideas, notes, letters, pictures, etc., to:

AUNT BETTY
 c/o Premier Printing Ltd.
 One Beghin Avenue
 Winnipeg, MB R2J 3X5

WORD SEARCH

By Busy Beaver *Evelynn Bos*

LOOK FOR:

mouse sheep
 house chicken

cow dog
 pig

