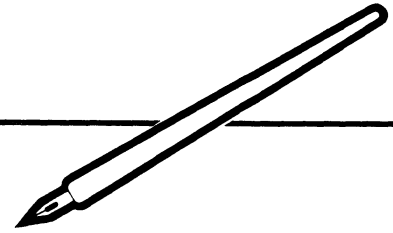




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## Evangelism

### A question of method

Vacation time is in many of our congregations the time for Vacation Bible School (VBS) as an evangelism project to acquaint children with the gospel. Another project in some congregations, more for the winter months, is the "Coffee-break," in which an effort is made to reach women, housewives and mothers, with the gospel. There is also the work of broadcasting, which tries to spread the Word of God to those who do not know it.

An important aim of all evangelistic efforts is, of course, to teach people to read and understand the Word of God. Many people never read the Bible. This can be expected of those who do not believe in God, that is, the only true God who revealed Himself in the Scriptures. However, there are also people who will assure you that they are Christian believers but who nevertheless do not read the Bible. To them the Bible is a strange book; they do not understand it. Therefore, it is a matter of great importance in evangelism to help people read the Word of God in such a way that they understand correctly what it means.

We can be thankful that the Evangelism Task Force is translating material from our Dutch sister churches. However, if I am not mistaken, often materials of evangelical origin are used, perhaps Arminian, behind which there is the idea that in evangelism one has to start with the Bible itself and with the Bible only. There are many little booklets on the market which try to help both those who teach and those who learn how to go about it. Questions are asked about what the Bible text says in a specific passage, what the words and the sentences mean, and how they can be applied for today.

Is this the best way in evangelism, that we, for instance, take one of the (easier) Gospels, let us assume that of Mark, and read it verse by verse, thus trying to make a person slowly, step by step, familiar with the Gospel contents? I always had, and have more and more, my doubts whether this method is the best one, both from a practical and a principal point of view. Is it quick and effective? Are we first teaching the Bible, while we later add, if possible, the Reformed point of view? Is the background of this approach that we have the Bible in common with all people, because it is for every one, while the Reformed view is an additional, more complicated and not necessary, bonus?

### Calvin's Institutes

What caused me to write about this matter? The reading of the introduction to Calvin's *Institutes* did. What Calvin says there about his reasons for writing the "Institutes or "Instruction in the Christian Religion" struck me and brought the above question back to my mind. I shall give a few quotations. They are taken from the excellent translation of Ford Lewis Battles,

published in the series *The Library of Christian Classics*, vol. XX, by The Westminster Press in Philadelphia, in two volumes (offered by some U.S.A. booksellers for the bargain price of only twenty American dollars, plus postage).

In a kind of a foreword to the last Latin edition of 1559 (the first edition appeared in 1536), entitled, "John Calvin to the Reader," a number of reasons for writing and expanding are given. One of the goals, Calvin writes, was the following (pp.4ff):

Moreover, it has been my purpose in this labor to prepare and instruct candidates in sacred theology for the reading of the divine Word, in order that they may be able both to have easy access to it and to advance in it without stumbling. For I believe I have so embraced the sum of religion in all its parts, and have arranged it in such an order, that if anyone rightly grasps it, it will not be difficult for him to determine what he ought especially to seek in Scripture, and to what end he ought to relate its contents. If, after this road has, as it were, been paved, I shall publish any interpretations of Scripture, I shall always condense them, because I shall have no need to undertake long doctrinal discussions, and to digress into commonplaces. In this way the godly reader will be spared great annoyance and boredom, provided he approach Scripture armed with a knowledge of the present work, as a necessary tool.

In other words, not only must the *Institutes of the Christian Religion* be taken as a necessary doctrinal introduction to the use of his commentaries, Calvin also wrote it as an introduction to the correct reading and understanding of the Scriptures, "without stumbling." Thus we have here the practical wisdom of Calvin that he wrote his *Institutes* in order to give to the people a summary of the biblical doctrine as an introduction to the reading of the Bible.

Now one can say that Calvin mentions in particular "candidates in sacred theology," and that not every one is a theological student. This is true. However, one should not forget that Calvin mentions especially the theological students in the Latin edition, which was meant for people who were being, or had been, academically formed. The common man did not know Latin. Should we therefore conclude that this was not meant for the common people?

No, we shouldn't. In 1560, a year after the publication of the final Latin edition, Calvin issued his own final French translation for the common people. He introduced this French translation with the following paragraphs (pp.6ff.):

In order that my readers may better profit from this present work, I should like to indicate briefly the benefit they may derive from it. For, in doing this, I shall show them the purpose to which they ought to bend and direct their intention while reading it. Although Holy Scripture contains a perfect doctrine, to which one can add nothing, since in it our Lord has meant



to display the infinite treasures of his wisdom, yet a person who has not much practice in it has good reason for some guidance and direction, to know what he ought to look for in it, in order not to wander hither and thither, but to hold to a sure path, that he may always be pressing toward the end to which the Holy Spirit calls him. Perhaps the duty of those who have received from God fuller light than others is to help simple folk at this point, and as it were to lend them a hand, in order to guide them and help them to find the sum of what God meant to teach us in his Word. Now, that cannot be better done through the Scriptures than to treat the chief and weightiest matters comprised in the Christian philosophy.

In a note the translator explains the word "philosophy." He writes that "the expression usually takes the wider meaning of the wisdom of true Christian piety." Calvin goes on to say:

For he who knows these things will be prepared to profit more in God's school in one day than another in three months — particularly as he knows fairly well to what he must refer each sentence, and has this rule to embrace all that is presented to him.

It is very necessary to help in this way those who desire to be instructed in the doctrine of salvation. Consequently, I was constrained, according to the ability that the Lord gave me, to undertake this task. Such was my purpose in composing the present book. First of all I put it into Latin so as to serve all men of learning, to whatever nation they belonged; then afterward, desiring to communicate what could bear fruit for our French nation, I have also translated it into our tongue. I dare not render too favorable testimony concerning it, nor yet declare how profitable the reading of it could be, for I would shrink from seeming to appraise my work too highly. Nevertheless, I can at least promise that it can be a key to open a way for all children of God into a good and right understanding of Holy Scripture. . . . Since we must recognize that all truth and sound doctrine proceed from God, I shall . . . recognize that it is God's more than mine. And, in truth, any praise for it must be rendered to him.

Thus, I exhort all those who have reverence for the Lord's Word, to read it, and to impress it diligently upon their memory, if they wish to have, first, a sum of Christian doctrine, and, secondly, a way to benefit greatly from reading the Old as well

as the New Testament. When they will have done this they will recognize, by experience, that I have not at all misused words. If anyone cannot understand all the contents, he must not therefore despair, but must ever press onward, hoping that one passage will give him a more familiar explanation of another. Above all, I must urge him to have recourse to Scripture in order to weigh the testimonies that I adduce from it.

### The lesson

It is clear: Calvin wrote his *Institutes* as instruction for the people to read it as introduction to the proper reading and understanding of God's Word. In other words, he wanted to give people in his days, who had hardly any knowledge of the Scriptures, a guide in their reading of the Bible. This is not placing his book above the Scriptures. People are told to refer to the Scriptures to examine what he wrote.

Calvin was a wise man. Should we not agree with him? Is this not the best way to teach people to read and understand God's Word, by giving them a summary of its teachings? What is an excellent summary? The confession of the church.

It is my experience that the use of the confessions is an excellent way of helping people to understand the Bible. Non-Canadian Reformed young people who came to our church received instruction in the Heidelberg Catechism, while its teaching was compared with the other confessional standards, and while there was a constant referring to the Bible. When I was allowed to instruct an older couple to whom the Bible was a closed book which they did not read because they did not understand it at all, I went with them through the Catechism and the Canons of Dort, while always referring to the Scriptures. After a while they started to read the Word of God for themselves. They learned to understand what the Bible was talking about through the tool of the Catechism.

The conclusion is: let us in our evangelistic efforts, right from the beginning, make use of the Reformed Standards as a summary of the teachings of the Scriptures. We have in them God's gift of an excellent instrument with which we are rich ourselves and with which we can help others in a profitable way to read and understand God's Word.

J. GEERTSEMA

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# A missing link in Reformed liturgy<sup>2</sup>

## Back to the early church!

Did Calvin link up with liturgical customs of the late Middle Ages and with the situation in Strasbourg for the sake of convenience or because he himself was not very inventive?

Neither is the case! We already saw that Calvin consciously wanted to base himself on Holy Scripture. Besides, he also very much stressed the connection with the early church (*L'église ancienne*). Especially when liturgical matters were involved he pointed to the customs of the New Testament church and the first period after Pentecost. Frequently he quoted apostolic fathers and church fathers in order to emphasize his argument.

It must also be said that Calvin was absolutely not aiming for a multitude of forms in worship. But that which had shown itself to be significant in former ages, especially in the early church, had to be taken over.

As for the first part of the worship service, which we are now discussing, I want to investigate why Calvin stressed the importance of:

1. Confession of sins.
2. Forgiveness of sins.
3. God's words of His covenant.
4. The *Kyrie-eleison*.

## Confession of sins

We have already discovered that Calvin stressed the importance of common guilt, an emphasis which he based on the Bible.

Evidently also personal guilt had to be confessed, but that is not a matter of a sacramental auricular confession before the priest. Calvin here quoted James 5:16, from which text we learn that we have to confess our sins before each other and that we have to pray for forgiveness of sins.

In the New Testament we more than once find indications that there is the necessity of the confession of sins and the petition for forgiveness. But it is also clear that the Christian church realized this from the very beginning.

In the first letter of Clement to the

church at Corinth (dated before the end of the first century) we find this prayer: "O merciful and compassionate, forgive us our iniquities, and unrighteousness, and transgressions, and shortcomings.

Reckon not every sin of Thy servants and handmaids, but cleanse us with the cleansing of Thy truth, and guide our steps . . ." We agree with the comments of A.B. Macdonald, who notes that the reference to men and women ("servants and handmaids") is one of the clearer indications that Clement's prayer had its origins in the public worship of the community.

I draw a second example from the *Didachè* ("Teaching of the twelve apostles"), probably also written at the end of the first century, or else not long after.

We read in that book two statements which are important: "In church, confess your transgressions, and do not go to prayer with an evil conscience. This is the way of Life" (IV, 14), and: "When you gather together each Lord's Day, break bread and give thanks. But first confess your transgressions so that your sacrifice may be pure" (XIV, 1).

Later on, this confession of sins was limited to the priest personally in the *Confiteor*: "We beseech Thee, Lord, take away from us our sins, that we may be worthy to enter the holy of holies with a pure conscience."

That concerned the personal preparations of the priest before he celebrated the mass. "The priest was not to start his work before he had personally confessed his unworthiness and sinfulness . . ." (Van Rongen). But that had to be done just before the mass.

Bucer said in Strasbourg: No, before anything else there must be confession of sins; and Calvin agreed with that. Moreover, both of them were of the opinion that this was a matter concerning the whole congregation. Before the Word of God was administered, and before the minister went to the pulpit, sins were confessed on behalf of the whole congregation.

## Forgiveness of sins

Confession of sins and forgiveness

of sins are closely connected. Therefore the forgiveness of sins is an element in the liturgy which Calvin placed immediately after the confession of sins. He preceded the words of absolution with a word of comfort from Holy Scripture. He also came into contact with this in Strasbourg, for in Bucer's congregation the worship service started with confession of sins, after which was quoted the word of acquittal from I Tim. 1:15, that Christ Jesus came into the world to save sinners.

Another word of comfort from the New Testament could also be quoted, e.g. John 3:16, John 3:35 and 36, Acts 10:43, or I John 2:1 and 2.

Evidently the absolution had nothing to do with the sacramental absolution of Rome, let alone the mediation of the saints or any form of indulgence. It was a word of comfort that God is a good and forgiving God, who after confession of sins does not mark transgression.

## God's words of His covenant

After the word of comfort from Holy Scripture and the forgiveness of sins, Calvin followed with the singing of the Decalogue by the congregation. This singing of God's law was done "in order to bring the congregation to the awareness that it was the duty of the congregation to walk in holiness before God, thankful for the forgiveness of sins" (Kruijff).

This rhymed version of the Decalogue came from Calvin himself. The opening words of the Decalogue were, in Calvin's opinion, not just a kind of introduction, but the promise of the LORD God in the covenant with His people: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage."

H. Hasper correctly writes: "Ex. 20:2 is not an 'introduction' in the sense of the introductory stanzas of rhymed versions. Ex. 20:2 is the *main point*: God's deed of love, God's action. After that must follow *man's* deed of love, his reaction."

In the light of the forgiveness and acquittal of sins and also in the light of God's promise that He brings His people in Christ out of the house of bondage of sins, His people have to live according to the obligation of God's covenant. In connection with this what is also remarkable

s Calvin's last stanza, which is not directly derived from Exodus 20:

Dieu, qui de toute saintete,  
contiens seul la vertu en toy,  
a la Justice de ta Loy,  
vuelles noz meurs conformer.

(O God, in whom alone is  
the power of all holiness,  
let our behaviour be according  
to the justice of Thy law.)

Calvin here followed Luther's version of "Dies sind die heiligen zehn Gebot."

However, Luther added to his rhymed version a New Testament stanza, in which the help of the Mediator Jesus Christ was invoked.

Did the Reformers invent the practice of reciting the words of God's covenant? No, actually this custom is much older.

Think of the priests serving in the temple, who had to impress God's law upon the people of God's covenant.

Think about the reading of the whole Torah in the synagogue. There are indications that the law played a role in the liturgy of the early church. With respect to this I quote E.F. Kruijf: "... when the gnostics had appeared, who spoke more about trust in God than fear before God, some had the opinion that the Law should be placed more in the foreground; and even before traces are found of the reading of the Law in the worship services, it appears that some had sown it into the hearts of young and old." Kruijf refers then to the Apostolic Constitutions of the fourth century, which partially go back to the second century.

Also later on, at the end of the Middle Ages, the reading of the Law, or the singing of it, was used in some churches.

In Calvin's case the reading of the Law replaced more or less the *Great Gloria*, which was used for many centuries after the *Introitus* and which was derived from the song of the angels in Luke 2: "Glory to God . . ." That Gloria had the tone of thanks to God, who had sent His Son into the world. Hence it is noteworthy that in Calvin's case the singing of the Decalogue was placed in the framework of thankfulness, *after* the forgiveness of sins.

Later on the Law was emphasized much more as the source of the knowledge of misery, but for Calvin its function in worship service was different. Something of this is retained in the last part of stanza 9 of Hymn 7 in the *Book of Praise*:

That we, delivered from all evil,  
May live in thankfulness to Thee.

### The Kyrie-eleison

As we have seen, Calvin had the *Kyrie-eleison* sung after each stanza of

the Decalogue. He prayed a short prayer after the singing of the first table of the Law and twelve times the people sang "Lord, have mercy."

We see that Calvin is again in harmony with Luther, who also connected the *Kyrie* with the singing of the Law.

The *Kyrie-eleison* was well-known as the refrain of an old Christmas song, also dating from the century of the reformation. This hymn goes back to an old German song from the 11th century: "Nu sis uns willekomen, herro Christ, du unser aller herro bist."

In popular language the *Kyrie-eleison* was well-known in the times of Luther and Calvin. But its history is much older.

In the years 381-384 the nun Egeria came from northern Spain or southern France and stayed in Jerusalem. There she attended many worship services when Cyril was bishop of Jerusalem. In the account of her travels she speaks about these services. In the daily service at four P.M. the bishop rose and one of the deacons prayed. Then, "many little children standing around always responded: *Kyrie eleison*, which means: 'Have mercy'." Egeria relates that this singing happened often in Jerusalem's liturgy.

From the East this *Kyrie-eleison* was brought to the West, and the Greek words were maintained for a long time.

Often the *Kyrie-eleis* took turns with *Christe-eleis*.

It is not impossible that stadtholder Plinius in his well-known letter to the

emperor Trajan in the beginning of the second century alluded to this *Christe-eleis* and *Kyrie-eleis* when he wrote that the Christians in prayer called upon Christ as a God. Definitely this same *Kyrie-eleison* was found in Egypt coinciding with the morning prayer, while the faces of the people were turned to the East, to the rising sun.

We also have to bear in mind that the *Kyrie-eleison* is used more than once in the New Testament (cf. e.g. Matt. 15:22 and 25; 20:30 and 31), but also in the Greek translation of the Old Testament, the Septuagint (cf. e.g. Psalm 6:3; 9:14; 31:10; 41:5 and 11; 56:2; 86:3, and Isa. 33:2). In the *Apostolic Constitutions* it is said that this *Kyrie* had to be the response in the prayer of the deacons. Already in early times *Kyrie* as well as *Gloria* were hymns which received their place at the beginning of the worship service. It is typical of Calvin that he did not abolish these hymns but placed them in his liturgy. The singing of God's Law as a rule of thankfulness took the place of the *Gloria*, while the refrain to it became the *Kyrie*. It should also be mentioned that this *Kyrie* did not have the character of a confession of sins (that had already been done), but the character of a petition for help, in order to live according to the obligations of God's covenant.

— To be continued.  
K. DEDDENS



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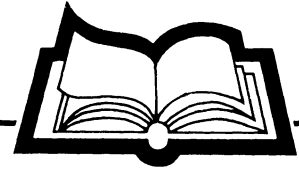
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#### IN THIS ISSUE

Editorial — Evangelism	
— J. Geertsema	338
A missing link in Reformed liturgy <sub>2</sub>	
— K. Deddens	340
From the Scriptures — More Than Enough! — J. De Jong	342
The Church is instituted	
— A. Terpstra	343
News Medley	
— W.W.J. VanOene	344
International	
— W.W.J. VanOene	346
School Crossing — Tools of the Christian Teacher	
— T.M.P. VanderVen	347
Ordination of Rev. J. Koelewijn	
— Rene Vermeulen	348
Press Release	349
Our Little Magazine	
— Aunt Betty	350



*“Have mercy upon us, O LORD, have mercy upon us.  
for we have had more than enough of contempt.”* Psalm 123:3

## More Than Enough!

When the psalmist says that he has had more than enough of contempt, it appears as if he engages in a revolutionary cry. That one or another group has had more than enough of a certain situation is a common theme that can be heard in today’s newscasts. People easily demand immediate change, and are also accustomed to withdraw their services if they do not get their way.

Yet this is not the tenor of this psalm. In fact, it rings through with a different spirit — the opposite of the cry of dissatisfaction in today’s world. The content of the psalm makes this clear. For the poet speaks first not of himself, but on behalf of his people. He substitutes his voice for that of the nation, and acts as representative of a stricken and forlorn people. But he also uses a telling example in describing his attitude to the LORD. He introduces the normal situation in the Israelite household. In this household the master of the house is the responsible dispenser of all good to the servants. Both maid and servant look to their mistress and master for all they need. And they look with an eye of hope and expectancy. Indeed, a servant has nothing that allows him to give commands. A maid cannot make demands or give orders. Both servant and maid are entirely dependent for their whole livelihood on those who stand above them, those whom they serve.

This attitude reflects, in the words of the poet, the relation of Israel to her God. It is an attitude of submission and humility, an attitude of reverential awe. It is an attitude of persistent, hopeful waiting. So the psalm has been called the “eye of hope.”

And the mark of expectancy and earnest watchfulness is fueled by the situation of God’s people in the psalm. The exact situation is not known, although many take David as the author of the psalm, and so take the psalm as a description of the early part of Saul’s reign when there was still much contempt and hostility from surrounding peoples. The real reason for the prayer is given in the last verses. Israel has long been exposed to the contempt and scorn of her adversaries, and the nation has come to the point of despair. Humanly speaking all patience was coming to an end. So saturated with contempt were the people that they were weary of it, and could not take any more. So the poet comes with a heart-rending cry of mercy. His words are few and simple, but the situation of suffering is made clear in his brief petition.

Yet there is no impatience or impetuosity in his prayer. He looks beyond the world of men to God who sits en-

throned in the heavens, and who from His place has an authority and power above all nations and rulers of the earth. Hope may fade on earth, but with God in heaven hope never ends. And He rewards those who persistently ask Him for all they need. He does not reward those who come to Him with eyeservice as menpleasers, but only those who with an earnest and sincere expectation turn their eyes to Him for help and deliverance.

For indeed, the LORD does show mercy! He wants to show mercy because His only Son was also willing to take the utterance of this complaint of suffering on His lips. He assumed our flesh and blood, and so became the victim of all the flaming darts of the evil one. And He suffered not for Himself but on behalf of the people. He took the suffering of Israel on His shoulders, just as that is reflected in the words of this psalm. Yet in obedience He expected His help from God alone. And the Father delivered Him at the right time. And indeed, His payment was more than enough! The yoke of suffering placed on Him by the Father was more than sufficient to take all our sins away. And because He did not rebel, but bore His suffering in perfect obedience, waiting for His God to deliver Him, God was also pleased with the offering He brought! So God could say, “Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins,” Isaiah 40:2.

And because of Christ’s work, we may know that the LORD is always disposed to answer this prayer of His church. As long as Satan has not been fully removed from the stage there will be persecution and struggles for God’s people. We can expect the scorn and contempt of the proud, and those who are “at ease.” The power of persecution is far from broken, and hostility continues to arise against the Lord and His church. But we ourselves can be so afflicted with a spirit of false pride and of ease that we hardly know what it means to offer such a petition. Here the Lord teaches us that He answers those who constantly and with trustful perseverance lay all their needs before Him. So He also enjoins watchfulness in prayer, and tells us not to lose heart, but to pray continually, cf. Luke 18:1ff.

For after all our striving there really is only one hope that we have in this world: the mercy of the LORD! So we join with the church of all ages, crying out: *Kyrie eleison*. And He will hear, and answer — for Christ’s sake!

J. DE JONG

# The Church is instituted

*Atas nama Madjelis Djemat, saya menjatakan pada hari ini Minggu, 3 April 1988, peresmian berdirinja Reformed Church Di Papua New Guinea.*

... at this point the voice faltered momentarily and then regained strength for the final sentence.

*Kami mengutjap sjukur kepada TUHAN ALLAH atas pertolongan Nja.*

It was the quiet, but fluent voice of br. Eli Marjen, newly ordained elder of the Reformed Church of Papua New Guinea, whose voice broke the stillness which lingered in the space of the open building, which to the congregation of Port Moresby is church. And who can tell what lived in his heart, when he made this important pronouncement which especially to him, one of the earliest refugees and settlers from West Irian in Port Moresby, was the fulfillment of many hopes and prayers. Little wonder that his voice faltered momentarily; little wonder, too, that the community observed a hushed and solemn silence while the declaration was being read.

"We thank the LORD for His help" is the meaning of the last sentence. Just a few words, yet a wealth of meaning. For it was the Lord who had guided them in their flight from the West; who had led their ways to Port Moresby; who had sustained them over the years through difficulties and problems and who now gave them the blessing of own church life, in

faithfulness to Scripture. All praise be to Him!

The day had begun early for Rev. Jonker and myself, delegated by Albany to represent the Australian churches at the institution of the church in Port Moresby. Already at 8:00 am we found ourselves in the Mitsubishi bus, driven by Rev. K. Bruning and accompanied by his wife, on our way to pick up our first passengers for church. An hour later the same bus, considerably more loaded with people, finally arrived at the Waigani hall, where the church services were held. The cool of the morning had in the meantime given way to hot and muggy conditions, especially inside the slightly overcrowded bus. It was at that point that we could meet the members of the community. Old faces, which we recognised from our previous visit in 1984, (but to which we could not always put a name), and many new faces. Lively, happy faces they were, without exception. Their voices further betrayed their excited anticipation of the events to come.

In a country where transport opportunities are few, not everyone is able to be at church on time. To pass the time, while waiting for a few people to arrive, some singing was practised. Our br. H. Joku, explained a few things in Malay and off they were; one hymn after the other. Some in Malay and some in English. Just for a variation, the group who live out at 9 Mile,



*Br. Eli Marjen reading the pronouncement, Rev. K. Bruning is standing beside him*

gave a singing performance. In the meantime, most people had arrived and the service could start.

The congregation, all neatly decked out in their best clothing, rose for the votum; the elders and deacons to be, at the front; ladies on one side and men on the other. A solemn group of people on a special day; a day of remembering the Lord's resurrection from the dead; a day in which the risen Lord would have His church instituted in Port Moresby. The service followed the liturgy with which we were quite familiar. If it hadn't been for the Malay singing and the additional reading, also in Malay, it could have been a Reformed Church service anywhere in the world. The reading of the Law, collections for the church and for the deacons, scriptural preaching, prayer, all features with which we were very familiar and which made us feel at home. Then the ordination of five office-bearers, the declaration as recorded above, again singing and prayer and for the first time the blessing was administered. Thus ended the first service on that beautiful Sunday morning of 3 April 1988.

In between services, a drink and an opportunity to speak to the members of the community. Br. J. Wawar, newly elected office-bearer, br. Dolfinus Marjen, son of br. E. Marjen, br. Martin Luther, br. H. Joku and many more all expressing their joy at the wonder which was happening in their midst. They conveyed their welcome to us, as Australian visitors, in no uncertain manner. The Free Reformed Churches of Australia and Albany have a big place in their hearts. To pass the time a few more singing performances by different members, either individually or as a group, all displaying a rare talent greatly appreciated by the audience. Soon it was time to commence the second service.



*The congregation preparing for the second service*

The seating arrangements had now changed. This time a row of parents with their children occupied the front and the second row seats. The sermon this time was about the story of the Lord Jesus Christ who rebuked the disciples for turning the children away from Him. How apt for this community, for what clearer indication that also their children are children of the Lord and for that reason should be baptised. After the sermon, a shortened form, based on the contents of Lord's Day 24, was read in both English and Malay.

"What is your answer, br. and sr. John Joku, E. Marjen, J. Wawar, Bon-sapia . . . ? Some said "Yes"; others "I do"; others just nodded, but it is certain that in each case the answer was heartfelt. No beautifully carved baptism font graced the front of this church. Just a simple stool, covered with a tea towel, with a stainless steel bowl of water placed on it. All the better to concentrate on the meaning of the sacrament as Rev. Bruning was able to administer the sign and the seal of the covenant to 22 children of the congregation.

"Fabiola Joku, I baptise you in the Name of the Father and of the Son and of the Holy Spirit" and so on 22 times.

So we came to the end of the second service on that day. Everyone took leave of each other and the bus, this time loaded with 25 people carefully picked its way back through the rough streets of Port Moresby, to drop off its joyful passengers.

Monday 4 April 1988 dawned bright and hot like most Port Moresby days. The main feature of this day was to be the festive celebration at 12:00 noon, once again at the Waigani hall.

"Rev. and sr. Bruning, Rev. Jonker and br. Terpstra, you are our guests; no need to bring anything, we will bring everything for you." Readers may well

*The Mitsubishi bus — invaluable in a community where few people have their own transport*



imagine that a statement like this made us quite curious.

"Don't worry," Rev. Bruning assured us. "Just leave it to them. They will make a good job of it."

And so, carried along by his optimism, we looked forward with eager anticipation to the events of the day. At the first address where we picked people up, out came Jonas and Martin Luther carrying a big esky between them; behind them Pauline and the children carrying a few pans, covered with tea towels, and they set the pattern for the next addresses. Arriving at the hall, we saw only a few people yet. Slowly but surely, however, everyone dribbled in, carrying the pots and pans filled with the wares scraped together from who knows where. What a beautiful sight that table was to behold when all the food was displayed on it. My ignorance of the names of the concoctions withholds me from passing on further information about these dishes. Apart from the rice I could not recognise many things which usually grace our table

at home, and if there was any similarity it was presented so differently that I didn't recognise it. Suffice it to say that it was meaty, juicy, hot and delicious. But that is not all we came for.

I was privileged to speak to the gathering on behalf of the calling church of Albany. I passed on Albany's congratulations and best wishes to them, encouraging them, on Albany's behalf, to continue to seek the ways of the Lord as church. Rev. Jonker spoke in similar fashion on behalf of the co-operating churches of Australia. There were more wishes which could be read out; members from the Australian churches had passed on letters of congratulation; some consistories had done the same and there were also greetings from Holland.

After these festivities, we all once again bowed our heads to our heavenly Father who in His grace had made such wondrous provision for His people.

A. TERPSTRA  
Chairman PNG Committee

## NEWS MEDLEY



The concern caused by the many vacancies and the small number of students at the Theological College prompted the Hamilton Consistory to take some action. "The consistory discussed ways and means to encourage young men to enter our Theological College . . . Ward elders will visit young men who are completing secondary education to have them seriously consider the study of theology."

In nearby Burlington South the Building Committee received the mandate "to investigate alternate accommodation. A number of parcels of land will also be looked into."

It is good and a reason for thankfulness when we can find places where the worship services can be held; however, a

building of our own is to be desired above that, even though it may mean heavier financial burdens on the congregation. Usually one cannot own a building for what it costs to rent, but to be always dependent on others for hours and days at which the building can be used is not very conducive to a flourishing congregational life.

Things are improving here and there, be it slowly, as the Elora congregation can testify: "Starting today, the congregational singing is accompanied by an organ rather than a piano. The organists are quite excited about this development."

In Lynden, too, the singing was accompanied on a piano for as long as the congregation rented a school gym for the



services. However much the efforts of the sisters who played was appreciated, it is far from ideal to have the rather thin sound of a piano accompanying the congregational singing.

This is not to say that acquisition of a piano cannot be an improvement at all. In Brampton a piano was purchased also for the benefit of the Vacation Bible School. The choir contributed one thousand dollars towards this purchase. Transportation costs were saved when "a truck and men" were obtained "free of charge" to "pick up the piano in Mississauga and haul it into the church." The term used — to "haul" it — appears very appropriate in this case!

In Fergus/Elora the Home Mission Committee received a letter from the Fergus consistory "about the use of video in the church. It was approved to tape Sunday sermons. They will be approved by consistory/minister before airing them. School and church activities will also be taped."

It was many years ago when we had a service videotaped in Fergus which was then broadcast over the Cable TV. Several of our members who worked in old age homes as well as others heard favourable reactions, sometimes from unexpected quarters. For this reason it is to be applauded that finally some more regular activity is planned in this respect. There are still plenty of possibilities to spread the Gospel also in our own neighbourhood.

The Carman "History Book" finally has a title: *Many Grains . . . One Bread*. Although I am glad that the brothers and sisters there came to a conclusion and decision, I cannot admire the title. It does not say anything about Carman specifically and the title is too general in my view. When you read this title you don't know what to expect inside the cover. However, you know now.

The Carman consistory decided to "overture Classis to be held, the Lord willing, September 20, 1988, to decide not to have an exchange of observers OPC. This request and overture is not made because we think that all talk with the OPC should be broken off, but because we are convinced, in the light of the developments which have taken place in the OPC, these matters should be addressed. By simply exchanging observers Classis does not really address nor respond to these matters while the observers have been speaking about them. Moreover, the Churches, by appointing a committee for contact with the OPC through its Synods have put a body in place with a mandate to address these matters. The consistory is convinced that Classis needs not duplicate this work of the committee contact OPC and that a further exchange of observers is not edifying while the matters at hand are not being addressed by Classis."

In Edmonton, Immanuel, there are plans for building a manse, while in Neerlandia it was reported that "Carpet layers will finish their job by July 9. So if all goes according to schedule, we should be able to use our new church building on July 17."

I never saw the old church building which is now replaced by the new edifice, but I did have a peek inside the new church building which will have been officially dedicated by now. The Neerlandia Church is to be congratulated with their new building and the wish is expressed hereby that it may serve for many years to come. It must be a pleasure to meet for worship in such an auditorium. Especially when one has known the first "official church building," the re-modelled school building, as this writer has, the difference is the more striking.

It is also my wish that the same can be said of Neerlandia what Rev. VanDelden is able to write about Lynden: "One thing for which we are truly thankful is the fact that the entire building project was unmarred with friction between the members. Many of us have had our pet projects, some of which may have been implemented, some not. This building certainly is a witness of the communion of saints which is alive

in the Valley and in our own congregation."

As for seating capacity, I am not sure about Neerlandia, but in Lynden it "is normally 250 plus another 50 in the balcony." When this figure has been reached, it is time for a split.

In Langley "discussion took place as to whether the celebration of the Lord's Supper should be increased to six times a year instead of four. More input will be sought before a final decision is made."

A celebration of the Lord's Supper four times a year is the bare minimum to which the Churches have agreed. When we say, in Article 60, Church Order, that the Lord's Supper shall be celebrated "at least once every three months," it is not our intention at all that we shall restrict ourselves to this "least possible number of times per year." In some Churches the celebration takes place six times a year. It would even be better if we had a celebration every month, but this may remain a pious wish. I am thankful for it that at least some attention is paid to increasing the number of times.

Langley's consistory also "decided not to institute official Dutch worship services."

In Vernon a steady growth may be reported. This brings its own "problems" with it, as we reported a previous time already. "The consistory evaluated the congregational meeting, held to discuss the purchase of a property for future church building. Assessing the input of the members, as well as the fact that temporary financing is available, it is decided to instruct the Committee of Administration to proceed with an offer of \$ 36,000 on the 2.47 acre property."

Herewith we have exhausted the memorabilia of the Canadian Churches and therefore direct our attention for a little while to Australia and Papua, New Guinea.

As for the latter region, by now the examination of the missionary called by Albany will be a thing of the past and brother Koelewijn will have been ordained. His future entry into Papua New Guinea is not in doubt, seeing that "the Government of PNG have approved the application for the positions of a minister and an elder or worker to assist the minister. This is quite something, for which we should be thankful, because if there had been a native of PNG with those qualifications, this would not have been possible."

Institution of a Church in that country will have been conducive towards this favourable decision.

The Kelmscott consistory "will discuss with the Committee of Management the need to contact the Free Reformed School Association about the acquisition of some land for the possible construction of a new manse at Lake Road. Apparently remodelling of the "old" manse is not the course of action which is considered advisable.

This must be the end of our medley for this time.

The summer months are always a time of year when activities slow down and when meetings are infrequent. With bulletin editors on holidays, the pickings are slim. And what I have not received I cannot give or pass on.

Anyway: better next time, we hope.

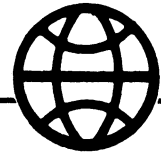
As always  
Yours, VO

## **C**HURCH NEWS



**CALLLED** to the Church at Hamilton,  
ON, for the second time:

**REV. CL. STAM**  
of Fergus, ON.



## JOHANNESBURG, SA

Zulu Chief Mangosuthu Buthelezi attacked Anglican Archbishop Desmond Tutu, calling him one of the black leaders who "represent nobody and who are answerable to nobody [but who] posture as your saviours."

The conservative leader of South Africa's 6 million Zulus, who has repeatedly been at odds with more left-leaning blacks, denounced Archbishop Tutu and others who have urged foreign governments to increase anti-apartheid penalties.

"I tell the world that black workers in South Africa reject disinvestment," Chief Buthelezi said. "I tell them they reject anything that loses jobs."

"I tell them that the more jobs there are for blacks, the stronger opposition to apartheid becomes. I tell them that black bargaining power grows when there are more blacks in more jobs in more cities," he said. (CN)

## GREEN LAKE, WISC. (RNS)

The American Baptist Churches, generally considered the most liberal of the country's many Baptist denominations, toned down its position that abortion is "a matter of responsible, personal decision."

Instead, the church's new policy statement stresses life as the "sacred and gracious gift of God" and the need to avoid abortion wherever possible — through education on contraceptive techniques, the avoidance of sex outside marriage and increased support mechanisms for children who are potentially available for adoption.

Increasingly, church officials said, there has been grassroots pressure to amend the denomination's position on abortion by elements within the church who viewed it as being too liberal. (CN)

*We always wonder how much the "leaders" know about what lives with the people and are surprised at it that what those who have climbed the ladder of authority say and declare is accepted as being "the voice of the church." May the membership everywhere wake up and exercise pressure on those who allegedly speak in their name and for them. Maybe the anger of the Lord will be averted.*

## CANADIAN SCENE

### *The History of Canada's Coinage*

The withdrawal of our one-dollar bills and their replacement by a metal coin is just another small chapter in the history of Canada's coinage.

A couple of decades ago, Canada ceased to use silver in its coinage. If you happen to have a 50-cent piece dated prior to 1965, take it to a coin dealer and if it is in good condition he will give you about \$12 for it. Silver quarters and dimes disappeared earlier. The small silver five-cent piece was replaced in 1921 by a nickel coin. However in 1941 it was found that nickel was too valuable to be used in coinage and since then our 5-cent coin has been made of steel.

Our only "copper" coin has not contained any copper for many years. In 1920 Canada adopted its present small one-cent piece, replacing copper coin which was about the size of our present quarter.

Canada has had its own distinctive currency for just over 130 years. For almost a century after the American War of Independence, the British colonies in North America used British pounds, shillings and pence, but American, Spanish and other foreign coins were also freely accepted as well as local currencies.

Several prominent merchants in Montreal and York (now Toronto), issued their own promissory notes, and there was also the Halifax currency based on the wide-ranging trade of that thriving seaport. The major difficulty was that there was no agreement on the value of those notes, or even of the various coins in circulation. In 1857 the British government ended this confusion by legislation creating a new currency for its North American colonies. The new coinage was decimal, even though Great Britain itself rejected decimal currency until a decade ago.

The first decimal coins reached Quebec and Ontario in 1858, and over the next half-dozen years they arrived in the other colonies — Newfoundland, Nova Scotia, New Brunswick, Prince Edward Island and British Columbia. After Confederation in 1867, the new Dominion Government of Canada authorized the issuance of silver coinage and one, five and ten-dollar bills.

Canada's coins were struck by the Royal Mint in England until 1908, when the mint opened a branch in Ottawa. This became the Royal Canadian Mint in 1931. It has now become one of the largest and most versatile mints in the world, producing coins and medals not only for Canada but also for a number of other countries.

## TORONTO, ON

The Toronto Catholic Doctors' Guild has rejected the Progressive Conservative abortion proposal as mere options for

abortion on demand. "All three proposals fail to defend the inherent right to life of the unborn child," they state. The statement was addressed to all MPs and to the Progressive Conservative government.

"The Catholic Doctors' Guild of Toronto urges you, as our elected representatives in the Parliament of Canada, to reject all three of these proposals, which are a denial of justice and of the basic human rights, of the unborn children of Canada. Please, enact a law which respects the right to life of all unborn humans." (TI)

*In the meantime, Parliament has rejected both the government's motion as well as all amendments proposed. Now "the government is left without any directives," it is said with a ring of despair. What do we have a government for?? Let the prayers be multiplied.*

## KINGSTON, ON

In Kingston, Ontario, the Separate School Board has decided that Canadian flags shall be flown at half mast each Friday to mourn the deaths of unborn children killed by abortion. This will continue until Parliament passes a law protecting unborn children. (CLCN)

VO

## CONSULAAT-GENERAAL OF THE NETHERLANDS

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Phone: (416) 598-2520

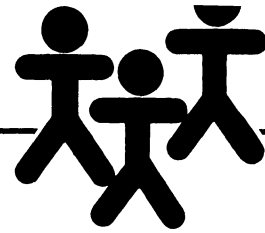
## OPSPORING ADRESSEN:

DAVINA, J.J., geboren op 27 maart 1923, gehuwd met A.P.P. Agterbosch, geboren op 28 juni 1924, naar Canada vertrokken op 22 oktober 1951.

VAN HEUGTEN, W.A., geboren op 7 juli 1923, gehuwd met A.C. van Rut geboren op 8 augustus 1923, naar Canada vertrokken op 28 april 1952.

WOUTERS, Jos, geboren op 18 juli 1935 of 1936 te Tilburg. Reeds eerder in Canada gewoond hebbende en sedert 1 januari 1988 weer teruggekeerd naar Canada. Laatste bekende adres alhier: Queen Street West en 950 King Street West (buiten Toronto).

De Consul Generaal,  
voor deze:  
Mevr. G. SCHNITZLER



## Tools of the Christian teacher

Much has been said and written about the essentials of Reformed education. What remains, and always will remain, is the continual concern how to translate those essentials of Reformed education into action by the classroom teacher. After all, not the theory but the daily activities determine whether Reformed education is taking place.

A recent issue of the *Credo Chronicle* (Langley) highlighted the dangers of the influence of secular bias found in most textbooks currently on the market. However, identifying dangers is one thing, doing something about it is another. I quote:

How does our Christian school counteract such subtle and yet penetrating influence? A number of steps continue to be taken in an attempt to balance this bias.

- We have acquired some Christian textbooks, particularly in Social Studies at the senior level.
- We continue to add to our staff library books from various sources.
- Teachers are encouraged to *not* limit themselves to one textbook and to more and more develop their own units.
- Through staff development we continue to address what it means to be a Christian school teacher.
- We continue to develop and re-develop our courses and try to make them more independent of the Ministry of Education and the textbooks.

We recognize the limitations to what we do. The struggle we are engaged in is an ongoing one. It requires time: unit development is a slow and arduous process. It requires additional funds so that we can purchase more textbooks with a distinctly Christian approach. (There are a number available. We may not agree with everything in them but in many respects they are more acceptable than those provided through the Ministry.) It requires community support and recognition; pray that the daily work that we undertake with your children may be pleasing in His sight and may lead a generation of young people to understand their covenantal responsibilities.

In my view the most critical item in this list concerns staff development. Teaching is not merely a matter of being given the right tool (i.e. an appropriate textbook). Of course, teachers need to have adequate tools, but the use of a particular textbook — Christian or otherwise — does not necessarily guarantee that my activities as a school teacher add up to Reformed education. Indeed, Reformed instruction means: the daily interaction between student and teacher during which the teacher guides the student towards some understanding of what it means to be busy with the business of Father (= covenantal responsibilities). In order to be able to provide such guidance to his/her students the teacher needs to prepare thoroughly on a daily basis. Such daily preparation must be supplemented by continued study of a broad spectrum of topics related to education. As teachers we must strive to increase in knowledge and wisdom in order to better educate our students.

The second aspect, teaching methods, receives regularly attention in the various school bulletins. In particular a thing called “critical thinking” as a teaching/learning method has been a recent focus of attention. The Ontario Principals’ Association devoted one of its meetings to this topic, and it was also pursued in *Home and School* (Burlington) under the heading “Thinking Critically About Teaching Critical Thinking.” In this article reference is made to the prevailing educational thought of the Ontario Ministry of Education, which, I fear, may well be considered typical for much of the Western world: Society is based on social consensus rather than precept. In order to be an active

participant in society one must become a critical thinker, being able to rationally and logically search for solutions to today’s problems. Some years ago a prominent Ontario educator suggested that the moral and intellectual autonomy of persons should be considered a major goal of public education. The article summarizes as follows:

The Ministry approach is much in line with some leading psycho-educational theorists who hold that the central purpose of education is to achieve the child’s mental health and happiness, by satisfying individual desires, interests, and motivations. Free self-expression is the way to attain this central purpose, not the internalization of teachers’ and parents’ expectations. Teachers must be concerned with *how* children reason, not with *what* they reason about. Teachers can advance students’ logic by producing dissonance within the classroom environment. Thus, the Ministry’s concern lies exclusively with the *form* of a person’s reasoning *process*, not the *content*.

This kind of thinking is the basis of current curriculum guidelines issued by the Ministry of Education. How shall we evaluate these things? The school magazine article continues:

Again, no one will deny that we ought to concern ourselves (and our children) with reason and that this reason takes on a form and goes through a process, but reason must include *both form and content*. This applies to the critical thinking component also. There is no doubt in my mind that critical thinking is indeed an important skill to acquire. But it is not the most important aim of education. We believe that the primary purpose of the school is to teach the truth about God and His creation. Teaching critical thinking is *one* tool we may use to that end, but it is not an end in itself. We are also bound to laws and precepts. Critical thinking is part of the total context; it may not be absolutized. Critical thinking advocates assume that knowledge is only knowledge when it is discovered, apprehended, interpreted, and used by

### OUR COVER

Canoeing — Whiteshell  
Provincial Park

Photo courtesy:  
Travel Manitoba

pupils. *Observation*, rather than God's *revelation* is the final authority. Critical thinking skills are only half of the picture of an educated person. Knowing the content will aid in comprehension and aid us for the rest of our lives. (. . .) We may teach critical thinking skills, but must also realize that we must operate within the bounds of norms. We believe that our children must be presented with life-giving perspectives which will give them a framework in which to mature. It is within this framework that they will gain insight into God's truth in order to obtain wisdom, the practical insight that can guide human conduct.

So far the article. I appreciate the concern expressed: let's be careful that we do not produce an empty-critical generation without the knowledge of life's comfort and surety; let's reject the idea of moral and intellectual autonomy.

However, I am not happy with the implication that critical thinking is at least a somewhat dangerous enterprise for Christians. When thinking of the classroom I have difficulty with the dilemmas which the author makes between "critical thinking skills" on the one hand and "the bounds of norms" on the other. Let's not meekly abandon "critical thinking" as a secular learning strategy: our rational faculty is also a gift of God, to be developed and

used. Should we not teach our young people that thinking can only be truly critical when it is truly Scriptural? Should we not understand critical thinking to mean studying God's world through the glasses of His Word? It is the Holy Spirit who uses Scripture to renew our minds in order that we may discern, critically evaluate, analyze and synthesize; in order that we may learn to apply Scriptural norms in our daily lives.

"Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect," (Romans 12:2)

T.M.P. VANDERVEN

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## Ordination of Reverend J. Koelewijn

A new milestone was reached for the Australian churches when the Rev. J. Koelewijn from the Netherlands was ordained as a missionary for the Free Reformed Church of Albany in WA.

Rev. Koelewijn and his family hope to go to Port Moresby sometime early in 1989. He will serve the Reformed Church there which was instituted in April and consists largely of former refugees from West Irian. This new congregation is presently being assisted by br. and sr. Buist from the Free Reformed Church of Armadale.

This is not the first attempt at missionary work for the Australian churches. Early in the sixties Rev. Versluis was sent to the North West of Western Australia to work among the aboriginal population there. This work was short-lived as difficulty was experienced in establishing regular contact with these people. In both Albany and Armadale, mission committees worked with local aboriginal groups, but this work also met with little success.

Early in the 70's contact was established with refugees from the former Dutch New Guinea who had fled to P.N.G. While contact was spasmodic in the seventies, in the early eighties the contact became more substantial and led to regular visits of shorter or longer duration by Rev. Bruning and his wife and br. and sr. Buist, also from Armadale.

### Cooperation

For the work in PNG the Australian churches work together with the congregation in Amersfoort West and through its good offices, after a number of disappoint-

ments, candidate J. Koelewijn was found willing to accept the call from the church at Albany to the work in Port Moresby.

### Ordination

Due to family circumstances it is not possible for the family Koelewijn to go to Port Moresby until early 1989. In the meantime br. Koelewijn is preparing himself for the work there by doing further studies in the Netherlands. So as to use the time available wisely it was thought best to invite candidate Koelewijn to come to Australia in July to do his peremptory examination and after its successful completion to be ordained by the church in Albany. An extraordinary synod of the Australian churches was called on the 8th of July, (the churches do not yet have classis) to examine candidate Koelewijn and on the 24th of July Rev. A. Veldman of the church of Albany ordained br. Koelewijn as missionary for the work in Port Moresby.

The ordination was preceded on the Saturday by an official welcome for br. Koelewijn. The Albany church building was nicely decorated for this occasion. Delegates were present and spoke during the evening from the four metropolitan congregations in Western Australia and the church at Launceston sent a message of congratulations.

The occasion was a happy, sad, affair. Happy, because a minister had been found for the very important work in PNG, and because for br. Koelewijn it meant the conclusion of his studies and the start of his task as Verbi Divini Minister. Sad, because his family and friends in the

Netherlands could not be present at this important milestone in his life.

So that his family could share in the occasion, the festive evening and the ordination the following day were recorded on video by one of the Albany members.

Many fine and encouraging words were spoken by the various representatives present and the evening was enlivened by music and song and followed by a late supper. The Lord of the covenant was praised for His provision of a missionary, br. Koelewijn was encouraged in his task and his family in the Netherlands were not forgotten in the various speeches.

The ordination on Sunday was preceded by a sermon from the Rev. Veldman on Acts 13:2, 3. The theme for the sermon was: Christ as King of the church takes care for the preaching of the Word to the ends of the world. 1. He Himself chooses His servants, 2. In His time and, 3. In cooperation with His church on earth.

In the afternoon Rev. Koelewijn delivered his inaugural sermon and took as text Romans 10:11-13. Righteousness by grace through faith is an absolute certainty. 1. Those who trust in Him will never be put to shame, 2. Those who call upon Him will be saved and 3. The one and the same Lord is rich for all.

This concluded a day in which the Lord of the Church was honoured and thanked for His blessings. The Australian churches trust that with the arrival of Rev. Koelewijn the church in Port Moresby will be strengthened and built up and hopefully further congregations may be established.

RENE VERMEULEN



## Extra-ordinary Synod of the Free Reformed Churches of Australia, July 8, 1988 at Armadale, WA

Rev. W. Huizinga, the chairman of the convening church at Armadale, calls the meeting to order at 9:30 a.m. and requests to sing Psalm 87:1,4,5. He reads Luke 5:1-11, and leads in prayer.

A welcome is extended to the delegates and the visitors. A special word of welcome is extended to candidate J. Koelewijn, missionary-elect of the church of Albany for Port Moresby, who is present at Synod to undergo his peremptory examination. A word of welcome is extended also to Dr. S.G. Hur, who is vacationing in Australia. Rev. Huizinga makes some comments on Luke 5, using the opportunity to encourage br. Koelewijn by drawing attention to the fact that the Lord's blessing on fishers of men implies that Christ will cause His multitudes to be gathered.

Rev. Huizinga congratulates the church of Kelmscott with the decision of Rev. C. Bosch to accept their call to him. He expresses the hope that Bedfordale and Launceston may soon be successful in finding a (second) minister for their respective vacancies. The hope is voiced too that the Lord will bless the efforts of the church at Launceston to come to the institution of a second congregation.

Finally he mentions that our Australian student, br. John Kroeze, passed his preparatory exam on June 29th in Canada and is now eligible for call.

The chairman of the convening church reads out the credentials. The meeting finds them to be in good order. The church of Launceston has an instruction. All the churches are represented by their *primi* delegates.

To the moderamen are elected: chairman, Rev. W. Huizinga; vice-chairman, Rev. C. Bouwman; clerk, Rev. K. Jonker.

Synod is constituted. All delegates arise to express their agreement with the Three Forms of Unity. The agenda is adopted.

Br. J. Koelewijn presents the following documents: a. an attestation from the church of Kampen (of which he has been a member for the past years), b. a certificate from classis Kampen re favourable outcome of his preparatory examination, c. the letter of call from Albany, and d. br. Koelewijn's letter of acceptance to this call.

The peremptory examination is be-

gun. Br. Koelewijn receives the opportunity to present his sermon proposal on Hebrews 11:14-16. Synod goes into closed session to discuss the sermon. After due deliberation, Synod decides to proceed with the examination. Br. Koelewijn is invited into the assembly and informed accordingly. In open session, br. Koelewijn is examined for a designated period of time in the following subjects, under the leadership of the mentioned examiners: OT Exegesis — 25 minutes — Rev. C. Bouwman; NT Exegesis — 25 minutes — Rev. W. Huizinga; Knowledge of the Bible — 15 minutes — Rev. A. Veldman; Doctrine — 25 minutes — Rev. A. Veldman; Church History — 15 minutes — Rev. W. Huizinga; Ethics — 15 minutes — Rev. C. Bouwman; Church Polity — 15 minutes — Rev. K. Jonker; Diaconology — 15 minutes — Rev. K. Jonker.

After each subject, the delegates receive 5 minutes to ask further questions. Late in the afternoon, Synod goes into closed session to discuss the examination.

The following proposal is adopted unanimously: "Synod thankfully admits br. J. Koelewijn to the ministry of the Word and the Sacraments. Synod commissions the Deputies for Examinations, Revs. W. Huizinga and A. Veldman, to pass on to br. Koelewijn a written appraisal and criticism of his sermon proposal and the further examination."

In open session, br. Koelewijn is informed of Synod's decision. Because the Deputies ad Art. 48, C.O., are already present as members of Synod, the chairman notes that it is superfluous to ask these deputies for their advice.

For the approbation of the call, the necessary documents are presented and found to be in good order. The approbation from the congregation has not yet been requested; this will take place on the next two Sundays. Accordingly, Synod approves the call extended by Albany to br. Koelewijn.

The chairman reads the Form of Subscription for Ministers of the Word of the Free Reformed Churches of Australia. Br. Koelewijn readily signs this Subscription Form. With well chosen words, the chairman, on behalf of Synod, congratulates br. Koelewijn and commends him to the grace of God. Rev. K. Jonker leads the meeting in prayer of thanksgiving and intercession, commending br. Koelewijn into the care of the Lord.

For the occasion of the ordination of br. Koelewijn in Albany, Synod decides

to appoint br. J. Eikelboom to represent Synod.

As this Synod has some expenses, the clerk is instructed to notify the synodical treasurers that they are authorized to request additional monies from the churches, if necessary.

In Question Period ad Art. 41, C.O. the church at Launceston has an instruction requesting advice on the following two matters: a. seeing that the new congregation is to be instituted within six months, how ought the consistory to proceed with the calling of a second minister, and b. whether it is possible to "transfer" office-bearers, now serving in the present consistory, to the church which is to be instituted in December of this year.

Synod unanimously gives the following advice on the two questions (the Launceston delegates abstain from voting): RE Question 1: if the plan to institute in the Tamar region is finalized and consent has been obtained from the classis church (but the church is not yet instituted), the Tamar people, under the leadership of the consistory, ought to vote on the proposed minister, with the Launceston people subsequently asked whether there are any objections to calling the minister proposed.

RE Question 2: seeing that a new congregation is to be instituted upon request of the Tamar membership, it is church politically correct that the Tamar membership be involved in determining who be office-bearers for the new congregation, be it that the Tamar membership (under the supervision of the Launceston consistory) elect office-bearers in a free election OR that the consistory of Launceston appoint existing office-bearers and the new congregation be asked to approve their appointment.

The delegates from Launceston thank Synod for their advice.

For the Personal Question Period, no brother has any question for the meeting.

The chairman notes with gratitude that no words of censure ad Art. 47, C.O. need be spoken.

Synod decides that the moderamen approve the Acts and the Press Release.

After Psalm 135:1,2 is sung, the vice-chairman thanks the chairman for the exemplary way in which he led Synod. Rev. Bouwman leads in prayer and thanksgiving. The chairman declares this Extraordinary Synod closed.

For the Synod  
C. BOUWMAN, vice-chairman, e.t.



## Dear Busy Beavers,

Thank you for your letters! It was great to hear from so many of you.

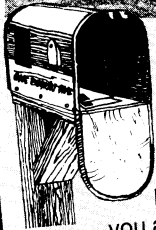
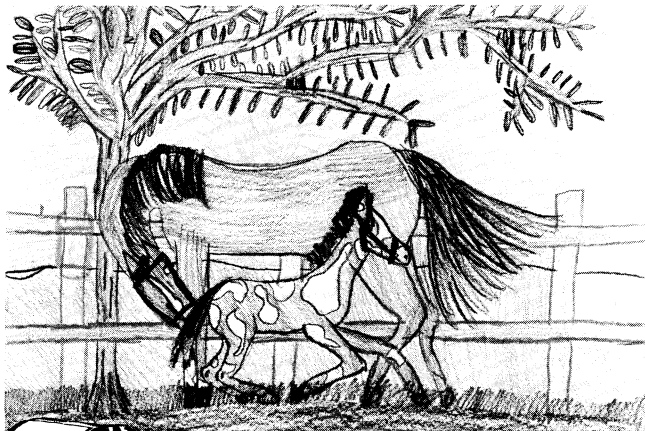
You're enjoying the holidays, I see.

One Busy Beaver wrote how she spent Canada Day, way back at the beginning of the holidays, remember?

I thought you would like to read Busy Beaver *Alice Van Woudenberg's* story. Here it is.

"My friend just came over yesterday till today. We met on bikes at a place where we watched a Canada Day parade in Rosedale. After that we went to Ball Park, nearby, and watched first a short ceremony and then a dog show. You can probably imagine what the ceremony was like, first the raising of the flag and singing "O Canada" and then speeches. The dog show, to me at least, was more interesting. There were many trained dogs doing many tricks. It was really neat. It started to rain so we decided to bike home. We played around at home till 8 o'clock. We went to the Exhibition Grounds. There was a band from CFB Chilliwack playing really nice marching music while soldiers marched and did all kinds of neat stuff together. One time they practically scared the boots off me! (Oh no, that couldn't be. I was wearing shoes.) Well anyway, they aimed their guns right at us and shot at us. Luckily the guns were not loaded. Then they shot into the air. It was so loud everyone jumped. After that there were vaulters, girls and boys doing all kinds of tricks on horseback. After that they had fireworks. I really enjoyed Canada Day."

Picture "Horses" by Busy Beaver *Karen VanderVeen*



## From the Mailbox

Hello *Esther Bergsma*. It was good to hear from you again. Thank you for the "goodies" to share with the Busy Beavers. How did you do on the quizzes for the Contest, Esther?

How did you enjoy your school camping, *Sheila Wierenga*? I hope you had good weather. Did you get your horse yet? You'll be busy looking after all those animals!

How did you do on your swimming lessons, *Sarah Vanderzwaag*? And is your baby sister walking yet? How did you like your school trip? Be sure to try our Quiz Contest, Sarah!

You've done quite a bit of traveling lately, *Melanie Peters*. You really enjoyed the excitement of meeting your

# Quiz Time!

## WHO AM I?

by Busy Beaver *Rachel VanderPol*

*Do you know the names of these Bible people?*

- |   |  |
|---|--|
| 1. I was a giant<br>a man of Israel<br>killed me with a rock<br>Who am I?<br>_____  | 6. I killed the giant<br>and I played for Saul<br>Saul sought to kill me<br>Who am I?<br>_____                                   |
| 2. I persecuted Christians<br>now I tell the gospel<br>around the world<br>Who am I?<br>_____                             | 7. I was sent to Nineveh<br>I ran away on a ship<br>I was swallowed by a<br>great fish<br>Who am I?<br>_____                     |
| 3. I have much wisdom<br>I built God's house<br>and I had 1000 wives<br>Who am I?<br>_____                                | 8. I betrayed Jesus<br>for 30 pieces of silver<br>I hung myself on a tree<br>Who am I?<br>_____                                  |
| 4. I was a Philistine<br>I asked Samson his<br>secret and I cut his hair<br>Who am I?<br>_____                            | 9. I led the people out of<br>Egypt and I went with<br>my brother Aaron<br>I sinned by beating<br>the rock<br>Who am I?<br>_____ |
| 5. I was captured and sent<br>to Babylon I became a<br>high ruler. I was thrown<br>in the lions den<br>Who am I?<br>_____ | 10. I was the wife of Abraham<br>I laughed at the Lord<br>but I conceived and bore<br>a son<br>Who am I?<br>_____                |

(Answers next time)

How do you like the library in Beamsville, *Cindy Van Woudenberg*? And have you had your swimming lessons yet? Be sure to let us know how you enjoyed camping and how your garden is doing! Bye for now.

Sounds as if you had, and expect to have a good time with your cousins, *Diana Flokstra*. And you had a good day on Sports Day. I hope doing the Summer Quiz Contest helps you have a good holiday, too, Diana.

Thank you for the puzzle, *Alida Knol*! Yes, you did get spoiled on your birthday, didn't you? How did you enjoy your books? And how did you do on your piano exam? Be sure to join in our contest, Alida. Bye for now.

It was good to hear from you again, *Alice Van Woudenberg*. Thank you very much for the picture. I like the text you put on it, too. Has your friend been over, Alice? Maybe you can do the Quizzes together!

I'm curious to hear about your new calf, *Rachel VanderPol*! Yes, you're right, and I think lots of Busy Beavers will agree with you that the Janet Oke books are very enjoyable. Thanks