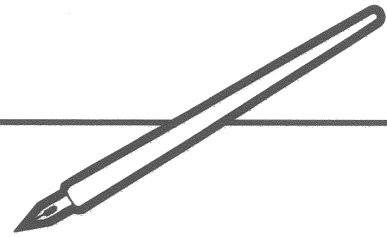




**Clarion**  
THE CANADIAN REFORMED MAGAZINE

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By C. Van Dam



## A Living Faith?

Recently an opinion poll in the Netherlands among Reformed (Liberated) young people sixteen and up showed a frightful contradiction between what young people say they believe and how they actually live. Although holding on to the basic tenets of the Reformed faith, the choices they daily make in life are often worldly. Concepts like self-denial and struggling against the world are by and large foreign to these teenagers. (For more information on this poll, see the *Press Review* elsewhere in this issue.) This poll is not the first to show this trend. In 1987 poll among young people, for example, showed that 96% were sure that they were a child of God, but 40% never (or almost never) read the Bible for themselves. The figures of the last poll were respectively 90% (who thought they were children of God) and 72% (who never or virtually never read the Bible).

A knee jerk reaction of skepticism would challenge the accuracy of such polls. Yet, their accuracy need not be doubted. Because of a sense of shame, polls like this are usually filled in more positively than is probably reality. Furthermore, the ones who bother to fill in the eighty or more questions are often not those who couldn't care less.

Is there any reason to assume that the trends are completely different here in Canada? Without disparaging the faithfulness there is, also among young people in our midst, is it not true that what a young person believes is not always reflected in his or her life? Is that not a cause for concern? Indeed, are the same dangers that threaten the Dutch young people, not also a threat for ours?

### Why the contrast between faith and life?

Analyses of these polls in the Dutch press have pointed to a variety of factors that can help explain the findings. There is the pervasive secularization of our present age. To be a Christian is no longer a matter of course. The more that man can explain about the world in which he lives, the more God appears to be pushed in a corner away from life. Furthermore, modern individualism also affects Reformed young people who like to have a mind of their own and dress as they see fit. Moreover, the modern stress on one's feelings can be a factor. If it feels alright it is okay. In addition, the general breakdown of authority structures in society also affect relationships in Christian families and the wishes of parents are not automatically taken over by the children. Also Canadians can identify with these factors.

Yet, all these points, important as they are, do not really address what seems to be closer to the heart of the issue. It is highly significant that the poll revealed that there was considerable apathy among the parents and that their perception of the lifestyle of their children did not vary that much from reality. If a large percentage of the parents are apathetic



about how their children express or do not express their faith, what kind of a signal does this send to the children?

### Place of parents

To the parents belongs in the first place the tremendously responsible task of educating their children in the fear of the Lord. Scripture is abundantly clear on this and our baptismal form reflects it. It is no automatic thing to instill the fear of the Lord in our children. Although believing children are a gift of God's grace, the Lord also expects us to work at it. Does the Lord not say: "You shall love the LORD your God with all your heart, and with all your soul, and with all your might. And these words which I commanded you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house and when you walk by the way and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates" (Deut. 6:5-9). Constantly, parents are to be teaching their children, by example and word. The love for God must be written all over their life. They must *live* their faith. If they don't, why should one expect the children to?

If parents are apathetic of the worldly lifestyles of their children, how can one expect improvement? If parents do not show in their own lifestyle and use of free time a conscious struggle to be different and holy to the Lord, can one expect more from the children? If parents appear to project the idea that all is well, as long as you are a member of the church and go to church regularly, is it any wonder that a covenant automatism thinking can affect the young? Of course the thinking that all is automatically well, as long as some external criteria are met, is a terrible delusion. There must be a living faith and a meaningful relationship with God.

## The Word

Of course parents cannot instill in their children a love for the Lord on their own strength. The Lord works faith and obedience through His Word and Spirit. Not surprisingly, the poll found out that the Scriptures no longer functioned in far too many families. Homes should be havens of Christian peace and joy where the Word is central and all bow down before its authority. That means the Word should be discussed as there is opportunity and read also privately by members of the family. It is in reading the Word that one encounters the voice of the Living God! The interaction with the Word is indispensable for the work of the Holy Spirit who changes hearts. Again the parents must set the example. The world enters Reformed homes in many ways and is often given prime time in the form of electronic media. But what about the Lord and His Word? Does the Spirit have opportunity to mould and shape the mind and hearts by the Word? He needs time and opportunity for that, otherwise He is grieved and leaves (cf. 1 Thess. 5:19; Eph. 4:30).

The Dutch poll raises the question. Is there still a real wrestling with the Word and seeking God's will for our daily life? Only when there is a meeting with the living God who is holy, can one expect confrontation with the world! If God's Word and voice be ignored, there is no resistance to the onslaught of the spirits of this age.

Of course in this respect, ministers also have the responsibility to bring something of the full power and glory of the Word to bear in the worship services. We need to be confronted with God and the joy of His salvation and so made sensitive to Him and His will for our life. It is dark in the world. Each week the light of the gospel must encourage, also our young people, to go forth in the strength and comfort of the Lord. To leave the church comfortless for another week in a dark and enticing world is horrible and leads to the temptation of seeking the joy in the things of this world.

## The future

The results of the opinion polls do not make for pleasant reading and writing. If one claims to believe one thing, but lives totally different, one can wonder about the future of the church. Here is a warning about the importance of living our faith and sharing the joy of faith with other members of the family and congregation. After all if the faith of the parents is not for real in the eyes of our children, then why should they follow it? Other answers to life's questions will be sought where there are no answers, namely, in the world.

The Lord has given us such a rich salvation and such a beautiful prospect for the future. He will also help us in the present need. But we need to seek and love Him with our whole heart, mind, and soul. The family unit is the place where we may teach the precious truth of salvation to our children. It is the first workshop of the Spirit. Healthy Christian families will under God's blessing lead to a healthy church. **C**



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# A Jewish Pastor Says: We Need a Confession

By J. Geertsema

## A report

In *Nederlands Dagblad* of October 11, 1993, I found an interesting report. It deals with a visit, of a minister of a Christian congregation in Israel, to the Netherlands. His name is Baruch Maoz. He is minister of a local church in Rishon Letzion. He spoke for a meeting of "Stavaj" (Stichting ter bevordering van de evangelie verkondiging aan het Joodse volk), an organization in our sister churches for the promotion of the preaching of the gospel to the Jewish people. He concluded his address with saying, "Please come over and help us, and pray with us for God's blessing."

The article continues with reporting on a conversation between Rev. Maoz and a correspondent of *Nederlands Dagblad*. The minister from Israel said:

Take care that the Liberated synod concerns itself about the Jews on the other side of the Bosphorus. The Liberated churches have plenty of possibilities: they have a rich tradition, excellent literature, good commentaries on the Bible, and a thorough theological foundation. It is exactly these things which we need so much in Israel.

Then Rev. Maoz painted a picture of Jewish church life.

There are thirty-two congregations registered by the government with some four to five thousand members in total. Twelve of these congregations are led by pastors with a good basic training. The other pastors depend more on their personality, their imagination and their eloquence. . . . Jewish Christians can be characterized as charismatic. In particular they are influenced by Arminian and fundamentalistic teachings. These influences are the cause that a minimum-gospel is preached: "We are sinful – Jesus makes us happy – oh,

how glad we are." Where this minimum-gospel is preached, there is also a minimum-faith.

In spite of this minimum-gospel, a strong growth is noticeable. Every year, as an average, a new congregation is added. This growth is due to the fact that now for the first time there are Christians of the second generation, and further it is the result of God's blessing on evangelizing labours and of the immigration of Jewish Christians from Russia and Ethiopia.

The article continues to tell us:

Maoz hesitated to call this growth a blessing. "The danger increases that the church surrenders itself to a pitiful version of being church. That is, there is a great aloofness with regard to thoroughly discussing questions such as, 'How do we celebrate the Sabbath?'; 'What is the

meaning of the Trinity for us?'; 'Do I become a better Christian when I eat pork?'; 'What are we to do with the divine nature of Christ?' On all these questions an embargo is placed out of fear that the answers might create division."

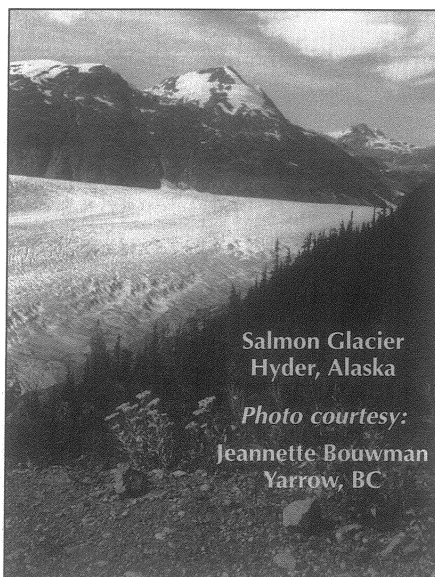
The unfortunate situation of our churches is the lack of a confessional basis for our church life and the lack of theologically trained leaders. How would your ministers preach if one took their commentaries away? How would you instruct your children without a Bible story book for children? Therefore, send us thorough literature that is adapted to our situation. Promote the immigration of all the believing Jews you know (the others you can keep) and send evangelists who restrict themselves to the transmission of faith and who do not commit the sin of transmitting culture. Nowadays a kind of timidity concerning Jews is pressed upon Christians. Do not let such timidity become a hindrance for you. As unworthy people we bring the message of God who redeems us from that very unworthiness.

## A comment

In *Nederlands Dagblad* of October 20, Mr. H. Hoksbergen commented on the remark of Rev. Maoz that the lack of a confessional basis for the life of the churches in Israel is their unfortunate situation. I take over a part of what he wrote.

A church can never be church if it does not have the Word of God. A church can be church if it does not (yet) have confessional standards. This is evident for instance in Israel. In the course of the years a number of congregations of Jews confessing the Lord Jesus as their

## OUR COVER



Salmon Glacier  
Hyder, Alaska

Photo courtesy:  
Jeannette Bouwman  
Yarrow, BC

Messiah came into being. Some of them have a confession. Others do not, which is their downfall, as Rev. Maoz said.

Mr. Hoksbergen mentions a number of functions of confessional standards. The central point in all the functions is "that confessions say what Scripture says. The church can express her faith in her confession and speak or sing of it with joy, for example, in church on Sunday." "Besides the function of presenting a testimony to governing authorities and to society, confessions serve to formulate the doctrine of the Bible and to renounce false doctrines. In these confessional formulations the church shows its unity internally and to the outside." The writer says further that in Israel "such a call for a confession is certainly understandable against the (modern) Israelite background. He makes a comparison between the Dutch Protestants in the sixteenth century and the Jewish Christians in Israel today. Just as the Dutch (we add: and the French, the British, the Scottish, the Hungarian, the German, and so on) Protestants some four hundred years ago "had to confess the true faith over against Roman Catholicism, thus the churches in Israel find themselves confronted with the religion of the Jews. Moreover, these Christians in Israel are faced with Arminian and

charismatic groups." The article is concluded with the remark, "The call of Maoz shows that a church cannot remain without confession."

What Hoksbergen writes here was seen by the church as necessary from the very beginning of its history. In the first centuries the churches formulated the teaching of God's Word in the Apostolic, the Nicean, and the Athanasian Creeds over against contemporary deviating, false teachings. The churches did this in obedience to the instructions from God's very Word that tells us to "hold fast our confession" (Hebr. 4:14, cf. 3:1 and 10:23). Paul writes in Rom. 10:9-10 that if we confess with our lips that Jesus is Lord and believe in our heart that God raised Him from the dead, we will be saved. "For man believes with his heart and so is justified, and he confesses with his lips and so is saved." Paul speaks here about a personal believing and confessing. This does not exclude but rather brings with it a believing and confessing with each other as a congregation and as sister churches together. Such a confessing together and with each other holding on to the confession is an aid given and commanded by the Lord that helps us to acknowledge and to abide by the truth of His Word, and, in that way, to hold on to and abide by

Himself as He revealed and gave Himself to us.

What Rev. Maoz said is true. The church needs to confess the truth of God's Word, and therefore needs a confession of the truth. How correct is he also by pointing out to us, Reformed believers, that we are so rich with our Reformed confessions. It is now our calling not only to preserve this confession on paper, but also to keep making it our personal property by studying and knowing it. Otherwise, this truth of and about our God becomes dead capital, and our faith becomes a dead faith. Both will do us no good. We cannot believe what we do not know. And we cannot confess what we do not believe. The consequence is that we not only lose knowledge, but, per consequence, also the Lord Himself, and salvation.

May God give to Rev. Maoz and the churches in Israel to know and confess, also in confessional standards, the truth of His Word for their own strong unity in the true faith and as a clear banner for their surrounding. And may this word of Rev. Maoz mean for us that we hold fast to the rich treasure of our confession in thankful joy, not only for ourselves but also in order to share it with others. **C**

## FROM THE EDITOR:

*There will be a change in the editorial committee. In the meeting of the publisher with the editorial committee of Clarion, we discussed, among other matters, a change in the editorial staff. It was felt that after forty long years of faithful service and hard work first for the Canadian Reformed magazine and, then, for its successor, Clarion, the Rev. W.W.J. VanOene should be released from his responsibilities and duties as editor. Other, younger ministers, should take over the task. Rev. VanOene resigned from his position as editor per January 1, 1994. The Revs. R.A. Schouten and G.Ph. van Popta were asked to join us, because they were already contributing to our magazine on a regular basis. After some hesitation both accepted the invitation. They will become members of the editorial committee per January 1, 1994.*

*We welcome our two younger brothers to the committee and are sure of a continuing, from now on a bit more intense, fruitful cooperation. We also want to express again our appreciation and thankfulness for the hard work of so many years of br. VanOene for our mag-*

*azine, and in it for the churches. This stepping back will not mean that VO will stop writing for Clarion. He promised that he would continue with providing articles. May the Lord continue to bless him and us and Clarion.*

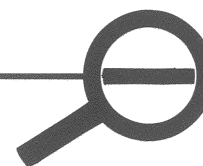
J. Geertsema



Rev. R.A. Schouten



Rev. G.Ph. van Popta



## Reformed Young People at home in the world

The above heading is one of the conclusions drawn from an opinion poll conducted among young people from our Dutch sister churches in Friesland. A summary of the findings were published in *Nederlands Dagblad* (Sept. 14, 17, 1993). Rev. S. De Jong from Franeker polled catechism students aged 16 and up and found in the answers of the 70 who responded that what one says and what one does are two different things. The picture the poll presents is that of young people who without any problem combine their church membership with feeling quite at home in the world. Also shocking is the fact that concepts such as struggle, self-denial, cross and being different from the world are simply not functioning in their lives. Not surprisingly, 78% have never sensed any misunderstanding or derision because of their faith.

### On the one hand . . .

The poll showed a remarkable inconsistency or dichotomy which runs through all the answers.

*On the one hand, 89% of the young people considered Bible study important, 84% understand what the Bible says, 88% do not doubt that the Bible is true, 76% are helped in personal problems by Bible reading, 80% pray often for themselves, 90% are sure that they are a child of God, 99% always or mostly believe that God controls everything taking place on earth, 87% find Catechism classes meaningful and 80% think the same about young peoples' societies, 70% think that they are in a good church, 76% think it is necessary to go to church twice on a Sunday, and 92% see the future as a Christian optimistically.*

### On the other hand . . .

The other pattern is considerably different.

*Asked whether they personally read the Bible, 72% of the young people answered with never or almost never. Furthermore, 72% never or virtually never go to a meeting where one discusses issues of church and faith, 53% never or virtually never ask themselves why not everyone goes to heaven, while 51% do not know whether unbelievers later go to hell. Sixty-five per cent never or almost never read *Nederlands Dagblad* (a Reformed daily newspaper run by [Liberated] Reformed people), 74% virtually never read a church paper and 85% never or virtually never read a publication from their study society. Seventy-eight per cent cannot explain to others why they are not Free Reformed (Christelijk Gereformeerd) and 47% are incapable to do the same with respect to the (Synodical) Reformed Church. Forty-seven per cent do not know the difference between the Reformed Churches (Liberated) and Pentecostal congregations.*

### Lifestyle

*With respect to lifestyle, the poll showed that 59% had no objections to entering into courtships with someone who was a member of another church and 37% had no objections with going steady with one who does not believe. About 37% often or very often watch inane TV programs . . . 67% never watched erotic programs. Thirty-three per cent of the youth thought that a boy and a girl could go to bed together before they get married, 38% frequent bars or discotheques either often or very often. Seventy-six per*

*cent do not ask for silence when they pray in the presence of unbelievers. Sixty-six per cent do not want to cooperate with local evangelistic work in their own congregation. . . . Twenty-six per cent of the youth say that they swear often.*

From the above it can be deduced that young people have generally little knowledge about the consequences of their own faith and that these young people feel quite comfortable in the world.

### Parents

Rev. S. De Jong does not want to do injustice to those parents who work so hard to try to keep their children with the faith. But there are worrisome trends. On the whole the polls show that parents know very well what the young people think or do. There are some exceptions, especially concerning time spent on TV and visiting bars where the parents underestimated by about 23%. Also, although 53% of the young people watch TV on Sundays, only about 34% of the parents think they do. According to the poll

*there is little discussion with the children about reading in the Bible, one's life of prayer and the sermons. Sixty-six per cent of the parents never or mostly never discuss sermons with their children.*

Rev. S. De Jong also noticed a certain apathy with the parents.

*It seems as if some parents think that because it went well with them everything must turn out all right with their children too.*

Of course this is flawed reasoning, and as Rev. De Jong notes, the times are against the Christian faith. He also notes that there must be more experiencing of the gospel between parents and children. (For more on this opinion poll and a reaction, see the editorial in this issue.)



# REMEMBER YOUR CREATOR

By R.A. Schouten

## The Dating Game

*Christian Courtship vs. the Dating Game* is the title of a recent booklet by Pastor Jim West (Palo Cedro, CA: Christian Worldview Ministries, 1992). In reading these thirty-seven pages, we discover that the author strongly encourages Christian courting, but is opposed to unchristian dating. He is concerned about the rapid increase in fornication (pre-marital sex) even among those who confess the name of Christ. In this booklet, we can see his love for the young people of the church. He hopes that when they enter the married state they will be able to exchange with their spouse the lavish gifts of virginal bodies.

### Parental involvement

Although the booklet contains many fine insights and guidelines, it is poorly organized. Therefore, I take the liberty to isolate two main ideas of West's writings. The first principle involves the parental, especially fatherly, supervision of the romantic interests of their children. Dating means the pairing of one young man and one young woman for some planned activity. The male and the female form a paired relationship for the duration of the event. As understood in our culture, dating of young people is self-initiated and self-supervised. While West has no quarrel with self-initiation (he does not advocate arranged marriages), he does see a problem with self-supervision of the young (or not so young) romantics.

West demonstrates from historical sources that until about 1940, dating was largely unknown in America. When a young man had an interest in a young woman, he came to call upon her in her parental home. Here he would come to know the girl in her family context and, more importantly, the family would come to know him. The primary context for courtship was the family home of the young woman concerned. If there was a need for the young people to attend functions out-

side the home or church, chaperons were provided for supervision.

According to West, it is the duty of fathers to protect their daughters from the more aggressive male (even if their daughters do not particularly desire this protection). Fathers must ensure that their daughters do not become victims of male lust disguised as love. They must ensure that the man interested in his daughter is truly Christian and responsible. "If a godly young man takes a courting interest in a father's virgin, then the front door should be opened to him. Communication should be encouraged. The man may be a regular guest for dinner, join in family devotions, go on family outings, attend church together, etc. Encourage courting, but discourage dating" (p. 20).

In this way of family involvement, a girl's father will gain true impressions of the young man's godliness or lack of it, about his view of family life, about his philosophy of money and debt and so forth. More importantly, he will discover whether the suitor is really interested in his daughter with a view to marriage (as opposed to merely having some good times with her).

At this point, I would like to add some remarks about the further duties of fathers not mentioned in this booklet. West rightly stresses fatherly protection of daughters. He might also have discussed fatherly instruction of sons. Sons need to be warned about sexual temptation. They need to be instructed as to right conduct when they are with a girl. A firm word of guidance from Dad, pointing to the admonitions of Scripture, might have saved many a boy from immorality. The normally more aggressive male needs to be taught self-control. Looking for a wife in all holiness instead of in lust does not come naturally.

Of course, some girls would be appalled if their fathers took such an active role in overseeing courtship. "Who would ever ask me out if he first needs to get past my Dad?" In the first place,



West argues that the girl is not to be "asked out." The young man, rather, is to be "asked in" – into the family circle of the girl. In the second place, the young woman should appreciate the interest of her father. It will protect her against many abuses – just the sort of problems we so often hear about in the world, for example, date, rape and teen-age pregnancy and so forth. Her father's interest in her life will protect her against male lust and will open the door for genuine love.

As far as the suitor is concerned, he may initially recoil at this kind of parental involvement. On the other hand, if he is a godly young man, he will eventually conclude that the young woman comes from a strong family and is, therefore, all the more worthy of his efforts to woo her. "And even if he is not completely convinced, it is difficult to understand why he would not want to "toil" for the Rachel whom he loves" (p. 21).

Some obvious concerns of godly parents would be: what if my daughter lives away from home, either alone or with a friend in an apartment? In the first place, this kind of living arrangement should be allowed only in cases of real necessity and not mere preference. Possible solutions would be: conducting the courtship in the parental home of the young man's family or with other relatives or with members of the church. If a church community notices such a situation, the members should open their homes to the courting couple. Ideally, young, unmarried people

who cannot live at home for a lawful reason (work, college), should be placed (by their parents!) in the home of recognized brothers and sisters in Christ.

A further problem is the automobile. This invention has made no small contribution to the insane sexual attitudes of our times. Parents would be wise to view the automobile as a mobile motel. They and their children should be aware that sexual immorality is common in the automobile. For the well-being of the courting couple, time alone in this machine should be strictly limited to necessary transportation.

Pastor West anticipates the objection against his approach that it will work against communication between a courting couple. He answers that it will do just the opposite. His biblical approach will promote real communication. Too often, as many young people will attest, communication stops when there is sexual sin. When sexual caressing or intercourse starts before marriage, these sins come to dominate and therefore cheapen the relationship. The ongoing verbal communication of courtship lays a strong foundation for the intimate communication of the marriage bed.

Obviously, if young people are to communicate, they need privacy. Therefore, West urges that such privacy be given – but only within the context of family and friends. Surely a young couple can go for a walk or sit in the living room alone. Then, too, they always have the telephone – a real gain for godly courtship.

### Sexuality as a continuum

The second main principle of this booklet underlines the first. Why should courtship be supervised? The answer, West asserts, is found in the fact that “the one-on-one romantic relationship (understood in terms of creation) logically demands a sexual response” (p. 9). One man alone with one woman alone to whom he is attracted naturally leads to the two becoming one. “Of course, the problem with recreational dating is that it envisions the one-on-one relationship *apart* from marriage. But the sexuality part is properly interpreted. This means that parents who give their children one-on-one dating ‘privileges’ should not be surprised when they discover that their children have fornicated: the one-on-one relationship is designed of old for such sexuality” (p.9).

West’s basic premise seems to be: sexuality is a continuum. The handhold-

ing, kissing, hugging and so forth that commonly takes place on “dates” is sexual behaviour. Whenever a young man touches a young woman to whom he is attracted, this is sexual touching. These forms of behaviour lead very naturally (because this is how humans are made) to more explicit forms of sexual touching: caressing, necking and petting, and intercourse. To separate the initial acts of sexual touching from further and more definite sexual acts is arbitrary. For people who are attracted to each other, the whole body is an erogenous zone.

A current debate amplifies the point that sexuality is a continuum. We refer to so-called “date rape.” Various reports indicate that an astonishingly large number of women, including many in the church, report that they were coerced into sexual activity they did not want. West wants us to keep in mind that “date rape more often than not comes about when, after some degree of physical intimacy, the woman tries to terminate the love-making.” While a woman certainly has a legal right to terminate the process, her desire to do so reflects biological naivete.

Supervising courtship is necessary to prevent young people from falling into this sexual continuum. If young people are not protected, especially the young woman is threatened by male lust. The Scriptures warn especially young men to “flee youthful lusts.” If fathers do not protect their daughters, they make them vulnerable to youthful lusts. Lust, of course, is not the same as love. Love is sacrificial and giving; it seeks the well-being of the other. Lust, on the other hand, is self-centered and is not concerned about the well-being of the other. The problem with lust is its deceptive character. It masquerades as love. It can speak sweet, soothing words. A young man can be led astray by lust and a young woman can be deceived by lust.

Of course, young people who have to live under this kind of parental supervision might want to bring out old weapons to get their way. They will say: “But, Dad, Mom, you don’t trust me.” A wise father or mother might say, “No, dear, I don’t trust you and I wouldn’t trust myself either.” The problem is not that parents don’t trust their children. The problem is that the children trust themselves too much; they are naive about the power of sexuality and too trusting of their moral strength. Christian young men and women will need to remember that the “heart is deceitful above all

things and desperately wicked; who can know it?” (Jer. 17:9). Knowing the deceitfulness of lust, Christian young men and women will not trust themselves to be placed in such an explosive and vulnerable situation (p. 11).

Because sexuality is a continuum, West argues for severe restriction of practices like hand-holding, kissing, embracing until the courtship has moved beyond the point of engagement. When a couple has committed itself to marriage (after the young man finds approval from his intended father-in-law), a Christian couple has liberty in expressing their affection in physical ways. Clearly, however, they too, must strongly limit the time spent in complete privacy and must prayerfully seek power of self-control from the Holy Spirit. For them, too, the rule is: no sex before marriage.

Admittedly, the approach advocated by West seems extreme and excessive in its restraints upon young people and its demands of their parents (especially fathers). To this reviewer, however, the arguments presented have the force of truth. They cut through the foggy and ill-found premises of modern dating practices. West’s biblical approach is not prudish or merely conservative. He deals with sexuality very realistically, that is, creationally. Sexuality is a powerful force in human life. When used well, it is a lavish gift of God for the good of human life. When used poorly and sinfully, even recklessly, it is a matchless force for the evil destruction of family and church. Following the principles outlined in this book would be a great blessing for the young people of the Canadian Reformed churches. For they, too, have not escaped the lawless and ruinous influence of the sexual revolution.

It should be understood, of course, that West does not mean to say that all young people who might have dated from time to time have inevitably committed sexual sin. He knows that many have escaped unscathed from dating practices. The question, however, is not whether some have survived without too many emotional and physical scars. Rather, the question is: do contemporary dating practices have biblical warrant? Or, are they rooted in pagan ideas? If we judge a practice by its fruits, the answer is not hard to find. If you want to read more, order the booklet for yourself from: Christian Worldview Ministries, PO Box 603, Palo Cedro, CA 96073-0603.







## Donations . . . Gratefully Received!

When you read this, the first semester at the College will soon be coming to an end. The exams have been written and are being marked. For the students this will mean a step closer to their goal: to become a minister of God's precious holy Word. For the churches it means one step closer to receiving more ministers for serving in their midst. Both staff and students received good health from the Lord so that the work of teaching and learning could go on unhindered.

Let me now first continue with the tradition of the "College Corner" by mentioning a number of gifts which we received from members of the churches. The children of sr. T. Wanders of Burlington-East gave us from her estate a beautiful, framed poster of Jerusalem and a box with slides as well as an audio cassette about the land of Palestine. These were obtained by our late sr. Wanders on her trip to the land of Israel. The picture adorns the wall of one of the classrooms.

From br. and sr. Th. Crediet of Abbotshford the College received two very nice antique church books from the nineteenth century. Br. A. VanderVeen of Burlington-East gave us a number of books and br. Art Hordyk presented us with a French translation of the Heidelberg Catechism. All these gifts we appreciate and the givers we thank for these gifts and for their remembering us.


Perhaps, some of you are asking the question what we do with books we receive, especially in the Dutch language, because the College has such a large collection already. If the College library has a book already, the nicest copy will stay in the library, the other one will be offered to the students. Many a student has been made happy with Dutch and other study material.

On this point of the library I would like to make some more remarks. At the College we are very thankful for the work of the Women's Saving Action. The WSA provides us every year with a cheque of more than twenty thousand dollars. This seems a lot of money. And it is. However, it is basically the only money we receive for the library. With this money we buy books, pay for some theological magazines, and once in a while we acquire some library and teaching equipment. To give you an idea why the money quickly disappears in the reality of today's prices, I give you a few examples. Theological journals and journals with studies on passages or books of the Old and the New Testament cost a hundred and twenty dollars on average. Eight of such magazines would already come to one thousand dollars per year. We have a subscription on a series of books which contain lists of articles and books on certain topics or texts and Bible passages. If a professor or student wants to or has to study a certain text or topic, these books are very helpful in finding study material. For three volumes published every year we have to pay more than a thousand dollars. And hardcover books cost easily thirty-five to fifty dollars. Some books cost even more. This is in particular so with books coming from Europe.

All this shows that our twenty thousand dollars per year is easily spent, while we do not have the opportunity to save money for special projects. One of those projects that we keep in the back of our mind is the purchase of the works of the church fathers in the original language, that is, in Greek or Latin. At our College we place great emphasis on the knowledge of Greek and Hebrew, the biblical languages. A minis-

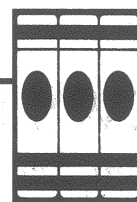
ter of God's Word should be able to read this Word in the original languages in which God gave it. Parallel with this we would like to be able to read the church fathers in the language in which they wrote rather than just in a translation. The same counts for Luther and Calvin, and many of the leading theologians during and after the Reformation. Most of what they wrote was done in Latin. But to add such a series to the library would cost us somewhere between the thirty and forty thousand dollars. Books in particular special study books, really are expensive. You will understand why we keep such special projects in the back of our mind at this moment.

Nevertheless, this does bring me to a suggestion. In the last principal's report it was mentioned that a sister in Rotterdam, the Netherlands, left a bequest to our College and that we have placed this in a fund for library expansion. Reports on the financial situation of the Theological University of our sister churches in Holland regularly mention that someone destined a certain amount of money in his will for the University. Perhaps, this might be something to keep in mind also among us. Throughout the years the Theological University of our sister churches has benefitted greatly from such gifts. The same form of support may help our College (and schools). Sometimes such possibilities might occur, and it is an investment of our money in the work in God's kingdom when we leave this life and cannot take anything along to the place where we are going.

In short, under the blessing of the Lord, all is well at your College. And we are preparing for next year, when you will, D.V., hear from us again. 

# BOOK REVIEWS

By W. den Hollander



## A.N. Martin, *What's Wrong With Preaching Today?*

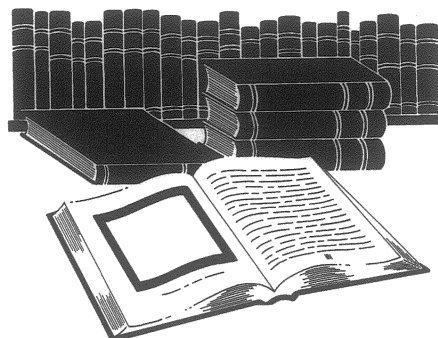
Edinburgh: The Banner of Truth Trust, 1967, Reprinted 1992, 29 pp.; price \$1.95 U.S.

This address was originally given to the Ministers' Conference of the Orthodox Presbyterian Church at Westminster Theological Seminary in September 1967. Dr. A.N. Martin addresses the need for improvement in the man who preaches and in the message he brings. With a view to the former, he examines the causes of failures in performance which are in the area of the preacher's personal devotional habits, his practical piety, and his purity of motivation. With respect to the latter, the author's scrutiny pertains to the substance of what is preached, and to the manner in which it is being communicated. In dealing with these "problem areas" Dr. Martin makes quite a few very helpful and enlightening points. He holds up to the ministers of the Divine Word the scriptural requirements, showing what manner of men they ought to be in lives of godliness, as men of God who are competent through personal Bible Study, prayer, and practical piety. Any minister who wants to be open to a critical examination of the contents of his sermons (and they all should be!) finds in the focus of this lucid address such major aspects as biblical content, doctrinal substance, practical application, and the manner in which the message is communicated. Elders, who promised to assist the ministers of the Word with good counsel and advice, as well as the other members in the pews, who seek some help in giving constructive feedback to their pastors, will find in this booklet a very helpful source for evaluation and discussion.

## J.C. Ryle, *Warnings to the Churches*

Edinburgh: The Banner of Truth Trust, 1967, Reprinted 1992, 171 pp.; price \$4.95 U.S.

The eight papers making up this edition present in concise form Ryle's



prophetic message to churches in his own day (1816-1900), and in ours. As Low Church Anglican bishop, John Charles Ryle represented the evangelical party prominently, which is evident in the thoroughly reformational themes and treatises of these addresses.

Although the sermon on "The True Church" presents a view of the church as an invisible entity, the address still contains many a scriptural exhortation and exposition promoting the purity of the preaching amidst the realities of the powers of hell (Mt. 16:18). In the addresses presented to ministerial meetings, Ryle pursues the same faithfulness in doctrine and preaching, strongly defending submission to the whole Word of God. Here, too, the man and the message are examined in the light of the Holy Scriptures (see review above).

A very strongly enlightening paper is the one about the Pharisees and Sadducees (Mt. 16:6). In it the author analyzes carefully the biblical data about these two parties during the time of the Lord Jesus. He, then, uses the result to expose similar trends among the theologians of his time. Following this treatise we find a scriptural sermon on Heb. 13:9 about "Diverse and Strange Doctrines," in which many of the same trends are addressed and examined with a careful testing on the basis of the Scriptures. Throughout these papers J.C. Ryle calls for a deep understanding and consciousness of the grace of God in all believers.

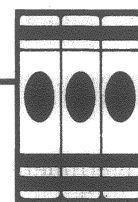
The sixth paper deals with "The Fallibility of Ministers." On the basis of the confrontation between the apostles Paul and Peter in Gal. 2:11-16, the author draws practical lessons from this situation for a scriptural view of minis-

ters and their ministry. The main premise the author pursues in it is the one that "infallibility is not to be found in godly ministers, but in the Bible." Again, against the background of his time Ryle presents very helpful observations for the promotion of faithful preaching and scriptural doctrine. In this paper it is also one of the main points of doctrine of the Great Reformation, the justification by faith, which bishop Ryle expounds as essential and primary for the well-being and prosperity of the church.

In the 7th and 8th paper, based respectively on 2 Cor. 11:3 and 1 Cor. 10:14, the author discusses the "Apostolic Fears" regarding the corruption of the mind by the many devilish subtleties of his time which undermine the true doctrine, and the influence of "Idolatry" on the church. In his thoroughly scriptural way of investigating the problems, Ryle examines the notion of idolatry in the Bible and presents the forms in which self-designed religion has entered the church during the time since the early church till his own situation. With scriptural instruction much alike the summary of faith which we confess on this matter (e.g. Lord's Day 34, 45 Heidelberg Catechism) bishop Ryle declares that only if Christ is all in all, and the church knows, believes, and confesses Him in all His Headship, can the preservation of the truth against idolatry prevail. The relevance of the issues and the scriptural way in which the matters are discussed make this publication of J.C. Ryle's papers a worthwhile aid of study of the Scriptures, doctrine, Church History, and for our present day calling to preserve the true doctrine faithfully. **C**

# BOOK REVIEW

Reviewed by R. Faber



## *Erasmus. A Critical Biography*

By Leon-Ernest Halkin; translated by John Tonkin; xiv, 360pp.  
Oxford: Basil Blackwell, 1993. Hardcover: \$45.99

The recent appearance of the English translation of L-E. Halkin's *Erasme Parmi Nous* (1987) should not go unnoticed. Written by a senior scholar in the field of Reformation history, this book offers a good introduction to the life and writings of Desiderius Erasmus. Anyone who wishes to learn more about this powerful figure of the 16th century will certainly appreciate Halkin's portrait. Not only is the reader rewarded with a sensitive account of the fast-paced life of the humanist, he also gains an acquaintance with most of Erasmus' works.

The thesis of Halkin's book is clear from its original French title: convinced that Erasmus' thought and writings are relevant to 20th century society, Halkin argues that Erasmus is "still among us." Halkin would have us believe that in criticizing the church, political leadership, and culture in general, Erasmus is very much a thinker for the modern age. Considering these to be the main features of Erasmus' thought, Halkin depicts him as "a humanist, a pacifist, a defender of critical Christianity (xiii)." As was his method in a previous book (*Erasmus ex Erasmo*, 1983), so too now Halkin's approach is to understand Erasmus from his numerous publications. Indeed, Erasmus himself once had written: "All that I am you will find in my books." Halkin has an impressive knowledge of the world in which Erasmus moved, yet at times his efforts to prove his three-fold thesis appear to strain the evidence, so that one gets the impression Erasmus is being forced into a mold into which he simply cannot fit.

The chapter titles reveal Halkin's sympathy for Erasmus' restless spirit: having studied in Paris (ch. 4), Erasmus travelled to England (ch. 5) and Italy (ch. 8), and later from Louvain to Antwerp via Basel and Cologne (all in ch. 13). He settled for some time in Basel (ch. 16), entered "voluntary exile" in Freiburg (ch. 21), and returned to Basel (ch. 23),

where he died. Halkin deftly follows the ambitious humanist as he rode horseback from city to city. At every stop, and even en route, Erasmus dashed off letters and books. Halkin aptly describes the circumstances in which these works were penned and so provides a good setting for Erasmus' writings. What the reader unfamiliar with Erasmus' writings will find very useful is that Halkin quotes, sometimes at length, passages typical of the work under discussion. Thus one gains a good impression of the meaning, intent, and even effect of Erasmus' works.

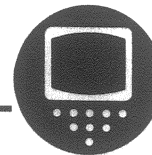
Not much attention is given to the childhood and early education of Erasmus: merely 11 pages are dedicated to the first 24 years of his life. It is true that we know comparatively little about the adolescence of Erasmus, and scholars continue to debate what significance Erasmus' upbringing and early studies had upon his later thought. For this part of Erasmus' life the reader may consult R. J. Schoeck's admirable biography, *Erasmus of Europe* (1990), which has chapters with titles such as "Erasmus' Family and Birth" and "Erasmus at School." Halkin, no doubt on account of the relative dearth of material from this period of Erasmus' life, moves quickly to the adult years, when Erasmus' influence was at its height.

Halkin's portrayal of Erasmus the Christian humanist is sound, and he adduces the right texts to show that Erasmus' efforts to breathe new life into a dying church and a dead culture produced results, although these were different from what he'd hoped. Throughout his life Erasmus wrote to improve learning and to return Christianity to its roots. The famous *Adages* (1500) – which are merely proverbs and quotations of classical antiquity – were eagerly snapped up by a world hungering for education and learning. And the *Handbook of the Christian Soldier*, first published in 1504, provided guidelines for Christian living in a world full of selfish priests, crooked kings, and perverse peasants. These are only two of the many works which Halkin places in the context of 16th century society, politics, and church.

Halkin is also good in his depiction of Erasmus' role in developing "critical Christianity." Testing the decisions of popes and bishops against the touchstone of the Bible, questioning practices not founded upon Scripture, and examining Scripture itself through critical analysis were some means whereby Erasmus hoped to reform the church. Halkin also demonstrates how Erasmus (along with Colet, More and others) made scholastic philosophy and education obsolete. While Erasmus' editions of the church fathers and of the New Testament may appear less than adequate under the light of modern scholarship, Erasmus' advancements are remarkable for the 16th century. And Halkin, again attempting to apply a feature of Erasmus' thought to modern society, hints that a critical reappraisal of practices and doctrines in the Roman Catholic church would bring about needed reformation.

Halkin's attempt to depict Erasmus as a pacifist is admirable, if not as convincing as J. Tracy's in *The Politics of Erasmus* (1978). Citing numerous appropriate texts, Halkin tries to show that Erasmus abhorred violence, war, and bloodshed. Erasmus railed against militant popes, begged for peace and brotherly love, and tried to set an example through his pious and placid demeanor. Here too Halkin suggests that Erasmus' convictions should be adopted in the 20th century, a century which will be recalled for two world wars.

It is clear that Halkin's book performs two functions. It paints an admirable portrait of the Christian humanist and his work, and it suggests that the modern reader may learn a lesson or two from him. And in an age when both Christianity and learning are no longer fully appreciated – let alone pursued – many people should realize that some of the ideals and aspirations of the sixteenth century are worthy of consideration. Well-written, adequately translated, *Erasmus. A Critical Biography* is a good introduction to the life and writings of the man who promoted "literature, peace, and the philosophy of Christ." C



## Meeting of the InterLeague Publication Board with the Administration Committee, October 15, 1993, at the Canadian Reformed Church, Hamilton, ON

### Present at the meeting:

George Helder and Keith Sikkema for the Men's League. Lies Schutten and Jane Oosterhoff for the Women's League. Cynthia VanRaalte and Ted VanRaalte for the Young People's League. Pete Engbers, Thea Heyink, Rennie Pieterman, Heather VanMiddelkoop, and Elaine Spriensma of the Administration Committee. Bonita VanderLinde, member of the Marketing Committee.

The chairman, George Helder, opened the meeting by reading James 1; he led in prayer, and all were welcomed.

The agenda was adopted.

The minutes of the Board meeting of September 3, 1993, were read and approved after some corrections.

Minutes of Administration Committee meetings on August 18, 1993, and September 13, 1993, were reviewed and discussed.

Committee Personnel was reviewed. Pete Engbers and Elaine Spriensma agreed to serve a new term. Lynda Schouten will replace Heather VanMiddelkoop as Treasurer.

Bonita VanderLinde will fill in temporarily as secretary while Tara VanMiddelkoop has a leave of absence.

Cynthia VanRaalte was introduced as the new Young People's representative.

### Reports:

- a. Progress: Report was read and reviewed.

*Hebrews*, Prof. Selles, and *Church in the Last Judgement*, Prof. B. Holwerda, are the newest books complete and ready to order.

*Colossians*, *Luke Vol. 1, 2, 3*, *1 Corinthians*, *2 Corinthians*, *Acts Vol. 1, 2*, *Believe and Confess*, *James and 1 and 2 Peter*, and *Christ in the Family* are books that are in progress at this time.

- b. Sales: Report was read and reviewed.

The following books will be reprinted:

- i. *The Church According to Articles 27-29*
  - ii. *Ecclesiastes*, M.J.C. Blok
  - iii. *Daniel, Redeemer vs Destroyer*
- c. Marketing: Report was read and reviewed. We discussed advertising, a new brochure and a questionnaire.
- d. Financial: Auditors and Financial Reports were read and discussed. Heather VanMiddelkoop was congratulated on a job well done. Financial Statements adopted.

Heather VanMiddelkoop was thanked for her work with ILPB now that her term is finished.

### Other business:

We discussed reasons for using a different printing company. Administration Committee can make responsible decisions in this respect.

We discussed reasons for and against publishing *Numbers*. Estimates will be made so that a decision can be made next Board meeting.

Work will begin on *Both in Life and Death*, Dr. Gootjes. The book will be published in memory of Prof. Selles. Additional reading will be published at the end of the book.

*Believe and Confess* will be published with an editor's note on the author's interpretation of the days of Creation.

A questionnaire for study societies was reviewed and discussed.

### Business from the Administration Committee:

We will have copies of *2 Chronicles 1-20* and *Isaiah 1-39*, Prof. Ohmann for the next meeting and we will look at them.

The sales department of ILPB is becoming a very big and time consuming job and the Administration Committee feels that the time has come to computerize. The Administration Committee will investigate further and report to the Board.

### Question period:

Thea Heyink will resign from her position with the Administration Committee on Dec. 31, 1993, but will continue to do work on layout, etc. This res-

ignation is regretfully accepted and Thea was thanked for years of dedicated work.

There are some old copies of *Hebrews*. ILPB will make a shipment to Russia.

Rockway congregation would like to donate some ILPB books to the same cause as above. We will make books available at cost.

We looked at copies of outlines from Pro Ecclesia Publishers.

- a. *The Letters of John and Jude*, Rev. D. Niewenhuis and Rev. H.D. van Herksen.
- b. *In the WORD is Life, the Gospel of John part one*, Rev. A.I. Krijtenburg. We will order some and make them available to our societies.

### Dates for next meetings:

Combined meeting: Friday, March 4, 1994, London.

Board meeting: Friday, January 7, 1994.

### Closing:

Pete Engbers led in closing prayer.

For the ILPB,  
Jane Oosterhoff,  
Secretary

## Classis Ontario South, September 22, 1993, in Smithville, ON

On behalf of the convening church at Rockway, Rev. T. Hoogsteen read Luke 13:18-19 and led in prayer. He welcomed the delegates, cand. J. VanWoudenberg, the regional deputies, and a number of guests. Items of memorabilia: congratulations to the church at Watford upon the acceptance of the call by cand. VanWoudenberg and commiseration with the church at Grand Rapids upon the decline of call sent to cand. J. Slaa. The delegates from the Rockway church found the credentials in order, noting several instructions. Classis is duly constituted.

The previously designated officers are appointed: chairman – Rev. J. Ludwig, clerk – Rev. K. Kok, and vice-chairman – Rev. T. Hoogsteen.

After thanking the convening church for the work preparatory to constituting classis, the chairman read the

prepared agenda, with several additions, which then was adopted.

The first central matter for classis was the peremptory examination for cand. J. VanWoudenberg, who accepted the call to the church at Watford. He presented his sermon proposal on Luke 12:54-13:5. Classis with the concurring advice of the deputies ad Art. 48 C.O. (Rev. G. Nederveen and Rev. P. Feenstra) decided to proceed since there were no objections to continue.

Rev. D. Agema examined the candidate in O.T. exegesis – Ex. 37. Rev. B. Hofford examined the candidate in N.T. exegesis – Eph. 2. Rev. C. Stam carried the examination further on doctrine and creeds, Rev. K. Kok on church history, Rev. D. Agema on diacolonogy, Rev. G. Snip on church polity, Rev. T. Hoogsteen on biblical knowledge, and Rev. J. Ludwig on ethics. With the concurring advice of the regional deputies classis decided to admit cand. J. VanWoudenberg to the Ministry of the Word in the Canadian (American) Reformed Churches.

Upon being informed of the decision, cand. VanWoudenberg signed the Form of Subscription.

With reference to the Question Period re: Art. 44 C.O. the church at Grand Rapids asked for pulpit supply and the church at Rockway for advice in a discipline matter.

From the Fund For Needy Churches this recommendation was adopted: Classis requests the churches to support the needy churches in 1994 to the extent of \$43.00 per communicant member, and to remit the appropriate amount as early as possible in the quarter, half year, or year, whichever frequency the churches deem best. Classis also instructed the church at Ancaster to approach churches in other areas for possible assistance.

Rev. D. Agema and Rev. J. DeGelder presented church visitation reports made at the churches of Laurel and Blue Bell.

Classis received the audit for the Fund for Needy Students and the notification that we are supporting one student at the Theological College. The assessment of \$5.00 per communicant members was adopted.

Delegates for the meeting of the Regional Synod to be held in November 1993 are: Rev. D. Agema, Rev. J. DeGelder, Rev. J. Ludwig, Rev. C. Stam, and the elders, br. A. Witten, br. R. Jager, br. H.T. VanderVelde, and br. W. Smouter.

Information on the meeting of Classis Ontario South of December 8, 1993: it will be convened, D.V., by the church at Smithville. Proposed executive: chairman – Rev. G. Snip, clerk – Rev. J. Ludwig, vice-chairman – Rev. K. Kok. This meeting will be held in the church at Attercliffe.

The Acts of Classis were adopted and the Press Release read.

Rev. J. Ludwig closed the session with appropriate remarks and prayerful thanksgiving to the Lord of the church.

T. Hoogsteen

### **Combined Meeting of the Executive and General Board for the Anchor Association, September 17, 1993, Burlington, ON**

1. The chairman, J. Witten, opens the meeting with the reading of Psalm 13 and prayer.

Present were: P. Ravensbergen, G. Broersma, D. Lodder, B. Kalte, K. Post, M. Wanders, P. VanAndel, J. Witten, C. Feenstra, B. VanEs, J. VanAmerongen, J. Schutten, E. Schouten, A. Ostermeier, L. Heemskerk, M. Vanderwel, J. Holtvluwer.


2. Agenda was adopted, and minutes of August 5 meeting are adopted as presented.

3. Incoming Mail – The deacons of the Orthodox Christian Reformed Church write to see if a working relationship for a new group home is possible.

Various aspects are discussed, and a response will be sent, explaining that we cannot set up a home together, but we are willing to assist them in other ways.

Letter received from a person with physical handicaps, asking the association to keep in mind those with physical needs when establishing details for a new group home.

4. Mrs. L. Heemskerk reads her Director's Report, and discussion follows. Ads will be placed for full or part-time counsellors.

**C**HURCH NEWS 

ADDRESS CHANGE:  
**Rev. C.J. VanderVelde**  
4340B Tolmie Road  
RR 1, Yarrow, BC  
VOX 2A0  
Telephone: (604) 823-6421

5. Agreed that Advisory Committee will be dissolved; Executive Board together will take on duties formerly done by this Committee.

6. Public Relations Committee reports that video showing Anchor Home residents at work and at the Home is now complete. Local representatives are encouraged to have this shown at local meetings and in schools.

7. The Supervised Independent Living Committee tables proposal to receive Paul Dieleman into its program; this is unanimously accepted.

8. Treasurer reports that revenue is not meeting expenses. Local representatives are urged to keep membership drive going strong.

9. Proposal to bring all qualified employees up to \$10 per hour is unanimously accepted.

10. There are no volunteers for position of vice-chairman.

11. Next meeting of Executive and General Board combined will be held, D.V., on Friday, December 10, 1993, in the Canadian Reformed Church at Burlington East.

12. Mr. P. Ravensbergen closes the meeting with prayer, and the chairman adjourns the meeting.

For the Board,  
Janet Schutten 

### **CORRECTION**

*Clarion*, Volume 42, no. 22, page 465

The first two sentences in the last paragraph of Rev. D.G.J. Agema's article on *The Evaluation of Confessions* should have read:

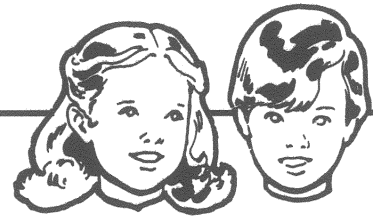
I fully agree with Rev. van Popta that we may not absolutize the confessions. But I would add that we may not relativize the confessions either.

We apologize for the error.

*The Publisher*

# OUR LITTLE MAGAZINE

By Aunt Betty



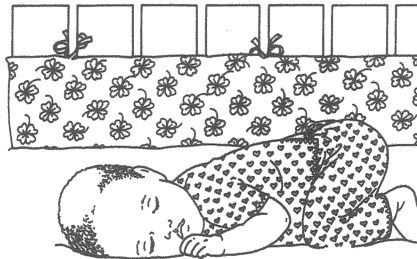
## Dear Busy Beavers,

One Busy Beaver wrote to tell me about her new niece!  
Two other Busy Beavers had new sisters.  
And another a baby brother.  
There's a sweet new baby in my life, too!  
I think we'll all enjoy these stories and poems!

### BABIES

By Busy Beaver *Jessica DeHaas*

*A baby is small,  
God loves them all.  
God shows what He does mean,  
In Matthew 19:14.  
A baby you may cuddle,  
And around it huddle.*



### MY BABY SISTER

By Busy Beaver *Tim Sikkema*

I have a new baby sister. She is my only sister. Her name is Jennifer. Jennifer was born on January 12, 1993. She isn't in the hospital anymore, though, she is at home.

When she still was in the hospital, Jennifer kept on scratching herself. The doctor or nurse did not put little gloves on her. Now she doesn't scratch herself so much anymore.

Jennifer is a heavy and big girl for her age (1 month). Last night mum let me hold Jennifer. She was heavy! It's no wonder why Jennifer is so heavy, my mum feeds her a lot because Jennifer is so hungry.

Sometimes, when Jennifer is sleeping, my youngest brother, Henry says, "Jennifer is so tired!" Jennifer sleeps better in her car-seat, than in her bed.

During the day, Jennifer sleeps in my mum and dad's room. At night, my mum puts her into a smaller bed by the couch so she won't wake my dad up.

When my mum and Jennifer were in the hospital, my brothers and I went to sleep over by our friend's place.

### COLIN

By Busy Beaver *Heidi DeHaan*

On November 11, 1992, my Mom had a baby boy. His name is Colin. He was 9 pounds and 4 ounces, and his eyes are blue. When my Mom was at the hospital, Jeremy and Kimberley went to my cousins' house, and Anthony went to Tracey's house and I went to my friend's house. When we were at a bus stop my Dad picked Jeremy, Anthony and me off the bus and went to see my Mom at the hospital. On Sunday, which was my birthday, my Mom came home. After a

while I got to take him out of bed, and sometimes helped Mom with his diaper. Sometimes he smiles at me and makes weird noises when I talk to him. It seems like it's baby talk.

### MY SISTER

By Busy Beaver *Heather Muis*

*Kara is my sister's name.  
To my family she's of great fame.  
I love her cute little smiles,  
But her cry can be heard for miles.  
Her eyes are light blue,  
And they look as if they're new.  
Her ears are so small,  
She can hardly hear your call.  
When she cries and calls  
Just give her some dolls.  
Pretty soon she'll quiet down  
That is, before she wakes the town.  
Tho' sometimes she can be a bother  
She's a blessing from our heavenly Father.*

## Quiz Time!

### BIBLE CODE

By Busy Beaver *Christina Bredenhof*

1	2	3	4	5	6	7	9	10	
H	D	D	E	B	W	A	N		
11	12	13	14	15	16	17	18	19	20
U	P	L	E	S	T	W	R	G	Y
6	14	1	4	13	3		1	4	7
19	4	4	3		9	10	3		
12	13	5	9	15	9	10	16		
2	16		2	15		7	1	5	10
6	18	4	16	1	5	18	15		
3	7	5	13	13		2	10		
11	10	2	16	20					