

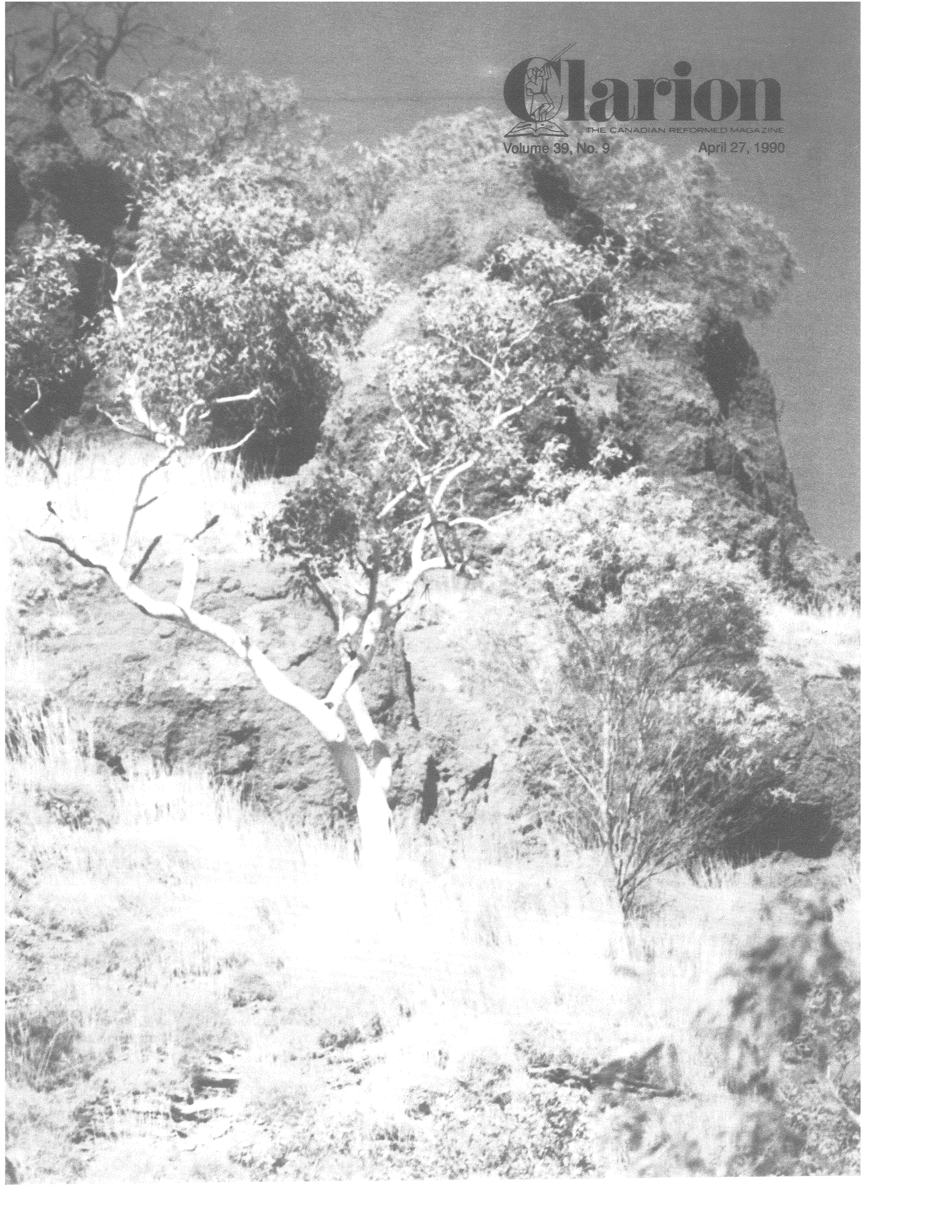


Clarion

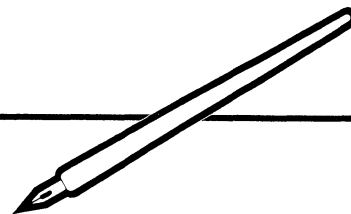
THE CANADIAN REFORMED MAGAZINE

Volume 39, No. 9

April 27, 1990



By J. Geertsema



Why did Herbert Norman end his life?

An ambassador killed himself.

At the moment that I write this, it is a week ago that the media informed us that the Canadian government, more precisely, the Department of External Affairs, published a report about the cause of the death of Herbert Norman in 1957. Herbert Norman was the Canadian ambassador to Cairo, Egypt, at that time. He killed himself. Since his death there have been allegations, up to today, that he was a Soviet spy, and that he committed suicide because it was discovered that he worked for the communist enemy. These allegations were recently made again. This prompted the Department of External Affairs to investigate the matter once more. The result of this investigation is presented in the report. It states that the allegations lack any ground. Not all were convinced.

On Tuesday, April 3, 1990, an interesting article appeared in the *Globe and Mail* that provided an answer to the question why Herbert Norman killed himself. It was written by Arthur Kilgour, who, in 1957, was the first secretary at the Canadian embassy in Cairo and succeeded Mr. Norman. This means that the author was well acquainted with the ambassador. I cannot judge (nor do I want to) whether the solution which he gives provides us with the complete answer. However, I have no reason to doubt whether Mr. Kilgour gives a true picture based on facts. His explanation makes sense. Moreover, it would be strange to give this solution in our post-Christian society and have it printed in a modern, liberal newspaper, if it were not true and based on the facts. For this solution presents, or anyway implies, a positive evaluation of the Christian faith. For this reason I pay attention to this matter in *Clarion*.

What was the explanation?

Most people are afraid of (their) death. However, for some the continuation of (their) life scares them much more than their death. This can have different causes. One can be that life becomes entirely senseless since it has become a total disillusionment. Not a glimmer of light or hope is left. This is the picture which the article presents. We read that

a personal crisis...confronted him in his last days.... Norman lost confidence in himself; he lost hope that he could cope and go on living....

We know Norman's world view and his view of his place in the world from his writings. An important item is found in a 1953 address: "...the world is out of joint, not so much because people are basically wicked, but because of lack of

cultivation, in a broad sense of the word, lack of intelligence, tolerance and reason."

According to John Dower, editor of a book on Norman's writings, "His position here was essentially that most often associated with the intellectual legacy of the Enlightenment: that the untrammelled exercise of human reason and rationality would liberate man and guide him toward true reason."

The reader remembers that the philosophical movement of the Enlightenment praised human reason as the only true guide. It was this purely humanistic thinking that infiltrated many churches and turned them into strongholds of humanistic liberalism, which led to secessions in the Netherlands (1834: Secession), Scotland (1843: Free Church), North America (1936: Orthodox Presbyterian), to mention only these. The philosophy of the enlightenment denied man's total depravity. Man is not wicked, but basically good. The slogan was: build schools and you will eliminate prisons. Give a person a good education and he will act as a good person. We have here a rejection of the confession of Lord's Day 2-4 of the Heidelberg Catechism and of the Canons of Dort, especially chs. III/IV where this scriptural doctrine of man's total depravity is maintained. The rejection of this doctrine and, with it, of Christ as Saviour and Lord was also consciously made by Herbert Norman. The article tells us

Though brought up in a Christian environment, he consciously abandoned Christian belief. He believed with passion

that he knew the path to personal fulfillment and to social wholeness.

The article, then, speaks of the circumstances in which he lived: That of the thirties "with the despair of the Great Depression, the Soviet experiment, the rise of fascism" in Western Europe, and the Russian support of the Loyalist cause in the Spanish Civil War. The author continues

In all these circumstances, Norman idealized man in a humanistic way. In his view, applied to his own life's experiences, lay the seeds of his destruction — destruction of his certainties and ultimately of himself.

A man of humanistic idealism, of reason, of logic, and therefore, most likely, of strictly maintained order and self-control, found "his own life experiences not orderly, but disorderly." Being a humanistic idealist, the crisis he was in was "due to his naivete and past indiscretions.

...(H)e found his [humanistic, J.G.] certainties, which had sustained him since abandoning the Christian faith of his family, in doubt.



Herbert Norman

He cries out in the suicide notes, "I am overwhelmed by circumstances ... crushed." In confessing his illusions, he acknowledges that Christian belief is the answer to coping with life's problems.

Coming to a conclusion, the author remarks that there was "a basic flaw in Norman's makeup." When he realized that the humanistic ideals as the certainties on which he had built his life were breaking down, he had nothing to fall back on, or to hold on to.

His intellectual beliefs had convinced him that he knew "the way, and the truth, and the life." ... In his appeal for God's mercy, he seems to have perceived that he lacked wisdom, that he did not know "the way." Hence the realization of the intolerability of life itself.

He wrote to his wife "I cannot live with myself anymore."

Since he was a humanistic rational idealist, it is quite possible that Norman idealized to communists as well, so that he trusted them too much, which did not make him necessarily a spy. Basically almost all humanists are idealists who have faith in Man, in themselves, and cannot acknowledge the (revealed) reality of the depravity and evil of man. This results in disillusionments. For all are "conceived and born in sin, and therefore by nature wicked and perverse." Idols deceive. This includes idol Man. When man trusts (his) human reason, himself, he will be deceived.

Our world is full of such humanistic idealists who believe in man's basic goodness. Many, anyway at first, saw Adolf Hitler as a great helper and the saviour of the German nation. Many (humanistic socialists) have seen in communism the movement that was going to redeem the world. Others saw liberation in other humanistic movements. Only those who live by the Word of God, revealed in Scripture, can know and see what is really going on. They can look through humanistic movements. Thus, Dr. K. Schilder understood from the beginning the true nature of Hitler's national socialism, while also other Christian leaders have shown that they looked through communism, when it presented itself as an angel of light and messenger of liberation and life. Only a Christian who lives by the wisdom of God's Word knows and can look through the humanistic fata morganas (mirages).

But also only a Christian who lives by God's Word, by the Gospel of Christ Jesus as his Saviour, has a firm basis in life that he can hold on to in the hardships and problems and disappointments of life. It is remarkable that this is acknowledged in Kilgour's article in the *Globe and Mail*. He wrote also these lines

The ... inspiration and strength he [Norman, J.G.] had found in his endeavors and his work were not sufficient to sustain him.

That is the real tragedy. ... faith in a power greater than man, continues to sustain many of the world's persecuted, downtrodden and disheartened. There is an abundance of such harassed souls nowadays. *The tragedy of Herbert Norman underlines the truth that man in the pursuit of the humanist concept of progress [evolution, J.G.] is idealizing an inadequate ideology* (emphasis is added).

Conclusion

Thus this article, and the life of this Canadian ambassador tell the Canadian nation to go back to the truth which God has revealed, the stronghold which He has provided: the Christ of the Scriptures, the Redeemer for sinners, who are totally depraved in themselves, who cannot find in themselves "the way, the truth and the life" because they do not have it in themselves. Herbert Norman abandoned the true "way and truth and life" to pursue Satan's replacement: man, you will be like God knowing good and evil. Man, be your own god. So, having left God's "way," he lost the truth and the life. At first, Satan seems to present a glorious human greatness. In the end it shows to be an illusion. Let us, therefore, stand with God's truth in the midst of our dark and misled world. Salvation for sinners is only in Christ Jesus through the grace of God. And let us watch how we live. If our life as Christians is in conflict with the Gospel of Christ, with the holy will of God, we not only deny that Gospel of redemption for ourselves, but we also put stumbling blocks before those outside and before those inside the church, including the youth. With a life in sin we can drive them away from the church of Christ and from the truth of the Gospel of Him who is the loving and ascended Lord and Saviour. C

THE PROVIDENCE OF GOD

We believe that this good God, after He had created all things, did not abandon them or give them up to fortune or chance, but that according to His holy will He so rules and governs them that in this world nothing happens without His direction. Yet God is not the Author of the sins which are committed nor can He be charged with them. For His power and goodness are so great and beyond understanding that He ordains and executes His work in the most excellent and just manner, even when devils and wicked men act unjustly. And as to His actions surpassing human understanding, we will not curiously inquire farther than our capacity allows us. But with the greatest humility and reverence we adore the just judgments of God, which are hidden from us, and we content ourselves that we are pupils of Christ, who have

only to learn those things which He teaches us in His Word, without transgressing these limits.

This doctrine gives us unspeakable consolation, for we learn thereby that nothing can happen to us by chance, but only by the direction of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures so under His power that not one hair of our head — for they are all numbered — nor one sparrow can fall to the ground without the will of our Father. In this we trust, because we know that He holds in check the devil and all our enemies so that they cannot hurt us without His permission and will.

We therefore reject the damnable error of the Epicureans, who say that God does not concern Himself with anything but leaves all things to chance.

BELGIC CONFESSION, ARTICLE 13

ASCENSION

By P.K.A. de Boer

During recent years more attention has been given to Christ's exaltation than to His ascension. There is clearly a reason for this shift of emphasis. H. Berkhof in his *Christian Faith* (Grand Rapids: Eerdmans, 1979) writes on page 318:

That Jesus was taken up into heaven is a biblical way of saying that he was glorified, that he was fully permeated with the presence of God, We called that a designation of form of existence, not a designation of place. About the latter the NT provides no information at all. In contrast, much is said about the fact of the exaltation and Christ's being-in-heaven as the fruit of the resurrection. ... But nowhere do we detect any interest for such questions as: where is that presence of God? how and when did Jesus get there? and how is his exaltation related to his appearance on earth?

To defend the notion that the Scripture shows no interest for these questions which have just been quoted, H. Berkhof explains what we read about the ascension in Luke 24 and Acts 1 as follows on the same page:

The only exception to this rule is the Hellenistic historian Luke. He is interested in periods, breaks, and transitions. Like the other evangelists, he concludes his gospel with the first appearances (assuming that 24:51: "and was carried up into heaven" is a gloss; the RSV relegates it to a footnote). But in his second book he cannot describe the following period, that of the church, without clearly delineating it from the period of the appearances. That he does in Acts 1, where he speaks of the appearances as a period of forty days, thus portraying them as a transition period, to which he gives a definite conclusion with an ascension. But compared to nonbiblical (Hercules) and OT (Elijah) ascension stories, this report hardly deserves that name. It is said in only one sentence: "as they were looking on, he was lifted up, and a cloud took him out of their sight" (1:9). The ancient conception of the world is evident here; but it is not openly said. The cloud not only serves to make the readers aware of Luke's ignorance concern-

ing the sequel, but especially to remind the reader of the other occasion when he had connected Jesus with a cloud, Luke 9:34ff., at the transfiguration on the mountain. Now it concerns the glorification itself, the entrance into the sphere of God, of which the high and mysterious clouds are a sign. A period is now concluded; the angels elucidate it (1:10ff.).

Luke stands alone with this story and also with his inclination to make the

***"His ascension is
His road away from
the battlefield on
toward victory."***

exaltation historically visible. In contrast to the cross and resurrection, the ascension is therefore no separate redemptive fact within the framework of the NT kerygma (kerygma: i.e., preaching PKA dB).

Thus emphasis is given to Christ's exaltation because the history of His ascension is considered highly questionable and unnecessary for the preaching of the Word. H Berkhof therefore comes to the conclusion that the confession of Christ's ascension is unnecessary and uncalled for. He writes in this same context (p.319):

Therefore it is regrettable that the Apostle's Creed, with the trio virgin birth – descent into the realm of the dead – ascension into heaven, includes precisely three of these "how" answers which did not belong to the kerygma and have only marginal significance in the NT, and presents them as redemptive facts that are to be believed.

Although he differs in many ways with Berkhof, G.E. Ladd writes in his *A Theology of the New Testament*, (Grand Rapids: Eerdmans, 1974, reprinted 1986) about the ascension in a way that shows some similarity. He thinks that (p.334)

This story of the ascension of Jesus to heaven involves many difficulties. It

suggests in the first place that the early Christians conceived of a three-decker world with heaven as a literal place above the atmosphere. However, if heaven, understood as the dwelling place of God, is a realm of existence other than and different from the physical universe, there is no other way Jesus could have signaled his departure into the other world than by a visible ascension as Luke describes it. It is doubtful that Luke was thinking in cosmological terms, He was describing the cessation of the resurrection appearances of Jesus — "an acted declaration of finality." The cloud was probably not a cloud of vapor but the cloud of glory signaling the divine presence. At his transfiguration Jesus had entered the cloud of the divine presence but did not remain there. At the ascension he enters it again and remains with the Father.

After questioning the literal history of Christ's ascension in this way, he goes on to point out that the exaltation is the central theme of Peter's sermon on Pentecost day. He refers to Acts 2:32,33 and quotes Peter saying, "This Jesus God raised up. ... Being therefore exalted at the right hand of God." He adds that (p.135)

This exaltation theme, which appears in this earliest reported sermon, recurs frequently in the New Testament.

G.E. Ladd continues to point out how the exaltation is frequently linked to the ascension by referring to various passages of Scripture. According to him, the only reason we read about the ascension is to mark the beginning of His exaltation which He already had at His resurrection. G.E. Ladd concludes that (p.335)

If this analysis is correct, the basic meaning of the ascension is to convince the disciples that the appearances of the resurrected Jesus are now at an end. He has returned to His Father.

To sum up, both H. Berkhof and G.E. Ladd think of the ascension as Luke's way to mark the time of Christ's exaltation. They think it is historically questionable and confessionally unnecessary. It is the intention of this article to show that Christ's ascension is one of His historical works for our salvation and therefore an essential part

of our confession. By their approach both H. Berkhof and G.E. Ladd deprive us of much God-given comfort.

Not much time need be spent to prove the historical reality of Christ's ascension. It is first of all a simple question of accepting the historical accuracy of Scriptural revelation or not. Luke writes in his gospel, 24:50-52:

Then He [the Lord Jesus] led them out as far as Bethany, and lifting up His hands He blessed them. While He blessed them, He parted from them, and was carried up into heaven. And they returned to Jerusalem with great joy, and were continually in the temple blessing God.

This is written as history. The other passage, Acts 1:9-11 is also presented as a historical event. There we read:

And when He had said this, as they were looking on, He was lifted up, and a cloud took Him out of their sight. And while they were gazing into heaven as He went, behold, who men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven.

There is no indication from either of these passages themselves that Christ's ascension should be understood as Luke's way of saying that the appearances after the resurrection have now come to an end.

Yes, generally speaking, the appearances of the resurrected Christ on earth have come to an end because he has ascended into heaven. However, do not overlook that after His ascension, the ascended Lord appeared to Stephen who saw Him standing at God's right hand in heaven (Acts 7:55-56), and to Paul, who heard Him speak from heaven (Acts 9:3-6). These passages confirm the historical ascension of Christ. Above all, it must be remembered that Luke, who had set out "to compile a narrative of things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word" (Lk. 1:1-3 cf. Acts 1:1-5), did so while being inspired by the Holy Spirit.

The conviction that these passages of Luke are historically accurate ultimately rests upon accepting the Scripture as an accurate God-given account of His deeds for our salvation. The question about the supposedly out-dated perception of a three-tier universe with heaven above and hell below, does not bring the historical accuracy of this passage into question. The universe as viewed through a telescope does not disprove a three-tier universe, nor does the spherical shape of the earth. This

does not disprove a heaven above and a hell beneath, but proves that human perception cannot go beyond that which God permits. After the Lord Jesus had ascended, He sent angels to inform them that "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." If the Lord sends angels to confirm the ascension, we had better pay close attention.

That Christ's ascension is important for the New Testament Church is clear from what we read in Ephesians 4. While speaking about the Church and practicing its unity, the inspired Apostle Paul writes (4:7-11a):

But grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When He ascended on high he led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles,...

Reference is made here to Psalm 68:17-18. There we read:

With mighty chariotry, twice then thousand, thousands upon thousands, the Lord came from Sinai into the holy place. Thou didst ascend the high mountain, leading captives in Thy train, and receiving gifts from men, even among the rebellious, that the LORD may dwell there.

Notice well that Psalm 68 is not quoted in Ephesians. The LORD is exalted for His might, shown by giving deliverance to His people. Mount Sinai is referred to as the mountain from which the Lord's law has been given. In this Psalm of praise the LORD is exalted for obtaining the victory for Israel's children in this way.

In Ephesians 4 the same inspiring Spirit reminds us of this song of praise while focusing our attention on what Christ has done for His people. Christ has fully won the victory by ascending the mountain of His Father's truth and justice by descending into the lower parts of the earth. The Psalm says that God led a host of captives, but the apostle Paul, in applying the Psalm, says no longer that God's Son received gifts from men but that He gave gifts to men. The point is that Christ Jesus is victorious in the battle against our sin and our death. His ascension is His road away from the battlefield on toward victory. That He ascended into heaven is rich comfort for the New Testament Church because it proves that He who has taken our flesh, weakened and corrupted by our willful disobedience, is received by His Father. His Father no longer rejects Him in this human form after His being rejected on Golgotha. He, the man, Christ Jesus, ascended into heaven!

Let us never throw the comfort of this confession away. Let us as the new Testament Church rejoice in the confession of Him who has ascended up on high as Victor over sin and death.



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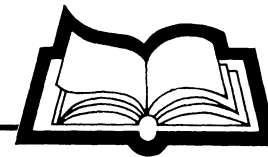
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By J. De Jong

"Did you not know that I must be in my Father's house?"

"Father, into thy hands I commit my spirit!"

"And behold, I send the promise of my Father upon you;

but stay in the city until you are clothed with power from on high."

Luke 2:49b.

Luke 23:46, middle.

Luke 24:49.

Homecoming

Above are three sayings of the Lord Jesus which the Holy Spirit gives to us in the gospel of Luke: His *first* word spoken in the temple to His earthly parents; the *last* word of His life on earth; and His *last* word on earth spoken before His ascension. These words are united by a common theme. Jesus reaches for and rests in the fellowship with the Father, in His courts. The first words find Him in the *earthly* temple; His last words find Him going to the *heavenly* temple to meet His Father. Therefore these words can also be connected; together they describe the journey of the Son from the old to the *new* temple, from the earthly to the heavenly one.

It all began when the Son left the heavenly temple He shared with the Father. He was willing to forego the active presence of and fellowship with the Father for our sakes. "No one has ascended into heaven but He who descended from heaven, the Son of man," says John (3:13). The Son becomes man in order to deliver us from sin. Hence we see Him take up the reins of duty in the earthly temple. For He must fulfil the Old Testament Scriptures. When He was still a youth, the Spirit drove Him into the temple, the dwelling place of the LORD, the source and focal point of God's saving acts. No wonder Jesus wanted to be in the temple! Indeed, the gospel of Luke begins and ends in the temple — the dwelling place of God. From the first moment of His life on earth, Jesus seeks the highest good: fellowship with His Sender. It is, then, no surprise that many of His miracles, discourses, and signs occur in and around the temple. Two simultaneous events mark the work of the Lord Jesus around the earthly temple in Jerusalem. First, He is cast out of the temple, just as He was driven out of the synagogue, Jn. 8:59a, cf. Lk. 4:29. At the same time He willingly and deliberately *leaves* the temple, Jn 8:59b, cf Mt. 24:1. His rejection by the temple is at the same time His farewell to the earthly temple!

From His actions it was clear that He saw His rejection from the temple as ordained by the Father. He accepted it as the Father's punishment upon the sins of mankind, the sins which lay on His shoulders. He was driven from the temple, the place He loved most of all! That is why He issued such a moving lament over Jerusalem, the holy city. Were not the temple and city at the centre of life and worship for every true Israelite? But the rejection by God of the temple had to come because the city and temple had hardened themselves in unbelief and sin.

In spite of His rejection from God's temple on earth,

Jesus continued to seek His Father's face. In the most bitter pain, He never let go of His memory of and hope for His Father's favour and love. What a victory cry rings out in His last word on the cross! In willingly giving His spirit into His Father's hands He proves that in death's darkest hour He continually sought the face of God. He trusted that the Father would receive Him again. He was going in the spirit to God's temple in heaven!

His final word on earth proves His victory over death, and reveals the totality of His triumph. As He stands before His ascension we may see why it was necessary. Here He speaks as one who receives the divine authority to *dispense* the gifts and blessings of the new temple, established in His blood. He receives all the qualifications and rights to institute the New Testament temple, the temple of the Spirit, His church. So He lays claim upon the *promise* of the Father, the Holy Spirit, and announces that He will send Him to the disciples.

Where will this occur? In the holy city, Jerusalem. In the journey of the Saviour the old Jerusalem must give way to the new. And the new temple is built only upon the fulfilment and abrogation of the old. So Luke can quote the close of his first book at the beginning of His second book, Acts 1:4. And the book that began and ended with the temple is supplemented with a book that begins and ends with the *preaching of the gospel*, the new means of grace in the new Jerusalem.

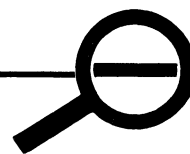
In this light Christ's ascension is His homecoming. How He longed to live in the presence of the Father! With His ascension he may do so with His heart turned to His church. The ascension represents the inauguration of joyful fellowship between the Father and the Son on account of the realization of their sealed agreement for our salvation. It also represents the assurance of salvation for the church since the doors of righteousness have now been opened for all flesh that humbles itself before God.

So the ascension tells us that the song of Jesus may also be our song. With Him we can join in with a poet of old in singing:

My table thou hast furnished
 In presence of my foes;
 My head thou dost with oil anoint,
 And my cup overflows.
 Goodness and mercy all my life
 Shall surely follow me:
 And in God's house for evermore
 My dwelling-place shall be.

(Ps. 23) **C**

By C. Van Dam



Events in South Africa and the Reformed Confession

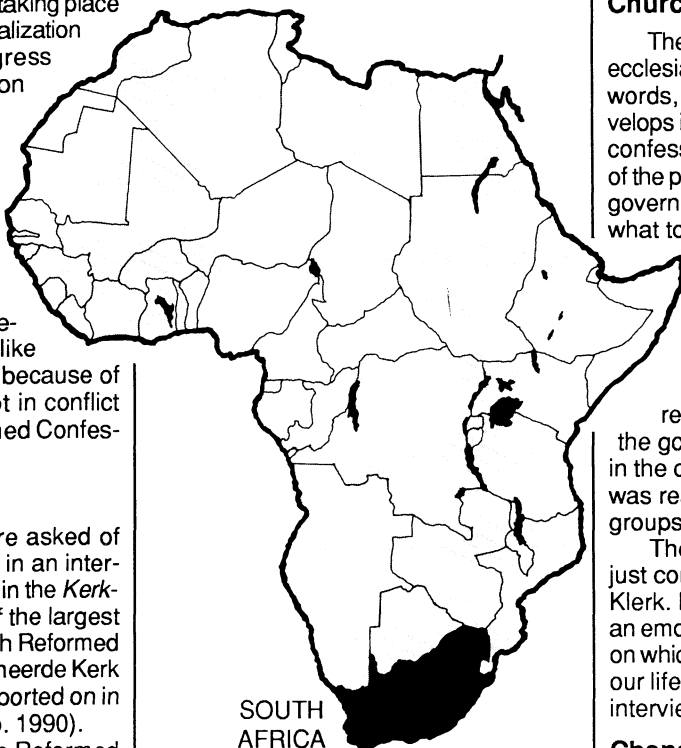
The momentous changes taking place in South Africa, such as the legalization of the African National Congress (ANC) and the release of Nelson Mandela, can prompt questions. The vast majority of the government of South Africa is comprised of Reformed Christians who confess that the task of government is to restrain evil and protect the church and its ministry (Article 36, Belgic Confession). Is the legalization of an organization like the ANC, banned in the past because of its terrorism and sedition, not in conflict with this Article of this Reformed Confession?

Interview with De Klerk

Questions like these were asked of President Frederick de Klerk in an interview published in South Africa in the *Kerkbode*, the official periodical of the largest church in the country, the Dutch Reformed Church (Nederduitse Gereformeerde Kerk or NG). This interview was reported on in *Nederlands Dagblad* (24 Feb. 1990).

De Klerk, a member of the Reformed Churches of South Africa ("Dopper"), stated: "I do not consider the legalization of the ANC and also the Communist Party to be in conflict with Article 36 of the Belgic Confession. In a Christian land like ours, Communism can be effectively combated with political means." De Klerk also referred in this context to the South African constitution in which freedom of belief and conscience is guaranteed. The President noted that "Strange ideologies and non-Christian groups are after all a part of our society."

De Klerk has clear ideas on how he would like to see South Africa restructured. He noted that "a peaceful solution can only come in South Africa if a new political order comes in which the different sectors of the population do not push each other away but in which each can experience its own spiritual values, language and world view. In such a new order the opportunity will be given to all to share fully, by way of hard



"What I want is that a climate develops in our country in which the Christian confession can prosper."

work and responsible citizenship, in the rich promises which South Africa has to offer to all its inhabitants, — not only in the political, but also in societal and economic areas." De Klerk expects that such a building process will take ten years.

Church and state

The President does not want to ask for ecclesiastical approval for his plans. In his words, "What I want is that a climate develops in our country in which the Christian confession can prosper. I am a defender of the principle of 'sphere sovereignty.' The government must not dictate to the church what to do, nor must the church do so to the government. However, there are nevertheless tangential areas in our work and it would be good to have a thorough exchange of thoughts on these aspects."

Over thirty church bodies have reacted positively to an invitation of the government to discuss the changes in the country. De Klerk indicated that he was ready also to involve other religious groups.

The presidency of South Africa is not just considered a job but a calling by De Klerk. He is reluctant to show his faith in an emotional way, but "the faith is the basis on which I and also my family want to build our life. We want to live from it." Thus the interview ended.

Change and the churches

South African churches were generally very enthusiastic about the release of Mandela. This positive attitude does not however mean that the churches are united about it. Indeed, the white Dutch Reformed Church (NG) is experiencing division about it, although according to Prof. D. du Toit, those protesting are a minority (*Nederlands Dagblad*, 14 Feb. 1990). According to this same article (14 Feb 1990) also Rev. F.J. Hulst of the Cape Town Free Reformed Church (one of our sister churches in South Africa) reacted positively to the release of Mandela. He did not think that his release would lead to tensions within the Free Reformed Churches.

With the breakdown of apartheid, the plans for a fusion between the coloured and the black Dutch Reformed Churches (NG) are proceeding rapidly and could be a full reality by September of this year.

Let peace be multiplied

The sending out of Rev. J.G.R. Kroeze to Brazil

by J.J Kuntz

Ten unbroken years of recurring preparation, anticipation, frustration and renewed determination, came to a joyful conclusion on the evening of February 9, 1990. Even though Rev. John Kroeze, his wife Alice and their children Nathan (4 years old), Robin (2½), and Michael (1), still did not have all the required residency permits, the flight to Brazil had been booked and the congregation of Hamilton had come together to wish the missionary and his family God's blessing on their journey and on the work in the mission field.

The evening was opened by Rev. Cl. Stam who, in his comments on the Scripture passage he had chosen, Acts 15:36 to 16:10, drew attention to the difficulties that beset also Paul's mission work. Sharp contentions, painful separations and divine prohibitions marked the early church's mission work. The church at Hamilton with the supporting churches in the classical region Ontario-South, he continued, did much work to place another missionary in Brazil, but every previous attempt failed. However, mission work is under the control of the Spirit of Christ Jesus who determines the time and place.

He went on to say that while parting is sweet sorrow, the work that the missionary may soon begin, the Lord willing, is a work of gladness and joy. He expressed the wish that this evening would also contribute to underlining the support and affection of the congregation for the work of mission and those who would soon engage in it.

The Women's Society "Maranatha" then presented the Kroeze's biography in a composition set to the melody of that ancient traveller's song, "I love to go a 'wandering. . .'" The congregation responded to this expertly with frequent renditions of the monosyllabic Falderian Chant of "ha . . . ha . . . ha."

After the Men's Society had presented Rev. Kroeze with a gift certificate, the Couples Club tested the missionary and his wife on their acquaintance with some of its members. Clues were hidden in short verses and the effort to guess the identity of that mystery couple was rewarded with a fly swatter, insect spray, suntan lotion, a beach blanket, and a hard hat to ward



Our missionary and his family

off falling coconuts. These gifts were very appropriate since the Kroeze's will move in to a beach community surrounded by palm trees.

The next contribution to the evening came from the choir which was followed by the Young People Societies who lampooned the Brazilian way of bureaucratic life. In this skit a certain Rev. John Kroeze and his wife were reduced to speechless despair in their quest for a visa by an interminable succession of government officials.

Two more gifts were then presented, one by the Board of Mission and one on behalf of the elders and deacons. This last gift allowed Rev. Stam an opportunity to reveal his command of the Portuguese language when he read from the Brazilian Bible the words of John 3:16. When these words, so familiar in English (as well as in Dutch for many of us), were heard in this incomprehensible tongue, the congregation had an opportunity to sense how different and difficult it will be for Rev. Kroeze to bring into the grim lives of the Brazilians



Rev. Kroeze reading from the Portuguese Bible

the Good News of the Son who brings a glorious, eternal life.

Rev. Kroeze then addressed the congregation and thanked everyone for their support of him and his family while he studied at the Theological College and prepared himself for his life as missionary. He then accentuated one phrase in Acts 15 which mentions that the church commended Paul and Silas to the grace of the Lord before they set out on their missionary journey. This I ask that the churches do for us, Rev. Kroeze went on. Commend us, commit us to the care, to the grace of God, for then it will go well with us and with the work we hope to begin.

The desperate situation that many Brazilians must endure was brought into sharp focus when Rev. Kroeze showed a series of slides taken on the mission field. Superstition, extreme poverty, primitive sanitation and hygiene, hideous illnesses and starvation; these will surround Rev.

and Mrs. Kroeze wherever they go. Yet these conditions will be incongruously contrasted with the extreme wealth and luxury enjoyed by a small segment of the population in the larger cities.

The meeting ended with closing prayer by Rev. Kroeze after which everyone adjourned to the church's basement for a social hour. Many took this opportunity to speak personally with the missionary and his wife, to wish them God's continued guidance and His blessing upon their work.

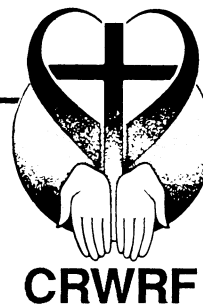
That Sunday afternoon, February 11, 1990, Rev. Kroeze conducted the worship service and preached on 2 Peter 1:1-4. He stressed in this sermon the equality between believers and their churches. Having obtained a faith of equal standing, the believers in Hamilton do not rank above those new Christians in Brazil. True faith demands humility. Peter, who studied at Christ Jesus' feet, did not condescend toward those new congregations. All may

share abundantly in the same gifts, all must flee corruption. The effect of the preaching of the gospel, he concluded, in whatever tongue or place it is brought, must be that peace with God is multiplied.

On Thursday February 15, braving one of the worst winter storms, a small group of people accompanied the Kroeze's to Toronto's International Airport. Only 24 hours earlier, in a hastily called meeting of the elders and deacons, after hearing that still no Brazilian residency permit had been issued, it had been decided not to cancel the flight. For now, the Kroeze family will enter Brazil on tourist visa and work will continue to obtain a residency permit.

The Spirit of Jesus will determine also the course of this mission journey. Having commended them into His care, Rev. and Mrs. Kroeze, and the churches who have sent them, all must continue to pray that peace for Brazil be multiplied through the preaching of the Gospel.

C



Focus on Achego

Kenya rates little of the media attention which has focussed of late on its neighbours, Ethiopia and the Sudan. Thankfully, this East African country has escaped most of the suffering which accompanies political turmoil and famine. Kenya's history is a relatively stable one. A former British protectorate, it gained independence in 1963 and remains a member of the Commonwealth. A positive tribute is the fact that Kenya is perhaps best known, not for its internal troubles as is the case with so many African nations, but for its great variety of wildlife, especially for its big game animals associated with the African savanna.

Yet though Kenya's problems are not crucial, many needs exist and there is much room for development and Christian assistance. A long history of mission work and a resulting framework of churches within which to ably render assistance, facilitates aid such as ours. For Kenya has long been the site of C.R.W.R.F. support. In fact, one of C.R.W.R.F.'s most long-term commitments is the Achego

Children's Home in Kenya, a project which we have been happy to support since 1979.

The home began with only fourteen needy children housed in a single small structure. Today, your regular giving and special gifts have enabled us to add to the original structure, allowing 75 children to be cared for in a larger, more pleasant facility comprising boys' and girls' dorms, a dining hall, a kitchen, storage rooms, and a manager's home. Recent renovations included a new roof and the installation of two water tanks.

We were first alerted to the need in Kenya by the Dutch organization, "Foundation Save a Child". We are fortunate that personnel there (Mrs. Rookmaaker and her son, Kees) regularly include our home in the list of those they supervise, providing us with comprehensive reports. The home is supervised more locally by the African Inland Church, a church characterized by its Calvinistic doctrine and Presbyterian form of government.

You may remember seeing pictures of our home's original manager, Mr. Paulo — a rather portly, smiling gentleman who ran the home capably until his retirement in 1986. He was succeeded by a part-time person who due to other commitments was able to spend only a few days a week at Achego. Such an allotment of time and effort was clearly insufficient. By the time our present manager, Mr. James Randa, and his wife, Florence, took over a year and a half later, conditions were not ideal. The home was in a rather run-down state and in need of new equipment and repairs,



Front view of Achego Home, showing the girls' dormitory

and the children also were not receiving sufficient personal attention. Basically they lacked parental love and attention. Mr. Randa wrote back in '87, after his arrival, "Most of them (the children) tell us very sad stories, but we overcome these by tender love and comfort them with the Word of God. The small ones we read bedtime Bible stories until they go to sleep."

The Randas were willing and able to give the home and the children the necessary attention. They have proved to be enthusiastic and capable managers, caring for the children in a loving Christian fashion. The Rookmakers, who visit the home on our behalf, write that the home is now well-maintained and the children are happy. To occupy the children's time constructively outside of school hours, the Randas have organized several 'clubs': sewing, crafts, gardening, and visiting elderly and handicapped people in the area. Mrs. Randa teaches cooking which many of the girls particularly enjoy, and Mr. Randa started a choir. The latter has proved a source of pride, for this past year the choir competed successfully in several competitions and was accorded first place at the provincial level.

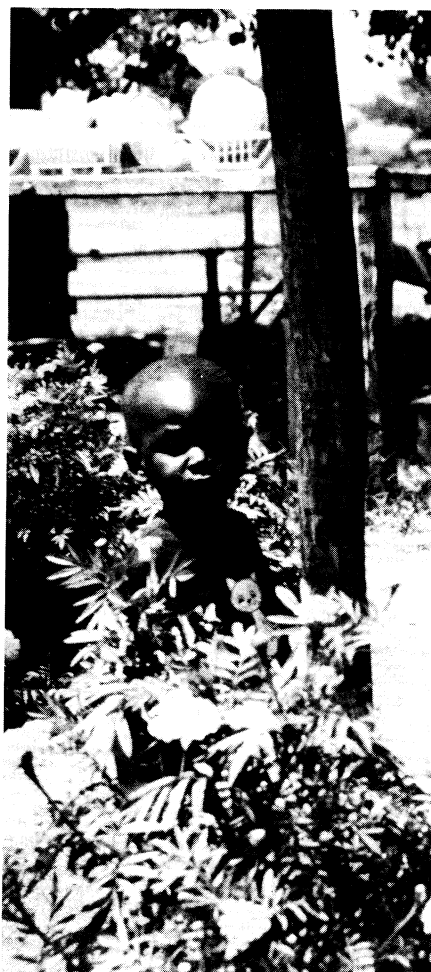
Mr. Randa, himself an orphan who grew up in a children's home, was formerly in charge of a large children's home in Kangundo and did an excellent job there we are told. His wife, Florence, is a nurse, and her training stands her in good stead as matron of the home. Together, they have four children. When they originally came to Achego in '87, they squeezed their family into the home itself, but last year they had a small house built adjacent to the children's home — a healthy and necessary step, especially since Achego recently added to the sixty children there, bringing the total to 75.

Several of the children at Achego are supported by funds raised by students at our schools — a felicitous arrangement, for it helps maintain Achego, while at the same time giving our children and young people increased awareness of the needs of children elsewhere where life is very different.

Though some things remain the same for students on both continents. School for example. The Achego children attend nearby schools and we receive regular reports on their progress and are able to enjoy the fruits of, for example, their English studies, in the letters they send. In Kenya, as in much of the developing world, education is vitally important, for it can make the difference between earning a few cents a day, and earning several dollars. The Kenyan government has made education more accessible over the years. Yet if the other needs of children are not met, if they, for example, are often hungry or sick or



l-r: Girls' dormitory, kitchen verandah, and the dining hall



Child of our Achego Home

expected to contribute substantially to the family income, their ability to learn is thwarted. At Achego, children receive the kind of care which enables them to get the most out of their education and become productive, well-adjusted members of their society. The Christian upbringing they receive teaches them to subject their learning, play, extra-curricular activities, and indeed all of life to God, who alone can give them a real future and a hope.

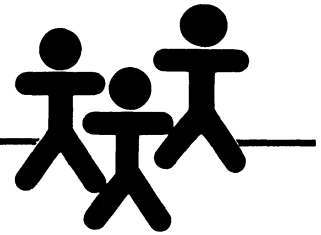
In our strife-torn world, emergency food aid to African nations is often essential. We at C.R.W.R.F. recognize and respond to such needs. Yet our main focus and love remains ongoing long-term projects such as Achego, where the life-transforming work of providing a loving home and a Christian upbringing to dozens of needy children goes on. These children are the Kenya of tomorrow. We are happy to be able to help pave the way for a brighter future for them and their country.



Gifts for the work of CRWRF may be directed to:

CRWRF
PO Box 793
Burlington, ON L7R 3Y7

All gifts are gladly received. For donations of \$10.00 or more a receipt for tax deduction will be issued.



By T.M.P. VanderVen

Teachers

Teacher salaries

Much has been said about vacancies in our schools. The "Kampen Report" identified salaries as a major obstacle for young people to enter the teaching profession. It is instructive in this regard to listen to someone from outside our Canadian Reformed circles. I clip the following from the magazine of another Christian school, the Rehoboth Chr. School in Copetown, Ontario. The principal of this school writes,

February is [...] the month in which Christian schools begin planning for their next school year. The needs are tremendous. In a recent issue of a Christian magazine, I counted over fifty advertisements for staff needs in Christian schools. Several ads indicate needs for more than one teacher. There are apparently only about twelve graduates from Christian Teacher Education Colleges coming into the system. The question is naturally asked, why don't the Christian schools have enough staff coming in? Many have answered this question by referring to the salaries earned by Christian school teachers. Currently our salary grid ranges from \$18,811 with minimal qualifications and no experience to \$36,504 with the highest recognized qualifications and ten years experience. For 1990-1991 the lowest salary on the grid is \$20,358 and the highest is \$40,597. A fully qualified teacher with no experience will start with a salary of \$24,624 for 1990-1991. This illustrates that every year there is an improvement to the salary. Most Christian schools carefully review and adjust their salary level annually.

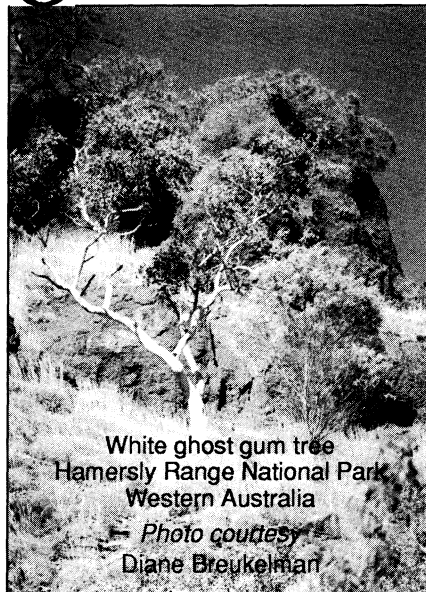
The corresponding figures from the salary reports of the League of Canadian Reformed School Societies are as follows: For 1989-1990, the current school year, the salaries range from \$17,402 per year (one year post-secondary education and no experience) to \$34,066 per year (11 years of experience and five years of university studies). A graduate of the Teachers' College earns \$20,534 in her first year, while a beginning teacher with a pass B.A.



and a B.Ed. degree earns \$22,100 in her first year.

The corresponding figures for the 1990-1991 year are: salary range from \$18,446 to \$36,624. Beginning teachers with a Diploma of Teaching or Bachelor of Education degree: \$21,766 and \$23,426 respectively.

OUR COVER



White ghost gum tree
Hamersly Range National Park
Western Australia
— Photo courtesy
Diane Breukelman

In addition, teachers receive health and life insurance, and the boards and teachers contribute 3% each of the teacher's salary to a group pension plan. Principals and vice-principals receive special allowances for the administrative work that they are expected to do. Salaries may vary somewhat from school to school as local and/or individual circumstances may have been taken into account.

Do these figures indicate that the school boards have responded adequately to the conclusions and recommendations of the "Kampen Report"? How should this be done?

Let me quote some relevant paragraphs from the "Kampen Report":

The overwhelming impression received from the teacher respondents is that almost all have a deep commitment to teaching in a Christian manner and setting, but that there are some major obstacles to having a true sense of satisfaction while performing this demanding task.

The first obstacle is salary - or lack thereof - and the unprofessional attitude displayed by some boards in salary discussions. The respondents recognize that many supporting families suffer under the weight of the tuition fee burden and they would wish for a more equitable solution [...]. Yet they feel convinced that boards have too easily accepted certain traditional rationales for our salary scales and have not been energetic enough to avoid having to fight the high cost of education "on the backs of the teachers" who, at the same time, are told they are "called" to serve. Do boards really know what the average income is in the supporting community? Is this talk about lower community wages because of non-union employment still relevant in a time of more professionals, more self-employment, more service related jobs? What really is the differential between the boards adopted salary scale and the local public system ranges? Can we truly justify the difference? Are we being sufficiently active in broadening our membership base or are we content with the status

quo? ("Kampen Report, p.65).

[...] A significant upward revision of the salary scales would help to remove the offensive elements attributed to the administration of salaries by boards. Further, a more adequate salary would clearly convey a message of appreciating the value of the services performed, would permit staff to pursue additional courses rather than additional jobs, would reduce the attractiveness of alternative careers, and would reduce to insignificance many of the smaller irritants which cause general frustration. ("Kampen Report", p.66).

Although tempted, in the space available I cannot, of course, quote the whole report. Take and read. The Report makes the following suggestion to begin to remedy this situation.

The League devise a salary study which will determine the average salaries of the supporting community by various categories (age, family, size, education, occupation), and tabulate the results by region, school community, etc. Review and adjust the existing salary grid in light of the salary study results.

I sincerely hope that the suggestions made in the "Kampen Report" do not suffer the fate of so many previous reports! Ignoring does not solve any problems, it will create more.

Teacher recruitment

The Principal of the Rehoboth Chr. School continues his editorial as follows.

There may be other reasons for the lack of students preparing themselves to become Christian school teachers. The fact remains, however, that the Christian community has the responsibility to teach their own children. Please give every encouragement you can to those suited for university education and a teaching profession. The church, the home, the school are called to train their children in the way they should go.

These comments reminded me of the letter from the League of Canadian Reformed School Societies sent to all consistories of the Canadian and American Reformed Churches during March of 1989. In this letter the needs of our schools were highlighted, and help was asked for. Perhaps you have noticed the advertisement in the CLARION, sponsored by the CRTA, the LCRSS, and various school boards, to draw the attention of young people to a career in teaching.

Let the needs of our schools (in particular think of the efforts to (re)establish schools in Watford, Calgary, Blue Bell) be

STATISTICS

	Numbers of full-time teachers	Numbers of students
ALBERTA:		
Coaldale Christian School	4	84
"Covenant" Canadian Reformed School, Neerlandia and Barrhead	5	99
Parkland Immanuel Christian School, Edmonton	10	179
Totals	19	362
BRITISH COLUMBIA:		
Credo Christian Elementary School, Langley	7	156
Credo Christian High School, Langley	14	240
"Ebenezer" Canadian Reformed School, Smithers	8	133
John Calvin School, Yarrow	7	137
William of Orange Christian School, Cloverdale	8	198
Totals	44	864
MANITOBA:		
Dufferin Christian School, Carman	6	119
Immanuel Christian School, Winnipeg	8	100
Totals	14	219
ONTARIO:		
Ambassador Christian School, Watford	0	0
Covenant Christian School, Flamborough	5	100
Covenant Christian School, London	3	34
Credo Christian School, Brampton/Toronto	4	71
Dufferin Area Christian School, Orangeville	5	107
Eben-Ezer Canadian Reformed School, Chatham	5	78
Emmanuel Christian High School, Fergus	5	70
Guido de Bres High School, Hamilton	18	275
John Calvin Christian School, Burlington	8	157
John Calvin School, Smithville	13	267
Maranatha Christian School, Fergus	7	119
Timothy Canadian Reformed School, Hamilton	6	148
Canadian Reformed Teachers' College	3	14
Totals	82	1440
MICHIGAN:		
"Dr. K. Schilder" American Reformed School	2	19
Totals	2	19
WESTERN AUSTRALIA		
Armadale John Calvin Primary School	11	206
Armadale John Calvin Senior High School	16	172
Kelmscott John Calvin School	5	94
John Calvin School, Albany:	9	158
Totals	41	630
TASMANIA:		
John Calvin School (Primary)	5	112
John Calvin School (Secondary)	5	55
Totals	10	167
Grand Total	212	3701

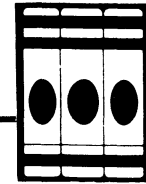
remembered by all before the throne of grace in an earnest desire to fulfil our educational calling.

Teacher Statistics

Each year the Canadian Reformed Teachers' Association (CRTA) publishes a directory of all the schools, including

some interesting statistics. It is not unreasonable to estimate that every year approximately 10% of the teachers might need to be replaced, while our schools are also expanding! Indeed, we do not expect any of our teachers to be threatened by unemployment in the foreseeable future!





By Dr. K. Deddens

Christianity among the New Zealanders

William Williams, *Christianity among the New Zealanders*. The Banner of Truth Trust, P.O. Box 621, Carlisle, Pennsylvania 17013, U.S.A., 1989 (first published 1867), 384 pages, price \$22.95 U.S.

This book is a reprint of the 1867 edition. It starts with the foundation of the Church of England Mission to New Zealand in the year 1808. It is a captivating story concerning the first half of the 19th century in New Zealand. It describes all kinds of difficulties from native customs and superstitions, but also how cruelties of natives are instrumental for the furtherance of the gospel. The first baptism took place in 1824 and within a few decades the number of believers increased considerably. Of course, the book is not up-to-date because it deals with the 19th century. An Appendix gives a Resume of New Zealand Affairs which are mentioned in the 19th chapter. The author was born in England. He first studied medicine but was ordained minister of the Church of England in 1824. He laboured for 25 years in New Zealand and in 1859 became the first Bishop of Waiapu. After his retirement he lived in England for another 11 years and died in 1876.

There are some nice pictures in the book. It is printed and bound at Camelot Press in Southampton. Recommended!

Knowing the Times

D.M. Lloyd-Jones, *Knowing the Times*. Addresses Delivered on Various Occasions 1942-1977. The Banner of Truth Trust, P.O. Box 621, Carlisle, Pennsylvania 17013, U.S.A., 1989, 383 pages, price: \$26.95 U.S.

"Martin Lloyd-Jones was a man who in terms of his influence, lived in several worlds at once...." Thus begins the introduction to the 17 addresses delivered by Dr. Lloyd-Jones during 35 years. He was born in 1899. From 1938 he ministered to one congregation in the centre of London. He was a congregationalist and had much sympathy for the Reformed Baptists. He commonly itinerated mid-week as an evangelist, preaching at churches to which he had been invited or sometimes sharing in student missions. Another part of his life had to do with conferences and public gatherings on special occasions. Part of his addresses at such gatherings is published in *Knowing the Times*, delivered in the years 1942-1977 (Lloyd-Jones died in 1981). Some of the addresses were published before, other ones are here pub-

lished for the first time. The topics deal with preaching, also with the Reformation (there is for instance a compact essay about John Calvin), with conversion, faith, evangelic unity, and also with "religion today and tomorrow." Sometimes one of the hearers delivered the text of the address because Dr. Lloyd-Jones was used to speaking only from a few notes or from an outline. As far as preaching is concerned, he always followed the method of expository preaching. Catechism preaching was unknown to him. Although he gave many interesting remarks in his addresses it must be said that there is a lack of appreciation of God's covenant. Also the implications of God's covenant for the Christian home and family are missing. In the chapter "What is an Evangelical?" he stresses creation overagainst evolution and also the necessity of opposition to doctrinal indifferentism. With an extensive quotation from Calvin's Institutes (IV, I, 12), he draws the distinction between the essentials and the non-essentials.

Generally speaking it is a nice book, but it must be read in a critical way. An extensive index at the end makes the book more useful.



THE PREACHING OF THE GOSPEL

So that men may be brought to faith, God mercifully sends heralds of this most joyful message to whom He will and when He wills. By their ministry men are called to repentance and to faith in Christ crucified. For *how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?*

CANONS OF DORT, I, ARTICLE 3



Press Release of the Classis Alberta/Manitoba meeting of March 13 and 14, 1990 at Edmonton, Alberta

1. Opening. On behalf of the convening church at Barrhead, the Rev. E. Tiggelaar calls the brothers to sing Ps. 95:1,2 and reads 2 Tim. 2. He leads in prayer after which he welcomes the brothers. He mentions the call extended to Rev. Wielenga by the church at Lincoln, ON which was declined.

2. Constitution of Classis. The delegates from the church at Barrhead report on the credentials. All the churches are duly represented. Classis is constituted. Chairman: Rev. G. Wieske; Vice-Chairman: Rev. E. Tiggelaar and Clerk: Rev. E. Kampen. The chairman remembers that the church at Winnipeg extended a call to Rev. A. Veldman of Albany, Australia, which was declined. The hope is expressed that the vacancy may soon be filled.

3. Adoption of the Agenda. After some additions and changes, the agenda is adopted.

4. Reports.

a. Classical Treasurer. The report of the treasurer of Classis is read. After some questions the report is adopted as presented. The treasurer is thanked for his work.

b. Inspection of books of the treasurer. The Providence Church at Edmonton reports on the books being in good order. They are thanked for their work.

c. Inspection of the General Archives. The Immanuel Church at Edmonton appointed brothers to inspect the archives. They were found to be in good order. They are thanked for their work.

d. Committee for Aid to Needy Students. Report is submitted by the committee. No request for aid is required. The committee will be thanked for their report.

e. Report from Observer to OPC.

1. Report from Rev. W. den Hollander is submitted and thankfully received. Copy will be attached to the Acts for the churches. A copy will be sent to the committee for contact with the OPC and to the presbytery of OPC of the Dakotas.

2. Rev. R. Schouten reports on a visit he made to Lincoln, Nebraska to the meeting of the presbytery of the Dakotas of the OPC. He gives a brief report with the intent of submitting a more extensive report at the next meeting of classis. This is thankfully received.

f. Church visitors. In closed session

reports are given of visits to the church at Winnipeg and Carman by Rev. Wielenga and Rev. Tiggelaar resp. Rev. De Boer reports on a visit made to the church at Calgary by him and Rev. Wielenga. These reports are received with thanks.

5. Proposals and Instructions.

a. Classis is able to provide assistance to a number of churches on matters of church discipline.

b. The Providence Church requests the approval for calling Rev. R. Aasman for a second time in accord with Art. 4.C of the C.O. This request is granted based on the information provided by the Providence Church.

c. The Immanuel Church at Edmonton notes the need of change in the acts of classis Sept. 12/13, 1989, re. place of a church visit. This is taken not of.

d. The Providence Church requests pulpit supply for once every 3 weeks. This request is granted.

e. The Church at Neerlandia proposes a change to the time of commencement of classis. Classis decides that as a proposal this matter should be placed before the consistories first and may then be dealt with at the next classis meeting.

f. A proposal is submitted by the church at Carman to change the Guidelines for Church Visitors, Section E #10 and #12a re: task of deacons with regard to social welfare. This proposal is rejected.

6. Question Period per Art. 44 C.O. The chairman asks if the ministry of the office-bearers is being continued, whether the decisions of the major assemblies are being honoured and whether there are any matters in which the consistories need the judgment and help of classis for the proper government of the church. The first two points are answered in the affirmative.

Help is not required.

7. Correspondence. Minutes and information from the OPC are received and taken note of and forwarded to the archives.

8. Appointments. Convening church for next classis: Calgary. Suggested officers: Rev. P. de Boer, chairman; Rev. G. Wieske, vice-chairman; Rev. E.J. Tiggelaar, clerk. The delegates to Regional Synod are affirmed. Date of the next classis: Tuesday, June 12 at 8 p.m. in the Providence Church. If not needed the meeting will be held on Tuesday, October 9th at 8 p.m. Rev. Tiggelaar is appointed as observer to the presbytery of the OPC. Rev. Kampen is alternate.

9. Personal Question Period. This is held and made use of by some of the delegates.

10. Censure ad Article 43, Church order is not necessary.

11. The Acts of Classis are adopted and the Press Release approved.

12. Closing. After thanking the hosts and ladies, classis is declared closed.

For the Classis,
E. Tiggelaar, vice-chairman, e.t.

Classis Ontario-South, March 21, 1990, Hamilton, Ontario

1. Opening. On behalf of the convening church at Laurel, MD, U.S.A., Rev. B.R. Hofford opens the meeting. He asks that Psalm 89:1,2, be sung, reads Romans 15:1-13, and leads in prayer. The delegates are welcomed as are Deputies of Regional Synod, Rev. P. Feenstra and Rev. G. Nederveen who are present for the retirement request of Dr. K. Deddens.

2. Credentials. The credentials are checked by the convening church and reported to be in good order. All churches of Classis are lawfully represented.

3. Constitution of Classis. The following officers take their places: Rev. K. Kok, Chairman, Rev. B.R. Hofford, Vice-Chairman, Rev. P. Kingma, Clerk. The chairman remembers that Rev. Kroeze is now in Brazil and that visa authorization has been granted. It is noted that Rev. R. Aasman has received a second call to the Providence Church, Edmonton. Also, the Lincoln Church's calls to Rev. G.H. Visscher and Rev. J.D. Wielenga were declined.

4. Agenda. The Provisional Agenda, after some changes, is adopted.

5. Retirement request. The proper

CHURCH NEWS



ACCEPTED TO:

Edmonton, AB Rev. R. Aasman
(Providence) of Ancaster, ON

DECLINED TO:

Burlington, ON Rev. P.G. Feenstra
(Ebenezer) of Guelph, ON

documents in connection with Dr. K. Deddens' request for retirement as minister of Hamilton, set apart for teaching at the Theological College, effective June 30, 1990, are presented. The Classis and the Deputies of Regional Synod give their concurring advice according to Article 13. C.O. to the retirement request. The Hamilton Church announces that Dr. Deddens' farewell sermon will be at 3:00 p.m. on Sunday, June 24, 1990. Classis requests the Ancaster Church to send a representative for Classis to this occasion.

6. Question period ad Art. 44, C.O.

a. All of the churches affirm that the ministry of the office-bearers is continued and that the decisions of the major assemblies are honored.

b. The churches at Blue Bell, Chatham, and Lincoln, ask advice in discipline cases. Advice is given in closed session.

c. Both London and Smithville churches request pulpit supply. Alternate monthly pulpit supply is granted these churches beginning in June through December 1990.

7. Proposals.

a. The London Church asks Classis to pronounce that the Church at Hamilton as convening church and those churches which sent delegates to the Classes Contracta (two in 1989) acted contrary to the regulations of Classis. No grounds are specified. London's request is not granted because it was based on a misunderstanding of the regulations.

b. London requests a change in Classical Regulations regarding lodging of classical delegates. The hosting church rather than the church at London will be informed if lodging is needed.

8. Classical Treasurer. It is reported that br. P. Schuller seeks to resign his office due to ill health. The Lincoln Church is asked to find a replacement for br. Schuller and recommend such a candidate to the next Classis.

9. Appeal. An appeal against alleged actions of the consistory at Grand Rapids in 1987 is received. The appeal is declared inadmissible.

10. Church visitation. Reports of visits to the churches at Chatham, Hamilton, London, and Watford are read.

11. Appointments.

a. For the June 13, 1990 Classis: convening church-Lincoln; hosting church-Attercliffe; moderamen - Rev. D. Moes, Chairman; Rev. P. Kingma, Vice-Chairman; Rev. K. Kok, Clerk.

b. Preaching appointments. June - Rev. R. Aasman at London; July - Rev. D.G.J. Agema at Smithville; August - Rev. J. Van Rietschoten at London; September - Rev. P. Kingma at Smithville; October - Rev. K. Kok at London; November - Rev.

Cl. Stam at Smithville; December - Rev. D. Moes at London.

12. Personal question period.

a. Rev. Agema noted that a piece of correspondence as a result of the June 1987 Classical meeting was not sent. Rev. Agema and Rev. Kingma are asked to take care of this matter.

b. The Clerk is asked to provide each consistory with an updated copy of the Classical Regulations.

13. Censure ad Art. 44, C.O. With thankfulness it is noted that the meeting was conducted in a brotherly way. The Chairman expresses thanks to the ladies of the hosting church for their service.

14. Acts and Press Release. The Acts and Press Release are adopted.

15. Closing. The Chairman closes the meeting by reading Psalm 87 and asking that Psalm 68:12 be sung. He then leads in prayer.

For the Classis,
Rev. B.R. Hofford
Vice-Chairman, e.t.



Combined Meeting of the ILPB and the Administrative and Marketing Committees, held March 24, 1990, in London, Ontario.

Representing the Men's League:

P. Torenvliet and G. Helder

Women's League:

M. DeGelder and L. Schutten

Young People's League:

J. Poppe

Administrative Committee:

T. Heyink, R. Pieterman,

H. VanMiddlekoop

Marketing Committee:

R. VanAndel

1. The Chairman, P. Torenvliet, opened the meeting in the usual Christian

manner, and welcomed everyone present, also the guest, Mr. G. Schutten, Chairman of the Men's League Board.

2. Agenda was established, and the minutes of the previous meeting held November 4, 1989 were adopted. Some matters arising from the minutes were discussed.

3. Progress of various projects were reported on:

Meditations on Ecclesiastes by J. Moesker are published and an ad will be placed in *Clarion* pertaining to a sale of this booklet together with the *Ecclesiastes* Outlines by M.J.C. Blok.

Revelation Vol. 2 by L. Selles is ready for publication. A quote from Premier is forthcoming.

Galatians by M.J.C. Blok is ready for reprinting. It has been re-edited and proof-read.

Philippians by K. Deddens is still being edited. Some difficulty with the translation of certain Dutch phrases should soon be resolved in consultation with Dr. Deddens.

Romans by Joh. Francke is still being edited. Should be ready for publication by winter 1990.

Luke Vol. 1 by G. Hagens is not ready for publication as is. A re-edit will be done to bring it into focus with Vol. 2 and 3. *Luke Vol. 2 & 3* by G. Hagens still being translated.

The Church in the Last Judgment by B. Holwerda has not seen any progress. It will be sent to another editor to be divided into sections and checked over.

Acts Vol. 1 by Rev. C. Vandenberg is still being translated.

Acts Vol. 2 by Rev. C. Vandenberg on hold.

Believe and Confess Vol. 1 by C.G. Bos still being re-edited, no change.

Believe and Confess Vol. 2 by C.G. Bos on hold.

Open Communion in the OPC by B. Hofford is tentatively slated for publication, with or without the additional material re: five divergences between Westminster Standards and the Reformed Confessions, as previously discussed.

4. Sales report was tabled. While it is noted with thankfulness that sales are substantially better than other years, our financial picture continues to look serious, because of the significant increase in work being done and work accomplished. Marketing is a key factor here, and increased advertising is encouraged.

5. Financial statements as at January 31, 1990 are tabled, discussed and adopted.

6. Marketing report is tabled and discussed. A new brochure, to be printed in April, will greatly assist advertising.

7. Proposed price list reflecting a 1%

increase was discussed and adopted. As well, revised discounts and postage and handling charges were adopted, and will be implemented April 1, 1990.

8. Policy regarding returned damaged books was established. A thirty-day period from date of invoice will be allowed for the replacement of damaged books.

9. Various other sundry items were discussed and resolved.

10. P. Torenvliet stated that since he and his family would be relocating to the

Fraser Valley, this would be his last meeting as League representative and Chairman of the I.L.P.B. He expressed his appreciation for the cooperation he experienced and wished the remaining Board and Committee members the LORD's blessing in the most important and rewarding work of publishing Reformed study aids. On behalf of the Administrative Committee members and the other members present, T. Heyink expressed appreciation for the capable leadership the

Chairman provided during his many years of faithful service. She expressed the hope that we could rely on his continued assistance in other ways such as translating and editing. Perhaps he could also become our "ambassador" on the west coast.

11. G. Helder closed the meeting with prayer, and a lunch was provided.

Thea Heyink
Administrator



OUR LITTLE MAGAZINE

By Aunt Betty



Hello Busy Beavers,

Are you signed up for summer soccer?
Have you registered for a baseball team?
Is your sister on the track and field team, and you want to join up, too, . . . later?
Spring is here!
And what are you doing outside?
Riding your bike?
Fishing?
Setting up your badminton net?
Let's hear from you, Busy Beavers, how you are enjoying the new season!
Share your story with the other Busy Beavers.
Tell us what you like to do.
What you are working on to improve.
Whom you practice with.
We'd love to hear your story!

Please send it to:

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



Tongue Twister!

If a Hottentot taught
A Hottentot tot
To talk ere the tot could totter,
Ought the Hottentot
Be taught to say "Ought,"
Or what ought to be taught her?

Tongue Twister!

The Duke dragged
The dizzy Dane
Down into the deep
Damp dank dungeon.

Animal Riddles

Which animal do you have to oil?
Mice, because they squeak.
What's more dangerous than being with a fool?
Fooling with a bee.

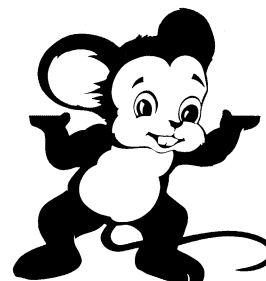
From Busy Beaver *Tony Van Oene*

Birthday Wishes

We want to wish all the Busy Beavers who celebrate a "merry May" birthday a very, very happy day and the Lord's blessing in the year ahead. Here's hope every one of you has an excellent day celebrating with your family and friends!

MAY

Melanie Veenendaal	1	Nicole Aasman	15
Harold Winkelaar	2	May Hofsink	15
Darlene Vanderpol	3	Nellie Bosveld	16
Karen Vander Veen	3	Kimberley Driegen	16
Karen Bartels	4	Jennifer Siebenga	18
Felicia Viersen	5	Deborah Verhoeff	18
Jacoba Harlaar	6	Beth Kingma	19
Heather Krabbendam	6	Kimberley Kamphuis	20
Bianca Vanden Beukel	9	Lee-Ann Beintema	22
Timothy Van Popta	9	Brian Jager	24
Rebecca Boersma	10	Steven Vandevelde	26
Julie Buitenhuis	11	Barbara Kobes	30
Rebecca Hekert	11	Lydia Viersen	30
Tim Verhey	12	Christina Bredenhof	31
Sara Vanderpol	14		





FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Karen Terpstra*. Thank you for your letter. I think you will be a good writer. And I hope you will write us lots of letters. Bye for now, Karen.

Welcome to the Club, *Alice van Bostelen*. I do hope you get a pen pal. If no one writes you first you could check some back issues of *Our Little Magazine* for some addresses for pen pals, Alice. And thank you for the poem.

And a big welcome to you, too, *Erinna Jansen*. I hope you'll really enjoy joining in all our Busy Beaver activities. Thank you for the pretty picture, Erinna. Look in last time's *Clarion* for our picture contest!

Congratulations on your baby sister, *Nellie Beukema*. You are a lucky girl to have a sweet baby in the house. I'm glad you had such a nice holiday, Nellie. And I see you've been busy, too! I hope you like your reward.

And congratulations to you, too, *Leanne Beukema*. Lucky baby, too, Leanne, to have big sisters like you! I see you've been very busy. Keep up the good work!

Yes, I see you enjoy making things, *Lydia Viersen*! Thank you very much. I love it! What a lovely outing you had to Edmonton, Lydia. Bye for now.

Hello, *Linda Stam*. It was nice to hear from you again. I see you are a good puzzler, too. Keep up the good work!

And hello, to you, too, *Dennis Van Oene*. I see you've put your ideas about springtime fun into a picture. Great idea!

Did you see the new contest news last time, Dennis?

Thank you very much for your letter, *Tony Van Oene*. Sounds to me as if you had a very good holiday last year, Tony! I think the Busy Beavers will really enjoy your tongue twisters and riddles. Write again soon, Tony.

Busy Beavers, we need a pen pal for:

Alice Jan Bostelen (age 9)

Box 1317

Strathmore, Alberta T0J 3H0



By Busy Beaver *Dennis Van Oene*

"Penittles"

from Busy Beaver *Amanda Bartels*

- SAND
- MAN
BOARD
- STAND
I
- R|E|A|D|I|N|G|
- WEAR
LONG

Quiz Time!

SLAVES

Slaves were common in Bible days. Can you name these people? Helps are given.

- _____ was the slave Paul wrote about to his friend Philemon. (Philemon 10)
- _____ was told of a way to be cured from leprosy by a slave girl. (2 Kings 5:1-3)
- _____ made slaves of the Israelites. (Exodus 1:7-11)
- _____ was sold into slavery by his brothers. (Gen. 37:26-28)
- _____ killed an Egyptian for hitting a Hebrew slave and then had to flee to save his life. (Exodus 2:11-13)
- _____ was the slave who told David where Jonathan's son was (2 Sam. 9:1-3)
- _____ was Elisha's slave. (2 Kings 4:12)
- _____ sent a slave to find his son a wife. (Gen. 24:1-4)
- _____ cut off the ear of a slave. (John 18:10,11)
- _____ was a prophet who left his slave and went a day's journey, sat under a juniper tree, and wished to die because Jezebel was trying to kill him. (1 Kings 19:1-4)
- _____ had a slave inform him that his children had all been killed by a great wind. (Job 1:18-20)

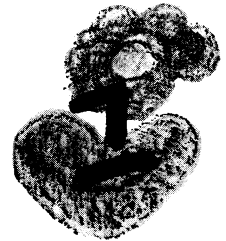
WEATHER WORDSEARCH

by Busy Beaver *Mary-Lynn Lof*

s	d	w	e	t	y	j	s
a	u	a	b	d	n	e	n
y	c	n	m	o	i	y	o
g	o	f	s	p	a	c	w
g	e	g	n	h	r	i	y
o	f	a	h	t	i	d	k
f	i	r	m	m	c	n	g
u	d	l	o	c	o	b	e
a	h	o	t	b	g	i	p

Look for:

- sunshine
- cold
- snowy
- foggy
- rainy
- damp
- icy
- wet
- hot



Answers next time!

Next Time: something for computer fans!
Did you see last time's Contest news?
Bye for now.

Love,
Aunt Betty

