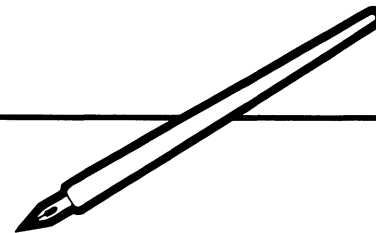




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Grieving

Regularly advertisements appear in the papers, also in our magazine, in which the death of a loved one is made known. Death leaves an empty place. It means the loss of one who was, and still is, held dear. Sometimes, when death is preceded by a longer or shorter time of intense suffering, death can be considered as deliverance. It is the end of all the trouble and pain. However, the empty place is not less empty. Parents suffer when they lose a child in its infancy, as a teenager, or at a later age. A husband or wife losing the spouse is plunged in deep sadness. Children, too, can feel lost when a mother or father on whom they depended is taken away from them. Death is still a terrible enemy.

Grieving about the loss of a loved one is natural. There is nothing wrong with it. The Word of God speaks about this grieving in several instances. Abraham mourned and wept for Sarah (Gen. 23:2). David wept and mourned at the death of his son Absalom (2 Sam. 19:1). The widow of Nain wept at the death of her only son (Luke 7:13). Christ Jesus Himself wept at the tomb of Lazarus (John 11:35). Paul speaks about a grieving of believers because of the death of loved ones (1 Thess. 4:13). The promise of the New Jerusalem is that God Himself "will wipe away every tear from the eyes" of His children, and that "death shall be no more" in that New Jerusalem, "neither shall there be mourning nor crying nor pain any more" (Rev. 21:4).

These last texts lead our thoughts to the Christian comfort. Paul writes in 1 Thess. 4:13 that as Christians we can grieve, but that we have the consolation that "those who are asleep" (with the sleep of death) will be brought back with Christ when He returns, and, therefore, we have hope. Death does not have the last word. Those who died in faith, in the Lord, are with Him now and will come back with Him, when God makes all things new and brings down from heaven the New Jerusalem (Rev. 21).

This is a great comfort. We grieve when the Lord takes a loved one out of our midst, a spouse, a parent, a child, or a friend. We mourn when there is an empty place, either after a period of suffering or suddenly, for instance, through heart failure or accident. But we may do this in hope. Our loved ones are now with the Lord. And later, when Christ returns, we shall together be with Him for ever.

Besides, we who stay behind have the promise of God's continued care for our life here on earth. He will help us to go on in our life, with and for Him. He will enable us to cope, in faith, with the loss, and to give our life in His hands. We believe that nothing happens without His ordinance, but that all things serve His purpose: i.e., the coming of His kingdom and

the glory of His Name, and that all things work together for the salvation of His children. Through Christ, God is our Father. As Father, He cares for His children, for those who fear Him.

At the same time, He is the almighty and sovereign God, who fulfills His purpose. In John 9 we read about a man who was born blind. The disciples asked the Lord who sinned, the man himself or his parents. The Jews of those days thought that, if there is suffering there must be sin and guilt. They concluded from suffering to sin; and the heavier the suffering was, the more serious the sin must have been. When the healed man confessed before the Jewish leaders that it was never heard that the eyes of one who was born blind had been opened, and that, this man, Jesus, therefore, must be from God (v. 32ff), the response of these leaders was: "You were born in utter sin, and would you teach us?" Christ, however, said to His disciples, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of Him who sent Me"

It is not uncommon to make the connection between suffering, sin and the wrath of God. Are we not inclined to ask this guilt question, when we suffer in one way or another? When there is illness in the family, a handicap, or death, does the question not come up: is God punishing us because of our sins? Of course, when we hold on to a specific sin there can be a connection, especially when illness and sin are clearly linked together. Repentance and turning away from sin is then the message. It is the way unto the forgiveness of sins and spiritual, as well as possibly, physical healing.

However, we may see our sufferings, pain, grieving and mourning, in the light of Christ's word to the disciples: the man was born blind, and suffered all those years, in order that the works of God might be made manifest. The man was healed from the blindness with which he had been born. It was a great miracle. This work was proof that Christ Jesus came from God, and that His claims to be God's Son were true. The Jewish leaders, who took up stones to stone Him to death were wrong (John 8:58, 59). Thus, the man's blindness, his healing, as well as his confession were part of God's work. It was work unto salvation for the blind man and work of judgment for the unbelieving Jewish leaders.

When God's children suffer, but in those sufferings show their faith and trust in their God and Father, they honor God. They show the work of God in their hearts and lives. This, then, is a testimony for others. It is unto salvation when there is faith, or unto judgment when there is the hardening of hearts in unbelief and sin.

"Are we a community of people who help and support each other?"

Our Father in heaven works towards His Day. It is a day of salvation for those who are His, who fear Him and love Him through faith in Christ. It is also a day of just judgment for those who refuse to fear Him. All things, also our sufferings, our grieving and mourning, and our faith and trust, our surrender to Him, serve the goal of God. To know that our suffering, our grief, but also our faith and trust and surrender to God has this goal and is serving God's purpose, can give us, when we grieve, strength to bear. It gives meaning and purpose to our life, also to our sufferings.

At the same time, the Lord places those who suffer and grieve in the midst of others. He confronts us, members of a congregation, with those who mourn and suffer in different

ways, in the first place in the church, but then also outside, to see what we will do: will we show ourselves supportive and helpful to them? Will we show ourselves brothers and sisters for those whose lives are led through times of grief and mourning? Are we a community of people who help and support each other? Do we show this attitude also outside our own circle? Do we show the care of the Lord for those in need? Let us not forget that the hardship of the one is a task for himself as well as for the others.

May God forgive us our shortcomings, make us see them, and make us faithful to Him and to one another, also in this respect.



On Biblical Chronology

By John Byl

Sometime ago Dr. Van Dam wrote a series of articles on Genesis. In those articles he had many excellent things to say. Yet there was one point on which I was disappointed: his treatment of the Genesis genealogies. While I am reluctant to publicly question an opinion coming from an esteemed professor at our Theological College and, presumably, with the sanction of our official church magazine, I have nevertheless become convinced that the matter merits further discussion.

Dr. Van Dam writes:

"The genealogies of Genesis 5 and 11 do not have as their purpose to give chronological information and we should therefore not use them for that end. We must therefore reject the famous calculation of James Ussher (1581-1656) by which he placed creation at 4004 B.C."

This firm rejection of the chronological function of the genealogies is puzzling, for the supporting arguments upon which this dismissal is based are, in my opinion, very weak.

Not just Ussher

Let me note first that Dr. Van Dam is taking issue not just with an isolated individual (Ussher) but with virtually all of Christendom until the late 19th century. The chronological nature and completeness of the Genesis genealogies was accepted by, among others, such illustrious figures as Josephus, Jerome, Augustine, Luther, Calvin, Voetius, Turretin, and Kuyper.

Calvin, for example, in his Institutes (Book I, Chapter XIV) writes:

"He has been pleased to give us a history of the creation, on which the faith of the church might rest...The first thing specified in this history is the time, that by a continued series of years the faithful might arrive at the first original of the human race, and of all things."

A similar statement can be found in his Commentary on Genesis (p. 332).

The early commentators, among them Augustine, strongly defended the biblical chronology against claims of Egyptian chronology for a longer age for man. Calvin, too, goes on to say that this knowledge can be used "to contra-



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dict the monstrous fables formerly received in Egypt." He states that the world is less than 6000 years old.

It is not difficult to see why there was such strong agreement on this matter: the plain reading of the Genesis genealogies certainly gives the clear impression that they are of a chronological nature. There we are given information of the form:

"Seth lived 105 years and begat Enos, and Seth lived after he begat Enos 807 years" (King James).

[The RSV reads:

"When Seth had lived 105 years he became the father of Enosh. Seth lived after the birth of Enosh 807 years."]

By adding up the ages of each father at the birth of the next link it is easy to calculate that 1656 years elapsed from the creation of Adam to the Flood (Gen. 5) and a further 222 years from the Flood to Terah (Gen. 11).

The chronological nature of the Genesis genealogies was first questioned, as far as I have been able to determine, in 1863 by W.H. Green² (mentioned by Dr. Van Dam), a theologian at Princeton Theological Seminary. Green makes it clear that his prime motivation was to bring Scripture in line with so-called scientific discoveries regarding the antiquity of man. Since then many theologians have followed Green in rejecting the traditional biblical chronology. Green claimed that the Genesis genealogies are incomplete and he supported this with a number of arguments, some of which are taken up by Dr. Van Dam.

Missing generations

Dr. Van Dam notes that in Scripture genealogies are often reduced because a full listing was not necessary for the purpose of the author. Hence, he concludes, we should be cautious in assessing the chronological value of the Genesis genealogies.

Now there are unquestionably instances in Scripture where genealogies omit generations (e.g., Matthew 1). Those omissions can be detected by comparison with more complete lists. But such telescoped genealogies, unlike the Genesis genealogies, do not give any information regarding time and are thus not meant for chronological purposes.

Therefore the fact that some genealogies are incomplete does not, by itself, imply that the Genesis genealogies must likewise be incomplete. Also, a comparison of the Genesis genealogies with others in Scripture (e.g., 1 Chron. 1 and Luke 3) shows no gaps-with only one apparent exception.

Genesis 11:12 tells us that Arpachshad lived 35 years and begat Shelah,

while Luke 3:36 refers to "Shelah the son of Cainan, the son of Arpachshad." Dr. Van Dam infers that Gen. 11 skips a generation.

This brings us to a difficult textual matter, called by some "the problem of the second Cainan." (The first Cainan occurs in Gen. 5, where he is listed as the son of Enosh.) The status of this second Cainan has been the matter of some debate. At least one version of the Old Testament (the Septuagint) does in fact list this Cainan in Gen. 11 (his statistics are identical to those of his son, Shelah). On the other hand, a number of New Testament manuscripts omit him. A plausible explanation is that this Cainan was not in the original manuscript of Luke but was added later to make it agree with the Septuagint³. Another (less likely) possibility is that in this matter the Septuagint version of the Old Testament is correct. At any rate, the textual uncertainty is such that this is not a strong argument for gaps in the Genesis genealogies.

The meaning of "begat"

Yet solely from this doubtful case Dr. Van Dam concludes that the term "begat" does not necessarily indicate a direct father-son relationship. He gives no other Old Testament examples of where the phrase for "A begat B" is used for indirect relations.

Leaving aside the second Cainan, I am not aware of any instance in Scripture where, when the age of the father is given, the verb "begat" means anything but a direct father-son relation. In the ge-

nealogies themselves, whenever more information is given it is clear that direct descent is meant. Thus Gen. 5:3 specifically states that at 130 years of age Adam begat Seth, his direct son; Gen. 4:26 makes it clear that Enosh was a direct son of Seth, born when Seth was 105 (Gen. 5:6); Noah was the direct son of Lamech (Gen. 5:29); Shem was the direct son of Noah (Gen. 9:18); Arpachshad was the direct son of Shem (Gen. 10:22); Peleg was the direct son of Eber (Gen. 10:25); Abraham was the direct son of Terah (Gen. 11:31).

Furthermore, the reference in Jude 14 to Enoch being the 7th from Adam seems to confirm the completeness of the Adam-Seth-Enosh-Kenan-Mahalel-Jared-Enoch sequence in Gen. 5.

Even if we include the second Cainan and allow "A begat B" to refer to an indirect relation, this would not affect the chronology of Genesis 5 & 11. For the text still gives us the age of A at which B was begotten, as well as the number of years A lived after the birth of B. As Dr. Van Dam notes, Gen. 11:12 would then tell us that Arpachshad was 35 years old at the birth of his *grandson* Shelah.

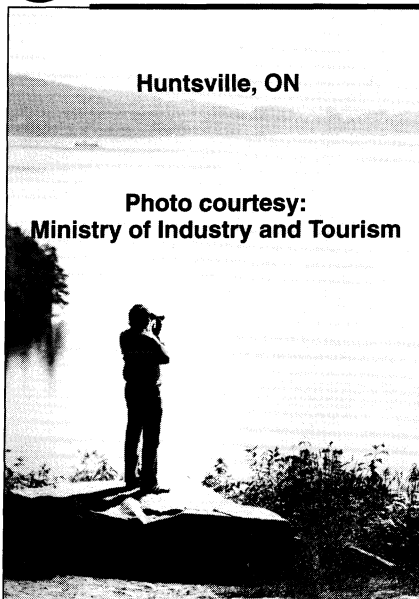
To dismiss the chronological nature of these genealogies one must therefore go further and interpret "A begat B" in accordance with Dr. Van Dam's assertion that it may often mean "A begat the line culminating in B." The NIV, in a footnote, suggests the more simple phrasing "A begat an ancestor of B." But this interpretation, due to Green and in spite of the regrettable fact that it is now enshrined in the NIV, seems highly artificial. Dr. Van Dam does not back it up with any further arguments or pertinent examples. It leaves us also with the question as to why the age of begetting is given, seeing that many of the genealogical links are not first-born. In short, it would seem that the sole virtue of this interpretation is that it allows us to circumvent the chronological nature of the genealogies.

No sums given

Finally, Dr. Van Dam points out that the Bible never deduces a chronological statement from the Genesis genealogies and that their numbers are never tallied, whereas we are given the years for other periods (e.g., Ex. 12:40-430 years up to the Exodus, and 1 Kings 6:1-480 years from the Exodus to the building of the temple [Dr. Van Dam gives 1 Kings 8:1, but his must be a typo]). This is taken as further evidence against the chronological nature of the Genesis genealogies.

But a number of objections can be raised. First, the above verses show

OUR COVER



that chronological matters are indeed a concern of the Bible. Second, it must be kept in mind that for the above periods we are not supplied with sufficient chronological information to otherwise compute the totals. For the Genesis genealogies, on the other hand, such a calculation is a simple matter. Indeed, it could be argued that the fact that no totals are necessary for the Genesis genealogies suggests their chronological completeness. Finally, the mere fact that Scripture makes no further usage of a particular passage does not constitute a ground for questioning its content.

All the above arguments can be found in Green's article. Green brings up a few additional arguments but these are even less compelling than the ones discussed here.

Conclusion

In summary, I conclude that Dr. Van Dam has not presented us with sufficient justification for his resolute rejection

of the traditional, chronological interpretation of the Genesis genealogies.

Today many Christians are becoming increasingly uncomfortable with the traditional reading of Scripture, particularly the early chapters of Genesis. Especially for that reason I believe we must be very careful before discarding that which was always taken as the plain teaching of Scripture. I hasten to express my full confidence in Dr. Van Dam's orthodoxy and intentions. Let me therefore urge him to demonstrate with more rigour the error of the traditional position.

It is of interest to note that, from the early church fathers to the present, many Christians have believed that the second coming of Christ would take place 6000 years after creation. Luther, for example, put creation at 4000 B.C. and calculated that the end should come in 2000 A.D. (He felt, however, that things were already so corrupt in his day that God would not permit it to continue for that long.) Whether such a view can be based on Scripture need not concern us

here. However, I find it ironic that biblical chronology is being dismissed precisely now, just when, according to Luther, Ussher and many others, we are finally approaching that much-longed-for 6000th year.

¹C. Van Dam, "Science, Scripture and the Age of the Earth," *Clarion* Vol. 38 No. 7 (March 31, 1989): 146-147.

²His article may be found in *Bibliotheca Sacra* Vol. 47 (1890): 285-303, although he refers to an earlier paper of 1863. This article has been reprinted as an Appendix in R.C. Newman & H.J. Eckelmann, *Genesis One & The Age of the Earth* (InterVarsity Press: Downers Grove, 1977).

³For a detailed discussion of this question, as well as on other matters pertaining to the Genesis genealogies, I refer the reader to Richard Niessen, "A Biblical Approach to Dating the earth: A Case for the Use of Genesis 5 and 11 as an Exact Chronology," *Creation Research Society Quarterly* Vol. 19 (1982): 60-66.

(Dr. C. Van Dam will respond in the next issue. Ed.)



REMEMBER YOUR CREATOR

By R. Schouten

Is Hell Real?

Denials of the reality of hell are not uncommon these days. Of course, people who don't at all believe in God or in the "supernatural" have always denied hell — just as they have always denied the existence of heaven. But now there are also a large number of preachers and "Christians" who while professing faith in Christ, nonetheless deny the reality of hell. They believe in heaven, but not in hell.

Arguments supporting this view are usually based on subjective feelings. People just don't see how "God could do that." They cannot reconcile a God who punishes people eternally with the God who loves them. The very thought of hell is in itself nearly unbearable to the human mind. And so many have proceeded to eradicate it also from the Scriptures by way of misguided exegesis.

Establishing that hell is a scriptural teaching can be done by giving our attention to just a few verses. We confine ourselves to the New Testament and espe-

cially to the words of Christ. One of the clearest pictures of the Last Judgment is found in Matthew 25. Speaking of the final separation of the sheep and the goats, verse 46 states: "And they will go away into eternal punishment, but the righteous into eternal life." The punishment of the wicked is said to be eternal. It contrasts with the eternal life of the righteous.

Some writers state that the "eternal" character of the punishment refers more to the *effect* of the punishment than to the punishment itself. Such writers argue that the punishment itself is a single act. The result of the punishment is the annihilation and abolition of the person. But this is bad reasoning. It is the punishment which is said to last forever. And a non-existent human being cannot suffer punishment. If the punishment is eternal, then the person who is punished must live forever.

Extinction of the person is no punishment at all. We might even argue that

abolition of the individual would be a blessed oblivion. It's hard to see how the wicked would cry out for the mountains to fall on them if they only saw that their coming fate was extinction forever. When John the Baptist saw wicked people coming to be baptized, he didn't say, "Repent, lest ye be annihilated." No, he said, "Repent, for even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire." And a little later, we hear that this fire is "unquenchable" (see Luke 3:9, 17).

We can also look to Mark 9:47, 48, where the Lord says these words: "And if your eye causes you to sin, pluck it out; it is better for you to enter life lame than with two feet to be thrown into hell, where their worm does not die, and the fire is not quenched." It may be useful to know that the word which the Lord uses here (and elsewhere) for hell is Gehenna. This word refers to a valley outside

Jerusalem where children were at one time sacrificed to the idol Moloch by Jewish kings. This site of idolatry was eventually destroyed by King Josiah and later it became a garbage dump. Smoke was always rising from the stinking heaps of refuse.

So there was decomposition and decay in Gehenna, as well as fire. In Mark 9:47, 48, Jesus speaks of the worm that never dies and the fire which is not quenched. Destruction comes from both the outside (fire) and the inside (worm). There is a constant dying and yet no death. The fire always burns. The worm always gnaws. There is no end, no relief, no possibility for change. The suffering is eternal. Again, this text can in no way be harmonized with any theory of annihilation. The judgment of God leads to sinners being thrown into the misery of hell which never ends.

We could mention more texts, but these will suffice for now. As far as the nature and location of hell is concerned, we have to confess our ignorance. We should also realize that the language of Scripture concerning hell as symbolic. Hell, for instance, is called the "outer darkness." We know that God is spoken of in the Bible as "light." Therefore, if you are eternally cast away from God, you are logically in the outer darkness. And if hell is a lake of fire, how can it (literally) also be the outer darkness? We have to understand this language as symbolic. But this does not in any way make it less real or less horrifying. The point is simply that just as the description of heaven or the New Jerusalem in *Revelation* comes to us in pictures, so also the language about hell is symbolic. (For more discussion of these points, see the articles by Rev. C. Stam, entitled "Heaven and Hell" in *Clarion*, Nov. 5 & 19, 1982).

We now come to the question: is it fair of God to cast people into hell? If we think about this question, we have to say that it reflects a great deal of human arrogance. We have no business putting God on trial. As if He has to justify His deeds to us, miserable sinners! If we think a little more about this first question, we might even come to ask a better question: "how is it possible that God has not long ago thrown the whole human race into hell?" For that would be right and fair. If every human heart is inclined to rebel against and hate the most high Majesty of God, the Maker of heaven and earth, how could anybody still remain alive in a state of non-hell?

That is the real mystery. Of course, we know that there is a reason for the present situation. God does not immediately cast all human beings into hell because He is pleased to give a time of re-

pentance! There is an opportunity to renounce sin and to turn to God in the name of Christ. Now is the day of salvation. But at a specific time, that day will come to an end. Then the time for public judgment and punishment will have arrived. Then all flesh will witness and participate in the separation of the sheep and the goats!

Today, God gives us warnings. He sends cyclones and disease and famine and accidents. In every one of these

relationships, or when we live in greed, jealousy, or when we are totally indifferent to our covenant privileges, do we see that we are in danger of hell? Does that scare you? I hope so, for as one writer said, "If you are not afraid of hell, you are almost certainly going there." God is not mocked. Those who spurn the Son of God, who outrage the Spirit of grace by their godless way of life will meet their doom. "For we know Him who said, 'Vengeance is mine, I will repay.' And

"...the Bible does not hesitate to warn people about the consequences of rejecting the Lord Jesus and the way of obedience."

happenings, it is as though God is screaming a warning at us and the whole world: repent or perish! The judgment begins in this life, but it comes to its awful culmination on the Last Day of this world.

What should be our attitude to this scriptural teaching of hell? First of all, a profound gratitude that God has proclaimed Jesus Christ to us as Saviour. If we realize that Jesus saves us from the worm that never dies and the fire that is never quenched, from the outer darkness and the lake of fire, will we not show a much greater devotion to Him who redeemed us?

And secondly, this scriptural teaching may be used to induce in us a healthy fear! Hellfire preaching isn't very popular these days. And Reformed preachers are rightly aware that preaching hell never saved anyone. Only the preaching of Christ and Him crucified can save people. But still, the Bible does not hesitate to warn people about the consequences of rejecting the Lord Jesus and the way of obedience.

We often trivialize our sinful ways of life because we simply don't realize that our sins bring us into enormous danger! When we fool around with worldly ways of life, with drinking, with pre-marital sexual

again, 'The Lord will judge His people.' It is a fearful thing to fall into the hands of the living God" (Hebrews 10:30, 31).

Again, let it be said that the point of speaking about hell is not to scare us out of our wits. Instead, as another writer said, "the point is to scare us into our wits." The point is to make us aware of our true situation.

Thus, when confronted by these divine threats, what can we do but humble ourselves and stand in awe of the Living God? What can we do but warn a threatened world that the terror of the Lord is about to fall upon it? What a motive for evangelism! It is not the only motive, but certainly a central one. Yes, what can we do but run to the Lord Jesus, who is the only exit from the highway to hell! He bore the wrath of God against our sins. Let the person who wants to accuse God of being unfair look to the cross. There we see what our salvation cost God – the sacrifice of His own Son.

Anybody who spurns that sacrifice by not believing in Jesus or by living a godless life – that person – unless he/she repents – is on the way to hell. Baptism in the church won't save you. Nor will an outer profession of faith. Only this saves: repentance and faith and living in holy fear.



Why Reformed High School Education?

By J. De Jong

A talk delivered at the annual meetings of the local high school committees in Smithville on April 10, 1991, and in Attercliffe on April 17, 1991.

This evening I wish to briefly deal with the unabated need for our Reformed high school, and I do so tonight from the point of view of what the alternatives are. Of course we know from Scripture that we must do our utmost to instruct our children in the fear of the Lord. Education certainly is included in this task. But another incentive for continued education of our children lies in the growing poverty of the secular system. In 1987 a book appeared on this subject directed specifically at the universities in America. My purpose is simply to review the contents of this book and discuss them critically with you.

The book is by Allan Bloom, and is entitled: *The Closing of the American Mind*.¹ As the title suggests, this author believes that the characteristic American thirst for knowledge and inquiry is on the wane. The universities are not what they used to be. In fact, they are rapidly losing their special character as leading institutions in society. The reason for their existence is being questioned. Professors and students are in a quandary. Let me summarize what he says under three basic headings: the students, the professors and the university. And as we go through these points, I hope you will also include the secular high schools of our time, since there is a good deal of overlap here.

The Students

1. Student values

Among contemporary students says Bloom there are really no absolute values. Everything is relative. There is only one value, and that is that you must not be doctrinaire, but open-minded. Another dominant value is democracy, and freedom, although few know exactly what is meant by these terms. Students today may question everything. Bloom himself says that it is good to be open-minded, but this should be coupled with a quest for knowledge. And it's the quest for knowledge which has disappeared.

That has been replaced by indifference. There is no vision for a better world, no common goal. All the traditional values have disappeared. The Bible has been replaced by the TV, and the newspaper has replaced family prayer. The family itself has disintegrated, and for youth among this age-group, it hardly functions, except in economic terms.

2. Books

Besides their textbooks, students do not read a lot. They prefer to see the movie instead. They find books to be boring. Yet, says Bloom, film is most often a poor substitute for literature. And

Nihilism American style, that is nihilism with a happy ending. Among the teachers there is no real search for knowledge, only a cultivation of experience. And among the youth the key in education is: do your own thing, and do it your own way, as long as you enjoy what you are doing. You make your own world. You fulfil your own desires.

when they do read, it's anything but classical literature. Many read the worst of contemporary material, under the guise of literature. Also in the books of today: there are no values, no absolutes. Besides, the reigning contemporary view is that the entire tradition of western literature must be reevaluated, because most of it represents the biases of a patriarchal and male-dominated society.

3. Music

Classical music is all but dead among the young. On the other hand, rock music among the students is as common as the air they breathe. They are never without it. But this music does not relate to anything else in the world. It is like a cult, and it produces a cult effect. Some pop

stars have a cult following among the youth. And the themes of these songs are not love in any sense of the word, not even *eros* or erotic love in any more or less dignified sense of the term, but raw, undeveloped sexual desire. Young teenagers are not encouraged by this music to continue to develop as tender plants in a garden, carefully being cultivated into maturity. They are directed to get it all now, and to exploit all aspects of their sexuality. Basically this music sets out to guide all energy in a strictly sensuous and physical way. Violence and cheap sex are all thrown together and the rule is: the weirder the better.

4. Relationships

Young people have little in the way of romantic longings. That is a thing of the past. They also do not follow traditional patterns of courtship, including preserving virginity, and so on. That is even more a thing of the past. Today, young people have "relationships." Bloom calls this a very nebulous and grey, undefined thing: a relationship. It is all very tentative and essentially non-committal. Basically today's youth are totally individualistic. They are interested in making it at one thing or another. A relationship is almost taken as a necessity rather than something to be desired.

5. Love and Sex

Sex is understood as something acceptable and necessary for young people. It's a part of life. It's considered normal for the young men to have had more than one girl, although the rule is: one at a time. Co-education dorms are common place. Having your girl friend in the dorm is just another expense, like the laundry, food, and so on. But the common way of associating is in groups, not in couples. Students live in herds, in packs. The crowd is the essential reality. The group is where the fun is. People do pair off, but they gravitate back to the group. And in pairing there is no commitment, no deep bonding.

Here the words of Paul to Timothy in 2 Tim. 3:1-5 come to mind. Basically young people live without essential values in the world.

The Professors

1. Values

Among the academics of the day says Bloom, all the old values have disappeared. Traditional subjects like history, philosophy and literature no longer deal with classical values. The key values today are: openness, charisma, etc. If there is one truth that is defended it is: there is no absolute truth.

Under the traditional system, values like reason and learning were stressed. The American heritage has its roots in the philosophy of Hume and Locke. They said that man is essentially evil, but through education and through acquiring knowledge he can make progress. By nature all men are free and equal and have a right to life, liberty, and happiness. Then came the French philosopher Rousseau, the father of the French revolution. He took a different line. He says that man is born good, but society corrupts him. Reason and its use, and the growth of knowledge can bring society to dissolution. Freedom lies in our nature. It's society by which our freedom is threatened.

Now, says Bloom, it's the line of Rousseau that has dominated education more and more. All learning is centered on the subject, not the material. All learning comes by doing. Not the scientist is the important man, but the one who creates. In fact, there is a line from Rousseau to the great German philosophers: Kant, Fichte, F. Nietzsche, and M. Heidegger. What line is this? It is: the world is not a given, but you make the world. The world is not real, the only real things are your perceptions. And they are always changing. Truth does not exist; it becomes. It's not a fixed body of knowledge but something that is discovered by events, experience.

Bloom calls it: Nihilism American style, that is nihilism with a happy ending. Among the teachers there is no real search for knowledge, only a cultivation of experience. And among the youth the key in education is: do your own thing, and do it your own way, as long as you enjoy what you are doing. You make your own world. You fulfil your own desires.

Society imposes all kinds of restrictions and regulations governing human desire: but the real thing is you and your desires. Not the cause, but simply having a cause has become an end in itself. Kant said that desire must be held in check by a moral code, by the rules of culture and civility. But after him the principle became: fulfil your dreams! The will to power dominates over the will to

knowledge. Many professors and teachers have sold out to this modern philosophy. Courses are based on action and experience. Learning is by discovery.

The Universities

The university, says Bloom, grew out of the important place of philosophy in Greece. For Socrates, philosophy stood above society, yet it was a part of society. To exist, you had to make compromises with the governors and authorities, but really the philosopher stands higher than the king or ruler. Philosophy is the key to knowledge, knowledge is the key to life. So education and knowledge does stand above all other things. Socrates defended the importance of learning and the dignity of philosophy, and the many centuries of classical education really carry through this principle. The learned and the leading institutions were always on the side of the aristocracy, and sought the patronage of the princes.

But what happened since the time of Rousseau and the French revolution? The principles of democracy replaced those of the aristocracy, and the universities sided with the new philosophies. The end results were the things that happened in this century, especially in the sixties. The principle of reason was replaced by the principle of action. The

principle of science was replaced by the principle of the artist. Not the learner, but the creator dominates. Not the one who fits in, but who opposes everything – he is the leader in knowledge.

What happened to the university? Essentially says Bloom it has lost its place. As far as science goes, it is a technical school. It serves business, trains people for business and for service jobs. But the pursuit of knowledge, the study of classical themes, the search for unifying values in the diversity: that is gone. It has become a perversity of diversity: not a university. It has become just a technical school, with laboratories, equipment, computers, but no love for truth.

Accurate critique?

In many ways I think we can say this is an accurate assessment of the state of university education today. Here we get the information from one who has been around *academia* for a long time, and has been an astute observer of student behaviour. He also went through the turbulent years of the sixties at Cornell, one of the many universities which was embroiled in conflict.

We should not think this critique is limited to universities. In fact through the years there has been a shift of university patterns to the high school level. The same sense of fragmentation and loss exists in the high schools. The same principles of modern philosophy affect the teaching methods at this level.

What is Bloom's prescription? He fears for the very life of the university. It is threatened with dissolution, because no one really knows why it is there. He argues for a return to traditional values, especially the principles of freedom governed by reason, the principles on which the great American universities were built.

Is this a good prescription? No! In effect, it replaces one error with another one. It only wants to swing the pendulum back from emotion to reason, from feeling to thinking, from action to the mind. But that will not do! For action and reason must bow before Scripture. Education can only be meaningful, and integrated in its purpose when based on God's Word.

Calvin said that instruction is always concerned with the whole person, in all his functions and activities. Instruction is training in body, soul and spirit, that man might be a faithful servant of His Creator and Redeemer. That is the only proper perspective on sound education.

CHURCH NEWS



ACCEPTED TO:

Burlington East
Rev. G. Nederveen
of Brampton, ON

CALLED TO:

London, ON
Rev. G.H. van Popta
of Ottawa, ON

The Grace Canadian Reformed Church of Watford, ON., will no longer meet in the Kerwood United Church during the summer months, but in its own church building.

Worship times: 10:00 a.m.
2:30 p.m.

Of course we can support a return to classical values, and a renewed emphasis on the study of philosophy, history, and literature. A sound liberal education is a great asset, if only to aid everyone in understanding the forces at work in his time. It would be gross neglect and ingratitude, says Calvin, if we spurned the wealth of knowledge given in the writings of the ancient philosophers.

But all these things are subservient to the study of Scripture. And only in the light of Scripture do we get a solid per-

spective on what is important, and what can be left behind. Only with a scriptural perspective can we benefit from our education by being moulded by God's Spirit for lasting service.

I think Mr. Bloom has made a point for us: the public system is sick. There is a lot of knowledge, skills and information to be gained. But the right perspective is gone. Hence there is also much abuse, and among the students themselves and even the teachers there is an ungodly conduct: live for the day, have fun, and get the money you need to

have a good life. That's the sum of the values of today.

We are called to work for and pass on another alternative: Reformed education. This is: instruction with a purpose so that young people can be the image of Christ in the world. Let's work for them and with them in this honourable and privileged cause. C

*Published by Simon and Schuster, New York, 1987.

COLLEGE CORNER

By C. Van Dam



An Update from our Theological College

Festivities

Although the following festive occasions have already been noted in *Clarion*, I cannot resist the temptation to at least mention here that on April 20, 1991 we could remember with gratitude that Professor L. Selles celebrated his fiftieth anniversary as faithful minister of the Word. We thank our God for his Reformed ministry through a long life of service, culminating in his labours at the Theological College. Life has not always been easy for our brother and we wish him the Lord's continued blessing. Among other things, he is still actively working on the producing of needed New Testament study outlines.

The other festive occasion is Professor J. Geertsema's receiving the degree of Master of Theology! As can be read elsewhere in this issue of *Clarion*, this too is cause for celebration.

Special gifts

It is again clear from the gifts received that the College is remembered in the church community and for this we are most thankful. Let me start with our brothers and sisters "down under." In our last College Corner several gifts from Australia were gratefully acknowledged. Shortly after that was published, Dr. Faber on his return from that country could inform me that offerings for the Theological College Library were also received from the congregation of Bedfordale (265 Australian dollars), as well

as from the "Over 60 Club" in Armadale (73 Australian dollars), after he had spoken for these two gatherings. We also received from the treasurer of the Free Reformed Women's Club of Armadale a cheque of 199.07 Australian dollars which was collected at meetings of the Women's Societies "Sola Gratia" and "Sola Scriptura" during 1989. Needless to say, all these gifts too are greatly appreciated! As is also that of Rev. G. Van Rongen, who is living as a minister emeritus in Kelmscott, West Australia. He recently sent us the concluding third volume of his study of liturgy, namely, *Met al de heiligen. Liturgie in hemel en op aarde*, (1990) [With All the Saints. Liturgy in Heaven and on Earth.] Previously we had received volumes 1 and 2 (bound in a single book). This new study by a Reformed expert will be well used.

Closer to home, we can mention the gift of a variety of Reformed Dutch study books received from Mr. H. De Vries of Lincoln and more books (and also back issues of scholarly journals) of an archaeological and historical nature from Mr. and Mrs. A. Zuidhof, also of Lincoln, but who are now moving to Ebenezer Villa in Hamilton. We value their thinking of us and filling out important areas of our library with this literature.

There are two other gifts of a different nature that I would also like to mention. Mr. C.M. Loopstra, a former governor, donated a chesterfield and matching chair. These presently grace the library. Mrs. Bonnie Van Popta, the wife of stu-

dent John Van Popta, has enhanced the lounge with two beautifully framed Millet reproductions. Also these gifts were received with joy.

Special lectures

On April 9, Dr. J.W. Wevers, emeritus Professor at the University of Toronto, honoured us with a lecture on the Greek text of Exodus. The Greek translation of the Old Testament is of great interest for when the apostles and early church quoted the Old Testament they did so in Greek. Dr. Wevers has worked for twenty-five years as editor for the so-called Göttingen Septuaginta and produced a text edition of the Greek Pentateuch (the Septuagint), a milestone in biblical studies. His lecture concentrated on areas where the Greek translation differed from the Hebrew text, thus illustrating the point that a translation is interpretation. Especially with respect to the person of God, the Greek translation showed clear tendencies to make sure that God was honoured and thus, for example, possible ambiguities in the text or names or actions of God that could be judged of offensive were removed or toned down.


The following day, Dr. R. Ganz, of the Reformed Presbyterian Church at Ottawa, spoke to us in an afternoon lecture on Nouthetic Counselling (i.e. the method developed by Dr. J. Adams). This topic is dealt with regularly at the College. Since Dr. Ganz was a trained professional psychologist (with a Ph. D. in this discipline) before his conversion to

Christianity, his presentation forcefully brought some of the major issues to the fore.

Conclusion

It is a privilege to be working at the school of the churches, and we like to

keep you informed about what happens here. At the time this article is being prepared, the students are writing their final exams. Soon the present semester will come to an end. After the marking and report writing have been completed, the professors will have the opportunity for

some relatively uninterrupted study and writing. These too are very necessary if the teaching is to be done as well as possible and if some of the fruits of the study are to be brought outside the walls of the Theological College. May these labours be blessed. 

Congratulations Professor Geertsema!

By C. Van Dam


On May 13, 1991, the degree of Master of Theology was conferred upon Professor J. Geertsema. The convocation ceremonies at Convocation Hall at the University of Toronto were impressive and formed a fitting climax to the years of hard work that preceded this event.

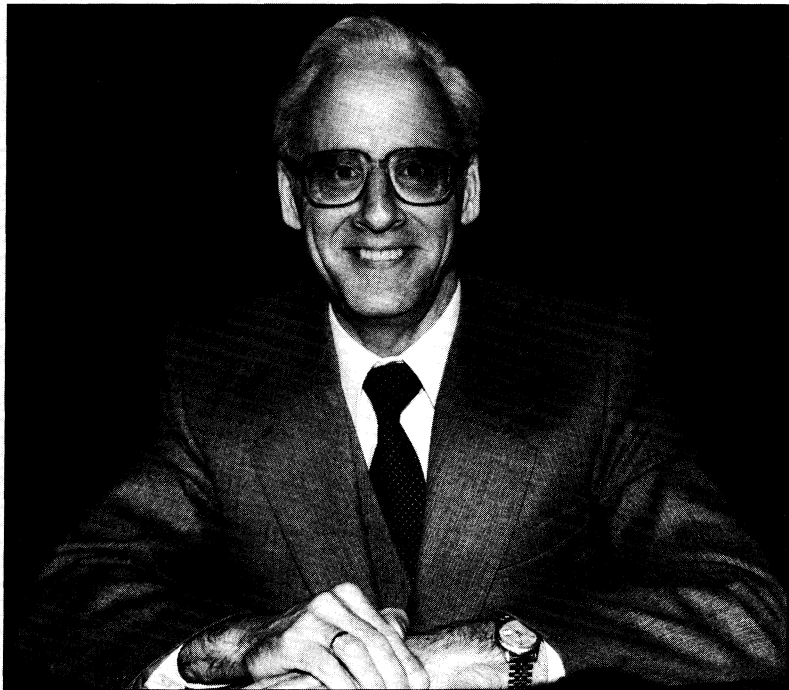
When Professor Geertsema began to teach at the Theological College, he also immediately started his graduate studies at Wycliffe College. It is not always easy for outsiders to fully appreciate what that means. Lectures had to be prepared for our College and the Toronto courses had to be followed and the requirements met. That meant long hours on the road to and from Toronto, and even longer hours in the study, often leaving too little time for rest and sleep. On top of all that, Professor Geertsema continued to serve as editor of *Clarion*. With the gift of tenacity and perseverance, he was able to stick to the course and receive the reward, not just in the honour of the final degree, but also in the many insights and perspectives that opened up for our colleague during his studies. It is very stimulating to study in an environment where one is challenged in many ways to defend the Reformed faith and to seek deeper understanding in problems of biblical interpretation that have kept God's children busy over the centuries. As part of the requirements for the degree, Prof. Geertsema did an extended study of "Jesus Blessing the Little Children."

This is a comparative study on the passage in Matthew, Mark, and Luke in which Christ wants the little children to come to Him. In this study the different exegetical methods of modern New Testament scholarship had to be applied. This scholarship argues that the Gospel of Mark was the written source for this

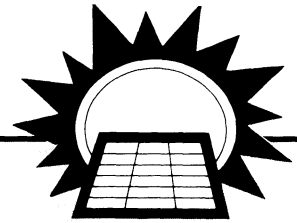
passage, too, for both Matthew and Luke. Further, it had to be considered how and why Matthew and Luke brought in their own alterations of the Markan story. An effort was made to show that there is no need to argue that Matthew was dependent on Mark, but that, on the contrary, the evangelists independently told what Christ had done and said, each in his own specific way, in his own particular context, and with his own purpose. In this way it was tried to determine

the differences between the three evangelists, and to find the possible reason(s) for those differences, placing this passage in the whole of each Gospel.

We share the joy of Professor Geertsema, his family and also his eighty-four-year-old mother who was able to attend, that his studies have been blessed in this way. May the Name of our God be glorified by this degree and may it so also be a blessing for our Theological College and the churches we serve. 



By Mrs. R. Ravensbergen



Psalms

Dear Brothers and Sisters

The people of the world celebrate Sunday in their own way. They go out, enjoy the nice weather, and nature, and, maybe, a good meal in a restaurant. That it is God who made the sunshine, and "Who satisfies the hearts with food and gladness" (Acts 14), is ignored. They don't give thanks, but they enjoy everything – even things that are wicked and awful. They don't pray, but rather curse. They plan evil, they cheat and gossip, they disobey those set in authority over them. Some of them are unable to love or to forgive, they can only hate. Yes, for that is what God does to those who don't acknowledge Him. Millions of people feed their souls on dirty movies on T.V. and/or video, on Sunday night like on any other night of the week. But there are church people, too. They fill once or twice every Sunday the many church buildings that are scattered all over the world. Are they different than the people mentioned above?

In Romans 1 Paul first describes the world of the heathens. But in Romans 2 he continues with accusing the Jews who only outwardly obey the law. They teach the law, but don't practise what they preach. These Jews were circumcised and considered themselves God's chosen people, but in their lifestyle they ignored God. The same thing goes on now with many so called Christians who fill the church buildings on Sundays. If they do not live in faith, if they do not humble themselves before God, and do not live a life of repentance and thankfulness, then the Lord places them still in the first category. "Do you suppose, o man, that when you judge those who do such things, and yet do them yourself, you will escape the judgment of God?" (Rom. 2:3).

The Lord wants to see a distinct difference in attitude between the people who serve Him and those who don't. Between those who serve Him outwardly and those who serve Him from the heart. All through the Old Testament we read of God's righteous people, who humbled themselves before God, and lived in God's covenant ways. "There is righteousness of God through faith in Jesus Christ for all who believe" (Rom. 3:22-26). These are the people in whose midst the Lord wants to live. God is their refuge and He will deliver them from all their adversaries. To help them live like that God has given His people a beautiful mighty tool. The Lord inspired men with His holy Spirit to write the book of Psalms. We have a whole bundle of songs of the Covenant, that fit every situation, so that everybody will be able to sing of God's mighty deeds. These songs are not about "religious", sentimental feelings of people. They are songs of the church. They sing about mountains and forests, rivers and skies, pastures and fruits, widows and orphans, illnesses and births, kings and judges, oppressed

and sick, famines and banquets, marriages and funerals. The beauty of the Psalms is that all these things are described in relation to God and His covenant. The basis is the confession: God loved us first. Everything we receive is given to us by the Father for Christ's sake. The mountains and forests have to rejoice in God, they have to clap their hands because one day Christ Jesus will return on the clouds, and all God's promises will come true.

And so, with the help of these beautiful Psalms, we can show that distinct difference in attitude to the Lord. We can sing, and everyone can participate in that. Even when the words are not thoroughly understood, they can still be memorized and sung by old and young. When the words don't want to come, the Psalms can be hummed, and when the tune does not want to stick, they can be spoken or mumbled. They can be sung in church, but also at home. In a group, but also individually. While doing (house)work, driving the car, while lying in bed, while being lonely. They can be sung everywhere, and by everyone. It brings comfort and happiness and consolation to all those who fear Him. And with all that singing, no matter what it sounds like, even when it does not sound to the human ear at all, with all that singing God our Father is greatly pleased. Let us all do so: sing and explore the riches of the book of Psalms. Let us use this beautiful gift to His honour and glory, until the day of His return.

Our Birthday Calendar for July:

James Buikema

"Anchor" Home, 30 Road, RR 2
Beamsville, ON L0R 1B0

James hopes to be 30 years old this year on July 4th.

Charlie Beintema

29 Wilson Ave., Chatham, ON N7L 1K8

Charlie is going to be 16 on July 20th.

Jim Wanders

2204 Headon Road, Burlington, ON L7R 3X5

On July 28th for Jim it is also going to be his 30th birthday.

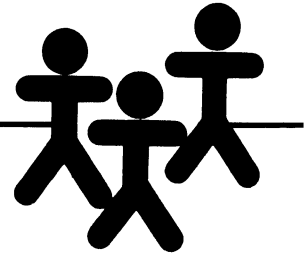
I wish all three of you a very happy birthday.

I also like to wish all the participants and volunteers for the ANCHOR camp a very nice time at camp, with a special birthday party for James, I assume?

Until the next month,

Mrs. R. Ravensbergen

7462 Highway 20, RR 1
Smithville, ON L0R 2A0



Should I Teach?

The advertisements for teaching positions in Canadian Reformed Schools have again, this year, filled many pages of *Clarion*. The question should I teach is hopefully being asked by many. In order to assist in answering that question the following considerations are presented.

a. "Nearly half of newly hired teachers returned to profession."

A survey conducted in 1990 by the U.S. Education department found that even though teachers may be leaving the profession there is very strong evidence to suggest they are returning to the profession in relatively high numbers. This trend suggests that teaching has become somewhat of a revolving door profession during the last number of years. During the past five years, for example, nearly half the "new" teachers hired in the U.S. were teachers returning.

The pros and cons of mothers returning to the classroom as teachers has, recently, been discussed in our community. I do not wish to re-ignite that discussion. However, it does appear, according to the U.S. National Center for Education Information that taking a break from teaching was fairly common. Suggested is that nearly 40% of all teachers had taken a break from teaching at least once in their career. It might, therefore, be suggested that the revolving-door syndrome reduces the actual attrition rates. Once a teacher always a teacher may after all be a proper characterization. Let us hope that also among us former teachers, male and/or female might re-ignite their love for teaching! Incidentally another interesting finding of the survey was that older individuals are entering the profession. On average, the age of newly hired teachers surveyed was 35.

b. "From corporation to classroom."

Another interesting trend recently discussed in a well known educational journal (*Instructor*) an increasing number of people are leaving corporate life for

the challenge of teaching. Spurred on by a strong desire to find greater fulfillment in their work, a desire to help children and the desire to serve the community in a more meaningful way, a record number of professionals are trading in their briefcases for book bags. According to American sources many of these "transfers" moved into teaching through government sponsored alternate certification programs.

What makes teaching so attractive? Many career-switchers say they are eager to do work that has an immediate, positive impact. These are people who have proven themselves in another career and now want to do something more satisfying. Money isn't what matters. Deep down they really want to work with kids.

Teaching is the one job where you can make a difference in another person's life. Those moments when you see that "aha" look in a student's eyes can't be traded for anything else on the job or in the office. Especially in a Reformed school, where covenant children teach covenant children, showing them the richness of our Lord is beyond measure.

c. "The joys and sorrows of a new teacher."

With this telling title "The joys and sorrows of a new teacher" an unnamed young teacher, an Australian colleague, in one of the Reformed schools, reflected on her experiences.

Anyone considering or reconsidering teaching will benefit from her insight. The following article first appeared in the magazine of *The Australian Free Reformed Teachers' Association*, April 1991.

New staff members, just out of college, are a common feature at the John Calvin Schools in Australia. In fact, at some time or other, everybody has had the feeling of being totally new, callow and inexperienced. Many staff have one thing in common: the desire to bury their first year into oblivion, and a hope that

in 10, 20, 30 years time no unkind student will gleefully uncover past mistakes with a "Do you remember the time we did ... and you just didn't know what to do?"

Three and a half years ago I stood on the threshold of a teaching career. Not even the kindest, most optimistic and encouraging person would have said "a confident competent teacher." With only the graduate diploma behind me, many aspects of real teaching were completely new, and more difficult than I had envisaged. On the other hand, I have also found teaching extremely enjoyable and rewarding, particularly when I began to find my feet and my place within the school.

Actual teaching is very involved, as everyone knows. As a new teacher, lesson preparation is very time consuming. Presented with a variety of topics and years to teach, one of the first difficulties to be faced is actual content. For example, one of the year 8 Social Studies topics is Ancient Egypt, a period of history I had not studied since year 8. I must admit that by then I had forgotten most of it. The first thing to do was write a programme. Of course, we had learnt all about programming at college, but when it came to the point, things were different. It was difficult to programme without knowing all the content; programming was therefore very time consuming. And, at first, it seemed to be a waste of time, since I hardly stuck to it anyway. Since then, however, particularly the second time teaching any course, programmes have become easier to compile – I simply stick to some general objectives, a very brief outline of teaching points per objective and some resource notes e.g. useful books and videos. The area which still takes most thought is compiling the understandings – fitting the whole unit of work into a biblical framework.

It was inevitable that much lesson preparation was taken up with content reading and unfortunately little thought given to teaching strategy. However, af-

ter teaching the same units two years in a row, things become much easier.

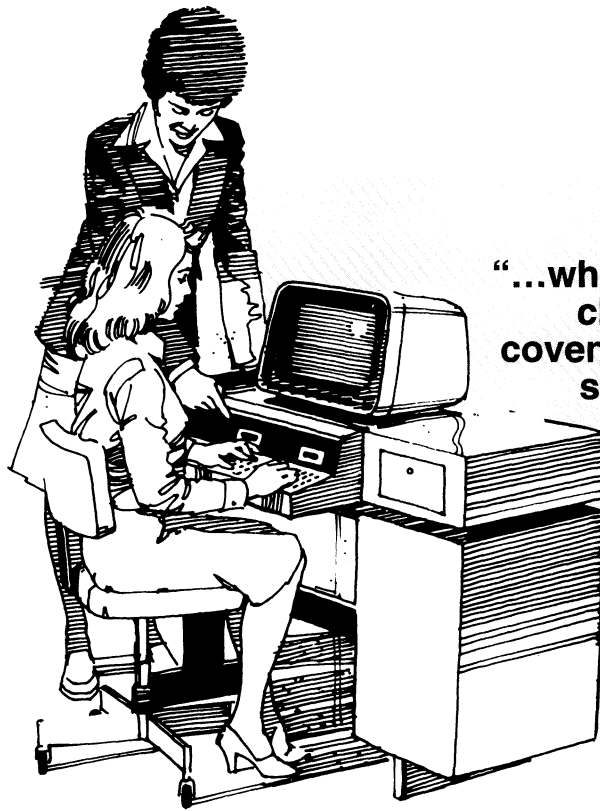
Once I gained a fairly good knowledge of what I was going to teach, another dilemma presented itself – how much to teach. Knowing the subject thoroughly, it was tempting to pass on all the information. As a result, on occasion, students had so much thrust on them that some learnt nothing at all. An inexperienced teacher needs to learn to be selective – teach less knowledge, more selectively.

I already said that learning content overruled thinking of suitable teaching strategies. During my first year of teaching I favoured the chalk and talk approach (and to be quite frank, still use it). In the first place, it required the least thought (although it was still necessary to organize exactly how to present it), and even more important, it was the easiest way to keep control. Group work was almost out of the question because I was always convinced that very little work gets done in groups. Whole class discussion was kept to a minimum since it was frustrating when students give a little squeak from the back corner which nobody could hear. In fact, most of the talking was done by myself and I felt most comfortable when students were actually taking notes or silently working on worksheet activities – or the like – during the lesson. Often I had the door shut as I didn't want anybody looking in, particularly if the class was rather noisy, and if someone happened to walk in, I froze.

When giving a lesson, one of the more worrying things I experienced was the number of questions the students asked. I would explain something, or give an instruction, and promptly half the class would raise their hand with a question. "Do I have to rule up in red? What page was it? What do we have to do?" At the time I thought the students were just "plain dumb," but often it was a matter of poor instruction. Fortunately, nowadays the students don't ask as many stupid senseless questions and more questions showing interest and thinking power.

That was the actual lesson preparation and presentation – afterwards came the piles of marking. Believe it or not, I used to enjoy marking – it made me feel like a professional. However, since then I've come down to earth with a good bump, and nowadays find it more and more difficult to hand in work on time.

When marking work, one question nagged – the question of how thoroughly to mark. Students have a distinct tendency to look at the mark rather than the comment – a habit which seems to go against the spirit of the Christian school.



“...where covenant children teach covenant children, showing them the richness of our Lord is beyond measure.”

Apart from these aspects is also that of classroom management. Many teachers have little idea of what students can do to teachers and it takes a while before they learn what they can do to them. When they are young and female, it is difficult to command immediate respect. I was teaching students not that much younger than myself (I thought) and with more knowledge of the high school than I had. I was new, they were not. They knew the ropes, I didn't. Added to that, I was somewhat naive. For example, once the students were having USSR; at the end of the lesson I looked up and all the desks were at the back of the room. I hadn't heard a thing! Things like passing notes, throwing things around the class, etc., often occurred unnoticed. At the end of a lesson, I would calmly (or not so calmly) walk out of the room, leave the board full of writing, forget to get students to push their chairs in, leave my books on the desk, leave rubbish on the floor etc. In fact, the room was often left in a shamble. Sorry, I had so many other things to think about.

But apart from things that were left unnoticed, there were other things. For a new high school teacher, the year nines are big – almost semi-adult. Fortunately, a teacher “grows” with the students. It's true – it's difficult to believe that the year nines of this year – those manageable friendly children are the

same age and size of the year nines three years ago.

Yes, the ability to manage children and maintain discipline definitely develops. The knowledge that we as teachers do not stand on our own helps tremendously. In time, the awareness that all teachers will back you up, the experience with most parents gives added confidence. The awareness that at this school we don't just stand on our own authority, but we have a God-given mandate to discipline has also helped. We have the knowledge that we are dealing with children of the church, children with whom we can reason with the Bible in our hands.

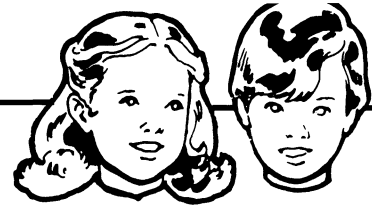
Then it becomes imperative to identify back-chat, easier to deal with it; it becomes sensible to have high standards and maintain them, to teach the students that *God demands* high standards.

Are you young? Are you just trained? Do you recognize yourself in some of the above?

As a new teacher there are many things to be learnt, to develop. Fortunately, very few people remain new, inexperienced, unable to cope. We may be thankful for the blessing of Christian schools where teaching has a definite purpose, where teachers may work in a caring environment with supportive parents and staff, where our work receives the blessing of the Lord.



By Aunt Betty



Dear Busy Beavers,

I'm curious what you will do for your Dad on Father's Day!

Are you making something for him at school?
Are you doing something for your Dad by yourself?
Maybe your brothers and sisters are in on it, too?

I hope all you Busy Beavers with your Dads have a great day on Father's Day!

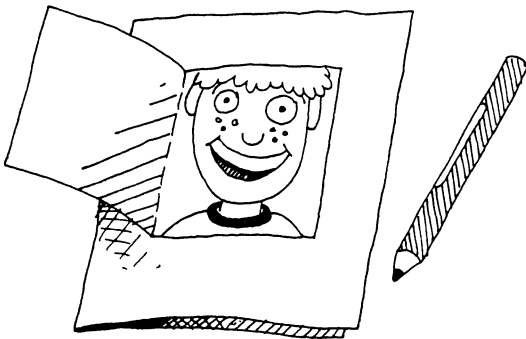
Making a Father's Day card?

Here are some

ideas

1. Glue 2 layers of paper together to make a *window card* showing *your picture*!

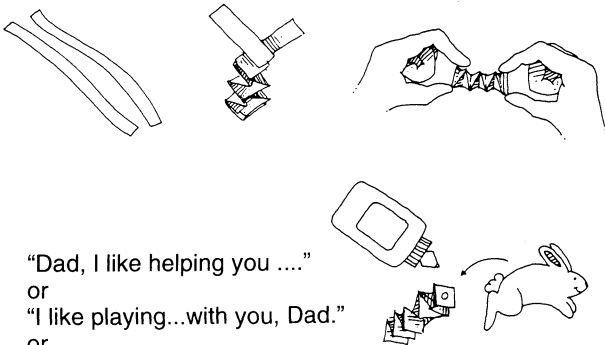
Cut out your window (or door!) before glueing the layers together.



2. Make an interesting *Spring Card* with a picture on the end of a spring popping out of the card when it is opened!

Make the spring by folding two strips of paper over and over each other. Attach your picture with glue.

3. What will you *write inside* your card?
How about these "starters"?



"Dad, I like helping you"

or

"I like playing...with you, Dad."

or

"I like it when we..., Dad!"

Have fun making your card, Busy Beavers. I know your Dad will love the card you so carefully made for *him*!

Quiz Time!

Fathers in the Bible

The people with the most influence in family life in Israel were – fathers. Can you match the name of the father in each statement?

- | | |
|--|--------------|
| 1. told to sacrifice his son | a. Job |
| 2. a father who walked with God | b. Joseph |
| 3. he blessed the wrong son | c. Adam |
| 4. he was betrayed by his son | d. Jairus |
| 5. he lost all his children tragically | e. Isaac |
| 6. Jesus raised his daughter | f. Enoch |
| 7. father of twelve tribes | g. David |
| 8. his son baptized Jesus | h. Jacob |
| 9. he fled to Egypt with his family | i. Kish |
| 10. his son was the first king of Israel | j. Zechariah |
| 11. the first father on earth | k. Abraham |

(See answers)

Spring-Summer Word Search

by Busy Beaver Marjorie Vanderwoerd

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

Words to look for:

Daffodils	Sunshine	Tulips	Shorts
T-Shirt	Roses	Leaves	Bright
Colourful	Warm	Fresh	Buds
Green	Biking	Calm	Creation
Wonderful			



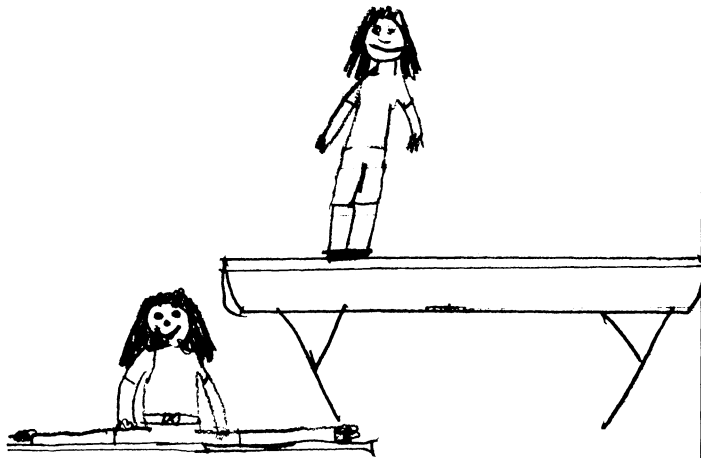
Code

by Busy Beaver Joanne Jans

A -10	Y - 5	O - 2	V -16
D -15	I -14	R -17	W -13
E - 9	L - 4	S - 7	J -18
F - 3	M -11	T -12	
H - 6	N - 8	U - 1	

10 7 3 2 17 11 9 10 8 15
 11 5 6 2 1 7 9 13 9 13 14 4 4
 7 9 17 16 9 12 6 9 4 2 17 15
 24:15
 18 2 7 6 1 10

Busy Beaver *Marlaine Vanderhorst* wrote:
 "I like to draw gymnastic equipment with gymnasts working out on it. Here's some for the Busy Beavers to colour."



Animal Riddles!

by Busy Beavers

*Tesha Hopman,
 Vickie Aikema, and
 David Aikema*



1. What do spiders drink?
2. How do bees get to school?
3. What did the chicken say when she laid a square egg?
4. Why do cows wear bells around their necks?
5. What do you do when an elephant hurts its toe?
6. What are goose bumps for?
7. What do you get when you cross a rooster, a dog, and a ghost?
8. Why did the chicken join the band?

(See answers)

P.S. A belated "Thank you" to the Busy Beavers who shared "Riddle Fun" with us last time. They were *Elisa & Karen Vandergaag* and *Trina Jelsma*. Thank you again for sharing!



From the Mailbox

Welcome to the Busy Beaver Club, *Jaclyn DeHaas*. Are you on a baseball team this spring? And are you still playing piano every day?

And a big welcome to you, too, *Tanya DeHaas*. What songs do you play on the piano? Do you like sports, too, Tanya?

Welcome to the Club, *Shelley Groen*. We are happy to have you join us. You're lucky to have a pen pal already, Shelley. Write again soon!

I see you have been very busy, *Anna Hordyk*. You are a good puzzler, and thank you for sharing. Is your school having a field day or a games day, Anna? Do you get a chance to practise?

Your "Yellow Day" at school sounded very interesting, *Esther Hordyk*. It sounded like fun! Yes, I believe your little sister likes you to sing to her. I think she will learn the words quickly, too, right?

What an exciting vacation you have to look forward to, *Suzanne Schouten*! Can you wait that long? Will you keep a log of what happens to you each day of your trip? Bye for now.

Hello, *David Aikema*. Thank you for the puzzle and the riddles. I'm glad you had fun bowling with your family. Maybe next time you'll beat your Dad, right?

That was a good idea, *Trina Jelsma*, using a picture to understand the movement of the earth around the sun and why the spring sun is warmer. Thank you for the jokes, too, Trina. Write again soon.

I think your new signature is very pretty, *Sara Plantinga*, and your letter very neat! What else do you do on your computer, Sara?

Hello, *Helena Van Es*. It was good to hear from you again. I see you are a good puzzler. Keep up the good work, Helena. Write again soon!

Answers

Fathers in the Bible: 1.k 2.f 3.e 4.g 5.a 6.d 7.h 8.j 9.b 10.i 11.c
Animal Riddles: 1. apple-spider 2. on a school bus 3. Ouch 4. their horns don't work 5. call the tow truck 6. to stop geese from speeding 7. cock-a-poodle-boo 8. He wanted to use his drumsticks

Bye for now, Busy Beavers.
 Will you write and tell me how you and your Dad enjoyed Father's Day?

Love to you all,
 Aunt Betty