



# Clarion

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# A missing link in Reformed liturgy<sup>1</sup>

## Cradle

Four and a half centuries ago John Calvin had to leave Geneva and go to Strasbourg.

What Calvin did in that European city with respect to liturgy is very important. No doubt Dr. T. Brienen was right when he recently said that Calvin already in the first edition of his *Institutes* had drafted a certain order for public worship, especially for the service of Word and sacrament. No doubt it is also true that Calvin remained faithful to this first draft throughout his whole life. Nevertheless I would like to maintain that the cradle of Reformed liturgy is neither Basle (where Calvin wrote his *Institutes*), nor Geneva (where the reformer lived for a long time), but Strasbourg, where he was in exile for three years. There Calvin, to a large extent, crystallized a detailed order which had been used already for several years, with special attention to what precedes the reading and preaching of the Word of God. There Calvin was also in a position to start the Psalter in a rhymed version, which was finished later on in Geneva. This appeared to be of great importance for Reformed worship.

## Preaching

As far as preaching is concerned, Calvin followed the custom which originated in the beginning of the 16th century. In 1503, Johann Ulrich Surgant of Basle wrote a handbook for preaching in which he pleaded that worship services be improved. This improvement had to start with the preaching. He directed himself especially to the young preachers, the "freshmen." He also described the preaching as it existed in his days in some parish churches at Basle and in some villages in Alsace. This preaching was done completely in the German language, in contrast with the Latin part of worship in the mass.

It is also important that the Ten Commandments had a place in this worship service. Not that Surgant ushered in reformation, for theologically he did not deviate from the Romish doctrine of the church. But Surgant's book certainly proved to be useful to the reformation when it first attempted to create a renewed worship service. Leo Judae and Huldrich Zwingli, for instance, used Surgant's book in Zurich. The same can be said of Strasbourg and the changes made by Martin Bucer with respect to liturgy. But pre-eminent is the name of Theobald Schwartz, who on February 16, 1524 — even before Martin Luther! — read the mass in Strasbourg in the German language. Some consider this to be the date of the first Protestant worship. Not only did church Latin have to make place for the language of the people, but also the "communion" was to be distributed to the believers in both elements, bread and wine.

## Martin Bucer

In the same year a book written by Martin Bucer was published in which he gave an account of the liturgical changes (he himself called them "renovations") which had taken place in Strasbourg.

In the second chapter Bucer gave a description of public worship as it took place in Strasbourg:

When the congregation comes together on Sunday, the minister exhorts the people to confess their sins and to pray for pardon; and on behalf of the whole congregation he makes confession to God, prays for pardon, and pronounces absolution to the believers. Thereupon, the whole congregation sings a few short psalms or hymns. Then the minister says a short prayer, reads to the congregation a passage from the writings of the apostles, and, as briefly as possible, expounds the same. Then the congregation sings again, this time the Ten Commandments, or something else. After that, the minister reads the gospel, and preaches the sermon proper. The sermon ended, the congregation sings the Articles of our Belief [i.e. the Apostles' Creed in metre]; and the minister says a prayer for the Magistrates and for all men, and specially for the congregation there present, beseeching an increase of faith, love, and grace to hold in reverence the memory of Christ's death. Then he admonishes those who wish to observe the Lord's Supper with him that they are to do so in memory of Christ, to die to their sins, and bear their cross willingly, and be strengthened in faith for what must come to pass when we contemplate with believing hearts what measureless grace and goodness Christ has shown to us, in that for us He offered up to His Father His life and blood upon the cross. After this exhortation, he reads the gospel concerning the Lord's Supper, as the three Evangelists and Paul in I Corinthians 11 have described it. Then the minister distributes the Bread and the Cup of the Lord among them, having partaken of also himself. The congregation then sings again a hymn of praise; and afterwards the minister closes the Supper with a short prayer, blesses the people, and lets them go in the peace of the Lord. This is the manner and custom with which we now celebrate the Lord's Supper on Sundays only.

## Opening of the service

Now I address especially the opening of the public worship service on Sunday morning, as Calvin experienced it in Strasbourg in 1538. We have the following description of it.

*When the congregation is assembled, the Pastor (Pfarrer) enters, and goes to the Holy Table (Altartisch) taking up such a position that he faces the people, and in order that every one may hear every word he stands upright, and begins the Common Worship, using approximately the following words; for he is able to lengthen or shorten them as opportunity or time affords:*

### 1. The Confiteor

Make confession to God the Lord, and let each one acknowledge with me his sins and iniquity:

Almighty God, eternal Father, we acknowledge and confess unto Thee that we were conceived in unrighteousness,

and in all our life are full of sin and transgression, in that we have not gladly believed Thy Word nor followed Thy holy commandments. For Thy goodness' sake and for Thy Name's sake, be gracious unto us, we beseech Thee, and forgive us our iniquity, which is very great.

2. *An absolution or comforting word: I Timothy 1.*

This is a faithful saying, and worthy of all acceptation, that Christ Jesus is come into the world to save sinners.

Let each make confession in his heart with St. Paul in truth and believe in Christ. So in His Name do I pronounce forgiveness unto you of all your sins, and I declare you to be loosed of them in earth so that ye may be loosed of them also in heaven and in all eternity. *Amen.*

*Sometimes he takes other Words which comfort us in the forgiveness of sins and in the ransom of Christ for our sins, such as St. John 3:16, or 3:35-6, or Acts 10:43, or I John 2:1-2.*

3. *Thereafter, the Church begins to sing a Psalm or hymn instead of the Introit; and sometimes the Kyrie eleison and the Gloria in excelsis follow.*

4. *When this has been done, the Minister (Diener) says a short prayer for grace and for a right spirit, in order that the Word of God and the Sermon which are to follow may be heard with fruitful effect. The content of this prayer is based upon those desires which a Christian ought to have, and is usually drawn from the Sermon which follows it. I will now take one of the sort to which I refer, which I have formerly allowed to be issued.*

The Lord be with you.

Let us pray.

Almighty, ever gracious Father, forasmuch as all our salvation depends upon our having truly understood Thy holy Word: therefore grant us that our hearts be set free from worldly things, so that we may with all diligence and faith hear and apprehend Thy holy Word, that thereby we may rightly understand Thy gracious will, and in all sincerity live according to the same, to Thy praise and glory; through our Lord Jesus Christ. *Amen.*

5. *Then the Church sings a Psalm or some verse, and the Minister (Diener) goes to the front of the chancel, and reads from one of the gospels (Evangelisten), reading it in order, and selecting as much as he is minded to expound in a Sermon.*

## Calvin in the French congregation

In the French refugee congregation at Strasbourg Calvin followed this order which Bucer employed in the German congregation of Strasbourg. But it must be said that he did not slavishly imitate that which had been accepted as a custom in Strasbourg.

The order of the opening of the public worship service of Calvin's congregation at Strasbourg can be summarized in the following manner:

1. Scripture sentence with the words of Psalm 121:2.
2. Confession of sins.
3. Scriptural words of pardon to comfort the consciences, with the "absolution," the words of acquittal and forgiveness.
4. Singing by the congregation of the Constitution of God's covenant (the address of God and the first table of God's law in a rhyming version of Exodus 20, sung with *Kyrie eleison* after each commandment).
5. Short prayer.
6. Singing by the congregation of the second table of God's law in the same way as mentioned sub 4.
7. Prayer of the minister (now from the pulpit), ending with the Lord's Prayer, as a prayer for the opening of God's Word.

After this prayer for the illumination of the Holy Spirit, there follows the reading of the Scriptures and the preaching of the Word of God.

It is remarkable that the confession of sins (and the subsequent absolution) takes place at the very beginning of the worship service. Calvin used the following words:

Almighty, eternal God and Father, we confess and acknowledge that we, alas, were conceived and born in sin, and are therefore inclined to all evil and slow to all good; that we transgress thy holy commandments without ceasing, and ever more corrupt ourselves. But we are sorry for the same, and beseech Thy grace and help. Wherefore have mercy upon us, most gracious and merciful God and Father, through Thy Son our Lord Jesus Christ. Grant to us and increase in us Thy Holy Spirit, that we may recognize our sin and unrighteousness from the bottom of our hearts, attain true repentance and sorrow for them, die to them wholly, and please thee entirely by a new godly life. *Amen.*

The words of absolution which follow the Scriptural words of pardon are as follows: "Let each of you confess that he is really a sinner who has to humble himself before God. He must believe that the heavenly Father will be gracious to him in Jesus Christ. To all who have repentance and who seek Jesus Christ for their salvation, I pronounce forgiveness in the name of the Father, the Son, and the Holy Spirit, Amen."

Actually there are only a few differences between Martin Bucer's order of liturgy in the German congregation at Strasbourg and the one which Calvin employed in the French congregation of the same city.

The main difference is at the beginning of the service.

Bucer started right away with a confession of sins, while Calvin preceded it with the words of Psalm 124 (some say it was Psalm 121:2). Another difference concerns the Constitution of God's covenant, which Calvin had the congregation sing in place of a Psalm or a Hymn sometimes connected by Bucer with *Kyrie eleison*, and always used by Calvin after each commandment).

## Common

Calvin was of the opinion that this order of the public worship service was very important. In his *Institutes* (III,4,11) he shows the reason for this very common confession of sins at the beginning of the service:

Seeing that in every sacred assembly we stand in the view of God and angels, in what way should our service begin but in acknowledging our own unworthiness? But this you will say is done in every prayer; for as often as we pray for pardon, we confess our sins. I admit it. But if you consider how great is our carelessness, or drowsiness, or sloth, you will grant me that it would be a salutary ordinance if the Christian people were exercised in humiliation by some formal method of confession. For though the ceremony which the Lord enjoined on the Israelites belonged to the tutelage of the Law, yet the thing itself belongs in some respect to us also. And, indeed, in all well-ordered churches, in observance of an useful custom, the minister, each Lord's day, frames a formula of confession in his own name and that of the people, in which he makes a common confession of iniquity, and supplicates pardon from the Lord. In short, by this key a door of prayer is opened privately for each, and publicly for all.

In this respect, Calvin points also to the example of Holy Scripture. Not only personally but also together, in common, confession of guilt and sin has to be made:

Of this latter description we have an example in the solemn confession which the whole people made under the authority and guidance of Ezra and Nehemiah (Neh. 1:6,7). For

their long captivity, the destruction of the temple, and suppression of their religion, having been the common punishment of their defection, they could not make meet acknowledgment of the blessing of deliverance without previous confession of their guilt. And it matters not though in one assembly it may sometimes happen that a few are innocent, seeing that the members of a languid and sickly body cannot boast of soundness. Nay, it is scarcely possible that these few have not contracted some taint, and so bear part of the blame.

Calvin considered himself in this respect to be in the line of the church fathers. For instance, Chrysostom had stated in a sermon on the gospel of Matthew in the year 390 A.D. that the first prayers in public worship must always request the forgiveness of sins and appeal to God's mercy.

Calvin's opinion was that also the common forgiveness of sins was very important (*Institutes*, IV, 1, 20ff.):

Our first entrance into the Church and the kingdom of God is by forgiveness of sins, without which we have no covenant nor union with God. For thus he speaks by the Prophet, "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies (Hos. 2:18,

19). We see in what way the Lord reconciles us to Himself by His mercy. So in another passage, where he foretells that the people whom he had scattered in anger will again be gathered together, I will cleanse them from all their iniquity, whereby they have sinned against me (Jer. 33:8). Wherefore, our initiation into the fellowship of the Church is by the symbol of ablution, to teach us that we have no admission into the family of God, unless by His goodness our impurities are previously washed away.

Nor by remission of sins does the Lord only once for all elect and admit us into the Church, but by the same means He preserves and defends us in it. For what would it avail us to receive a pardon of which we were afterwards to have no use? That the mercy of the Lord would be vain and delusive if only granted once, all the godly can bear witness; for there is none who is not conscious, during his whole life, of many infirmities which stand in need of divine mercy. And truly it is not without cause that the Lord promises this gift specially to his own household, nor in vain that He orders the same message of reconciliation to be daily delivered to them. Wherefore, as during our whole lives we carry about with us the remains of sin, we could not continue in the Church one single moment were we not sustained by the uninterrupted grace of God in forgiving our sins."

— *To be continued*  
K. DEDDENS

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## Report of a visit<sub>2</sub> to the Evangelical Presbyterian Church of Ireland and the Reformed Presbyterian Church of Ireland

### An icy Monday and the Reformed Presbyterian Church in Ireland

My chauffeur for Monday, Rev. Gareth Burke, battled icy conditions and traffic snarls to pick me up from Island Magee. So we were late. That gave my host, Mr. Alex Johnston, an opportunity to outline the political background to their present troubles as seen the day before along the peace line.

After a short tour of Belfast we visited a representative of the Reformed Presbyterian Church in Ireland (RPCI). They are also known as the covenanters. In the middle of the Queen's University in Belfast they have a bookshop and a theological college. There we met the Rev. Prof. Robert L.W. McCollum, professor of pastoral theology. He was one of four/five of their (regular) ministers who teaches one day per week at their theological college.

Though we spent only an hour or two here, it was filled with a worthwhile exchange of information. The Reformed Presbyterian Church in Ireland is a member of the International Conference of Re-

formed Churches (ICRC), and thus we meet each other there every four years. Moreover, the constitution of the ICRC obliges us to seek closer contact with the RPCI.

Rev. McCollum gave us a tour (with a map) of the four presbyteries (East, West, North and South) of the Reformed Presbyterian Church in Ireland. Most of them are rural congregations, in contradistinction to the urban churches of the EPCI. Some of the churches lie across the border in the Republic of Ireland. These churches practise the so-called principle of "purity of worship," which involves no use of musical instruments in worship services. Also, they sing no hymns but only psalms. Politically, they do not vote or engage in other political activity. They have sister-relations only with those, e.g., the Free Church of Scotland, who hold to the same principle of "purity of worship."

We received a tour of their college and were provided with a bag full of brochures and books about their churches. This was much appreciated.

### Relations between the EPCI and RPCI

Since both the EPCI and RPCI are members of the ICRC, and since both live in the same country, this obliges them to seek closer contacts and even unity. At the present time this is taking place in the form of a yearly conference. The last conference had been fruitful, whetting the appetite for more such meetings. Unfortunately, the matter of "purity of worship" (no instruments and hymns in the church-services), to which the RPCI adheres strictly and to which the EPCI does not subscribe, seems an insurmountable barrier.

At present the relations, which are friendly and casual, are not official. However, ministers of the RPCI and EPCI do offer pulpit supply upon request for one another. Since the EPCI do not have enough ministers (many ministers serve two congregations), the ministers from the RPCI come to help. In addition, some theological students attend the theological hall of the RPCI. So the relations, in practical terms, are not only friendly but even beneficial. Unfortunately, the RPCI does not want to cement relations officially as yet, because of issues such as the "purity of worship."

### Monday night — meeting with the presbytery

On our last evening we met with five men (of the Evangelical Presbyterian

Church of Ireland) who are responsible for relations with other churches. They told us that presbytery meets monthly and that they saw little problem with the acceptance of our offer of temporary ecclesiastical contact with the three rules (see previous issue).

As far as rules for sister-relations go, they did not know much about such rules. This shows that the sister-relations they enjoy with the Reformed Churches in the Netherlands (Lib) for quite some time, were premature. They obviously were ignorant of the relevant rules for such relations. Indeed, they have no rules for their relations with the FCS and RPCI. They tend to treat these relations in a more pragmatic manner. If the friendship is close and cordial, then the relations reflect that. We treat these relations from a principled viewpoint, treating all sister-relations alike. For their benefit we read and explained the rules for correspondence to them. Since these rules are under review by the Free Reformed Churches of Australia, we told them that input into these rules is possible.

A lengthy discussion took place concerning the International Conference of Reformed Churches. They had decided not to send delegates to the next ICRC. Their reasons concerned both expenses (smaller churches have a harder time absorbing travel costs) and the irrelevance of the ICRC. We pleaded with them to change their minds and to send delegates. Financially, we too believe that travel costs should be borne on a more equitable basis, and a proposal has been sent to the ICRC about that. As far as the topics at the ICRC go, we agreed that more practical subjects such as Bible translations (which all English-speaking churches struggle with, it seems), the principle of the "purity of worship" and the redemptive-historical approach to the Scriptures, should be given. Otherwise it is true, as the EP brothers put it, that one can learn just as much at a good, Reformed conference on the local level. The subjects should be tailored for the member-churches. But it would not be wise to remain absent from this young organization which is trying to find its feet. Instead one should contribute to its healthy development, and also be ready to receive churches if the RES falters and falls apart with its internal struggles about the membership of the synodical Reformed Churches in the Netherlands.

We left one another after thanking our God for the good days together and after committing Christ's churches in Ireland and in Australia to His Word of Grace.

### Return to Amsterdam and on to Scotland

The next day we arrived early at the airport, wondering whether the unusually high winds (75 to 100 miles an hour in

places) would delay our trip. But the pilot jovially told us that in a few moments we would clear the turbulence and be on our way, and so we were! After a stopover in Birmingham we arrived back at Schiphol Airport in Amsterdam. My colleague's nose pressed hard against the glass to peak at his beloved birthplace. After our passports received some more stamps (impressive!), we waited for a few hours. Then we flew via Aberdeen to Edinburgh, Scotland. But that trip is the responsibility of my colleague. I will not wear the kilt for him.

### Other characteristics of the EPCI

After this itinerary it might be good to pay closer attention to some highlights from our visit as far as characteristics of the EPCI are concerned. We will not repeat what has been previously reported, e.g. by the deputies who reported to the 1987 Synod of Albany about the Evangelical Presbyterian Church of Ireland.

### Evangelistic outreach

At the prayer-meeting of the presbytery, in the church-services, and in the Sunday-school classes, the evangelistic outreach was very audible and visible. These churches feel an obligation to their neighbour. It is their desire to love their neighbour by sharing the gospel of Christ with them. They do this in a variety of ways. Church-members speak to their neighbours to invite them to church. The youth of the neighbourhood around the church building are invited to the youth programs and Sunday schools. Ministers

know the area in which the church is located, and speak to the neighbours. The bookshop, which is downtown in a prominent place, offers good literature and is used to disseminate the Reformed faith. Basically, there is a grassroots desire to have others come with them to worship the one God.

Another related point is their "Public Morals Committee." For the benefit of their members and friends they publish brochures about moral topics as abortion and human fertilization. They help the members and friends to take their stand on ethical issues of the day. In this way the members can also be helped in reaching out to others. Others may also read these booklets.

### Size and complexion of the churches

Most of the churches are very small in comparison to the average church in the Free Reformed Churches in Australia. As stated in the previous issue they average from 50-75 members. Our churches, which are admittedly oversized, are much larger. But it means that every member is needed and appreciated. For example, the hosts of the undersigned reporter, which consisted of a family of four, all taught classes in the church on Sundays. They were needed. The needs and concerns are also seen and met much better in these small churches. A lively communion of saints ensues.

Most of those attending church were adults. Many of the adults were older. In addition there were some young people,



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### IN THIS ISSUE

A missing link in Reformed Liturgy  
— K. Deddens . . . . . 318

Report of a visit  
— A. Veldman, W. Huizinga . . . 320

Congratulations — C. van Dam . 322

From the Scriptures — Beautiful  
for God — J. De Jong . . . . . 323

Installation and welcome of  
Rev. E. Kampen — H. Noot . . . 324

College Corner — Great is  
His Faithfulness — C. van Dam 325

Manitoba women hear about the  
future — League Day, Carman, MB  
— Carolyn van Dijk . . . . . 326

Ray of Sunshine  
— Mrs. J. Mulder . . . . . 327

School Crossing — Am I my  
brother's keeper?  
— T.M.P. VanderVen . . . . . 328

Our Little Magazine  
— Aunt Betty . . . . . 330



## Congratulations!

On the 25th of May of this year, the Rev. James Visscher graduated from Westminster Theological Seminary with a Doctor of Ministry degree. Part of the work for this degree consisted of writing a thesis. This took the form of a Catechism workbook, with a teacher's manual, entitled *I Belong: A Concentric Curriculum on the Heidelberg Catechism*. (A review is forthcoming in *Clarion*.) The Rev. G. Van Dooren, who taught the Rev. Visscher and myself the diaconological subjects, had long desired such a concentric approach to Catechism teaching that could be used by all the churches. It is wonderful that this work has now been written and will soon be made available for the Catechism classes.

From this place too our heartfelt congratulations, also to Mrs. Visscher and the family! They must experience a collective sigh of relief that this work is now finished and that all the related correspondence and trips to Philadelphia are now a thing of the past. It is not easy to combine a busy life in the parsonage with studying for an advanced degree and we can only laud this initiative.

May the work of our brother serve the churches by stimulating renewed attention for and interest in this vital educational task. May it so bear fruit for the well-being of the congregations and to the glory of God!

C. VAN DAM

### Report of a visit — continued

more in some churches than others. There were children in the church, though not as many as we are used to. The families tend to be smaller. During discussions with the leaders we asked why this was so. Though no general answer could be offered, as one can appreciate, yet one was left with the definite impression that the parents wanted to do everything possible for their children, and that a larger family was seen as preventing this.

### Children

Another important point was the position of the children in the church and covenant. Are baptized children God's children? What must be done with the children? The visitors received a two-pronged answer. On the one hand the children are children of the covenant, and should be looked on as belonging to Christ and God. On the other hand, these children must be led to Christ. They must be faced with the demand to repent and to believe. These two foci in some cases seemed opposites to them, as though the children only become real members of Christ when they profess the faith. You can understand that the visitors took the opportunity to discuss the position of the children in the covenant. As a result, some good discussions ensued about this matter.

### Covenantal education

In our churches we stress the need for covenantal education of our children, which education begins in the home and which remains the responsibility of the

parents. We were thus happy to hear and read about "Covenant Christian School," an independent, parent-controlled Christian school. A brochure about this school informs us that it is the first parent-controlled school in Northern Ireland. From discussions we learned that they receive much help from brothers in our sister churches in the Netherlands. And help they need, since they started this school in 1982 only and are still very small. In discussions we found that not all agreed with the concept of a Christian school. One leader told us this school is still too disorganized. Also, in Ireland many teachers espouse the Christian faith, teach the Bible and religion, and have the students memorize tests and psalms. Ireland is still very conservative; e.g. they oppose Sunday shopping. So the need for Christian schools was not felt by this leader. Hopefully, the brothers and sisters will grow in understanding of covenantal education, and see the need for a school as has been started.

### Mission

The EPCI cooperates with the Free Church of Scotland in mission work. They cooperate in the mission work done in Southern Africa, India, Israel (mission to the Jews) and Peru. During the prayer meeting we heard the progress of the work in these areas. It brought home to us how the work of mission proceeds on a worldwide basis, and that we should use the ICRC to help each other in this vital work. The churches in the EPCI do not just support this work but they also send workers. One of their ministers, Rev. Derek Thomas,

was scheduled to make a tour of the mission posts in India to help instruct and encourage the workers there.

Hopefully, these added sections help to give an impression of the life of the Evangelical Presbyterian Church of Ireland.

### Conclusions

The visit was brought as a consequence of our recognition of the Evangelical Presbyterian Church of Ireland as true and faithful churches. We wanted to cement a relationship with a personal visit. At the same time we hoped to discuss topics of mutual concern and the possibility of sister-relations on a personal level. For this temporary relation should lead to the permanent relation as sister churches.

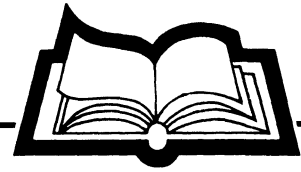
Our visit exceeded our expectations. We say that in all honesty. The lack of time for preparations did not give us optimism about the results of the visit. But we were pleasantly surprised.

We can report and conclude that the decision to acknowledge the Evangelical Presbyterian Church of Ireland was a good and timely one. The offer of temporary ecclesiastical contact will probably be readily accepted.

May God bless the visit and the future contacts we may enjoy with one another. His church is "one, holy, and catholic." It is one in faith and hope. It is holy in Christ. And Christ gathers and defends it in every land and people, all over the globe.

Humbly submitted by the visitors,

A. VELDMAN OF ALBANY  
W. HUIZINGA OF ARMADALE  
Reporter



*“At this time Moses was born, and was beautiful before God.” Acts 7:20*

## Beautiful for God

As Stephen recounts the history of Israel and the way of the promise before the Sanhedrin, he makes a significant statement about Moses. The disciples of the Lord Jesus had always been regarded as critical of Moses and the law, but Stephen here emphatically states that Moses was beautiful before God. One might even have expected a less graphic expression. Why the specific choice of such a term to describe God’s attitude to Moses?

In fact Stephen quotes here the exact word used in the Septuagint in Exodus 2:2, where it states that when Moses’ mother saw that he was a goodly child, she hid him for three months. After that, in a last desperate attempt to save the child, she put him in a basket among the reeds in the river. The account indicates that Pharaoh’s daughter, who happened to come to the river and find Moses, also considered him to be a beautiful child. Even though she knew he was a Hebrew child, she adopted him and gave him the name Moses.

In accenting this word in his speech before the chief priests, Stephen shows how God was working through the hands of men. The letter to the Hebrews uses the same word about Moses in Hebrews 11:23, where it states that the parents acted out of faith in hiding the child. God uses the sign of outward appearance, an appearance of strength and health, to indicate that this was a special child. So marked was his appearance that not only his mother but Pharaoh’s daughter was struck by it. And behind all this, says Stephen, we must see the hand of God. In the choice of the parents and the adopting mother, Pharaoh’s daughter, we see the choice of God. Moses was especially chosen by God, and his special vocation was in effect visible from birth onwards.

Stephen also places this new beginning within the context of Pharaoh’s decision to kill all the male children in Israel. The time of near annihilation becomes, by divine intervention, the time of the birth of redemption. And even Moses’ name reflect this. As one saved from water he was as one risen from the dead. As Calvin puts it, the minister of deliverance seemed dead even before he was born.

All this puts the new beginning in the light of God’s unending mercy and faithfulness! The initiative is born solely out of Him! And even though He uses people as His instruments, — the parents in faith, and Pharaoh’s daughter as an unknowing helper — the work is solely His.

Here Moses is a type of the greater Servant that was to

come. Stephen even points to this in his address, for he recalls how Moses announced the coming of a greater prophet, v. 37. And the letter to the Hebrews puts these two, Moses and Christ, side by side, Hebrews 3:2ff. Moses, it says, was faithful in God’s house as a servant, but the Lord Jesus was faithful as a son. For Moses could not see all that his Master was doing, and he knew neither the direction nor end of his ministry. But he faithfully testified to a greater future that was coming. But Christ was active from before the foundation of the world, and He knew all about the house that God was building. And He willingly accepted His calling in the building of this house.

Here Christ rises above Moses as a son rises above the servant. For Moses was beautiful before God — chosen by God, and equipped from birth. But the Son? The depth of His humiliation was far worse. “He had no form or comeliness that we should look at him, and no beauty that we should desire him,” Isaiah 53:2. In His human nature He bore God’s wrath against sin, and this wrath manifested itself in every possible way. The scorn of church and world came upon Him. Even the earth did not let Him alone.

Yet in all this God desired Him as none other. The Pharisees challenged God to deliver Him on the cross, “if he desires him,” Matthew 27:42. But God did desire Him at that moment in the deepest hour of His suffering! He desired Him to finish His work, and to remain on the cross to the end. This was His will and counsel for our redemption!

In God’s way with Moses we see an allusion to Christ. Like Moses He was one destined for death, and yet one raised from the dead. So He excels Moses in every way. Moses is saved through water, and saves Israel through water. Christ brings the fire of purification, and saves His people through the fire of the last judgement. Moses was beautiful before God; Christ was desired by God even without human beauty. Moses was a faithful servant, Christ is the faithful, desired Son — the only Son of the Father!

So we stand thankful for Moses’ service. But — and this is Stephen’s point — we must see his service in its proper light. He pointed to the greater Son who was coming! And where Moses was beautiful before God, the Son, above all, is His chosen Servant. Indeed, in Him we are saved, and in Him we all, through faith, may be beautiful before God. For does not He desire His own?

J. DE JONG

# Installation and welcome of Rev. E. Kampen

May 22, 1988 was a very special day in the short history of Immanuel Canadian Reformed Church of Edmonton. After having been vacant for one year and four months, on this day the installation of Rev. E. Kampen took place. The installation service was conducted by Rev. M. Van Beveren of the Providence congregation in Edmonton.

The text of the sermon was Hebrews 13:17, "Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you." Rev. Van Beveren started his sermon by stating that, "Receiving a minister of the Word is the direct result of what happened on the day of Pentecost. On that day the Lord God sent upon His church the Holy Spirit and it is through that Spirit that Christ sends out his servants into the world in order that His church be gathered out of the whole human race into the unity of the faith. That you receive a minister today is a sign that the Lord in His grace and in His faithfulness continues His work among you."

In light of the text he continued with, "The question is, how do we receive all our office-bearers who are given by Christ just as the minister is given by Christ, our elders and our deacons, how do we receive them? How do we speak to them and how do we speak about them?" Rev. Van Beveren then explained this under the theme, "The Word of God on the relation between office-bearers," with the following points: 1. The task of the office-bearers, 2. The task of the congregation, and 3. The blessing of a harmonious relationship.

In his inaugural sermon in the afternoon, Rev. Kampen chose as text I Cor. 2:1-5, "When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and Him crucified. And I was with you in weakness and in much fear and trembling; and my speech

and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith may not rest in the wisdom of men but in the power of God."

He explained how the Apostle Paul had to deal with a "personality cult" problem, "how he had to expose it, he had to correct it because this is very divisive, it destroys the true communion of the church. For the church indeed is in very deep trouble when it begins to focus on men and on their wisdom rather than on God and His Christ." Rev. Kampen explained this with the following theme; "Faith does not rest in the wisdom of men but in the power of God." Paul explains this by pointing out that he did not come, in the first place: "With lofty words or wisdom;" nor in the second place: "With a lofty personality;" but, in the third place: "In the demonstration of spirit and power."

On the evening of June 3, 1988, the official welcome evening took place. Br. Tony Hoeksema opened the evening with the reading of Eph. 4:1-16 and prayer, whereafter he spoke a few words of welcome to Rev. and Mrs. Kampen and their three children. The entertainment then got under way with five songs by the "Little Voices," a childrens choir directed

by sisters Jenny Geusebroek and Leida Buikema. After this the senior choir had their turn. This choir was formed rather quickly for the purpose of performing on the welcome evening by Br. Wim VanWinkoop who also directed. They sang at various times throughout the evening and did so well that plans are underway to continue in September.

The ladies of the congregation then spelled our "Welcome Family Kampen," and each gave a poem using their letter and presented an appropriate gift. Sister Grace Noot on behalf of the Women's Society "Search the Scriptures" welcomed the Kampens and gave a short history of the society. Organ recitals were then played by Garrett Hoeksema (age 8) and Natalie Noot (age 10). After the senior choir sang two more selections, Br. W. VanWinkoop spoke some words of welcome on behalf of the Men's Society. Tine Buikema (age 10) then presented four songs on the recorder, followed by organ recitals played by Inge Rus (age 10) and Tina Rus (age 8). Three more selections by the senior choir with audience participation were followed by Br. Peter Bouwsema speaking some words of welcome on behalf of the Saturday Evening Bible Study Group. Sr. Elaine Hoeksema then





spoke on behalf of the Young People's Society, "By Faith Alone" and then presented an anniversary clock to Rev. and Mrs. Kampen on behalf of the congregation.

Rev. Kampen then spoke some words of appreciation for the entertainment and the gifts and mentions that although it's a great change, to come from Houston which does not have one traffic light to a city the size of Edmonton, they are coping. He states that he has no grand program to follow but that the Lord calls him to be a pastor and teacher and this is what he will strive to be. He also asks for the congregation to pray for him in his task.

Rev. Tiggelaar of Barrhead then speaks some words of welcome, whereafter a very pleasant evening is closed in prayer by Br. Henry Van Delden.

H. NOOT



## COLLEGE CORNER



# Great is His faithfulness

It is with great gratitude to God that we experienced the completion of another academic year at our Theological College. The final chapel, conducted by Dr. J. Faber, had as text I Timothy 6:11-16. That passage concludes with the stirring words about God as "the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To Him be honour and eternal dominion. Amen." Although we studied and lectured on God's Word and all the matters connected with it for another academic year, yet we did so again in the humble awareness of our being but creatures. Our God cannot be fathomed or fully understood, but in His mercy has revealed Himself to us and we may study that revelation. Also this past year He has blessed us in many ways. We could again do our work in good health and unhindered. Let me tell you a little about our life at the College this past academic year.

Our freshman class consisted of four students. In alphabetical order they are the following: R.D. Anderson who came to us from New Zealand (the Reformed Church of Silverstream) and who is now a member of the Canadian Reformed Church at Ancaster, Ontario; C. Herfst, resident

of Hamilton and member of the Dundas Free Reformed Church; J. Pot, member of the Smithville Christian Reformed Church, who will be continuing his studies in Calvin Theological Seminary this fall, and W.M. Wielenga, son of the Rev. and Mrs. J.D. Wielenga of the Canadian Reformed Church at Coaldale.

The only student in the sophomore year was J. Boersma, son of the Rev. and Mrs. Tj. Boersma of our Dutch sister church in Drachten-Zuid/Oost, who has been a resident of Canada for quite some time already.

No students were registered in the Junior year and thus there will be no graduates next year.

Four students were enrolled in the Senior year and are expected to graduate. Two are from the Canadian Reformed Churches, J.G.R. Kroeze, who came from Launceston, Tasmania and W.B. Slomp who resides in Hamilton. Br. Kroeze will be the second graduate from our sister churches in Australia. (The Rev. G. Wieske, minister in Lincoln, Ontario was the first.) Two graduates are from the Free Reformed Churches, H.A. Bergsma (St. Catherines) and L. Roth (Ancaster). These will be the first graduates from the Free Reformed Churches. It was a privilege to have them in our midst and we are thank-

ful also for this opportunity to be instrumental for the preparation of proclaimers of the glad tidings of Jesus Christ. We wish all the graduates well, each in what the Lord has prepared for him.

It appears that there will be at least two new students starting with us this September, one from the Canadian Reformed Churches and one from the Christian Reformed Church.

We do our work at the College in the full awareness that we do not do so in isolation, but on behalf of the Canadian Reformed Churches. The fact that the guest book at the College records the names of visitors from east and west who visited us during the past academic year emphasizes this bond. (The growing ties with brothers and sisters in Australia are also evident from the guestbook!) Every time we enter the library, we are also reminded of the very valuable work that our sisters do in the Women's Savings Action. This bond with the churches, shown in different ways, not least by the prayers offered for the work at the College, encourages us and makes us realize again and again, both the privilege and responsibility we have. May our gracious God bless also the work of this past year to the praise of His glory.

C. VAN DAM

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# Manitoba women hear about the future

League Day, Carman, Manitoba

On June 16, women from the churches of Carman and Winnipeg gathered at the Carman church for their annual League Day.

There were two speeches, one by John de Vos, former editor of *Reformed Perspective*, and the other by Rev. P.K.A. de Boer of Carman.

## Future shock

Mr. de Vos' speech was titled, "Not a future shock, but good confidence." Mr. de Vos quoted a song by Joni Mitchell, which ends, "It's life's illusions I recall, I really don't know life at all." He pointed out that this song was a typical thought of the mid-seventies, that they were a people without any certainties.

The song also suggests that life is like the clouds in the sky, it floats by and we can't do anything about it. However, life isn't an illusion that we watch. We should be active participants, things are happening while we watch the clouds or load our dishwashers. We must be careful that we don't get so caught up in our day to day life that we don't realize what's happening in the world around us.

Mr. de Vos said we must take lessons from the fig tree as Christ taught us in Matthew 24. For example, when the trees get leaves it is summer. So we must be able to read the signs of the times and be diligent at our task. There is a story about Martin Luther concerning this. It is said that Luther was tending his garden when a man came by and told him to quit working because Christ is coming, to which Luther replied, that he must then work harder to be ready for Him.

We live in the time described in Revelation 12. Satan has been thrown out of heaven because of Christ's atonement and for a short while he makes war on those who keep the commandments of God and who bear testimony to Jesus. We must live in this age without letting God's statutes and ordinances slip out of our attention.

Mr. de Vos also pointed toward the end of the Old Testament where God shows Malachi the terrible upheavals that will accompany the coming of the Lord.

However, He gives hope in Malachi 4:5,6. "Behold I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse." Elijah is symbolic of John the Baptist.

Mr. de Vos said that in that respect our own community has some work to do. He said there is a generation gap that needs to be worked on. He says we have allowed the young people to develop totally on their own. This point was discussed at the meeting.

## The millennium

Rev. de Boer spoke to the Women's Societies about the millennium or the 1000 year reign. He described the three branches of interpretation regarding the millennium.

The premillennialists believe Christ will return before the 1000 year reign, the postmillennialists believe Christ will return after the 1000 year reign and the amillennialists think the 1000 years is a symbolic number.

The premillennialists hold to a very literal translation of Scripture. They believe that Christ really will reign in Jeru-

salem for 1000 years, then ascend into heaven again, but they are vague about His return after that.

The postmillennialists think Christ will reign from heaven, not Jerusalem. They also believe the Old Testament Law will be used again except for the ceremonies. It will be a time comparable with that of the Judges, only this time the people will be more obedient. After this evil will increase, then Christ will come and fight the battle of Gog and Magog after which we will enter into eternal life.

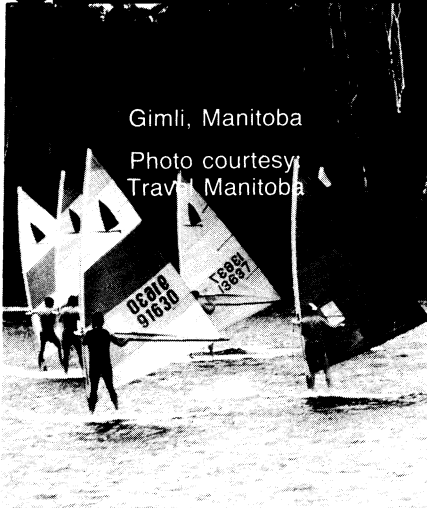
The amillennialists believe that Revelation 20 must be read in a symbolic way. We are to read Revelation as a vision filled with many signs and symbols and not as a history book. Prof S. Greijdanus writes in his commentary on Revelation's, that Revelation 20 refers to the time during which Christ rules from heaven for the gathering of His Church.

In summary, the premillennialists keep a strong distinction between Israel and the Gentiles and the kingdom of God and the church. They also undermine the importance of the church, where the Lord gathers His elect. They treat it as a passing thing, while kingdom work is everything. The pre and postmillennialists become almost Armenian in their thinking, when they speak about kingdom work as if we must establish the beginnings of the 1000 year reign in our own strength.

In the discussion following the speech it was asked what the first and second resurrection mentioned in Revelation 20 referred to. Rev. de Boer explained, that according to Prof. Greijdanus, the first resurrection refers to regeneration and the second, eternal life. It was also asked what the two deaths referred to. Rev. de Boer said the first death is when Satan was made powerless and the second death, the eternal damnation of Satan.

After the speeches we were read a story in English with many Dutch expressions very literally translated. It was discovered that Mr. de Vos wrote the story, much to the surprise of the Entertainment Committee.

## OUR COVER

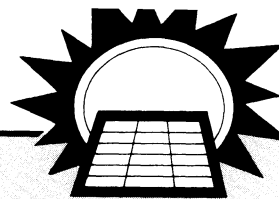


Gimli, Manitoba

Photo courtesy  
Travell Manitoba

CAROLYN VAN DIJK

# RAY OF SUNSHINE



"If any one serves Me, he must follow Me." John 12:26

## Dear brothers and sisters,

*When the Lord Jesus spoke these words, He was on the way to His death.*

*By offering Himself on the cross He would open the way of life for all whom the Father had given Him. This life could only be obtained by His death. As Jesus told His disciples, "The grain of wheat cannot bring forth fruit unless it has died," (v. 24).*

*In order to serve our Lord and Saviour and to bring forth fruits of faith, we must be willing to lose our life, our self-centeredness, our conformity to the standards of this world, our preference for the material things.*

*This we can never do by ourselves! However, we have a Saviour to follow, the Pioneer and Perfecter of our faith, who gave up His life for us so that we may have life everlasting. He also makes us willing and ready to renounce our own will and to do His will.*

*The servant who continually keeps close to the Master, will gladly accept suffering and he will be willing to make sacrifices for Christ's sake.*

*Following the Lord Jesus is not always easy! When the Lord still was on earth His work did not allow Him much respite. "The foxes have holes and the birds of the air have nests, but the Son of man had nowhere to lay His head," Matthew 8:20. Christ Jesus had to be constantly on the go. His work of salvation required always His full attention and all His time and energy.*

*Following the Lord Jesus Christ, we should be aware that this is never a part-time position! Being disciples of the mighty Lord is a great honour, but it also implies a denying of ourselves and a following of Him wherever He leads us. If we do that, then we know that Christ is our Pioneer. He will pull us through and He lifts up those who are bowed down, He upholds the widow and the fatherless. He is our present Help in time of trouble.*

*The disciples who here and now live in close fellowship with Christ, who follow Him along the road of unselfish service, are being prepared for a life of everlasting glory. They will bear much fruit!*

## Our birthday calendar for September:

### MARY VANDEBURGT

17244-61B Avenue  
Surrey, BC V3S 5M7

Mary will be 32 years old on September 11.

### JERRY BONTEKOE

"Anchor Home", 30 Road, RR 2  
Beamsville, ON L0R 1B0

Jerry is looking forward to his 24th birthday on September 14.

### PAUL DIELEMAN

307 Connaught Avenue  
Willowdale, ON M2R 2M1

Paul will be celebrating his 19th birthday on September 29.

Congratulations to all three of you!

Choose Thou my path, o Jesus,  
If smooth or wholly rough;  
To walk in Thine own footsteps  
Will ever be enough;  
My strength will be in seeing  
Thyself My Lord and Friend;  
With Thee beside, before me,  
I'll follow to the end.

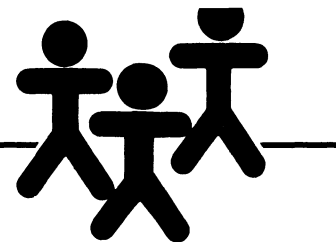
And when the journey's over  
And heaven is reached at last,  
O Jesus grant restoring  
From all the weary past;  
Through ages long unfolding,  
Amidst the holy blest,  
May I find in Thy presence  
Eternal peace and rest.

Then shall I know Thy guidance  
Through life's bewildering maze;  
Then shall I, know Thy purpose  
Of dark and suffering days;  
And then shall I adore Thee,  
With all the saints above,  
And praise Thee blessed Jesus,  
Thou God of changeless love.

Greetings to all of you!

### MRS. J. MULDER

1225 Highway 5, RR 1  
Burlington, ON L7R 3X4



## Am I my brother's keeper?

### Aggression and violence in our schools

Recently the Toronto *Globe and Mail* reported on the findings of a Norwegian study on bullying and victimization in schools. This study claimed that about fifteen per cent of school children around the world find themselves frequently assaulted either verbally and/or physically by school bullies with little or no protection from teachers or parents. The newspaper translated the data of this Norwegian study into an estimated 35,000 Canadian children assaulting in some way another 45,000 fellow Canadian children.

The newspaper also reported on intervention programmes developed to combat this severe problem. At least one public school board in British Columbia has implemented its own programme which "involves asking pupils what kind of school they would like to attend and having them take responsibility for their environment by voting on rules and punishment for offenders." Similar intervention programmes are planned for introduction in Ontario.

Perhaps these statistics do not hold true for our schools, and the mere suggestion may be considered preposterous by some. However, the spiritual damage to victims of bullying and victimization in a Reformed school is far greater than the secular Norwegian study could possibly indicate. I was reminded of a question I received some time ago what to do about the child-that-does-not-fit, that is constantly being harassed by classmates in one of our schools. Further, *Nederlands Dagblad* published an article about the same problem some time ago. Indeed, teachers and parents in our schools are well advised not to pretend that our schools would be immune by virtue of them being Reformed, and therefore concerns about the school bully are out of place. Many of our children go to school every morning with a great deal of anxiety and fear for "the other." Those fears and anxieties could do great long-term damage. Via *Smithville's News and Views* I pass on parts of that Dutch article with comments of the principal of the local John Calvin School.

... In a Dutch Newspaper (*Nederlands Dagblad*, Sept. 12, 1986), Mr.

Dick Ellen, an experienced teacher in a large Reformed school in Groningen was interviewed on this topic. We want to look at some of his comments and conclusions.

"If this aggressive behaviour becomes extreme, the victims can definitely be injured spiritually, even to such an extent that it results in hatred against the church, because this pestering happened at a Reformed school. As a consequence, the victimized student could lose all his trust in the communion of saints."

"What can you do to correct distorted relationships between students?"

"If this pestering occurs in your presence, you can oppose it. You can talk with the whole class if the 'victim' is not present. Furthermore, you must always remind those aggressive individuals what Christ has said: 'look after each other.'"

"There are victims, so there are also students who always get the problem rolling again. If the situation remains problematic despite repeated warnings, the school should say: You ruin everything, you will have to leave! And then do not say: Yes, but what about those parents . . . . In all likelihood those parents of the children who insulted Elisha, also stood by their children's graves with tears in their eyes. Neither use the argument that you can't expel such a child from (a Reformed) school — he's got nowhere to go! I would answer: If you have the nerve to show so demonstratively that you contravene the essence of God's law by hating your neighbour, then you will have to accept the consequences! Where will such a child have to go? In to the 'wilderness,' very simple."

... is this too harsh? I don't think so, especially if you consider what an evil and negative influence such loudmouths (and bullies) can have on their peers. They ruin the Christian atmosphere (in a Reformed school).

... one of the most important aspects of parenting is the example and advice

which parents give their children. It's so easy to laugh along with your children when they boast about their 'jokes' at someone else's expense. Children must be taught to become religiously involved. They must learn to deport themselves in a Christian way because the LORD demands this of His covenant children.

"That religious involvement (says Ellen) must be learned at home. I'm afraid that, concerning matters of faith, too often parents speak to their children in theoretical terms only. So little is applied in a practical way to their everyday life: do you share concern for others? . . . being merciful as our Father in heaven is merciful."

"It is extremely important that children notice in their parents (and I [T.V.] add: also in their teachers!) that their faith determines their whole life-style, that from their parents' example they learn to be merciful, friendly, and helpful. Not because we are such wonderful people, but because we have that wonderful gospel of salvation."

... in many cases the aggressive behaviour of some students may be a stage which they have to go through. Unfortunately, this stage of development may also be characterized by *religious indifference* (. . .) What is alarming is the *aggressive anti-Christian* behaviour which some students portray, its consequences often resulting in a multitude of problems for their peers who really want to serve the LORD. The latter are labelled as "holymouths" or worse, and are subsequently victimized by those anti-Christian loudmouths. That's nothing less than persecution within your own circles. Such individuals become the "flies in the ointment" of Reformed schools.

Nobody wants to have students expelled from school, neither teachers nor parents. Certainly, such an extreme course of action will become very rare if teachers AND parents make their influence felt in the good example they give.

So far colleague Ellen via colleague Torrenvliet. What is happening in our elementary and high schools and with our younger and older children? Let us not pretend that our children do not do such things. Let us not lamely excuse them by saying: "So what, I used to behave like that too when I was young." Do not shrug off the teacher's concerns in this regard with misplaced parental pride, lest the benefits of Reformed education are de-

stroyed by this pernicious attack of the evil one.

Much more is required than an occasional early morning admonition: Behave yourself at school today! Secular intervention programmes will not suffice. Do our elementary school AND our high school children receive the daily and urgent instruction they need, both at home and in school, so that they learn to live as children of one Father? Do we place our be-

haviour problems and those of our children honestly before our heavenly Father in daily prayer, at home and at school? Is there a good understanding and close cooperation between home and school, so that the school can indeed truly be an extension of the home?

Let not our covenant LORD be shamed by the behaviour of disobedient older and younger covenant children.

T.M.P. VANDERVEN

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

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

**OPSPORING ADRESSEN:**

BAKEMA, Cornelius, geboren op 17 april 1923, laatste adres in Nederland: Oosterend 2a, Laren. Naar Canada vertrokken op 2 maart 1954.

BRAKELE, Abraham, geboren op 21 april 1953, laatste bekende adres in Nederland: Zeedijk 15a, Hilversum. Naar Canada vertrokken op 23 juli 1954.

't HART, Arie, geboren op 23 april 1923, laatste bekende adres in Nederland: Montesoristraat 6b, Breda. Naar Canada vertrokken op 11 juli 1953. Laatste bekende adres in Canada: RR 3, Davis Drive E., Markham, ON.

VAN KATWIJK, Sandra, leeftijd thans plm. 23 jaar. Is met ouders en familie naar Canada vertrokken op 16 mei 1978. Laatste woonplaats in Nederland: Oostvoorne. (Geboortedatum: 23 sept. 1965?)

PRINS, Korneliske, geboren op 24 november 1928, laatste bekende adres in Nederland: Waaxens 16, Dongeradeel. Naar Canada vertrokken op 8 maart 1960.

RIEMERSMA, Minke, geboren op 24 februari 1912 te Bonn (Duitsland). Laatste bekende adres in Nederland: Voorstraat 49, Zwaagwesteinde, Gem. Dantumadeel (Fr.). Naar Canada vertrokken op 17 september 1962 met bestemming Waterloo, Ont. Zij is in Canada gehuwd maar de naam van haar echtgenoot is onbekend.

SIJTSMA-SCHAAFSMA, T., geboren op 25 september 1905. Laatste bekende adres alhier: 318-11 Mc Can St., Leamington, ON N8H 4N6.

GELDERBLOM, Bastiaan Gerrit, geboren op 1 februari 1910, eerste persoon is naar Canada vertrokken op 11 mei 1979 met mogelijke bestemming Vancouver tweede persoon is vertrokken op 30 januari 1978 met mogelijke bestemming Calgary.

KOLNER, Bernardus, geboren op 9 januari 1923, laatste bekende woonplaats in Nederland: Den Haag, naar Canada vertrokken op 25 april 1950.

VISSERS, Jan Antoon, geboren op 22 april 1923, laatste bekende adres in Nederland: Hogeweg 16, Amersfoort. Naar Canada vertrokken op 28 augustus 1957.

VAN DER WIEL, Aart, geboren op 30 augustus 1930 te Rotterdam, laatste bekende adres aldaar: Spruytstraat, Rotterdam. Naar Canada vertrokken met onbekende bestemming.

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

**C** **HURCH NEWS**



**CALLED** to the Church at Lower Sackville, NS, and to the Church at Hamilton, ON, for work as missionary in Brazil

**CAND. J. KROEZE**  
of Hamilton, ON.

\* \* \*

**DECLINED** to the Church at Houston, BC

**REV. E.J. TIGGELAAR**  
of Barrhead, AB

\* \* \*

**NEW ADDRESS:**

The Canadian Reformed Church  
RR 2, Orangeville, ON  
L9W 2Y9

The Committee on Relations with Churches Abroad of the Canadian Reformed Churches, in keeping with the mandate it received from General Synod 1986, has appointed the following brothers to represent the churches at the forthcoming International Conference of Reformed Churches to be held D.V. from June 19-29, 1989:

**REV. CI. STAM**  
voting delegate

**DR. J. VISSCHER**  
voting delegate

**PROF. DR. J. FABER**  
advisory delegate

**PROF. DR. C. VAN DAM**  
advisory delegate



## Dear Busy Beavers,

This time let's start with wishing all those Busy Beavers celebrating an August birthday a very happy day and many happy returns! Here's hoping you have a super day with your family and friends. May the Lord bless and keep you all in His care in the year ahead.

# August

Joanne Visscher	1	Neal Gelderman	16
Wayne Penninga	2	Emily Moes	20
Adalia Dam	4	Tim Hofsink	21
Mary-Anne Moes	5	Netty Sikkema	21
Heidi Siebenga	5	Karin Boot	22
Christine Lodder	6	Derek Bouwman	26
Mary Breukelman	7	Lois Lof	26
Linda Nap	9	Karin Van Hof	26
Felicia Teissen	10	Jocelyn Kamphuis	27
Kristi Van Popta	11	Wendy Vandergaag	28
Alice Van Woudenberg	13	Cindy Van Woudenberg	30
Alex Sikkema	14	Edie Alkema	31

It's here! Our big SUMMER QUIZ CONTEST! Join in! Use your story Bible, a concordance if you want. Ask your Dad and Mom for hints if you have to. But join in our BIG CONTEST!

### QUIZ #1 CHILDREN IN THE BIBLE

Match each child with something connected to his childhood.

- |                     |                         |
|---------------------|-------------------------|
| 1. Moses            | a. sacrifice            |
| 2. Jesus            | b. seven sneezes        |
| 3. Jacob            | c. red hair             |
| 4. David            | d. not a family name    |
| 5. Joseph           | e. ark (basket)         |
| 6. Samuel           | f. heel                 |
| 7. Isaac            | g. coat of many colours |
| 8. Shunammite's son | h. linen ephod          |
| 9. John the Baptist | i. sling shot           |
| 10. Esau            | j. manger               |

### QUIZ #2 FOODS IN THE BIBLE

Match the food with the consumer.

- |   |              |
|---|--------------|
| 1. Samson found this in a carcass                 | a. raisins   |
| 2. Gideon brought this to an angel                | b. butter    |
| 3. Jesus ate this after He arose                  | c. honey     |
| 4. Esau sold his birthright for this              | d. pottage   |
| 5. The Israelites remembered                      | e. milk      |
| 6. Pharaoh's baker dreamed he carried in a basket | f. bakemeats |
| 7. David gave an Egyptian                         | g. broth     |
| 8. Abraham brought to heavenly visitors           | h. grapes    |
| 9. Jael brought to the enemy                      | i. fish      |
| 10. Fruit brought out of the land of Canaan       | j. melons    |

### QUIZ #3 SAYS WHO?

Sometimes people say things long remembered by others. Fill in the blanks with the name of the person who made the statement.

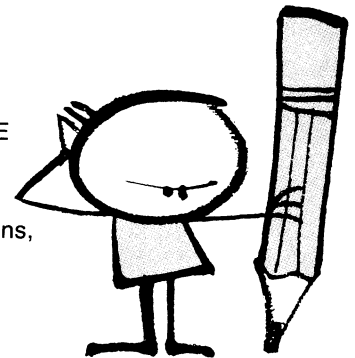
Match each child with something connected to his childhood.

- "The Lord is my shepherd."  
\_\_\_\_\_
- "Here am I, send me."  
\_\_\_\_\_
- "Unless one is born anew, he cannot see the kingdom of God."  
\_\_\_\_\_
- "Believe in the Lord Jesus, and you will be saved . . . ."  
\_\_\_\_\_
- "But the greatest of these is love."  
\_\_\_\_\_
- "Let not your hearts be troubled; believe in God, believe also in me."  
\_\_\_\_\_
- "Create in me a clean heart, O God."  
\_\_\_\_\_
- "As for me and my house, we will serve the Lord."  
\_\_\_\_\_
- "Behold, the Lamb of God, who takes away the sin of the world!"  
\_\_\_\_\_
- "I have no silver and gold, but I give you what I have . . . ."  
\_\_\_\_\_

Are you a good artist?

Send us one or more of your pictures for our PICTURE CONTEST!

You may use your chalks, markers, pencils, pencil crayons, inks. etc.



Send both pictures and quizzes to:

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

Lots of success to you all, Busy Beavers!

Love,  
Aunt Betty