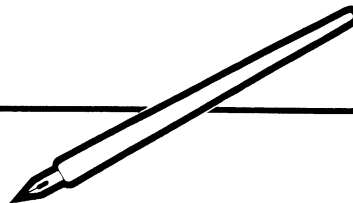




Clarion
THE CANADIAN REFORMED MAGAZINE

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The Blessing in the Worship Service

By J. Geertsema

A decision

The Synod of Leeuwarden of our sister churches in the Netherlands, meeting these weeks (months), made a decision concerning the question whether an elder is allowed to lay the blessing on the congregation in the worship service. It was the third time in recent years that a General Synod in the Netherlands dealt with this matter: the Synod of Heemse of 1984/'85, the Synod of Spakenburg-Noord of 1987/'88, and now the Synod of Leeuwarden. "Spakenburg-Noord" had made the decision that the churches should maintain the decision of Heemse and remain by the existing custom "that only the minister of the Word pronounces the salutation-blessing and lays the blessing upon the congregation." The Synod of Leeuwarden upheld this decision.

The readers of *Clarion* may remember that also within the Canadian and American Reformed Churches this matter was discussed and that decisions were made, though not at a general synod level. The June 1962 Classis Alberta-Manitoba had to deal with an appeal against a decision of the consistory of the church at Barrhead. The consistory had come to the conclusion that not only a minister but also someone else, conducting the worship service on the authority of the consistory, could lay the blessing upon the congregation. The Classis did not grant the appeal on the ground that there were no decisions of the major assemblies regarding this matter.

In 1971, at the October Classis, there was another appeal against the same decision. This appeal was declared invalid on the ground that the appellant had not proven that the decision of the consistory was "in conflict with the Word of God, the Confessions of the Church, the Church Order, or any ecclesiastical decision concerning the liturgy of the church" (Acts, Art. 19 of Classis Alberta-Manitoba of October 1971).

The third time this matter was dealt with was at Classis Ontario-South, held in June 1977. It received a report from a study committee regarding the same question. The previous Classis had appointed this committee to prepare an answer to a question of the consistory of the church at London. It asked whether the

character of a worship service is not changed when an elder conducts it and changes the "you" into an "us," and whether it is right that such an elder prays for the Lord's blessing instead of pronouncing that blessing and laying it upon her.

The committee came to the conclusion that, with a praying elder, the character of the salutation and the blessing is taken away and that thus this point of the worship service is changed. The committee was of the opinion that this change is not right. Its advice to the Classis was to answer the church at London that the blessing in the salutation and as the last element of the worship service should be maintained when an elder conducts the service.

The decision of the Classis was to answer the church at London in accordance with the advice of the committee. However, the next Classis of the churches in Ontario-South had on its table the proposal of one of the churches to rescind this decision. This proposal was adopted.

The character of the worship service

It may be good to clarify what is said here about the change. Since the worship service is a meeting between God and His people, God's people say to God in the salutation or

greeting: "Our help is in the name of the LORD." After this, God greets His people with His blessing: "Grace unto you and peace." After this the LORD speaks to His people in the Ten Words of the covenant, in the reading of other Scripture passages, and in the preaching of His Word. The congregation, from her side, sings her songs of praise to the glory of her God, prays to Him, and listens to His Word. This interaction goes on to the end of the service, the blessing. When the meeting is coming to a conclusion and God's people are on the point of going home again, God places His blessing upon them.

This is in agreement with what He commanded in Numbers 6:22-26. Aaron and his sons were to bless the people of Israel with what we call the Aaronitic blessing. Verse 27 then reads: "So shall they put My name upon the people of Israel, and I will bless them."

This Old Testament command to bless can be seen as main-

"The Lord bless you and keep you: The Lord make His face to shine upon you, and be gracious to you: The Lord lift up His countenance upon you, and give you peace."

Numbers 6:24-26

tained by the Lord Jesus Christ when He sends out His disciples to preach and heal. Christ said, "Whatever house you enter, first say, 'Peace be to this house.' And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you" (Luke 10:6, 7). In the same line the apostle Paul, both in salutation and in blessing at the beginning and at the end of his letters, places the blessing of God upon the congregation to which he writes. It is therefore such a beautiful thing that the early church already used the words of salutation and blessing as found at the beginning of a letter of Paul or in Revelation 1 for the beginning of its worship service, and the words of the blessing of Numbers 6 or the words of the apostle Paul at the conclusion of the second letter to the Corinthians for the end of the worship service.

"This character of the worship service is rich. Is not this rich character taken away when, with an elder, the congregation prays for God's blessing, instead of having God bless His people? Do we realize what happens?"

Our Reformed Fathers, in the days of the Reformation, maintained this custom. They, too, were of the conviction, based on the Scriptures, that such a blessing was truly laid upon the congregation in the Name of God, when a congregation was together for worship in accordance with God's Word.

We share this faith. We also believe that, when we worship our God as His congregation in obedience of faith, in the salutation, at the beginning, God places His blessing upon the congregation for the service, and that we receive this blessing. We believe that when the service is concluded, God lays His blessing upon the congregation. God's people take His blessing along for the week that comes. Of course, this blessing is not realized automatically but only in the way of faith.

A few questions

This character of the worship service is rich. Is not this rich character taken away when, with an elder, the congregation prays for God's blessing, instead of having God bless His people? Do we realize what happens? With a minister conducting the service, the congregation first greets her God, after which God greets her with His blessing. Suddenly, when an elder leads the service, the congregation first greets her God, and then prays for His blessing. Are we not, in this way, at the beginning of the service, losing that element of God being present with His blessing and giving it to His people? Does God's blessing become a matter to be prayed for, when an elder leads the service?

The same questions can be asked with respect to the end of the service. Is the final blessing laid upon the congregation with a minister, but not with an elder? Must we, in the latter case, pray for it? If we say that we should not draw such conclusions, because the worship service remains a meeting between God and His people also when an elder conducts the service, and because the reality of the blessing does not depend on a minister, should we then not acknowledge this true reality in having also an elder, as mouth of the LORD, pronounce the blessing, instead of praying for it as the mouth of the congregation?

Should not our churches, too, discuss this matter together?



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REMEMBER YOUR CREATOR

By R. Schouten

Looking Good

Everybody in the world wants to look good. Sometimes it is said that especially young people are worried about appearances, but most older people are similarly interested in their image. Just walk through a drug store and survey the immense quantity of goods, all designed to help us look (and smell) just right. There are gels, hairsprays, shampoos, soaps, perfumes, and colognes, together with make-up of a hundred varieties. In addition, every decent mall boasts at least two department stores and dozens of clothing boutiques where people can stock up on the latest trend items.

As I said, people are definitely interested in their image. They want to feel good and look good in order to get a positive response from other people. We live in a land of mirrors, designed to help us look our best, to keep on top of our image. Now, don't get me wrong. I'm not mentioning all these points so as to blast away at the modern obsession with surface looks.

It's true that people are obsessed with their appearance. And it's true that much of what passes for style these days is really only the absence of style — shapeless and uniform. Everybody looks the same. And it is also true that much of what is glorified in advertising is only thinly disguised (if at all) sensuality — forbidden to the Christian. Modesty never has a great following. Humanistic culture is always obsessed with the external — because that's all it has!

But still, it's not unchristian to try to look your best. On the one hand, people have to learn to be content with their appearance, but on the other hand, it's perfectly acceptable to make yourself as attractive as possible. Who wants to be sloppy and shapeless, drab and dull? We may care for, dress up, and adorn the creation of God in our bodies.

According to Scripture, however, real beauty starts on the inside. Unless you have this inner beauty, your outer beauty will be just a hollow facade. But if you do have this loveliness of the heart, then even an average appearance will radiate and positively glow — yes, it will shine with the beauty of holiness.

Mere outer beauty or good looks are passing. Even the most lovely models get old, and what's worse, they too, die! No cosmetic can stop or disguise that ugly reality. Earthly beauty is transient and those who have put the emphasis on externals will one day find that they have made a very poor investment. As Scripture states: All flesh is like grass, and all its glory like the flower of the grass. The grass withers, and the flower falls (Is. 40:6-8).



Real beauty starts in the heart. It starts in a heart that has been transformed by God's power. If you want to be truly beautiful, you will need to consider the state of your heart. Even a perfect complexion cannot hide the bitter reality that the human heart is ugly. Although human beings were created in the image of God — like Him in moral perfection and beauty — the race has fallen into sin. And sin makes people ugly. Instead of living before God in the beauty of holiness, people's hearts are warped and twisted by the power of sin.

Although made in the image of God, reflecting His glory and holiness, the "natural" state of man is now one of extreme ugliness. But the Good News of the Bible is that something can be done about this bad situation. You can become beautiful! You can again look good to God. You can again be His glorious image on earth.

The Bible teaches us that we need to be and can be transformed. In Romans 12:2, the apostle says: Do not be con-

formed to this world, but be transformed by the renewal of your mind. We could translate Paul's words more literally to read like this: Be metamorphized by the renewal of your mind. Right now it's the season for butterflies. These insects, as you know, go through an incredible change in form and structure. First, they hatch from eggs to become little caterpillars (larvae). Then they spin a cocoon to become pupae. Quietly and imperceptibly a miracle takes place in that capsule! Suddenly, one fine spring day, the newly formed butterfly breaks from its enclosure, sits in the sun to dry its wings, and away it flies — stunning in beauty and majesty.

The word for this whole process is *metamorphosis*. And Paul is saying that the same thing happens to Christians. In the course of life, they must undergo revolutionary change. From a being which was born and conceived in sin, twisted and marred by the power of evil — unspeakably ugly in the sight of heaven — from that not very promising beginning must come a new creature, reformed, reshaped in the image of God — beautiful and acceptable in the sight of heaven, a fit inhabitant for a renewed earth.

Yes, we must become beautiful to God. Everybody is very concerned about how they look to other people. But it's high time that we start getting concerned about how we look to God. And while we might be able to hide or compensate for our physical blemishes so that others don't even notice them, we can't hide a thing from God. Before Him, every creature lies open. He reads us like an open book. The kind of beauty that will impress Him must be genuine, a real beauty that starts in the heart.

Well, then, how does a person attain this kind of beauty? How do we come to look good to God? First of all, let me say that God finds us acceptable and beautiful only when we are joined to Christ by a true faith. Through faith we become one with Christ, so that His righteousness and holiness become our righteousness and holiness. The same kind of thing happens when you get married. As a new and single entity, you share all things. If your husband

is rich, so are you! Well, our Husband is very rich. He possesses perfect righteousness and holiness. Whatever He has is ours — by faith! Because we are one with Christ, God declares that we are righteous. We may be called saints — holy people, adorned with the white garments of salvation.

The whole Bible addresses believers as saints. But in this life, saints are not perfect. Even their best works are defiled (made ugly) by sin. We don't always look that good in fact, even though in principle we are holy in Christ. We are justified — declared holy through faith in Christ. But we still need to be sanctified — which means that we need to be made holy in fact — in our daily life of thought, word and action. We have to learn to be what we are in Christ — so that more and more we come to resemble Him in holiness.

This sanctification is a process. We could say that we Christians are under construction. We're being renovated. Ongoing transformation is both the demand and the possibility of Christian life. What does it take? It takes the discipline of a lifetime — starting when you are young. To

be beautiful for God means that you will have to fight against your old nature. It means that you need to self-consciously pattern yourself on the Word — so that more and more your thoughts, words, and actions are in harmony with the will of God. You can be adorned with the beauty of holiness, but only by constantly putting away the thoughts and habits which come naturally to you and replacing them with the supernatural fruit of the Spirit (Gal. 5:22-24).

This is a calling to which the challenge of getting your face and hair ready to meet the world pales in comparison. It's hard to be holy. It takes perseverance and a steady eye on the final goal. It takes a spirit of prayer. It takes faithful attention to the Word. But it can be done — in God's power. And the rewards are very great.

When you're young, outer beauty may seem to be the only reality. But it fades away — sooner than you think. On the other hand, inner beauty is lasting. Looking good to God is a treasure which not even sickness, old age, or death can take away. As Paul wrote in 1 Corinthians 4: Though our outer nature is wasting away, our inner

nature is being renewed every day.

A local outlet of the Randy River clothing chain displays a sign reading: It's not who you are, it's how you look. Of course, that's advertising, but for many it is also a philosophy of life. What is important is the surface. But for us the thing that counts is that we are beautiful to God — inwardly.

Let's work for that unfading beauty of holiness. We can be changed, transformed. We can reflect the beauty of God. To quote Paul again: *And we who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord, who is the Spirit* (2 Cor. 3:18).

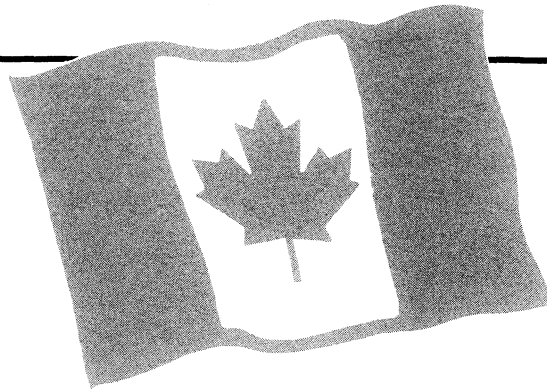
The crowning step of this metamorphosis is that also our mortal bodies will be made like the glorious body of Christ (Phil. 3:20, 21). But that total physical perfection is only the end of a process that starts today — in the heart, in a life of holiness. Looking good begins and ends with being holy.

Thought for the day: Only dead fish go with the flow.



A Drifting Country

By J. De Jong



Canada Day

On July 1 we celebrate our national holiday, formerly called Dominion Day, now called Canada Day. This year the holiday comes in the midst of unprecedented turmoil concerning the future of our country. Once again Canada has become embroiled in a constitutional crisis, renewing new fears about the future of confederation. On June 23, the three-year waiting period for the final approval of the Meech Lake Accord came to an end. The impending deadline has brought a new round of discussions and negotiations, and endless political rhetoric from many parties involved in the debate.

We might ask ourselves what the status of this national holiday is for us as believers. Obviously, the whole idea of Canada as a nation is becoming more questionable. Does the church have a calling here? Indeed, we should seek to understand the present crisis in the light of

Scripture and the historical traditions of our country. Everyone knows that Canada Day was formerly called "Dominion Day." The change to Canada Day is telling enough, especially in the light of the present crisis.

Two views of Canada

Two views have surfaced in the debate surrounding the Meech Lake Accord, one represented by the former Prime Minister, Pierre Elliot Trudeau, the other represented by the present Prime Minister, Brian Mulroney. When the Accord was first accepted, Trudeau, who had remained relatively quiet since his 1982 retirement, launched a sharp public attack against Mulroney as the architect of the Accord. Trudeau called him a "weakling" and accused the Mulroney government of selling out its power to the provinces. According to Trudeau, the price to pay for bringing Quebec into the "Constitution Act" was too high. In major areas like the Senate, the

Charter of Rights and Freedoms, and the Supreme Court, power had been sacrificed to the provinces.

Here Trudeau took a position characteristic of his political stance with regard to Quebec throughout his career. Ever wary of the separatists, he defended a strong centralized government. He propounded a form of government that can be termed: centralized federalism. He was also blunt in defending the power of the Prime Minister. Indeed, the critique of Mulroney has its reverse side; the Prime Minister must be a strong leader, a centralist with powers surpassing those of the leaders of the provinces.

Mulroney, who has shown himself to be an excellent conciliator and negotiator, did not lose time in dispensing with this view of Canada. He defends a much looser federation in which the provinces receive much greater input in the formation and execution of all national programs. He

was also willing to extend special favours to Quebec, as the "distinct society" clause of the Meech Lake Accord shows.

Loose moorings

This debate with these two views of Canada pitted sharply against each other, shows a country that has lost its moorings and is beginning to drift in the waters of structural uncertainty. What is behind this shift to new waters? Certainly a country must develop and adapt to changing circumstances. But the extent of the debate shows that Canada has now gone beyond a mere adaptation to new circumstances. The constitutional crisis has brought forward fundamental questions relating to the existence and survival of the nation as a whole.

Fundamentally, Trudeau and Mulroney represent two extremes of a *false dilemma*. Trudeau has championed federalism but has, at the same time, pushed the country in a strong republican direction. The rule of law and the head of state are the two important pieces on his chess board. Mulroney, on the other hand, is less republican, and tends to favour nationalist feeling among the French-speaking Canadians, as well as the development of unique cultural groupings in the country. But both participants in this debate have drifted from the founding structural pattern of the nation.

Historically, the division of powers was determined by the British North America Act of 1867. The federation of provinces was never meant to initiate a power struggle between provinces, but to function as one *dominion*, one *nation* under God. And the very term *dominion* showed a decisive connection to the British Crown. The ten provinces were to be united under one Crown, and one monarch.

For years the Crown has only been a figure head in the country. Yet originally the authority of the Crown was recognized and maintained in Canada's parliamentary affairs. It was only after the constitutional debacle of 1926, which resulted in the dissolution of Parliament, that the Crown no longer took an active part in the government of the country. But this implied that more power was transferred to the Prime Minister and his Cabinet.

As the Crown and its accompanying institutions has receded from direct involvement in the affairs of the country, the fundamental unifying principle has also become blurred. The various interest groups have been less committed to work together in harmony. Power blocs have formed and a chasm is becoming increasingly evident concerning the essential direction of the country. The provinces have become

increasingly concerned about their own interests. Nationalist sentiment remains high in Quebec, just as it is increasing in so many places in the world. The use of the "notwithstanding" clause of the Charter in order to safeguard "French language only" legislation in Quebec is a case in point. There are also increasing conflicts between the executive and legislative branches of government. What was structured as a harmonious cooperation under one unifying principle has turned out to be a power struggle between the courts and the government, and between the government and the governments. A nation adrift. . . .

Freedom wears a crown

During my day in Young Peoples' we were encouraged to read John Farthing's *Freedom Wears a Crown*. This author defended the rights and authority of the Crown in Canadian Government and spoke out against the move to turn the Crown into a figure head. Farthing saw this development as a move towards the American system of government. And he argued for the rule of a *person* bound by the law, rather than the bare *rule of law*. This reflects the British tradition of government, and this tradition has been profoundly influenced and determined by the gospel. The monarchy is integral to our history, both in Holland and in Canada. Indeed, the term *dominion* was also linked to Scripture. The nation's motto was taken

from Psalm 72: "May He have dominion from sea to sea." And does this Psalm not speak about the reign of a *Person*, the Messianic reign?

This is not the place to initiate a debate about the best form of government or the merits of the monarchy. I also do not suggest adopting all of Farthing's arguments or returning to the pre-war situation. I simply wish to show that there has been a development through the years which helps to explain the present crisis. No one can turn the clock of history back, and one need not plead for the reinstatement of the monarchy in its earlier form. Yet one can see that the relative decline of the British tradition and the relative rise of the republican ideal are symptomatic of the general decline of Christian principles in the government of our nation. And where there is no vision, the people perish, Proverbs 29:18. Fragmentation, disarray, conflict and power struggle — is there any reason for us to expect a change in these developments?


Our duty

Yet as believers we must never show indifference to the events in our nation. That would not reflect the attitude of *love* that God requires of us. He requires this not just for our country but for its citizens, its leaders, and for all those in authority.

What can we do? If we recognize the breakdown of the social fabric, we certainly need not endorse it by our silence and disregard for those appointed to rule over us. The best thing we can do for our country in its crisis is pray for the Queen and all the Royal Family, and also pray for the Prime Minister, his Cabinet, and the other members of Parliament. For obedience to the fifth commandment also requires honour to the Queen. The country may have made her a figure head, for the Christian she is still the head of state, and she must be honoured as such. If the church does not honour the Queen, how can we expect anyone else to do so? And if we do not honour those whom God has set over us, how can we expect His blessing, also in political life?

Pray for your Queen and all lawfully elected authorities! Then we can also work freely and with a good conscience for the maintenance and preservation of the freedoms that we presently may enjoy through God's grace. And then we may be sure that the Lord will add His blessing! Then we can also add meaning to the words:

God keep our land
Glorious and free
O Canada, we stand on guard for thee,
O Canada, we stand on guard for thee!



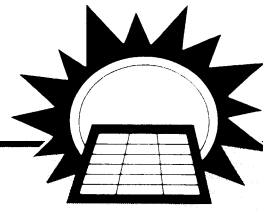
CHURCH NEWS

DECLINED TO:
Smithville, ON: Rev. C. Bouwman
of Byford, Australia

CALLED and
DECLINED TO:
London, ON: Rev. P.G. Feenstra
of Guelph, Ontario

ANCASTER
Canadian Reformed Church now
holds its church services at 9:30 a.m.
and 3:30 p.m.

NEW ADDRESS:
Dr. K. Deddens
Hoogstraat 4,
4521 BK Biervliet
The Netherlands



By Mrs. J. Mulder

The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.
Romans 8:21

Dear brothers and sisters,

We may enjoy another summer season!
In the beauty of creation the LORD displays His majesty and power. To say it with the words of Solomon,

“For lo, the winter is past, . . .
The flowers appear on the earth, . . .
and the voice of the turtle dove is heard in our land.

The fig tree puts forth its figs,
and the vines are in blossom.”

(Song of Solomon 2:11-13)

However, there is still also the futility to which creation is subjected. Not just mankind, but the whole creation is groaning. The grass withers, the flower fades. (Isaiah 40:8)

The rule in the animal world is the survival of the strongest. Often the forces at work in creation cause destruction and death. This shows that suffering is not limited to the human race but is universal. We live and work in a world where the results of sin are still very much a reality.

But the message which the church may proclaim is good news also for creation. As people set free from the bondage of sin through Christ's work of salvation, we may see something of that glorious life we will once enjoy in perfection. For also creation will once be set free from its bondage to decay and share in the glory that will be bestowed upon the children of God. Now already we may hear the heavens proclaim the glory of God. (Psalm 19:1)

But we live in hope, awaiting Him who will make all things new. (Rev. 21:5) Therefore believing God's promises, we are looking forward to the new heavens and a new earth in which righteousness will dwell for ever. (2 Peter 3:13)

Our Birthday Calendar for August

PHILIP SCHURMAN

“Anchor Home”

30 Rd., RR 2

Beamsville, ON L0R 1B0

Philip hopes to celebrate his 31st birthday on August 5.

ROSE MALDA

Oakland Centre, 53 Bond Street

Oakville, ON L6J 5B4

Rose will be 33 years old on August 9.

FENNY KUIK

38 Rizzuto Bay

Winnipeg, MB R2C 3Y8

Fenny's birthday is on August 18, when she will turn 38.

JACK DIELEMAN

307 Connaught Avenue

Willowdale, ON M2R 2M1

Jack hopes to celebrate his 18th birthday on August 23.

Congratulations to all of you!

And I am looking forward to meet some of our “Sunshine friends” again in “Camp Boo,” organized by the “Anchor” Society.

Lo, what a glorious sight appeared
Before admiring eyes:
The former seas had passed away,
The former earth and skies.
From heav'n the new Jerusalem came,
For Christ as Bride prepared.
A voice resounding from the throne
These wondrous things declared:

The One who sat upon the throne
Said, “I make all things new!
Write down the words that you have heard,
For they are firm and true.
It is all done! Lo, by My power
Is Paradise restored.
I am the First, and I the Last,
the One eternal LORD.

(Hymn 55:1, 3)

Greetings to all of you from

Mrs. J. Mulder
1225 Highway 5, RR 1
Burlington, ONL7R 3X4

MARCH 23, 1950 Chatham MARCH 23, 1990

By A.J. Ytsma

On May 4, 1990 we had a very enjoyable evening celebrating the 40th anniversary of the church in Chatham. Our minister, Rev. J. Van Rietschoten opened the evening with letting us sing Hymn 42:1, 2, 5, 8 and Scripture reading from Judges 2:6-10; Judges 3:7-11 and 1 Cor. 3:8-23. Then he led us in prayer, after which he spoke a few words of welcome. Especially were mentioned Prof. L. Selles, our guest speaker and the brothers and sisters coming from other congregations as Burlington, Guelph, Hamilton, London, Orangeville, and Smithville, all having their roots in the Chatham congregation.

After listening to a beautiful organ variation on "Now thank we all our God" and "Wilt heden nu treden" from W.H. Zwart, played by our organist Mrs. Janice VanderVeen, the children of the congregation (from Kindergarten - Grade 6), approximately 50, sung an ABC Medley, conducted by Miss Betty Hart and accompanied at the piano by Mrs. Yvonne Bultje. This performance received a standing ovation from the audience.

Professor L. Selles then went up the pulpit to deliver his speech. He was our minister from 1952-1969. He pointed out that it is not possible to reminisce on 40 years church life without giving attention to the history leading to the institution. Such attention is necessary because the legitimacy of this institution has been disputed and the impression has been given that there was no necessity whatsoever to promote the establishment of a new church. This would certainly have been the case if things had remained the way they were in the time before the liberation of the Reformed Churches in Holland. A long-standing relationship had existed between the Christian Reformed Church and the Reformed Churches in the Netherlands. At least four attempts were undertaken between 1946 and 1953 to convince the Christian Reformed Church that the Reformed Churches (liberated) were the historical continuation of the Reformed Churches with which the Chr. Ref. Church had a sister relationship for almost a hun-

dred years and if that could not be accepted offhand, they should investigate the matter. But invitations as well as appeals were turned down. There was no open door there, unless the promise was made that the cause of the Liberation was not brought up.

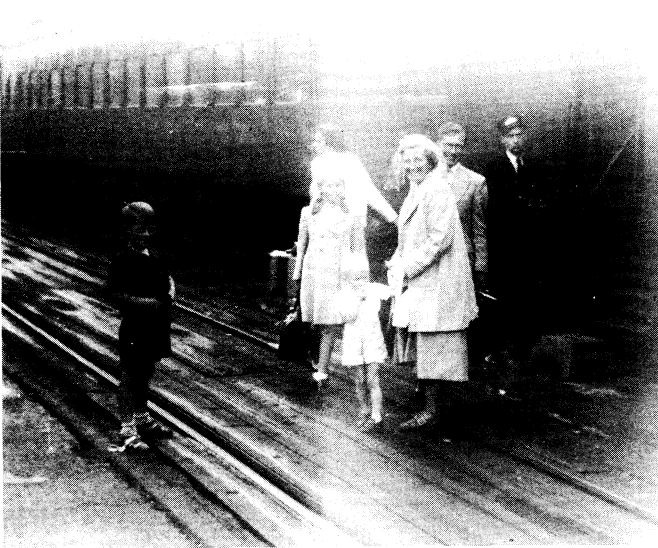


Rev. Andrew Petter, Chatham's first minister

For some time it seemed that an ecclesiastical home could be found in the Protestant Reformed Churches which came into existence in 1925 after the Christian Reformed Church at its Synod of Kalamazoo, 1924, had formulated its three points on Common Grace and made them binding for the churches. Rev. H. Hoeksema who fought the decision tooth and nail was suspended and his consistory banned from the church federation. The Protestant Reformed Churches did much for the Reformed immigrants in Canada through various ministers who were sent out to organize churches in Canada. They became the first preachers for the house congregations and a lot more. Affiliation with this church was strongly recommended by Prof. K. Schilder, who, at his second visit to the U.S.A., found the pulpits of the Chr. Ref. Church closed but those of the Prot. Ref. Churches wide open. The church at Chatham was instituted in March 1950 and Rev. A. Petter was called as its minister. Soon, however, troubles started on account of the so-called "Declaration of Principles," initially a guideline for the ministers, who worked among the immigrants, but in September 1951 it was accepted as



Chatham's first consistory: (l-r) D. Scheele, G.J. Kottelenberg, J. Koster, H. Mulder, S. VanderVeen

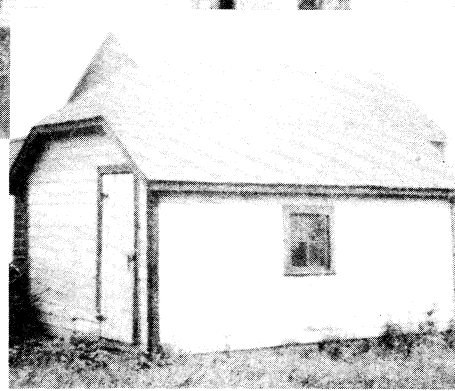


Arrival of the Rev. L. Selles family in 1952



This home hosted the first meetings (above)

Garage where services were held (right)



doctrine for the Prot. Ref. Churches abroad. Acceptance of this Declaration would have meant to cross out the entire doctrinal part of the Liberation, since the Declaration taught the same things which we had totally rejected in the Dutch church struggle in 1942-1945, namely that the covenant was exclusively established with the elect and that the covenant promise unconditionally was only given to the elect. A new liberation, at first from this Declaration and later on in 1951 as well from the Prot. Ref. Churches was the result. The minister and one deacon who could not accept this decision left. Contact was sought with the Canadian Reformed Churches of Georgetown and Hamilton and affiliation followed in Dec. 1951.

It shows that far from being a group of eccentrics or dissenters the liberated immigrants acted in agreement with Article 28 of the Belgic Confession, namely that all and everyone are obliged to join the true church and to unite with it, maintaining the unity of the church.

The LORD richly blessed this obedience to the calling of all believers. This did not mean that all problems were over. Immigrant life in the early years was anything but easy. Actually it was an uphill battle. Nonetheless it was blessed, especially in the fact that God kept us in the unity of the true faith and up to this day has continued to do so. A lot of other things were added to it. Work was found, farms bought, businesses started. Quite a number of immigrants who had started out in Chatham left to seek a livelihood elsewhere but new immigrants came in and the families became larger. The "Odd Fellows Hall" could be left for the "Kingdom Hall" followed by the church on St. Clair Street and from there to the whole complex on McNaughton Ave., where also a Can. Ref. School had been built. What a difference it all made.



The first Young People's Society in Chatham

The church at Chatham was served, in addition to the Revs. Petter and Selles, already mentioned, by Rev. M. Werkman (1971-1976), Rev. J. Geertsema (1976-1981), and since 1982 by Rev. J. Van Riet-schoten. Starting out with three elders and two deacons and 78 members, the congregation grew to 389 members with eight elders and three deacons.

The church at Watford, instituted in 1953, was an offshoot of the Chatham congregation. The American Reformed Church at Grand Rapids, organized in 1955, enjoyed for a long time the help of the minister of Chatham.

Professor Selles also read a list of the charter members as well as the names of those who as members of the congrega-

tion passed away during these 40 years, while he concluded this with the beatitude of Rev. 14:13. We sang Psalm 103:6.

Professor Selles next mentioned that the text of his inaugural sermon of 1952 (1 Cor. 3:9 "For we are God's fellow workers; you are God's field, God's building") encouraged us in the past and gives confidence for the future. If we remain what we according to this Word of God may be, then a lot of things may happen, but nothing can separate us from the love of God in Christ Jesus.

After his speech we sang Hymn 40:1 and 2. The next point on the program was a duet, sung by Mr. Mike De Boer and Mrs.

Janice Bultje. In an excellent performance they sung for us: "The Lord is my Shepherd" by Henry Smart; "Hear us our Father" by George F. Handel and "Faith of our Fathers" by Scott Davenport. They were accompanied by Mrs. Yvonne Bultje at the piano. After this, Mrs. Sandra VanderVeen, also our church organist, beautifully played organ Variations on "Psalm 150."

The entertainment part of the evening was finished with a poem "Looking Back," made up and read by Mrs. Janice VanderVeen, in which she reminded us of several happenings during the 40 years. Representatives of the church at Watford (elder L. Haan) and of London (elder W.H. Wilde-

boer) conveyed their congratulations on behalf of these two churches, while also Prof. J. Geertsema, minister of our church from 1976-1981, spoke some congratulatory words on the basis of 1 Cor. 3:21-23.

Our closing song was Psalm 87:1, 2, 3 after which Prof. Selles led us in thanksgiving prayer. Rev. Van Rietschoten thanked everyone who participated in the program.

After the program we enjoyed a social get-together in the basement of the church.



A SMALL NEW BEGINNING Thornbury, Ontario

To the people of Orangeville and area we have become known as "The Thornbury Group" and that title identifies us as well as any other, I suppose. The reason being that we are a group of Canadian Reformed Church families living in and around Thornbury, right beside Georgian Bay; and a rather small group at that, only six families to be exact.

You might ask, what are we doing out here? Well, some of us arrived here by chance and some of us by design, but now that we are here, we are all inclined to say we'd rather like to stay here. When it comes to environment and lifestyle we really do live in a privileged area.

The first family to settle here about eight years ago was Herman Sandink and his wife, Ava. They must have felt rather isolated at first, for no one else followed them northward. In 1987, however, two more families put in an appearance, namely, H. Pieffers and W. Scheper, who came from Alberta to pursue the construction industry. Because housing was almost impossible to come by in Orangeville, they looked towards Owen Sound and area and ended up in Thornbury. Since then three more young families have joined us, namely, H. Endeman, G. Nordeman and C. Sikkema, who also had the "pioneer spirit" you might say.

We would dearly like to have more enterprising young or not-so-young families join us so that we could come to the formation of a house congregation at this

place. I'm sure you've all seen the Thornbury ad in the *Clarion* for the past while.

In the meantime, those of us who are living here have begun to experience the bond of fellowship of believers everywhere, who live and sometimes work together. Our Bible Study couples club is attended by all and discussion is spirited. In other ways we are learning to be a hand and a foot to each other, with house cleaning bees and help sessions for those of us who could use some help, and which of us doesn't. All in all it's an enjoyable experience. There's something to be said for a small group — you really do need each other. . . .

Some time has elapsed since the above portion of this article was written. It didn't seem that the time was quite right that it should be printed in *Clarion*. We were perhaps a little hesitant to put our little group in the conspicuous position of being read about by all our fellow church members across Canada. A lot of things have happened since that time, some of them joyful, some of them sad. We are happy to say that our bond of fellowship is growing. That is something perhaps not tangible, but yet very important. We were all saddened by the sudden death of one of our members, Herman Sandink. He will be greatly missed by all of us, but mostly by his wife and their four young children. We rejoiced with the Nordeman family upon the birth of their new daughter. Thankfully, the rest of the membership is blessed with good

health and those who work, have work for their hands in order to provide for all our needs.

In the last few weeks a decision has been made by the Orangeville consistory which will affect us all profoundly. After due consideration, the request we made to be allowed to begin worshipping the Lord here as a house congregation has been granted. Though our numbers are small, we hope to pursue this endeavour with faith and enthusiasm. We hope and pray that it will be blessed with success.

Therefore we would like to use this opportunity to invite families and members of the Canadian Reformed Churches who are considering a move, to make Thornbury and area their destination. Instead of being "a small ripple in a big pond, make a big splash in a small pond!" We need members who want to get involved. In such a small group, there is surely a job for everyone, and sometimes we have to improvise and make do with the talents we have.

If you're taking a vacation in Ontario this summer, come and see what a privileged area we live in, also from a leisure and recreation perspective; and join us for worship services on Sundays at 10:00 a.m. and 2:30 p.m. commencing July 1st. We would be pleased to have you join us and show you our old-fashioned hospitality. Location: Craighleith Community Hall on Blue Mountain Road, just off Hwy. 26 between Thornbury and Collingwood.

HYMN 8

Song of Moses, Deuteronomy 32: 1-43

K. Geltoft in God

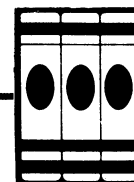
Engel Gevangen, 1933

1. Give ear, O heav - ens! Earth, hear my ad - dress!
 Like gen - tle rain be all my teach - ing;
 Like morn - ing dew up - on the grass,
 Like spring-time show - ers be my preach - ing.
 I will de - clare the LORD's great Name;
 O praise our God and spread His fame.
 He is the Rock of our sal - va - tion;
 His ways are truth and eq - ui - ty.
 Pro - claim His glo - ry with e - la - tion.
 How right - eous and how just is He!

2. They did not act as children of the LORD,
 That twisted, crooked generation.
 Is this how you esteem His word?
 You are a senseless, foolish nation.
 As Father He established you,
 And did not He create you too?
 Think back on bygone times: remember
 His gracious deeds in days of old.
 Your father can reveal their number;
 All this your elders will unfold.

14. O come and with His people now rejoice;
 Shout forth your praises, all ye nations!
 To thank the LORD lift up your voice
 And sing your songs of jubilation.
 The LORD is good, His mercy great:
 His servants He will vindicate,
 Wreak vengeance on His adversaries.
 His chosen people He has shown
 The cov'nant love that never varies
 And for their land will He atone.

BOOK REVIEW



INERRANCY AND HERMENEUTIC

By Hans Boersma

The faculty of Westminster Theological Seminary in Philadelphia has provided the Reformed — and, more broadly speaking, the evangelical world — with a symposium under the title *Inerrancy and Hermeneutic: A Tradition, a Challenge, a Debate*.¹ The symposium is not the first of its kind. Earlier such works appeared in 1946 (*The Infallible Word*) and in 1973 (*Scripture and Confession*). As the titles of these three books already indicate, Westminster has over the years been deeply involved with issues surrounding the authority of Scripture. Numerous positions have been taken in this debate. One of the essays identifies some of these positions with the words “inerrant” (which means that there are no errors in Scripture

where it concerns, for instance, scientific or historical information), “infallible” (which means that Scripture does not fail us; not all who believe that the Bible is infallible will say that it is also inerrant) and “normative” (which means that Scripture is in some — perhaps very vague — way normative for our faith and life.)² Since the 1970s this debate about the authority of Scripture has more and more become connected with the question what the proper way of interpreting the Bible is. Hermeneutics is the discipline which deals with these questions surrounding the way, or ways, of interpreting the Bible.

The title of the book, *Inerrancy and Hermeneutics*, indicates that we have here a timely topic: we are at a critical point regarding the questions surrounding the “inerrancy” of Scripture and the manner of interpreting Scripture.

The title is actually somewhat of an understatement. The book does not only deal with the relation between inerrancy and

hermeneutic. Also other questions connected with the authority of Scripture come to the fore. There are, for example, chapters entitled “How Does the Bible Look at Itself?” “The New Testament’s Use of the Old Testament,” “The New Testament as Canon” and “The Use of the Bible in Ethics.” These titles indicate that the book addresses a variety of issues surrounding the authority of Scripture. On the one hand, this may be a bit of a drawback. The book does not really present a single, coherent picture. The topics are too diverse to form a completely harmonious whole. On the other hand, the rich diversity of topics is also stimulating. The book kindles or rekindles one’s interest in a wide variety of issues. This is especially helpful if one considers the purpose of the book: to provide some sort of “continuing education” for the Reformed and evangelical pastor. The book is also intended for “the intelligent layperson” (p.9).³ Both of these groups usually have little time and opportunity to

dig deeply into a particular aspect of the debate around the authority of Scripture. The wide variety of topics therefore also has its positive aspect: the reader is familiarized with quite a few different issues.

I will give a brief discussion of most of the essays, keeping comments of evaluation at a minimum so as to give an idea of what this book is all about. The first chapter, written by the editor, is entitled "A Historical Prologue: Inerrancy, Hermeneutic and Westminster," and gives a brief but helpful overview of Westminster's involvement in the debate surrounding the Protestant doctrine of Scripture. At the same time he introduces the other articles in the book. In chapter two, Westminster's church historian, D. Clair Davis, deals specifically with the notions of "providence" and "covenant" in connection with the doctrine of inspiration at Westminster. These first two chapters may be particularly helpful for someone who wants to familiarize himself somewhat with the history of Westminster Theological Seminary, since they deal with the doctrine of Holy Scripture from the perspective of the Reformed/Presbyterian tradition of Westminster. In a third chapter, Sinclair B. Ferguson addresses the question, "How Does the Bible Look at Itself?" Quoting from the Westminster Confession (1.5), Ferguson argues that "we are ultimately persuaded of the inspiration and authority of Scripture not on the basis of coherent arguments in textbooks of doctrine but through 'the inward work of the Holy Spirit bearing witness by and with the Word in our hearts'" (pp.49-50). This statement, which is reminiscent also of Article 5 of the Belgic Confession, is then elaborated upon. The Old Testament regards itself as Scripture; the New Testament regards the Old Testament as Scripture; the New Testament authors see their writing on a par with the Old Testament; and some writers in the New Testament also appear to consider the New Testament books as canonical. The author then discusses the authority, the reliability, and the necessity of Scripture.

In an interesting article Moisés Silva, professor of New Testament, warns that a position of inerrancy should not predetermine one's explanation of a text: "For many believers, unfortunately, assurance that the Bible is truth appears to be inseparable from the assurance about traditional interpretive positions..." (p.78). To accept inerrancy does not mean that one no longer needs to explain Scripture. Issues such as the mode of baptism, the doctrine of unconditional election, and so on, are not automatically settled by professing an inerrant Word of God.

In an essay under the title "What Does God Say Through Human Authors?" Vern S. Poythress deals with the interesting

problem of "authorial intent": "Does God's meaning at every point coincide with the intention of the human author?" (p.81). Poythress rightly comments that "we cannot calculate the limits of the Holy Spirit and the wisdom of Christ" (p.86). While I do have some questions at some points, the article has an excellent emphasis on the need for Christological interpretation, as well as on progressive revelation: a Bible passage is to be read first in the context of a particular Bible book, then in the context of the total canon of Scripture available up to that point in time, and finally in the context of the entire Bible (pp.90-91). The author illustrates this threefold context by means of an explanation of Psalm 22:12-18.

In "The New Testament's Use of the Old Testament" Dan G. McCartney gives four theses which we should bear in mind for a hermeneutic that is harmonious with the Bible: 1. Hermeneutical method is a product of world view. McCartney means with this statement that our way of looking at a text is determined by our world view. There is no neutral approach to Scripture. 2. Hermeneutical method is subservient to hermeneutical goal. The New Testament alone has a focus that is "compatible with a world view and goal of the Old Testament" (p.110). 3. Our world view must be compatible with the Biblical world view. Although our total impression of all of life cannot be *identical* to that of the Bible authors, yet our world view must be *compatible* with that of the Bible authors. It must be "on the same wavelength" (p.110). 4. Focus on Christ and His redemptive program must be maintained. The Old Testament context must be focused on Christ.

Raymond B. Dillard discusses what the merits are of trying to harmonize two seemingly contradictory passages in Scripture. While he recognizes that harmonization can be helpful, Dillard suggests that sometimes it is better to wait patiently for better evidence. Also, it can be useful to determine what type of literature we are dealing with in a particular problem. Dillard is of the opinion that it is possible to carefully use this so-called "genre criticism."

In the "New Testament as Canon" Richard B. Gaffin, Jr., discusses the question, "Was and is the church warranted in regarding them [i.e., these twenty-seven books] as canon?" (p.165). The author rejects the idea that the church establishes a set of criteria to determine whether a particular book is canonical. Instead, the canon is a "self-validating entity" (p.170). Gaffin discusses the relation between apostolicity and canonicity in some detail. He concludes that it is crucial to a proper view of the canon to recognize the redemptive-historical character of revelation (p.179). Redemptive act and redemptive

word go hand in hand. The coming of Christ therefore leads to the verbal revelation of the New Testament. The history of revelation, and therefore the New Testament canon, is now closed.

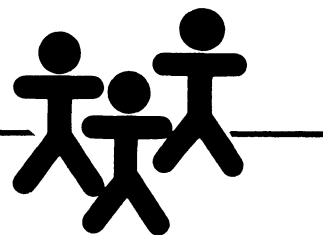
"Normativity, Relevance, and Relativism" is an essay in which Harvey M. Conn deals with the apparent problem of Scripture's "culturally oriented particularity" (p.185). In this essay he gives a number of hints with regard to the question how we can apply the "specific, cultural language of an ancient, historical people" (p.190) to today's situation: "What we are concerned to underline here is the value, not simply the danger, of cultural particularity" (p.207). The book also contains an article written by the president of Westminster, George C. Fuller, and by the academic dean, Samuel T. Logan. The article, entitled "Biblical Authority: When Christians Do Not Agree," argues that we must resist two temptations: "(1) to regard as non-Christian anyone who differs from us on the doctrine of Scripture, and (2) to gloss over the fundamental inconsistency of affirming the incarnate Word while denying the written Word" (p.240). The article contains some wise and helpful insights. The emphasis on the need for an "irenic, tender spirit" (p.246) is to be appreciated. Yet, the recognition that at times an indignant rebuttal of the opponents of God's Word is necessary, in my view does not come out clearly enough. The book ends with a helpful bibliographic postscript by John Muether, Westminster's librarian. He discusses the literature that has recently appeared on the authority of Scripture.

I have not discussed all the essays. Also the ones not reviewed here are certainly worthwhile reading. All in all, the book is a helpful and stimulating guide in today's discussions surrounding the interpretation of Scripture. As is to be expected with a book of this nature, some readers may have the feeling that there is not much new information, while others may find the material quite difficult to get through. Yet, efforts in doing so will be rewarded.

Footnotes

1. Harvie M. Conn, ed., *Inerrancy and Hermeneutic: A Tradition, A Challenge, a Debate* (Grand Rapids: Baker Book House, 1988)
2. George C. Fuller and Samuel T. Logan, Jr., "Bible Authority: When Christians Do Not Agree," in Conn, p.240.
3. As a minor point of criticism I note the unscriptural use of the word "layperson" both in the preface and in the chapter by the New Testament professor Vern Sheridan Poythress, "What Does God Say Through Human Authors?" (pp.81-99). Do not *all* God's children belong to His people, His *laos*, His laity? There is no need to exclude the ministers and elders from this group.





By T.M.P. VanderVen

John Calvin School, Launceston, Tasmania A Silver Anniversary 1965-1990

When school finished for the year on December 20, 1989, the John Calvin School had reached another milestone: that date marked 25 years of uninterrupted Reformed dayschool education in Launceston, Tasmania. As part of the celebrations it was decided to issue a commemorative magazine, so that in future years there would be a tangible reminder of this event. And a beautiful magazine it turned out to be! Quite a number of people were found willing and able to contribute; there are lots of photos, many bits of information for the budding historian. In short, the editors are to be congratulated with this effort. Copies are available from the editor, Mr. G. Groenewold, John Calvin School, P.O. Box 89, Launceston, Tasmania 7250, Australia. Cost: \$5.00.

This anniversary has special significance for the writer of this column, since he was the first principal, having arrived in Tasmania in September 1964. I well remember that pioneering period of preparation, leading to the opening of a Reformed school. On December 6, 1964, the Free Reformed School Association held its annual meeting. It was an exciting and important event: the final preparation for the festive opening of the John Calvin School, a Reformed day school for the children of the Free Reformed Church of Launceston. As part of the usual agenda of such a meeting, the "headmaster" was asked to tell that gathering about its new school, its basis, curriculum, teaching aids, and organization. Obviously, a major question was, *Why a Reformed school? Why should we no longer send our children to the nearest state school, but to this small private school with just two inexperienced teachers?*

First of all, the John Calvin School is not a state school with a Reformed sauce. It is a new type of school in Launceston, perhaps even in Tasmania. All of the education at this school will be determined by the Word of God alone. The background and backbone of the school are the Bible and the

Three Forms of Unity. That is the big difference between the school on Howick Street and the other schools in Launceston

The John Calvin School is also a confession, and we must pray and work to maintain that confession as expressed in this school, since this is not merely our business; it is the business of the LORD....

On Monday, January 25, 1965, the Church Council called the congregation together for a service of thanksgiving and prayer on the eve of the start of lessons at the new John Calvin School. The minister, Rev. G. van Rongen, opened the Scriptures in a sermon on Deuteronomy 6:7 and 11:19 — and ye shall teach them to your children Following the worship service, the School Association met to celebrate the



Lesson preparation — Launceston, 1968

You have established this school to the honour and glory of the Lord; to His honour we will tell about His creation, His deeds in the past and in the present, His language, His numbers, His nature, His music, all that He Himself told us in His Word. All topics must be studied in order to develop the talents of the children of the covenant to His honour and glory.

Therefore, Psalm 150 is also a school psalm.

Praise Him for His mighty deeds; Praise Him according to His exceeding greatness!...

opening of its school. Words of congratulations were spoken by various dignitaries. My father was also present at this meeting, via an audiotape. In part, he spoke as follows (in my translation):

Together with all of you, we thank the Lord our God Who has so richly blessed your labours so that it is possible today: the opening of the John Calvin School. It is with great joy that we know that one of our boys is allowed to help with this work of the Lord in the midst of you. Despite all the shadows because of the great distance, this is a dominant light....



*First day of school,
January 25th, 1965*

*Can you find (now
Rev.) J.G.R. Kroeze?*

From the Scriptures we may point you to His rich and firm promises which He has given in scriptural education with which we may teach our children. He takes care that His Name remains, and that His Name remains known to the next generations. Therefore, we cannot begin to fathom the significance of this day, also for your continent...

May the grace of the Lord be with you to continue in the simple obedience of faith to continue the work that you have started. May He give wisdom from above, so necessary for this work, to the school board and the teachers. May all members of the Association support and continue to support as one man board and faculty, steadfast in the confession of the prophet Nehemiah: the joy of the LORD is your strength (Neh. 8:10). He will make it possible.

The establishment of the John Calvin School was a faithful response, a living confession, as are all our Reformed schools across the world. Every year they continue to speak that same confessional language. May the LORD God bless and keep our Reformed schools in the years to come.

The chairman of the Free Reformed School Association of Launceston wrote an epilogue to the commemorative booklet. I pass this on since it speaks to all of us.

You Shall Teach Them

Have we "done our duty," taking a little time and effort to commemorate? Are we now ready to resume school life's everyday course into an uncertain future?

We have committed ourselves firmly to our children being educated in the Truth. Where Truth is rejected, understandings and relationships in any Scriptural sense cannot be grasped and chaos prevails.

We have been enjoined to see clearly the mutually supportive roles of home and church and school in the educational process.

We have taken comfort from our local history — not the tale of folk heroism — and from "the everlasting arms" which underpinned our weak beginnings lovingly, consistently.

We have actually experienced that — quoting Moses again — the eternal God is our dwelling place, the shield of our help, the sword of our triumph (Deut. 33).

Of course, "experience" is "in" on the educational treadmills of our age. It works in tandem with the processes of "change" which all Australian schools are deemed to serve. While Marxism is bleeding to death as a political system, its prophets are determined to "turn around" society by social engineering, and they are succeeding — aided and abetted by

the parental inertia prevailing in so many places. Parents are simply too busy watching their favourite show, or making money, or playing games.

That brand of inertia, though, should never have a place among Reformed people. Taught in the workshop of the Holy Spirit, they have their eyes open to the humanistic "me first" ideology which aims to rob them of their children. "Christ first" is their educational objective.

Certainly Scriptural alertness will be required more and more, as the secular media dull our senses and grab a greater share of the action. We may have to make room for "media education" in our curriculum. Forewarned is forearmed.

And we have to keep up with the changing scene around us so that our students won't get bushed. Compass needles tend to throw up deviations where the power-mania of the information revolution is all-pervasive. Will the young Calvinists recognize the pitfalls and use their computers wisely — or will they, as so many others, become enamored of the tools they have been handed? Here, too, we must continue to demonstrate that Christ-directed cultural activity is fundamentally different from a man-centred, technocrat-driven culture. Indeed, the New Jerusalem is that much different from the New Babylon of the technocrats.

Besides all this, we shall not be able to dismiss the question of educational freedom lightly. In a political environment which increasingly puts the thumbscrews on Christian schools — the Christians, mind you, are the Neanderthals of this enlightened world — it will be pertinent to remind each other that our help is in the Name of the LORD Who made heaven and earth.

That remains our comfort, too. For it is unshakeable, foundational Truth, taught in Scripture, and taught to our children.

A commemoration of this kind makes good sense. We may acknowledge the labours of people who went ahead in faith. But our thanks will continue to be offered to Him Who remembered His Covenant and Who granted the faith in His sovereign grace.

"These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your home, and when you walk by the way..." (Deut. 6)

J. VanderRos
FRSA Chairman 1990



Official Opening of Dufferin Christian School Addition

On November 30, 1989 supporters of Dufferin Christian School, young and old, gathered for the "Official Opening" of the newly constructed addition. The 75' x 79' area contains four new classrooms, wash-room area for staff and students, a large resource area, staff room, and secretarial and principal offices. Other amenities include air conditioning, lockers and an intercom system.

The first part of the evening allowed visitors to tour the building and become familiar with the new layout. At 8:00 p.m. the formal part of the evening commenced with Mr. Leslie Vanderveen of the Building Committee acting as chairman. Unveiled at this time were two wall plaques. One is of our school logo which depicts the oneness between home, church and school, and the other the words of Deuteronomy

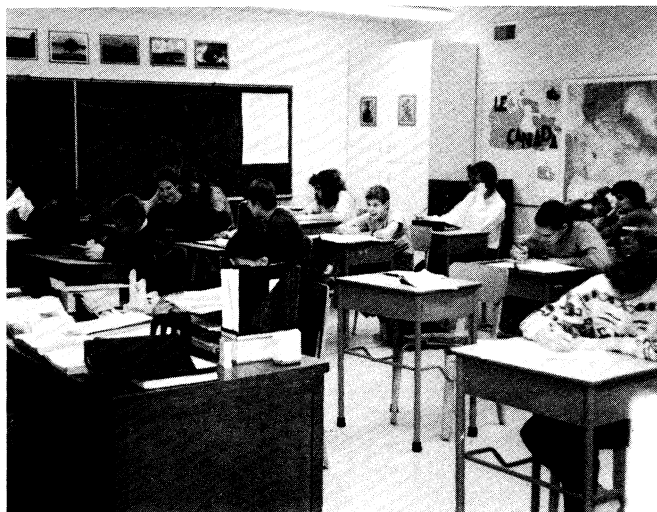
6:6,7; "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and talk of them when you sit in your house, and when you walk by the way and when you lie down, and when you rise." It was especially fitting in light of the above, that the three "official unveilers," Mr. Bert Klos, Mr. Gus Van Dasselaar, and Mrs. Jenny Van Dijk (nee Kuik), were children of the first appointed trustees of the School Society.

The architect, Mr. Henry Neufeld, the school board chairman, Mr. Terry Veenendaal, and the Winnipeg School Society represented by Mr. Bill Gortemaker were given the opportunity to speak a few congratulatory words. The Grade 8 and 9 girls presented a poem they had written for this occasion. Following this, coffee and cake were enjoyed by everyone in the basement-gym area.

It is our hope that this school with its 120 students and 11 full- and part-time staff members will benefit from an improved learning environment. As we look forward to expanding to higher grade levels in the future, our prayer and hope will be that the Lord may continue to bless us. To Him be all praise and glory!



Mr. Terry M. Veenendaal addresses the joyful crowd



It's fun to work hard in the new addition



Children of the "founding fathers": (l-r) Mr. Bert Klos, Mrs. Jenny van Dijk, Mr. Gus Van Dasselaar

C



Anchor

General Board meeting of the Canadian Reformed Association for the Handicapped, "ANCHOR," held on May 18, 1990 in Burlington, ON.

The Chairman opened the meeting with the reading of Mark 19:13-17 and prayer.

Minutes of the meeting of Feb. 16 were adopted as presented.

The Director gave a short report on each of the residents. Presently we have six residents in our Home: Grace Homan, Phil Schuurman, James Buikema, Jerry Bontekoe, Janine Smid and Derek Kok. Lucie Hekman and Mr. vanderHeiden are following a 10-week course in Pharmacology. All counsellors are doing their utmost to get the "F" licence which is required to drive the new van.

Air-conditioning will be installed in the Home.

The new slide show "A visit to Anchor Camp" has been shown in many places; the response has been very good. Anchor Camp 1990 will be held from July 2-14. Anchor Camp's 10th anniversary will be celebrated this year.

The treasurer reported that we are \$28,000.00 behind on the budget. All members are urged to pay the membership fee of \$240.00 and donations will be gratefully accepted. Sincere thanks go out to all who donated towards the new van, which was paid for in full by these generous donations.

Mr. G. Lodder has retired as Chairman of the Board. Elected was by the Board, as chairman: Mr. A. vanOverbeeke.

The meeting was closed with prayer.

On behalf of the Board,
Secretary: T. Lodder

Classis Ontario North, June 8, 1990.

1. Opening: On behalf of the convening church at Elora, the Rev. P. Aasman (counsellor of the aforesaid church) calls the meeting to order. He requests the singing of Psalm 40:2, 7, reads 2 Timothy 2:8-19 and leads in prayer.
2. Examination of Credentials: The delegates from the church at Burlington West examine the credentials. All the churches are duly represented with the exception of the church at Lower Sackville represented by one delegate.
3. Constitution of Classis: Classis is constituted and the following executive take their respective places: chairman:



Rev. J. Mulder; clerk: Rev. R.N. Gleason; vice-chairman: Rev. P.G. Feenstra.

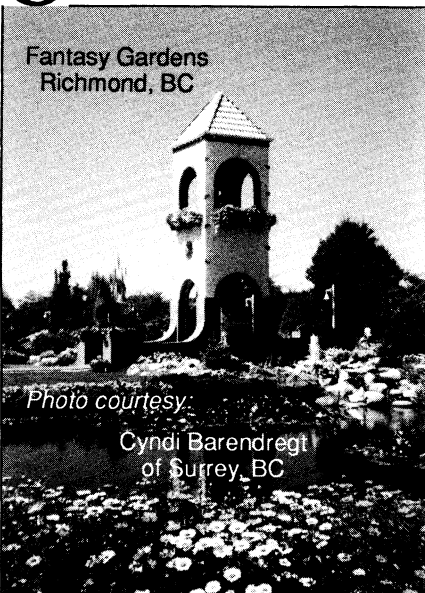
In the memorabilia the chairman notes with thankfulness that the administration of Word and sacrament is allowed to continue from week to week. Among other things he expresses the wish that the vacant churches may soon find their own pastor and teacher; he mentions that the Rev. G. Nederveen declined the call extended to him by the church at London and that the minister of the church at Guelph declined the call to the church at Burlington East; gratitude is expressed for the work the Vegters were able to do during the

many years they served as mission aid workers.

4. Agenda: After several items are added, the agenda is adopted.
5. Reports: a. Church visitation reports to the churches at Brampton and Elora are read and received. b. A report from the Committee for Needy Churches is read. The church at Ottawa requests an increase in financial assistance for the year 1991. After this report is discussed it is decided to grant the requested support. The chairman wishes the church at Ottawa the continued blessing of the Lord. The members of Classis who had been delegated by the church at Ottawa thank the churches for their willingness to continue supporting them. c. A financial statement of the Committee re: Fund for Needy Churches is read and received.
6. Question Period according to Article 44 C.O. is held.
7. Instructions or Proposals of the churches: a. The consistory of the church at Fergus requests the next Classis be convened in August in connection with the arrival of Rev. J. Huigen. Classis grants this request. The next Classis will be convened on August 10, 1990.
8. Correspondence received: a. With regard to their fundraising efforts in the Netherlands, the church at Ottawa asks for a letter attesting to the fact that they are a needy church. A letter is forwarded. b. A letter is received from br. J.J. Poort regarding an error in the 1990 Yearbook. The Classical Treasurer is not Mr. H. DenBroeder but Mr. J.J. Poort. The clerk will see to it that this error is rectified.
9. Appointments: a. Convening church for the next classis is the church at Fergus; date - August 10, 1990 at 9:00 a.m. in the church at Burlington West. b. Suggested officers: chairman, G. Nederveen; clerk, J. Mulder; vice-chairman, R.N. Gleason.
10. Personal Question Period is held.
11. Censure according to Article 44 C.O.: is not exercised.
12. The Acts are adopted and the Press Release approved.
13. Closing: The chairman thanks the ladies for their hospitality. After singing Hymn 38:3, 4 the meeting is closed with prayer.

On behalf of Classis,
P.G. Feenstra, vice-chairman

OUR COVER



Fantasy Gardens
Richmond, BC

Photo courtesy:

Cyndi Barendregt
of Surrey, BC

OUR LITTLE MAGAZINE



By Aunt Betty

Hello Busy Beavers,

Do you have to drive a long way when you go on vacation? Here are some fun games to help you pass the time! But don't forget to enjoy the scenery, and watch how things are different from home!

TWENTY QUESTIONS (two to twenty players)

One player thinks of a person, place or thing. The other players try to find out what it is by taking turns to ask UP to twenty questions.

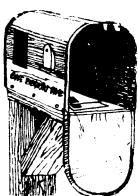
A player can only ask questions that can be answered with "Yes" "No" or "Maybe." To give an example, a player can ask, "Is it bigger than a toaster?" But the player may not ask, "How big is it?"

The player guessing the right answer before the twenty questions are up may choose the next person, place or thing. Otherwise the first person tells the answer and gets another turn.

ROCK, SCISSORS, PAPER (two players)

This game is played with three simple hand signs: a fist for a rock, two fingers in a V-shape for scissors, and an open hand for paper.

To start, count aloud to three. At the count of three, they each put out a hand and make a sign. If both players make the same sign there is no score. If the signs are different, score this way: rock wins over scissors because rock can break scissors, scissors win over paper because scissors cut paper, paper wins over rock because paper can cover rock. Play for any number of points.



Happy Holidays

FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Gerard van Woudenberg*. We are happy to have you join us. Did Juno like the new collar, Gerard? I'll bet you're glad your Mom and brother are back, right?

Welcome to the Club, *Marlaine VanderHorst*. I see you are a real Busy Beaver! Thank you for the puzzles. Sounds to me as if you won't have any trouble keeping busy this summer, Marlaine.

And a big welcome to you, too, *Krista Werkman*. Thank you for the puzzle. Do you help with the chores, Krista? Do you enjoy the animals on the farm? Lately there were quite a few requests for pen pals. Have you written away to some, Krista? Let me know when you have success!

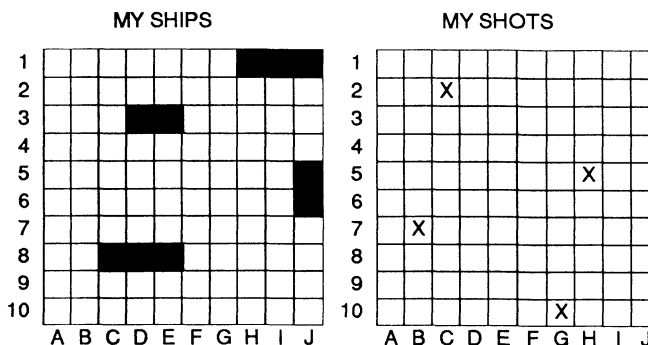
Welcome to the Busy Beaver Club, *Erin Welling*. I hope you'll long be an active member! I think music is a lovely hobby, don't you? Especially if you have a keyboard to practise on and like to make up songs! Have a great summer, Erin.

Thank you for your nice "chatty" letter(s), *Michelle Peters*. I was glad to have a sunny window to read the one! Please write and tell me the name of your new cousin, Michelle, after what you wrote! Enjoy your summer!

How does your friend like living so close to you, *Kerri Spoel-*

BATTLESHIPS (two players)

Play Battleships on paper! Use graph paper to make the diagrams shown. Use a clipboard or a book to write on. And don't forget to pack up extra sheets and pencils! Have fun on your trip!



Contest News!

A Big "THANK YOU" to all the Busy Beavers who sent in pictures for our CONTEST.

You did such a great job I found it really hard to pick winners!

Keep up the good work! Keep practising. If you didn't win this time, maybe you will NEXT TIME!

And now, congratulations to our Junior Winner *Esther Hordyk*, and our two Senior Winners (tied) *Anna DeVries* and *Eric Brown*. Honourable mentions go to *Margaret Nijenhuis* and *Will VanOene*. Well done!

stra? That should help you two enjoy your summer! Thanks for the puzzles and the jokes, Kerri. Bye for now.

How did your surprise party turn out, *Francine Van Woudenberg*? What kinds of birds did you see at that bird centre, Francine? And how did you like your last Black Stallion book?

What do you play at with your friend David, *Eric Brown*? I really liked your picture. Keep up the good work! You'll have lots of time for drawing now that SUMMER'S HERE!

Congratulations on your new brother, *Arlene Winkelaar*! Do you get to help look after him? I bet he loves it when you talk and sing to him! Bye for now, Arlene. Write again soon!

And congratulations to you, too, on your new baby brother, *Melanie DeBoer*. By now he will be smiling at you and "talking." How did your camping outing go, Melanie? Thank you for the puzzle. Keep up the good work on the baseball team!

How are you enjoying summertime, *Janine VanderHoeven*? What are you doing to keep busy? Thank you for the picture and the puzzles, Janine. Bye for now.

BUSY BEAVERS! We need pen pals for two more people. Who would like to exchange letters with:

Jolene Olde (age 8)
15 Target Road, Albany 6330
Western Australia

Krista Werkman
Box 92
Neerlandia, Alberta T0G 1R0