

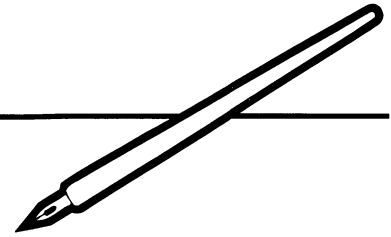


**Clarion**  
THE CANADIAN REFORMED MAGAZINE

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By J. Geertsema



## The “New Age” is Given Entrance Into the Church

### Gnosticism: the New Age movement of the past

During the first three centuries of the Christian Church, the meanest and most dangerous attack on the church did not come from the persecuting Roman emperors, but from a movement that is known by the name “Gnosticism.” The name comes from the Greek word for knowledge, *gnosis*. The movement existed in many forms, but the common claim was that it provided the true knowledge.

This knowledge was very much an intuitive knowledge from within man, that he had to become conscious of. In this and other respects, Gnosticism was syncretistic, it had grown from different philosophical and religious sources. It took elements from Greek philosophy, from pagan religions of the Greek and the eastern world and from Jewish sects, as well as from heretic “Christian” sects. For instance, from Greek philosophy it borrowed the idea that people possess in themselves a spark of the divine. Thus, for Gnosticism redemption was not that we confess our sins through faith in Christ, and believe in Him as Saviour who paid for our sins and reconciled us to God and that, in thankfulness, we flee from sin and seek to obey what God says in His Word through faith. For Gnosticism, redemption was that we become aware of the divine element in us. This awareness is received through an inner revelation or illumination. It is an intuitive knowledge about ourselves and what we really are. We become aware that we are part of God. In fact, we have here a combination of elements of Greek philosophy and ideas also found in religions of India.

The consequence of the idea that we are part of God is that we all have the truth in ourselves. It also means that there is no absolute truth. Truth becomes a very subjective matter. True is what is true for you. Good is what is good for you. Right is what is right for you. It comes all down to one’s own personal experiences. From and through your own personal experiences you learn the truth about yourself. Gnosticism promised to bring true freedom, true redemption.

This syncretistic gnostic movement included in its system also certain elements from “Christianity.” I place quotation marks here because the so-called Christian elements came from heretic, false teachers, as Paul pictures them, for instance, in his letter to the Colossians. Such so-called Christian ideas made Gnosticism the more attractive for people in the Christian church.

In the few strokes with which the gnostic movement was painted the reader can recognize the way of speaking of the New Age movement. This modern movement is syncretistic, too. It mixes modern humanistic philosophy with elements of the eastern religions, and gladly includes ideas from erring

“Christianity” also. And, of course, there are also people within “Christianity” who take part in this mixing.

### New Age: the old Gnosticism in the present

*Christian Renewal* of 23 September 1991 contains an article about the New Age influence in North-American churches, written by Claris Van Kuyken. It begins with the quotation of a title of an editorial in the *National Catholic Reporter* of 11 November 1988: “Can We Learn From Witches? You Bet!” The article in *Christian Renewal* continues with telling about a Dominican priest, Matthew Fox, the “founder of the Institute in Culture and Creation Spirituality (ICCS).” At this degree granting institute of learning, Fox appointed as teachers “a Wiccan Priestess” who is “national leader of the Neo-Pagan Movement,...a Yoga instructor; an Episcopal vicar who has become a Zen-Buddhist,...a Voudon [Voodoo? JG] Priestess, [and] a Native American Shaman.” A shaman is a witch doctor who brings himself in a trance through drugs or other means in order to have contact with the spirits “for healing, divination, and magic.”

We read further, “Incredibly, not only does Fox lecture at New Age gatherings around the country, he says, “*Many of the invitations that I accept now are from Protestant seminaries.*” Van Kuyken continues:

How is this possible? Many can be deceived when false teachings come disguised under the banner of being “Christian,” and when the historical Jesus is replaced with a counterfeit Christ. Fox believes we have been too preoccupied with the historical Jesus, and that we have “to move from a ‘personal Savior’ Christianity – which is what an anthropocentric and antimystical Christianity gives us – to a ‘cosmic Christ’ Christianity....” “The Cosmic Christ is not restricted to Jesus,” he proclaims. “The Cosmic Christ lives and breathes in Jesus and in *all* God’s children, in all the prophets of religion everywhere, in all the creatures of the universe.” “It’s the ‘Buddha Nature’ that’s in all of us, if you’re a Buddhist. It’s divine light that’s in all of us.” “We are all Cosmic Christs, ‘other Christs.’”

These are quotations from Fox’s book, *The Coming of the Cosmic Christ*. Van Kuyken refers to a book of Walter Martin, *The New Age Cult* (Bethany House Publishers, 1989, p. 125ff.), who describes the “Cosmic Christ” in these words:

In esoteric schools of thought, the Christ is considered to be a universal spirit of a cosmic force. The primary goal of this impersonal spirit or force is to guide the spiritual evolution of mankind.

And of "Cosmic Consciousness" Martin says that it is

A spiritual and mystical perception that all in the universe is "one." To attain to cosmic consciousness is to see the universe as God and God as the universe.

With respect of the influence of this Dominican Priest, Van Kuyken relates how he listened to Rev. Virginia Shotwell whose "husband, also a minister, was at the meeting of the World Council of Churches at Canberra, Australia, at the time." This Rev. Virginia Shotwell spoke at a public review of Fox's book. After she had said that we are all Christs, she

continued to describe the earth as being part of God's belly, that Mother Earth is a living, breathing organism called Gaia. [And] When Rev. Shotwell said we were going to do a ritual to Gaia, she passed out incense sticks and told us to form a circle and chant, "The earth, the water, the fire, the air, returns, returns, returns."

Van Kuyken "recognized this as a ritual of witchcraft." Fox himself "reveres the earth as Mother – (Goddess)." Van Kuyken, then, points to an article of "Thomas Boogaart, associate professor of Old Testament at Western Theological Seminary (Reformed Church of America), Holland, Michigan...who praised Fox's book," and concluded his article with these words:

Matthew Fox ends his book with a description of his vision of the second coming of Christ. He describes a great awakening. May it be so, and may his book be a means of awakening for churches in the Reformed tradition!"

The reader will understand that this "awakening" is a New Age awakening, a kind of mystical consciousness of the cosmic Christ in us, and that it has absolutely nothing to do with the return of Christ as described in the Scriptures.

Van Kuyken writes further that "Wayne G. Boulton, professor of religion at Hope College (RCA), Holland, Michigan, is also supportive of Matthew Fox. And that

There is an increasing amount of documentation supporting the fact that Fox's teachings have gained momentum in many mainline denominations including: The United Church of Christ, Presbyterian Church (U.S.A.), American Baptist, and the Reformed Church of America.

Van Kuyken adds that he was "deeply concerned after reading Rev. Don Postema's book, *Space for God*, in which he quoted Matthew Fox so favourably. (Not to mention Zen Buddhists, etc.). This book of Postema is a publication of the Christian Reformed Church.

Similar information comes from the Netherlands. *Nederlands Dagblad* of 29 October 1991 reports on a "Day of study about New Age and Christianity." At this conference the syndical Dr. P. Schelling (not to be confused with Rev. P. Schelling of our Reformed sister church in Leeuwarden) delivered a speech about "paranormal phenomena in the Bible." He had come to the conclusion, in his pastoral work, that we "should not ignore these forms of spirituality." For, "also the Bible does not come with a negative judgment." We read also:

In the last part of his speech the speaker concluded that it is not possible to indicate a borderline beyond which paranormal phenomena become inadmissible. "This is a

decision of faith and is subjective, for it is determined by our theological point of view. There is no objective theological concept that is in force for every one, everywhere."

The end of the report in *Nederlands Dagblad* reads:

Dr. Schelling concluded the discussion with the remark that we do not have to be so afraid of sin. "The Evil One is rather an invention of people and when paranormal talents [as witchcraft and contact with the spirits of the dead?? JG] are used positively, this is a gift of God. The day was concluded with a celebration at which those who loved the dialogue [between the New Age and "Christianity," JG] went into prayer and meditation by the smell of incense and by candle light.

## Conclusion

It is remarkable that Fox's book places the "historical Jesus" overagainst the "Cosmic Christ." Already for more than a century liberal Bible scholars have spoken about "the historical Jesus" about whom we do not and cannot know much, and "the Christ of faith," that is, the Christ who is the product of the faith of the early church. These liberal scholars reject what the Bible teaches about Christ Jesus, God's Son, who became man to die for our sins and who is the Lord and Savior in heaven. For them religion, also as it is described (and prescribed!) in the Bible, is not God's revelation, but it is just human religious experience. It does not come from the God of the Bible, but

it comes from inside man and from what man feels. It is a purely mystical human experiential matter.

In what is described above we can see the fruits. A liberal theology accepts and promotes the mystical (pagan) spirituality of the New Age movement. Liberal "Christianity" has no resistance against this pagan New Age movement and its personal experience of (pagan) religious spirituality. It drinks it in. All religion, as human experience, is seen as basically the same. We see in this way a growing syncretism between New Age and liberal, erring "Christianity." It has rejected the Christ of the Scriptures because it refused to believe the Scriptures of the Christ. Therefore it cannot distinguish between the Holy Spirit and the evil spirit anymore. And for the same reason, many are blindly following. It sounds so concerned. And, what is more, it *feels* so spiritual.

In 2 Thessalonians 2:9-12 the Lord tells us through His apostle Paul:

The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

And

The wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth..., Romans 1:18-25.

May the eyes of many be opened so that they see, and turn away from this deceit. And, "Let any one who thinks that he stands take heed lest he fall" (1 Cor. 10:12).

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## ***"We see in this way a growing syncretism between New Age and liberal, erring 'Christianity.'"***

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# Some thoughts on Genesis 2:10-14<sub>2</sub>

By N.H. Gootjes

## God opened the world

As already said in the first article, the river is the third great work of God mentioned in Gen. 2. First it says that God made man (Gen. 2:7). This is followed by the statement that God planted a garden, v. 8. God made this into a lovely dwelling place for man; the trees were pleasant to the sight and good for food. And thirdly, God made a river flow through the garden.

This is of tremendous importance, for the river is there "to water the garden" (v. 10). Imagine a garden without water. Everything would dry out. God had made paradise very beautiful, but without a continuous supply of water this garden would soon become dry as dust.

The river is not only important for the garden, but also for man. The garden was the dwelling place of the first people, and the trees gave their fruit also for man to eat. Without the river, man would have no place to live on earth. But now that God made a river flow through the garden, He not only made sure that the garden would continue to blossom and give fruit, but also that man could live there. The garden's existence and man's life in it both depended on this third great work of God.

But what happens to the river after having provided water to the garden? Then it does not disappear in the earth, as if it had fulfilled its work. It continues to flow on the surface of the earth, and it even divides into four streams, going in different directions.

This means no less than that the river which brought life to paradise, continues its life bringing work beyond paradise.<sup>7</sup> And so the world became accessible to man. Adam and Eve began their life in paradise. But paradise was only a garden, a part of a province called Eden. God had told man to fill *the earth*, Gen. 1:28. Therefore Adam and Eve were never supposed to stay in the garden all their life, they had to go out.

How could man have left paradise without the river? It was a time without

water from the tap, even without water from wells. Those discoveries would all come later. By letting the river continue beyond paradise God opened the world for man. They can stay alive outside the garden, they can drink, and also probably find food, by just following the rivers.

These rivers bring him far. He can go all the way to Havilah and Cush, two different regions of Arabia. And he can follow the Tigris and the Euphrates, and pass through Mesopotamia. The Middle East, from Turkey to Arabia, became directly accessible to man because of the rivers.

This part of Scripture, even though it does speak about location and mentions countries, is not about geography. It is very much directed toward man and his life on the earth. It shows that right from the beginning of the world, even before sin entered it, God did not want man to be locked up in paradise. He made the rivers flow outside paradise and so opened the doors of paradise for man. The first human beings were already supposed to explore the world outside. The fact that we today can live outside paradise and have spread out over the world is directly connected with it.

## God made agriculture possible

When we think of paradise, we have a mental picture of a beautiful landscape, in which man does nothing. When he needs something he plucks fruit from trees. He has nothing else to do but to praise God. This impression is wrong, however. Man had to work, already in paradise.

We can see that in v. 15, where it says that God gave man a place in the Garden of Eden "to till it and keep it." "Tilling" is not necessary for trees. If man had no more to do than plucking apples and pears from trees to eat them, he would never do any tilling. "Tilling" is done to fields, and as the result man can eat vegetables and bread (Gen. 3:18ff.) In the language of the Bible the word is also used for the work in the

vineyard, resulting in a harvest of grapes and in wine.

The Garden of Eden was the place where man was supposed to work. Agriculture had to begin in paradise, by tilling, by the whole process of opening the ground, sowing, and harvesting. And all this was made possible by the river in paradise "to water the garden."

But agriculture was not meant to be limited to paradise. The Bible already mentioned in connection with the creation of man that man should till the ground of the earth (Gen. 2:4ff.). In this context we read that God did not let the river of paradise disappear after it had passed through the garden, but let it continue its course. The river even branched out in four directions.

By doing so, God made agriculture possible far beyond the borders of the garden. Man could not only leave the garden, he could also live outside the garden. He could go out into the world tilling and harvesting. This was foreseen right from creation. It is not by accident that a large part of the world can be used as farmland. The world has been created in such a way that everywhere people can eat. This should make us both obedient wherever we live, and grateful for what we have.

## God gave access to luxury

A special remark connected with the land of Havilah also deserves our attention. Verses 11 and 12 mention that gold, bdellium and onyx stone can be found in this land. This remark is often used to support the opinion that "Havilah" should be identified with Arabia, for all three can be found there. This may be true, but it cannot be the meaning of the remark. If Gen. 2:10-14 is not a lesson in geography, it must be important in itself that gold, bdellium and onyx stone can be found in Havilah.

This remark must be connected with the fact that man could leave paradise. He would follow the rivers. And where could he arrive? In a country where gold, bdellium and onyx could be found. We

get the impression that these were not available in the Garden of Eden. But they were not outside man's reach: he could obtain them by following the river Pishon.

But what could man do with these things? What useful purpose does gold have? One cannot make a useful tool of gold. It can only be used for decoration. Yet the Bible says that the gold of the land is good. It comes in good, pure nuggets, which can easily be worked into jewels. "Bdellium" is a kind of resin from a plant. You cannot eat it, it is highly praised in the East as an aromatic substance. The onyx stone serves no "useful" purpose either, it is used for jewels. All three things belong to the category of luxury.

We often have a wrong idea of life in a sinless world. As if man ambled around in paradise, enjoying the beautiful landscape, eating from whatever fruit tree he came across, and praising God. But then too, life was more than that. Life in paradise involved working for daily bread: tilling the ground. But let us not limit paradise life to a life of strict utility. The rivers were made so that man could leave the garden, and find beauty. He could work the gold, bdellium and onyx into things he could enjoy. The making and use of these things too belongs to paradise life as God had intended it. God put beautiful things at man's disposal.<sup>8</sup>

### Creation in a world of sin

But this leads to a problem. The text forms a part of the very first history, before the fall. Can it still be applied today? We live in a completely different situation. For sin has entered into the world, and as a result we no longer live in a paradisaal situation. Has this text something to say for our faith today? This criticism can refer to the text Paul wrote in 1 Corinthians: "I decided not to know anything among you but Jesus Christ and Him crucified," 1 Cor. 2:2. Should we not think and speak about Jesus Christ and our salvation instead of about creation? Recently someone said in connection with using the early chapters of Genesis: "We have to take seriously the angels who guard the entrance of paradise with the sword."<sup>9</sup> Did the situation not change so radically, that our lives are no longer determined by paradise, but only by Christ?!

In answering this question we should first of all admit that we can never apply a text from Gen. 1 and 2 to our lives as if nothing happened afterwards. We have to take into account the changes brought about by sin and God's punishment of our sins. Every text should be explained and applied within the context of the whole of revelation.

But, with this proviso, we have to maintain that we today, in a world of sin, can still apply a text like Gen. 2:10-14 and, I would like to add: we should apply such texts to our lives. Several reasons can be given. For example, if we can no longer use Gen. 2:10ff because the text describes the situation preceding the fall in sin and the revelation of Christ, then neither can we do anything today with man's creation in God's image, Gen. 1:26, or with the institution of marriage, in Gen. 2:18ff.

In the second place, Scripture itself in its reasoning after the fall refers several times to the period before the fall. So does Jesus Christ in His instructions on marriage, Matt. 19:8, and the apostle Paul concerning the use of food, in 1 Tim. 4, especially v. 4.

In the third place, after the fall God punished woman and man. To Eve He said: "I will greatly multiply your pain in childbearing...", Gen. 3:16. In other words: God did not take away His blessing: "Be fruitful and multiply," Gen. 1:28. He made it difficult for her to bear children. In a similar way the punishment of man shows that God did not take away from man his work of tilling the ground. But He added suffering to man's work on the earth.

However, I want to emphasize especially a dogmatical reason. It is this fact, that christology should not be played

out against theology. It sounds very pious: "Speak only about Jesus Christ," but in fact Jesus Christ is separated from His context. Jesus Christ did not come first, God's creation work came first. Only when man committed his atrocious sin against God, do we begin to hear about Jesus Christ. Jesus Christ is not the be all and end all of God's works. He came in between. Christ should be seen in the context of a world, which began sinless but was spoiled because of our sins. Christology is undoubtedly the center of biblical revelation, but Christ is the center in a world created by God. The whole doctrine of Christ's salvation and the application of Christ's work to us hangs in the air without the doctrine of God and of creation.

For the work of Jesus Christ is basically restoration, not a new beginning. On the basis of Christ's work we are reconciled with God. And now we have to serve God again, with all our heart, soul, mind and body. As it says in Rom. 12:1: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

The way we should live in this world is first of all determined by God's work of creation. If we do not see Christ's work in the context of creation, we will fall into one of two traps. The first is that we sep-



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arate faith and our daily life. We go to church on Sundays and worship God then. But we do not worship Him with our bodies, in our daily life. Our job and whatever work we do are not determined by obedience to God. We can do what we want in our daily life, as long as we worship God on Sundays for His salvation in Jesus Christ.

The other option is to limit our daily work as much as possible. We do want to serve God, and we cannot do that in our daily occupation. So we only earn so much money that we can live, and spend as much of our time as we can on propagating Christ's salvation work. As if

presenting ourselves to God in our daily work is not spiritual worship.

Only the combination of creation and redemption gives us the right perspective on our daily lives. To put it more precisely, only Christ's redemptive work, seen within the framework of God's creation will give us the right perspective of our daily lives. We have to maintain that Gen. 1 and 2 record history. But this recognition requires of us that we also let our lifestyle be determined by God's institutions from the beginning.

<sup>7</sup> This is seen by Cl. Westermann, but he immediately distorts it again by taking the

four rivers not as literal rivers, but as indicating completeness: "It is the world which receives life and fertility from the four rivers that flow from the river of paradise. It would not fit the structure if the four rivers were just any four and the lands just any lands," *Genesis 1-11*, p. 217. Westermann's correct observation cannot function because he does not accept the historicity of this passage.

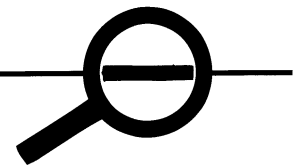
<sup>8</sup> See on this J. Kapteyn, *Van Hem die is, die was en die komt* (Goes: Oosterbaan & Le Cointre, n.d.) p. 80.

<sup>9</sup> This was said in a speech by Dr. G.C. den Hertog, according to the report of this speech in the *Nederlands Dagblad*, Sept. 12, 1991, p. 2.



## PRESS REVIEW

By C. Van Dam



# Leaving the Christian Reformed Church<sub>2</sub>

The last time we took a look at a report which served a special classis of the CRC in the Niagara peninsula. This report gave grounds why separation from the CRC was justified. We have noted the biblical and Confessional reasons and now turn to church orderly and pastoral arguments for withdrawal.

### Church orderly reasons for withdrawal

The Church Order is being changed to allow women in all the offices, and yet one needs to abide by the accepted Church Order. Thus those who oppose the ordination of women have basically no choice but to withdraw from under the Church Order and hence to leave the CRC. This is the first church orderly reason for withdrawal.

A second is that the Church Order in the CRC is being set aside where it suits and is being abused. The consistent tendency is to undermine the authority of the local consistory.

We used to believe that the consistory has "original authority" while broader assemblies have "delegated authority." Now we have the odd

situation where "delegated authority" is permitted to depose and suspend "original authority." Now local churches are being viewed more like franchises of the denominational hierarchy rather than local churches who, by free will, have entered into an ecclesiastical union.

We have recently witnessed two cases, Telkwa, BC, and Washington, PA, where the classis suspended and deposed local officebearers. Synod 1991 upheld the action of Classis Lake Erie in which it suspended and deposed an elder and minister.

Is this the kind of treatment councils are to expect in this time of soul searching within the denomination? How can councils exercise their God given authority in guarding the flock against error, knowing that if they oppose the denomination their authority will be ignored and at times revoked?...

The report goes on to say:

When we listen to Dr. Henry DeMoor [professor of church polity at Calvin Seminary], he says that deci-

sions of Synods are settled and binding. Churches have the channels to overture Synod for changes. However, if those overtures are not acceded to, the churches have a choice, either they comply or they withdraw. However, when churches seek to withdraw, the denomination does everything to block such a move. Even when the majority of the church members are in agreement with the council, some classes still seek to use power over them.... Under all these pressures conservative churches are seriously considering how they can, in good conscience, continue to remain under the Church Order. Some are deciding to do the honourable thing and withdraw.

### Pastoral reasons for withdrawal

The report notes that the CRC is deeply divided and says:

We see in most classes factions among ministers. Ministers' meetings are superficial and uncomfortable as both sides seek to be pleasant while inside they know they are deeply divided. This is seen in the

area of pulpit exchange. Both sides avoid pulpit exchanges because they do not want it and often, neither do the people. Some churches make it publicly known, while others merely exercise their consistorial responsibility over the pulpit. When classis meets, it becomes quickly apparent that there are factions.

Also in churches there is division. In many churches there are conservatives and progressives. These often treat each other as strangers and hardly talk. There is no communion of saints. Some refuse even to shake hands. Each group runs the other down.

Faced with this situation we all seek to deal in a pastoral way with all concerned.... So how can a council deal with this situation in a pastoral way?

The report continues by indicating that a local council should give clear leadership. If there is division, then the assets of the church should be divided accordingly with the majority retaining the building. The classes should respect the authority and responsibility of the local council and not intervene in a hierarchical manner. It is better to go separate ways than to try to keep together, with all the accompanying stress and tension, what does not belong together.

### **The concerned and the Canadian Reformed Churches**

An extensive account of the report has been given for crucial issues are raised and it gives in a nutshell so to speak the key difficulties of the concerned. No one will argue that it is important that we as members of the Canadian Reformed Churches know about events in the CRC, especially now that congregations are leaving. Historically we are very close. Also, past Canadian Reformed synods have overtured the CRC on issues that the concerned also have difficulty with. Motivating the appeals to the CRC has always been the ecumenical desire that we find each other in the unity of the faith. It is encouraging that in Rev. Gangar's speech that desire for unity with true Christian believers also came out. In the previous issue of *Clarion* the following had been quoted from the report he had presented.

So we maintain the balanced Scriptural teaching is that we are to be united, but not on compromised truth. In fact, when we seek to withdraw it is not seeking to ignore the Biblical command of unity, but rather to endeavour to enter into and pursue that unity with those who do maintain the truth.... So we maintain

we are withdrawing in order to maintain unity with those who adhere to God's truth.

This desire on the part of the concerned who are withdrawing gives them obligations. These obligations are not, however, only for them. We, too, are involved in the light of our historical roots and in view of past overtures to the CRC.

What can we do, concretely speaking, in the present situation? Before answering that, we should first note a few features of the current difficulties for the concerned in the CRC. As our parents and the older generation of ministers can tell us from their experience in 1944, there is invariably much hurt and pain within one's family and congregation in a church struggle. The concerned in the CRC are finding that out too. Furthermore, the proverbial tolerant liberal smile has turned into an ugly scowl as more than one classis seeks to muzzle or cripple reformation minded councils. Some councils are still wavering; others are beginning to decide to leave the CRC. There is a whole process of withdrawal from the CRC that needs to work itself out and which is just getting started. When Synod 1992 reaffirms its earlier decision on the ordination of women (as expected), a new impetus for leaving will be provided.

Under these circumstances, it would be good if we would remember their struggles in our prayers, also in the public worship services. This is already being done in various places, but it is good to mention this point here too. After all, this is an ecclesiastical matter of great importance. If there is a concerned council or a church that has left the CRC nearby, we should reach out to these brothers and sisters in a supportive way, on both a personal level and an ecclesiastical one. Consistories can write congregations that have separated themselves and invite closer contact. This, too, is already happening, but here, too, it is good to remind ourselves again of this possibility. There are many things that need to be talked through, if only to get to know each other better and to remove misconceptions of each other and possible misunderstandings.

Sometimes the question is raised whether it is right for the concerned who leave the CRC to remain on their own for the time being and form an independent church. If there is a faithful church of the Lord in the area, should they not immediately seek union with such a church? In thinking about this question, we need to note a number of factors. Last year when representatives of concerned councils came together in a meeting of the Christian Reformed Al-

liance, the common strategy that was adopted specified that for the time being those churches that withdraw from the CRC remain independent and seek each other as ex-CRC churches for mutual support and counsel. In other words a type of loose federation of those churches that had left the CRC would in effect be formed. Such a situation was, however, regarded as a temporary situation. There was no desire to form a new "denomination." Personally, I think that such a strategy was and is justified. As has already been noted, the process of withdrawal is a long and difficult one which could still take quite some time before it has been fully completed. Under such circumstances it seems wise to do one thing at a time. It is difficult enough to make people see their obligation to leave a church that has meant much to them. It is not necessary to complicate this process by also making final decisions about future ecclesiastical affiliation. Furthermore, there is also historical precedent for what is taking place now.

In broad outline, what has been developing is analogous to the events subsequent to the Doleantie of 1886 when a second secession took place from the liberal Reformed state church. Those churches who left under Kuyper and others did not, however, immediately seek to join those of the Secession who had already seceded in 1834 from the same apostate church. Our forefathers did not pass a harsh judgment on their organizing themselves temporarily. It is of interest to note that Dr. K. Schilder in his lectures on the church raised the question whether it was right that the churches of the Doleantie organized themselves separately in spite of the existence of the faithful church of the Secession. Schilder's response was that he thought this was possible in the first period as long as this was seen as a temporary solution and that the need to seek out others was not lost sight of!<sup>1</sup>

We do not know what the future will bring. Let us pray and work that we can find each other in the unity of the faith, as our forefathers did almost 100 years ago when the Afscheiding and Doleantie came together in the Union of 1892. This month the Christian Reformed Alliance plans to meet again. Its decisions could have far reaching consequences. We hope to keep you posted.

<sup>1</sup> K. Schilder, *De Kerk [Dictaten]*, (published without Schilder's taking responsibility for them, 1942), 100. My thanks to Dr. N.H. Gootjes for this reference.



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# An “Election Theology” of Covenant<sub>3</sub>

By D. Engelsma

(In what follows the reader will find the third part of Prof. D.J. Engelsma’s response to my refutation of his charges against our doctrine regarding God’s covenant with all the children of believers. My reply follows [J. DeJong].)

## Faith a condition?

In his letter in the March 15, 1991 issue of the *Standard Bearer*, “Liberated” theologian Dr. J. DeJong responded to my charge that the “Liberated” doctrine of the covenant makes the covenant dependent upon the will and work of the baptized child. This, I contended, is the clear and necessary implication of the teaching that the faith of the child is the condition for the fulfillment of the promise that God is supposed to make to every baptized child. I appealed to the Reformed confession, the Canons of Dort, which repeatedly deny, in so many words, that faith is a “condition” unto salvation (cf. I/9,10; I, Rejection of Errors/3; III,IV/14; and III,IV, Rejection of Errors/6). Appeal to the confession is a weighty, indeed conclusive, argument among Reformed Christians.

The response of Dr. DeJong to this appeal to the confession was that he directed the attention of our readers to other passages in the Canons: I/3,4,12; II/5; and V/14. He asked why I quoted the passages I did, and passed over other passages. The answer is simple and obvious. I directed attention to those passages that treat the issue under discussion: “Is faith a condition according to the Reformed creeds?” Nowhere do the Canons teach that faith is a condition. Again and again, the creed denies, more than once *explicitly*, that faith is a condition. The Canons instruct Reformed Christians to see the teaching that faith is a condition as an aspect of the grave error that compromises the gospel of salvation by sovereign grace. The Canons are a sworn foe of “conditions.”

The reason why I did not refer to the passages brought up by Dr. DeJong (and the reason why he should not have referred to them either) is that none of these passages teaches that faith is a

condition. One would not expect that *the logical Canons* would contradict themselves by denying that faith is a condition in one place, while affirming that faith is a condition in another place. Nor do they. In I/3,4, the Canons teach that God gives faith to some men (the elect, according to I/6) by the preaching of the gospel and that through this faith they are delivered from the wrath of God and have eternal life conferred upon them. There is nothing here about faith as a condition.

Canons II/5 speaks of a “command” to believe on Jesus Christ that comes to all who hear the preaching.... Also, the command sets before every hearer the only way of salvation, so that those who refuse to believe have only themselves to blame, as II/6 goes on to assert. But the command that comes to all is intended and used by God to give faith to some only, in sovereign, particular grace....

The “command” of Canons II/5 is not a “condition.” So far is it from being true that the command is a condition that 1) God eternally decreed to give faith to the elect only; 2) Christ earned faith for the elect only; and 3) the Holy Spirit irresistibly bestows faith upon the elect as a gift, thus bringing them infallibly to salvation. Applied to the children of believers, this means that God graciously purposes and *promises to give faith to the elect children only*; that Jesus purchased faith by His death for the elect children only; and that the Spirit gives faith to the elect children only, through the Word and sacrament, in particular, sovereign grace.

Canons V/14 does not even refer to faith, but rather reminds us that God uses the means of the Word and sacraments to preserve and perfect the work of grace in us. Not even remotely does this article so much as hint at the teaching that our faith is a condition for receiving the contents of a promise made to everybody.

There is not a shred of support in the Canons of Dort for the teaching that faith is a condition unto salvation,

whether in covenant lines or on the mission field.

## Condition or instrument?

The reason for this is that the Canons are thoroughly biblical. And the Bible does not teach faith as a condition unto salvation. It does indeed use what Dr. DeJong calls “conditional language”: “If you will not believe, you will not be established” (Isa. 7:9). But this language makes faith known as the *way* to salvation and as the *instrumental means* of salvation, not as the condition unto salvation.

Nor is this distinction negligible – a distinction without a difference. It is fundamental to the gospel of grace, and, therefore, to Reformed orthodoxy, that faith is not an act of man upon which righteousness and salvation depend, but the means by which God justifies and saves a man and the way in which the sinner embraces the righteousness and salvation of God presented in the gospel. Nowhere does the New Testament teach that the sinner is justified or saved “on account of” faith. Righteousness and salvation are rather “by” faith (as means) or “out of” faith (as source)....

Dr. DeJong is very seriously in error, therefore, in his translation and explanation of Romans 4:16. I had appealed to this text in support of the Protestant Reformed teaching that the covenant promise of God is to elect children only. For the apostle writes that the promise is “sure to all the seed.” If the promise at baptism is for every child, conditioned by the child’s faith, the promise surely is not sure to anyone. DeJong, however, thinks that I “have strange glasses on” to read the text as proof of an unconditional promise to the elect. DeJong gives the text this way:

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his (Abraham’s descendants – not only to the adherents of the law but also those who share the faith of Abraham, for he is the father of us all.



DeJong then explains, "Paul stresses the *condition* (his emphasis – DJE) of the covenant: the call to faith!"

There is nothing strange about my glasses. What is strange is his translation, specifically the words, "That is why it depends on faith." The apostle did not write, "It *depends* on faith." He wrote, as the King James Bible correctly translates, "It is *of* (Greek: *ek*) faith." The inheritance that God promised to Abraham and his seed comes to us out of faith as the source, and not out of the law. Faith is not the condition, but the source of the inheritance. And the difference is that "faith-as-condition" means that reception of the inheritance depends upon an act that we perform, whereas "faith-as-source" means that the inheritance comes to us from Christ (to whom faith unites us), without any working to fulfill conditions on our part. If the inheritance *depends* upon faith, it is not "by grace," as the apostle states in Romans 4:16.

It must be sharply proclaimed (and everyone who hopes to be saved must believe it): *Never* does the gospel of the Scriptures teach that the promise, righteousness, or salvation *depends upon faith*. *Faith is not a basis, ground, or condition of salvation*. So to present and view faith is fatally to compromise the gospel of grace....

### Christ's death for the children of believers

Two other charges against the "Liberated" doctrine of the covenant, Dr. DeJong brushes aside as having little or no weight in the debate. But they are not as flimsy as Dr. DeJong supposes. One is the charge that the "Liberated" teaching necessarily implies that the death of Christ fails to secure the redemption of some persons for whom He died. At the heart of the "Liberated" covenant view, is the teaching that God makes the covenant promise to every child at baptism. But our Reformed confession teaches that the baptism of the children of the faithful is based upon Christ's death for them and that our children are to receive baptism as a sign and seal of that which Christ has done for them on the cross (Belgic Confession, Art. 34).

The Reformed baptism form similarly teaches that the promise of baptism that the Holy Spirit will dwell in us and sanctify us is the promise to apply to us "that which we have in Christ." The prayer after baptism expresses that the baptism of the children seals and confirms, not a *future* forgiveness of sins on the condition that the children will someday believe, but a *past* forgiveness of the sins of the children "through the blood

of...Jesus," regardless of the fact that the children cannot as yet believe.

If, now, as the "Liberated" teach, the promise of baptism is for every child; if the sanctification of which baptism is a sign and seal is promised to every child; if, in short, the covenant is made with every baptized child, Christ must have died for every child of believing parents. But since some baptized children perish in unbelief, the death of Christ for some persons failed to secure their redemption.

Dr. DeJong must not respond to this charge by stating that at baptism God promises the children that He will wash them in Jesus' blood if they believe. No one disputes that the promise at baptism is a promise that God will fulfill and that the children will enjoy in the way of repentance and faith. But the "Liberated" theologian must explain the relationship between the promise to wash every child from his sins *and the death of Christ*, the ground of the covenant and the basis of the promise.

Question 66 of the Heidelberg Catechism is pointed and conclusive regarding the truth that the promise is based upon the death of Christ. "The sacraments...declare and seal to us the promise of the gospel." This promise, declared by baptism, is that God "grants us freely the remission of sin, and life eternal, *for the sake of that one sacrifice of Christ, accomplished on the cross.*" The ground of the promise to "us" is the death of Christ for us. If, now, the promise of God at baptism is to every child, God promises every child that He grants him forgiveness and eternal life on the ground that Christ died for him.

Does Dr. DeJong believe that Christ shed His blood for the washing of all the children of the faithful? Is baptism a sign and sacrament of a sanctification that Christ has accomplished for every child of believers? Does every child have in Christ the washing away of his sins?...

If so, the death of Christ failed to save many for whom Christ died. If not, the promise at baptism, according to the Reformed confessions, cannot be for every child. For the promise, based as it is on the death of Christ, is exactly as extensive as was that death.


### Does the Word of God fail?

The other charge that Dr. DeJong dismisses, as a "caricature of our standpoint," is that the "Liberated" doctrine teaches that the "word and promise of God have failed" in many cases. The point here is simply that, on the "Liberated" understanding of the covenant, God promises the establishment of the covenant and the covenant blessings to many children who nevertheless perish in hell. Either God never fulfilled His promise, or the children fell away from the grace of the promise. In either case, the Word of God has failed.

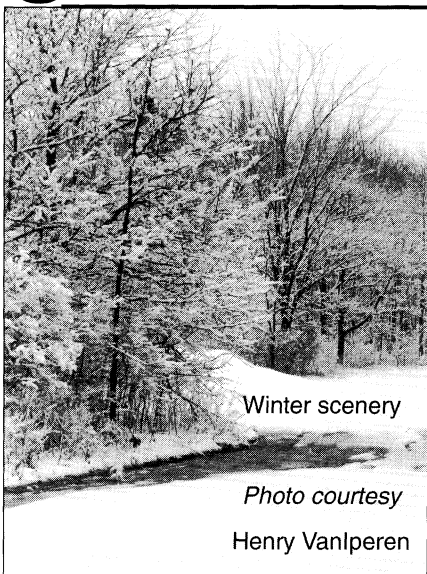
It is nothing less than astonishing that Dr. DeJong quotes Romans 9:6 in his response to this charge: "Not as though the Word of God hath taken none effect." This is indeed the apostle's emphatic declaration.... It is that the Word of God's promise to establish the covenant with believers and their children did not fail. But God's Word of promise did not fail, the apostle explains in the following verses, *because that promise never was made to every child of Abraham (and of believing parents)*. The children of Abraham (and of believing parents), to whom the promise is made, are not all the physical children, but only some of them – the "children of the promise" in distinction from "the children of the flesh" (v. 8). The word of promise exclusively refers and is addressed to certain of Abraham's (and our) children, those namely whom God has eternally elected (vv. 9ff.). Believers and their elect children are God's Israel. The other children are merely "of Israel." But the word of promise is alone to "Israel" (v. 6).

It is the argument of the apostle Paul in Romans 9:6ff. that, if the promise is for all the children without exception, no other conclusion is possible than that the Word of God has failed.

It is, therefore, the judgment of the apostle upon the "Liberated" doctrine of the covenant that it teaches that the Word of God's promise fails.

I beseech Dr. DeJong to take this judgment seriously. 

## OUR COVER



Winter scenery

Photo courtesy  
Henry Vanlperen

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# The Covenant and the Children of Believers – A Reply<sup>3</sup>

By J. DeJong

*In the treatment of this third response of Engelsma's, I will follow him in the points he raises.*

## Faith a condition?

On the basis of his narrow definition of the word “condition” Engelsma comes to some strong statements about the Canons of Dort. He refers to the Canons as “the logical Canons,” and he says: “Nowhere do the Canons of Dort teach that faith is a condition.” And: “There is not a shred of support in the Canons of Dort for the teaching that faith is a condition unto salvation....”

It is true that with respect to the articles brought forward by Engelsma, as well as in the Canons of Dort as a whole, there is no reference to faith as a condition. Whenever the word condition is used, the Canons refer to the term in the sense in which the Remonstrants used it, that is, as meritorious or contributing condition in which some of the work of salvation is attributed to man's free will. Dort consistently rejects this use of the term condition. But Engelsma overstates his case when he says that there is not a shred of support in the Canons of Dort for the teaching that faith is a condition unto salvation. For this would imply that the fathers of Dort, who authored the Canons, were opposed to the use of the word condition as such.

Here Engelsma has all the writings of the fathers of Dort against him. Schilder points out that at the Conference of The Hague in 1611 all six Reformed theologians present spoke about “conditions of the covenant.”<sup>1</sup> One of the six, Festus Hommius, later became the clerk of the Synod of Dort. To be sure, Dort rejected the Remonstrant view of “condition.” As Schilder puts it, Dort rejected the idea of a meritorious condition (I/9), a condition to which, as one possibility out of many, God chooses and then binds Himself (I/10) a condition which gives prerequisites or binds God, a changing condition

(I Rejection of Errors 7) and a contingent condition, (I R. of E. 7). But the Canons do teach a *designated* condition (I/12 and II/5) to which we are bound.<sup>2</sup>

One look at the Acts of the Synod will also make clear that Dort never intended to reject all reference to conditions in the covenant. The delegates from Great Britain said:

We do not deny that such good pleasure of God is revealed in the gospel according to which he has decreed to choose faith as a condition upon which he applies His salvation....<sup>3</sup>

Also when they reject the Remonstrant view of condition they say:

Some of the promises of God concern the end, some concern the means to the end. The promises concerning the end are with condition....But because no one can fulfil the condition God has also made free and absolute promises to have the condition fulfilled (vande condition zelve te gheven); which he works in us so that we through the same as through means arrive at the goal.<sup>4</sup>

The same fathers of Dort were also the authors of the prologue to the Statenvertaling. In this prologue the authors state “that God has ordained His Son to be a Mediator and promised us eternal life on the condition that we believe in the Mediator.”<sup>5</sup> In fact, the prologue makes free use of the word condition, but strictly in the sense that faith is a designated or attending condition in salvation:

“The word *Testament* is a Latin word with which the Greek word *Diatheke* is translated.... With it in fact is indicated the covenant itself, which God has made with men (de menschen), to give them, under certain conditions [conditiën (voorwaarden)], eternal life. The covenant is two-fold, the Old and the New. The Old is that which God made with the first man before the fall, in which eternal life was promised on the condition of an

absolutely complete obedience to and observation of the law....God presented this again to the Israelites in order that they should learn to understand it, (since this condition is transgressed by all people and cannot be fulfilled by anyone any longer....”

Here there is a free use of the word “condition” in a non-Remonstrant sense by the fathers of Dort. How then can one say that the fathers of Dort rejected any notion of faith as a condition?

I could go on to find more examples. But I hope this is sufficient to challenge Engelsma's blanket assertion that there is not a shred of support in the Canons for the teaching that faith is a condition to salvation. The issue at Dort was not the word *condition*, but how it was used! And whereas the term itself was not employed in the Canons, by analogy with the usage above it is clear that they took the command of Canons II/5 as a condition. Also, the language of III/IV 8 is clearly analogous to the usage above, since it implies that with the promise of the gospel comes the earnest *call* to repent and believe.

## Condition as instrument

After all I have written in previous articles it should not be necessary to dwell long on the matter of faith as the means or the instrument through which we are brought to salvation. Dort never disqualified the use of the word condition as a means or instrument, and it is only in this sense that we admit its use. I repeat: it is a caricature of no one but Engelsma when he asserts that the Canadian Reformed view does not take the term “condition” as referring to *means* or *instrument*. This is an entirely fictitious and contrived accusation, motivated by the fact that Engelsma has pressed the Canons of Dort into a logical mould which restricts the promise to the elect and hence will not permit one to speak of a promise to *all* the children of the

covenant. Engelsma gives ample evidence of this in speaking of the “logical Canons.” To this I reply: the language of the Canons does not *break* the rules of logic, but certainly *transcends* these rules. Therefore the Canons ought not to be read with a preconceived logical scheme in mind, but should be allowed to speak for themselves.

Engelsma also says that I am “very seriously in error” in my translation of Rom. 4:16. I simply followed our adopted translation (RSV: That is why it depends on faith...), but this for Engelsma is a grave error. For he says the text speaks not of faith as *condition* but faith as *source*. And “faith as source” means: the inheritance comes to us from Christ.

Who can follow this line of reasoning? It is true that the original says “out of” or “of,” but why must this mean source? And if faith is the source, how can one jump to Christ? The text does not do that! One must not read his dogma *into* a text. Calvin takes the expression as saying: “It is by faith.” So does Luther in his translation (durch glauben). The French Bible says that the inheritance is by faith (les heritiers le sont par la foi). The RSV translation is admittedly open for misunderstanding; but it need not be regarded as being in error, as long as the expression “it depends on” is taken as a *means* and not as either a *source* or a *cause*. That is why Engelsma’s dilemma on this point does not make any sense, and the RSV translation is not as terribly erroneous as he, by virtue of his preconceived dogmatic position, wishes to have us believe. A better translation would be: “it is by faith” – but this is open for misunderstanding as well.

### **Christ’s death for the children of believers**

With respect to his remaining two charges Engelsma says that I brush them aside “as having little or no weight in the debate.” But anyone who reads my article will clearly see that I did not do this. Where did I in any way suggest that his charges were “flimsy”? I stated, and still maintain that they are *unfounded*. This is also clear from the arguments which Engelsma now draws on to shoulder them up.

In his second article Engelsma made clear what his and the PR position is. He said there that the demand in the baptism form presupposes the regeneration of the child. As we said in our first article, Engelsma confuses the promise with the fulfillment. He reads a promise as if it were fulfilled.

This is the guiding thought in his attempt to charge us with teaching that

“the death of Christ failed to save many for whom Christ died.” He begins with the Form for the Baptism of Infants, which says that the Holy Spirit will dwell in us and impart to us “*that which we have in Christ*.” Similarly he says that the prayer after baptism refers not to a *future* forgiveness, but a *past* forgiveness.

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**“Those rejecting the  
gospel of God spurn  
the good promises  
given to them, and  
bring upon themselves  
the wrath of the  
covenant.”**

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Here one sees that all Engelsma’s charges are based on his own specific reading of the Form of Baptism. For the Form, and Scripture itself, stresses not the fulfillment at baptism, but the *promise*. The Form says that the Holy Spirit *will* dwell in us (future), not that He already dwells in the hearts of the children. And the prayer after baptism says that God, by holy baptism, *only* seals and confirms this *promise*. Hence that language must be understood in a sacramental way, stressing the certainty of the promise rather than the actuality of its present fulfillment.

With regard to the expression “that which we have in Christ,” or “sanctified in Christ” I need not, I hope, repeat all the arguments given about this in the time of the Liberation. But to suppose as Engelsma does that this must imply the working of a seed of regeneration in the hearts of the children is contrary to the Baptism Form itself and contrary to the teaching of the Heidelberg Catechism. Calvin says in his commentary on 1 Cor. 7:14 that the children are holy by virtue of their position in the covenant. They are members of the church, and all the rights of the covenant are freely imputed to them. But this does not detract from the demand. It also does not mean that the promise is only fulfilled after the child fulfils the demand. It simply means that

the promise is accompanied by the demand. And the Lord God has not promised to fulfil the demand for every child. He promises salvation to every child, and with it includes the demand to repent and believe the gospel.

Engelsma here does the same thing that he did in his previous defense. He lets the confession be governed by the principle of *reason* and not the principle of faith. For he holds that if we believe that every child at baptism has the promise of the forgiveness of sins and eternal life on the basis of the death of Christ, then it must follow that Christ’s death fails to save many for whom He died. But this does not necessarily follow. For the *promise* is not the same as the *fulfillment*. And the Canons of Dort teach that the *promise* must be announced and proclaimed universally, and without discrimination to all peoples, wherever God in His good pleasure sends the gospel. This promise must be preached together with the demand to repent and believe. Therefore it is incorrect to say, as Engelsma does, that the promise based on the death of Christ “is exactly extensive as was that death.” Christ Himself says: “Many are called and few are chosen,” Matt. 22:14. The gospel *promise* has a wider reach than election, because in His decree of election and reprobation God has incorporated the means and our active responsibility to believe the gospel.

### **Does the Word of God fail?**

With regard to his third charge, Engelsma finds it astonishing that I quoted Rom. 9:6. I quoted this text because it literally says that the Word of God did *not* fail. Therefore Engelsma must not accuse us of teaching that it did, for we follow Scripture.

Now Engelsma says that according to the apostle in the next verses the Word of God did not fail “because that promise was never made to every child of Abraham (and of believing parents).” But the apostle does not say what Engelsma says. I repeat that one must be careful not to read his preconceived views into the Bible, so making the Word of God say things which it does not say. For elsewhere Scripture emphatically states that the promise came to all of Abraham’s children, (cf. Genesis 17:7; 22:17ff.). In Rom. 9, Paul stresses that the fulfillment of the promise was not given to all the children. For he is answering the question why many who shared the promises of the covenant (v. 4) were nonetheless cut off and hardened. And he states that this proceeds from God’s decree, the sovereign decision of the God who has mercy on whom He wills

and hardens whom He wills. Yet this does not take away the responsibility of the transgressors. We can also say that they were cut off because of unbelief, cf. Heb. 3:19.

Here we have another example of a matter of faith (the doctrine of election) being forced into the demands of reason. "If the promise is for all the children without exception, no other conclusion is possible than that the Word of God has failed," says Engelsma. But a careful reading of Rom. 9 says that another conclusion is possible. Rom. 9:4 says that the promise was for all the children, and Rom. 9:6 says that by God's decree this promise was only fulfilled in the elect, i.e. the true Israel. But even those who rebel and are reprobated do not abrogate the validity and trustworthiness of the promises of the Word of God. Those rejecting

the gospel of God spurn the good promises given to them, and bring upon themselves the wrath of the covenant. This means that the Word of God never fails or returns empty, even in the case of those disobedient to the covenant.

Engelsma can be sure that we have taken his judgment seriously. But we have found it to be seriously flawed. His explanation of Scripture is predetermined by his dogmatics and his dogmatics is governed by a strict and closed logical system – not the living teaching of Scripture. On this basis he has formed a caricature of our (Reformed) position, and with this caricature he accuses us of teaching things that conflict with "cardinal doctrines of the Word of God." But it is clear that these are not doctrines of Scripture, but of Engelsma.

I hope that Prof. Engelsma will also allow the readers of the *Standard Bearer* to be properly informed of our serious objections to both his charges and his defense of them, so that the name of our churches is not falsely represented among his readership. In the interests of sound debate, one should at least begin by giving a fair assessment of that point of view which he wishes to dispute. And up to this point, that has not yet been done by the *Standard Bearer*.

<sup>1</sup> K. Schilder, *Dogmahistorie Praeadvies*, (college notes published outside of Schilder's responsibility), p. 13.

<sup>2</sup> K. Schilder, *Bovenschriftuurlijke binding – een nieuw gevaar*, p. 67.

<sup>3</sup> See *Acta Synodi Nationalis gehouden tot Dordrecht, 1621*, sec. 2, p. 9.

<sup>4</sup> *Ibid.*, p. 229.

<sup>5</sup> See the Acts of Synod of the *Protestant Reformed Churches, 1954*, p. 77.



## Burlington East Welcomes her New Minister

By H.J. Sloots

On Wednesday, August 21, 1991, Rev. G. Nederveen and family quietly slipped into town and made their abode among the Burlingtonians. After several attempts to fill the nearly two year vacancy, Burlington East was granted a pastor and teacher by the Lord.

Rev. Nederveen became our pastor and teacher on Sunday morning August 25, 1991, when he was installed by Rev. G. VanDooren, emeritus.

Rev. VanDooren had chosen as his text 2 Timothy 4:1, 2. In the introduction, Rev. VanDooren mentioned that Paul urges the work of the ministry upon Timothy with utmost seriousness. Our text is a mandate for all times. Therefore every minister of the Word is thus charged in the presence of God. The theme of his sermon was: "Preach the Word!"

Rev. VanDooren explained that although in Paul's and later in Timothy's time there was not yet a complete Bible, nevertheless the Word of the Lord came to His people. Paul in Thessalonians 2 says: "...we preach to you the evangel," the Word of God. We read in John 1:1: "In the beginning was the Word." That Word, Jesus Christ, must be preached and permeate every sermon. The congregation



*The Nederveen family listening attentively at welcome evening*

was urged to pray for the new minister, that he might be urgent in preaching the Word according to the mandate given him. In conclusion Rev. VanDooren charged Rev. Nederveen in the presence of God and of Christ Jesus to be accountable to God for his conduct in the discharge of his office as a herald.

In the afternoon Rev. G. Nederveen delivered his inaugural sermon on Colossians 1:9-12. He reminded the congregation how he was installed with the charge, "To preach the Word, be urgent in season and out of season, to convince, rebuke and exhort." The Lord Jesus Christ needs to be proclaimed to

the flock to feed it with the knowledge of salvation. The apostle Paul gives a compelling directive to walk on the road to life of which it can be said – and this was also Rev. Nederveen's theme for his sermon – that it is paved with the "prayers for the saints by the saints."

Three points were considered. Such prayers,

- 1) ask for the knowledge of God's will.
- 2) direct you to live a godly life.
- 3) help you count your blessings.

1) Paul had never met the Colossians face to face. He, nevertheless, makes them an object of his personal care, for he learned that they live in thankfulness to the Lord, which is the proof of God's grace at work in them. Therefore, as each of us have received different talents, we must learn to appreciate one another for what we are, not for what we would like others to be, for God accomplishes his purpose in all of us in His own way. In this we must ask for the knowledge of God and His grace: a renewing knowledge about God, so that we live a God-pleasing life. This must also be the aim of the preaching today, so that the true knowledge of God fills the heart, leaving no room for false teachings and errors.

2) A Christian's way of life is a life which, governed by all spiritual wisdom, is fully pleasing to God. Knowing God's will is the foundation of true obedience and godly living. Proverbs speaks about the knowledge of God as the beginning of understanding and wisdom. If this spiritual knowledge governs our life, it becomes evident in our deeds and relationship to God. God is then the centre of our lives for His pleasure. In Colossians 1:9-10, constant prayers are offered for the saints, asking for this knowledge of God to live a life of obedience. The Lord will give endurance and patience with joy. Paul therefore urges the believer to give thanks to the Father who has qualified us to share in the inheritance of the saints in light.

3) Having this promise to share the inheritance with Christ in heaven, we say with Paul: "Count your blessings." Born in this life as children of wrath we needed to be qualified for this inheritance. God cares for us in His great Son who became man. We are called to believe in Christ as our complete Saviour through whom God called us out of darkness into His marvellous light. If in this way of faith we belong to Christ and His Church, Christ qualifies us to share in the inheritance which is not obtained by might but is received as a gift, on the basis of Christ's blood. On that road of sharing the inheritance we start today to-



Portraying typical path in a minister's life, using road signs – by the Women Societies



Welcome gift

gether. How? Through the prayers by the saints for the saints.

After the service Br. A. Smouter, council's vice-chairman, spoke a few words of thankfulness and joy, and invited several delegates who all spoke words of congratulation. Br. Ed Ludwig, on behalf of Burlington South, expressed the confidence that they might call on Rev. Nederveen from time to time. Rev. W. den Hollander, representing Classis Ontario North, spoke of the concerns and interests that classis churches have in and for each other.

A letter from our former pastor Rev. D. DeJong expressed joy and gratitude, also on behalf of his wife.

Our new pastor touched upon the fact that Rev. G. VanDooren not only had installed him today, but also led the ordination service in Brampton 7 1/2 years ago. Rev. Nederveen stressed that his work of ministry is governed by the de-

mand of Christ given in His Word. Br. Smouter spoke a few closing words expressing the wish that Rev. Nederveen in his ministry might be fruitful and edifying through admonition and comfort.

On Thursday, August 29, a welcome evening for Rev. G. Nederveen and family was held. The M.C., br. A. Hordyk, welcomed everyone. After the Christian opening, Br. A. Smouter welcomed Rev. Nederveen, his wife and children, and expressed thankfulness that the Lord after a vacancy of nearly two years had granted our congregation a pastor and teacher.

Prof. Dr. C. VanDam, our past councillor, welcomed the Rev. Nederveen and family and mentioned that Rev. Nederveen had already become acquainted with part of the congregation during the last two years when he taught pre-confession class.

Representatives from the various activity groups spoke words of welcome, and up-dated us on their endeavours, after which the choir "Soli Deo Gloria" sang a number of fitting selections.

Rev. G. VanDooren posed the question, "Who is the most important person in the parsonage, the minister or his wife?" He pointed to the importance of the ministers' wife in being supportive of and interested in the work of her husband. In conclusion, Rev. Nederveen thanked Prof. C. VanDam and Rev. G. VanDooren for the work they had done in the congregation during the vacancy. Afterward, in the fellowship hall, we received refreshments. It gave us also a chance to meet the new minister and his family on a personal and more informal basis.

May the name of our Great God and Saviour be blessed throughout all generations.



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# Welcome, Reverend G.A. Snip!

On September 27, 1991, Lincoln could officially and joyfully welcome her new minister, the Rev. G.A. Snip, and his family who came to us from Langeslag, the Netherlands.

After the many months of waiting for this eventful day, the church filled up with eager members of the congregation.

their singing abilities. They did an excellent job and were worthy of the warm applause that followed. After that the John Calvin School students sang a welcome song (especially composed for the minister and his family) accompanied with the organ. Following this was a declaration based on Psalm 23, after which

ciety, those ever practical souls, composed poems each starting with a letter from their "Welcome Snip" sign and presented the whole family with all sorts of products from the "peninsula soil" – from wheaties (a brain food) to spinach (muscle food), to stock their bare cupboards. Miss Jennifer VanAmerongen played an organ solo for us: "Cantata & Fugue in D Minor" by J.S. Bach. The Anchor Band really got things moving by playing all sorts of songs. And if things did not go well, Grace Homan (keyboard) would stop them all and have them start over again. Their director, br. Riese Heemskerk, is doing a fantastic job with the "orchestra members." They even played the Dutch national anthem in honour of the Snips. The Adult Bible Study Club presented a book on Canadian wild birds, and a book on the history of the Town of Lincoln. Brother Henry Tenhage had a contest going between three different groups, who had to learn a song within a few minutes. In between all these different acts, brother VanLuik kept us busy with some nostalgic church history questions about the church at Lincoln. He and sister Lydia Schulenberg presented Rev. and Mrs. Snip with a large area map depicting the locality and the boundaries of the area churches in the Niagara Peninsula. They also compiled a handbook/directory, in which you will not only find all the names and addresses of the members of the congregation, but also their faces, occupations, and even which members are related to each other. A handy "tool" in the pastoral work of Rev. Snip!

For sure everyone enjoyed this evening. In closing Rev. Snip spoke a few words and thereafter led us in prayer. Following the program we met together at the coffee social held in the basement of the church. Date of installation for Rev. Snip is Sunday, November 3, 1991. This is the day we all have been waiting for, and we pray that our heavenly Father will grant Rev. Snip all he needs in his work in His "vineyard."



*Arrival from the Netherlands*

Our chairman, br. Harry DeVries officially opened the evening and read with us Gen. 12:1-6 and Heb. 11:8-16. A very fitting passage for Rev. Snip, having just left the country of his origin, to take up his task for the Lord here in Canada. Also very comforting to know that he (and we all) are sojourners here on earth waiting for our heavenly dwelling. After a few words of welcome br. DeVries gave the floor to the M.C. for the evening, br. Hein VanLuik.

Br. VanLuik capably got us started on our well-filled program right away. First on the program was the Kindergarten and Grade One children who displayed

we could enjoy a real Canadian song called "Something to Sing About" to the accompaniment of the guitar played by Mrs. Joni Beintema.

You know that Lincoln is a real "singing" congregation, so we did lots of it throughout the evening. Of note is Br. Bert Hopman's solo, An Ambrosian "Lofzang" (Hymn of Praise). Not only are we pretty good at singing; speaking is a strong point too. The Men's Society bid Rev. Snip, his wife and children a warm welcome in 3 different languages, and the Young People Society had a comical play on words which had us all thoroughly confused towards the end. Our Women So-

## Installation of Rev. G.A. Snip – Canadian Reformed Church of Lincoln

On November 3, 1991 the congregation of Lincoln could finally receive a pastor and teacher after a vacancy of more than 2 years. Rev. Agema, our counsellor, installed Rev. Snip in the morning service and had as text 2 Cor. 2:14-16. The theme of his sermon was: Preaching of the gospel is God's victory parade. We heard 1) who triumphs, 2) how He gives this triumph, 3) to whom He gives this triumph.

In the olden days when an army had won a war, the general and all his soldiers were given a parade. Not only were the soldiers marching, but also the captives had to march along in the victory parade. So Paul has to march in this parade of the King who has triumphed, as a captive of our Lord. Through Christ, by grace, we may all walk in this victory parade.

Through the preaching of the gospel the fragrance of the knowledge of God is revealed to the world. As a perfume permeates its surrounding, so it is with the preaching. This will leave an effect, a fragrance to life or death, because a preacher is not out to please, but to honour His God. Through this preaching God calls to obedience, He works this obedience in our hearts through the Holy Spirit. May our heavenly Father give our

*Anchor Band entertains at welcome evening*




minister the gift for this aroma, also to our congregation.

Rev. Snip chose as text for his inaugural sermon the words of Luke 8:18. Christ speaks here about the Word of God and the lamp of God that must shine brightly. The preaching of the Word demands obedience of faith. We saw 1) the manner of this obedience, 2) the blessing of this obedience, 3) the necessity of obedience.

Scripture tells us that everything will one day come to light, nothing is kept secret from the Lord. The Word of God asks for a choice from us, it is either to accept or to reject. This Word changes your life, either a blessing or a curse to you.

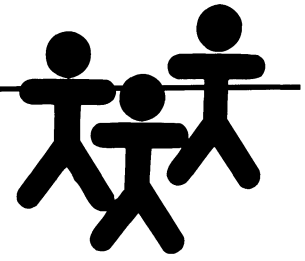
We must listen to God's Word with interest and amazement. We must study God's Word, have the courage to put the Scriptures above the opinions of people. By nature we have a clouded mind, but God's spirit will enlighten us. But we must be zealous in listening and studying God's Word. This is extremely important for the young people as well. By studying His Word, we will realize how wonderful God is, how we deserve God's wrath, and how rich we are to have a Saviour who died for our sins. We must not harden our hearts, but we are called to persevere. Let there be no weakening of our love for the Word of God and His Church. May the Word of God be a lamp unto our feet and a light unto our paths.

Following the service, kind words of congratulations were spoken from br. H. DeVries, chairman of the consistory of Lincoln, br. C. VanAndel, representing the sister church of Rockway and Classis Ontario South; Rev. Agema from our sister church of Attercliffe, and br. H. Poort from our sister church of Smithville. Rev. Snip responded with appreciation to the guests for their words and for the good co-operation he has already received from these sister churches, with the hope that this good cooperation may continue with the four churches in the Niagara Peninsula in the years to come. 



*Children sing at welcome evening*

By A. Witten



## Homework Versus no Homework

Most people can speak from personal experience about homework. They have either done it as children, have assigned it as teachers, or have supervised it as parents. Advocates of homework believe that it encourages initiative, develops independent learning skills and allows time for practice and application of what has been learned in school. Others question its value and argue for its discontinuation. Often one hears comments such as “we have way too much homework” or “you have no homework?” or “why does this have to be done at home?” Some critics of homework also argue that some children do not live in conditions appropriate for studying at home and that homework interferes (especially for those who have difficulty with their school work) with children’s leisure time and other worthwhile activities in and around the home. The question to be considered is should students be required to do homework?

Although homework is a somewhat controversial subject, from the available research some things can be said about it with confidence;

1. Certain kinds of regular assigned homework (e.g. practising mathematical skills) affect school achievement.
2. If students who have difficulty with their school work are to profit from homework, initial ideas introduced in class must be carefully explained.
3. Outside of school activities (e.g. reading the newspapers, visiting exhibitions and museums) provide a useful base for “regular” school work.
4. Students spend widely differing amounts of time on the same task.

The first of these findings is not really surprising when it is considered that a mere fifteen minutes of mathematics homework on each week night represents fifty hours additional time on mathematics in one school year alone. Whether homework is a “good or a bad thing” should be considered on the basis of the strong relationship that exists between homework and school achievement.

In our Reformed schools the weekly Psalm, Bible text, or list of Bible books, judges, or kings and the inevitable time-

tables are some of the things that are memorized for homework. Colleague D. Pot (in the August 1991 Magazine of the Australian Free Reformed Teachers’ Association) suggests that “this is indeed a good practice” and that “it is abundantly clear that we do need parental assistance as this memorizing cannot be done at school exclusively.” He further suggests that for Reformed schools our unique partnership between teachers and parents should allow for complete harmony for “both home and school have the children’s interest at heart.” The memorization for homework in the early grades may be considered as good practice for developing more independent, home study habits. In higher grades memorization and the review, reinforcing of information and preparing for new information at home may develop organization and time management skills essential for developing the learner’s independence and responsibility.

Much thought has been given by educators to the transition from elementary to high school and from secondary to post-secondary and the escalation of demands on student out-of-school time and the need for independent study. A recent Ontario (Ministry of Education) study suggested that for high school students developing personal study habits part-time work should be limited to less than approximately 10 hours per week. Students working over 15 hours per week jeopardize their school achievement. Time spend on part-time work instead of homework detracts from school achievement. Homework time and development of study habits are factors of great significance in explaining differences among the school achievement of students of similar abilities in high school.

Many schools, because of the close relationship between school achievement and homework and the need to consider the arguments against the assigning of homework, “settle” the matter of homework versus no homework with a “homework policy.”

Recently, Timothy Elementary School in Hamilton, published the following help-

ful “homework policy” in a school handbook distributed to parents.

“No formal homework shall be assigned to students in grades 1 to 6. Formal and regular homework shall be assigned to students in grades 7 and 8. All students regardless of grade may be given individual homework assignments based on work missed during absence from class.

The following guidelines apply when determining whether homework should be given to pupils in grades 1 to 6:

a) Students in grade 1 and 2 should not (with the exception of making up for lessons missed) receive any work to be done at home beyond oral reading practice, memory work, and spelling words.

b) Students in grade 3 and 4 may, upon occasion, be asked to do some work for a project at home although adequate class time should also be given. In addition, students in these grades may be asked to do some further study for a test for which a review has been held in class. The teacher must take care that such assignments are not too frequent, nor too long, and that students know exactly what to study.

c) Students in grades 5 and 6 may be assigned for homework any work not completed in a period when adequate class time was given. Furthermore, these students should study regularly for tests and work on projects at home.

d) Students in grade 7 and 8 may be asked to spend up to an hour on homework each day.

Parents are reminded to look at the weekly Newsletter for upcoming tests and assignments for which the students are responsible.

Such a worthy policy might also lead to discussion about the efficient use of time through the school day and the positive linkage between regular homework and development of independent study skills and habits.







## The Faber-Holwerda Bursary Fund

We wish to remind the readers of the existence of the Faber-Holwerda Bursary Fund. This Fund was established at the time of the retirement of Dr. Jelle Faber as Professor of Dogmatics at the Theological College. We thankfully report that this Fund has received additional donations since that time and currently contains \$14,000.00.

The intent and aim of the Faber-Holwerda Bursary Fund is to provide some financial aid to students at the Theological College. The assistance is in addition to monies received from other sources. It is not intended to replace any assistance received from ecclesiastical and/or government sources.

Students may apply for assistance when special circumstances (e.g., unexpected travel expenses incurred due to illness of a family member) and needs (e.g. purchase of books) arise.

Allotment of the annual disbursement of funds is limited to eighty per cent of the interest earned on the capital. The remaining twenty per cent of the interest is added to the principal amount in order to allow for an inflation factor as well as a modest increase of the capital.

The Fund is administered by the Faber-Holwerda Bursary Committee consisting of a member of the faculty of the College, the Treasurer of the Finance and Property Committee of the

College, and a representative of the Faber family. The Bursary Committee is accountable to the Finance and Property Committee of the Theological College.

We are pleased that the Faber-Holwerda Bursary Fund is able to provide some limited assistance to students with special needs. We urge you to consider a tax-deductible donation to the Fund.

### Faber-Holwerda Bursary Fund

c/o Theological College of the Canadian Reformed Churches

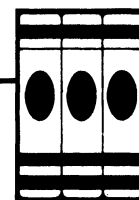
110 West 27th Street  
Hamilton, ON L9C 5A1

For the Committee

J. Geertsema

## BOOK REVIEW

By G.Ph. van Popta



Webster, William, *Salvation: The Bible and Roman Catholicism*; Published by Banner of Truth, 1990 @ \$8.50 U.S. (184 pp/paperback).

Many Protestants and not a few Roman Catholics say that the Roman Catholic Church (RCC) has changed its teaching with respect to salvation and its other major doctrines. It is said that the RCC has changed especially since the Second Vatican Council (1962-65). Even some Reformed people are clamoring to say that we can now extend the right hand of fellowship to the Roman Catholics and greet them as brothers and sisters.

Has the RCC changed? This is the question which William A. Webster answers. In this valuable book, Webster shows that the RCC has *not* changed its teaching with respect to salvation or the major doctrines of the Word of God, the Mass, the Priesthood, Confession and Penance, the Eucharist, or Baptism.

Webster documents the official and authoritative teachings of the RCC on

these doctrines. He uses four authoritative sources: *The Canons and Decrees of the Council of Trent*, *The Documents of Vatican II*, *The Code of Canon Law*, and *The Question and Answer Catholic Catechism*. These sources span the time between 1546 and 1981. Each source has the official authorization of the Vatican. Taken together and compared to the Bible, Webster proves his point that the RCC has not changed.

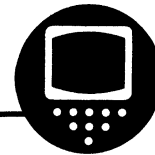
In the first part of this book, Webster shows how each of the major Roman Catholic doctrines contradict the teaching of Scripture. The teaching of the Roman Catholics is no different than the teachings of the Judaizers against whom Paul contended in his letter to the Galatians. The Judaizers taught salvation by the Lord Jesus *plus* the Jewish system; the RCC teaches salvation by the Lord Jesus *plus* the Roman Catholic system. The RCC, as did the Judaizers, preaches another gospel, a gospel upon which the apostle Paul pronounced the curse of God.

In the second part, Webster presents the positive teaching of the Bible on the way of salvation. He shows how the Bible teaches salvation by Christ alone through faith alone.

In several appendices, Webster quotes from the four official sources of Roman Catholic doctrine which he employs in this book. In this way he gives a thorough presentation of what the RCC teaches about the specific doctrinal issues discussed. Further, he demonstrates that his quotations in the main body of the book have not been taken out of context.

Webster is qualified to address this issue. He was raised in the RCC and educated in parochial schools and a Benedictine monastery. Currently, Webster, a business man, is a member of a Presbyterian Church (PCA) in Memphis TE.

Read this book. You will see that rather than embracing Roman Catholics as brothers and sisters, we must tell them the gospel of Jesus Christ.



## General Board meeting of CRAFTH held September 20, 1991

The chairman read James 4 and opened with us in prayer. After a word of welcome, the minutes of the general board meeting of May 17, 1991 were adopted. Actions of the executive board as recorded in the minutes of May 10 were ratified.

The Property Committee's report was given by K. Spithoff. Shower repairs are completed and the roof around the chimney has also been repaired.

The P.R. Committee gives an explanation of the envelope system to be used for contributions.

The Treasurer gives his report. Cash flow is not good; there is a reserve of only about two weeks.

We are reminded of the Baseball Tournament, whose proceeds go to the Association.

The chairman thanks K. Spithoff, whose term is up, for his work on the Property Committee.

Suggestions are given for increasing support for and awareness of Anchor, e.g., car pooling with church members to visit the Anchor Home, fund-raising by young people using car washes, fish fries, etc.

Meeting is adjourned.

J. VanAmerongen, Secretary

## Meeting of the ILPB and the Administration and Promotion Committees

October 4, 1991 Hamilton, ON

Representing the Men's League: George Helder, Keith Sikkema

Women's League: Lise Schutten

Young People's League: Theo Beijes, Ted VanRaalte

Promotion Committee: Johan Van derJagt

Administration Committee: Pete Engbers, Thea Heyink, Rennie Pieterman, Heather Van Middelkoop

Absent with notice: Elaine Spriensma

1. The chairman, G. Helder, opened in the usual Christian manner. He extended a welcome, especially to P. Engbers, the new coordinator on the Administration Committee, and the two new Young People's reps, T. Beijes and T. VanRaalte.
2. Agenda was established.
3. Minutes of previous meeting were adopted.
4. Matters arising from minutes were discussed.

- a) New congregational reps needed for newly established churches.
- b) Bookstore policy favourably received.
- c) Wages for editors and computerist reviewed and adjusted. Translators fees remain the same.

### 5. Progress was reported:

*Justified by Faith (Romans)* - Joh. Francke: is selling quite well. Positive reaction to physical appearance and quality of translation was noted. Procedure on reaching retail price was reviewed. It was clarified that the financial future of the ILPB depended on the success of this book. Therefore excellent quality was imperative and the price reflects this. This book is suitable for purchase for home libraries, as well as through study societies.

*Galatians* - M.J.C. Blok: will be camera ready very soon. Will be printed as soon as possible.

*Philippians* - K. Deddens: is being proofread to conform to standards. Next step is typesetting.

*Church in the Last Judgment* - B. Holwerda: is still being re-edited. Should be ready for typesetting by 1992.

*Luke Vol. 1* - C. Hagens: still being re-translated (revised) to fall in line with the style of translation of Vol. 2.

*Acts Vol. 1 & 2* - C. VandenBerg: is fully translated and imput. Volume one is being edited.

*Believe and Confess* - C.G. Bos: no change.

*Hebrews - Revised* - L. Selles: revised version is ready for editing.

6. Sales Report was tabled and discussed. Sales are down for the months of June to September 1991, as compared to 1990, by 33 per cent. Only 15 congregational reps are actively selling for the ILPB. All reps will be verbally contacted soon and a new rep list will be compiled by the end of the year.
7. Financial Report was tabled and discussed.
  - a) Financial statements were discussed and adopted.
  - b) Auditors report was discussed. Several items will be clarified between treasurer and auditors.
8. Promotion Report was tabled and discussed.

- a) Christmas special to be announced soon. Will be the combination of *Ecclesiastes* (M.J.C. Blok) and *Meditations on Ecclesiastes* (J. Moesker).
- b) Brochures have been sent to all Protestant seminaries and Bible colleges in North America.
- c) Concern was expressed about fluctuation in inventory. ILPB is not in the financial position to immediately reprint as soon as stock is low. Hopefully this may change in the future.
- d) Future projects: redesign and reprinting of *Christ in the Family*, re-editing and reprinting of *Colossians* to complete a series of smaller epistles to eventually be sold as a set. New projects for translation to be reviewed by Board member from booklet containing available study aids in the Dutch language.

### 9. Other business:

- a) E. Spriensma's and H. VanMiddelkoop's term on Administration Committee was renewed. A vacancy on Administration Committee of Promotion liaison needs to be filled. By-laws should be adjusted to reflect this additional position.
- b) Amended constitution was distributed. Amendment reflects changes in wording necessary to apply for charitable organization status. Amended constitution will go through proper channels to become adopted. Only then can application proceed.
- c) Administrator T. Heyink will take a course to become literate in the Pagemaker Program, to assist the ILPB in reducing publication expenses. An agreement will then be drawn up to provide up to date equipment to facilitate procedures. Definite proposal outlining cost and type of equipment to be presented at next meeting.

### 10. Questions:

- a) Qualifications for editors were discussed.
- b) Young People's reps are encouraged to expose the work of the ILPB via *In Holy Array*.

11. K. Sikkema closed the meeting with thanksgiving prayer.

T. Heyink, administrator 

# OUR LITTLE MAGAZINE

By Aunt Betty



## Hello Busy Beavers

We have *Contest News!!*

First—a big “Thank you!” to all the Busy Beavers who sent in quizzes, pictures and poems.

You did a lot of work!  
Good for you!

I enjoyed all the poems and pictures.  
Just keep them coming!  
Next time we have a contest *you* might be the winner!

This time our winners were:  
Busy Beaver *Ruby Knol* in the Quiz Contest.

In the Picture Contest the senior winners were (tied) Busy Beaver *Vickie Aikema* and Busy Beaver *Jaclyn DeHaas*, and the junior winner was Busy Beaver *David Aikema*.

In the Poem Contest the winner was Busy Beaver *Ruby Knol*.

Congratulations to you all!  
Keep up the good work, and enjoy your prize!

### OUR CALENDAR

By Busy Beaver *Anna DeVries*

Our calendar tells me the day  
Our calendar tells me if it's May.  
Today it says “the 9th”  
But with it says “full moon.”  
To the window I run to look out  
And, “Yes, I always knew  
Our calendar tells me the truth!”

# Quiz Time!

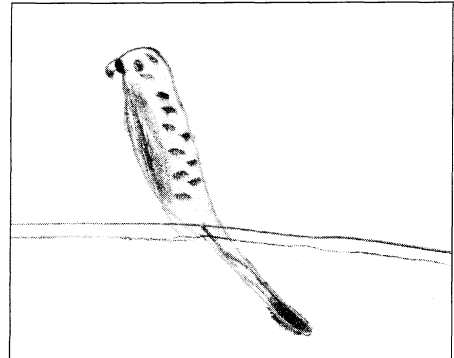
### PICTURE CODE

By Busy Beaver *John Witten*

A = *	B = 7	D = X	E = Y
G = □	L = ::	M = ::	O = ::
S = ↓	U = ⊙	Y = △	
⊙ * △	△ :: ⊙	7 Y	
Y ::	↓ ↓	Y X	7 △ □ :: X

### MY BIRD: PERKY

By Busy Beaver  
*Erica Hopman*



### BIRTHDAY WORD SCRAMBLE

By Busy Beaver *Esther Hordyk*

IDFERN	□ □ □ □ □ □ □ □
LADECNS	□ □ □ □ □ □ □ □
AEKC	□ □ □ □ □
OSBAOLNL	□ □ □ □ □ □ □ □ □ □
PPO	□ □ □ □
TAPRY	□ □ □ □ □ □ □
MSAGE	□ □ □ □ □ □ □
TSNEPRES	□ □ □ □ □ □ □ □ □ □
DSANCIE	□ □ □ □ □ □ □ □
PSLOILPLO	□ □ □ □ □ □ □ □ □ □ □ □
ADCRS	□ □ □ □ □ □ □
GPIRWAN RPEAP	□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □
YOST	□ □ □ □ □ □ □
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