

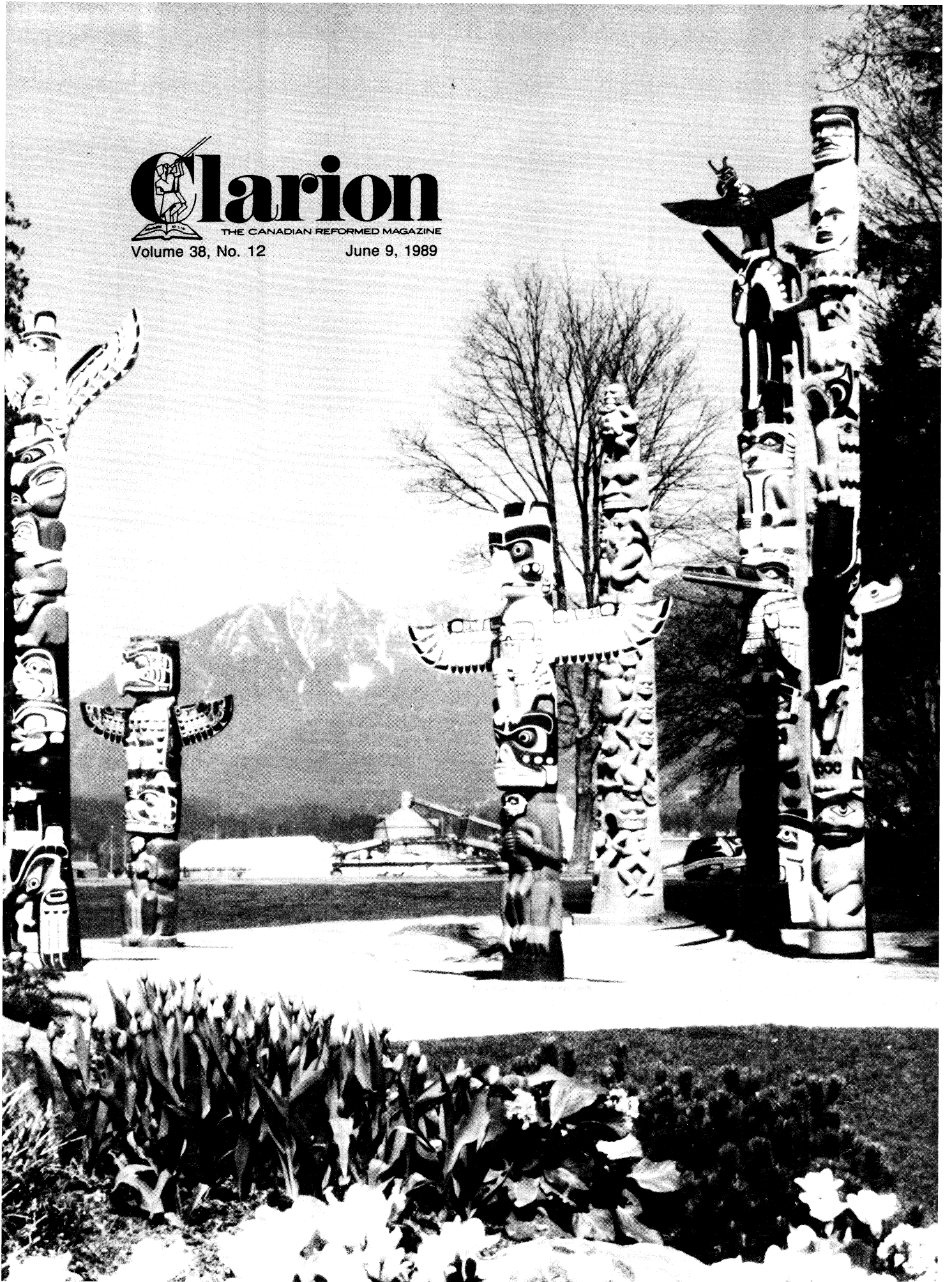


Clarion

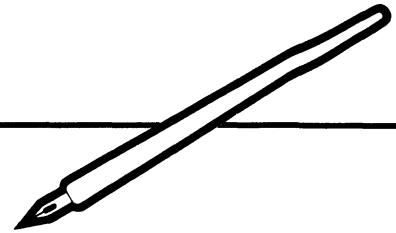
THE CANADIAN REFORMED MAGAZINE

Volume 38, No. 12

June 9, 1989



By J. Geertsema



The Teachers' College graduation evening

On Friday, May 26, we had the privilege to attend the Teachers' College Graduation Evening. Three female students graduated and are ready to serve a Canadian Reformed School. Mr. VanderVen, speaking as the principal, used words as, on the one hand "disappointing" and, on the other hand "trust in the LORD." The disappointing element is that, while there is an annual need for about twelve teachers, only three could be added from the College, while next year there will be five, *Deo Volente*. On the other hand, there was thankfulness to the LORD for the gift of these graduates and for the College, for its own building and the support which makes the continuation of this training in the service of our schools possible.

Dr. J. Faber, who was involved in and stimulated the establishment of the Teachers' College, gave a graduation speech, a lesson in how to teach history in a Reformed manner. It was a lesson in line with the teaching at the College. The speaker showed how history is approached at the secular institutions of learning: to develop human personality, and to teach us about human existence and human possibilities. It is a totally humanistic approach. For any activity of the triune God there is no place. It is all a matter of natural cause and effect as this happens in nature, and it is all a matter of human freedom, human free will, in which man decides and makes history ruled by psychological motivations and influences, again in a manner of cause and effect. Dr. Faber showed how a Reformed teacher is to teach history guided by the divine revelation in Scripture and in accordance with what we confess in our Reformed creedal standards. God, the Creator rules all things in His providence through Christ Jesus, whereby the church is in the centre of His making history and of His leading all things to the great Day of Christ's return. God has His mighty hand in all history. This confession makes the teaching of history careful as well as selective. As all teaching, the teaching of history must be normative: it works with the norms of Scripture. In its light the teaching of history may show, besides other things, what is right and what is wrong, as well as God's grace for the righteous, and His judgments on the ungodly. Also in teaching history the teacher is called to present to the students the fear of the LORD which is to rule all of life. With quite a number of examples Dr. Faber illustrated in his "lesson," making clear what he meant.

This free rendering of the basic points of the speech from memory is not meant to give a report of the evening. I use this to stress the usefulness and the need for Reformed teachers training. Being Reformed and being a teacher does not automatically combine in producing Reformed teaching. It sure is understandable that the principal would like to "deliver" more teachers to our schools. Am I now bringing upon myself the anger of teachers who did not have a Reformed teachers' training? Let me add that it is not my intention to deny that it can be

possible to become a truly Reformed, principled, teacher without a Reformed Teachers' training. There is the Reformed home training: there is the Reformed education in the church, which we all need, and there is the possibility of self-study in what is Reformed teaching through reading and talking about it. It is also possible that one becomes a truly insightful Reformed teacher without having grown up in a Reformed home and church, through a turning Reformed with great enthusiasm and intensive study. However, what I am talking about is the principle, and the normal, the preferred way. And from those who had both (part of) the secular and the Reformed training I heard that it does make a great difference for them that they received the Reformed training.

Are there no difficulties? There certainly are. I spoke with the father of one of the graduates about the situation in Manitoba, where the provincial government requires that the teachers at the "private" Christian schools become qualified by following courses at the university. Manitoba is not the only province where this is required. The same counts for Alberta and B.C. In Ontario some teachers at our schools are doing the same, even though the government does not provide any financial support and does not require it (yet). This governmental requirement means that after the completion of the three years of study at our Hamilton Teachers' College more years of study are compelled upon our teachers, which places an extra burden upon them.

Some time ago I had a conversation with one of those "burdened" teachers. This teacher told me that having the education at our own College sure was a big help in being armed against the modern humanistic philosophies that dominate the teachers' education at the universities. Another teacher who first went through the university training found it a great help to have had the one year program at our College. It meant growth in understanding what Reformed biblical and confessional teaching is about.

As parents we promise at the baptism of our children that, to the utmost of our power, we will have our children taught in the Reformed doctrine. This teaching at home and in and by the church counts also for the school education, not as a formality, but in the fear of the LORD, for Him. It is this principle that brought our brotherhood in The Netherlands to the establishment of a Reformed teachers' training. It is that same principle which led us here in Canada to the same undertaking.

There can be a principled attitude and action. There can also come a pragmatic way of thinking and acting. Pragmatic means that the circumstances and what we see as feasible dominates our thinking and actions instead of the Reformed principles. We speak of covenant children for whom we seek an education which is dominated by the covenant, that is, by God's Word as we confess it. It means that the self-revelation

of the triune God, His teaching, His promises and His will, dominates all our teaching so that it may rule all our life.

Covenant means: people of God; not just parents, but congregation, church, household of God. This means that the education of the children of the church, of the covenant, is not just a concern of parents, but of the congregation, of the church. Teaching children in the Reformed, biblical doctrine, in the fear of the LORD, aims at well-trained church members, able to confess the truth and stand with it in the midst of this world. Lord's Day 38, concerning the Fourth Commandment, speaks about the ministry and the schools. This includes all Reformed, that is, Christian education, because it has to do with the preservation and further gathering of the church as the people of God in this world.

There is, therefore, a parallel between the Theological College and the Teachers' College. We seek Reformed ministers who have a Reformed theological training, because we want to have Reformed, biblical preaching from Sunday to Sunday. Parallel with it, we seek Reformed schools with Reformed teachers for the education of the children of the Reformed Churches. In such a situation not pragmatism, but principle is to rule.

In this light I can understand the concern of the principal of the Teachers' College: only three while there is such a need; two who had the three year training and face additional university courses, and one who had her university training but added another year at the College. If, for whatever reason, young persons first take the secular training at one of the universities,

let us strongly advise them to add that one year at our Reformed Teachers' College.

This appeal to take Reformed training should come very strongly from our community, from the home, but also from the school boards, backed up by the school societies. There can be difficulties through the situation of this moment that there is such a great need for teachers, so that the boards take whatever is available. However, we must keep in mind together what in the long run is the best. And when teachers from our College are to follow as yet a secular training, let us support them as much as we can to carry this burden with them. It is good to know that principled Christians are willing to submit for the Lord's sake to the governing authorities. It is also so that dedicated, believing children of God are willing to take up extra burdens for the Lord's sake and for the sake of His kingdom and church. May He give the dedication and persistence, as well as the wisdom. When extra burdens are accepted in faith, the extra training will be positive.

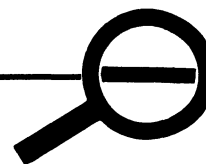
The reader understands: this is an appeal to support, and to keep supporting, the Reformed Teachers' College. It is an appeal to our whole community, and thus to the school boards and the school societies, and to us all as church members. Covenant means: the people, ALL of them. Let us not become pragmatists, but keep our Reformed vision, in the fear of the LORD, for His sake, principled by His covenant Word. May He continue to bless the Teachers' College and its staff and students; may He make the teachers which it delivers to the schools a blessing for the schools, and so for the churches.



PRESS REVIEW

By C. Van Dam

The menace of New Age



Society around us is more and more rejecting, often in a very conscious way, the teachings of the Bible and is so increasingly losing touch with whatever is still left of its Christian moorings. As this process has been accelerating in the last decades, the result is not a society without religion. Rather, substitutes for what has been thrown overboard are sought. One of the most insidious and tempting religions of our day is the so-called New Age. This religion (for that is essentially what it is, despite disclaimers by some) has no head office, no official set of doctrines, and no official organization. Instead, it seems to blend in perfectly with the spirits of our present age so that it often is not even recognized as a religion.

Many magazines have been paying some attention to this new movement. The immediate occasion for this press review is the May/June issue of *Faith Today: Canada's Evangelical News/Feature Magazine*, which devotes several articles

to examining the New Age. What follows is based on this issue.

What is it?

J. Stanhope in a lead article suggests that "New Age can best be described as a growing social and religious movement that blends Eastern philosophy and religion with Western culture, incorporating ancient beliefs such as astrology, reincarnation, occultism and pantheism with new phenomena such as trance-channeling (i.e., spiritism or the living communicating with the dead, c.v.d.), and which threatens to take over our society" (p.20).

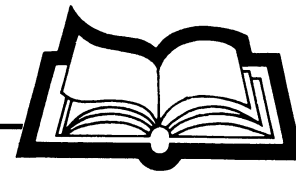
Although it is not a tightly organized movement, the momentum that the upsurge of New Age presently enjoys is such that it will only be a matter of time and their particular philosophy and presuppositions will become the dominant ones in our society. This movement therefore seeks to do nothing less than transform our society. It is with reason

that Stanhope can quote R.M. Bowman as saying that many evangelicals "believe the New Age movement is effecting a 'cultural shift' — bringing about a new philosophy of life that will underline the next generation's educations, arts, and social and political policies, much as secular humanism is the reigning philosophy of our non Christian culture today" (p.20). What are the main ideas of this all-embracing philosophy and religion?

The Age of Aquarius

New Agers believe that a new age is dawning, the age of Aquarius or as it is also referred to, the Age of New Beginnings or the New World Order. New Agers compare the imminent changes that are coming to the changes that the Renaissance and the Reformation brought. The movement offers new understandings of ecology, spirituality, health, and what is right and wrong. Occultism will also figure

— Continued on page 257



By J. De Jong

Their prince shall be one of themselves, their ruler shall come forth from their midst; I will make him draw near, and he shall approach Me, for who would dare of himself to approach Me? says the LORD.

Jeremiah 30:21

The Priestly Prince

Just before the imminent destruction of Jerusalem, the LORD sends the prophet Jeremiah to proclaim a new message to those who in the face of terror still clung to the word of God in hope. This was a word of hope in a seemingly hopeless situation. Although it looked like the end of Israel as a nation, the LORD announces that this is not the end. In fact, He was proceeding with His work. After He had exhausted His punishment, Jerusalem would be rebuilt. The streets would again be filled with joy and singing. A new ruler would bring peace to the city.

This ruler would not be a foreigner or a stranger. He would come from among the people. Foreign oppression would give way to divine protection. Jeremiah also does not dwell on his royal status. On the one hand, he would be like David, vs. 9, he would bring back some of the best elements of David's reign. Here was a ruler whose life was marked by *service*. On the other hand, he would far surpass the greatness of David and Solomon. For besides being a ruler and prince, he would also be a *priest*. Functions which were traditionally strictly divided would fuse in him.

This is evident from the words used to describe his work. The LORD would make him draw near to Him, and he would be able to approach God, sharing an intimacy of fellowship with Him. The duty of approaching God was restricted to the priests in the old dispensation, cf. Numbers 4:19, 8:19, Exodus 28:43, 30:20, Leviticus 21:21, 23, Ezekiel 44:13. Sometimes the word used here is also used in the technical sense of bringing an offering or sacrifice. Therefore, we have a particularly priestly function described here.

However, the remarkable feature of this priest is that he would approach God of his own accord and in his own right. Even the priests of the Old Testament were not permitted to do this. And the LORD voices the unexpected character of this action: "Who would dare of himself to approach Me?" Literally the text says: "Who would give his heart as surety to approach Me?" This was an action entirely unheard of before!

Who cannot but see a reference to the work of the Messiah here? Indeed, He was one of Israel, of the seed of Abraham. That is still our comfort concerning Him today! He is one of ourselves, from our own midst. Although not included in Adam's sin, He yet came forth from Adam; although born from above, He was none the less of the true seed of David, like His brothers in all things, and yet without sin.


And He was true God! So He was able of His own accord to approach the heavenly throne. And instead of bringing the sacrifice of bulls and goats, He brings the sacrifice of His own blood. He enters the heavenly sanctuary of His own accord and offers the eternal sacrifice which makes atonement for the sins of the people.

So we see in these words described the royal King who is also our heavenly Highpriest. Jeremiah's prophecy foreshadows the Mediator who is presented to us in much greater detail in the letter to the Hebrews. He was one of us, from our own midst! He assumed our flesh and blood, Hebrews 2:14. So He was qualified to make expiation for the sins of the people. "For because He Himself suffered and was tempted, He is able to help those who are tempted," Hebrews 2:18.

At the same time, He was able to draw near to God! He has "neither beginning of days nor end of life," and so becomes a Highpriest forever, after the order of Melchizedek, Hebrews 6:20, 7:3. Although one of us, He was also one from above. He was designated and appointed to office as the Son of God.

And as a true Highpriest He brought the once-for-all sacrifice that took away sins. And this was the sacrifice of Himself! (Hebrews 9:26). He was able to approach God of His own accord, because He was not only able but willing to bring the sacrifice of His own blood. This was the offering which brought all the sacrifices of the old dispensation to fulfillment! His was a sacrifice of eternal value. So He becomes the surety of a better covenant. And He always lives to make intercession for the sons of God!

Here we see something of David's reign return to the church. In Christ Jesus, the Shepherd-King returns, and the king who serves has come back to His people. Indeed, in the coming of this King we see paradise restored. For the reality of true priestly service among men has been restored in Him. But we see more! For in His power to approach God we see a greater access to God than has even been revealed before. And this foreshadows the day when God will dwell with man and make His home with him forever.

So we may give thanks for the true priestly King who reigns in heaven on our behalf. He makes intercession for His Church, and approaches God's throne for us. And he guards us against all enemies. He will reign until He has put all His enemies under His feet. Then we may join in songs of thanksgiving, and safely graze as sheep of His pasture. 

Press Review — continued from page 255

prominently in this age. The end result is to be a new stage in the history of man in which "man's mind will be transformed into God-consciousness and his society will be one of peace and harmony" (N. Geisler and J. Yutaka as quoted on p.22). This brings us to some other cardinal beliefs.

Monism, pantheism, and "We are God"

Basic to monism is that everything that exists is one and the same. Should there appear to be any differences, it is only apparent, like an optional illusion. "The truth, says New Agers, is that you only perceive them (God, man and nature) to be different when, in reality, they are not. They are one" (p.22). New Agers thus do not believe that there is a separation between God and His creation, "since creation emanates from and is made of the same stuff as God" (p.22).

Besides this monism, pantheism, the teaching that everything is God, is also important to New Age. "Everything — an apple, rock, pencil or man — is part of the divine force, that impersonal energy New Agers call God" (p.23).

The final major belief of the New Age ties in with this pantheism, namely the belief that "we are all Gods". Stanhope calls this "the cornerstone of all New Age beliefs" and he quotes New Agers Shirley MacLaine as exclaiming "You must never worship anyone or anything other than self, for you are God" (p.23). To love oneself is therefore to love God.

Consequences and concerns

If man is in fact God, the consequence is that any teaching of the Scriptures is opposed by New Age, and the sin of paradise, that man wanted to be as God, is promoted by these people. This has frightening implications. Not only is Christ rejected as the divine Saviour sent by the Father, but even the very notion of sin is strange to these people. Anything can therefore be justified or even considered a normal part of life, like adultery, theft, false witness, and, for that matter, even murder. Man is a law to himself. He is God! Since New Age believes in pantheism, there is no such thing as a personal God as the Bible reveals, only an impersonal force or energy which is present in everything and everyone. Man can therefore consider himself as God of the universe and individually as masters of their own lives. Here we have the perfect "justification" for the self-seeking and individualistic mentality of our times in which everything goes as long as it suits us.

It is this appeal of New Age to our degenerate post-Christian society of today that makes New Age such a frighten-

ing menace. Already its influence is noticeable in many ways. Read only the newspapers and listen to the radio with the realization that there is a New Age movement with the above-mentioned beliefs. One then notices how many things now seem to fit together better. For example, the increased interest in mysticism, mind control, occultism, clairvoyance, etc., is understandable when one realizes that for the New Agers these are prime means in which to realize one's divinity and achieve one's God-consciousness. Or to give another example, the great (and often exaggerated) concern for the ecology is for New Agers fully justified in view of their belief that everything is God (pantheism). This is not to suggest that all those involved in these examples are necessarily New Agers, but the above does indicate how New Age and its concerns underlie much that is of current interest and concern.

Reaching New Age with the Gospel

New Age fits in with the spirits of the present age. It is just the thing that suits searching secular man at the end of the twentieth century. He can retain himself as his own master and need not bow down to any other. There is no sin, no judgment, and no need for repentance. There are no absolutes. Each man does what he feels is right and creates his own world and reality. All these factors make it very difficult to reach out to New Agers with the gospel.

Faith Today interviewed an ex-New Agers (pp.30-32) and asked him how he

would recommend that the gospel be brought to New Agers. The response was that witnessing is difficult. There is no official set of beliefs and therefore only by means of getting to know the person well are you even sure what he or she believes. Secondly, since all is relative, the attitude of New Agers is "Don't try to impose your truth on me. What is true for you (the gospel), is not for me. I have my own reality." His advice was that in bringing the gospel we should show the bankruptcy of relativism in the real world and keep questioning what the New Ager believes, introducing the gospel as the opportunity arises.

Be on guard

May our eyes be more and more opened to the menace of New Age. There is only one way to be equipped to counter this threat and to be prepared. That is to study the Scriptures and drink in the regular proclamation of the Word, so that not the spirits of this age, but the Spirit of the living God may more and more take over our lives and renew us after the image of the One true God with whom alone there is *the* new age. *That* is what we may look forward to with longing.

P.S. A book I have found quite helpful and can thus recommend is: Douglas R. Groothuis, *Unmasking the New Age* (Downers Grove, Illinois: InterVarsity Press, 1988). His second book, *Confronting the New Age* (InterVarsity Press, 1988) also appears to be very good.



Published bi-weekly by Premier Printing Ltd. Winnipeg, MB

EDITORIAL COMMITTEE:

Editor: J. Geertsema
Co-Editors: K. Deddens, J. DeJong, C. VanDam and W.W.J. VanOene

ADDRESS FOR EDITORIAL MATTERS:

CLARION
41 Amberly Boulevard
Ancaster, ON, Canada L9G 3R9

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.
One Beghin Avenue
Winnipeg, MB, Canada R2J 3X5
Phone: (204) 663-9000 Fax: (204) 663-9202

SUBSCRIPTION RATES FOR 1989		
	Regular Mail	Air Mail
Canada	\$26.00	\$47.00
U.S.A. U.S. Funds	\$28.00	\$43.50
International	\$38.00	\$66.00

Advertisements: \$6.00 per column inch
Second class mail registration number 1025
ISSN 0383-0438

IN THIS ISSUE

Editorial — The Teachers' College graduation evening
— J. Geertsema 254

Press Review — The menace of New Age — C. Van Dam 255

From the Scriptures — The Priestly Price — J. De Jong 256

International — W.W.J. VanOene 258

News Medley — W.W.J. VanOene 259

Retirement evening for Rev. van Beveren — Mrs. P. Dehaas 261

Ray of Sunshine Mrs. J. Mulder 262

Patrimony Profile₆₇
— W.W.J. VanOene 263

Canadian Reformed Teachers' College annual meeting
— Harry Moes 265

From the treasurer of the CRTC 266

From the faculty of the CRTC 266

Letter to the Editor 267

Our Little Magazine — Aunt Betty 267



By W.W.J. VanOene

ELDOROT, KENYA

The REC secretariat was informed last month that the Reformed Church of East Africa has withdrawn from the REC, effective November 24, 1988. The reason given was that the REC had taken no steps about the issue of homosexuality. The RCEA expressed appreciation for the few years of fellowship with the REC, but said that to remain in an organization that shelters a church such as the Reformed Churches in the Netherlands (GKN) would show its Church to have a sinful nature. (REC NE)

MEXICO CITY

Two street-corner evangelists were killed by mobs, apparently on the same day, January 15. Thirty-five year old Abileno Jerez Hernandez was chased out of a village by a mob of 100 angry Roman Catholics and then attacked with stones until he died. The following day a 21-year old man with a briefcase was found dead surrounded by bloodied stones. No suspects are held in either incident, although police apparently know some in the mob that killed Hernandez. (REC NE)

SIDNEY, AUSTRALIA

Who's in church in Australia?

The old, the educated, the happily married, the stable ones, the native born, and women are those most likely to be found in church in Australia, according to a massive church survey conducted here in 1986. Only about one in ten of those in church today came from non-Christian homes.

The survey was conducted across more than 2,000 churches, and over 120,000 questionnaires were submitted. (REC NE)

KESTON, UK

Konstantin Kharchev, the Chair of the Council for Religious Affairs in the Soviet Union, expressed the intention to satisfy a number of key demands being made by believers in the USSR. In an interview published late in 1988, Kharchev proposed greater freedom of activity, more open churches, the legalization of charitable work, greater freedom for publishing and possibly the end of registration, according to a report by Keston News Service.

Kharchev noted that whereas 16 churches (Orthodox) were opened in 1987, more than 500 were opened in

1988. Even with that number, he conceded that local officials have obstructed many requests. He even upbraided provincial level officials who authorized such refusals in violation of Soviet law. Villagers had to travel to Moscow for justice, and even there, he said, bureaucrats sometimes obstructed them. This was very dangerous for *perestroika* (restructuring) he said.

Private religious education should be possible, although religion will not be taught in public schools. Furthermore, the church should have the right to have its own printing press, and works of Christian history and theology should be published by state publishing houses, Kharchev stated.

These, and other proposals, if ever implemented, will give believers most of what they have campaigned for in the last 25 years, according to Keston College researcher Jane Ellis. She notes that the article seems to focus on the Orthodox Church, leaving some question about outlawed religious groups such as the Ukrainian Catholics. (KNS) (REC NE)

NEW YORK (RNS)

Most of the recent headlines about women in ministry have been devoted to the recent consecration of Barbara Harris as a bishop in the Episcopal Church, an event marking the first time a woman has been named bishop in the Anglican Communion.

But a recently released National Council of Churches report shows women have been making significant progress in

less spectacular ways as more and more women move into the ranks of clergy. According to the ecumenical agency's report, entitled "Women Ministers in 1986 and 1977: A Ten Year View," the percentage of women ordained to the "full ministry" in the United States has nearly doubled in denominations that ordained women in 1977.

In 1977 there were 10,470 women ordained to the full ministry in the United States and in 1986, 20,730 — increasing the percentage of women from 4 percent to 7.9 percent.

In Canada, which was surveyed for the first time in 1987, there were 908 female clergy in 1986, 7.3 percent of the total 12,493 clergy. (CN)

EDMONTON, Alberta (RNS)

The Anglican Church of Canada lost 56,000 members, or about 6.5 per cent of its membership, between 1985 and 1987, according to recently released statistics.

The latest information on the church's membership, covering the year 1987, showed parish rolls reporting 808,220 members, down substantially from the 864,814 recorded in 1985. (CN)

ROSEVILLE, MINN. (RNS)

"Left-of-center" positions taken on political and social issues by so-called "old-line" Protestant denominations are only partially responsible for their decline in membership, a critic said here.

The main factor has to do with the sense of their members that they are not being fed spiritually in their churches, said Kent R. Hill, executive director of the Institute on Religion and Democracy, a "neo-conservative" group based in Washington.

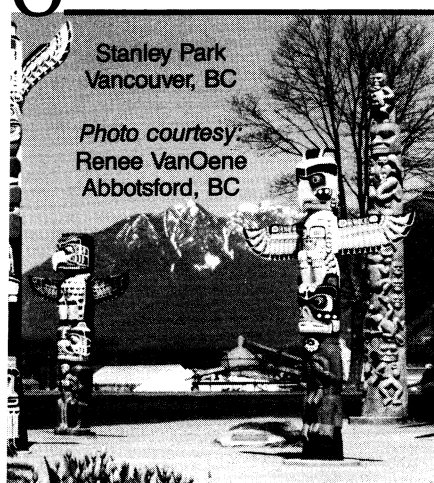
The decline in spiritual health by a church "precedes its political problem," Dr. Hill said. "When churches are not on fire for their faith any more, they become vulnerable to other ideas," he added. (CN)

ABORTION RATHER THAN ADOPTION

A small pro-life movement is working to counter the almost universal acceptance of abortion in Japan, where abortions total more than 5 million a year. That represents three abortions for every live birth in the country.

Japanese law allows abortion through the 23rd week of pregnancy. Women pre-

OUR COVER



Stanley Park
Vancouver, BC

Photo courtesy:
Renee VanOene
Abbotsford, BC

fer abortion to adoption because their medical records must show children to whom they gave birth, including babies given up for adoption. A single woman's record would be marred by a child given up for adoption, whereas no record would be kept of an abortion.

A Christian physician was recently barred from medical practice for six months because he assisted a patient in putting her baby up for adoption instead of performing an abortion. The case went to the Japanese supreme court, which ruled that the doctor's behaviour violated medical ethics. (CN)

THREE-SELF MOVEMENT

Bishop K.H. Ting, leader of the Three-Self Patriotic Movement which oversees Protestant activities in China, is sending out signals that the organization may be discontinued soon. Its demise could mean greater freedom for the Chinese church.

The Three-Self Movement is the only government-recognized Protestant organization in China and was formed in the 1950's to regulate and unite Christians under one banner. Bishop Ting said, however, that the Three-Self had "not done well" and had instead become an authoritarian structure which created conflict among Christians.

In place of the Three-Self movement, bishop Ting said, that a new church structure would be formed and known as the United Church of China or United Chinese Church, whose role would be more pastoral and service-oriented. (CN)

It will be a big question whether the change will mean any real change for the Christians who are at present meeting without having been recognized and who come together in "house churches." Most likely the only change will be a change of name for what basically remains the same structure.

SCRIPTURE DISTRIBUTION

More than a half billion Scriptures were distributed around the world last year, making it the biggest yearly total since the United Bible Societies came into being 43 years ago.

The total of 692,754,925 was an 11 percent increase above 1987 as reported by the United Bible Societies, which now has work in more than 180 countries.

The largest numerical increase was in Asia and the Pacific, where the total of 300,874,234 Scriptures represented an increase of 38 million over 1988.

Brazil was the country with the largest Scripture distribution figure, a total of more than 164 million. This was the largest number ever recorded by any national Bible society and represented a 41.2 percent growth during 1988. (CN)



NEWS MEDLEY

It is about time that we return to Canada, is it not?

Vernon decided to celebrate the Lord's Supper "every two months with the exception of the summer months. A schedule for the whole year will be published in advance so that these dates can be marked on your calendar."

In Vernon, as well as in the Maranatha Church in Surrey, it was decided that "The Day of Prayer proclaimed by the B.C. Government for May 14th 'particularly for mothers so that our children may grow in grace and the knowledge of God our Heavenly Father' will be observed."

A farewell evening was held for brother and sister J. Kuik who by now will have left for the mission field in Brazil. Many brothers and sisters made use of the opportunity to bid them farewell.

Now we go to Calgary.

"A discussion was held concerning the possibility of purchasing an acreage just outside of city limits." The following may be helpful in achieving this.

"It was our privilege to receive a very substantial donation for our growing Building Fund from an anonymous donor in B. C. We are thankful for this kind of encouraging support from outside the congregation. May we receive it as a token of Christian love and fellowship."

The Kampen family will have arrived in their new manse by now. The Immanuel bulletin stated as date March 11th, the "moving business" starting at 8:30 a.m.

The same bulletin told us that "Providence as yet has not replied to our letter concerning a combined bulletin. The matter is thus tabled until we receive a reply."

This is the place to make something clear. In a note on the Providence bulletin brother A. Harke wrote that someone had remarked to him "Rev. VanOene agreed with you but had a bit of a problem admitting it." Our readers will recall the matter as such.

May I repeat what I wrote in my reply to brother Harke's "Letter to the Editor"?

"As far as the number of copies of bulletins which would be required is concerned, brother Harke is right." And was that not the point which our brother made? Is this really "having problems admitting that his calculation was right"?

In the matter of the time-saving I disagreed with my brother and tried to prove it. I made that clear as well.

Back to news from the churches.

The Providence consistory told the congregation that approximately \$950 per year per contributing member would be needed to meet the budget. According to Statistics Canada, the consistory said, the average income is \$24,000.00, so that \$950 per year represents not even 4%.

When we came to Canada in 1952, the consistory asked \$120.00 per year which, at that time, represented about 6% of the annual income. I do not hesitate to state that it is easier for people now to give 6% of their annual income for Kingdom causes than it was in 1952. And it is not very encouraging to read in a schedule issued by one of the churches that the highest annual voluntary contribution for the church was only \$2,400.00.

Winnipeg's Sunday School attendance dropped to such a low level that it was discussed whether the services should not (again) start at 9:30 so that Sunday School could be conducted at 11:00 instead of at 9:00 as it is at the moment.

In Ottawa "The consistory has decided to increase the frequency of the celebration of the Lord's Supper from four to six times per year. These celebrations will take place on the first Sunday of the month of February, April, June, August, October and December."

In Ottawa's bulletin we also read that "An invitation has been received from the Presbytery New York/New England of the Orthodox Presbyterian Church for Rev. VanPopta to address a meeting of this Presbytery in Lisbon, New York, on April 11th, to inform them about the history of the Canadian Reformed Churches. This invitation was accepted by our pastor."



From Ottawa we reach Toronto.

"A discussion ensued concerning the fact that elders are very seldom called when churchmembers experience certain difficulties in life other than illness or death in the family. The elders' task is to *minister* to the *congregation with the pastor*. If an elder is unaware of certain problems of the congregation assigned to him in his Ward, consequently he cannot fulfil his office properly. The consistory would like to see a better communication between the members and their ward elders regarding these matters."

I think that it is not only in Toronto that this complaint has to be made. Members should confide in their elders and ask them for their help when they need help.

Could it be that a contributing factor is to be found in the fact that sometimes the ministers of the Word are exclusively referred to as "the pastor"? Does this not give the impression — and wrongly so — as if there is one pastor in the congregation? In our form for the ordination we do not say that the elders are to take the oversight "together with the pastor," but "together with the ministers of the Word." We say that "to do their work well as *shepherds of God's flock* the overseers are to train themselves."

There are many pastors in one church and not just one. That's what should be impressed upon the congregation. Then we might see some improvement.

I almost lost my breath when I read that in Orangeville a conditional offer was received for the old manse of \$184,500.00; it became even worse when I read that it was sold to another buyer for \$186,000.00! Wow! Watch out, people, for this cannot last. We saw it some eight or nine years ago.

In neighbouring Grand Valley "progress on the rezoning of our church lot continues as rezoning work is still in process."

Burlington East made application "for approval of a site

plan" and "a professional engineer/architect has been retained for the final plans. They are looking for a May 1, 1989 as a start date."

The Rehoboth Church in Burlington received a gift from an estate of \$10,000.00 and the consistory charged the committee of administration with serving the consistory with a suggestion for the use of this gift. What about a fund for another church to be instituted?

In an earlier medley we mentioned the Bible Study Course "A Gift from Heaven." Now we read about this: "The LORD has richly blessed our efforts in connection with the Bible course 'A Gift from Heaven.' At last count 42 responses have been received over an advertising period of 3 months. Seven (7) of these are in the capable hands of counsellors from this congregation. Back in January a list of 10 counsellors from each church was thought to be sufficient. Due to the great number of requests for the course, 10 is no longer adequate."

Happy to read this! And thankful.

Would you not wish you lived in Hamilton when reading: "To make sure all senior members of age 75 and over receive flowers on their birthday on behalf of the congregation, a list of names and date of birth will be forwarded to Sr. A."

Smithville was privileged in having the official opening of their new building. Now they can direct their attention to other things, as is evident from this item: "Request for a new Gestetner stencil machine. Passed on to Committee of Administration."

I can testify that a new stencil machine is badly needed there. Not only are the letters sometimes overlapping because of the compact typing, but the pages are oftentimes so pale that it is hard to read what is written in the bulletin. You can be sure that I, for one, will welcome improvement with both eyes, plus my glasses.

Now that the Rev. Bosch and family have received visa for Australia, a calling committee has been appointed.

Attercliffe decided to add two elders and one deacon to the number of office-bearers.

After all, Lincoln did receive a grant for their elevator. "It is noted that \$15,000.00 has been granted as yet from the government for the purpose of a lift." This did give them a lift, didn't it?

The Lincoln consistory set the guide for the Regular Voluntary Contributions at \$100.00 per month. That is better than the not even \$80.00 per month of which we spoke above.

In conclusion, I like to pass on what I read in more than one bulletin.

That is that several members seem to be unwilling to heed the consistory's request not to smoke on church property. Some consistories did not make a decision in this respect, but others did. It is the latter instances that I am referring to.

It is very sad to notice that there are members who act as if such a request does not affect them or as if they are the only ones that are beyond the authority of the consistory.

Such is a revolutionary attitude and not fitting for members of the Church of Christ.

When a consistory makes a request or takes a decision, we have to honour such a decision and no one should act as if he or she does not have to count with it.

This applies not only to a "smoking ban," but to any decision made by a consistory.

Also by abiding by these decisions we teach our children respect for those who are in authority and counteract the revolutionary forces which appear to be more and more taking over in our modern society.

It was a long medley and may have to be divided over two issues. We'll see.

Till next time, the Lord willing.

Retirement evening for Rev. van Beveren

By Mrs. P. Dehaas

On November 25, 1988 the members of the Providence congregation in Edmonton gathered in the Parkland Immanuel School gymnasium. The evening had been organized to commemorate the retirement of Rev. van Beveren.

The evening was opened with the singing of "Blest be the Tie that Binds" after which br. Wm. Muis (vice-president of the consistory) opened with prayer. Br. J. Bosch next read Philippians 1:3-11, 4:6 and gave some words of welcome.

The full program of entertainment and fellowship began with several selections enthusiastically sung by the school music club under the leadership of sr. E. Teitsma.

The Boys' and Girls' Club spelled and individually read poems of each letter in HAPPY RETIREMENT.

The Young People's Society then entertained us with a humorous skit. They also presented the special couple with a card and flowers. It was also announced that they had made our minister an honorary member of their society!

Next sr. Idelle Peters spoke on behalf of the Women's Society. There were many knowing smiles especially from parents in the audience as she told of some of the lighter comments that children occasionally make in church.

The Adult Choir sang several beauti-

ful selections including "Great is Thy Faithfulness" under the direction of br. H. Baker.

On behalf of the Adult Bible Study, br. A. Louwerse spoke and also entertained us with a "Yankee" Dutch story.

Again we had singing, this time from our "famous" Barbershop Quartette consisting of the brs. P. Lindhout, M. Hooimeyer, H. Baker and W. Van Winkoop. They sang several songs including a humorous one they had made up . . . about a rocking chair made for two!!

Next br. P. Doorten from the Organ Committee presented the minister with a key. Rev. van Beveren's expertise in this area is well known, as was also mentioned by the next speaker, br. H. Van Den Hoven in behalf of the church of Calgary. On at least one occasion when preaching there, our minister has also been the only available organist and had therefore done "double duty!"

Br. J. Van Assen spoke on behalf of the Neerlandia congregation and Rev. B. Tiggelaar for Barrhead, Coaldale and Winnipeg. A letter was received from the church in Carman. All expressed appreciation and thankfulness for Rev. van Beveren's preaching, advice and leadership qualities in classical meetings, etc.

Rev. E. Kampen spoke next on be-



Rev. and Mrs. M. van Beveren enjoying themselves

half of the Immanuel congregation and expressed also his personal appreciation as a new colleague in the same city.

There were also several presentations from our congregation. After a rousing round of Happy Birthday in the honour of sr. van Beveren, she was presented with flowers from sr. W. Bosch. Also the brs. B. Hofsink and A. Harke gave, on our behalf, a beautiful anniversary clock to the special couple and a meaningfully engraved plaque.

Many times in the evening, the hope and wish had been expressed that Rev. and sr. van Beveren would truly enjoy a restful retirement.

Br. Muis had explained how retirement did not mean "to be tired again" or "gone to a secluded place" but that Rev. van Beveren was now our minister emeritus "retired from active service but retained in an honorary position!" He certainly expressed the wishes of everyone present that our minister and his wife may enjoy these years with its quieter pace of life and expressed our hope that we could still enjoy some sermons, etc. on occasion.

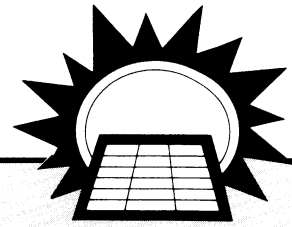
Our last speaker was Rev. van Beveren himself. He expressed appreciation for this special evening, also thankfulness that the Lord had enabled and strengthened him in his work as minister for 31 years. He also reflected on and praised sr. van Beveren for her support and help.

The evening was closed with the heartfelt singing of "The Evensong" and br. P. Van Bostelen ended with prayer.



Farewell to Rev. and Mrs. M. van Beveren.

RAY OF SUNSHINE



By Mrs. J. Mulder

Better is the end of a thing than its beginning.

Ecclesiastes 7:8

Dear brothers and sisters,

Should it not be the other way around? The beginning of a thing is better than its end? Is it not true that at the beginning of our life, our marriage or our career we have great expectations but that at the end it is all over and done with?

Going by what we see the beginning of a thing is much better. We pity those who are old and although they have perhaps had a full and enjoyable life behind them, they are now approaching the end of it, namely death. The Preacher does not ignore or deny the often so sad realities of life. He does not shut his eyes for the futility of many things in this present world. But this Preacher is a believer. That also means he sees a lot more than only those realities. He does not only look at the things that are seen, but at the things that are not seen. For the things that are seen are transient but the things that are unseen are eternal (2 Cor. 4:18).

Therefore this Preacher maintains that indeed the end of a thing is better than the beginning. And that is a joyful and encouraging message! Not only for those who have the greatest part of their life behind them but also for those who are still standing at the beginning.

We believe and confess that Christ Jesus has redeemed life from destruction and that He crowns it with God's lovingkindness. He renews our life by His Word and Spirit. Therefore in fellowship with Him every new beginning is good and to be enjoyed. We may and must rejoice and be glad at a wedding of two children of God. We should rejoice when a child is born; when we may undertake a new venture. Those beginnings are reasons for thankfulness and joy and we must receive them as a good gift from His Fatherly hands.

But such a beginning is not everything! It is only part of what is to come. The reality is that when life goes on we meet many hardships and troubles; disappointment and adversities. And it is true that we all once enter the valley of the shadow of death. However, trusting our Lord and Saviour, who has swallowed up death for ever (Isaiah 25:8), we know that our life is not a going down but a going up. We are not heading for total destruction but for everlasting life and a new world to come. The end is indeed better than its beginning. Paul being converted and becoming a missionary, that beginning was beautiful: but that at the end he can say, "I have completed the race, I fought the good fight of faith, by grace I receive the crown of righteousness", — that end is better.

A new baby in a little crib is a gift of God to be thankful for, but that same child having served the LORD during his life and then taken up into glory is better.

Having run the course, although it might be very tough and difficult, is better than a good start. Having kept the faith, we will receive the crown of righteousness. (2 Tim. 4:7,8).

Our only comfort whether we may begin something new, or when we are growing weaker and older is, that we belong to Jesus Christ our faithful Saviour. For Christ Jesus lives and we through grace will live with Him. Thanks and praise be to Him and Him only.

From the Mailbox:

I would like to pass on to you a few lines from a letter I received from Mrs. Jo VanderPol of Cloverdale, B.C. She writes, It was nice to see Ruth's name in the "Sunshine" corner She got so many cards Would you please pass on our thanks in your column? When you have a handicapped child, you realize how important your immediate and church-family is We are thankful to our heavenly Father that He has given us that communion of saints, but above all we thank Him and find comfort in the fact that His covenant promises also apply to our Ruth She experienced quite a bit of discomfort and pain. But we know that in the world to come she will be perfect along with all God's children."

Thank you Mrs. VanderPol, for sharing these thoughts with us. May they again be a comfort and encouragement for all those who daily have to care for a handicapped child or relative.

Our Birthday Calendar for June:

Joan Koerselman

Box 624 Coaldale, AB T0K 0L0

Joan's 32nd birthday is on June 17th.

Daniel Stroop

193 Diane Drive Orangeville, ON L9W 3N3

Daniel will be 8 years old on June 20th.

Beverly Breukelman

Box 666 Coaldale, AB T0K 0L0

Beverly hopes to celebrate her 27th birthday on June 30th.

My very best wishes and congratulations to all three of you!

A Prayer

*O LORD, support us all the day long
of this troublous life,*

Until the shadows lengthen,

And the evening comes.

And the busy world is hushed,

And the fever of life is over,

And our work is done.

Then of Thy mercy grant us a safe lodging,

And a holy rest, and peace at last

Through Jesus Christ our Lord. Amen

Greetings,

Mrs. J. Mulder

1225 Highway 5, R.R.-1
Burlington, ON L7R 3X4

By Rev. W.W.J. VanOene

Moreover, Synod in agreement with our Confession maintains that “the sacraments are not empty or meaningless signs, so as to deceive us, but visible signs and seals of an inward and invisible thing, by means of which God works in us by the power of the Holy Spirit” (Article XXXIII), and that more particularly baptism is called “the washing of regeneration” and “the washing away of sins” because God would “assure us by this divine pledge and sign that we are spiritually cleansed from our sins as really as we are outwardly washed with water”; wherefore our Church in the prayer after baptism “thanks and praises God that He has forgiven us and our children all our sins, through the blood of His beloved Son Jesus Christ, and received us through His Holy Spirit as members of His only begotten Son, and so adopted us to be His children, and sealed and confirmed the same unto us by Holy baptism”; so that our Confessional Standards clearly teach that the sacrament of baptism signifies and seals the washing away of our sins by the blood and the Spirit of Jesus Christ, that is, the justification and the renewal by the Holy Spirit as benefits which God has bestowed upon our seed.

Synod is of the opinion that the representation that every elect child is on that account already in fact regenerated even before baptism can be proved neither on Scriptural nor on confessional grounds, seeing that God fulfills His promise sovereignly in His own time, whether before, during or after baptism. It is hence imperative to be circumspect in one’s utterances on this matter, so as not to desire to be wise beyond that which God has revealed.

1. No evidence can be adduced for the statement “. . . according to the Confession of our Churches . . .” The Confession nowhere teaches this.
2. The word “and” between “regenerated” and “sanctified” equalizes these two words. However, it is against Scripture and Confession to identify “regeneration” and “sanctification.” The identification of regeneration and sanctification places an obstacle in the way of the Reformed confessor to answer the question in the Form for Holy Baptism: “Do you acknowledge that our children . . . are sanctified in Christ” with an honest “I do.” The Form employs this expression within the Pauline concept of “being in Adam” — “being in Christ”; this expression does not indicate individual “regeneration,” but membership in the Covenant and Church of God (Cf. the expression “the same promises” in Article XXXIV with regard to the seed of the Covenant of both the Old and the New Dispensations).
3. The words “by virtue of the promise of God” (i.e. to be held to be regenerated, past tense!) disclose that 1905/1908 conceived these promises of God as given to the elected children of the Covenant only. For, thus it is claimed, if “upon growing up these children should manifest the contrary . . .” the promises of God had obviously never been theirs.
4. It is not merely “less correct” to claim that baptism “is administered on the ground of their presumed regeneration”; it is incorrect and without foundation.
5. It is questionable whether we may call it a “judgment of charity” when the church holds “the seed of the Covenant as regenerated.” It is more charitable to hold them for what they are: conceived and born in sin, to urge them that they must be born again (Form of Baptism), and to remind them of the promises of the Triune God, Who will deliver them from this state of death when they trust in His Word. Moreover, the “judgment of charity” is, as a rule, used in conjunction with the adult Covenant members whom we have to judge, according to this “judgment of charity,” by their words and walk.
6. In its reference to Romans 9: 6, 7, Utrecht again selected a specific (and, as to that, contestable) interpretation, as though the Apostle Paul had limited the validity of the promise; however, in the preceding verses Paul had stressed the unlimited validity of the Covenant promises! He only limited the realization of the promises to those who had received them in faith.
7. The very character of God’s Covenant and His promises as firm and sure forbids us to adopt any presumption (“ . . . to be held to be . . .”).
8. It is correct “. . . to urge earnest self-examination . . .” if we only have determined to what end we should examine ourselves. Are we examining ourselves to discover whether we possess the marks of regeneration and election? Or is it to find out whether we believe God’s promises and walk in His ways? We are convinced that the self-examination should be concerned with the second possibility. The insistence on self-examination within the context of presumptive regeneration is somewhat suspicious.
9. The same holds for the quotation from Confession Article XXXIII. History offers sufficient evidence that the words “visible signs and seals of an inward and invisible thing” have often been interpreted as indicating a presumed “inward present grace” in the children of the Covenant at the time of their baptism; their baptism, then, is an outward proof of what is present within them. Scripture and Confession do not teach such a doctrine.
10. The reference to the prayer of thanksgiving in the Form of Baptism must be declined as evidence for the doctrine of “presumptive regeneration” ! The Conclusions of Utrecht urge us to believe that we, in this prayer, express our gratitude to the Lord for the fact that regeneration has been realized in the baptized child; however, in this prayer, the Covenant congregation brings thanks to the Lord for what it “has in Christ.” The word “has” means here “has in the promise.” This prayer of thanksgiving is based on the doctrine of the covenant with promises and demands.
11. In the same paragraph Conclusion 4 makes mention of God’s promises to us and our children. We really regret the absence of the words: “if only I accept such benefit with a believing heart” (Heid. Cat. Lord’s Day 23). It is through faith alone that “the washing away of our sins by the blood and the Spirit of Jesus Christ” becomes a reality in our life.

12. At the end of the penultimate paragraph Utrecht claims: "the justification and the renewal by the Holy Spirit as benefits which God has bestowed (geschonken heeft) upon our seed." But in Baptism the Lord signifies and seals unto us and our seed that He will do this (as the Form reiterates) — and once more: on the condition of faith!
13. In the final paragraph it is inconsistent to claim (after the assertion that we must [!] hold the seed of the Covenant for [already] regenerated [past tense]), "that this regeneration can take place before, during or after baptism." This striking addition (striking in the light of the confident language in the beginning of this Conclusion) makes it manifest that the statement that our seed must be held to be regenerated at the moment of their baptism, was definitely too positive.
14. Moreover, the addition ("before, during, after") makes it obvious that the tenet of this fourth Conclusion actually is the presumptive election of our seed (whether it is regenerated before, during or after their baptism is of secondary importance). Is that indeed the Reformed doctrine of the Covenant the Lord made with us and our seed (and not only with our elected seed)?
15. And all this remains valid "until . . . upon growing up they should manifest the contrary." When will the contrary of regeneration or election become manifest? How does it become manifest? When is this manifestation final and unalterable (considering the thief at the cross, who was changed and saved moments before his death)? Who is to confirm this manifestation? How far removed are we here from the language of Scripture.
16. Considering the claims that this Conclusion deserves the reverence of "divine truth" and that "the exceptions (to the rule of being regenerated, elected) can be neglected, 'it will certainly be apparent that such a doctrine undermines the Covenantal responsibility and impairs the assurance of faith which are both founded on the certainty of the promises of God (and on them alone), and not on any presupposed election and/or regeneration.
17. This fourth Conclusion leans heavily on the third Conclusion (on "Immediate Regeneration"). We have already indicated that the third Conclusion is "a broken reed."
18. The Synod of Utrecht combined the third and the fourth Conclusions and thus made "immediate regeneration" the rule, among the Covenant congregation, that is. This renders the third Conclusion in its essence contradictory.
19. The statement that "God fulfills His promises sovereignly in His own time" ignores the fact that God fulfills His promises to those who believe and trust in Him, and receive His promises in faith. The appeal to God's sovereignty is therefore futile and, in fact, nothing but a diversion.
20. Part of this way of reasoning is the doctrine that the baptism of our children is only true, real and "full" when administered to a regenerated or elected child of the Covenant. This doctrine paves the way for the concept of two covenants: one external and one internal. The external covenant comprises all children of the Covenant; the internal covenant comprises the elected children of the Covenant only. This is not Reformed.

* * *

Thus far the Memorandum by the Deputies of the Canadian Reformed Churches for contact with the Christian Reformed Church, submitted in December 1966.

That they mentioned also 1908 is because the Christian Reformed Church in North America took over the Conclusions of Utrecht in that year.

It may seem like an anachronism to insert this Memorandum here. It was done to provide a preliminary evaluation of the Conclusions.

Although all of the four points were object of discussion also in later years, it was specifically the one on Presumptive Regeneration that resurfaced and was even imposed upon the churches as representing the official doctrine of the Reformed Churches in the Netherlands. We now refer to what the General Synod of 1939-1943 decided.

In 1905 the Four Points worked for the peace within the churches and the ideas of Dr. A. Kuyper Sr were not promoted by them but their author and his followers were urged very mildly to practice moderation.

Yet, upon closer scrutiny we must come to the conclusion that they were hastily formulated, that in fact they are self-contradictory, and bore in themselves the seeds of further trouble.

As the one on presumptive regeneration played a part again in the struggle for the Liberation of 1944, it appears advisable to have a closer look at it right now.

A very thorough examination was made by Dr. S. Greijdanus, and we pass on the remarks which he made when he demonstrated how ill-founded or rather "nil-founded" various statements made in the Conclusions were.

We have only one remark to make concerning Dr. Greijdanus' treatment. This remark concerns his understanding of the term "regeneration," but we'll come back to this later on. We first go and listen to Dr. Greijdanus. The headings are ours, and some parts referring specifically to the events around 1944 have been omitted.

The Fourth Conclusion

It consists of various members and sentences. The best way is to consider it part by part; after that we can review it as a whole, if necessary.

In the first part the Synod declares "that according to the Confession of our churches the seed of the covenant, by virtue of the promise of God, must be held to be regenerated and sanctified in Christ, until upon growing up they should manifest the contrary in their way of life or doctrine."

It is right away strange and remarkable that, while this declaration says that "according to the Confession . . . until," it does not adduce *one single proof* from our Confession for this. It does quote parts from our Confession and from the prayer after baptism in our Form for Baptism. But in these quotations *not one word* is said about the seed of the covenant being regenerated. Therein it is stated what baptism does and seals *when it is being received in faith*, and when its recipient uses it in faith. *However, therein the regeneration of infants before or during their baptism is not mentioned with one word.* The quotations do *not say anything about that, at all.* And thus these quotations do not give the least proof for what is being asserted in the beginning of Conclusion 4 of Utrecht 1905.

— To be continued

Canadian Reformed Teachers' College Annual Meeting

Friday, January 27th, Saturday, January 28th



The annual board of governors meeting of the Canadian Reformed Teachers' College allowed the national board to reflect on the past and prepare for the future. Representatives from Ontario, Manitoba, Alberta and British Columbia visited the classroom, met with faculty and planned with the executive board.

In his opening remarks, the Chairman, Br. Arie Hordijk expressed the board and faculty's appreciation to the Hamilton church community for allowing us to use their facilities these past eight years. Our departure will allow them to use "the basement" for their ever expanding programs. He thanked the membership across the land for their generous support to our recent Building Fund Drive. The dream of our "own facility" has become a reality.

Supporters received the opportunity to tour the premises and meet with the governors on Saturday, January 28th. It was heartwarming to see so many arrive for Open House. Proud college students acted as tour guides. It soon became evident that all were most thankful and impressed. It is our prayer that the Lord will bless the purchase of this building and all that goes on within its walls. May our Lord and King guide His people as they educate His covenant youth, revealing His will by His Word and Spirit.

The College's acceptance within our school confederation continues to grow. It is gratifying to note that school boards and staff avail themselves of the College expertise and make use of the ever expanding College Resource Center.

Our principal, Br. VanderVen, full-time faculty members Br. Horsman and Br. Witten and part-time faculty members Rev. Aasman, Dr. Helder and Dr. Oosterhoff faithfully continued their task. At the beginning of the previous semester our Lord took unto Himself our French instructor Mrs. Selles. Her dedication, love for the French language and curriculum development has made a tremendous im-

pact on all of her former students. The board is pleased that the faculty prepares the student body to be receptive to new ideas and teaching strategies, that it challenges them to develop curriculum, and instructs them within a Reformed biblical framework.

The Hamilton School Society inquired about joining as a "society". The national board appreciates moves in this direction. It is hoped that others join as well. In order for the College to function as it should, contact with the "grass roots" is a must. Governors should be held accountable to "the membership," . . . not a few local individuals. If school boards continue to hire "our" grads, then it becomes imperative that they provide direction through locally appointed governors.

CHURCH NEWS



The Canadian Reformed Church of Cloverdale, BC invites you to attend a

PRAYER SERVICE

for the I.C.R.C. to be held on: Monday Evening, June 19, 1989 at 8:00 p.m. This service will be led by Rev. M. van Beveren in the Langley Church Building, 21804 — 52 Avenue, Langley, BC

* * *

A hearty invitation is extended to all our sisters who may be in the Fraser Valley during our annual

LEAGUE DAY

to be held on June 21, 1989 in the Chilliwack Church building, at 10:00 a.m.

Women's Society *The Lord Is Our Refuge*, Chilliwack, BC.

This enables the College staff to communicate to those directly involved in the establishment and daily operation of our schools.

Our principal presented his annual report. It was good to be able to spend time on "educational matters". So often we feel that our work as board has been completed when a building has been erected or purchased . . . however the opposite is the case. In the field of education, the development of curriculum and programs as well as the process of continual evaluation never ends. Let us remember students, faculty and board in our prayers.

Decisions

It was decided that a committee of professionals within the Ontario supporting community be struck to actively pursue government recognition and accreditation. In addition this committee was mandated to take up contact with Colleges and Universities to formalize transfer of courses and/or program credits. It was expected that this committee would communicate their findings to the governors across the nation.

As Reformed Christians we must remain men and women of vision, showing the younger generation that we are an institution that is proud of its curriculum and proud of its graduates. Let us continue to go forth in faith, trusting that the appointed authorities will seriously review and evaluate our college, . . . its facilities, programs, staff and graduates.

It was good to meet as national board. As we reflected and planned, we time and time again were reminded of the Lord's faithfulness. It is our prayer that our covenant God will allow and enable us to prepare His people by providing Christian education at the elementary, secondary and college level.

To God be the glory.
Harry Moes,
scribe.

From the treasurer of the CRTC

With this issue we are presenting the budget for the 1989-90 term as it was accepted by the Board of the Canadian Reformed Teachers' College Association during its annual meeting of January 27 and 28, 1989. For comparison we include the budget of 1988-1989, and you will notice a rather sharp increase: 26.75% to be precise. This is, as we hope you will realize, for a very good reason: our College has made a big step forward in acquiring its own building — and that is the main reason for the increase. Notice in particular the following items:

Item #17 Principals and Interest \$30,000.00

Items #6,7,8 Maintenance of the building \$10,000.00

In addition, other items not directly related to the building have increased as well:

Item #4 Public Relations — Newsletter \$3,000.00

The Board decided to revive the College Newsletter in order to have a better way to inform everyone about what happens at the College. The newsletter was always well received, and we hope that this will be the case again.

Item #14 Curriculum Assistance Committee \$2,000.00

This is a new item. During the past year a committee consisting of three of our Ontario principals discussed and examined the programmes offered by the College. This work increased the liaison between the College and the schools, and helped the College faculty and the Board. The Board decided to expand this effort by requesting input from the schools in the other provinces as well. We hope to be able to organize a national meeting in which the affairs of the College and its relationship with the schools can be discussed thoroughly.

Other budget items (but not all!) see the normal inflationary increases, and please accept that we have budgeted as sharply as possible. Therefore, note the income side: FEES & DONATIONS. Do not be put off by the necessary increase, but provide us with the funds to operate the College during the next year.

Let us be thankful that we still have the freedom to educate our covenant children in a Reformed environment, with teachers trained in a truly Reformed manner.

Your treasurer,
Jan Gelderman

CANADIAN REFORMED TEACHERS' COLLEGE BUDGET 1989-1990

as accepted on January 28, 1989

Organizational Expenses	1989-1990	1988-1989
01 Travel Board	\$ 1,000	\$ 1,000
02 Travel Annual Meeting	2,000	2,000
03 Administration Board	2,000	2,000
04 Public Relations — Newsletter	3,000	800
Total Organizational Expenses	<u>\$ 8,000</u>	<u>\$ 4,800</u>
Operational Expenses		
05 Salaries and Benefits	\$183,122	\$166,615
06 Furniture	2,000	—
07 Caretaker and Supplies	5,000	—
08 Maintenance Building	3,000	—
Previous years:		
Rental Hamilton Church building		7,000
09 Teaching Practicum	4,500	4,500
10 Library	10,000	8,500
11 Supplies and Stationery	2,000	2,000
12 Administration at the College	2,000	2,000
13 Travel Staff	1,500	3,500
14 Curriculum Assistance Committee	2,000	—
15 Graduation	850	850
16 Duplicating	1,500	1,500
17 Mortgage: Principal and Interest	30,000	—
18 Miscellaneous	528	700
Total Operational Expenses	<u>248,000</u>	<u>197,165</u>
Add: Organizational Expenses	<u>8,000</u>	<u>4,800</u>
Total Expenses	<u>\$256,000</u>	<u>\$201,965</u>
Revenues		
Student Fees	\$24,000	\$32,000
Membership Fees (calculated at 750x\$250.00)	193,750	140,000
Donations	35,250	29,965
Duplicating Refund	1,000	—
Miscellaneous	2,000	—
Total Revenues	<u>\$256,000</u>	<u>\$201,965</u>

From the faculty of the CRTC

1. First of all, we are grateful that the College could operate for another year; that we were able to occupy our own building; and that we are able to plan ahead for the 1989-1990 academic year. One of our ministers remarked in a sermon that perhaps we do not say "thank you" often enough to each other. Let us hasten to correct that and express our thankfulness to our LORD and Master, as well as to our brothers and sisters: we

were allowed and enabled to operate the Teachers' College for another year.

2. The 1988-1989 year has ended by the time you will read this, producing three graduates who have already found employment in our schools. Wish we would have been able to supply many more; our schools need teachers!

In addition, during the past school year the faculty has tried to serve the schools in other ways as well: in commit-

tees for school boards and the league of school societies; with speeches and presentations for parents (as well as grandparents), teachers, and school board members; in writing articles for our magazines. In these ways the College is able to serve and support Reformed education on a rather broad front. We pray that we will be allowed and enabled to continue this work.

3. An important change was made

last year in the admission requirements for the three-year programme leading to the DIPLOMA OF TEACHING. As from September 1990 prospective students should have an academic standing equivalent to university entrance. For students from Alberta, Manitoba, and British Columbia this was already the case. Students from Ontario are now required to have at least six Ontario Advanced Credits.

As you will appreciate, teachers should not only teach but also be taught, that is they should be involved in an ongoing learning programme for themselves in order to be and to remain up-to-date. The

change in admission requirements ensures that graduates from the DIPLOMA OF TEACHING programme can, if so desired, continue their studies at the university as required by school boards.

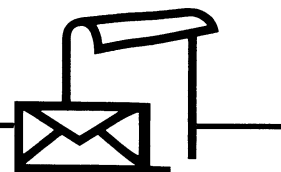
However, the rules governing admission to the College's programmes do allow a certain degree of flexibility. Therefore secondary school students who are thinking of teacher training are encouraged to contact the principal of the College if advice on course selection is needed.

4. To date it appears that the student body for the 1989-1990 will see a total of fourteen students working towards a DIPLOMA OF TEACHING (the three-year

programme). Five students are expected to return for their third year of study; three for their second year; and to date six applications from students entering their first year of study have been processed.

5. However, to date no applications have been received for the DIPLOMA OF EDUCATION (the one-year programme). Both Board and faculty are worried by the absence of student teachers, particular since our schools across the country experience such a shortage. We hope that the urgent calls from school boards, as well as from the Canadian Reformed Teachers' Association (see their ad in the CLARION) will be heard! ■

LETTER TO THE EDITOR



Dear Mr. Editor,

I have followed with great interest your coverage of the relationship between the Orthodox Presbyterian Church and the Canadian Reformed Churches. I hope I may be permitted to add my voice to the debate concerning the Hofford matter, since I participated in the decisions of presbytery that rejected his complaint.

Mr. De Vos feels that the action of our General Assembly has amounted to making the keys of the kingdom a "do-it-yourself-kit." Although I think this distorts the position of our church if interpreted from all our documents, I understand his concern. One must be careful about interpreting our Assembly's actions, however. The most that can be inferred is that the Assembly disagreed with the complaint in the terms in which it was presented. It is possible that people voted against the complaint for entirely different reasons. Committee reports only constitute an aid to focusing the debate. The assembly did not adopt an official position by denying the complaint.

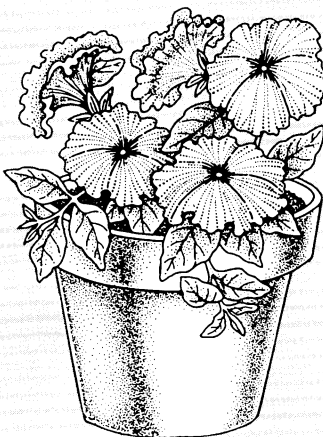
This gets at a fact that concerned me about Mr. Hofford's complaint. In our Form of Government, chapter xv, section 8 it states: "The general assembly is not invested with power, by virtue of its own authority, to make pronouncements which bind the conscience of the members of the church. Yet the deliverances of the general assembly, if declarative of the Word of God, are to be received with deference and submission not only because of their fidelity to the Word of God but also because of the nature of the general assembly as the supreme judicatory of the church. Deliverances, resolutions, overtures, and other actions which have the effect of

amending or adding to the subordinate standards [emphasis mine] shall not be binding unless they have been approved by the general assembly and presbyteries in the manner provided in this Form of Government for the amendment of the constitution."

This is the constitution Mr. Hofford was operating under when he brought his complaint. Whether he liked that constitution then or now is not material. I think there is no doubt that his complaint would have had the effect of adding to, if not amending our subordinate standards. At the very least our subordinate standards do not specify a method of administering the Lord's Supper. Mr. Hofford was on a committee in 1972 which adopted a report that specifically recognized that "it appears from the teaching of the Scriptures and the provisions of the subor-

dinate standards of the church that either method is permitted." (i.e. verbal fencing of the table or interviewing visitors, *Report of the Special Committee on Restricted Communion*, April 15, 1972). Now of course Mr. Hofford is entitled to change his mind and indeed should do so if his study of Scripture moves him to another position. But I cite this as evidence that there has been little confusion about what our subordinate standards have historically allowed. If Mr. Hofford felt our standards were too permissive, then he should have tried to have them amended using the orderly process that our constitution provides. By following complaint procedure, having it denied, and then withdrawing from our fellowship nothing was really resolved. In fact, his presence in our presbytery helped raise our concern and awareness over administration of the Lord's Supper. At least one local congregation changed its practice to a more restrictive method, though they did not feel obligated thereby to leave our denomination. It is therefore most wrong to see some inner connection between the Hofford case and the Blue Bell situation as Mr. De Vos asserts. I was not party to the latter case, but I understand that with Mr. Kok, the freedom of the local church was a major issue. This was never addressed by our general assembly. In Mr. Hofford's case freedom of the local congregation to choose its own method of fencing the table was also at stake and our denomination supported that freedom. It should be noted that no specific case of abuse was cited in the Hofford complaint. It was a complaint against the method in the abstract.

Yours truly,
Stuart R. Jones





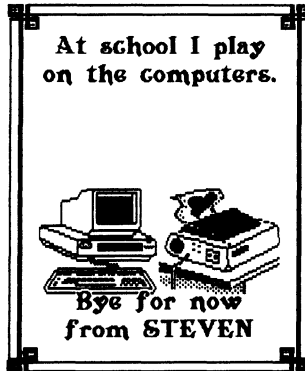
Hello Busy Beavers,

One Busy Beaver wrote to tell us:

"We have a computer. We have games, too. There is "Jeopardy" and "Wheel of Fortune". On "Wheel of Fortune" I am on the champion list, on "Jeopardy", too. Our friend made a backup on Jeopardy. Did you know our computer sings? It does! We have Bach music, Hymn 10, Sonata and Canon in D. Our computer has art, too. We're still figuring out how to program it and do different things on it."

Another Busy Beaver had a computer print this for us:

What about you? Do you have a computer at home? Do you work with a computer at school or at the library? What do you do on your computer? How often do you work at it or use it? What's the best part of having a computer, do you think? Let's hear from all you computer buffs! We will put your stories in Our Little Magazine. Then you can learn from each other! Let's have YOUR story! Long or short, send your letters to:



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

Quiz Time!

Feed Me

Almost everyone enjoys eating. Fill in the blanks with the correct food.

- Daniel asked to be fed _____ and _____. Daniel 1:12
- John the Baptist fed on _____ and _____. Matthew 3:4
- Hiram traded Solomon cedar and fir trees in return for _____ and _____. 1 Kings 5:11
- The Israelites were fed _____ from heaven. Exodus 16:35
- Elijah was fed _____ and _____ by a raven. 1 Kings 17:6
- Jesus fed a multitude of people with five _____ and two _____. Luke 16:21
- The prodigal son would have fed himself the _____. Luke 15:16
- Lazarus wanted to be fed _____ from the rich man's table. Luke 16:21
- Joseph sold his brothers _____ during a famine so that they might be fed. Genesis 42:25
- Elijah assured the widow that she and her son would not run out of _____ and _____. 1 Kings 17:14

Answers below.

Did you read "Anne of Green Gables"?

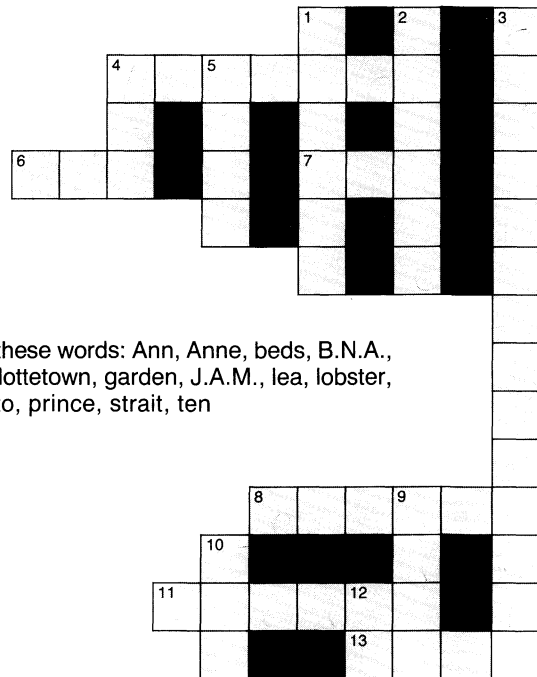
by Busy Beaver Netty Sikkema

ACROSS

- delicious sea food
- the act passed on July 1, 1867 (initials)
- Anne of Green Gables did not want her name spelled this way
- P.E.I. No. 1 Grade vegetable that rhymes with tomato
- a rich, well-cultivated spot for growing flowers or vegetables
- the number of provinces in Canada

DOWN

- a narrow passage water joining two large bodies of water
- a king's son
- capital city of P.E.I.
- a meadow (in the middle of "clean")
- where oysters are found
- heroine of L.M. Montgomery's famous book
- initials of Canada's first prime minister
- two-thirds on net



Use these words: Ann, Anne, beds, B.N.A., Charlottetown, garden, J.A.M., lea, lobster, potato, prince, strait, ten

Answers:

Feed Me 1. vegetables and water 2. locusts and wild honey 3. wheat and oil 4. manna 5. bread and meat 6. loaves and fish 7. swine's food 8. crumbs 9. grain 10. meal and oil

I read a very funny story called "How we Spend Mother's Day." It was about a family who were going to treat their Mom to a Mother's Day picnic. But there wasn't enough room in the car so the Mother stayed home to fix the family a big meal after they came home hungry from the day's outing!

What do you think of that for a Mother's Day treat?

Did you write and tell us how YOU remembered YOUR Mom?

Love to you all,
Aunt Betty