

Clarion

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Why? More reactions

By C. Van Dam

Some time ago I had raised a question why we are not receiving more of the many who wander about looking for a faithful church. "Why are we not, apparently for many, an obvious rallying point and address to go to" (*Clarion*, August 3, 1990). Two letters to the editor have been published and since then I have received two personal letters. One from within the Canadian Reformed Churches and one from a Christian Reformed minister. Since the latter asked that I say more about these matters, I will oblige, be it briefly.

The church

A common element in both letters was that we are not attractive because of a haughty bearing and smugness found in our churches. "We are the (only) true church."

Now if someone says (referring to a Canadian Reformed congregation) "This is the church of Christ," this assertion can be interpreted in two ways. In the first place this statement can simply mean that this church or congregation of which I am a member has, through the grace of God, the marks of the true church of our Lord and I know myself called to attend this holy congregation. It is a joy and a gift of God to be able to confess that. Such a declaration however does not trouble the correspondents. This takes us to the second possibility. It is also possible that when one speaks of one's identity as belonging to the church of Christ to be very smug and haughty about it. "This is the church. We are *the* (only) church." Such an exclusive attitude is wrong and should have no place among us. The smugness it produces and engenders does not belong to the church of our Lord which knows itself as only existing by the grace of God. Scripture warns that a true church can easily become apostate when it starts to glory in itself.

There is something else which I would like to say in this context. If a Canadian Reformed brother or sister would say or imply that "we are the (only) true church," one should try to understand and be charitable to them. One could then ask oneself whether such words could not constitute an attempt to stress the seriousness of the Christians' duty to join His faithful congregation wherever God has established it. In other words, could such a manner of speaking not be a protest against the denominationalism of our day with its emphasis on an invisible church. Could it also not constitute the cry, "Look here is the church of Christ! Join us!" The thinking of many today is that "It does not really matter where you belong, as long as you believe." Because of our Godgiven heritage, there is in the Canadian Reformed Churches a strong awareness of and sensitivity to Christ's command to join the assembly of believers where they gather in faithfulness to Him. Such church consciousness is good and I hope that we never lose it. In the rampant denominationalism of our day, this concern to join a true church is rarely found. However, this sensitivity to God's command to join the true church should not lead to smugness

and haughtiness expressed by "we are *the* true church." Such slogans can never be defended and should be opposed. This takes me to another comment.

My teacher and colleague, Dr. J. Faber has always correctly emphasized (and so followed K. Schilder's example) that when we speak of the church we say: "I *believe* a holy catholic church." This immediately makes us careful when we talk about this subject. We are speaking of God's work which He has revealed in His Word. We need to go to the Scriptures to find out about His church. (See J. Faber, *Essays in Reformed Doctrine*, 124.) We learn among others that the church is an assembly, a gathering together. The Lord Jesus is still gathering together His own and we cannot systematize everything in this broken world. We have our responsibilities and we need to be convinced that our church address is where the Good Shepherd is gathering His sheep. But, can we draw in any comprehensive way the boundaries of Christ's gathering work? No!

That church, according to our confession, is not bound to one place or to certain persons, but is dispersed throughout the whole world, and is nevertheless united in one Spirit. Do not say to me: you are surely speaking only of the Reformed Churches! I am speaking about the church of God, about the church of God that He knows in His eternal decree, the church that will be gathered out of all tribes and tongues and nations. By faith I see the walls of the church building in which I may preach the Word of God extending outwards, as it were. And I know by faith that I may be a member of that Catholic church which the Lord Jesus Christ is busy gathering out of all tribes and tongues and nations. So let us not speak in too static a manner about the boundaries of the church. For if we use the image of boundaries then we must at least say that they are boundaries that are continually expanding until the knowledge of the Lord will fill the whole earth, as God has promised through the prophet Isaiah. (J. Faber, *Essays in Reformed Doctrine*, 126)

This broken age

Because of the brokenness and sin of the present age, there are many true believers in the Lord who are not where they should be. At the moment they may be scattered in all types of "churches" that do not have the marks of the true church, such as the Roman Catholic Church or the United Church of Canada. All believers have to strive for complete obedience to the Lord, also to His work of gathering the church. Many however fall short and never break from an apostate assembly. Here too, while showing that they are at the wrong address, we must judge with charity.

We also struggle to be obedient. We may be strong in our stressing that you have to join a true church, but are we always equally strong in stressing the other demands of God?

For example, do we stress strongly enough sanctification and the working of the Holy Spirit in our midst? One can faithfully go to a true church Sunday after Sunday, but if that is not reflected in a Spirit-filled life of holiness during the week, there is something drastically wrong. Are the lives of Canadian Reformed people always an example to the world and to scattered sheep of the Lord? It struck me that also in the personal letter received from the Christian Reformed pastor this point of lifestyle was raised. Let me quote: "We have problems with young people, sinful life-style in our churches, but I believe they are even worse in the Can. Ref. Churches. I and many others, are not impressed with the lifestyle of some of your people, including young people. Room for a lot of improvement there." This hurts, but I have no reason to dispute the truth of this statement. We can point to shortcomings of others regarding their church membership. However, when we realize that we are only at the beginning on the road of obedience ourselves, then we will never be haughty and smug about one aspect of our life before God and glory in "we are the church." With love and charity we will show to those scattered children of our Lord what it means to belong to Him, body and soul, and urge upon him or her in humility of the need to join a faithful congregation.

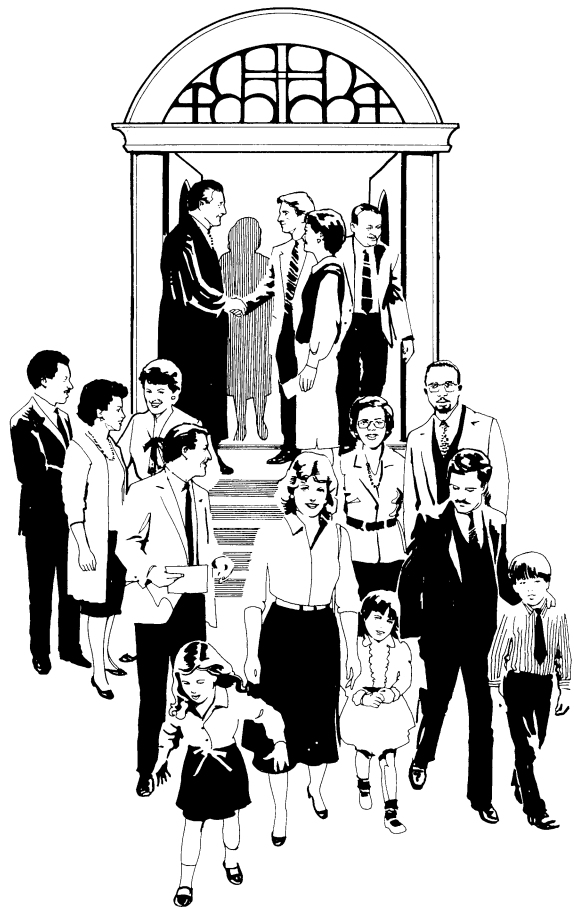
Another consequence of the brokenness of the present age should be mentioned. Because of the crippling effect of sin, it is possible that more than one true church can exist side by side in one place. It is not unrealistic to suppose that it is possible for a Free Reformed Church, an Orthodox Christian Reformed Church and a Canadian Reformed Church to exist side by side. But this should not be so! We should seek each other. Of course that also includes all those who find it increasingly difficult to remain in the Christian Reformed Church. I hope and pray that we may under the blessing of the Lord indeed eventually find each other in one church federation. With respect to the doctrine of the church, the Canadian Reformed Churches accept the same summary of the faith as the other Reformed churches just mentioned. We all adhere to the Three Forms of Unity. These confessions should be the only basis of any discussions.

As Canadian Reformed people and consistories we should do what we can to show by word and deed that we reject unbiblical and haughty attitudes concerning our identity as church of Jesus Christ. Of ourselves we are nothing but miserable sinners saved by grace alone and gathered together solely by the work of Christ. This brings us to another topic.

Brothers?

Can a Canadian Reformed consistory address as brothers a consistory that has sought contact with it and is wondering whether it should align with the Canadian Reformed Churches? The Christian Reformed correspondent raised this issue by saying that he was saddened that a Canadian Reformed Church refused to do this. He continues by noting that this refusal "immediately puts a cold shower over any kind of rapport. I hope this attitude is changing and will change soon."

According to Scripture, "all who are led by the Spirit of God are sons of God" (Rom. 8:14), Christ is not ashamed to call those for whom He became man and suffered and died, His brothers, for all are of one Father (Heb. 2:11). All true Christian believers are therefore brothers and sisters of each other in the Lord. These terms bring us to the image of the household of God, the Father (e.g., Gal. 6:10; Eph. 2:18-19). On this basis, with respect to the issue in question, the Canadian Reformed consistory could have used the term brothers. What a beautiful way to appeal to each other! Brothers we belong in the same house together! It is not by accident that the appeal that the Canadian Reformed Churches sent to the Christian



Reformed Church in 1963 started with "Esteemed brethren." Such an address is in place. The term "brothers" was thus also used in a subsequent appeal which was sent to the Christian Reformed Church in 1977. The appropriateness of this way of speaking is underlined by that fact that Scripture stresses that the term brother carries obligations and demands action. The identity of brother means that all involved are to do the will of God (Mk. 3:35).

In conclusion

May we as members of the Canadian Reformed Churches and as churches be able to seek the true unity with all those whom Christ considers His brothers and who are led by the Spirit of God. We can only do this in humility, aware of our many shortcomings and sins, but with the prayer that children of one Father may find each other. We will hinder the granting of this prayer if others experience difficulties in recognizing us as Christians and as true churches of our Lord. Now we confess that there are ways in which Christians can be recognized.

Those who are of the Church may be recognized by the marks of Christians. They believe in Jesus Christ the only Saviour, flee from sin and pursue righteousness, love the true God and their neighbour without turning to the right or left, and crucify their flesh and its works. Although great weakness remains in them, they fight against it by the Spirit all the days of their life. They appeal constantly to the blood, suffering, death, and obedience of Jesus Christ, in whom they have forgiveness of their sins through faith in Him. (Belgic Confession, Article 29)

May we so be recognizable to others of like faith. May so the Head of the Church be pleased to make use also of us to gather a small part of His Catholic Church in the unity of faith. ©

Can God be Angry?²

By N.H. Gootjes

This is the second instalment of the inaugural speech of Dr. N.H. Gootjes.

Is God affected?

This leads us to the second question: What is then this anger which is behind the punishment? Is God really affected by our sins? Is it possible for sinful man to influence God? We must be very careful in answering this question. We should not say less than Scripture reveals us. But at the same time we should not try to say more than Scripture reveals us, and overstep the boundaries God has set in His revelation.

It would be wrong to say, for example: "When we are angry, we begin to shout. We feel offended, grieved, we are unsettled. We have only one wish: to hurt the other as he hurt us. Something similar happens in God." For God is not like a man. We therefore cannot know what wrath means in the case of God, just by looking at what it means in man. This is evident. Some people become red and flushed when they are angry, other people become white with rage, some will clench their teeth, but all these things do not happen in God, since God has no body. We cannot go by what we know from experience about man, to understand the wrath of God. We have to look in Scripture, and see how the expression is used there.

Then there can be no doubt that man can affect God, can make Him angry. To give an example, when Israel would oppress the widows and orphans "My wrath will burn, and I will kill you with the sword and your wives shall become widows and your children fatherless" Ex. 22:24. Man's sin touches God, touches Him so deeply that it sets His anger aflame. Man's sins touch God to the very essence of His being. It is not so that God's wrath is only on the outside, only in the act of punishment. It is inside God; within God it flares up, and then it expresses itself in punishment.

We may even go a step further, and say that wrath has a strong emotional

side to it. Our sins move God. Sometimes it is thought that God can have no emotions. But that cannot be true. For it would mean that God also cannot love. And the Bible says clearly that God has a fatherly love for His people, and even a love as of a man towards his wife. God has emotions. God has also the emotion of anger. And He can be moved into showing His wrath.

"Yes, He can. He has wrath. Our sins touch Him deeply."

But what does God feel when He is angry? Sometimes it is said that God feels pain. This is based on a particular expression in the Bible, which we find, e.g., in Judges 2:12: "They provoked the Lord." It is sometimes thought that this verb means "to cause pain" or "to cause grief." Does God's wrath mean that God suffers under human sins? But this is not the meaning of the verb. The same verb (in a different theme, without apparent change of meaning) is used for king Asa after he was rebuked by the prophet Hanani (2 Chron. 16:10). Asa then certainly was not grieved. He was exasperated that the prophet dared to attack a strategy which had proved successful. That he was not grieved but aggravated, can be seen in the result: Asa did not repent, but put the prophet in jail. That is also the meaning in Judges 2:12. It does

not say that the people cause pain to God, but that they exasperated Him.

How is the anger of God described in the Bible? The most elaborate description can be found in Is. 30:27ff.

Behold, the name of the Lord comes from far
burning with His anger, and in thick rising smoke
His lips are full of indignation
and His tongue is like a devouring fire
His breath is like an overflowing stream
that reaches up to the neck . . .

The whole description of God's wrath is about the appearance of it, and nothing is said about the inside of it. We do not know what God feels when He is angry. He lets us know only so much as we need to know: that our sins touch Him personally. But we need not know how He feels about them. We probably would not be able to understand that emotion.

Is "wrath" not a sinful emotion?

One more question has to be answered. It is in fact an objection. Does anger not often lead to sinful deeds, deeds we afterwards have to regret? Can we, considering the results of wrath in this world, say that God is angry? We will remember that this was one of the reasons which caused the problems about God's wrath in the patristic church. Seeing what wrath often led to, they thought they had to deny that God could be angry.

They could even use arguments from Scripture to defend this view. The Old Testament warns for wrath: "A man of wrath stirs up strife, and a man given to anger causes much transgression," Prov. 29:22. And a similar instruction can be found in the New Testament: "Let all bitterness and wrath and anger and clamor and slander be put away from you," Eph. 4:31. If we are not allowed to be angry, does not that imply that God's anger should not be taken literally?

But two arguments prevent this conclusion. In the first place, there is no absolute prohibition of human anger. The

same epistle to the Ephesians says: "Be angry but do not sin; do not let the sun go down on your anger," 4:26. In the second place, even when man should not be angry, God is and can be angry: "Beloved, never avenge yourself, but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord," Rom. 12:19.

To be sure, God is perfect, He does not sin. But that does not mean that He has no wrath. It means that He is perfect, also in His wrath.

Conclusion

That brings us back to the question of the beginning: Can God be angry? Yes, He can. He has wrath. Our sins touch Him deeply. They cause His anger to burn, and He will react to our sins with punishments.

Relevance

It is very important that our students, and all the believers too, are deeply convinced of this truth. When we sin, we not only bring over ourselves the punishment of the Lord. We also affect Him, our sin does not leave Him unmoved. He is aggravated by every sin of ours. The very love we have towards God, should prevent us more and more from making Him angry. Before we sin we should be aware, not only of God's punishment, but also of God Himself, as He is affected by our sins.

Also, and here we near the deepest truth about God's wrath, when we realize how deeply we touch God by sinning, the more remarkable becomes His love for us. A love that was so great that He sent His only Son into this world to suffer under His wrath. God's love is all the more miraculous considering the fact that we day by day offend Him. A deeper understanding of God's wrath leads to a greater realization of the depth of His salvation work.

I would like to add some personal words.

Esteemed Governors

You represent the churches, and through you the churches called me to the office I now have in their midst. I thank you for the trust you showed to have in me. In the empowering grace of the Lord I hope to be able to do my work at the College. May He bless us all in doing our part of the work, so that this Theological College may be a blessing for many.

Esteemed Members of Senate

It is not only a responsible task, it is also a privilege to work at the College. The preceding months have shown how

good the cooperation is. I can only say that I feel very much at home in your midst.

No one will object, when I direct a special word to the emeritus-professors among you.

Dr. Faber cannot be present tonight, but when he asked me to become his successor, and when we at first were somewhat hesitant, he quietly persevered. I feel it as an honour that he thought of me, far away in Korea. I hope to work at the College in the same love for the Reformed Confession he has always shown.

Esteemed Prof. Selles, when we first came we stayed with our whole family in your house for two months. During that time you have introduced us to Canadian mores and manners. I thank you for your hospitality and sound advice, and I hope to be allowed to come for more.

This may also be the place to express in public my gratitude to the *Theological University in Kampen*, where I received my complete theological education. A special word of gratitude goes to the two professors under whose guidance I studied Dogmatology, Dr. L. Doekes and Prof. J. Kamphuis. May the fact that I as an alumnus of Kampen in the Netherlands was appointed here, be a sign for continued cooperation between Kampen and Hamilton.

You will allow me to speak to our parents who are present tonight in my mother's tongue.

Lieve Moeder, lieve Schoonouders,

U hebt ons zo opgevoed dat God en zijn dienst centraal zou staan in ons leven. U zult evenmin als wij verwacht hebben dat dit zou leiden tot een bijna tienjarig verblijf in Korea van uw kinderen en kleinkinderen. En toen, toch wel tot uw schrik, een nieuwe roeping kwam, nu naar Canada, hebt u ons weer laten gaan. Hiervoor, en voor alles wat u voor ons hebt gedaan en nog doet, zijn we u hartelijk dankbaar.

My last word tonight is for you, our students.

We have got to know each other already somewhat in the last year. When we study Dogmatology, we study the summary of the living Word of God. We are not the first who study this, many have preceded us and the church has already expressed much in its confessions. This summary is important for a firm grasp of the content of Scripture. But our belief should be based on God's infallible Word, and therefore we have always to go back to Scripture. Scripture should have an important place also in the lectures in the Dogmatological Department. Even though we sometimes will have to go along the rocky paths of centuries of thinking I hope we will always find at the end the treasures of the living Word of God.

I thank you.



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IN THIS ISSUE

Why? — More reactions — C. Van Dam	442
Can God be Angry?2 — N.H. Gootjes	444
Remember Your Creator — Underemployed? — R. Schouten	446
Press Review — Who would have expected this? — C. Van Dam	448
News Medley — W.W.J. VanOene	449
Ray of Sunshine — Mrs. J. Mulder	452
School Crossing — A maturing school-system — A. Witten	453
International — W.W.J. VanOene	454
Graduation — Credo Christian High School	455
News from The League of Canadian Reformed School Societies — M. Spithoff	458
Press Release	459
Our Little Magazine — Aunt Betty	460

REMEMBER YOUR CREATOR

By R. Schouten

Underemployed?

In some parts of the country, unemployment is still a big problem. People have skills and training and the willingness to work, but because of overall economic conditions cannot find a good position. It's sad to hear about such situations. But in my opinion it is even sadder when employers look for workers with certain skills only to find that there are none available. In this case, there is plenty of work but no workers. And that is bad news, since economic life cannot thrive without skilled workers.

I wonder if the Lord Jesus Christ ever feels like the employer I've just described. There is never a shortage of jobs in His workplace. But there does often seem to be a shortage of workers. And the workers who are present frequently seem to have attitude problems. All they can think about is quitting time.

Of course, I realize that most of us do have work of one kind or another. We have jobs to go to, we have assignments to complete and so on. Many of us find our work in the classroom. But the question I would like to ask is: Do we have the right kind of employment? Or: Are we perhaps underemployed? Are we working in the way we should and for the right goal?

What we should strive for is the fulfillment of our potential. Maybe you think that sounds a little pagan. After all, don't we have to resist the human potential movement which glorifies human possibilities and virtually defies mankind? Yes, it is true that we must oppose all forms of humanism.

But still, I argue that we should seek the fulfillment of our potential. We should make sure that we are not underemployed. Specifically, we should take a close look at ourselves in order to find out whether we are using all the gifts which God has given us to their fullest potential.

After all, everything we have and ev-

erything we are belongs to God. He is the Owner of our bodies and souls and wills and minds. Yes, a basic fact for Christian life is that God owns our time, our talents, our money, our energy. And He owns all these things all the time — not just when we are over the hill.

Because we belong to God, we are

them to the fullest. By gifts I mean everything which you have and are. I mean your natural abilities; I mean the opportunities which come your way; I mean the knowledge of the Gospel which is in your heart; I mean your energy, your health and strength. The gifts of God include the time you spend in the classroom and in the workplace. They include the money you might possess and other resources under your control.

God has indeed entrusted a great deal to us. But with this trust comes responsibility. We are called to administer His gifts, to manage them in the best possible way so that the glory of the Giver is magnified. We are gifted so that we might become workers, seeking the Kingdom of the Lord.

Yes, we immerse ourselves in the activities and projects of the Kingdom of God because with our gifts we are called to be co-workers of the Lord Jesus Christ. The capital entrusted to us by the Lord (our gifts) should be put to work so that it can be returned to Him with great increase.

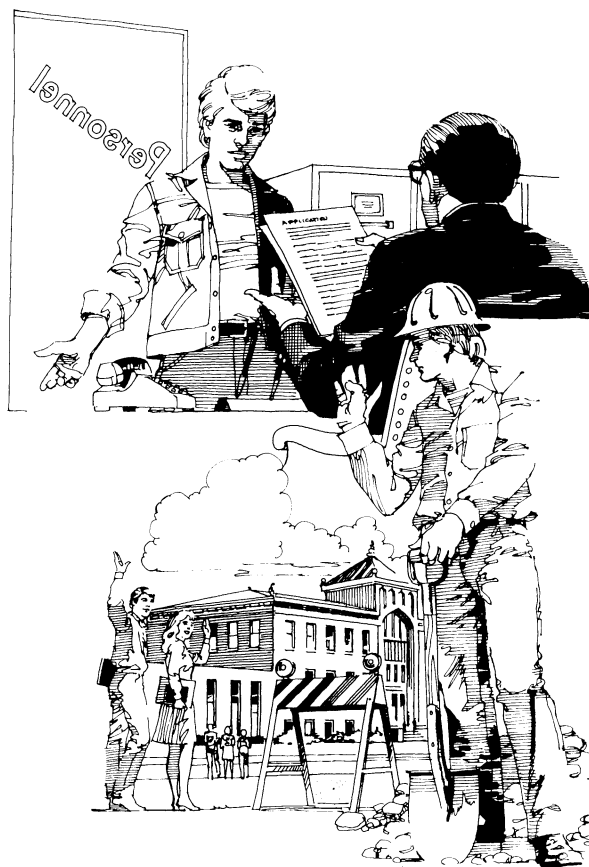
But all too often people look at their gifts in a self-centered manner. For them the goal of life is maximum personal pleasure and satisfaction. They do indeed use their abilities but only for the sake of improving themselves. The idea that self-improvement is the main goal of life is taken for granted by nearly everyone, but it is not Biblical. God says that we must

first seek the Kingdom of God. We must first build the house of the Lord.

This implies that when we are young we should take a careful look at ourselves and at the opportunities for service in the Kingdom of God. For example, consider the well-known fact that we need ministers and teachers. Is it not shameful that over a period of thirty or more years, some very large Canadian Reformed congregations have never pro-

called to serve Him with everything He has given. Yes, of course, the good Lord wants you to enjoy yourselves, too. But happiness and true joy are found along the way of dedicating yourself to God. We find the enjoyment of life only as we throw ourselves into the service of our one Great King who has blessed us with so many gifts.

God expects that we put to use the gifts which He has given, that we employ



duced even one student for the ministry? Of course, this office is by no means the only way that a young man can serve the Lord with his gifts. But it is a primary way. If the gifts are present, the ministry should always be considered. And where are the youthful volunteers for the work of Mission, outreach, visitation and so on?

Every young person should assess him or herself. What has God given to me? What needs are present? How can I serve the Church of Christ? How can I best be a co-worker of Jesus Christ? How can Christ get the best possible return on the gifts He has entrusted to me? If you see various possibilities open to yourself, and are not sure which one to follow, ask yourself: how can I best serve?

At the very least, faithfulness to Jesus Christ, the Giver of all gifts, should motivate us to work very hard in the classroom. After all, He will hold us accountable for the way we have developed and used His capital. He wants us to develop our abilities, to maximize our Kingdom potential. Laziness should be seen as the worst of vices. Leisure and entertainment are always secondary in Christian life. After all, didn't God say, "Six days shall you labour?"

The root of the underemployment problem in the Kingdom of God goes back to youth. Whether consciously or not, young people often treat their youth as a period of time set aside for self-indulgence. They waste their years in high

school, believing that nothing important happens until Friday afternoon. After all, they have a part-time job which allows them to have a pretty good lifestyle. Who needs school? Why should we be worried about the future? What counts is how I feel now — whether or not I'm popular and have a good time.

But then, a few years later, when these same people are twenty-one or twenty-four years old, they find themselves trapped. They have a job. They can earn some kind of a living. But they are underemployed. They could do more. They could fulfill a calling more suited to their abilities. But now they have a family. They have financial constraints. Sure, sometimes they can still make changes in their work lives — but only with a lot of hardship. And many simply won't find an opportunity for change at all.

Not only do they suffer personal consequences for the apathy of their youth, but they also deprive the Kingdom of God of their fully ripened gifts. Many people in the Church of Jesus Christ are underemployed because they failed to work hard when they were young.

This may sound pretty serious and possibly even depressing. Only work? Is that all there is to life? No, but it is the primary way we are called to spend our time. And what's more, only as we faithfully work do we really enjoy life. A self-centered, entertainment-based life is not satisfying at all.

Yes, God wants us to maximize our potential. He does not want us to be underemployed by simply seeking an easy life or by going the way of least resistance. Instead, God is seriously displeased when we conceal our gifts, waste our time or work only for ourselves. His calling for us is: work for Me! This means doing the best you can. It means developing yourself so that your gifts can be useful.

God says to us: I have a people. Serve them! I have a cause. Work for it! I have a church. Love it! You are here to do my work. That's why I have gifted you.

The gifts may differ. One serves God in the ministry. Another is called to be a missionary. Others serve the Lord in offering reliable services to their fellow creatures by way of building houses, cleaning furnaces, looking after small children and so on. We serve God in family life, by ensuring that our families are holy communities. We serve God by living before unbelievers as true light and salt.

We are a waiting people. We wait and watch for the Lord Jesus Christ. But this waiting period must be characterized by working. For Jesus Christ is coming again and He will personally assess the quality of our endeavours. And the question He will ask will be something like this: what did you pursue in your earthly days — a life of ease and self-indulgence or My Kingdom? **C**

Psalm 62:1,3,4,7

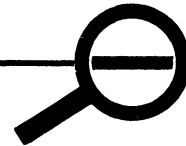
In God alone my soul finds rest,
For in His faithfulness I trust;
From Him, my God, comes my salvation.
He only is my rock, my stay,
My fortress and my help for aye,
And none shall move my place and station.

In silence bide I God alone
And He shall hear me from His throne;
He is my hope and my salvation.
He only is my rock and stay,
My fortress and my help for aye,
And none shall shake my place and station.

On God rests my deliverance,
For He my honour will enhance.
He is my mighty rock, my Saviour.
O people, trust this God of grace,
Pour out your heart before His face
And hope at all times for His favour.

God once has spoken, twice I've heard
His sure and never-shaken word:
To God belongs the power and glory,
And steadfast love is Thine, O LORD,
For Thou dost every man reward
According to his work before Thee.

By C. Van Dam



Who would have expected this?

Sometimes events happen which are so unexpected or were unimaginable only a short time ago that one cannot but marvel at the sovereign working of our God in this world. He works by His Spirit in the hearts of whom He wishes. He guides history in His own unfathomable way. Two news items recently struck me.

The Middle East

In that stronghold of the Muslim faith that is the Middle East, the Reformed faith not only exists, but is being propagated. The Middle East Reformed Fellowship (MERF) under the direction of Rev. Victor Atallah does excellent work in this regard. (See *Clarion*, April 13, 1990). From a recent *MERF Update* I quote the following moving account.

In March, a young man telephoned from Larnaca airport asking for the pastor. "We must see him, we need his help," he requested urgently. Taking advantage of a brief lifting of the government's ban on travel abroad, a group of Iraqis had sold all their possessions and come to Cyprus in order to find a more prosperous life elsewhere. With tears in their eyes they insisted, "You must help us go to the USA, Canada, Australia or anywhere else; we no longer want to live in Iraq . . . We will never forget any assistance you offer us!

After quite an ordeal, a large flat was found with sufficient bedding for all. It was 12:40 a.m. when they were all finally settled. Pastor Atallah asked for permission to read a passage of Scripture and pray with them. The following day when he visited, one of them asked for Bible reading and prayer. In the weeks and months which passed much happened with them: a marriage, a birth, immigration preparations. More importantly, two of the families began to discover God's Word, seek out Bible teaching and counsel and to have fellowship with the Arabic congregation. Christ became their living Lord and Saviour.

At the same time, they began to reconsider their priorities and the di-

rection of their lives. At the end of July, they said goodbye and returned to their homeland. One day after their plane landed in Baghdad the airport closed as Iraqi troops marched southward toward what was then called "Kuwait."

But brothers Mounir and Ishaq, their wives and children were content to return. Life in their country had by no means changed to the better. But they have. They eagerly looked forward to joining in fellowship with believers in Baghdad. One of the men remarked as he was saying farewell at the airport, "It was not in vain . . . We have peace about returning home. . . We have the riches of God's grace . . . We are in safe hands. . ."

From correspondence received, it is clear that MERF broadcasts have an attentive audience in countries like Iraq and Kuwait.

U.S.S.R.

Can you imagine Christians in politics in Russia? Yet this is happening. According to *Russian Reformation Report* (=RRF), July 1990 (P.O. Box 17966, Boulder, Colorado 80308-7966):


We were watching with wonder the elections in the Russian, Ukrainian and Belorussian republics in the USSR, because the Lord is showing His mighty arm in exalting those who were lately of very low degree. Many Christians who were formerly prisoners of conscience have stood for election in their cities and republics . . . and have WON!

According to Keston College, three Russian Orthodox Christians who were recently elected to the Supreme Soviet of the Russian Republic, have announced the formation of a new political party: the Russian Christian-Democratic Movement (RCDM). About 300 delegates and invitees attended an April conference to draft the new party's constitution.

"Anti-totalitarianism, religion and enlightened patriotism — these are the objective causes which have giv-

en rise to the creation of the RCDM," Victor Aksyuchits, one of the newly elected deputies of the Russian Supreme Soviet, told the assembly. The RCDM is dedicated to providing a conservative, centrist voice in Soviet politics, amid virulent radical groups of both left and right. The RCDM defends Christian involvement in politics as a "wider form of social, charitable work" which protects society from lawlessness and anarchy.

But most importantly, the RCDM hopes to address the need to develop Christian culture as the only alternative to totalitarian ideology. This has been the thrust of RRF's prayer for the USSR, so we particularly rejoice in this new development. And now we pray that God will be pleased to give RRF a part in providing these courageous, visionary Russian believers tools to aid their effort.

In this context it is interesting to note that *Nederlands Dagblad* (August 14, 1990) reported that a new Christian political party has also been established in Germany which will participate in the (East/West) elections. According to the chairman, Gerhard Heinzmann, the established political parties do not give enough heed to Biblical demands. This party which presently numbers a mere 800 members, wants to make divorce more difficult, forbid abortion, and establish obligatory courses for Bible instruction for children and foreigners. Days of prayer and fasting are also called for. Horoscopes and astrology would also be forbidden in the media. Although one can sympathize with the desire for a more Christian nation, yet one can question whether it is the office of the government to demand, for example, instruction in Christianity and the biblical faith. Is this not the duty of the church? Should the church not be as a leaven in society and as a light on a candlestick countering society's present preoccupation with neopaganism? Government must ensure that the church can carry out its responsibilities in freedom without penalty or harassment. 



By *W.W.J. VanOene*

The Australian Churches provided us with quite some news this time. It is logical that we start with them. The visit by some brothers and sisters from "down under" whom we met again in Winnipeg made us decide the more to start with those sister churches.

One of the points they are pondering is the training of indigenous ministers for the brothers and sisters in Papua New Guinea. Our readers will be aware of the work that is being done in that country by and on behalf of the Australian churches. About this training we read the following.

"Consistory Albany, in line with the report from the sub-committee formed to study the matter of training has decided to:

"1. Commence as soon as possible a preliminary Bible study course using resources such as 'The Foundation' and 'Promise and Deliverance.'

"2. Adopt as an indigenous ministry course the outline prepared by the West Australian ministers last year to prepare students in compliance with Article 5 of our Church order.

"3. Present the course in the English language.

"4. Give Rev. Koelewijn the task of preparing and supervising the proposed course with additional support from the Australian ministers, if needed.

"Halfway through the year it should be possible to determine who are to be candidates for this course."

Not everyone is happy with the above. The Byford consistory reports: "Concerns have been expressed about the proposed course for the training of indigenous ministers. The course mentioned which is to be used is very sketchy and needs a lot of work done on it to be useful."

No one will deny that the above is a thoroughly ecclesiastical matter. This cannot be said about the following.

"A brother tables the question: Is it possible that a minister/consistory allow people who are not members of the Free Reformed Churches of Australia to be buried in 'our' plot at Fremantle cemetery? This raised a question to which consistory had no definite answer, namely, 'Who has been given authority and responsibility for the plot and are there any rules?' Brother A. is asked to pursue this whole matter and report to consistory."

At a later consistory meeting "It is decided at this stage not to draw up any rules for the use of the cemetery."

I am not acquainted with the Australian situation as far as cemeteries are concerned, but I have my grave doubts whether this is an ecclesiastical matter indeed with which a consistory is entitled to deal. Perhaps some more light will be shed on this dark subject in future reports.

As we are dealing with Byford anyway, we might as well continue with some cheerier news from there.

"A draft paper for discussion is tabled and discussed. This will be discussed further at a following meeting. The reason (why) the consistory felt the need for a discussion at this point of time is that our present membership is reaching closer to the 400 mark and as our earlier Byford reports indicate, this was to be the maximum membership before becoming two congregations."

Later on it was reported that "At this stage, no splitting is necessary but consistory will encourage and stimulate the Rockingham people to grow spiritually and so prepare for the church establishment in that area."

Rockingham is not the only area where growth is noted. "At present three families and some three single adults are living in the Bunbury area. This group has begun a Bible study club meeting on alternate Tuesdays."

Enough about Byford for the time being. Armadale comes next.

"Dutch services: 'One Dutch service per month will be held until November 1990 and after that no more Dutch services will be held. This decision is taken, bearing in mind the very small number of members who still attend these services and the ready availability of Dutch sermons on cassette tape.'"

In Bedfordale "The consistory resolves to purchase a GEM DIGITAL ORGAN for \$ 12,900 and instructs the committee to examine the effectiveness of additional acoustic speakers."

An, in my view, correct decision was made by the Kelm-scott consistory. The consistory received a request for the use of a room at a reduced rate or even free of charge. "Consistory resolved not to agree to this request. Any request of this kind ought to be addressed to the committee of management as they administer the hiring of church facilities."

It happens frequently that consistories take matters to hand which they have entrusted to various committees and that they act as if there were no committees appointed for and entrusted with the care for various matters. It appeared good to pass the above decision on for the benefit of all.

Two more items of a general nature demand our attention.

Our readers know that Dr. and Mrs. Faber are in Australia at the moment. Perhaps, when these lines reach our readers they have already departed. In any case, if someone should think that our brother and sister are having a nice and quiet holiday down there, the following may take away that illusion. According to the schedule published in the District Bulletin of the Perth metropolitan area, Dr. Faber had activities scheduled for 23 days during the two months they were scheduled to spend in Australia. Of these twenty-three days several were Sundays on which our brother conducted two services. We may safely say that there was a function every other day of the whole stay. I know that he enjoys this and that he is at his best, so to speak, when he can lecture and pass on the enormous treasure of knowledge and insight acquired in the course of many years of study and lecturing. Still, what was mentioned above shows that the gift of this trip was a very wise and beneficial present.

I do not know whether it had anything to do with the trip of the Fabers, but Australia now also has a Women's Committee for theological libraries. "The proceeds ... will be shared in our commitments both to our own library, the Lord willing, and to the Hamilton theological library, for the time being on a 75%/25% basis."

This initiative is to be praised. Even though there is no institute for the training for the ministry in Australia as yet, it is wise that the sisters begin to work towards the stocking of a library. One of the first decisions here in Canada, too, was to ask collections from the churches for the set-up of a library. When such a library is in existence, the ministers can already benefit from it, as works may be purchased that are too costly for them to purchase personally. Much success!

We return to our own country. Some quotations may introduce the Canadian news.

Smithville: "New arrangement for Hymn 1A was passed on to the organists."

Abbotsford: "Proposed new setting for the 'Apostles' Creed.' by P.Jansen will be forwarded to the organists."

Chilliwack: "P.Janson, musical proposal for 'The Apostles' Creed.' Music will circulate among the organists. Filed for information."

Lynden: "Letter from mr. P.Janson concerning music for the Apostles' Creed. This is passed on to the organists for their evaluation."

I could quote from more bulletins, but the above may suffice. It appears from all this information that our consistories received a letter with a "new melody" for Hymn 1A. I find this a strange thing. Is there a need for it? Did any of the churches ask for it? As far as I am aware, there are no members of any of the churches living on the Vancouver Island. Here we receive a letter from a non-church member and consistories are acting upon it as if that were the proper thing to do. Sometimes things happen which make me scratch my head in disbelief.

What would happen if I were knowledgeable enough to come with a new melody for, let us say Psalm 120? I have never yet heard it being sung in any congregation and still have trouble getting the "hang" of it. Assume that I came with a new melody for it. Would the churches be correct when acting upon this? Should they not "file it for information," if they did not want to spend the postage needed for returning it with the remark "Don't disturb us and leave well enough alone!"?

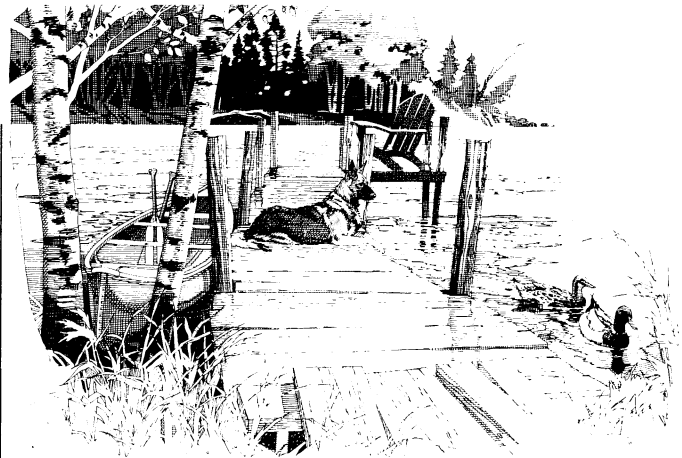
I side with Chilliwack: pass it on to the organists, and let them do with it what they want, let them "play" with it, but as a consistory we file it for information. Period. Our consistories should be a little more careful with what they do with incoming mail and not accept just everything for consideration at face value. "Filed for information" is the proper course of action. Our *Book of Praise* has been definitively adopted and no changes should be contemplated or advocated and the ecclesiastical assemblies should not be bothered every time with suggestions or even proposals for changing this or that. There should be an end to it.

Back to Abbotsford. The committee of administration received the mandate to proceed with work on the balcony. However much this is to be regretted, the situation is such that people are using it anyway because the auditorium becomes pretty crowded, and safety regulations must be enforced. Hopefully the balcony can be closed again after a while, for we read that Langley received a "Letter from the Church at Abbotsford re: expansion in Aldergrove/Clearbrook. They will be informed of any further developments."

Of this letter at least we know what it is all about. The same cannot be said of the following "information" from Cloverdale. "A letter has been received from a brother and sister in the congregation. After ample discussion, it was decided to send a letter of reply." Seldom was so much information given to so many in so few words!

The Church at Port Kells changed the time for the services. Effective September 9 these times are: 10:00 a.m. and 2:30 p.m. "Those in the agricultural sector will have a bit more time, the siren will be less disruptive and we will still have the same amount of time between services." Especially the last point is of importance, I think. In various churches there is too little time between the services and there is hardly any opportunity to go for coffee to someone's place, let alone for the little snooze many need to remain alert during the afternoon service. Half an hour more can make a tremendous difference.

The Committee of Administration provided the consistory of Port Kells with a "brief description of ten properties, accom-



panied by a map. These properties vary greatly in size and some are mentioned only for price comparison...The committee is given the mandate to continue its search for property and to concentrate on a five-acre parcel around the \$200,000.00 range." Wow ! However, when we read the following, we can understand this: "The general financial situation is discussed. It is noted with thankfulness that donations are averaging \$ 2,000 above the monthly budget."

Many bulletins contain regular statements showing how far the donations received have remained below the budgeted amount. This is a sad thing. The Lord has blessed us all richly and we can afford all sorts of things, but there are still too many members who put the contributions to the Church and to the School after all sorts of other things instead of placing them at the top of the list of commitments. The Lord has given rich promises for those who seek first His kingdom and display first of all the obedience to Him and faithfulness in fulfilling their commitments. What is needed is that we live out of this faith and prove it. It is mandatory that we read and re-read the warning the Lord gave to His people and which is described in Deuteronomy 8 !

In this connection it struck me that two consistories reported having discussed the same point, a point that is found in many other congregations as well. Because it is not a local matter but more or less a general phenomenon, I do not mention the two churches by name but only quote from their reports.

"A concern was expressed about poor church attendance in the afternoon services and how the office-bearers could monitor attendance more effectively."

"The consistory once again and specifically had to deal with the matter of coming to church once."

When the congregation is asked to sing Psalm 122, they all join in singing : I was glad when they said, "Come, let us go to the house of the Lord, there to praise His majesty and there to receive the bounties of His mercies." But when the morning service is over, there are many of the members who have other things to do when the time for the afternoon service comes around. Then all of a sudden that gladness at the invitation is no longer there. Why not?

It may be justifiable when in some instances members come to church only once and when little children have to have their nap and one of the parents has to stay at home, although practically every congregation provides babysitting service to parents who otherwise would be prevented from coming twice or even at all. But there is no excuse for that wide gap in attendance between morning and afternoon services which some congregations show. Here, too, repentance is badly needed.

We are not yet through with British Columbia. Vernon is the last congregation we have to mention something about.

"The Building Committee reports on the drive held in our

own congregation. Thirteen people donated or pledged. Pledges: \$ 14,000.00. Donation \$ 500.00, and promised loans of \$ 20,000/00. The Committee also requested that before long a congregational meeting will be held when several plans and options will be presented. This will be scheduled after the next consistory meeting." Further : "The Building Committee presented three plans with an estimated cost, to be presented to the congregation, accommodating the request of a number of members. The matter of building in phases will also be discussed." Growth of the Vernon Church makes it necessary to consider building plans very seriously. Their present facilities are beautiful and serve their needs very well, but the seating capacity is limited.

Herewith we take leave of British Columbia and move on to Alberta. The consistory of the Providence Church in Edmonton decided to postpone the convening of an office-bearers' conference till the third of November. May they have pleasant and favourable weather for travelling. That the brothers will have a good and instructive time together is beyond doubt.

Carman is still pondering an "organ replacement." Various possibilities were mentioned and various prices produced. Until the moment of this writing we are not aware of any definite decision.

Yes, and this brings us to Ontario.

Orangeville celebrated the fortieth anniversary of the Church's institution with a picnic on August 25th. According to reports, the picnic was a success. What else could you expect?

In Elora "The Committee of Administration continues in their search for property. Another application for severance of a five-acre piece of land will be tabled at the Township council meeting scheduled for Sept.4th. These procedures tend to be very time consuming and must be taken one step at a time."

In nearby Grand Valley the manse is ready and being occupied by the Aasman family. "The Church of Ottawa was so taken by our manse that they decided to build their own like it." Apparently a group from Grand Valley (and Orangeville?) went to Ottawa to lend a helping hand with the work there.

Not all went well, though. "Thieves made off with half a dozen windows and various other items from the construction site, worth several thousand dollars. Although insurance covered the cost apart from the deductible, yet it is frustrating and upsetting." The same happened last year to a brother in Winnipeg who was building a house. Even windows he had installed were taken out and carted off. Some experience!

The consistory of the Rehoboth Church in Burlington decided to have the parking lot paved. What an improvement!

"The deacons have now looked at the issue of developing a policy for financial aid for people with addictions, and this will be presented at the next Council meeting."

From West to East is only a small step in this case. "Driving along Dynes Road one cannot help but notice the over 30,000 some odd blocks taking shape, what we hope one day will be our new church building ... It is a pleasure to see the steady growth towards completion, hopefully by year's end." Well, we did drive along Dynes Road and we did see the building take shape. Although far from completed, we did notice that the arches are of a decent height and this will improve the temperature during the summer months. But we recall that one of the consistory reports mentioned air conditioning anyway....

"The cornerstone unveiling ceremony will take place, the Lord willing, on September 22,1990, at approximately 10:30 - 11:00 a.m. The Rev. and Mrs. G.VanDooren will unveil the cornerstone." A nice gesture.

Burlington South discussed again "Women's participation in the Voting Procedures for the calling of a minister... and it

was decided to ask for input from the congregation to be held in early September. The motion 'to let women, representing a household, participate in the calling of a minister by voting at a congregational meeting' is tabled."

It is not my intention to start the whole discussion in our medley but a few remarks have to be made. They concern not the issue of the sisters taking part in elections as such. Personally I am of the conviction that they do have the right, being communicant members. But the only reason why this right should be acknowledged is that they are *communicant* members, *not* that they are representing a household. The voting at congregational meetings is not based on being the representative of a household (for then young male communicant members who are still living at home would not have the right to take part in elections) but the consistory asks the advice of those who have made profession of faith. Bringing in the element of representing a household brings in an impure element and clouds the whole matter. Besides, why should this participation then be restricted to the calling of a minister? If the right is there and is being acknowledged, it applies to all cases in which the consistory asks the congregation's advice.

In Hamilton two brothers "were appointed to study the feasibility of purchasing a HAM radio set for use as communication between the mission field and Hamilton." I know little about HAM radio sets, but am certain that this way of communicating with missionaries would be extremely beneficial for the contact and, besides, save a lot of money. The only disadvantage I can see is that others can listen in!

Lincoln's consistory received a "Letter from the Committee for Institution of a new church in our eastern district. The letter indicates that the stipulations of the consistory have been complied with and that institution can take place. The Committee asked the meeting to request institution of September Classis with actual institution taking place January 1,1991. Documents will be prepared for September Classis."

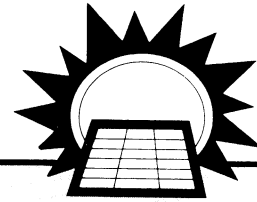
Last of all something from Watford. "The consistory has decided that office-bearers desiring to sit with their families during the worship services should feel free to do so. This will be left to their own discretion. Seeing our worship services are family worship services, it is certainly not improper if an office-bearer would like to sit with his family and be of a support to his wife in helping the children get as much out of the services as they can."

I like especially the very last words. This is a pretty nice way of putting it. What is meant is, of course, that the fathers then can help their wives to keep their children quiet during the services. It is true that in that case the children get the most out of the services as well.

What I cannot agree with so much is the argumentation about "family worship services." The very first thing that we should remember is that the *church* is together, and this can be seen only when the *consistory* is visible as a "body." In various congregations the brothers take turns, especially when the pews for office-bearers do not provide sufficient room for all the elders and deacons. In exceptional cases an office-bearer may receive permission or will have to sit with his children in the pew. But at no time should the choice be left up to the brothers because our worship services are "family worship services." They are gatherings of the *congregation* under the supervision of the *consistory*, and for this reason the office-bearers enter as a body. This character should be evident at all times.

This spells the end of this medley. Writing it was a pleasure. May reading it be just as much of a joy.

RAY OF SUNSHINE



By Mrs. J. Mulder *"In that day you will ask in My Name; and I do not say to you that I shall pray the Father for you; for the Father Himself loves you...."*

John 16:26,27

Dear brothers and sisters,

After the Lord Jesus Christ had given His life as a ransom for many and had returned to heaven, He poured out His Spirit upon His Church. Through His Spirit He has revealed to us the Father. No one could do that better than the Lord Jesus. For no one than only He has ever seen the Father. He is the only Son, who was in the bosom of the Father. He has made known to us the Father. We know who He is and what He is for us. The veil which still covered God's work of salvation during the old dispensation has been lifted. We know the way!

The Lord Jesus speaks about those days in our text. The days in which we live. The days in which we may go to God the Father through our Mediator, Jesus Christ. Guided by the Spirit we may make known our requests to God in the Name of the Lord Jesus Christ.

When the Lord adds here, "I do not say to you that I shall pray the Father for you," the question could be raised whether Christ is not our Advocate in heaven. Did He not promise that He in God's throne would make intercession for us?

An example may be helpful to understand what Jesus means.

It happens sometimes that the children at home want something from Dad. But they go to Mom and ask her to make their request known to him. Please, you ask Dad! That mother will then say, why don't you ask Dad yourselves? I, your mother am not the only one who loves you. Dad himself loves you!

That mother does not mean that she later on not *also* will ask father, but she does not want to do it *in stead of* her children.

Yes, Christ Jesus is our Advocate in heaven. And we cannot find anywhere a better one. Who knows the Father better than He? No one! And there is no one who loves us more than He who laid down His life for us. "Moreover, who will be heard more readily than God's own well-beloved Son?" (Belgic Confession, Art. 26) He pleads our cause at God's right hand.

But He does not bypass or exclude us. He does not do it in stead of us. He wants us to go to the Father and pour out our heart before Him.

For the Father Himself loves us. By grace through faith we have become God's children. He Himself loves us for Christ's sake. We ourselves must now go to the Father and ask Him for all things we need for body and soul.

And then our High Priest in heaven will certainly make intercession for those who draw near to God through Him. But we ourselves "have confidence to enter the sanctuary by the blood of Jesus." (Hebrews 7:25; 10:19)

The Father in heaven wants to hear us! Not only His Son, Jesus, but us. Through Christ we ourselves may go straight into that holiest place, God's holy throne. And going there we should never doubt whether we will be heard. We certainly will. For the Father Himself loves you and Christ will plead your cause.

Our birthday calendar for November

WILMA VAN DRONGELEN

31827 Forest Ave.,
Clearbrook, BC

Wilma will be 33 years old on November 3.

ROB LUNGE

34395 Immel Street,
Abbotsford, BC V2S 4T6

Rob hopes to celebrate his 16th birthday on November 13.

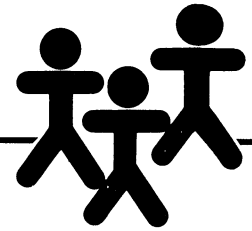
Congratulations, Wilma and Rob!

Our Surety and our Lord is He
Who shed His blood on Calvary,
Who now enthroned at God's right hand
Completes the work which God has planned.

Let us then boldly seek God's face,
There to find mercy, help, and grace:
Our great High Priest will intercede,
Come to our aid in time of need.

Greetings,

Mrs. J. Mulder
1225 Highway 5, RR 1
Burlington, ON
L7R 3X4



By A. Witten

A maturing school-system

A 25th anniversary

Earlier this year the John Calvin School in Smithville one of the first Canadian Reformed Elementary Schools in Ontario celebrated a twenty-fifth anniversary. An anniversary committee was set up to organize this event and a special edition of *News and Views* was issued. The expected speeches and pictorial evidence were recorded. The first picture shows seven, rather formal looking brothers as the 1964 Board, while the first graduating class picture shows 25 smiling youngsters. This special edition will undoubtedly be a collectors item.

The chairman of the present Board reviewed events by noting:

Schools have become for us a "normal thing." We are, after 25 years, the second generation. Today we have in the board several who have themselves gone to John Calvin School. Many can well enough remember when the principal Mr. VanderVelde came. At first there was not a place to stay. What better place than in the basement of the school?

The first days of school . . . Suddenly, many of those who had not supported the school sent their children! The principal found himself trying to teach two classrooms instead of one. Yes, little do many of us realize the struggles and the love needed to set up, build, and begin the school. Today the John Calvin School has become "the normal thing." Let us not forget the Lord's many blessings.

The past twenty-five years have seen much physical growth. We are happy that the school was eventually built, teachers were found and that the children could receive instruction consistent with home and church. Guido de Bres High School was built to further the students' Christian education. The Teachers' College was also established to help assure the availability of teachers and to prepare them for teaching in a reformed manner. We are grateful that our children can receive this instruction.

We have now reached a certain

maturity. The educational thrust for the next generation will be one of identity. We are not just an alternate form of education, we are reformed, we are Christian. This will express itself in that the school curriculum will be developed more and more by our own people. We will also seek government recognition, rather than being simply tolerated. This process has recently started in Ontario by the League of Canadian Reformed School Societies. We may not be happy with "being allowed to exist," but must be willing as an educational institution to speak out.

A former student in reflecting on twenty-five years observed:

Those first few months were often chaotic as children and teachers worked themselves into new routines, classrooms and subjects. New rules and a dedication to the reformed way of life was continually impressed upon us. The Bible was opened for us to study and learn, with subjects such as Bible History and Church History. This was a new ex-

perience, since the public school did not teach these subjects. We were not always convinced that it was necessary to memorize all those psalms, hymns and texts. The need for this school has now, as a parent, become clearer and clearer. As the world becomes more and more agnostic, we may as yet have our children taught Biblical, Christian values and beliefs.

A former teacher recalls:

We will never forget our first Bible lesson. First it was prepared, then written down, next translated, corrected by Miss Kuik and finally it was memorized. The students were very polite and listened well. It was sometimes quite frustrating to have the knowledge, but not be able to pass it on. And did you ever try to give your child a tongue-lashing in French? Not an easy proposition! Well, for us to do it in English was just as difficult!

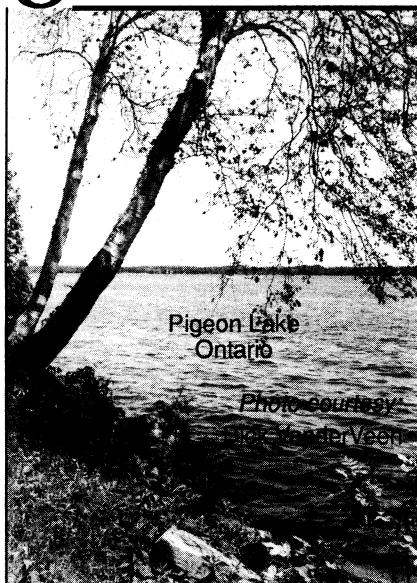
From the present student population a grade 4 pupil, in completing the phrase "John Calvin School is special because..." states:

This school is special because we may learn about God in freedom. We may also learn about life around us and many other things. May God continue to bless this Christian school as He has done in the past 25 years.

A grade 8 student expressed herself this way:

John Calvin school is special because, in its education it wants to honour the Lord above all else. The glory of the Lord is taught in and throughout all subjects. As opposed to all other public schools who promote God and religion as an option which you can choose or not. Our school teaches that God is sovereign over all things and that is reflected in all its subjects. After all we the students are also special because it pleased the Lord to choose us as His covenant children, since we are born from believing parents. Not because we are better than the children of the world but because of God's grace to us only.

OUR COVER



Special education

Another encouraging trend in a maturing school-system is the increase in special education programs. The need for testing of students with whom the staff struggles with respect to their learning progress has been generally accepted. Recommendations with respect to possible modifications to the programs and the establishing of more individualized programs is taking place in almost all schools. In some instances parent volunteers are used, in other situations teachers have begun to specialize their efforts in providing for those least able or for those at the other end of the academic spectrum. Sometimes "outside" expertise is also needed and acquired. Speech pathology is one such a profitable addition.

In many instances much cooperation between the school and the community is encouraged. For as one special education coordinator put it: "I have long


since found out that teachers do not have the exclusive rights to pedagogic and didactic knowledge." The close school-home contact which was crucial in starting the schools is apparently still in evidence not only in financial support but in the expansion of programs for all covenant children. An encouraging note!

Another encouraging comment, by an "outside expert," related to the expanding of special education programmes in one of the British Columbia schools, was the following assessment:

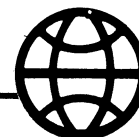
Credo Christian Elementary School is operating a most commendable LA (Learning Assistance) and SPED (Special Education) programme. This is reflected in the well thought out and efficient use of IEP's (Individual Educational Plans), outside consulting and testing support, a commitment to reflective practice by administration, and a very high level of informed support from regular

education teachers. The present programme is of a generally high calibre, and forms a good base for even further growth and development.

This report has identified a basic desire and need to move towards less SPED and LA withdrawal for service, and greater consulting support to classroom teachers, as well as the need to improve in-school testing practice. The hiring of new personnel for the coming school year affords a very fortunate opportunity to accomplish the suggestions made in this report.

Credo Christian Elementary School should be proud of what they have accomplished so far! In my experience their current programme is well above that which might be considered average in the province, regardless of the type of school — public or independent. What a marvellous base to build from! 

INTERNATIONAL



By *W.W.J. VanOene*

ANGLICANS DEBATE COMMUNITY VERSUS AUTONOMY

Anglicans from around the world debated whether they should assign more authority to some central body of Anglicans. At present there are 28 Anglican provinces in the world. They are independent, although there is some precedence given to the Archbishop of Canterbury. The Anglicans were meeting in the English Anglican Consultative Council.

The President of the ACC, Archbishop of Canterbury, Robert Runcie, saidsome body should have the authority to decide on faith or order for the whole communion.


An ACC study paper suggested that the Primates' meeting should have more authority. The ACC delegates, however were uncertain about the proposal. Some were strongly opposed to any move that threatened provincial autonomy. (EPS REC NE)

MEMBERSHIP IN DRC DECLINES 8% IN FOUR YEARS

For the first time in its history the Dutch Reformed Church in South Africa has had a decline in its membership. The

number of members fell from 1,449,000 in 1985 to 1,328,000 in 1989.

The DRC newspaper attributes the decline to a drop in the birth rate of Afrikaners who make up most of the church's membership. The decline in baptismal members represents 74,000 of the total decline. (Die Kerkbode REC NE)

The discipline committee of the Evangelical Lutheran Church in America (ELCA) has sustained charges against two San Francisco churches that called homosexual pastors. The two congregations are suspended for five years and may be expelled at the end of those five years. (LWI REC NE) 

CHURCH NEWS



CALLED TO:

Burlington-East, ON and Lincoln, ON

Rev. J.J. Schreuder,
missionary of the Church of
Rijnsburg, the Netherlands (in
Curaçao)

ACCEPTED TO:

Winnipeg, MB

Rev. K. Jonker
of Launceston, Australia

CHANGE OF ADDRESS: **London, ON**

Rev. W. Boessenkool
875 Wonderland Rd. S.
Apartment #711
London, ON N6K 3N1
Phone: (519) 471-2470
Treasurer: F. Oostdyk
59 Thames Street
Deleware, ON N0L 1E0
Phone: (519) 652-3826
Bookkeeper: C. Hoff
100 Tiner Avenue, Box F9
Dorchester, ON N0L 1G0
Phone: (519) 268-7477

Graduation — Credo Christian High School

June 25, 1990 marked an important day in the life of 41 graduates of Credo Christian High school (Langley, BC).

After a formal welcome by graduate Yvonne Leyenhorst, the audience responded with "Send forth, O Lord of my salvation. . . Psalm 43." The principal, Mr. E. Vanderboom, led in opening prayer and gave a brief address to the graduates based on 1 John 2 (as well as 1 Corinthians 2).

Mr. A. VanDyke spoke to the graduates on behalf of all parents. He selected as his theme the words of Galatians 5:22,23. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control; against such there is no law." He re-

mind the graduates that as parents they had for 12 years "prayed for your safekeeping." They had helped to heal scraped knees, bruised egos and shared both the triumphs and the pitfalls of growing up, eagerly promoting, watching and listening for the evidence of God's Spirit working within. He encouraged the graduates to continue to "Stand up for Jesus" as they entered a world torn and ravaged by all manner of philosophies and teachings. "There is a great future ahead . . ." and he reminded the graduates that the work undertaken by parents, teachers and students has eternal significance. "Christian education has been an oasis in a sea of secular education." He concluded his remarks with the words of

Philippians 4:4-6, "Rejoice in the Lord always."

The audience responded with the words of Psalm 119 . . . "Teach me, O Lord, the way set out by Thee."

The graduation diplomas and board presentations were given by Mr. E. Vanderboom and Mr. G. Vandeburgt. Each graduate was introduced by Mr. H. Moes and a fitting text was read for each by their homeroom teachers Mr. B. Moes and Mr. S. deJong.

The graduates responded by singing two very appropriate selections (one of which was rewritten to fit the occasion) under the accompaniment of fellow graduate Brian Bilkes.

The graduates made a presentation



Graduates 1990

(from left to right) Front Row: Teresa Koat, John Koetsier, Karen Gelderman, Martin VanWoudenberg, Shona Meerstra, Calvin Tams, Jennifer de Leeuw, Brao deWit, Tara Huttema, Richard deHaas, Darlene Pruij, Chad VanVliet, Yvonne Leyenhorst; Middle Row: Sandor Welfing, Sylvia leGrand, Abel Nap, Sara deRaadt, Geoff Scholtens, Sandra Onderwater, Angelina Van Dyke, Teresa VanderMeulen, Mark Veldman, Dolores Sikma, Paul Wendt, Karen Stam, Doug Vandeburgt; Back Row: Bob Huttema, Paul Schoen, Ryan Roukema, Cindy Huttema, Dennis Flokstra, Jessica Byker, William Faber, Tony Super, Stanley Vanderpol, Carol Witteveen, Jeff Kleefman, Linda Sikma, Trevor Doesburg, John Dam, Brian Bilkes (accompanist)

to the school in appreciation for the years spent at Credo. Mr. G. Vandeburgt received the gift (benches for the courtyard) on behalf of the board and then spoke briefly to the graduates. He too carried through the theme of "Living Letters" and concluded his remarks with a poem:

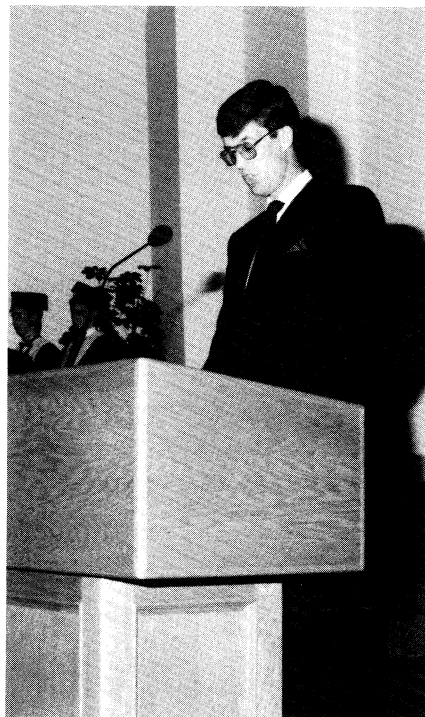
*I asked God for strength that I might achieve
I was made weak that I might learn humbly to obey.
I asked God for health that I might do greater things
I was given infirmity that I might do better things.
I asked for riches that I might be happy
I was given poverty that I might be wise.
I asked for power that I might have the praise of men
I was given life that I might enjoy all things.
I got nothing that I asked for —
But everything I had hoped for.
Almost despite myself, my unspoken prayers were answered
I am among all men most richly blessed.*

The valedictorian address was provided by Brian Bilkes (who had joined the class two years ago). He reminded students of their need to continue to be "Living Letters."

Quite a number of scholarships and awards were presented by various members of the supporting community, as well as the wider community and a cabinet minister from the Provincial Government.

At the end of a long but most enjoyable evening of remembering and celebrating, the audience expressed their praise to God, who made all of this possible, with the words . . .

*Great is Thy Faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou has been Thou forever wilt be.
Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand has provided,
Great is Thy faithfulness, Lord, unto me!*



Mr. A. Van Dyke speaks to the graduates on behalf of the parents

"Living Letters"

By E. Vanderboom (principal)

Dear graduates, parents, friends, distinguished guests. . . .

In September on the opening day of school, we read together from 2 Corinthians 3 . . . where Paul says to the Christians there . . . "you are letters of recommendation . . . written on hearts." We explored this metaphor at the time and saw the need for us to live lives of obedience, to be fed by the fruits of the Spirit . . . love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. We saw that as living letters we would be read by everyone. Our lives are an open book . . . a tree is known by its fruits. Tonight, for a few moments, on the occasion of your graduation I'd like to extend this metaphor throughout your life, particularly as it brought you to this point in time and as it provides hope for an otherwise dim future.

We all, parents, teachers, Christian community have been engaged in letter writing since the day you were born. And God wrote the salutation to this letter with the words "You are mine" . . . written on the forehead of your heart. Since then, your parents and teachers have tried to show you how you needed to live out your response to this promise and claim. How-



Sandra Onderwater makes a presentation to Mr. G. Vandeburgt (chairman of the board). Mr. H. Moes and Mr. E. Vanderboom are in the background

ever, regrettably our messages to you were written with non-erasable ink and throughout the years there have been smudges on the paper. We've crossed things out, tried to erase, at times made matters worse, sometimes forgetting that only the red-ink of Christ can renew the paper to original whiteness.

Throughout your schooling, we've tried to show there is to be no dualism. There is only to be one plot line to the story of your life. Literature is not devoid of values but must lay bare the one truth with unblushing clarity. Cultural studies is not a chronology of man's accomplishments, but speaks, perhaps better, to our shame, of man's disobedience to heed God's beckoning call to till the earth and cultivate human relationships. Mathematics and science does not testify to some mystical natural law, but hangs in the balance of God's created laws. Economics is not a matter of dollars and cents but must take account of our responsibilities as stewards before the face of the Lord. We've tried to arm you with that single uncompromising position that the Lord lays claim to all our life, so that we are able with boldness to speak in the gates of the city, extend the healing hand to the social cripples in our midst and restore a rightful balance between the worker and his wages; not because in some miraculous way we are helping to usher in the kingdom of God, but only so that His name may be more greatly honoured.

As graduates you are entering a rapidly changing world. On the international political level we've witnessed the crumbling of the Berlin wall, the subsequent collapse of communism. Here at home we're wondering if our country will be coming apart now that Meech Lake has died. On the social level our family unit is under great stress. Respect for authority is being undermined on the streets and in our courts of law. Teenage violence, drug and alcohol abuse as well as suicide provides an escape for some. Others simply continue to submerge themselves in the subcultures of the day . . . mesmerized by the messages of modern music. We daily witness the opening of the seals of God's judgment, the trumpets of impending justice. This also touches us and the lives of our young people. It makes for difficult letter writing.

What a joy and assurance it is when at a time like this we can then re-write on the tablet of our hearts the words of Paul found in Romans 8:

"In all these things we are more than conquerors through Him who loved us."

Things don't always work out the way we hope they will or the way we believe



The Honourable Carol Gran presented the Passport to Education on behalf of the Ministry of Education

they should. Those who don't understand the human condition, call this Murphy's Law. Those of us who do understand, recognize it as the pervading conse-

quence of sin. And, because we recognize that things in this life will remain far from perfect, we see even more the need to become what we are . . . Living Letters.

The apostle John's message to the scattered Christians throughout Asia . . . and to the graduating class of 1990, ensures that our inkwell never runs dry. He writes in verses 24 and 25 of the passage we just read together . . .

"Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. And this is what He has promised us, eternal life."

With this blessed assurance we can continue to write our autobiographies knowing that He who began a good work in you will complete it to His honour and glory.

From all of us as staff at Credo and in some way representing all your Christian school teachers throughout the years, I may extend best wishes to the graduating class of 1990.

May the almighty and faithful God uphold and bless you as you continue your journey into each tomorrow.



Teresa Koat is awarded the Governor General's Bronze Medallion for the highest academic achievement

Scholarships and Awards

By H.H. Moes

This year's graduating class of Credo Christian High School received over \$18,000 in scholarship and bursary awards.

The Honourable Carol Gran (Minister responsible for Government Services and Minister responsible for Women's Programs) presented the Provincial Government Passport to Education Scholarships. This year 13 students were eligible. The accumulated total for the three years of this program was well over \$8000.

A number of individual scholarships and awards were presented.

- Brian Bilkes — \$800 from the First

Heritage Savings Credit Union

- Shona Meerstra — \$1000 from Kwantlen College . . . entrance scholarship
- Karen Stam - \$500 from the law firm McCallum/McTyre

The Fraser Valley Scholarship Foundation awards were given to:

- Teresa Koat — \$800 (Vanderpol Eggs Ltd.)
- Angelina Van Dyke — \$500 Foundation scholarship
- Sara deRaadt — \$400 Foundation Bursary

In addition, the Foundation took the opportunity to announce additional scholarship (\$2850) recipients (. . . to former graduates and other students of the community).

Two District Scholarship awards (valued at \$1000 each) were presented to:

- Jessica Byker
- Angelina Van Dyke

A Science Council of BC Book Award was presented to Angelina Van Dyke. The School Board Technical Award was given to Chad VanVliet.

Trinity Western University awarded Brian Bilkes with \$1650 in bursary dollars and Teresa Koat was given a \$2000 Entrance Scholarship to Simon Fraser University.

The Governor General's Bronze Medallion is awarded to the student who has achieved the highest academic standing in the graduating class. Rev. W. VanOene presented this most prestigious award to Teresa Koat.

Once again we're grateful to the supporting community for the encouragement in setting post-secondary priorities for our students and enabling them to realize their goals. May God continue to instill in them the desire to develop the talents they have been given to the praise and glory of His name.



News from The League of Canadian Reformed School Societies

By M. Spithoff

August 1990

The last meeting for the current school year occurred on June 1st, 1990 at the Canadian Reformed Teacher's College in Hamilton, ON. Some of the main items addressed that evening were as follows:

The Report of the Constitution and By-Law Review Committee:

- Since the board members have now had the opportunity to examine and discuss this report, the league made final decisions and endorsed the recommendations of the committee on behalf of the school boards.

One matter arising from a recommendation of the review committee is to invite a representative from the principal's association, who would act in an advisory capacity, at the league meetings. This would be beneficial to the league because principals have an overview of the issues related to staff development, staff and board relations, government affairs and of the standing committees such as CARE (curriculum)

committee and ASC (special child committee). This was passed by the league.

- Two letters from the principals association had the attention of the league. One dealt with the concern about the current hiring procedure used in Canadian Reformed Schools. This is a national concern and will be dealt with at the first National Conference, to be held in November. Before then, however, the boards and salary committee of the league have the opportunity to look at these concerns with the intent of finding solutions that will promote the orderly operation of our schools.

The second letter was a further development of an earlier offer to initiate workshops for the benefit of school board members. Upon their recommendation, the league endorsed the plans of having three workshops for the 1990-91 school year. On Friday evening, October 19th, 1990, D.V., the topic "The Board and The Law" will be presented and discussed. Some interesting questions such as, "what is the

impact of the Ministry of Ontario Education Act, Regulations and Guidelines on our schools? - What are the legal responsibilities of the Board? - and what is the relationship between the local school board and the Ministry of Education?" will be discussed. The second workshop will be on February 16th, 1991 at the LCRSS Conference with the theme *The Board's Responsibilities as the School's Legal Authority* and the third in April 1991 with the theme *The Board and its Staff*. All board members are encouraged to attend these workshops which will be held at Guido De Brés high school.

Committee for Government Contact Report

During the past year, two members of the league have been observing the development of the birth of the "Forum of Independent School Associations" (F.I.S.A.) of Ontario. It has been a preference of the Ministry of Education that when dealing with independent schools, it would like a regular group of representatives

that represent a group or an association of independent schools, representing groups such as the "Association of Christian School International, Canadian Association of Montessori Schools, Conference of Independent Schools and at least five more associations. This Forum has as its main thrust to be an association that can approach the Government to secure the right of parents to educate their children according to their choice. At its last meeting of May 8th, 1990 the group accepted the following preamble to the Proposed Terms of Preference -


- that parents have a prior right to choose the kind of education that shall be given to their children (1948 Uni-

- versal Declaration of Human Rights)
- the right of parents to educate their children at home or elsewhere (Ontario Education Act) free from unwarranted Government interference
- the right of independent schools to exist free from unwarranted Government interference in school governance and curriculum.

The one issue which extended the birth of FISA was the prolonged discussion on whether to include in the preamble, the pursuing of the right to gain access to equitable public funding for those who wish to be publicly funded. At present this is not a goal of the forum which primarily wants to improve communication be-

tween independent school associations and the Ministry of Education. The Ontario Association of Alternate and Independent Schools (OASIS) is an observer member of FISA and continues in its role to obtain public funding for parents who have children in independent schools.

To ensure that both the league and the committee for Government contact are aware of how being a participating member in FISA will progress, the committee will prepare a written report to outline their mandate and points of reference in relation to FISA. This is to be ready for the September meeting.

These are some of the highlights of the last meeting. 

PRESS RELEASE



Meeting of the Board of Governors of the Theological College of the Canadian Reformed Churches, Hamilton, ON, September 6, 1990.

Opening: The chairman, Rev. Cl. Stam, opened the meeting with the reading of Micah 4:1-5. He led in prayer, and welcomed the brothers. A special word of welcome was extended to Prof. Dr. C. Van Dam as Principal.

Singing of the Declaration: The Declaration of Governors of the Theological College of the Canadian Reformed Churches was signed by the Rev. B.J. Berends who was unable to be present at the Board meeting of September 7, 1989.

Agenda: The Agenda was adopted.

Officers: The following officers were re-appointed:

- Rev. Cl. Stam - Chairman
- Rev. P. Kingma - Vice-chairman
- Rev. M. VanderWel - Secretary
- Br. C. Heeringa - Treasurer

Minutes: The Minutes of the Annual Meeting of the Board of September 7, 1989 were adopted.

Executive Committee:

The secretary, Rev. M. VanderWel, submitted a report on the correspondence. It had the attention of the Board.

Academic Committee:

This Committee reported on its activities.

Finance and Property Committee:

The eighth Annual Report (for the period commencing June 1, 1989 to and in-

cluding May 31, 1990) of the Finance and Property Committee was presented. Financial statements covering the 1989/90 year were submitted. The Budget for the year 1990-1991 was presented and adopted.

The Churches were assessed on a \$1.00 per communicant member increase, taking effect January 1, 1991.

Tuition fees remain the same for the academic year 1991 through 1992.

The Senate received an offer from a fund, called the Christian Development Fund, to provide moneys on an annual basis for distribution to needy students.

It was moved that the Senate respond in writing accepting such an offer on terms acceptable to the Senate. The Senate was delegated to handle the disbursement of any moneys received.

By-Laws: By-Laws concerning the Publication Committee and the Faber-Holwerda Bursary Fund were adopted.

Convocation Committee:

This committee presented its report. It was gratefully received.

Reports of College Visitors:

Rev. J. Van Rietschoten and Rev. P. Kingma reported on their visit of the lectures at the College on December 4 and 5, 1989. Rev. B.J. Berends and Rev. C. Van Spronsen reported on their visit of the lectures on February 28 and March 1 and 2, 1990. These reports were gratefully received.

Report of the Senate:

Each professor reported on the work done, including subjects taught and assignments given. This report was gratefully received. Progress of students was

noted. The Lecture Schedule for 1990-91 was adopted.

Principal's Report:

The Principal, Prof. C. Van Dam, reported on the activities in the academic year 1989. The Board took note of this report.

Librarian's Report:

The Librarian, Prof. C. Van Dam, reported on the development of the Library. This report was gratefully received.

Registrar's Report:

The Registrar, Prof. J. Geertsema, reported that the following students had requested admittance:

Mr. John B. Challies of the Canadian Reformed Church at Ancaster.

Mr. Mark J. Hoogerdijk of the Canadian Reformed Church at Coaldale.

Mr. John D. Louwerse of the Canadian Reformed Church at Chilliwack.

Interviews with these prospective students were reported. With gratitude it was decided to admit them to the course of study.


College Visitors:

In the Fall of 1990: Rev. J. Van Rietschoten and Rev. P. Kingma.

In the Spring of 1991: Rev. B.J. Berends and Rev. M. VanderWel.

Press Release: The Press Release was read and adopted.

Closing: Rev. Cl. Stam spoke a word of farewell to the brothers. Rev. M. VanderWel led in prayer of thanksgiving. The chairman closed the meeting.

For the Board,
P. Kingma 

OUR LITTLE MAGAZINE



By Aunt Betty

Hello, Busy Beavers,

One Busy Beaver wrote me this story:

THE DAY AT SCHOOL

"My day at school was horrible," said Carolyn. "The teacher was strict. Everyone was mean."

"Oh!" said Carolyn. "I hate school because Timothy is mean. Tomorrow I am not going to school."

The next day she forgot. Her Mom said,

"I thought you weren't going to school."

At that moment Carolyn was out the door.

That was Busy Beaver *Alyssa Lodder's* story.

How did Alyssa feel writing the story?

How did Carolyn-in-the-story feel?

Do you have a school story to tell?

I would love to hear from you!

My address is: *Aunt Betty*
c/o Premier Printing Ltd.
One Beghin Avenue
Winnipeg, Manitoba
R2J 3X5

What's Your Favourite Book?

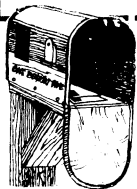
Lots of Busy Beavers told me they read in the summer holidays.

What was your best book?

Please help the other Busy Beavers find the *good* books.

Tell us the title and author of your best book.

And we would love to hear *why* you think it is so good!



From the Mailbox

Welcome to the Busy Beaver Club *Richard Lenting*. I see you like to keep busy! Write and tell me when you get that pen pal,

Richard. Any chance of you moving to the country soon?

And a big welcome to you, too, *Peter Vanderzwaag*. Did you play lots of football and soccer this fall? On a team? And how is that puppy doing, *Peter*?

Thank you from a very neat letter, *Sarah Vanderzwaag*. Keep up the good work! I'm glad you had such a good summer. You're lucky to have a baby sister to help look after. Bye for now, write again soon, *Sarah*.

Sounds like you had a good time camping, *Carrie-Lynn Poort*. And how did your swimming lessons go? We would love to hear about the best book you read this summer, *Carrie*.

Hello, *Florence Nijenhuis*. It was good to hear from you again. How was your summer? I think the Busy Beavers will enjoy your puzzle, *Florence*. Thank you!

I'm glad you like your new class, *Laura Aasman*. I think you enjoyed your trip to your new home. Thank you for the

puzzles! Here's hoping you have a great time with your company.

How was your camping trip in the mountains, *Nicole Aasman*? And have you enjoyed your new school's big gym? Bye for now, *Nicole*. Will you write and tell us about your new school?

I'm glad you had a good summer, *Steven Vandevelde*. You're right to look for something to do instead of feeling bored. So what do you do after school, *Steven*?

How did you enjoy being bridesmaid, *Cindy Van Woudenberg*? And how do you feel about being back in school? Of course your sister may join the Club, *Cindy*. She can write and tell me her birthday, and I will send her a membership card.

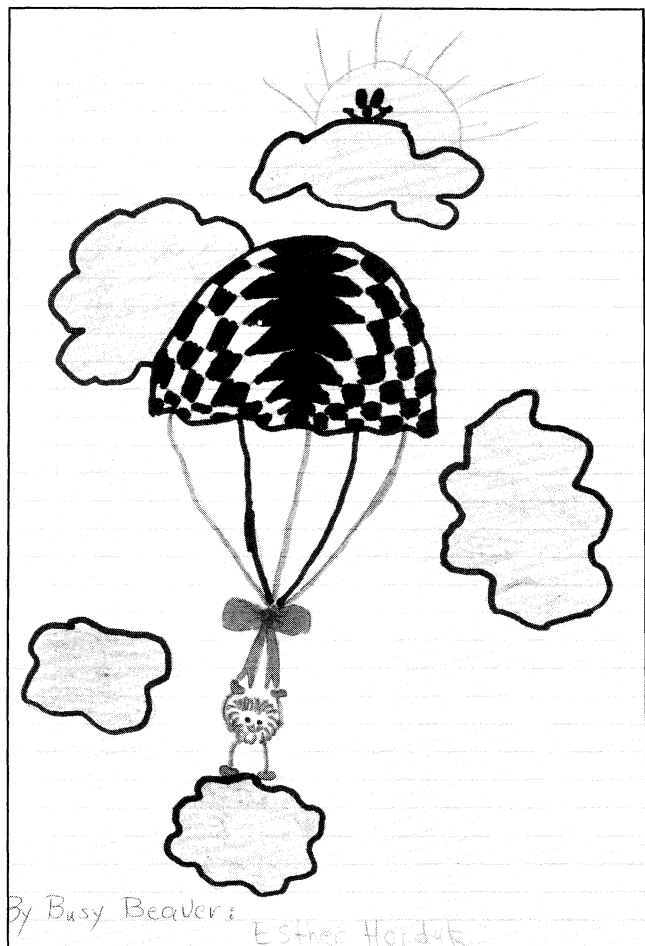
Busy Beavers, we need a pen pal for someone who likes "working with wood, drawing, playing computer, reading and fishing."

Who would like to exchange letters with

Richard Lenting (age 12)

Box 434


Watford, Ontario N0M 2S0





By Busy Beaver: *Esther Hordyk*

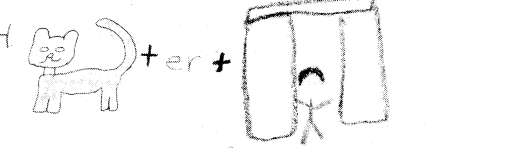
MYSTERY WORDS

By Busy Beaver Florence Nijenhuis

1. Type of bag


2. Type of bag that flys


3.


4.


MAGIC SQUARE

By Busy Beaver Janine Vanderhoeven

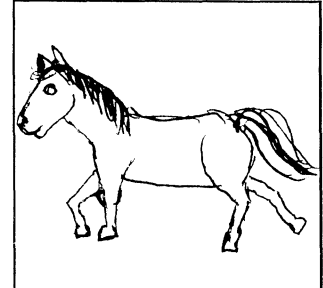
1.	2.	3.
2.		
3.		

1. another name for shirt or blouse
 2. we make metals from _____.
 3. pencil and _____.

ANIMAL WORDSEARCH

By Busy Beaver Francine Van Woudenberg

H A E T F L G V R
 O C T O P U S M O
 R K O L F Y F A T
 S X J I A D I L A
 E B U G O O S E G
 F E M A L E H I I
 P D K T B D I Z L
 M U P O G S W I L
 O R Q R M N B O A



Look for:

horse male octopus goose
 alligator female bug fish

Quiz Time!

STATEMENTS

Match what was said with the person about whom it was said.

- | | |
|-----------------------------------|---|
| 1. Enoch (Gen. 5:24) | a. There is none like him in the earth |
| 2. Noah (Gen. 6:8) | b. in love with this world |
| 3. King Solomon (1 King 11:1) | c. walked with God |
| 4. John the Baptist (Luke 1:17) | d. Cephas, a stone |
| 5. Abraham (James 2:23) | e. found grace with God |
| 6. Demas (2 Tim. 4:10) | f. voice of one crying in the wilderness |
| 7. Peter (John 1:42) | g. He went away sorrowful |
| 8. Mary (Luke 1:30) | h. chose the good part |
| 9. Job (Job 2:3) | i. friend of God |
| 10. A rich young man (Luke 18:23) | j. loved many strange women |
| 11. Mary (Luke 10:42) | k. found favour with God |
| 12. Judas Iscariot (Matt. 26:24) | l. would have been good if he had not been born |

Answers next time!

Bye for now, Busy Beavers.

I'm looking forward to your letters!

Love,
 Aunt Betty

With joyful hearts we give thanks to our heavenly Father, for His precious gift of our son

DANIEL HENDRICK

Born September 12, 1990

John and Henriette Hofsink
 (nee Huinink)

4590 John Street, #6
 Beamsville, ON L0R 1B1

With thankfulness to our heavenly Father for His precious gift, we announce the birth of our first child, a son:

CHRISTIAAN JOHN

Born August 22, 1990

John and Jennifer Nobels
 (nee Hordyk)

1283 Walkers Line
 Burlington, ON L7R 3X5

With thankfulness to the Lord for the precious gift of life, we are pleased to announce the birth of our first child, a son:

NICHOLAS JAMES

Born August 27, 1990

Jim and Yvonne Bultje
 (nee Byker)

86 Harvest Crescent
 Chatham, ON