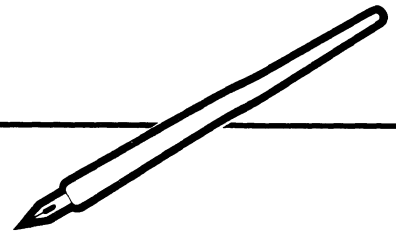




Clarion

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Ministers at home rather than missionaries abroad?

A letter

Recently I received a letter from br. Ralph Winkel of Edmonton dealing with a matter which expresses the concern of many. For this reason I will discuss it here. Br. Winkel writes:

To be critical of mission activities is very unpopular. One aspect of mission work is the calling of missionaries from among our ministers and candidates, which presently impedes the churches in calling a minister.

There are more than ten vacancies in our churches, either due to ministers retiring or returning to a layman's life or accepting calls from outside the country or leaving for other church denominations and by instituting new churches.

The Church at Hamilton, fulfilling its mandate to call missionaries, called two candidates for mission work and they both accepted that call. One of these candidates received a call from one [two, J.G.] of the churches but decided in favour of mission work.

In the last six months church members are questioning the urgency of mission over the filling of empty posts in the home churches. I tend to agree with this thinking especially now that we know that the Theological College is not overrun with students. In fact, we should not expect many candidates in the next three or four years.

Calling ministers or candidates from the Netherlands is a solution but there seems to be a shortage there as well. (Berkum, the congregation that called the Rev. De Jager from Neerlandia, was vacant for two years.) Because of the above, examining our present mission policy is important. Three ministers are to go to the mission field, while these men could have alleviated the shortage of qualified ministers in our Canadian churches. . . .

If I understand it well, br. Winkel is referring here not only to the two missionaries of the church at Hamilton, but also to the fact that the church at Surrey is trying to obtain another missionary for its mission work in Brazil. If also the church at Surrey is successful, there will be five missionaries from our churches working in Brazil. It is understandable that the questions stated above come up in our mind. Br. Winkel writes also:

The irony of the matter is that the Hamilton church consistory is now exhorting young men in the congregation to consider becoming a minister. The problem of fulfilling the posts of missionaries and ministers for the home churches will be with us for years to come.

The solution could be to differentiate between minister for the home churches and evangelist for mission activities.

A new curriculum for evangelist is to be created by our Theological College. The Presbyterian Churches have already done a lot of work along these lines. Being positive I hope that within the near future one of our synods will

change Article 18 of the Church Order to reflect the new distinction of evangelist.

Once again, I can quite well understand this letter. Br. Winkel is not the only one who asks the question whether it is right that relatively so many ministers go to the mission field while there is such a need for them at the home front. However, is the solution of having fewer missionaries abroad, so that we can keep more ministers at home, while replacing the missionaries by evangelists, the correct solution?

Let me begin with a comparison between our mission work in Brazil and that in Irian Jaya. The church at Toronto works in Irian Jaya in cooperation with sister churches in the Netherlands. For some thirty-five years already, quite a number of missionaries have worked there. In this way congregations were formed, and theological schools were established. The foundation for a church federation was laid and such a federation is still growing. All this was only possible through the labours of a considerable number of mission workers, while at times there was quite a number of vacancies in the Dutch churches.

In Brazil we are cooperating with the sister church at Assen, the Netherlands. At this moment there are three centers of our mission activity. Assen works in the south, in the Curitiba area. Surrey has mission posts in São José da Coroa Grande and in Maragogi and their surroundings, while it is hoped that the plans for a mission post in Recife will materialize. To this we can add that new mission posts are to be established by the missionaries of Hamilton's church.

Now in order to build up a future federation of Brazilian Reformed Churches, spreading out throughout this vast land, which is only a little smaller than Canada, there is a great need for more workers. I remember from the time that I was a minister in Surrey that in his correspondence the Rev. R. Boersema often stressed the need for more labourers in this field. To rule well is to look ahead. Our sending churches and our missionaries in Brazil (just as in Irian Jaya) have to work with an eye to the future. Brazil needs to grow towards maturity and independence. Therefore, a federation of Brazilian Reformed Churches has to be built up. This means that there will have to be native Brazilian ministers who should receive their Reformed theological training in their own country. The congregations and their office-bearers need Reformed literature. There is, therefore, a need for the writing or translating of good Reformed teaching materials. More things could be mentioned, but this is sufficient to show that rather than to diminish the number of the workers in Brazil, there is the need to increase it.

When we pray, "Our Father in heaven, Thy kingdom come" we pray "preserve and increase Thy church." You understand that I am quoting the Heidelberg Catechism, Lord's Day 48. It is both: preserve and increase. The increasing part must not receive a secondary position. Since we are working

n Brazil, this work should go on and not be broken down through neglect or through being rated secondary.

Another important aspect is that a sending church is to follow the wisdom of the Scriptures when it sends out more than one worker. When Christ sent out His disciples (Matthew 10, Luke 10), He sent them out two by two (Luke 10:1). In Acts 3 we see Peter and John go together to the temple to proclaim the gospel there. When the church at Antioch became mission church, it sent out, under the direction of the Holy Spirit, Paul and Barnabas, not Paul by himself, or Barnabas on his own (Acts 13). When, at the beginning of the second missionary journey Paul and Barnabas separated because of their controversy about John Mark, Barnabas went one way taking Mark along, while Paul went in a different direction taking Silas with him (Acts 15:39-41).

This is the wisdom expressed before in Ecclesiastes 3:9ff, "Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up. . . . And though a man might prevail against one who is alone, two will withstand him. A threefold cord is not quickly broken." Accordingly, the book of Acts tells us how Paul usually had more than one companion and fellow worker with him.

A different question is: should we send out a team of ministers? Can it not be a team of a minister and a mission aid worker? Is this not what the church at Toronto is doing and the church at Surrey, where in Mangellum, in São José, and in Maragogi a mission aid man works together with a missionary? We can only say that this is not only possible, but even has worked well both in Brazil and Irian Jaya, where the work had to be set up entirely from the bottom, and where there is a need for mission aid work as well. We can compare it with the fact that Christ gave to His church elders/ministers and deacons.

However, in my opinion, Hamilton's consistory made a wise decision when, some years ago, it decided to begin, if possible, by sending out two missionaries. When we keep in mind that we have to aim at the formation of a sound and growing church federation in Brazil the grounds for my reasoning in this matter can be clear. The situation in Brazil asks for ministers.

Then there is the suggestion to institute the function (or office?) of evangelist. It is not the first time that this suggestion is made, and the matter has been debated before. Brother Winkel is correct in speaking here about synods which have to make a decision in this respect. And when he speaks about a different curriculum for the training of such evangelists at the College, he makes clear what he means. I understand this to mean that such an evangelist does not need to know as much as a minister; that he, e.g., does not need to know Hebrew and Greek and Latin.

I read in this suggestion that foreign mission workers can do with less training than ministers at home. Grade A ministers and candidates are needed for the home churches, while the mission field can do with grade B workers. I heard that remarks in this vein are coming from more church members. Let me begin by saying that I see here the thought that our established congregations like to hear sermons which are based on thorough exegesis in which God's Word is really opened up. We like to receive solid food in our worship services. On a mission post, however, the converts still need the basics; they still need milk. A sermon and a lesson on the mission field needs to be simple. Therefore, less training is needed.

I doubt that this reasoning is correct in the consequences it draws. It is true, that a sermon or a Bible lesson on the mission field, as well as in evangelism at home, must be simple. It is also true that explaining the truth of the Scriptures to those who do not know it or are estranged from it can be done by

all members of the church. One does not have to be a minister to do this. However, besides the point that such reasoning can make missionaries feel like grade B ministers, which they shouldn't, more important is that also the mission field needs grade A ministers.

Let us realize that the tasks and responsibilities, the problems and difficulties, although in a number of aspects somewhat different, are not less significant on the mission field than they are at the home front. When we keep in mind the goal of a strong church federation that is established on a firm foundation, then it is not hard to see that also the mission fields need capable ministers as missionaries. Should we not rather say: only the best is good enough? When Christ called Paul to become His missionary to the Gentiles, He chose a man who was very capable. Paul was a missionary who had received an excellent theological training. From this missionary we have the most letters; letters that are doctrinally thorough and dig deep. If a function of evangelist were to be created in our churches (I leave this an open question here), then we should not put them in the place of well-trained minister missionaries, but besides them.



A final remark I would like to make. When our churches are at this moment faced with a shortage of ministers and a growing number of vacancies, who are to blame? Must we not say: as churches and church members together, we probably did not pay enough attention to the need for ministers? Did we pray the Lord for them in church and at home? If it is so that our churches did not bring forth enough ministers, is it then the mission work that should suffer in the first place? Is this reasoning not somewhat selfish? "Preserve and increase Thy church!" Both must be prayed for and worked for.

A letter like this stresses the need for theological students coming from our midst. Yes, there is such a great need for young men, filled with the Holy Spirit, committed to the Lord and His church, and willing to serve as minister and as missionary. Perhaps it sounds strange, but I will say it anyway: besides all the work that needs to be done in the churches here in Canada and the United States, and the enormous amount of work that needs to be done in Brazil and Irian Jaya, there is such a great need for truly Reformed evangelism (mission) work in this vast country that we call our own. Among the natives, in Quebec, and everywhere.

Let us not forget, the work of spreading the light of Christ, the task of being the light of Christ in this world and for this world is the task of the whole church, of every congregation. Let us not have a narrow but a wide mind in these matters.

J. GEERTSEMA

The Protestant churches in Nazi Germany¹

NOTE:

In 1986, during his final year at the Theological College in Hamilton, Garnet Peet wrote a church history paper on the Protestant churches in Germany under National Socialism. His instructor suggested that he prepare the essay for publication, and he intended to do so. In July of that year he asked me to read it, also with a view to the general historical background. He had hoped to get the work completed that summer or fall, but because of his rapidly deteriorating health nothing came of it. Some time after he had passed away, his wife Konnie asked me to revise the paper on my own and submit it for publication.

I am convinced that the topic is highly relevant also for us today, and that the paper deserves a wider readership. I therefore agreed to go ahead with the revision and am pleased to present hereby the first of four parts into which the original essay has been divided.

Although some bibliographical information is given, the original bibliography and footnotes have been greatly reduced. I am grateful to Dr. J. Faber for submitting this edited version to a critical reading.

F.G. Oosterhoff

Church and state in Luther's Germany

When the Lutheran Reformation took place, and for centuries afterwards, Germany as a nation-state did not yet exist. There was a loosely-structured, decentralized empire (the so-called Holy Roman Empire of the German Nation), consisting of a multitude of territorial states. The latter could be quite large but also very small. They included duchies, counties, archbishoprics, bishoprics, free cities, and other entities, ultimately even kingdoms. It was the rulers of these units who held the real power in their areas. The emperor, who was the head of all the Germanies, had little actual influence. This applied even to the mightiest of them all, the Spanish Habsburg Charles V, who became emperor in 1519, two years after the beginning of the Lutheran Reformation.

Luther, whose connections were primarily with the rulers of the territorial states rather than with the emperor, did not insist as strongly on the independence of the church from the state as Calvin. In the chaotic first years of the Reformation he had asked the territorial princes to help organize ecclesiastical matters in their area and to help supervise the churches. Most of these princes proceeded to appoint the so-called consistories, church-governing bodies which consisted of both laymen and clergy and which appointed the church superintendents. The consistories were always state agencies, dependent not on the churches but on the government. The state also administered church revenue, often appointed the clergy, paid the clergy's salaries, and indeed looked after all the churches' material needs. In this church-state relationship the state obviously was the dominant power. And although it is true that the government was not generally supposed to interfere with the proper work of the churches — preaching, the administration of the sacraments, the exercise of discipline — its powers of appointment and its administrative, legal and financial control often made it impossible for the churches to prevent state control also over faith and doctrine.

The princes' predominance was strengthened even further in 1555, when the Religious Peace of Augsburg introduced the concept of *cuius regio, eius religio* (whose region, his religion), which meant that the territorial princes decided what the religion of their subjects would be. Subjects who dissented had no recourse but to go into exile.

Luther and the right of resistance

All this was not foreseen or intended by Luther, who wanted the church to be reasonably independent. It was the special circumstances in sixteenth-century Germany that led to the first steps on the road to state supremacy, but once these first steps had been set there was no turning back. And although the development was not what Luther had planned, it did

tie in with his views regarding civil disobedience and the right of resistance and armed rebellion.

These issues had to be confronted in practically all countries where the Reformation took root. Whenever the Protestants had a Roman Catholic ruler who forbade freedom of conscience and was intent upon stamping out Protestantism, they faced the question what they were to do in their situation. Both Luther and Calvin wrestled with the problem. Calvin concluded that popular rebellion was never allowed. However, if the so-called "people's magistrates" (which could be nobles, or a type of parliament) organized resistance against the tyrant, he felt that it was legitimate.

Luther and his immediate successors came to a similar conclusion, but in their case the people's representatives were the territorial princes. These princes were allowed, according to Luther and his followers, to wage war against the ruler of all the Germanies, and some wars were indeed fought against the Roman Catholic Charles V and his successors. But Luther did not allow resistance against a territorial ruler: the prince was to be implicitly obeyed, and if a subject could not obey for religious reasons all he could do, as we already saw, was go into exile.

In summary, then, we have this two-fold tradition concerning the relationship between church and state in Lutheran Germany. Firstly, there was the church's dependence on the state's goodwill, protection, and material support. Lutheran churches were privileged churches, but that privileged position had been bought at a price: the loss of their independence. He who pays the piper calls the tune, and it was the territorial princes who did both. And secondly, there was the tradition of almost unquestioning obedience to the government, the evil as well as the good. The Calvinist — and biblical — exception to such obedience was not applied in the case of the territorial rulers. It goes without saying that these traditions were bound to have their effect on the churches' attitude towards all government, also that of the Nazis. But there was more.

Church and state in the Second Reich (1871-1918)

Toward the end of the previous century, the Germanies were finally united into one nation. This was very much the work of Otto von Bismarck, the chancellor of Prussia, one of the largest of Germany's territorial states. In 1871, after Prussia had defeated France, all the German states except Austria came together into one empire, the so-called Second Reich. Prussia's king, Wilhelm, became the first emperor, and Prussia's capital, Berlin, became the imperial capital. These changes did not strongly affect the Protestant churches. The territorial princes stayed on when Germany was united, and their relationship with the Protestant churches in their area remained much as it had been before unification.

During the half-century of the Second Reich (1871-1918) there were twenty-eight separate church federations in Germany, each more or less confined to its own territorial state. Some of these territorial churches and federations were Lutheran, some Reformed, and some (e.g., in Prussia), were united (Lutheran and Reformed). Each tended to have its own customs, liturgy, and church government, but all were linked to the territorial governments as before 1871.

If the Protestants had few reasons for complaints under the Second Reich, it was different with the Roman Catholics. The dominant power in Germany was Protestant and conservative Prussia, and the entire country was predominantly Protestant. The Roman Catholics formed a large minority, however, and their strength worried the Protestant Bismarck. Struggles broke out between the chancellor and the Roman Catholics on various issues. The conflicts became known as the *Kulturkampf* (usually translated as "struggle for civilization"). The Roman Catholics had established a political organization, the so-called Centre Party, which supported them in their conflicts with the government. This militancy irritated and alarmed Bismarck, who considered it a threat to the national unity he had just achieved. He was also irritated by the declaration of papal infallibility (1870) and by the pressure exerted by Germans to help restore the pope's temporal powers. In 1872 Bismarck responded by severing the relations between Germany and the pope, expelling some religious orders, including the Jesuits, and passing decrees limiting the religious liberties of the Roman Catholics.

Opposition to these policies turned out to be very strong, and in the end Bismarck was forced to withdraw most of the measures. The upshot was, however, that the Centre Party, as the champion of religious liberty against the conserva-

tive Prussians, gained prestige. That party now also started to give more attention to social issues and to flirt with the socialists. Another result of the *Kulturkampf* was that it deepened the disunities and distrust between the two major religions in Germany, a development that would add to the stress and strain of the postwar German government (the Weimar Republic). It would also have important spin-offs in the Nazi period: one of the reasons why Protestants flocked to Hitler was the hope that he would protect them not only against socialism and communism, but also against the dangers coming from Rome.

After World War I

The unification of Germany and the establishment of the Second Reich were among the reasons for the outbreak of World War I. Germany lost that war and had to face the disastrous consequences. The Peace Treaty of Versailles of 1919, which the victorious allies forced upon Germany, was harsh and humiliating. Germany lost a large amount of European territory as well as all its overseas colonies. Its army, navy, and air force were to be cut down drastically; the Rhineland was to be demilitarized and occupied by allied soldiers as a guarantee for the fulfilment of the treaty's terms. Not only that, Germany with its allies was accused of being the cause of the war (the so-called War Guilt Clause) and it had to pay huge indemnities to the allies.

The defeat had important internal

consequences for Germany. The emperor had been forced into exile, and his abdication was followed by that of the territorial princes. The Weimar Republic was established, the one that would last until 1933 when Hitler established the Third Reich. The Weimar government consisted of a coalition of socialists and the Roman Catholic Centre Party. It was this coalition that had to deal with the allies and that was forced to accept the humiliating Versailles Treaty, an act that, in the eyes of most Germans, discredited Weimar from the very beginning.

— to be continued
GARNET PEET

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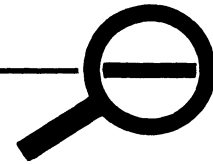
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Reformed Churches of New Zealand “Need Teachers and Ministers”

In *Faith in Focus*, “the monthly paper of the Reformed Churches of New Zealand,” vol. 14, no. 7 (Sept. 1988), the editor, the Rev. Bruce Hoyt, wrote the following article under the heading “We Need Teachers and Ministers.” In many respects we can notice a parallel situation.

The Reformed Churches of New Zealand have only a small percentage of their members in the professions. As a consequence there is a lack of leadership in certain areas of our life in God’s church and kingdom.

We have a few doctors amongst us, quite a number of nurses, and a few teachers. But how many members do we have in law as solicitors, lawyers, or judges? I think the fingers on one hand might count them. Not many in politics? Not many (any?) in journalism? Not many professors? Not many ministers!

The lack of teachers for our Christians schools must be one of our great concerns. But it is the lack of ministers which must be our greatest concern. Let us weigh carefully the fact that very few of our ministers have come from our own ranks. There are several contributing factors.

First, most of our members immigrated as singles and married shortly after arriving. Which means that their children are now in the 20 - 30 age bracket. Since most men don’t enter the ministry until their mid-twenties or even later, it may be that we will see a spurt of men in their twenties entering theological college in the next few years.

Second, most of our immigrant members were not trained in the professions. They came as tradesmen and farmers. Most continued in these fields though quite a number built small businesses. As a result their children tended to follow in the footsteps of their fathers, taking apprenticeships as tradesmen and farmers or taking over Dad’s business.

Third, we have not built Christian, let alone Reformed, schools and so our children have had mediocre education from the perspective of godlessness. They certainly have not been encouraged to become leaders in God’s

kingdom. At best their education has encouraged them to become a “success in life.”

Surely this ought to give us pause. We cannot expect to continue as a mission field of other churches, receiving their ministers to fill our pulpits. We must “grow our own.” That means we must encourage our sons to consider professional training. They must be encouraged, for Christ’s sake and for the sake of His Church, to study the humanities, literature, history, etc., to prepare themselves for a ministry of the Gospel. They must be encouraged by their parents to read widely, especially in history and in theology. Men entering the ministry will be more effective leaders in the Church if they are well-read men, aware of their times and of God’s work down through history.

But to produce such young men we need parents and teachers who encourage them in these directions. We need well-qualified teachers in thoroughly Reformed Schools. We need teacher-teachers (professors?) who can train our youth to become teachers in the several new schools that have recently begun. We need professors of theology who can fill chairs of theology in a Reformed theological college right here in New Zealand.

The writer continues with speaking about “a theological college and a new chair of Christian Education in Geelong.” Geelong is in Australia, quite a distance from New Zealand. The institutions of learning, mentioned here, are established by the Reformed Church of Australia (distinct from our sister churches, the Free Reformed Churches of Australia). Although these “schools” in Geelong are a big help, the distance is an impediment, says the Rev. Hoyt. He concludes his article in the following way:

Furthermore without teachers who are trained to teach in Reformed Schools we will not produce many who go into the ministry. The advantage of thorough training from a Reformed perspective for entering the ministry of the Gospel is one we should not take lightly. I believe that such training will go a long way (humanly speaking) toward improving the supply of ministers produced from within our own ranks.

Ministers and teachers are just the beginning. We need leaders in all the professions. We need men and women who are leaders in the battle against the kingdom of Satan.

Let us pray to the Lord of the harvest that He might raise up workers, for the harvest is great but the workers are few.

It is good to read these things coming from outside our circles. We have here the same thinking that led and leads us. What is written in these paragraphs can make us thankful to the LORD that He graciously gave us, for many years already, not only the Reformed elementary schools, but also our Reformed high schools, and besides these a Reformed Teachers’ College for a Reformed training of future Reformed teachers, and our own Reformed Theological College. I may also be permitted to stress that word Reformed. (It is a pleasure to have as a student at our Theological College a member who came from these Reformed Churches of New Zealand.)

It is my hope that a little article like this from New Zealand will make us appreciate more what we have and that it will help us in squarely standing behind our Reformed institutions of learning with our full support.

It is also noteworthy that the Rev. Hoyt points to the great importance of the families. In the bosom of the families the love for Reformed training, both in learning and in teaching, has to awake and grow and bear fruit.

We all know as well that all the Reformed institutions of learning together can never save the children and, in that way, the churches. We depend on God’s grace. If He does not bless this training that begins in the family, all the hard labours of parents and teachers and all the sacrifices will be in vain. Nevertheless, the Lord has promised that He will use means and tools to do His work of grace. It remains: pray and work. Let us simply remain faithful to our God.

Yes, also we need Reformed teachers and ministers, as well as Reformed doctors and lawyers, and so on, not only now, but also in the future!

J. GEERTSEMA



The church and school link

While scanning the back-to-school issues of school magazines one is struck by the tremendous amount of work involved in organizing a school year. Teachers complete their planning for the new season. School buildings and classrooms are spruced up. Cleaning, repairing, painting, refurbishing rooms, relocating a whole school, purchasing new supplies and equipment, maintaining the grounds including playground equipment demands many hours of, normally volunteer, labour of love. Transportation arrangements, for many an annual headache, are painstakingly put together in the most economical manner. A collective sigh of relief and satisfaction accompanies the first days and weeks of renewed activity. Good cooperation and thankful appreciation for the smooth start to a new year of learning is acknowledged.

However, having provided for all the practical, day-to-day operational concerns for the physical running of a school one may wonder: What next? Is there enough energy and "manpower" left among the Board members to address questions such as: How does the school provide Reformed education? How does Reformed education function in practice? How are our schools different from those fully paid for by the government? What is the difference between a Reformed and a Christian school?

Colleague A.J. Kisjes in *Lux Mundi* (Volume 5, No. 1, pp. 9-11) very properly addresses these questions. The principal responsibility for the education of children belongs to their parents, who are members of Reformed churches. The schools belonging to the parents are closely linked to the church. To quote A.J. Kisjes:

This close link to the church is not an idiosyncrasy of an arbitrary group of people; it is essential to the idea of Reformed schools. The reason for this is that the main task of the church is to preach God's Word. This Word serves as an anchor in the stormy seas of our world; it gives us a clear view of what we are doing. The preaching of this Word every Sunday is the basis for our life and work. Members of the Reformed Churches pledge themselves to this Word and to the church's Confession; and the pupils' parents do the

same thing when they say "yes" to the question asked them at their child's baptism. Thus the school must build on the same foundation as the parents do themselves. School and parents have one and the same educational objective, which could be stated as follows (following Waterink): To form pupils into well-equipped, independent human beings, who serve their God according to His Word; who are able and prepared to use their God-given talents for His glory and for the well-being of man, wherever God may place them.

This is the school's objective in educating the children. It is not surprising that in English the word "education" can refer to education at school as well as the bringing up of children by their parents. Education at school implies the bringing up of children. Thus Reformed schools build on what the children have been taught at home and in church.

Addressing the educational scene in the Netherlands, which may be beneficial for us in North America, Kisjes makes the following observations about the differences between Christian and Reformed schools:

Within Christian school circles two different views can be distinguished: the orthodox and the modernist view.

The orthodox side tries to restore the old "School with the Bible," and it opposes the modernists, who want to look more towards society, towards

the world around us. The "verticalists" oppose the "horizontalists"; those who reject all historical attainments oppose those who want to treasure the heritage of our forefathers. Those who accept God's Word as infallible oppose those who call upon evangelical notions like peace, love, justice, solidarity, and the like. Those taking part in these discussions are spread over a great many different churches.

The orthodox view has resulted in the so-called "Reformatrische" schools based on the principles of the Reformation. The element of ecclesiastical division just mentioned makes it difficult to describe the identity of these schools. They lay much stress on outward things like dress, or the acceptability of television. There is not much visible joy in the faith of these people.

The "modernist" view is found in most of the schools called "Christian." Do these schools have a future? If they do, then it is only on these conditions, according to the 1978 document. (A document that appeared in 1978 in Christian school circles [A.W.])

— close links to the churches should be severed. Education should transcend ecclesiastical division. This means that Christians from any denomination are welcome, and that there is equal respect for quite dissimilar views of the Bible;

— other faiths and world views are accorded equal rights with the Christian faith, in the sense that one is not thought to be better than the other;

— Christianity should be undogmatic: no close connection with confessions or church doctrine. Together we should search for the kingdom of peace, love and justice, of reconciliation, and for a life worth living for all human beings.

Anyone reading these conditions, however superficially, will understand why the battle for Reformed education is not just an ordinary fight to prove that we are in the right. Seen from a biblical perspective the conclusion must be that in the battle for Reformed education the glory of God and His

OUR COVER

The Standard-bearer

Taken from *De Vaandeldrager*, officieel orgaan van de Vereniging van Oudstrijders van de Koninklijke Nederlandse Brigade "Prinses Irene."

work in the gathering of His church are at issue. There is a fundamental difference of opinion on children and society, on man, and his relations, both with God and with his neighbours. What is man's place in creation after the Fall? Reformed schools are in the midst of this world, but they do not belong to it. This does not mean, however, going out of this world. It means stressing the antithesis between church and world, as distinct from concepts of dialogue and solidarity.

One may wonder whether the "battle for Reformed education" which br. Kisjes addresses is not sometimes muddled. There are many ongoing practical concerns which responsible, eager, often young,

board members face in the day-to-day operation of school buildings, in running a transportation system and in meeting financial obligations. Also, and perhaps especially, the providing for staffing requirements, in a time of shortage, can be extremely taxing. However, is the "battle for Reformed education" still real when one can read in a "From the Board" report an announcement that "it is our policy as provided for in the constitution, to hire teachers who are members of a Canadian Reformed Church. However, our inability to do so has caused us to follow this course." "This course" was to hire for "a one year, quarter-time contract" a teacher who attends an Evangelical Free Church.

Is the fear not indeed real that this

kind of action, obviously "unconstitutional," should make us aware that, as br. Kisjes suggests, "our Reformed identity cannot be taken for granted"?

Perhaps this kind of extreme action should motivate the school, church and home "community" in general and the school boards in particular to see to it that every means available is utilized to provide for teachers who share the constitution of the school society. This is one way to keep a close link between church and school and provide an answer to the question "How does the school provide Reformed education?"

A. WITTEN

Remembrance Day with Uncle George

What follows is the story of br. George Antonides, recorded in 1987. At the request of a teacher he told this story to an elementary school class in Smithers, BC, Canada.

For the benefit of later generations he has occasionally added a few words, which for clarity's sake have been placed between dashes: -- --

The reason for the teacher's request was "Remembrance Day," which in Canada and in other countries is observed annually on November 11.

The Rev. W. den Hollander sent it to Clarion with the request to consider its publication in connection with Remembrance Day. We gladly do so keeping hereby in mind that it was a story for the youth of the church.

* * *

Soon it will be Remembrance Day, November 11. In the United States it is called "Veterans Day," which brings us more into the direction of what we want to remember. I think all of us know that the word "veteran" reminds us of the war. On November 11, 1918, the so-called First World War came to an end. That is why we have "Remembrance Day" or "Veterans Day" on that day: to remember those soldiers who died for our freedom as well as the soldiers who took part in the war but were not killed and who still are called "veterans."

Later there was a "Second World War," and your teacher has asked me to

tell you something of my personal experiences during that war.

The Second World War started on September 3, 1939, when England issued a declaration of war to Germany; six months later France did the same. Canada's declaration of war on September 10 of the same year followed as a matter of course: "By Britain's side, whatever betide!"

For the second time within twenty-five years the Canadians prepared to fight in Europe in the Allied Forces. This meant not only more soldiers on Britain's side, but also more food and more equipment, which is of great importance in a war.

We, my brother Jim and I, migrated to Canada in the spring of 1939. Just in the nick of time, for three months later my brother could not have migrated anymore, as he would have been drafted for military service in the Netherlands. Jim was ten years younger than I was. As to the rest of our family, two brothers and one sister were older than I was, two brothers and one sister were younger than he was, and in between him and me there were another three brothers and one sister. This might sound a little complicated to you, but perhaps you can still figure out how many brothers and sisters I had.

In the early morning of May 10, 1940, the Dutch people were shocked when they realized that their neutrality had been brutally violated by the Germans. There had not even been a declaration of war. The Berlin brute, Adolf Hitler, had ordered his troops to invade the Nether-

lands. After only five days of fighting, when the city centre of Rotterdam had been flattened and set afire by German bombs, the military situation in the Netherlands became hopeless and the Army had to capitulate. The Dutch Government fled to England, and it was this Government which summoned us — my brother and me — to come to London, Ontario, for a medical examination.

-- At this medical examination there were two doctors present, an English one and a Dutch one. First I had to see the English-speaking doctor. After I had answered several of his questions he asked me whether I had syphilis or venereal disease. Since I didn't even know these words, I replied, "I don't know, doctor, I don't know what it means." Assuming that I didn't know the English language well enough, he sent me to the Dutch-speaking doctor, who asked me the same questions with the same big words. My reply was the same as before, "I don't know, doctor, for I don't know what you mean." Then he said to me, "You are a fortunate man!" At these words it dawned on me what was meant, and the words of our beautiful confession crossed my mind, ". . . live chaste and disciplined lives, both within and outside of holy marriage . . ." --

Both of us were in good health, and on January 15, 1941, we had to appear in Stratford, Ontario, to join the Forces. We were convinced that it was our duty to go. It wouldn't be fair if only Canadian

soldiers would be going to liberate our country, our parents, our brothers and sisters, and to fight for the freedom of all we held dear. And, even more so, wasn't it our duty towards our God? The tyrant in Berlin wanted to be master over each and every one, even over the Church.

At that time we were living in Sarnia, Ontario, so we didn't have to travel far. In the afternoon of that day we received a new uniform, and even new underwear, and then we were soldiers. At least . . . as far as our clothing went. The next day we received a gun and a gas mask, two things we always had to carry with us.



Mr. G. Antonides as a soldier in World War II

Life had changed drastically for us. We had to salute everyone who wore "stars," go to bed at fixed hours, and stand at attention at frequent roll calls, etc. In any case, we were well looked after and, if we wanted to, we could go home on leave every two weeks.

After three months of training we were sent to Halifax, Nova Scotia, to take ship to England. When we arrived in Halifax, the assembling of our convoy had not been completed yet, so we had to wait there for about a week, during which time we daily went on long marches. I did not mind that at all.

When the time came that our convoy had been assembled, we had to embark, which means that we had to go on board a ship. Ours was not a big ship compared to the one we had come to Canada with two years earlier, and it bore the name "Byano." The convoy consisted of a total of forty-seven ships.

As soon as we had left the harbour we noticed that, in a sense, we had already arrived at the front: fast warships were navigating full speed around the convoy, and our task was to stand on

guard and watch out for German submarines, warships equipped to operate under water. We had to watch for the periscope, a kind of tube which rose just above the level of the sea. On the third day the protecting warships suddenly disappeared, and we sailed a zigzag course in the direction of England.

When we came closer to England, our convoy was attacked by a German airplane. That was our first encounter with the enemy, and it was a life-and-death battle indeed.

The next night a heavy storm raged, and when it cleared only one of the forty-seven ships remained with us. What happened to the other ships I do not know.

-- Once I saw Jim, together with another soldier, standing in the bow of the ship. The weather was rough, and the waves so high that on and off they broke over the railing. Every time they saw a high wave come, they would duck down and stay safe and dry, while a deluge of sea-water broke high above them. Obviously, they were having a lot of fun. --

Shortly after, we anchored in a natural harbour somewhere in the North of Scotland. We stayed there for two days and then travelled on to Edinburgh, a Scottish city on the North Sea. When we arrived there, we had been at sea for thirty days, while normally it doesn't take more than eight days. From there we continued by train to Wolverhampton, a city in the "Midlands." Another hour on foot, and for the time being we had reached our place of destination. Indeed, "for the time being," because no man — not even our leaders Churchill, Eisenhower or Montgomery — was able to predict how the war would proceed. We had to be ready to protect and to defend, not so much to attack. For that another three years would be needed.

Considering that we were soldiers in war time, our life was rather serene. We were taught shooting and swimming and everything in between. And, thanks to Canada, the food was good.

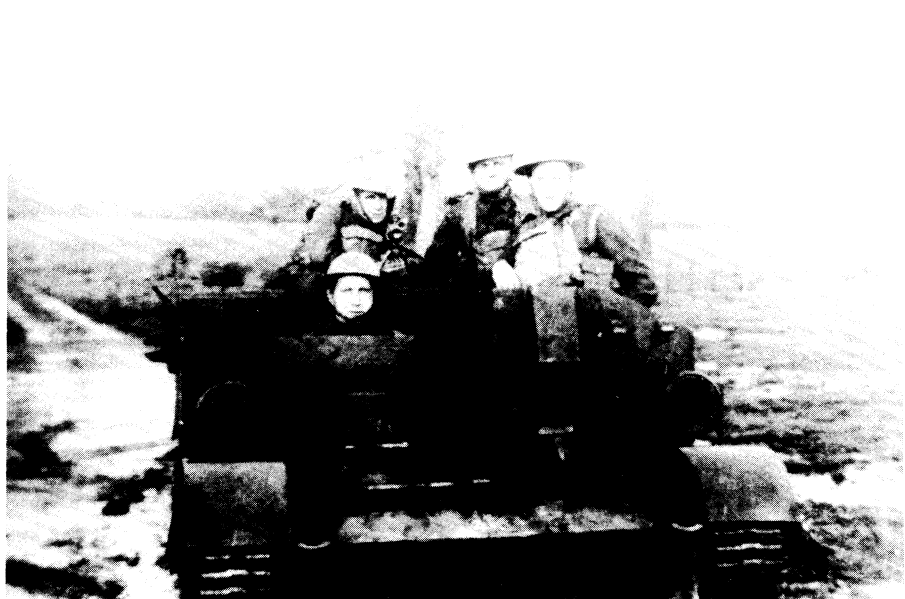
In June of the same year, 1941, the Germans invaded Russia, and I could not help feeling pleased about that. Not only did it mean one more enemy for Germany, but I also remembered from my history class in school that early in the nineteenth century France's dictator Napoleon had done the same, and with what result!

However, up till now the war still was no "World War." It would become that on December 7, 1941, when Japan, without a declaration of war, attacked Pearl Harbour. This forced the United States of America into the war and very soon the whole world was ablaze. Germany and Italy declared war on the United States, and China did so on Germany, Italy, and Japan.

Sometimes the situation looked very dark for the Allies. In 1941 the British Navy suffered heavy losses, an English Admiral was killed in a sea battle, and so I could go on and on.

-- In all, we spent over three years in Great Britain. I say, "Great Britain," because we also had free access to Scotland. If I remember well — by now it is forty-five years ago! — we had a ten-day furlough every six months. We would receive a free train pass and could go wherever we wanted. In this way I became acquainted with places like Glasgow, Edinburgh, and Aberdeen. And when I climbed the "Ben Nevis" I saw snow in the middle of summer for the first time in my life. At that time I did not know yet, that I would live for many years in British Columbia, Canada, where one can see snow-capped mountains all year round.

This was the bright side of our life as



soldiers, but there were also very difficult things. I remember one sergeant who always cursed and swore, and who continued in his wicked ways also after it was pointed out to him how wrong this was. However, he did not forget this conversation, because he would temporarily stop his raving when he spied a certain person. Later this very same sergeant lost his life in a terrible accident near Middelburg, an accident of which he himself was the cause.

Also, in this waiting period I often felt so useless. Don't forget, we were in the prime of our life and had to struggle with many temptations, especially since we missed the support of a regular family life. But by and by we made friends with some of the families we met in church, and with them we always found a warm welcome.

But all in all, I was not sorry when the time arrived to take an active part in the war. --

On June 6, 1944, the so-called D-day — "D" for "decision," D-day being the day which would decide — a new front line was formed, namely, in Normandy in France. After a heavy battle the Allies managed to maintain the position they had taken. Now the Germans had to fight on three different fronts: Russia, Italy, and France.

Soon after D-day we had to leave for a camp close to London. There the vehicles were being prepared which we were to take with us across the Channel. I remember that Montgomery addressed us, and thereafter we crossed to the European continent.

-- Just before the crossing, my brother Jim remarked, "In a little while we won't need to read newspapers anymore, or even listen to the radio; we ourselves are making history now." --

We advanced rather quickly through the North of France, Belgium, and the southern part of the Netherlands.

-- Our company was in Nijmegen during the battle at Arnhem. It was around this time, I don't remember exactly where we were, that either my brother or I (I'm not sure which one either) said, "We're nicely heading for home!" Yes, that's what we were longing for, to see father and mother, brothers and sisters! However, much had to happen yet. True, we were not separated by thousands of kilometers anymore, only hundreds. But Jim would not live to experience the intense joy of that reunion. --

-- Jim was a very good soldier, bold and brave. In Belgium, one day he and his comrade used their time off to bring in three German prisoners of war. He also was a paratrooper, and so automatically became a corporal. In England he jumped several times, but the paratroopers of the "Princess Irene Brigade" have as

such never been used in battle. It was said that because the "Princess Irene Brigade" was so small already, they could be spared as paratroopers. Besides, they had also lost some of their number to the Merchant Navy, where they were employed as gunners. For this purpose those men were employed who were less suited for the rigours of the field. --

From Nijmegen we had to go back to Walcheren, in Zeeland. Near the South-Beveland Canal my brother died in an accident on November 15, 1944.

All of that winter, 1944-45, we stayed on the island of Walcheren, close to Middelburg. That was a place of strategic importance. The Allies had taken Antwerp, a harbour in Belgium, but the entrance to this harbour is situated approximately fifty kilometers more to the north, near Walcheren, and this entrance we had to protect at all costs. The Allies had taken it at a very high price: over 6300 Canadian soldiers had been killed or wounded in the battle to take this harbour and its entrance. On November 28 the first allied convoy sailed into the harbour of Antwerp, thus establishing it as the main supply harbour which they needed to prepare themselves for the final attack on Germany. Besides, now the Allies had a large harbour closer to the battle line than the make-shift harbours in Normandy. (These "harbours" were formed by sinking ships in approximately the right position.)

Just before Christmas 1944 the Germans started the so-called "Ardennes Offensive," aimed at recapturing the harbour of Antwerp. We received a special order not to leave our position under any

circumstances. The "Ardennes Offensive" started on December 16, 1944, and lasted till January 28, 1945, but the Germans never took Antwerp!

First we lived in the bunkers the Germans had built underground in the sand dunes. Through a long, narrow passage we came to a kind of den. Not the slightest bit of daylight reached us there. One day I wrote about this to friends in England, and already the day after I had fifty candles in the bunker. General Eisenhower had made it his personal concern that the troops on the front line would get their mail and parcels as fast as possible. But that it could happen *that* quickly amazed me!

We had to do guard and patrol duty.

-- Quite soon, after a few days, my sergeant came and asked me whether I would like to go along as guard with the food transports. This appealed to me right away. We had to pick up the food in Middelburg, where I helped with the loading, and then the trip from Middelburg via Veere to Vrouwenpolder started. There were no roads, or rather, the roads were covered with water. That is why we travelled via Veere, which wasn't the shortest route. The vehicles we used for the transports could negotiate water as well as land, could swim as well as roll. That is why they were called "ducks." Halfway between Veere and Vrouwenpolder we left the water and crossed the dunes. In Vrouwenpolder the stuff was brought to



a warehouse, where I helped with the unloading. I was billeted with the owner of the warehouse. This trip had to be made every day. I had nothing to do anymore with roll calls or with guard or patrol duty, and I could sleep in a normal bed. Besides that, the people I stayed with were one with me in the faith. The name of the family was Duvekot. I felt very much at home there.



Mr. G. Antonides

During that time the enemy didn't bother us at all, even though the front line wasn't far away. --

In the spring of 1945 we had to go to the front line in North Brabant. There we often came into contact with the enemy (Hedel).

Towards the end of April we received word that Germany had surrendered — surrendered unconditionally, of course, because Mr. Churchill, the gifted leader of the Allies, would not accept anything less than that.

-- When I could go home for the first time, I told the driver of the troop-carrier to drop me off at the Municipal Hall in Zuidbroek, near the lock. I told myself, "Once I'm as far as that we'll see again. I'm sure they can give me some information there . . ."

When I walked into the Municipal Hall it was a very busy place, but soon I spied my brother Hielke, who had been working there for many years. His hair was quite grey. I walked up to him and extended my hand, but noticed that he hesitated to take it. Then I made Joseph's words my own, "I am George, your brother. Are my father and mother still alive?"

His first question was, of course, "Where is Jim?"

We talked briefly and arranged that he would go home to prepare father and mother, while I would follow him five minutes later. During those five minutes a young man walked up to me and addressed me by name. I replied, "Hi! Who are you?" He said, "Peter." I, puzzled,

"Peter who?" And his reply, "Your brother Peter!" I exclaimed, "Why, are you my little brother Peter?" When we left home, he had been a schoolboy twelve or thirteen years old. Now, six years later, he was a young man who towered above me.

About a week after I had been home for the first time, I was told by the guard that there were two ladies to see me. I went to meet them and, sure enough, there were my sister Boukje and her friend Ina te Velde. I was quite surprised to see them, for at home I had only said, that we had our bivouac in barracks between The Hague and Scheveningen. Also, all traffic between the big cities was prohibited, to prevent an outbreak of contagious disease; thus there was no public transportation. In reply to my puzzled question, Boukje said that they wanted to visit with me for a while and that they had no trouble getting a ride from an army truck. So they stayed with me in the barracks for a few days! --

In January 1946 we returned to Canada on board of S.S. *Terborch*. Because this ship didn't have Halifax (Canada) but New York (U.S.A.) as destination, we needed a separate permit to be allowed to disembark in New York and travel on to Sarnia. About this trip let me tell a little more.

We left Rotterdam during the course of an afternoon. The next morning we were told that we were on our way back to Rotterdam. In the night the ship had struck a mine, and it wasn't safe to continue the journey in this way. The ship first had to be repaired. When we arrived in Rotterdam we were permitted to go home, but we had to leave our address and make sure we could be back in Rotterdam within twenty-four hours. I was home for two days then.

The second trip was uneventful. On January 15 we arrived safe and sound in New York. We took the night train to Montreal, and so came back to Canada again. In Montreal we had to report to a certain address, and then we received our discharge. We could go wherever we wanted!!

* * *

Here are a few more odds and ends about Jim which don't really fit in anywhere:

While we were in military service Jim and I lived close enough together, but did not sleep in the same barracks. One morning I thought, "Let's have a look how Jim is doing." It was just after breakfast and not quite time for work yet, which started at 7:30. I found Jim, stretched out on his bed and reading his Bible. (We each had received a pocket-Bible as a farewell present from the brothers and sisters in Sarnia.)

During the summer of 1945 I was home quite a few times. On one such occasion my mother told me that one of Jim's comrades by the name of Bylsma had visited them that week. He wanted to see where Jim had grown up. He told mother that he owed Jim a lot. One time they had been out together and they had been greatly tempted to consort with "strange women." But Jim had said, "Come on, let's go, we're in the wrong place here!" He had listened to Jim and later was so glad about that that he just had to come and tell my mother. This man Bylsma was a Frisian by birth and owned a farm in Saskatchewan, one of Canada's prairie provinces. He was married and had a little daughter.

* * *

(George also tells something from before the war, from the time he attended vocational school in Veendam; this must have been between 1920 and 1930. He tells this especially for the coming generations. Here it is:)

At that time I was taking night courses at the vocational school in Veendam. We had classes every evening, Monday through Friday. But when catechism classes started, I had to attend them on Wednesday nights. So I asked my father, "Dad, what do I do now, go to catechism class or to school?" His reply was, "Seek ye first the Kingdom of God and His righteousness . . ." I can't remember whether he quoted the rest as well. Perhaps he didn't think it necessary. Anyway, I listened to him, and that "all other things will be added unto you" I have experienced also.

And if it is true that I write this down for the coming generations, then, young people, the same goes for you, "Seek ye first . . ."

CHURCH NEWS



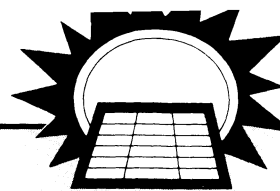
ACCEPTED to the church at Orangeville, ON

REV. W. DEN HOLLANDER
of Winnipeg, MB, as of July 1989.

* * *

DECLINED to the churches at Fergus, ON and Grand Valley, ON:

REV. W. DEN HOLLANDER
of Winnipeg, MB.



Seek Me and live . . .

Hosea 5:4a

Dear brothers and sisters,

Israel was God's covenant nation. The LORD had chosen them out of all the nations to become His very own. He bestowed upon them all His love and mercy. They were very special to Him. His peculiar nation!

How did Israel respond to this enormous privilege?

Many people in Israel mistakingly presumed that their relationship with the LORD excluded the possibility of their destruction. They almost thought that the LORD was tied to them! They lived with the wrong notion that being God's covenant people meant that His wrath and judgment would never come upon them.

They must have been very surprised when Amos admonished them to seek the LORD.

Was that not exactly what they were doing? Yes, on the surface it appeared that they indeed did! At several so-called holy places (vs. 4b) worship services were held and many sacrifices were offered. They were busy observing the prescribed festivities. How could the LORD in the light of all this still maintain that they did not seek Him?

Amos warned the people that attending worship services and observing the commands is not necessarily the same as seeking the LORD. Israel's religion had become a self-chosen, outward way to serve God by following up a long list of do's and don'ts. But there was no fear of God in their hearts. That childlike trust and confidence was missing! (vs. 10-12) Also the Pharisees in the days of the Lord Jesus were essentially strangers to the covenant relationship between God and His people. They were so caught up in their self-willed piety that they rejected the Mediator of the covenant and nailed Him to the cross. Therefore the Lord Jesus said, "You will seek Me and die in your sin" (John 8:21). The one whom they rejected would not help them in their time of need. In their death they would experience no comfort, no peace, only dark despair.

The LORD requires of His covenant people that they seek Him as He has revealed Himself in His Word. To love, trust and obey Him, who is our Father in heaven, submitting to His holy will and letting ourselves be guided by His Holy Spirit.

When we follow our own ideas and conceptions in serving the LORD, while our hearts remain far from Him, our religious activities become a "building of our own holy places." This will ultimately lead to eternal death!

In Jeremiah 29:13 we read, "You will seek Me and find Me when you seek Me with all your heart." Real life for now and later we have only in and with the Lord Jesus Christ, who revealed to us what we need to inherit eternal life. Namely, to love God sincerely and our neighbour as ourselves. The Lord Jesus Christ as our Prophet, Priest and King has fulfilled for us all the demands of the covenant law. He has obtained eternal life for those whom the Father has given Him.

Because He lives, also those who abide in Him will live now and for ever.

Seek Him and you will live!

Our birthday calendar for November:

WILMA VAN DRONGELEN

31827 Forest Avenue
Clearbrook, BC

Wilma will be 31 years old on November 3rd.

ROB LUINGE

34395 Immel Street
Abbotsford, BC V2S 4T6

Rob hopes to celebrate his 14th birthday on November 13th.

CONGRATULATIONS, WILMA AND ROB!

A special thank you to those of you who remembered my birthday. It was good to hear from you! Thank you, ladies of the Women Society Watch and Pray in Guelph, for your encouraging message. It was certainly appreciated!

A request!

A sister from Smithers, BC wrote me about two people who would enjoy hearing from you.

MRS. VANBOSTELEN

who will be 85 years on October 27, 1988. In spite of her age Mrs. VanBostelen is still in good health. Here is her address:

Box 841

Smithers, BC V0J 2N0

MR. GEORGE ANTONIDES

who hopes to celebrate his 80th birthday on October 30th. Mr. Antonides suffered a light stroke but is recovering well. His address is:

Box 744

Smithers, BC V0J 2N0

ALSO CONGRATULATIONS TO BOTH OF YOU!
(Psalm 92:12-15)

Although it might be a little too late, they will appreciate some mail!

May I remind you that any requests have to be in at my address *two months* before the date of your request in order for cards and letters to reach the people involved on time!

Thanks for your cooperation!

How blessed are those upright in their way,
Who keep the LORD's decrees with dedication
And in their walk of life His law obey.
How blessed are those who with determination,
Wholeheartedly, seek Him by night and day
And look to Him for guidance and salvation

Psalm 119:1

Greetings from

MRS. J. MULDER

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

PATRIMONY PROFILE⁶¹

By Rev. W.W.J. VanOene

When Dr. Honig was "promoted to glory" on Dec. 10, 1940, one of his former students wrote, among other things: "God, who makes everything beautiful in its own season, had also made this instrument beautiful in His time. He had to begin his work as professor in a time when many asked, deeply concerned, whether the union of 1892 had been good. I do not have to say much about that time, we all know it: little is needed to cause the fire of discord to flare up to all sides. Is then a pupil of the Free University who has very strong ties with it, to teach at the Kampen School which seems to be doomed to die?"

"How have the fears been put to shame! Prof. Honig desired the peace in the churches and the flourishing of the School where he was allowed to work.

"The man of the synthesis! That's not all he was. It was his main desire to unite Kuyper and Bavinck; but more even it was his striving in all things to be faithful to God's Word. It was not his attachment to Kuyper or his respect for Bavinck which was decisive, but 'What does Scripture say?'"

"We remember this leader because of his office and because of his person, while thanking Him who forms all people, who also made Prof. Honig beautiful at His time, who adorned him with so many gifts, but who also taught him to say, through His Spirit, in the footsteps of the great Reformer, that meekness is number one, number two, and number three."

This writer, who had the privilege of knowing Prof. Honig and of having been received by him into his house on more than one occasion, although never as his student, equally remembers him as one in whom this specific gift of the Spirit was obvious to all who met him. His usual greeting was not the formal "Sir," but *Amice*, friend.

Some Further Actions

The battle about the Theol. School was not at an end yet.

Among the membership and even within the Board of Governors there were such who still wanted to see the Theol. School become a Faculty of the Free University.

In May of 1905 ten students wrote a letter in which they declared that they would ask their parents or guardians for permission to continue their studies at the Free University. Meetings were held and the result was that only a few students disappeared for one reason or another.

At the Synod of Utrecht 1905, a submission was received from members of various churches, passed on by the Provincial Synod of South Holland. In this submission it was proposed to rescind the "unlawful decision of Arnhem," especially the one about the merger of the Theol. School with the Free University; to make the clear pronouncement that Synod was intending and prepared to follow up the Stipulation of 1892; and to obligate the Association for Higher Education every time to give account to the General Synod of the collections for the Theological Faculty of the Free University.

Synod declared that a decision that was not executed did not have to be rescinded; that there was no need to

make the pronouncement for which it was asked, because there were no proposals at Synod to close down the churches' own institution or not to maintain the Stipulation of 1892. As for the asking account, Synod already decided to do so upon similar request from Zeeland.

The former Literary Department of the School was transferred to a National Association for Preparatory Reformed Higher Education and became the Reformed Gymnasium, from which this writer graduated in 1938.

The Board of Governors' meeting of July 1908 dealt with a report of the professors. These brothers proposed that the Board should request General Synod "To authorize the Theological School to award the degree of *Theologiae Doctor* and to charge the Board of Governors to arrange this matter in consultation with the College of Professors."

However, the Board decided with nine in favour and two opposed "considering that for reasons of a practical nature it is not desirable to grant the Theological School this right," not to go to Synod with a proposal. A proposal to request Synod to appoint a fifth professor was not taken over either.

Synod Amsterdam 1908 unanimously adopted a proposal that "General Synod instructs the Board of Governors of the Theological School together with the professors to consider whether it is desirable and feasible to transfer the Theological School to the place where the Free University is established; and authorizes the Board of Governors to send an advice with necessary explanation to the Churches if the above question is to be answered in the affirmative."

Several meetings were spent in discussing the pros and cons of such a transfer, but the conclusion was that "By the light they now have on this point, the Board of Governors and Professors are of the opinion that transfer of the Theological School to the place where the Free University is is neither desirable nor feasible."

When Synod 1911 came around, this point was not dealt with.

Gradually the rest returned and normal life could continue, Dr. Bouwman wrote.

The struggle for total recognition of the Theological School was not yet at an end.

It is time, however, that we pay attention to other developments first.

Other Controversies

The discussions and struggles around the Theological School were not the only points which had the attention and oftentimes caused alienation and formation of factions.

When Dr. A. Kuyper published his *Encyclopedia of Sacred Theology*, Prof. L. Lindeboom criticized several of Kuyper's thoughts propagated therein.

This prompted Kuyper to write in a "Letter to the Editor" "that what our brother Lindeboom adduces as an objection to my *Encyclopedia* is not taught therein at all. Rather, the standpoint of which he imagines that it is mine

is being *opposed and refuted* in my *Encyclopedia*. No, dear brother, such thoroughly heretical sentiments as you ascribe to us are not only not taught by me, *but I detest them*. I hope that at least this time I have been clear.”

In spite of this denial, the attacks continued, for Lindeboom saw grave dangers in several of Kuyper’s theories. Even though Kuyper did not draw the consequences of his teachings, and did endeavour, indeed, to abide by the Scriptural truth, there were several elements in his published thoughts which were dangerous indeed.

Lindeboom found support with the Rev. T. Bos, among others, and the consistory of the Church at Bedum A — of which the Rev. Bos was a minister — even sent a gravamen — i.e. a document with objections — against various of Dr. Kuyper’s teachings to the General Synod of Middelburg 1896.

The synodical Advisory Committee reported “that the gravamen itself is a polemical document, which is not of such a nature that it can be dealt with at this Synod, since what is lacking is proof with literal quotations of the expressions used by Dr. A. Kuyper that his teachings conflict with Scripture and Confession.”

Synod decided not to deal with the gravamen on the basis “of the formal grounds adduced in the report of the Synodical Committee.”

The teachings of Dr. Kuyper against which the objections of the brothers were directed concerned mainly — although not exclusively — his teachings regarding the covenant and regeneration.

Basically, Dr. A. Kuyper Sr. was a supralapsarianist.

What is meant by this term?

To put it simply: the supralapsarianist takes his starting-point in God’s eternal counsel and reasons from out of it. For the speaking and teaching about the covenant this means that one starts with God’s eternal election and from out of that eternal election looks at and tries to explain the covenant.

Supralapsarianism tries to uphold the sovereignty of God and to prevent any thought as if God were dependent upon man and as if God simply follows and reacts to man’s decisions and actions.

On the other hand, there is infralapsarianism, which follows and describes the historical sequence of events and, at the end, when asking for the deepest ground and cause of salvation, finds rest and assurance in God’s sovereign grace and eternal election.

Our confessional formulas speak in an infralapsarianist manner, although no one should think that they fit in or are dominated by a “system.”

According to Kuyper, only a supralapsarianist view offers protection against “spiritualism, methodism, anabaptism, etc. That all these heresies could sprout so lushly on our native soil is the fruit of the infralapsarianism which was almost universally adhered to.”

From out of his supralapsarianist view Kuyper came to startling statements.

Although it would be most interesting and instructive also for our understanding of later developments, to elaborate on several of Dr. Kuyper’s ideas, we will have to restrict ourselves, and thus speak only of a few points which, several decades later, contributed directly to the developments which led to the Liberation of the year 1944.

The first point which draws our attention is Kuyper’s concept of justification.

He claims that all that is necessary for the salvation of the believers is basically ready from eternity. “Long before the regeneration lies our election, our predestination, lies our justification, lies our glorification, and when the Lord God considers finally the hour of love to be there, now to plant into us that miraculous work of regeneration, all that was achieved without us has to be brought into us and to be revealed to our consciousness of faith, but actually in and with God nothing more has to be done for us.”

When it comes to the point, those who have been elected have been justified from eternity, according to Kuyper. All that has to happen here on earth in the hearts and lives of the elect is *that they become aware* of what was already present with God from eternity.

That one is *justified by faith* basically means only that one becomes aware, conscious of his having been declared righteous by God from eternity.

Concerning the covenant, according to Kuyper only the elect are true covenant-children. The non-elect may belong to the “external covenant,” but they only appear as covenant-children. In reality they have nothing in common with the covenant.

Since only the elect are the true children of the covenant, they are the only ones who receive the true baptism as the sign and seal of the covenant.

The juridical ground on which baptism is administered lies in their belonging-to-the-covenant-according-to-its-outward-appearance, but the basic, deeper, spiritual ground lies in the regeneration; and, because we can never be absolutely certain whether regeneration has already taken place, the ground lies in the *presumption* that regeneration is already a fact.

According to Kuyper, regeneration is that God brings the kernel of a new life into the hearts of the elect. It takes place immediately, that is: without a means, a medium, namely without the Word of God, without the Gospel, without the preaching, by a direct act of the Holy Spirit.

As a rule, this regeneration takes place in the elect before or at birth. It can lie dormant for a long time until, by means of the Word of God, one becomes conscious of the grace of God and of the salvation which was brought into the elect principally already in the regeneration.

It is necessary for baptism to be a true, real baptism that faith or at least the kernel of faith be present. Such a kernel of faith, such an *ability* to believe is not present in the non-elect, and for this reason their baptism is not a true, real baptism.

With infants we do not know whether they are regenerated or not; this is something which we must presume to be a fact with infants of believing parents whom the Lord takes away in their infancy. Of all infants, however, we are to presume that they are regenerated, are essentially children of the covenant and not just appear to be such.

— *To be continued*

Report from the Women's Savings Action

Note from the Editor:

In consultation with prof. L. Selles this letter, originally written for those involved in collecting the money, has been adapted somewhat for all involved in this action.

To all those who participated in, and donated to the Women's Savings Action.

Financial statements can be disappointing but surprising as well. I am pleased to inform you that the outcome of the Action over the financial year June 1987 — May 1988 is a surprise indeed. The total amount of the money contributed was \$19,251.45.

Of course, this amount could never have been reached if the LORD had not provided the means and had granted the willingness to give. Thankfully I acknowledge this. At the same time, this amount could not have been raised if you had not

faithfully collected the donations and/or donated your gifts.

My sincere thanks for your assistance in giving and collecting. I hope that you may find the time and the opportunity to continue in the work of love for our Theological College.

On account of the excellent result, the amount which the Women's Savings Action will contribute for books and subscriptions can be increased in the present financial year from 10 to 15 thousand dollars. This increase makes it possible to meet the rising cost of books, subscriptions, etc.

We thank Ms. Catherine Mechelse, at the College, for her share in the administration of the Savings Action.

Further, the following information may serve those who donate their gifts. Cheques of those in Canada who contribute \$15.00

(or more) and who need a tax receipt should be directly remitted to: The Theological College of the Canadian Reformed Churches and sent to the address of the College:

110 West 27th Street
Hamilton, ON L9C 5A1

Name, address and home church of donor should be indicated on the back or front of the cheque. Please also mention; "Savings Action" contribution.

All other gifts are to be sent to:

Mrs. Loraine Lindhout
57 Windemere Crescent
St. Albert, AB T8N 3P1

Mention home church and Savings Action please.

With best wishes and sisterly greetings,

G.R. SELLES

Hamilton, September 6, 1988

“When sisters meet . . .”

The annual Alberta ladies' rally took place on June 1, 1988 with, as hosts, the Edmonton Providence Women's Society "Lydia."

By 10 a.m., sixty-nine ladies from North and South had registered, and enjoyed coffee and fellowship. We then all went upstairs to officially begin the day's program. Firstly, president Pauline Dehaas announced that she was glad — even though the program might begin on a "bad note." She explained that the intended organist was unable to come so that, at the last minute, she'd asked Mrs. G. Van Dyke (one of the guests from Coaldale). Mrs. Van Dyke had readily agreed although she had no music and had never tried our pipe organ. Mrs. Dehaas had thankfully assured her that the occasional "bad note" was far better than "no note." (As it turned out, Mrs. Van Dyke's skills were excellent indeed and her talents much appreciated!)

We sang Psalm 116:1,2,3, after which Mrs. Dehaas led in prayer. Next she heartily welcomed the ladies present and called upon the societies individually to rise to be recognized. All were well represented!

Psalm 145 was then read and our speaker Mrs. Rhea Muis was introduced. She presented her introduction entitled "Prayer." Prayer is communion and fel-

lowship with God through our Lord Jesus Christ. Prayer involves adoration, thanksgiving, listening to God, and making our requests known to Him in childlike faith and trust. God delights in the prayers of His people, the offerings of a contrite heart and broken spirit. Mrs. Muis also pointed out conditions for effectual prayer. [This sentence, in the form in which it is put, does not sound biblical and Reformed, the Editor.] She ended her introduction telling of the "fruit of prayer." We can be joyful or sorrowful before the Lord and still be filled with His peace because we know that nothing can separate us from the love of God in Christ Jesus, our Lord.

We sang Hymn 62:2,3,4. After a meaningful discussion we again sang — this time Hymn 37:3,4.

Lunch followed in the church basement. A delicious smorgasbord had been prepared by the hosting society. Fellowship was enjoyed and several ladies also enjoyed a walk outside in the beautiful spring sunshine.

We reopened at 1:30 with the singing of the League Song. Next, Mrs. L. Lindhout was introduced and received the opportunity to present her topic "Christian Women's Fashions."

Mrs. Lindhout began by giving biblical principles and directions on how to dress

in a God pleasing way. She, then, cited examples of women from the Bible noted for their physical beauty. We must not dress lavishly or following fashion slavishly but neither should we be dowdy or promote a non-caring first impression. She, then, gave some practical tips and wardrobe hints that were enjoyed by all.

Mrs. B. Bouwsema read her poem entitled S.H.U.N. (Short History Until Now). This humorous presentation (in which every line ended in "tion" — pronounced "shun") told of incidents in society meetings going back as far as 1954 and was much enjoyed by all present.

Mrs. Adele Peters introduced a lively game. With help from the junior high school students she had made up posters depicting names of cities and towns in Alberta. Everyone enjoyed helping their team try to "put a name to the picture."

Our program then drew to a close. There were some general announcements and cards were signed to send to the women's societies in Brazil.

Mrs. Anita Laan closed the day with thanksgiving and prayer, after which we all rose and sang O'Canada.

It had been another enjoyable, memorable day of learning and fellowship, a day which we all look forward to each year.

AN OBSERVER



Classis Alberta-Manitoba, September 20, 21, 1988 at Edmonton, AB

1. *Opening:* On behalf of the Providence Canadian Reformed Church which was the convening church for this classis, elder W. Muis calls the delegates to order. He requests them to sing Psalm 111:1,4,5 reads Proverbs 8 and leads in prayer.

He mentions the retirement of Rev. M. van Beveren which began in September of this year. He notes that the Rev. R. Aasman has declined the call extended to him by the Providence Church at Edmonton and that the candidate J. Kroeze has declined the call extended to him by the church at Neerlandia.

2. *Constitution:* After the delegates of the convening church find and report that the credentials are in good order, classis is constituted. The chairman is the Rev. J.D. Wielenga; the vice-chairman, Rev. P.K.A. de Boer and the clerk is Rev. R. Schouten.

After its constitution the chairman notes that the Rev. E.J. Tiggelaar has declined his call to the church at Houston, BC and the Rev. P.K.A. de Boer declined his call to the church at Bedforddale, WA. He wishes the Rev. W. den Hollander strength from the Lord to consider his calls received from the churches at Fergus, Grand Valley and Orangeville.

3. *Agenda:* After some changes and additions, the proposed agenda is adopted.

4. *Reports:*

a. A report is given from the committee for aid to needy students. This report is received with gratitude.

b. A report is given by the committee for needy churches. Classis decides to send a letter to this committee concerning matter of this report.

5. *Subscription Form:* After the chairman reads the subscription form the Rev. E. Kampen voices agreement with it and signs it.

6. *Proposals and Instructions:*

a. The church at Carman overtures classis not to exchange observers with the presbytery of the Dakotas OPC.

Classis decides that the church at Carman has not proven that the expression of fellowship with the OPC by means of an exchange of observers does no justice to the scriptural call to unity.

b. The church at Barrhead proposes that classis add to its regulations "That fraternal delegates be allowed to sit in on all matters dealt with by classis, including matters dealt with in closed 'session'".

Classis decides to declare this proposal inadmissible because classis notes

that this submission is dated August 31, 1988 and the classis regulations state in Article 9 that: "Changes of the above regulations can be made upon request of the churches or whenever classis deem this necessary for maintaining good order, but those changes must be presented to the churches *six weeks* prior to the date of classis."

c. The church at Calgary presents a statement and budget to inform classis about present and continuing support. It is noted that the aid requested for 1989 is reduced from 1988, \$20,937 to \$17,500 for 1989. Classis decides to grant the church at Calgary the support it requested.

d. By instruction the Providence Canadian Reformed Church at Edmonton requests classis to appoint the Rev. M. van Beveren as their counsellor. This request is granted.

By instruction this same church requests pulpit supply for two times a month. Classis decides to grant this church pulpit supply for one time in every three weeks. It is decided that the ministers from Manitoba will be included in the schedule.

e. By instruction the church at Neerlandia requests pulpit supply for two times per month. It is decided that they will be granted pulpit supply for one time in three weeks.

7. *Appeals:* The Canadian Reformed Church at Coaldale appeals a statement made by Classis Contracta of May 1988 in reply to their objections to approving the call of a minister for the Immanuel Canadian Reformed Church. Coaldale requests classis to judge that this Classis Contracta did injustice to the church at Coaldale when it, in conflict with the known and obvious facts, judged in its considerations, that the church at Coaldale up till now has not submitted to classis a proposal on how to initiate efforts to heal the breach.

Although classis acknowledges the activities mentioned in Coaldale's appeal, classis judges that Classis Contracta of May 6, 1988 was correct in considering that the church at Coaldale has never submitted a formal proposal to classis initiating efforts to heal the breach.

8. *Question Period ad Article 44 C. O.* is held.

During this question period the Canadian Reformed Church at Coaldale informs classis that it acquiesces to classis decision to grant the Immanuel Church at Edmonton financial aid when needed.

In closed session the Immanuel Church at Edmonton and the Canadian

Reformed Church at Winnipeg request and receive advice regarding discipline matters.

9. *Correspondence:* A letter from the presbytery of the Dakotas OPC informing and inviting fraternal delegates to its meeting of presbytery to be held D.V., on October 4-5, 1988 and March 1989.

Because of some difficulty of the observer appointed by previous classis and the timing of this notice it is decided not to send an observer to the October presbytery but to the one in March. The presbytery will be informed of this decision.

10. *Appointments:*

a. The Rev. W. den Hollander is appointed an observer OPC and the Rev. R. Schouten as alternate.

b. The convening church for next classis is the Canadian Reformed Church at Neerlandia.

The suggested date for next classis is January 17, 1989 and the alternate date is March 21, 1989.

The proposed executive is chairman, Rev. E. Kampen; vice-chairman, Rev. J.D. Wielenga and clerk, Rev. P.K.A. de Boer.

c. The Rev. E. Kampen is appointed in the place of Rev. M. van Beveren to the committee for examinations and is appointed to examine in Old Testament.

d. Delegation to regional synod was made by previous classis.

11. *Personal Question Period:*

a. Is it the intention of classis to have the Classical Regulations reprinted to incorporate the changes which were made before 1984? Rev. R. Schouten is appointed to update the edition of the Classical Regulations and to send a copy to the churches.

b. It is asked whether classis has the task to see to it that the frequency of church visits as regulated by the Church Order be addressed.

Classis Alberta-Manitoba decides to request the next regional synod W. to consider the following proposed change to the Church Order Article 46 and propose it to the next general synod.

"At least every second year classis shall authorize at least two of the more experienced and able ministers to visit the churches in those years."

Considerations:

a. Classis Alberta-Manitoba made a similar request to General Synod 1986 which correctly judged in its Acts Article 105 that classis did not give sufficient grounds for this request and did not refer to Synod 1983 where a decision was made regarding this matter.

b. General Synod 1980 decided that

re words "unless long distances render this inadvisable" from Article 46 of the C.O. arguing that the suggestion "to delete the clause regarding long distances would be followed since present day means of transportation render this clause obsolete. Furthermore, the danger is there that this clause might be used as an excuse not to conduct church visitation.

c. Classis Alberta-Manitoba, because the area extends over approximately 1500 kilometers find that this yearly church visitation is impractical, financially and for the time it takes.

d. Classis proposes to change this regulation so that the frequency of church visitation will be one time in two years. This proposal alleviates the fear expressed by General Synod 1980. In this proposal church visits must definitely be made.

e. When necessary, the churches are free to request church visitation anytime and such requests are always honoured.

f. The proposed change is "At least every second year . . ." so that classis is free to decide that the frequency of these visits should be more often, but it may not be any less.

12. The *Press Release* is read and approved.

13. The Acts are read and adopted.

14. *Censure* is not necessary.

15. *Closing*: The chairman thanks the ladies who served coffee and meals, the convening church, and the hosting church. He wishes the delegates a safe journey home and the Lord's blessing in their work. After singing Psalm 87:1,5 the vice-chairman leads in closing prayer.

For classis
P.K.A. DE BOER

Classis Ontario South, September 21, 1988 at Redeemer College, Ancaster

1. *Opening*: On behalf of the convening church, the church of Blue Bell, Rev. K.A. Kok opens the meeting of delegates. He reads 2 John, leads in prayer and requests the meeting to sing Psalm 84:1,2.

2. *Examination of Credentials*: The delegates of the church at Blue Bell examine the credentials of the delegates. The credential of the church at Lincoln is not present since the minister Rev. G. Wieske has not yet arrived. The church of Laurel has sent only one delegate. The church of Hamilton requests to receive the Rev. P. Aasman in an advisory capacity.

3. *Constitution of Classis*: Classis is constituted. The moderamen is as follows: chairman, Rev. R. Aasman; vice-chairman, Rev. G. Wieske; clerk, Rev. J. VanRietschoten.

4. *Welcome*: The chairman welcomes all present, especially the Revs. Cl. Stam and J. Mulder who as deputies of regional synod are present because of the peremptory examination of cand. J. Kroeze. Also br. Kroeze's wife and some other guests are welcomed specifically.

The chairman further mentions some particulars about calls received and accepted or declined by some ministers in our classical district. He also refers to the fact that it pleased the Lord to take sr. G. Selles, the wife of Prof. Selles, to Himself last Friday.

5. *Adoption of Agenda*. After some additions and changes the agenda is adopted. At this time Rev. Wieske joins the meeting.

6. *Peremptory Examination of cand. J. Kroeze*: All the relevant documents are found to be in order. Br. Kroeze presents his sermon proposal on Psalm 133. Classis goes into closed session to discuss the sermon proposal. In open session, the examination is continued.

Rev. R. Aasman examines in exegesis O.T. cf. 1 Kings 22:1-28 and Psalm 130. Rev. B. Hofferd in exegesis N.T. cf. Romans 10 and Mark 6. Rev. P. Kingma examines re the doctrine of Christ and of the church. The meeting breaks for lunch.

After lunch, the meeting is continued with the singing of Psalm 100:2 and 4. Roll call is held. All are present. The examination of cand. Kroeze continues.

Rev. G. Wieske examines him in Church History, nl. the Reformation in England and its entry into North America. Rev. J. VanRietschoten examines in Ethics. Rev. M. VanLuik in the knowledge of Holy Scripture. Rev. D. Agema in Diaconology and Rev. VanLuik in Church Polity.

In between the various subjects either 5 or 10 minutes were given to all the delegates to question br. Kroeze.

After the close of the examination, classis goes into closed session. When the meeting is reopened, br. Kroeze is informed that the examination was successful. We sing Psalm 119:40 after which the vice-chairman thanks the Lord in prayer.

Br. Kroeze gives his wholehearted consent not to teach anything contrary to the Scriptures as they are summarized and confessed in the Three Forms of Unity, by signing a declaration of that nature. The chairman gives the delegates the opportunity to congratulate br. Kroeze and his wife. Deputies of regional synod, ad Art. 48 are thanked for their presence and advice and leave the meeting.

7. *Approval of Call*: Classis approves the call of Hamilton to cand. Kroeze as missionary to Brazil. Rev. D. Agema is appointed as delegate to represent classis at the ordination of cand. Kroeze on Sunday, September 25, 1988.

8. *Call to Rev. Cl. Stam*: Classis also gives its approbation to the call of Hamilton extended to the Rev. Cl. Stam of Ferguson, after all the relevant correspondence has been found in good order. The chair-

man congratulates the delegates of Hamilton with their new minister.

Classis appoints Rev. R. Aasman to represent classis at the installation of Rev. Stam on Sunday, October 23, 1988.

9. *Question Period ad. Art. 44 C.O.*: The chairman asks the delegates whether the ministry of the office-bearers continues and whether the decisions of major assemblies are honoured. Both questions are answered in the affirmative by each church.

10. *Report 3 Classical Districts*: Classis takes note of this report which suggests to divide the 2 classical districts known as Ontario North and Ontario South into 3 sections.

Since this report will be dealt with by Regional Synod East of Oct. 19, 1988, classis only determines whether the majority of churches is in favour or against. Since the majority is in favour, this will be passed on to the delegates to regional synod, while each church which wants to amend the conclusions of this report can convey its feelings directly.

11. *Fund Needy Churches*: The church of Ancaster reports on the Fund for Needy Churches. An auditor's report is included which declares everything to be in good order. It is noted with thankfulness that the church of Blue Bell no longer needs financial assistance.

For 1989 each church is assessed \$15.50 per communicant member.

12. *Church Visitation*: A report to the church of Watford is read by Rev. VanRietschoten who visited this church with Rev. R. Aasman. This report gives reason for thankfulness.

The meeting breaks for supper. It is reopened at 6:45 p.m. Roll call is held. Br. VanderHout from Hamilton is replaced by br. J. VanderWoude.

13. *Letter of Presbytery Ohio of the Orthodox Presb. Churches*: Rev. D. Kiester, minister of the Nashua Orthodox Presb. Church in Pennsylvania, U.S.A. and convenor of the Ecumenicity Committee which sent the above letter, is welcomed by the chairman.

Rev. Wieske introduces Rev. Kiester briefly and mentions that he is not present here in any official capacity, but simply because of interest.

In the letter, the committee asks to establish fraternal contact between Presbytery Ohio and Classis Ontario South via the exchange of mutual observers at each other's meetings.

The church of Blue Bell has drawn up a letter in which this request is addressed and asks classis not to accede to this request.

The church of Hamilton has an oral proposal, asking classis to postpone the discussion on this issue, since the letter of Blue Bell, of which copies were sent to each church, arrived too late to be discussed by Hamilton's consistory.

This proposal is rejected. A discussion on Presbytery Ohio's and Blue Bell's

letter ensues. A motion is tabled and accepted after voting, that classis does not accede to the request to establish fraternal relations on the basis of the following grounds:

a. Classis, unlike presbytery, is not a continuing body and therefore cannot maintain a fraternal contact with presbytery.

b. The Canadian and American Reformed Churches have and aim for a sister church relationship in accordance with its rules of correspondence, (cf. Acts of General Synod 1962, art. 139).

c. The Canadian and American Reformed Churches and the OPC already have a temporary form of ecclesiastical contact maintained by their respective committees.

d. Presbytery's policy of fraternal contact with all federations with whom their General Assembly has contact would bring the Canadian and American Reformed Churches into conflict with our scriptural and confessional grounds for biblical ecumenicity; e.g., the OPC's continuing contact with the Christian Reformed Church.

The chairman, on request, allows the Rev. Kiester to react to some questions from the floor. Rev. Kiester stresses that what Presb. Ohio wants is nothing else than to receive all possible help and support to further the Reformed faith. He can understand why classis could not accede to their request, but expresses the hope that the help they need may be forthcoming.

In this regard it is replied that the ideal way for Presb. Ohio is to approach one of the local churches of our federation in order to receive the support they ask for.

14. *Fund for Needy Students*: Br. Ytsma, the treasurer of this fund, urges 3 churches to pay their dues. For next year each church is assessed \$5.00 per communicant member, to be paid in two instalments as per Jan. 1 and July 1. Carried.

15. *Archives*: The church of Watford presents a written report. All was found to be in good order.

16. *Appointments*: Date of next classis, December 14, 1988; convening church, Chatham; place, Attercliffe.

Elected to attend Regional East of Oct. 19, 1988 at Guelph:

Primi ministers: R. Aasman, P. Kingma, J. VanRietschoten and G. Wieske. Alternates in this order: D. Agema, C. Bosch, K. Kok and M. VanLuik. Primi elders: J. Koster, A. Witten, J. Schouten and J. Schutten. Alternates in this order: H. VanderVelde, R.J. Oosterhoff, A. Ruggi and W. Smouter.

17. *Personal Question Period*. This period was made use of.

18. *Censure ad Art. 44 C.O.*: It was noted with thankfulness that this was not required.

19. *Adoption of Acts*: The acts were read and adopted.

20. *Press Release*: The Press Release is read and approved.

21. *Closing*: We sing Hymn 19:1 and 6 after which the chairman closes the meeting with prayer.

For classis,
G. WIESKE, chairman

Classis Pacific, September 27, 1988, Langley, BC

Opening: The Rev. C. Van Spronsen, chairman of the convening church at Vernon, BC, opens the meeting. He requests the singing of Psalm 147:1,6, reads I Corinthians 1:1-10 and leads in prayer. A welcome is extended to all the delegates and visitors.

Credentials are examined by the delegates of the church at Surrey and found to be in good order. Several churches submitted instructions.

Classis is declared constituted. The following officers are appointed: chairman — Rev. J. Visscher; vice-chairman — Rev. C. Van Spronsen and clerk — Rev. J. Moesker. After a number of items are added to the agenda, it is adopted.

Correspondence: A number of appellants notify classis that they have withdrawn their appeal. The relevant items on the agenda are removed.

The church at Cloverdale proposes to add to the Classis Regulations: "only delegates are permitted to have the floor at Classis, unless Classis requests otherwise."

A motion to adopt this proposal of the church at Cloverdale is defeated.

Classis will appoint a Study Committee to deal with the proposed art. 1 of the regulations by this church, in connection with art. 44 C.O.

The church at Cloverdale also proposes to add to the regulations: "The Proceedings of all closed sessions shall also be included in the acts mentioned in art. 5." Defeated.

The church at Smithers proposes to insert an article in the regulations stating: "The decisions taken during closed session shall be recorded and be passed on to the churches with the acts of open sessions." Adopted. This is to be included in the Classis Regulations under art. 3D.

Two letters of appeal are distributed among the delegates for reading.

The meeting adjourns for lunch. After reopening, the chairman congratulates the church at Houston with the call and acceptance of br. W. Slomp and remembers the continuing vacancy of the church at Chilliwack. He commemorates that Rev. A.B. Roukema is critically ill and that sr. Selles was taken home by the Lord.

The admissibility of the appeal of a sister is not challenged. The appeal of a brother is also declared admissible. In closed session the appeals of a sister and a brother are dealt with.

The church at Cloverdale requests

advice of classis in a case of discipline Given.

Reports: No report of auditing the books of the treasurer is available.

The Committee for Needy Churches presents its report. The church at Lynder advised that they will not need support for 1989. They express their thankfulness to the churches for the support received.

The church at Vernon requests support to the amount of \$18,611 for 1989 or \$12.88 per comm. member. (Reduced from \$16.62 in '88). Granted.

Report of a visitation to the church of Smithers on June 15, 1988 is presented. Church Visitations to Vernon, Houston and Lynden will be reported upon at next classis.

During *Question Period* ad art. 44 C.O. the church at Smithers asks advice re: musical notations in the *Book of Praise* and Synod's decision 1980. Are we bound to implement the musical notation? Little advice could be given.

Next Classis: The church at Houston requests that next classis be held earlier to facilitate the peremptory exam of br. W. Slomp. Convening church: the church at Abbotsford; place: Langley; time: Monday, November 28th, 8:00 p.m.

Suggested Officers: chairman — Rev. C. Van Spronsen; vice-chairman — Rev. J. Moesker; clerk — Rev. B.J. Berends.

Appointments: The churches at Houston and Chilliwack request two services (one Sunday) per month in classical preaching arrangements. Granted.

The church at Chilliwack requests Rev. M. VanderWel to be appointed as their counsellor and the church at Houston, Rev. B.J. Berends. Both requests are granted.

Those delegated to Regional Synod at the previous classis are reappointed.

Appointed into the Study Committee re: Cloverdale's proposal (see above) are: Rev. M. VanderWel (Convener), Rev. J. Moesker, Rev. G.H. Visscher, and the elders P. de Boer (Cloverdale) and S.H. de Boer (Surrey).

In the *Personal Question Period* the time limit for the Study Committee is brought up.

A delegate expresses concern that an eligible candidate does not receive a call in a time of many vacancies and the effect this may have upon the desirability of this office for young men. This concern and dismay is supported by another delegate. He expresses the hope that this deplorable situation will soon be rectified.

Censure ad art. 44 C.O. is not necessary.

Acts are adopted and *Press Release* approved.

The chairman speaks a few appropriate closing words, requests the meeting to sing Psalm 84:1,6 and leads in closing prayer. Classis is closed.

For the Classis,
C. VAN SPRONSEN, vice-chairman e.t.



From the Mailbox

Dear Busy Beavers,

How did you celebrate Thanksgiving?
Did you see part of the harvest for which we gave thanks?
Did you see the hay being cut?
Did you watch the combine harvest the wheat?
Maybe YOU went to pick apples!

Or maybe on your way to school you saw rows and rows of new homes being built with lumber harvested from Canada's forests.

We certainly have a lot to be thankful for in our country, don't you think?

I saw _____ being harvested.

Things I am thankful for.

Welcome to the Busy Beaver Club, *David DeBoer*. We are happy to have you join us. Will you write and tell us about yourself? Please let me know your birthday! And a big welcome to you, too, *Kent Van Vliet*. We hope you will really enjoy joining in all our Busy Beaver activities. Let's hope you find that pen pal!

How are your rabbits, *Mary-Lynn DeBoer*? Congratulations on your prize at the fair! It sounds to me as if you have a pretty exciting spring and summer behind you! Bye for now, *Mary-Lynn*.

Hello, *Helena Van Es*. It's nice to hear from you again. Did you receive your membership card already? You're so lucky to have your friend live close by, *Helena*! Write again soon.

Sounds to me as if you've had a great time swimming this year, *Sarah Vander Zwaag*! I hope your thumbnail is all better. What a place to hurt it, *Sarah*!

Thank you for such a nice chatty letter, *Lisa DeHaas*. You had a lot to tell! I hope you have lots of pictures to help you remember all the lovely places you've been, *Lisa*.

Hello *Alwin Plug*. It was good to hear from you again. Thank you for sharing your laughs with the other Busy Beavers! Will you write and tell us, *Alwin*, how about your new home "down under"?

We are all curious, *Alice Plug*, how you did in the Make-a-book competition at your library. Will you tell us about it? Thank you for the picture and clipping, *Alice*. I found it very interesting.

Hello, *Geraldine Feenstra*. I admire your typing! Do you practice often? Thank you for the picture, *Geraldine*. Write again soon.

Busy Beavers, we need a pen pal for:

Kent Van Vliet (Age 7)
18189 59 Ave.
Surrey, BC
V3S 5R8

JOKES AND RIDDLES

by Busy Beaver *Alwin Plug*

- Q. Why was the Indian called Paleface?
A. Because he had a face like a bucket.
- Q. What box can never keep a secret?
A. A chatterbox.
- Q. What clothing lasts the longest?
A. Underwear — it is never worn out.
- Q. When does it rain money?
A. When there is change in the weather!
- Q. Which is the laziest mountain on earth?
A. Everest (ever rest).

Ken: I used to snore so loud that I used to wake myself up!

Len: Have you cured yourself?

Ken: Yes! I sleep in the next room.

Use your markers, pencil crayons or crayons to make the pictures in the boxes. Have fun!

Quiz Time!

NATURAL CALAMITIES

In Bible times, just as today, people experienced natural calamities.

Match the person with the calamity he experienced.

Answers below.

- | | |
|--------------------------|-------------------------------|
| 1. A flood | a. Pharaoh, Exodus 9:28 |
| 2. Drought | b. Elijah 2 Kings 2:1,11 |
| 3. Tempest (storm) | c. Samuel 1 Samuel 7:10 |
| 4. Lightnings | d. Ahab 1 Kings 18:45 |
| 5. Hail | e. Jonathan 1 Samuel 14:13-15 |
| 6. Earthquake | f. Noah Genesis 6:17 |
| 7. Whirlwind | g. Jonah Jonah 1:4 |
| 8. Black clouds and wind | h. Jacob Genesis 41:57 |
| 9. Thunder | i. Moses Exodus 19:16 |

MAGIC SQUARES

Write the word that fits the clue in the boxes with the right number. The words you read down will be the same as the words you read across!

- Baby dog
- Make use of
- Animal friend

1.	2.	3.
2.		
3.		

- Travel by air
- Untruth
- Opposite of no

1.	2.	3.
2.		
3.		

- Feline
- We breathe this
- Do your best!

1.	2.	3.
2.		
3.		

Busy Beaver *Margaret de Witt* has a poem for you that fits right in with Thanksgiving.

“Gracious is God
Our Lord and Saviour
Do His will”

WHAT'S IN A NAME?

Can you find the HIDDEN WORD in these name riddles?

The answer is always,

“Because there's a(an) (hidden word) _____ in his name.”

EXAMPLE: Why can EARL hear so well?

Because there's an EAR in his name.

- Why is JANICE always cold?
 - Why is JOYCE always happy?
 - Why can MARTIN draw so well?
 - Why doesn't CHRISTOPHER ever finish things?
 - Why doesn't RACHEL feel well?
 - Why can JANET catch fish so easily?
 - Why does CHARLOTTE have so much of everything?
 - Why does STEWART always have plenty to eat?
- (answers below)

Answers:

Natural Calamities: 1. f, 2. h, 3. g, 4. i, 5. a, 6. e, 7. b, 8. d, 9. c.

What's in a Name?

- Because there's ICE in her name.
- Because there's JOY in her name.
- Because there's ART in his name.
- Because there's a STOP in his name.
- Because there's an ACHE in her name.
- Because there's a NET in her name.
- Because there's a LOT in her name.
- Because there's STEW in his name.

Bye for now, Busy Beavers.

Keep busy!

Love,
Aunt Betty

*I praise Thee, for Thou art fearful
and wonderful.*

Wonderful are Thy works!

Thou knowest me right well.

Psalms 139:14

With thanksgiving and joy, we announce the birth of our daughter:

CORI-LYNN JANINE

September 28, 1988

A sister for: *Michelle, Jodie,
Amy, Colin*

Cor and Janine Lodder

7 Highland Road
Fergus, ON N1M 2C3

*Sing to Him, sing praises to Him,
tell of all His wonderful works!*

I Chronicles 16:9

God has again wonderfully blessed us, creating another new life, a boy, to join our family:

GREGORY JOHN

Born September 25, 1988

Jake and Minnie Aikema
(nee Diek)

*Vickie Lynn
David Hendrik
Denise June (with the Lord)
Roger Alan*

7118-192 Street
Surrey, BC V3S 5M1

With great joy, and thankfulness to our heavenly Father, we wish to announce the birth of our seventh son:

NELSON MARC

Born September 25, 1988

Brothers: *Marcel Bruce
Trevor Scott
Curtis Dale
Randy Alan
Anthony Neil
Justin Lee*

Martin and Bernice Peters
(nee Tuininga)

Box 99
Neerlandia, AB T0G 1R0