



Clarion
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The College – Theological Training By the Church for the Church

The 1983 College evening (combination of the fourteenth Anniversary and the eleventh Convocation) belongs to the past. You know that the “Convocation” is the official academic part which is added to the evening when one or more students graduate. If there is no graduation, there is no convocation either. This explains why the eleventh Convocation was combined with the fourteenth Anniversary meeting.

Our College is church-affiliated. It is set up and owned by the churches, and the churches govern it through a board of governors appointed by general synods, which also appoint professors and lecturers. The College is also there *for* the churches. (This does not mean that there is no place for those who do not belong to these churches. On the contrary. But that is not the point now.)

Because the College belongs to the churches, the church members are interested in their College. It is for them that the annual College evening is held. In the old country it is an all-day event known as a “School Day.” Having such a day of meeting is an old custom. It must have come into existence after the Reformed Churches of the Secession in The Netherlands set up their own Theological School in Kampen, in 1854.

On this “School Day” of the seminary in Kampen in the year 1906 (July 4), the Rev. J. Kok of Bedum was the speaker. He had an address on “The Training for the Ministry of the Word *for the church by the church.*” He began this address by pointing at I Tim. 3:15. Paul writes here that the church is the “pillar and bulwark of the truth.” Calvin, on this text, comments: “The reason why the church is called the “pillar of truth” is, that she defends and spreads it by her agency. God does not Himself come down from heaven to us . . . , but He employs pastors, whom He has appointed for that purpose. To express it in a more homely manner, is not the church the mother of all believers? Does she not regenerate them by the Word of God, educate and nourish them . . . and bring them to perfection? For the same reason, also, she is called “the pillar of truth,” because the office of administering doctrine, which God has placed in her hands, is the only instrument of preserving the truth, that it may not perish from the remembrance of men.

“Consequently this commendation relates to the ministry of the Word; for if that be removed, the truth of God will fall to the ground. . . . Accordingly in reference to men, the church maintains the truth, because by preaching the church proclaims it, because she keeps it pure and entire, because she transmits it to posterity. And if the instruction of the gospel be not proclaimed, if there are no godly ministers who, by their preaching, rescue truth from darkness and forgetfulness, instantly falsehoods, errors, impostures, superstitions, and every kind of corruption, will reign. In short, silence in the church is the banishment and crushing of the truth.” Calvin concludes with the question: “Is there anything at all forced in this exposition?” And we say: “No, there is not.” As a worthy

follower of Calvin, the Rev. Kok also saw the great importance of the ministry of the Word of truth in the churches and therefore the need of a good, Biblical, Reformed training for the ministry. He worked out the following thesis in his address: “In order to be able to be the pillar of truth, *the invisible church becomes visible*; for that purpose *the church as organism is an instituted church*; and therefore the church is first a *struggling* and then also a *triumphing* church.” And he said: “From this follows that we want to show:

Because THE CHURCH IS THE VISIBLE
THE INSTITUTED
AND STRUGGLING CHURCH,
THE TRAINING FOR THE MINISTRY OF THE WORD MUST BE
FOR THE CHURCH BY THE CHURCH.”

It must be *for* the church, That is obvious. Kok says: “There must be training, namely: preparation, education, enabling men to set up the ministry of the Word as the LORD had commanded it. To give only one example: Paul says that pastors and teachers are given for the perfection of the saints,’ Eph. 4:12. This needs much study,” and therefore education, training.

It must also be *by* the church. Kok refers to II Timothy 2:2, where the apostle Paul charges Timothy: “What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also.” Timothy needs fellow workers to build up, preserve, and gather the church with him. How will he get them? He has to train them himself. He must place the treasure of the gospel, of the true doctrine of God’s Word, in the hands of faithful, reliable men who are able to teach others. Here the training, the education, of pastors and teachers is put in the hands of the office-bearers of the church. The theological training does not belong in the hands of the state (at a state university). According to Kok, it also does not belong in the hands of an association for higher education. It belongs in the hands of the churches.

For Kok and so many others in those days, a theological training “for the churches by the churches” was a principle based on God’s Word. It was therefore that he and the members of the Reformed Churches of the Secession had such a great love for the “School in Kampen.” Love for the Lord was love for the churches. And love for the churches was love for the theological seminary of the churches. For them, a good, faithful, Reformed training for the ministry of God’s Word meant a continued gathering and upbuilding of these churches under Christ Jesus as Head and for Him. I hope that we today do not lose this attitude, this thinking, this love, this principle.

There is thankfulness in our hearts for the College and for the fact that, again, two students graduated. May our God bless the College during the 1983-84 course and strengthen and guide those who teach and those who learn, for the benefit of the churches, for the coming of His Kingdom.

J. GEERTSEMA

LABOUR RELATIONS ⁵

13. *The fifth and the ninth commandment*

In the previous instalment we made a distinction between authority, power, and leadership. All these expressions can be used in different ways and the meaning depends on the context. To prevent confusion and misunderstanding we have defined these words as they are used in these articles. Let us, for clarity's sake, repeat these definitions once more.

Authority is a relation based on a mandate given by the Lord to certain office-bearers, officers, or parents.

Power is a relation based on the availability or the use of means to enforcement.

Leadership is a relation based on a mutual agreement and subject to voluntarily accepted rules.

We have referred to what Prof. B. Holwerda wrote in this respect. The Bible uses the Greek word *exousia* for a mandate given by the Lord, a legal right to rule and govern with authority on His behalf. The Greek word *dunamis* emphasizes a position of power, the ability to enforce obedience and to make people do what the ruler wants. Leadership, according to our definition, does not necessarily mean a mandate, given by the Lord. Neither does it mean a powerful position and the ability to enforce the rules. The characteristic of this relation is that it is based on a voluntarily accepted agreement. Often-times these three relations are interwoven and more than one aspect is present in a certain situation. Still it is important to make the distinction, to prevent wrong conclusions.

We have seen already that the relation master-slave in the Old Testament belonged to the first category. It was based on the authority of the father as the head of the family, a father who was at the same time the head of the community in civil matters and therefore represented the government, according to Romans 13. He was also the religious leader and in charge of the "church discipline." As religious leader he had to proclaim and to explain the commandments of the Lord. He had to act as a priest in his house. In the time that the service of the Lord was concentrated in the temple in Jerusalem every father or patriarch had to act as the representative of the Lord in his own family.

In our present labour relations we do not deal in the first place with a relation according to the first category, nor is it determined by the second category. Of course, there are some situations in which these relations are interwoven. For someone who serves in the army or who is a public servant, his employer is at the same time the civil government. Someone else might work in his father's business and the obedience to his father is closely related with the submission to his employer. Also the aspect of power can come into the picture. In a time of great unemployment an employer can force his employees to accept things which, in normal situations, they would not have taken hands down. It happens the other way around as well. When there are many vacancies on the labour market an employee can set requirements which would be unacceptable in

a normal situation. That is simply the law of supply and demand.

Still, generally speaking, we can say that the labour relation is based on a voluntarily accepted agreement. The employee promises to do his job and the employer is bound to pay his wages. All kinds of regulations are made. It is clear that such a labour relation includes the obligation to obey and to follow the instructions of the employer or the supervisor. To a certain extent we can speak of a relation of authority and obedience. However, this relation is not based upon a mandate given by the Lord. It is an agreement, a contract. Of course, both parties have to live up to this contract. This includes obedience, but in this respect we should refer to the ninth commandment rather than to the fifth. We have to love the truth in judicial and all other dealings. We have to keep our promises. Whoever does not live up to his obligations is guilty according to the ninth commandment. That counts for the employee as well as for the employer. Their relation is governed in the first place by the ninth commandment. This counts not only for the relation employer-employee, it also counts for the relation between the contractor and the principal, between the architect and the subcontractor. They all have to show fidelity and truth.

All kinds of relations of leadership, obedience, and submission are involved in the process of labour. The one has a say over the other. He who pays the piper calls the tune.

It is remarkable that many of us, as far as labour relations are concerned, think in the first place about the fifth commandment. In every relation where someone has a say over someone else we tend to think about the authority mentioned in Lord's Day 39. From what has been said so far it will be clear that we have to make a distinction. The authority given by the Lord and referred to in the fifth commandment is the authority the Lord gave to parents, to office-bearers in the Church, and to the civil government. We have to obey them because it pleases the Lord to govern us by their hand. Even if we don't like them or do not agree with them, we have to obey and to bear patiently with their weaknesses and shortcomings. Children cannot say, "I don't like my parents; I will withdraw myself and look for other guardians." Church members cannot, for personal reasons, withdraw from the one congregation and join another congregation, because they like the office-bearers better. Neither do we have a choice as far as the government is concerned. There is only one limitation and that is when obedience would bring us into conflict with the commandments of the Lord. Then the rule, "You shall obey the Lord more than men," prevails. In all other cases we have to submit ourselves to the authority of those who are set over us by the Lord.

With labour relations it is a different matter. If someone does not like his employer or if his weaknesses or shortcomings bother him, he is free to quit his job and to look for another job, at least as long as he sticks to the terms of his contract,

also as far as the procedure of quitting is concerned. No one will maintain that looking for another job is in conflict with the Word of God. No one will argue in this manner that it pleases the Lord to govern us by that particular boss and that we therefore have to bear with his weaknesses and shortcomings without the right to quit the job. Of course, when someone finds a job, he may see it as coming out of the hand of the Lord. God's hand and His providence are in everything. But it does not mean that there is a commandment of the Lord to stay at that job indefinitely. If someone succeeds in finding another job he may accept this as well as coming out of the Lord's hand.

The labour relation is determined by an agreement, and the obedience and submissiveness is also limited by this contract. If an employer asks something that goes beyond or exceeds the terms of the contract, the employee is free to refuse, within reasonable limits. Let me use an example to explain what I mean by this. At the beginning of this century most people in Bergentheim (The Netherlands) were peat cutters or peat diggers (*turf stekers*). They all worked for the same company. At that time they started working for their own Christian school. Their employer was strongly opposed to such a school and he forbade his employees to participate in these activities or to send their children to such a school. Those who ignored his warning would be fired. That was not a matter of authority but simply use of power: his employees depended on him for their living. Still many ignored his threat. The local minister, the Rev. Caspar Diemer, encouraged the people to ignore the warning of their employer, because the school was none of his business. Nonetheless many of them were in a tight squeeze. They considered it to be against the fifth commandment to ignore the instruction of the boss who was set over them by the Lord. They felt guilty when they were fired. The Rev. Diemer, however, made clear that the employer abused his position, his "power." A Reformed school was established and the employer had to back down. It was one of the first "labour movements" in which our people were involved, and the Reformed school in Bergentheim is still called Caspar Diemer School.

That we emphasize the importance of the ninth commandment in respect to labour relations, does not mean that the fifth commandment does not apply in this situation. In the actual discussion about this point it is sometimes presented as a matter of either the fifth or the ninth commandment, but I think that is a wrong dilemma, as we will see in the next section.

14. *The unity of the law*

In James 2:10-11 we read: "For whoever keeps the whole law but fails in one point has become guilty of all of it. For He who said, 'Do not commit adultery,' said also, 'Do not kill.' If you do not commit adultery but do kill, you have become a transgressor of the law." The Law of the Lord is one and has to be considered as a unity. In the catechism classes I tell the students that we cannot mention any sin which is just against one of the commandments, and not against the others. Someone who fools around with his income tax return sins against the fifth commandment (disobedience to the government), against the eighth commandment (he steals), and against the ninth commandment (he gives false witness). When a young couple expects a baby before they are married, they have sinned against the tenth commandment (not even the slightest inclination or thought contrary to any of God's commandments shall ever rise in your heart) and against the fifth commandment (honour your father and your mother), but still we call it sin against the seventh commandment, because that is considered the most obvious.

Many examples can be given in this respect. Every sin is a sin against the whole law and against all the commandments. Oftentimes the one is more explicit than the other, but still one of them is the most noticeable. All commandments are given for all situations in life. That is true. But at the same time we have to keep in mind that the Lord gave us *ten* commandments and not just one. We have to differentiate. When children disobey their parents, they transgress not only the fifth but also, for example, the eighth or the ninth commandment. Still we consider it in the first place a matter of the fifth commandment.

When an employee agrees with his employer to do a job and to follow his instructions and when the employer agrees to pay him and to take care of proper working conditions, both have to honour this contract. Every violation of the agreement is sin against the ninth commandment. At the same time we realize that an employer who is negligent in respect to safety precautions sins against the sixth commandment (willfully exposing his neighbour to any danger). On the other hand the employee who idles away his time sins against the eighth commandment (he steals the time of his boss) and when he is unwilling to follow the instructions within the limits of the contract he sins against the fifth commandment in being disobedient. Still, the most obvious is the ninth commandment.

15. *Limited Reliability Company*

In the past, people, considered ownership of a company to be the equivalent of authority. However, this is not always and not necessarily the case. In the production process three factors are important: capital, labour, and resources. A company is oftentimes an agreement between the owner of the capital, the workers in the factory, and the deliverer of the rough material (and, of course, the customers who are supposed to buy the product).

That ownership doesn't necessarily mean authority, becomes clear in the case of a "silent partner" in a Limited Reliability Company. That is a company in which one partner has the money and the other the skills, the knowledge, the know-how, or the salesmanship to run a business. By the very nature of the contract, the owner shares in the profits but he has little to say in the way the business is run. He puts his money in it and he trusts his partner. He is oftentimes not even able to run the business or to be involved in major decisions of management.

Another situation exists in a Limited Reliability Company with many shareholders. The Board of Management is in charge of the company, but basically the members of the Board are also employees who are on the payroll. The real owners, the shareholders, do not have much "authority" in the company itself.

With the modern trend of specialization, it has become a profession itself to run a business as a manager. The manager depends for his management decisions on a staff of specialists. Sometimes the top specialists in technological development are paid more than the manager of the plant. Also here the law of supply and demand works. Modern business becomes a matter of teamwork and cooperation. Instead of one big boss — the owner, who makes all decisions — a staff of specialists works together. Especially in such a situation we cannot really speak of authority, in which the one is "higher" than the other. But we certainly can say that they all have to stick to their obligations according to their mutual agreement. They have to fulfil their task according to the responsibility given to each one of them.

16. *Conclusions*

For us as Christians it is not important, in the first place, what rights we have and who is to be regarded as the greatest. These were the kinds of questions the disciples were disputing among each other during the first celebration of the Lord's Supper. We should follow the instruction of our Lord Jesus Christ and realize that we have to serve one another.

The Lord has given us a mandate in this world: to work to His glory, to use our gifts to the honour of His Name. We still have the opportunity to work, to take part in the process of labour. There may come a time, and there will come a time (according to Revelation 13) when the believers will be excluded from society. All over the world we can see a so-called "labour movement." In the labour unions they call each other brothers and sisters. Let us be aware of our task and respon-

sibility as Christians in this world: not to take part in a revolutionary development, but to work as citizens of the Kingdom of Heaven.

As far as labour relations are concerned, we have to be aware of the fact that there are old traditional patterns and opinions, which are not based on the Word of God but rather on customs. We also have to realize that we are living in a time in which the spirit of revolution and lawlessness is manifest all over.

Study of the Word of God will be necessary to determine what our attitude has to be. To this study I have tried to give a contribution with these articles. Hopefully it will give some food for thought and discussion.

Langley, BC

W. POUWELSE

Hymn 37
Come, praise the Holy Spirit

Come, praise the Holy Spirit!
The prophets He inspired;
They after our salvation
Unceasingly inquired.
They spoke of Christ our Saviour,
Of grace that was to be,
Proclaimed to us the wonders
Which angels long to see.

The gospel of salvation
God has to us revealed,
And we, the Word believing,
Were with the Spirit sealed.
What none had seen or heard of
Has been to us declared;
What no man had imagined
God has for us prepared.

Led by the Holy Spirit,
Our flesh we crucify;
In Him shall we find freedom
As unto sin we die.
O Spirit, by Thy power
Our faithfulness increase.
Reap Thou in us Thy harvest
Of love and joy and peace.



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Is Abortion Winning?

In his "editorial" in *The Banner* of July 18, 1983, Andrew Kuyvenhoven writes about abortion. He starts with the following remark:

In Washington, D.C., and in Toronto, Ontario, induced abortions now outnumber live births. In Washington the abortions are legal. In Toronto the legality of Henry Morgentaler's clinics must yet be tested.

Abortion has become "good" business. "Most clinics accept credit cards." We read further:

It took North America no more than ten years to develop this callous and business-like approach The Christian Reformed Church took a firm anti-abortion stand in 1972, and its synod supported a proposed Human Life amendment to the US Constitution in 1976, urging similar action for Canada. Canadian Christians tried but failed to secure the protection of the unborn in their new Charter of Rights (1981), and the Hatch amendment ("A right to abortion is not secured by this Constitution") was defeated in the US Senate

The Supreme Court of the USA legalized abortion in January 1973 when it protected "a woman's 'right to privacy' without regard to the unborn's right to live," Kuyvenhoven writes. In June 1983 this decision was maintained.

As for the Canadian situation to which the editorial refers, Dr. Morgentaler has not been very successful in Toronto and even less in Winnipeg. His clinics in both places were raided by the police. In a letter dated July 21 of *Campaign Life* it is stated that

the Manitoba College of Physicians and Surgeons has ordered the abortuary closed, and failure to obey the order . . . will result in the physicians' licences being removed Morgentaler's Winnipeg defence counsel . . . readily agreed to the Manitoba College order to close down because the Winnipeg abortuary is a losing proposition financially In short, Morgentaler's abortuary in Winnipeg proved to be a financial and political disaster for him.

The question, of course, is why the College of Physicians and Surgeons in Manitoba was against Morgentaler's abortion clinic there?

In Toronto the pro-abortionists are led by Ms. Judy Rebick, who

was for ten years the leader of a Communist revolutionary workers' group She became well-known over the years both to the RCMP and the Toronto police as a political agitator.

She was in Russia for a three-week holiday, we are told. And for that period probably not much action would be undertaken.

PROPHECY OR TENABILITY

But we go back to the editorial in *The Banner*. Kuyvenhoven writes that it is unfortunate that Christians and others who oppose abortion

are not organized to bring about legal restrictions on abortion. The Hatch amendment, just mentioned, was a very broad proposal. Had it received 67 votes in the Senate, Congress and states could have passed laws restricting the ever more common practice of abortion. But according to most pro-life writers, the Hatch amendment did not go far enough. The original proposal, the one endorsed by the CRC in 1976, wants the protection of persons extended to "unborn offspring at every stage of their biological development." Legally such an amendment would raise a host of issues. Politically it is more than anyone can expect

It is the duty of Christians to continue to cry out loud. But if we want to be a healing force in society, we must do more than organize pro-life rallies. We should do two things:

The first thing is that the Christian community should offer help: abortion alternatives must be provided to those in need. We can agree with this, although we should not fall for the reasoning that we have nothing to say anymore, if we do (can) not provide help. The norm of God's Word remains the same. Abortionists easily come with this reasoning.

Second, we should have some thoughtful discussion on how we can curb this slaughter of the unborn. It is obvious that we cannot hope to legislate the law of God that binds our Christian consciences. But we should get across to society in general that the health and happiness of one human being may never be promoted at the expense of another whose life is unwanted or "useless."

The editor refers to a new book of Lewis B. Smedes, *Mere Morality* (Eerdmans, Grand Rapids, 1983) who proposes three guidelines for the *legislation* of abortion (pp. 143ff.):

- (1) Abortion should be legally permitted during the first six weeks of pregnancy (although, as Smedes says, many of us believe it would be wrong).
- (2) Abortion should be severely restricted after the first six weeks and through the twelfth week.
- (3) Abortion after the third month should be a crime.

Kuyvenhoven concludes his editorial with the remarks:

I recommend thoughtful analysis of Smedes's arguments. Since the courts are

continuing to act according to their own precedents, the only way for change is legislation. We can help the people of our countries with a proposal that can win wide support.

This proposal means a combination of prophecy ("The Lord forbids it") and tenability: what is politically obtainable. When Christians compromise prophecy ("Thus says the Lord") with what is politically obtainable in a pagan society, the power of prophecy is taken away. How is it possible that a Christian, who believes that God knits the fetus together in his/her mother's womb (Psalm 139:13ff.), can place himself behind legislation proposals that permit abortion during the first six weeks of pregnancy, and still permits it (although restricted) for the first twelve weeks? Standing behind a proposal permitting such (restricted) abortion for political reasons means practically: placing oneself behind the principle that abortion is permitted.

I emphatically say "no" to such compromising. God's Word is against compromising church and world, faith and unbelief. What has faith to do with unbelief? What has Christ in common with Belial? Also here Paul's instruction is so very significant: "Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?" (II Cor. 6:14ff.).

In Smedes's proposal and this editorial, this mismatching, this erasing of the antithesis, is suggested as good for political reasons. But the end will be more world conformity in the church, more compromising with faith, less prophetic power in speaking to the world. Neither the nations, nor Christians, are helped with such a political compromise. Only a prophetic "Thus says the LORD" can help the nations. And if the nations refuse to listen, if such legislation of God's law is not obtainable, God's Word speaks of judgment also. Would that judgment be less severe if a nation would permit abortion to a certain extent? Does abortion not remain abortion in the eyes of the Lord God whether it takes place in the sixth, or in the twelfth, or in the fourteenth week? There is the clear command of the LORD that His people may not take part in the sins of others. If they do, the threat of the covenant is that they will also share in the plagues that God will send on the workers of iniquity (Rev. 18:4).

J. GEERTSEMA

PATRIMONY PROFILE 21

By Rev. W.W.J. VanOene

It must have been very convenient for the Classical Board that another thing came up which enabled the Board to act without having to tackle the matter of not baptizing children of non-members. In the first place Brummelkamp sent a letter to the general synod in which he asked Synod to declare that the Three Forms of Unity were binding; that ministers *must* act according to the Forms; that ministers who acted in an un-Reformed manner were to be stopped; and that all that had been done contrary to the Forms in the cases of de Cock and Scholte should be rescinded. Further, on June 18, 1835, he declared that he was no longer going to use hymns in the services.

It was the latter decision and action which led to his suspension by the Classical Board and subsequent deposition by the Provincial Board. No mention was made of Brummelkamp's decision not to baptize children of non-members.

Upon receipt of the tidings that he had been deposed, Brummelkamp requested a consistory meeting, although he knew what the thoughts of the consistory members were. Only one deacon, G. Geerlings, agreed with the minister. Thus "I declared to the other members of the meeting that I could no longer recognize them in their position, since they agreed with the anti-Reformed board and submitted themselves to it; that for that reason my ecclesiastical fellowship with them and with the whole board ceased," and departed.

In a letter to the Provincial Board Brummelkamp wrote, "I wish from the heart that the Lord will make you see still on this side of the grave that you seek to crucify the Lord again in His members, and that, in humbleness of heart, you will learn to seek forgiveness in the blood of Christ, lest once, when it is too late, you will have to experience what Paul declared in I Cor. 16:22. Hattem, October 22, 1835. A. Brummelkamp, Minister."

Simon van Velzen

Simon van Velzen was Brummelkamp's brother-in-law. He was a minister in Drogeham. It weighed heavily on his mind that he was a minister in a church that had already cast out two faithful servants: de Cock and Scholte, and barred a candidate: Albertus Christiaan van Raalte. "If I was not to have part in that, I was to show my aversion to that."

An opportunity to do something came when Brummelkamp was planning to send an address to the general synod. Van Velzen decided to do the same. At first it seemed as if he could enlist the help of a sympathetic circuit minister, but when the latter was invited to go along to a classical meeting to present the address to the colleagues for their endorsement, he had too many objections to that. Thus van Velzen, though still young, had to go it alone.

The reception was far from friendly. There was such a tumult at the meal that physical harm could scarcely be avoided. The address to Synod was sent by van Velzen alone, but he received the same negative reply as his brother-in-law, Brummelkamp.

Rev. van Velzen himself was not opposed to the use of hymns, but when he noticed that many members did not sing along when a hymn was given, he asked the consistory what he should do. "Continue including them," the consistory said.

However, van Velzen was of the opinion that the consistory was not allowed to make any decision which would offend the congregation. Therefore he called the congregation together and explained to them that "it was not forbidden in God's Word to use hymns besides the psalms. There were some songs in the hymnal of which I could not approve, but also in the rhymed psalms expressions are found that could raise objections; the prevailing spirit in the hymns is certainly different from that of the psalms, but since many a stanza was found in the hymnal with which I could agree wholeheartedly, I could include a hymn without scruples. For this reason I invited the congregation from now on to go along with the singing of hymns."

The congregation, however, would not change its custom. But when Rev. van Velzen asked whether he then should restrict himself to the psalms, he was advised to continue doing as he had been, and it appeared that behind this there was the fear for the consequences if hymns should no longer be included in the services.

It was not to the taste of the Classical Board that such a matter was discussed with the congregation. A committee from the Classical Board came to visit van Velzen to talk with him about his address to Synod. However, one of the questions they asked was "why I had consulted with the congregation about the use of hymns." Van Velzen replied that he had done so "because I noticed that there were only very few who were singing the hymns and that hymns were offensive to many; I also was of the opinion that in religious matters the congregation certainly was to be recognized, as also the Apostles consulted the congregation with important matters." Further, the committee remarked "that I had let the Rev. Brummelkamp and Candidate van Raalte preach while they did not use hymns; upon which I replied that at that time they were not forbidden to preach."

Cited to appear before the Classical Board, van Velzen prepared himself to prove his accusations as laid down in his address to Synod — which had been passed on to the Classical Board — but only received the floor to give assurance that he was prepared to submit to the boards and ordinances of the Netherlands Reformed Church.

The outcome was predictable. On October 15, 1835, the Rev. Simon van Velzen was suspended for six weeks, which period was to begin on the second Sunday after the time for appeal had expired or the Provincial Board had reached a decision.

A letter was sent to the Classical Board, and an appeal directed to the Provincial Board. Until such a time as the Provincial Board should have reached a decision on the appeal, van Velzen could continue his work as a minister.

Then something happened which speeded up the whole process. On a Saturday evening some people from Sneek came to the parsonage in Drogeham and told Rev. van Velzen that they had come to attend the services on the next day. However, they requested him not to include any hymns. "It would be of much help to me," van Velzen replied, "if you were members of the church here, but my own congregation told me to continue as before."

Yet the matter continued to disturb the minister, and on November 15 he announced his decision no longer to include hymns, because he understood that singing hymns "did not serve the honour of God and did not contribute towards the edification of the congregation. Two days later van Velzen wrote a letter to the Provincial Board, informing it of the decision and announcement of November 15.

Now things moved at a rapid pace. On the 21st of November van Velzen was ordered to appear before the Classical Board on November 25, at noon. On December 9, 1835, he was told to refrain from any work as a minister.

The day after he received the above decision the Rev. van Velzen called the congregation together in his home, informed them about the recent events, and told them that he was convinced that he was not permitted to submit to the suspension. The result was that twenty-eight persons declared that they agreed with him, and on that evening of December 11, 1835, the following statement was adopted and signed:

We, the undersigned, are united in the fear and strength of the Lord with the true Reformed Church, and have rejected the Board in the Netherlands Reformed Church as anti-Christian, according to Article 28 of the Belgic Confession.

In a letter to the Classical Board, van Velzen wrote that he was and remained a servant of Christ. The Lord gave him the office of minister of the Word, "and no man can take it from me. In His Name I proclaim to the Netherlands Reformed Church Board which persecutes the Lord Christ in His members the wrath of the Almighty. This wrath will strike in this and in the future life, for He said, 'Do not touch My anointed and do not harm My prophets.' "

The Provincial Board, too, was informed of the decision to secede, but it deposed the Rev. van Velzen nevertheless, on January 13, 1836. "I did not react to the decision of the Provincial Church Board of Friesland, because I considered myself not to have anything to do with the Reformed denomination since my secession from it."

Amid the general opposition and financial losses, the Lord made His children receive support and help from unexpected quarters. Let us listen to what van Velzen tells about such help.

"There was in Drogeham a weaver, my next-door neighbour, who, although indigent, possessed a house with some property from which he supported his family. When he learned that I would have to leave the parsonage and did not know where I would be able to find a house, he slipped a paper into my hand with the following contents:

Reverend, I have a request to you and yours. If it should please the Triune God to keep you in this place as pastor and teacher, even if you should have a house

for yourself built in my garden, I will gladly give that up for your work's sake. S.D. Schivink

"Twenty-seven years have passed since I received that offer. The man who made it did not join the seceded congregation. He did not deem himself worthy of being recognized as a living member of the Church. Now that I speak openly of him, he has passed away a few years ago; but with a view to the almost universal opposition from the side of the mighty ones, the rich, and the prominent which I have always been experiencing in my ecclesiastical career, I consider his lines worth more than gold or rubies, more than knighthood or decoration."

Gezelle Meerburg

"Nothing is more difficult for a contemporary than to pass an unbiased judgment on movements in the spiritual field." Thus begins the story of the Rev. George Frans Gezelle Meerburg's suspension and deposition. We shall let him tell it in his own words as much as possible.

"I know," Meerburg wrote, "that many a person who considers secession to be self-conceitiveness, youthful pride, hare-brained passion, and a longing to make a name for oneself, speaks about me with pity as of someone who was seduced by the hot-headed Scholte to do within the Reformed Church that which he sought to achieve outside of it; but no man should receive that honour which is due only to God."

The congregation in Almkerk in general was dedicated to the proclamation of the pure doctrine of the truth; it also counted among its members many who never sang the evangelical hymns; in fact, Meerburg writes, "I have even been told that in the days of the French revolution one of my predecessors had to omit giving hymns if he wished to receive his salary from the congregation." This, Meerburg remarks dryly, cannot be ascribed to Scholte's influence.

"At first," he says, "I looked at each stanza separately to see whether anything in it conflicted in any way with the doctrine of the Church, but later I came to the conclusion that giving hymns was a compulsion of the conscience. The whole hymnal had been imposed upon the Church contrary to the Articles 7 and 32 of the Belgic Confession and Article 69 of the Church Order.

"The first attack by the Classical Board of Heusden was about the fact that I did not ask the four questions at the preparatory sermon before the Lord's Supper. I knew that many ministers did not read them at all and that very few in Almkerk were fond of them. The Classical Board, however, ordered that they be read, and I asked the questions for the sake of two or three members.

"Then, however, came the question of the hymns. First one, then more members kept their hats on when a hymn was sung. If it had been one who was upset and excited right away, it would have been less remarkable; but this was not the case.

"The Governor of North Brabant sent word via the burgomaster that those acting against the order should be admonished. 'Transgressors against the law of the Netherlands Reformed Church should be called before the consistory.' This was done.

—*To be continued.*

FROM THE SCRIPTURES

“Whatever your task, work heartily, as serving the Lord and not men. . .” Col.3:23

Work Heartily!

In exhorting the believers at Colossae to show forth the new life in Christ, the apostle also speaks to the slaves who had come to the gospel. Inherent in his words, however, is a message for everyone, regardless of what position they have. In all tasks that confront us, the Lord requires that we work “with spirit,” that is, with proper zeal, from the heart. One must show hearty willingness in his task, eagerness to serve, and committed participation in the work to be done. This is only gained by seeing the task as one enjoined by the Lord Himself. Slaves may now consider themselves to have a new Master, the Lord Jesus Christ in heaven, and henceforth are called to see their work as a service to Him.

How does this bring new *motivation* to workers? In effect, Paul describes the Lord Jesus as the new Master of the workplace, who through His death and resurrection has brought a change in the relations of industry. Even in their bondage, slaves may share a newly-found freedom. For the redemption in Christ also transforms the world of labour and reforms the relationships in labour. Christ puts meaning and sense into labour again. Christ puts direction and continuity in labour, giving it a meaning that endures through the ages.

That is a decisive change from what existed before. Through the fall into sin, labour lost its beauty, its meaning, and its goal. Sin damaged the relationships of industry and also brought the curse of futility on man’s labour. It became *toil*, labour which, through the cycle of seasons, returned again and again. It became a task of fighting thorns and thistles, of bearing children in pain, a task affected by God’s punishment and disfavour. Because of our sin, the writer of Ecclesiastes speaks continually about the *vanity* of labour, how all things built by men come to darkness and oblivion. But in Christ the cycle of vanity is broken. That was already there *in nuce* for those who lived out of the promises of God in the Old Testament. Now it comes in greater measure with the day of Christ. Labour has a *line*, a purpose, and a goal.

Working “with spirit” then means working “in the Spirit,” that is, working as those equipped by the Holy Spirit to bring the healing of Christ to the workplace. In Christ, all labour has meaning again. We work for our children and for His Church, so that His name may be reflected and His cause shown forth in this world — as a witness to all who see us. We no longer work for men; in working for men we serve the Lord Christ, and Him first of all. He is the first Master, through whom all the other relationships of life must be conditioned and determined.

Of course, this does not mean that believers never face

hardships, losses, or setbacks. The curse upon our labours due to sin still manifests itself in many ways. We, too, must continually struggle with futility, wasted efforts, laziness, disappointments, and so on. And the ever-recurring “chores” are still there, day after day, good days and bad. But the sum of our labour and life has been placed under the light of Christ’s redemption, giving new meaning to our work, every day and moment. When we are chastised, it is for our good; when we prosper, it is for our good. All things work for our salvation, Rom. 8:28.

Thus, we may be truly *motivated* again. And this is the only motivation which lasts and is truly meaningful. There are many attempts to motivate workers in the world today. Ideology, money, temporal rewards and benefits — everything possible is done to make people enjoy their work and to enhance their contentment and peace in their vocation. In a world of increasing mechanization and dehumanization, companies are finding this more and more difficult to do. Many have worked and worked, only to meet with unemployment and dismissal at the end of the road.

But the gospel of Christ is the only real power of motivation in the world! In Him we can work heartily — employed or unemployed. In Him each day has meaning for us, and whether we use all our skills or continually search for new avenues in which to use them, labour makes sense. We may work out of the power of the Holy Spirit. We may choose our occupations and employment in the light of His Word, seeking to carry out His will. And we may learn to apply gospel principles to the various aspects of labour and industry.

For in Christ we have a Master in heaven who guides us day by day and rewards us for the labours of each day. On earth we may lose every reward, every benefit. Savings of a lifetime can be taken away in a moment. In heaven we have the inheritance that is undefiled, unfading, and reserved for us. We know we will all be rewarded according to what we have done.

So we are called to serve the risen Lord, choosing and performing our jobs and tasks in accordance with His will. This is what shapes freedom in the workplace — and also breaks the power of license and revolution. This is what brings joy to labour, even in the face of lay-offs, job changes, and increasing financial insecurity in the labour market. In Him, we work *heartily*, through His Spirit, because all our days are in His hand.

J. DE JONG

Graduation at the American Reformed School

Grand Rapids, Michigan



June 10 was a memorable day for the students of the Prof. Dr. K. Schilder School in Grand Rapids. Their faces, tanned by the sun, their backs burned from too much exposure, but in high spirits, they returned from a four-day camp-out on Lake Michigan. However, for some of these students the best part of that day was yet to come. In the evening of that same day all the students of the school with their parents, grandparents, and friends came together in the church building to witness the graduation of five students from Grade 9 and three students from Grade 12.

In his opening speech the principal, Mr. Seldenthuis, mentioned the fact that the number of students graduating from Grade 9 is quite something, considering the total number of students in the school. Also with regards to the high school graduates, he said, "They are the first ones ever to graduate from our school. It is finally a fact. That is something to be very thankful for to God who made this possi-

ble." The principal stressed "that it was not the amount of knowledge that was passed on to the students that made it worthwhile being in the school, but the fact that the school wanted to place this knowledge and wisdom in a certain framework — a Biblical one."

He told the ninth-grade graduates to "see the relativity of things you don't like and the immense importance of being a useful, willing instrument in God's Hand." In his closing remarks Mr. Seldenthuis reminded all the graduates to remember the text which is printed on the wall in the hallway of the school, "The fear of the Lord is the beginning of wisdom." "If this inscription is also the inscription over your life, the Lord will bless you."

Debby Haan, one of the ninth-grade graduates, gave the valedictorian speech. She thanked the teachers for all the work they did. She mentioned the pleasant atmosphere which prevailed among the students and the teachers. She expressed the hope that through the support of

many the school will continue so that other students can graduate from Grade 9 also.

Before the diplomas were passed out to the ninth-grade graduates, the president of the board, Mr. W. Haan, addressed the students. His main theme was "to remember our Creator when we are young." Young people can absorb everything a lot more easily than older people. It is therefore so important that we have our own school where our students are educated daily in the Word of God. When you are young, time goes slow, but when you grow old, time flies. It is good to use your time and talents wisely. The president closed his address with the words of Psalm 90.

The five ninth-grade students, Jo-ann Buitenbos, Debby Haan, Lydya Riedstra, Brian Tenhaaf, and Peter Tenhaaf, received their diplomas and, as a gift, a concordance.

Carl Kruyswyk, a student from the high school, then performed a piano solo entitled, "Solfeggietto" and "Theme from Griegs Concerto in A Minor, Op. 16."

The president then introduced the high school graduates, Marquarite Buitenbos, Susan Haan, and Grace Kingma to the audience. Susan Haan gave the valedictorian speech for the high school students. She thanked everyone involved in educating the students. She recalled the start of the school and the five years that it has been in existence. She ended her speech with praise to God for His guidance and protection.

The twelfth-grade graduates received their diplomas and a Bible. The congregation then sang, standing, Hymn 48:1, 4, after which the principal closed with prayer.

A short intermission was held after which the students presented a program of skits and music.





News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

Annual League Day of the Carman and Winnipeg Women's Societies

It was a cloudy day, Wednesday, June 22, 1983, when the ladies of Carman and Winnipeg assembled once again to enjoy a day of fellowship. At 10:00 a.m., after refreshments, Mrs. Tina Ludwig, our president, requested us to sing Psalm 34:1, 2, 6, whereafter she opened in prayer. We read together from Proverbs 8. Our president then spoke a word of welcome to all, especially our quests from Carman. We also thought of those who were unable to attend.

Mrs. Ludwig then introduced and welcomed the morning speaker, Mr. Harold Ludwig, principal of Immanuel Christian School in Winnipeg. The theme of Mr. Ludwig's speech was: "The Christian School — Substitute Parent?" He dealt with four main points under the sub-heading: "Role of Christian School-education."

- 1) who is taught;
- 2) who is teaching;
- 3) what is taught;
- 4) why and how it is taught.

The role of the Christian school is to assist and complement parents in nurturing their children in the Lord. The school assists parents; it does not replace them.

After a most informative speech, we sang Psalm 105:1, 3. A brief break for refreshments was held and then the floor was opened for discussion.

The morning had sped by, and it

was time for lunch. We ended the morning with the singing of Psalm 78:1, 2, 3, 4.

A delicious lunch of soup, cold meats, salads, and buns was served. Everyone ate their fill and enjoyed the meal. After some entertainment provided by Mrs. Debby Lodder, we sang together the League Song, "Sing God's Glory."

Mrs. Debby Lodder had an introduction on the afternoon topic "Amos." Scripture reading was taken from Amos 1:1-2, 2:6-16. Mrs. Lodder gave an excellent summary of the prophecies of Amos. Amos was sent by God to prophecy doom. First all the nations around Israel would be judged, and then, lastly, Israel. Even though they would be sent into exile for their wicked deeds and for forsaking God, there was still hope left for Israel. If they would remain faithful they would prosper in the land God gave them. Have we become like them? We are called to repentance also, so that we may look forward to the fulfillment of God's promises.

She was thanked for her time, and we sang Psalm 139:1, 2, 3, after which a brief discussion period was held.

We sang Hymn 50:1, 6, 7, and Mrs. Lodder ended in prayer. Coffee and buns were served for those who still had to travel.

We were grateful that the Lord had granted us another day of Christian fellowship in which we could sing His praise and be strengthened by His infallible Word.

MARGARET NOBEL, Secretary
Winnipeg's Women's Society

AMSTERDAM

Thousands of concerned members of The Netherlands Reformed Church refuse to pay their ecclesiastical taxes any longer. They do this in protest against the decision by the leaders of The Netherlands Reformed Church to support financially the "liberation movements" in South Africa.

The Foundation "No Church money for violence" at Amsterdam received a stream of letters declaring agreement with its stand, sent by angry members of The Netherlands Reformed Church. According to the chairman of the Foundation, more than five thousand members notified his organization that they wish to put pressure on the leadership of the Church. More and more concerned members get fed up with it that their leaders mingle in politics which are very doubtful. (DNC)

* * *

ROTTERDAM

Former premier Dr. W. Drees declared himself against inclusion of abortion in the medical insurance system. According to Dr. Drees abortion is not an illness but an act. "For this act those who demand it will be responsible in two different ways. They have, through sexual intercourse, caused a fetus to come into being, whose further growth they wish to prevent in order to achieve that it does not become a child for whom they are responsible both morally and legally. They will have to bear the burden of care and upbringing until the child can take care of itself. In many instances abortion will, therefore, not lead to more but rather to fewer expenses than the one-time cost of abortion. This is the more a reason why others, who have nothing to do with it, should not be burdened with the cost of such an abortion. The cost should be borne by those who are responsible for the act and for the development which brought to the act." (ND)

A PHYSICIAN IN A LEADING PEDIATRICS MAGAZINE has attacked "religious mumbo-jumbo" about the "sanctity of human life." The article, authored by Peter Singer of the Center for Bioethics in Australia, appeared in a recent issue of *Pediatrics*, published by the American Academy of Pediatrics. The academy is the principal group opposing the Reagan administration's new rule demanding treatment of handicapped newborns. Singer argues that a "nonhuman animal" often has superior capacities" over a "severely defective human infant," that "species membership" is not "morally relevant," and that life should be measured in terms of its quality. The academy is the largest professional organization for pediatricians. (CT)

* * *

TWO PHYSICIANS, writing in the *New England Journal of Medicine* have suggested that a mother's viewing of an ultrasound image of her unborn baby can change her mind about abortion. The

doctors, John C. Fletcher and Mark I. Evans, say that seeing the image accelerates the bonding that otherwise would not take place until the baby begins to move (at 16-20 weeks). They cite conversations with women intending to abort, who, after seeing images of their babies, changed their minds.

One woman, at a high risk of delivering a seriously defective baby, chose birth over abortion. "It made a difference to see that it was alive," she said, "I am going all the way with the baby. I believe it is human." (CT)

* * *

THE GROWING STRENGTH of Islam in Nigeria has led to the increased persecution of the church in that country. In the past year, at least eight churches have been burned or vandalized by Muslim fanatics. (CT)

VO

news medley

The other time our medley was quite lengthy and this is something which I cannot promise for today or for the next time. After all, my material comes from the Churches and you know that I quote only from written sources. Sometimes I say jokingly, "Yes, I first write it down and then I quote from it," but this is only to stop the mouths of those who want to know where I get my material. It is from the bulletins although it oftentimes helps to know a little about the background and circumstances. It also helps when one knows the couples who celebrate a wedding anniversary that should be mentioned in our medley: it makes the words of congratulation somewhat more direct, I find.

One such couple — to start with the ones who celebrate their forty-fifth wedding anniversary — are the B. Van Huisstede's of Guelph. September 21 is the day for them, a day which will be past when you read this. At the moment it is still a matter of the future, be it the near future. They both are in relatively good health as far as I know and fully able to appreciate the blessing which the Lord gives them in this celebration. I also know that they do recognize that this is a gift which is undeserved and therefore valued the more highly. We wish them a good and pleasant day with their children and grandchildren. Some will have to come from quite far away, but I am certain that all will try to be there.

Brother and sister N. Terpsma of Neerlandia will celebrate their fortieth anniversary on September 19th. This, too, is a matter of the future at the moment. They both belong to the pre-second-world-war immigrants and were pioneering in Neerlandia when pioneering still was just that. I do not know whether our readers are still able to consult old issues of *Clarion*, specifically of Volume 24, 1975. There we find some old photographs and if you wish to see what Mr. Terpsma looked like when he was still attending elementary school, you look on page 9 of the above-mentioned issue. The Terpsma homestead, built in 1911 (a log shack) can also be admired as can their log house, built in 1917.

By the way, this same issue also contains a beautiful translation of the Dutch national anthem, and I love singing the English text when people feel the urge to sing this anthem. They look a little strangely at me when I do, but I don't care.

Anyway, we were congratulating the Terpsma's and do so from the heart. Especially when one can look back on such a long history and see the many improvements and progress which have been achieved under the Lord's blessing, the gratitude will be expressed in many and various ways. Further blessings as well to you.

As there is not all that much news from Ontario we may as well start with that.

In Burlington West the committee of administration "was instructed to look into the possibility of building a parsonage on church property." I do not know where they wish to build then, but is it not so that before the arrival of the Rev. Stam this was already investigated and that the rocky "underground" was an impediment? Perhaps the impediments have been removed. We'll see what advice is given.

Carman deserves our attention next.

"The Consistory also decides to destroy all correspondence relating to the calling of a minister now that we do have a minister." This seems like an excellent idea. I have never

tried to learn what was written before I was called in any congregation. Thus I know no more about it than every one else who only had the bulletins. I could imagine, however, that a minister might stumble upon some not-so-flattering information and that this would influence his attitude towards certain members of the congregation. It would, therefore, be best to preclude any such possibility and the best way of doing this is: destroying all the "evidence."

Carman is one of the few Churches where weddings are solemnized in an official worship service. It seems that dissenting voices are heard once in a while, witness the decision of the Consistory "as far as worship services for weddings are concerned to appoint one brother to do research into this matter as to history and custom in our congregation and as to decision made in previous years to this purpose." This is a somewhat solemn sentence, but the meaning is clear: let's have another look at it and see how we got into this situation.

When pondering the changes to be made in our Church Order, we were also asked why there is a provision that funeral services shall not be held but that services may be held when a wedding is involved. Are not both private matters? We propose that — if the Churches wish to retain the provision concerning funeral services not to be conducted — the text be adopted as it is in force in the Christian Reformed Church Order: Funerals are family matters and are to be conducted accordingly (my wording). In our proposed revision of the Church Order we have retained the possibility that marriages are solemnized in a worship service, although we maintained this simply to keep the way open for Churches which are convinced that this should be done. Personally I would have no objection at all to it if it were provided that, since marriages are not ecclesiastical but private matters, the solemnization of a marriage shall be conducted accordingly, or something to that effect.

Let's see what Carman comes up with.

Yes, and now we have to move on to British Columbia.

Starting in Smithers we may pass on that the Youth Bible Camp was a "success." Let me quote literally.

"The Youth Bible Camps belong to the past again for this year and we may look back on a successful project. Nearly seventy young people attended in all and the cooperation and participation is improving every year. More and more parents show interest as well by visiting camps. All in all it provides us with great opportunities to reach out and establish contacts for further follow-up work at the Centre, homes, etc."

It is a reason for gratitude that the contacts with the native population are intensified and multiplied. May the work be blessed further as well.

As for the general news from the lower Fraser Valley, one of the programs which The Voice of the Church had there has been cancelled, not by the committee but by the radio station involved. A station in Lynden, Wash. carried a 15-minute program on Sunday afternoons. However, a survey conducted by or on behalf of the station brought to light that the audience preferred music over and above the spoken word. Thus the following notice was received.

There are sometimes decisions to be made that will not please everyone. The following is a decision that affects "The Voice of the Church." KLYN is making some programming changes and will not be airing "Voice of the Church" after July 31, 1983. Thank you for your faithfulness over the years.

This certainly was not a pleasant decision and a pleasant message, but we depend on the goodwill of the stations to carry our programs. There still is a one-hour program on the old faithful, so to speak, KARI in Birch Bay, Wash., the one with which

our committee started out many years ago; and there is a half-hour program in Dutch on a Vancouver station. I am certain that in the course of the years a circle and group of listeners has been built up which may not be vociferous but certainly is there. And the Day will reveal the fruits of the efforts and financial contributions.

The Rest Home Society had good news as well. "Last week this Society purchased the property in Langley City. We are as Board pleased that we received enough funds in order to pay for the transaction." A thermometer is included in the *Church News* which shows that well over \$250,000 have been provided by means of "taking shares." Approximately four times this amount will be needed to execute all the plans. Any takers in other parts of the country?

The various reports that have reached the convening Church for General Synod are also enjoying the attention of the consistories. It is good that the Churches pay good attention to them and see whether there are any points on which they wish to send a communication to the forthcoming synod.

Our consistories are to bear in mind, of course, that it is not their duty to go through all these reports to decide about each and every point. The consistories have received only copies of the reports to *general synod*. When they bear this

in mind, it can only be lauded when the brothers take the time and effort to study the various documents and come with definite proposals to the consistory regarding any point they consider important enough to bring to the attention of the broadest assembly.

Abbotsford also discussed some of these reports, and the result of the discussion of the Report on Women's Voting Rights which will serve at general synod was: "A recommendation (contrary to the recommendation of this Report) will be sent to General Synod in which it is asked that Synod decide that the Churches should refrain from introducing the practice of women voting in the election of office-bearers."

I hope and trust that the Abbotsford Consistory will have included the grounds for their recommendation, for the simple expression of an opinion does not help any ecclesiastical assembly. And, as I wrote many years ago, "a Synod is no ballot-box."

Well, and that closes our news medley for this time.

Perhaps there are some remarks which will make you think.

Let this be my reward.

VO

THE NEW BOOK OF PRAISE

Although Synod Smithville 1980 adopted the revised Psalm and Hymn sections and gave our committee the mandate to arrange for the printing of the "definitive *Book of Praise*," the new edition has not yet appeared. After we began our work, it gradually became clear that we could not immediately proceed with publication. Time was needed to familiarize ourselves with all aspects of our instructions, especially since in a number of ways the new mandate to publish the *Book of Praise* lacked a precedent that we could follow. Consequently we explored several possible approaches and obtained legal and professional advice from a variety of sources. We are very pleased that as the outcome of our investigation we were able to sign a carefully formulated contract, tailor-made to the requirements of the churches.

The typesetting of the Psalm and Hymn sections has almost been completed. The final steps towards publication can be taken as soon as Synod Cloverdale 1983 has dealt with our report and has also decided which revised versions or new translations of the Three Forms of Unity, the Prayers and Liturgical Forms, and the Church Order are ready to be included in the new edition. When the prose section of the *Book of Praise* has been typeset, printing can begin.

We are thankful for the progress that we have made and for the spirit of cooperation in which we were able to carry out our mandate so far, and we are looking forward to the publication of the new *Book of Praise* early in 1984, D.V.

The Standing Committee
for the Publication of
the *Book of Praise*

Address: c/o Theological College
374 Queen Street South
Hamilton, ON L8P 3T9

Church News

NEW MAILING ADDRESS:

Canadian Reformed Church of
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OPSPORING ADRESSEN:

VAN DER VEGTE, Frederika Jantina, geboren 8 januari 1928 to Almelo, laatstbekende adres: Kerkplein 8, Diepenveen, naar Canada vertrokken op 15 juli 1960, bestemming Hamilton.

VELLEMA, Alexandra Martha Gretina, geboren te Haarlem op 9 mei 1959, laatstbekende adres: Nassaukade 322, Amsterdam, naar Canada vertrokken op 20 januari 1982.

VAN DER WERT, Cornelis, geboren 19 maart 1918, laatstbekende adres in Canada: Colborne Street 48, Brantford, ON.

ZIJLSTRA, S, geboren 25 maart 1918.

SUKKEL, Cornelia, geboren 5 januari 1918 te Almelo.

VAN LEEUWERDEN, Rudolf, geboren 18 december 1947 te 's Gravenhage, naar Canada vertrokken op 3 oktober 1969.

De Consul-Generaal,
voor deze:-

Mevr. G. SCHNITZLER

Fgd. KANSELIER

A Ray of Sunshine



“Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.”

Philippians 4:6

What is prayer?

From the Scriptures we can learn what it is and what it is not. It is not, as Matthew writes in chapter 6, like that of the hypocrites, “for they love to stand and pray in the synagogues and at the street corners (public places), that they may be seen by men.” But when we pray, we should do so in private. Our prayers will not be heard because of the many, “repeated, empty phrases,” but because “our Father knows what we need before we ask him.”

Believers in the Old and the New Testament time understood how they were to pray. We read about Abraham’s pleading for the righteous in Sodom and Gomorrah (Genesis 18:23-32). We read about Isaac who, as a young man, went into the field to meditate (Genesis 24:63).

Jacob also knew his own unworthiness. He started his prayer with these words (reminding God of the covenant that he had made): “O God of my father Abraham and God of my father Isaac, O Lord who did say to me, ‘Return to your country and to your kindred, and I will do you good,’ I am not worthy of the least of all the steadfast love and all the faithfulness which thou hast shown to thy servant. . . . Deliver me, I pray thee, from the hand of my brother, for I fear him. . . .” Jacob then continues to plead on God’s promises, “But thou didst say, ‘I will do you good, and make your descendants as the sand of the sea, which cannot be numbered for multitude.’”

We find this same humble attitude with many other believers. Moses pleaded with God not to destroy the people of Israel, whom he had delivered from slavery in Egypt with “great power and with a mighty hand.” He also reminded God

of the covenant: “Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou didst swear by Thine own self, and didst say to them, ‘I will multiply your descendants as the stars of heaven. . . .’”

Daniel started his prayer with a confession of sins, for himself, and for the people of Israel.

We can read about Hannah, of her exaltation and thanksgiving to the Lord for His great salvation.

And, who can forget about Solomon’s prayer of dedication? We can read about this in I Kings 8:22.

In the New Testament we may read about Paul, Peter, and many others, who started their letters with praise and thanksgiving. Ephesians 1:3 gives us a good example: “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing. . . .”

In the Revelation of Jesus Christ, received by John on Patmos, we read how the heavenly creatures, day and night, never cease to sing, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come.” This shows us that prayer and thanksgiving remain the same for all generations.

In the back of our Book of Praise we can find many prayers; they were written by our forefathers maybe centuries ago. Notice how all of those prayers start by addressing God as our Father, glorifying His great majesty, and pleading on His mercy. In humbleness it is acknowledged how frequently we have grieved God by our sins. Our forefathers had a high level of self-knowledge and also of the knowledge of God. They knew how to plead on His mercy. They also remindd God of His promise, “But we beseech Thee, O Lord, remember Thy great mercy and have compassion on us.”

If we are sometimes wondering how we ought to pray, let us then take an example from the prayers offered up by Christians in previous centuries. They are prayers of obedience. “But Thou, O Lord, hast commanded us to call upon Thee in all our needs, and hast in mercy promised to hearken to our petition.” Prayer is an act of obedience.

Our Heidelberg Catechism says it in beautiful words: “First, that from the heart, we call upon the one true God only, who has revealed Himself

in His word, for all He has commanded us to ask of Him; second, that we right thoroughly know our need and misery, in order to humble ourselves before the face of His majesty; third, that we be firmly assured that, notwithstanding we are unworthy of it, He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His Word [Matthew 7:8].”

Prayer is Thanksgiving.

On our birthday calendar for October we have:

ALAN BREUKELMAN

Box 666

Coaldale, AB T0K 0L0

Alan's 17th birthday will be on October 17.

NELENA HOFKINK

“Bethesda”

6705 Satchel Road

Box 40

Mount Lehman, BC V0X 1V0

Nelena hopes to celebrate her 28th birthday on October 22.

JOHN FEENSTRA

RR 1

Wainfleet, ON L0S 1V0

John's 25th birthday will be on October 25.

MARY-ANN DE WIT

“Bethesda”

6705 Satchel Road

Box 40

Mount Lehman, BC V0X 1V0

Mary-Ann hopes to celebrate her 27th birthday on October 28.

May the Lord grant you a happy birthday, brothers and sisters!

* * * * *

Send your requests to:

Mrs. J.K. Riemersma

380 St. Andrew Street East

Fergus, ON N1M 1R1

TEN THOUSAND TIMES TEN THOUSAND

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed Saints
Throng up the steeps of light:
'Tis finished! all is finished!
Their fight with death and sin;
Fling open wide the golden gates
And let the victors in.

What rush of Alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousand-fold repaid!

Oh, then what raptured greetings
On Canaan's happy shore!
What knitting severed friendship up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless.
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power and reign.
Appear, Desire of nations,
Thine exiles long for home;
Show in the heavens Thy promised sign;
Thou Prince and Saviour, come.

HENRY ALFORD

school crossing

A. A Candle Under a Basket Casts No Shadow

This fact is not surprising, since we know that light and shadow are inseparable. If one were to remove the basket and reveal the light, shadows would appear. A photographer can testify to the problem that light and shadows present to one who seeks a perfect picture. If the photographer does not exercise proper care in taking the picture, he will find the features of the subject darkened or distorted.

We take similar care when we give a perfect picture of our Lord to our children. The light we use must come from more than one source. The Bible is the primary source of light. By this light we also come to know our Lord through His creation. The beauty of music, the blends of nature, the orderliness and balance of earthly elements, His guiding hand in world events, wonders seemingly too complex to comprehend — all these reveal the master-planning of our God.

Our schools place the spotlight on God's Word and on His creation. They bring into focus the relation of God to man and of man to God's world. The light which the Christian teacher seeks to cast upon all learning removes many of the shadows. We are privileged to operate schools where the basket is gone and the source of true light is present. The intensity and direction of the light are constantly being adjusted to the need of the child by the teacher. Ideally, the light is brought up close to all the subjects taught, so that the image reflected will be bright and clear. May our continuing goal be to cast the light of God and to remove the shadows of darkness in all areas of learning!

We stand at the beginning of another school year. Many problems seem to confront our schools. A lack of finances, shortages of teachers, sometimes a lack of vision or purpose — humanly speaking, it all seems to be so futile at times. The problems are sometimes very real, but may we never forget the beautiful work with which we may be engaged.

In a very small way this column will attempt to promote the work of our Reformed schools. This will be done by means of articles which are submitted, school bulletins which are mailed to John Calvin School, and letters from those who would like to bring some relevant issue regarding Reformed education to the fore. Your support would be very much appreciated!

B. All About School Playgrounds

(from the news bulletin of the Canadian Reformed School Society of Neerlandia)

Glancing over the school's playground, we come to the conclusion that the students have a dandy place to play soccer, basketball, or baseball. There is even a bush-strip, which also provides a lot of fun for the children. But this is not all that can be found on the playground. There are also five swings and three teeters. Five swings and three teeters. . . .

It is a lot of fun, no doubt about that. It is a lot of fun, especially for those pupils who are first on the swings and for those who can find a partner on a teeter.

And the rest of the pupils?

They play soccer. . . or soccer . . . or soccer. And that is not a very healthy situation. No, there is nothing wrong with soccer, not at all. However, playing soccer *all the time* is not good. This is so because a child *discovers* his world by means of playing — not only by playing soccer, but also by playing house or Indian or Dad and Mom, playing that they're riding horseback. . . .

Children are very imaginative and in-

ventive in their play. That is why the schoolground should not only be a piece of pasture where the children can play soccer or baseball. The schoolground should *invite* the child to use his imagination; it should *invite* the child to *discover*.

For instance, a very simple A-frame, made from (split) logs, can function for a child as a house, a fort, a tepee, a hut, a cave, a castle, a dog house, a pig barn, a jail, and so on. . . .

A wobble climber is not only something for a playing (discovering) child. It will be used for climbing the mast in order to hoist the sails of a ship, or as a ladder against the wall of a medieval city, or it will be used for climbing to the top of a very steep mountain.

Wouldn't it be a good idea to make the schoolground just a little bit more exciting and appealing for our children??? It certainly can be done in a very easy way!

The ideas presented in this brief article are very interesting. I wonder how many school boards, when planning additions or alternations to the building, ever come up with a specific plan to develop the school grounds, in order to make them more "child-oriented." Some of our schools have sections of the playground set aside for some rather unique equipment. It is certainly a very good point to consider when a Building Committee (for example) makes up its plan of action for the new school year. The costs certainly do not seem to be very prohibitive.

C. Back to School — A Lesson in Grammar??

English is a Strange Language

*We'll begin with box, and the plural is boxes,
But the plural of ox is oxen, not "oxes."
Then one fowl is a goose and two are geese,
Yet the plural of moose would never be "meese."
You may find a lone mouse or a whole lot of mice,
But the plural of house is houses, not "hice."
Of the plural of man is always men,
Why shouldn't the plural of pan be "pen"?
Cow in the plural may be cows or kine,
But the plural of vow is vows, not "vine."
I speak of a foot and you show me your feet,
I give you a boot; would you call a pair "beet"?
If the singular is tooth and the plural teeth,
Why shouldn't the plural of booth be "beeth"?
If the singular is this, and the plural is these,
Should the plural of kiss rightly be "keese"?
Then, with ONE you use that, with THREE, those.
Yet the plural of hat is never called "hose."
We speak of brother and also of brethren;
But though we say mother, we never say "methren."
The masculine pronouns are he, his, and him,
But imagine the feminine as she, "shis," and "shim."
So English, I think — and you must agree —
Is a language as queer as any you'll see.*

Author Unknown

D. Work and Study Habits in the School

Homework is often a bone of contention in each household. Parents find it often so difficult to establish whether or not the proper amount has been done, and when the student experiences difficulties, there is often no effective help available at home. The following points might be useful for your consideration in the 1983-84 school year.

(a) Common student reactions:

- it's too much
- I don't understand it
- it frustrates me
- I have other things to do at home
- I had to go out last night

(b) Common teacher reactions:

- students usually do the minimum amount of assigned work
- students often lack self-discipline to persevere
- students so easily blame teachers, textbooks, etc., for their frustrations, refusing thereby to take responsibility themselves

(c) Why homework???

- it is NOT an exercise designed to keep students off the streets at night, or to provide extra mental training, or for the teacher to get some revenge, especially after a boisterous day
- most courses in senior elementary school and in high school are set up in such a way that the amount of work *cannot* be covered during school hours (so much for the mistaken belief of some that school runs from 9:00 A.M. to 3:30 P.M.)
- homework is an integral part of the learning process that takes place at school during the day — it is not the exception, it is the rule!

(d) How parents can help:

- be supportive; ask questions to show your concern and interest; create an atmosphere where your son/daughter will give you an honest appraisal of how things are going
- maintain a close contact with the home; don't only phone or visit the school when a crisis situation has arisen; too often parents think that home/school contact should *solely* be initiated by the teacher
- make sure that your son/daughter has a proper place for homework and study; this should be free from disturbances and distractions
- make up with your child a large calendar of events (hung in a prominent place) which lists upcoming tests, assignments, etc.; be ready to counter alibis and shallow ex-

cuses, especially the two most common ones:

- “I have no homework”
- “I don't understand it”

Vital in this part of the learning process are:

- parental interest
- proper emphasis at school
- student self-discipline

E. Finally

The Teacher

*Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?*

*I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.*

*I teach them power to will and do,
But only now to learn anew
My own great weakness through and
through.*

*I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.*

*Lord, if their guide I still must be,
O let the little children see
The teacher leaning hard on Thee.*

— Leslie Pinckney Hill

Until next month, the Lord willing!

NICK VANDOOREN

John Calvin School

607 Dynes Road

Burlington, ON



PRESS RELEASE

Meeting of the Executive Committee of the Board of Governors of the Canadian Reformed Teachers College Association, August 26, 1983.

The chairman, G. Nordeman, calls the meeting to order and begins in a Christian manner. The chairman addresses the board in a serious manner. The college is going into its third year of operation in an expanded way. Since this is a crucial year he urges all the board members to put their shoulders under the task at hand enthusiastically. Yes, we may go on in the expectation that the Lord himself will bless also this undertaking.

Minutes of the previous meeting are read and adopted, the agenda is established, and correspondence is dealt with.

The treasurer, J. Gelderman, has submitted the monthly financial report. The up-to-date figures are not entirely encouraging; funds are extremely low. Therefore it is stressed that it is extremely important that everyone that is able remit their 1983-84 contributions as soon as possible in order to alleviate this financial need.

As a reminder: the yearly membership fee is \$160.00. This may also be paid in instalments if that is more convenient. We are thankful that many show their love for this part of the Reformed Education chain by their regular support, both finan-

cial and by prayer. May many more join this cause and help support it. A complete financial statement will be published in the next newsletter.

The principal makes his report (Memo 20) in which he reviews the 1982/83 academic year and looks forward to the 1983/84 academic year. Some streamlining of the programmes for this coming year is outlined. This should also improve the workload of the students. These changes are discussed and are approved by the board. A full proposed calendar is included in this report which, as usual, is quite comprehensive and therefore received with appreciation.

A committee is appointed to prepare and present a brief to the September meeting of the Governors and Trustees of the Theological College in order to discuss sharing facilities in the future.

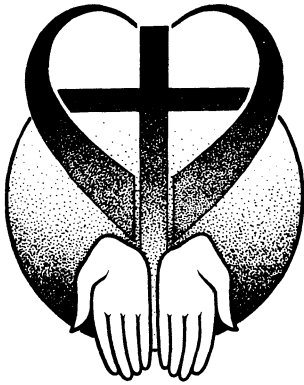
After dealing with some general matters the meeting is closed in prayer and adjourned.

For the executive,
C.J. NOBELS

OUR COVER

Grants Mill, Winnipeg, Manitoba.
Photo Courtesy Travel Manitoba.

Canadian Reformed World Relief Fund



"Whoever receives one such child in My name receives Me" (Matt. 18:5)

The world at present produces enough food to feed its entire population, we are told. Yet in contrast to this cheerful fact dispensed by the Food and Agriculture Organization, is the knowledge that the pangs of hunger are no stranger in many parts of the world. In 1978 alone, it is estimated that twelve million children under the age of five died of starvation. Millions more will never attain their full potential due to the debilitating effects of severe malnourishment. The causes are legion: flooding, drought, poor storage facilities, lack of appropriate technology, political upheaval

We at CRWRF are very much aware of the tremendous need in the world and are touched, as we all must be, by accounts of famine and suffering. That is why we feel that informed, compassionate giving is a must in times of severe crisis — to help alleviate starvation among those who are our overseas neighbours.

But we also know that the hunger crisis is closely linked with illiteracy, poverty, and the lack of Christian vision. That is why *most* of our budget dollars are allocated to long-term projects, so that those whose lives our dollars and prayers touch will not just fill their bellies today, but will be given the opportunity to attain the skills and knowledge that will help them take care of themselves tomorrow. The education they receive is a major step toward learning both independence and dependence . . . upon the Lord and Giver of every good thing.

Our Achego Children's Home in Kenya was set up with these goals in mind. The food, loving care, and attention accorded the children there loosen the cords of the poverty they have come from. The Christian nurture evidenced in the home and the education they receive nearby (in a country where still over 50% of the population is classed as illiterate)

place them firmly on the road towards a healthy, productive life.

Since 1979, when the doors of Achego first opened to fourteen children, the numbers cared for there have risen to forty. As we have reported earlier, however, the facilities are now over-crowded and further expansion within the existing building is impossible. During the next month or so, construction should begin on the proposed addition financed by your gifts. We hope that the new year will see Achego's waiting list completely reduced as new dorms are completed and facilities permit more children to be cared for.

Communication regarding the expansion has been slower than we would have liked due to the mail, as well as to the workload, travel, and illness of Mr. Silla who, together with a committee from the Africa Inland Church, oversees our Home. However, details have now been worked out; plans and lists of materials required have been received. We have now given the go-ahead by sending the first installment of funds needed to commence building.

Our building fund, swollen by your generous gifts over the past two years, holds a total of \$30,000. We have told Mrs. Rookmaaker (who inspects our

home) that this is the maximum we can spend, and she will pass on funds sent in installments as needed. In spite of the fact that the cost of building materials has skyrocketed over the past year or so due to the devaluation of the Kenyan shilling, she felt that \$30,000 would cover all costs and perhaps be even more than adequate. If any money remains, it will be used for the initial one-time-only fees that are always required to cover bedding, etc., when new children enter the home.

The diagram enclosed is the one submitted by Mr. Silla. You will notice that it shows two sections: A and B. Section A is the existing dormitory (see also photo), and B includes the proposed new dormitory, storage room, and dining area. Basically, the following construction will need to be done:

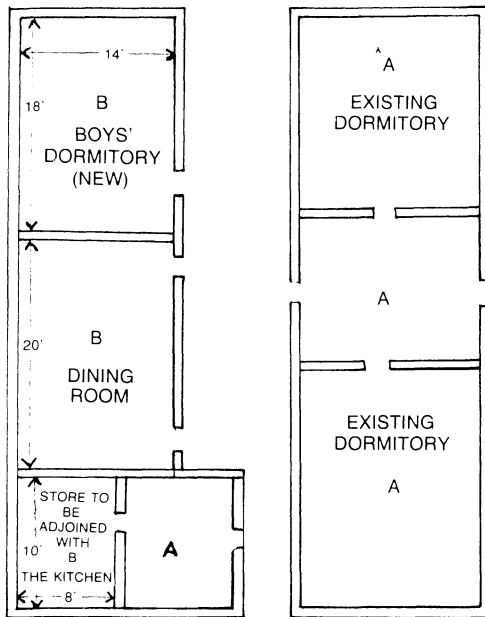
- Break down the wall between the kitchen and the storage room in order to build a bigger kitchen. Build a new storeroom behind the kitchen.
- Build a third dormitory and a dining hall next to the kitchen, using one wall of the kitchen.

The old dining room (shown between the existing dormitories in section A) will be used as an office.

Existing Children's Home



**AIC ACHEGO
CHILDREN HOME
PROPOSED
NEW ADDITIONAL
DORMITORY AND
DINING ROOMS**



As construction progresses, we will be sent progress reports which we will pass on to you. We praise God for allowing our work to grow in this way. Through this expansion we are given the opportunity to lift a few more children from the quagmire of poverty and malnutrition, and to set their feet on the path to health, knowledge, and spiritual truth. That truth brings true freedom: it alone will give our Home and the lives of the children sheltered there a solid foundation.

* * * * *

Gifts for the work of CRWRF may be directed to:

CRWRF
P.O. Box 793
Burlington, ON L7R 3Y7

All gifts are gladly received. A receipt for donations of \$10.00 or more will be issued for tax deduction purposes.

Plan of proposed addition

The children fortunate enough to be admitted to Achego, and those still on the waiting list, all come from impoverished homes. Not all are orphans, however. Sometimes one parent is still living but finds herself (himself) unable to care for the child adequately due to poor health, extreme poverty, and/or for the presence of many other "mouths" to feed. Such placements are sometimes only temporary, and such a parent, if within walking distance, can still spend time with his/her child by helping out at the home. (Members of the Africa Inland Church which supervises our home, also contribute their time and support to enrich the lives of the children and help the home run smoothly.)

Examples of family background of our children can be seen in Serfina Auma and Joseph Otieno. Serfina, who joined the "family" in 1981, is now nine years old. She is an orphan who lived with an old grandmother who was unable to care for her properly. Ten-year-old Joseph was admitted to the home when it first opened in 1979. His father had died leaving his mother in poverty with seven children to raise . . . somehow. Both Serfina and Joseph are now healthy, active youngsters.

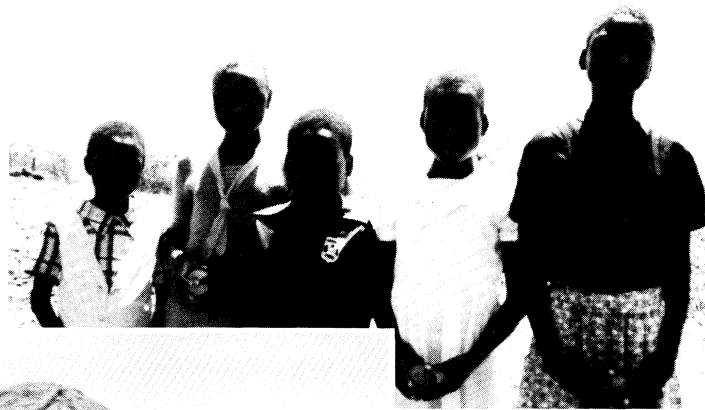
Mrs. A.M. Rookmaaker, from the Dutch organization "Foundation Save a Child," visited these and the rest of "our" children this past spring when she inspected Achego along with the homes her organization supports. The children appeared healthy, she reported, and they receive adequate, though basic, nourishment. She was pleased with the empha-

sis given Christian nurture in the home.

We very much appreciate the service rendered us by Mrs. Rookmaaker. Her work of love, done without charge, gives us the security of knowing where our money is going and what it is being used for, without having to send out our own personnel — a time-consuming and costly activity. (Of course, we would be very happy if support for our work in-

creased even more, and expansion made it necessary to send out our own personnel.) We are thus able to channel all designated funds directly into the home. In the past year and a half, as we considered ways and means to expand, Mrs. Rookmaaker has also been a valuable advisor. She will continue to act as intermediary and oversee the expansion as much as possible.

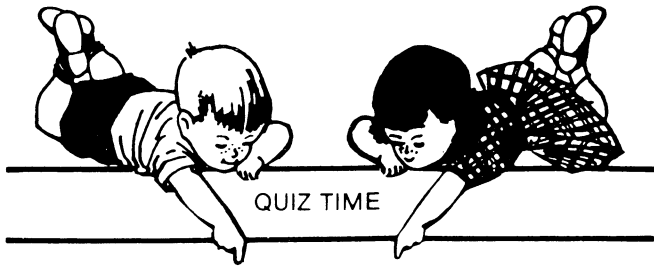
*Some of the girls
at Achego.
Serfina Auma is
the one in the
white dress.*



*The home
Joseph came from.*



Joseph Otieno



Through the Alphabet
from Busy Beaver *Linda De Boer*

Add the letters of the alphabet in the right order to make new words. Watch for the surprises!

- | | |
|---------------|----------------|
| 1. corn _____ | 14. ails _____ |
| 2. ears _____ | 15. pens _____ |

- | | |
|----------------|----------------|
| 3. heep _____ | 16. lank _____ |
| 4. over _____ | 17. uick _____ |
| 5. agle _____ | 18. eels _____ |
| 6. able _____ | 19. tare _____ |
| 7. rubs _____ | 20. ears _____ |
| 8. andy _____ | 21. nits _____ |
| 9. rate _____ | 22. ends _____ |
| 10. ones _____ | 23. axes _____ |
| 11. ills _____ | 24. rays _____ |
| 12. airs _____ | 25. earn _____ |
| 13. ouse _____ | 26. eros _____ |

(If you need more space use your own paper.)

Bye for now, Busy Beavers.
Till next time!

Yours,
Aunt Betty

*In majesty and glory stand
The works of His almighty hand.
His righteousness endures forever.
The steadfast love of God fails
never.*

We gratefully announce the birth of:

RYAN ARTHUR

Born: August 12, 1983
Lloyd and Fenny Kingma
(nee Bartels)
Beth, Jamie, Rebecca
RR 2, St. Ann's, ON L0R 1Y0

With great joy and thankfulness to
the LORD, the Creator of life, we
announce the birth of our second
daughter:

DENISE LAUREN

Born: September 4, 1983
Henry and Bernice Oostdyk
(nee Hartman)

A sister for: *Sheryl Dawn*
904 Orpha Street
Burlington, ON L7R 3W4

*"I praise Thee, for Thou art fearful
and wonderful. Wonderful are Thy
works!"* Psalm 139:14

Born: AARON JOHN HORDYK
August 28, 1983, 9:04 a.m.
9 lbs. 2 oz.

John and Jenny Hordyk
Esther, Michelle and Anna
2127 Bellwood Avenue
Burlington, ON L7R 1P8

*"Praise the mighty King of kings
who alone does wondrous things"*
The Lord entrusted:

DEANNA TERESA

in our care on August 30, 1983.
A sister for: *Janet, John and Garrett*
Peter and Grace Smid
(nee Hutten)
RR 1, Elora, ON N0B 1S0

The handiwork of God . . . A new
hand in ours.

JOEL ARNOLD

Born: August 29, 1983
Jake and Bonnie Bouwman
Angie, Jodie, Derek
149 Goldpark Road
Chatham, ON N7L 4X9

*This is the day which the LORD has
made; Let us rejoice and be glad
in it.* Ps. 118:24

Engaged:

ROSE PETER
and
MIKE BOEVE

September 2, 1983
8288 Northwood Road
Everson, WA
34191 Sims Road
Matsqui, BC

With thankfulness to the LORD the
Creator of life, we would like to an-
nounce the birth of our first child a
son:

BRADLEY NATHAN

Born: July 27, 1983
Henry and Corinne VanDelft
(nee Welfing)
14965-90A Avenue
Surrey, BC V3R 1B3

We are thankful to our God who en-
trusted to us a daughter. We an-
nounce with joy the birth of:

LYDIA ANN

on September 1, 1983
She is a sister for: *Timothy, David,
Jeremy, Ruth, Esther,
Jonathan and Mark*
Henry and Ann Penninga
Box 2921, Smithers, BC V0J 2N0

HULP GEVRAAGD:

in huishouding, voor kost en inwo-
ning, bij oudere mensen waarvan
vrouw is gehandicapt. Veel vrije tijd
waarin gelegenheid gegeven wordt
part-time uit werken te gaan.

Plaats: Ontario. Liefst in bezit van
rijbewijs; auto aanwezig.

Brieven met uitvoerige inlichtingen,
liefst met foto, aan bureau van dit
blad. Strikte geheimhouding verze-
kerd.

Box 75, Premier Printing Ltd.
1249 Plessis Road
Winnipeg, MB R2C 3L9

Mr. and Mrs. L. Knegt and Mr. and Mrs. H.W. Togeretz are pleased to announce the marriage of thier children:

ELAINE JOANNE
and
HENRY WALTER

on Saturday, October 8, 1983, D.V. at 3 p.m. in the Cornerstone Canadian Reformed Church at Hamilton.

The Rev. W. Huizinga will officiate.

Future address:

110 Burloak, Burlington, ON

With thankfulness to the Lord, Mr. and Mrs. Jack Heres and Mr. and Mrs. Andy Vink are pleased to announce the marriage of their children:

LORRAINE SANDRA
and
BERT

The ceremony will take place, the Lord willing, on Saturday, October 15th, 1983, at 5:00 p.m. in the Bethel Canadian Reformed Church, Toronto, Ontario.

Rev. J. Mulder officiating

Future address:

131 Townline
Orangeville, ON L9W 1V9

With thankfulness to the Lord, Mr. and Mrs. Gerry Boonstra are pleased to announce the forthcoming marriage of their daughter:

BETTY-ANN
to
JOHN WILLIAM

son of Mr. and Mrs. George Leffers. The ceremony will take place, the Lord willing, on Friday, September 23, 1983, at 7:00 p.m. in the Canadian Reformed Church at Smithers, BC.

Rev. C. VanSpronsen officiating

Future address:

SS1, Site 8, Box 15, Houston, BC

1943 — October 14 — 1983

With thankfulness to our heavenly Father for His many blessings, we announce the 40th Wedding Anniversary of our dear parents and grandparents:

TONY VANDENBRINK
and
HENNY VANDENBRINK (nee Duker)

Burlington, ON: Jack and Aafke Spithoff
Karen

3029 Briarwood Crescent, Burlington, ON L7N 2J9

Another Look at Dooyeweerd \$4.75

Dr. J. Douma

This book is a translation of Dr. Douma's study on the Dooyeweerdian philosophy. Soft Cover, 80 pages. ISBN 0-88756-025-3

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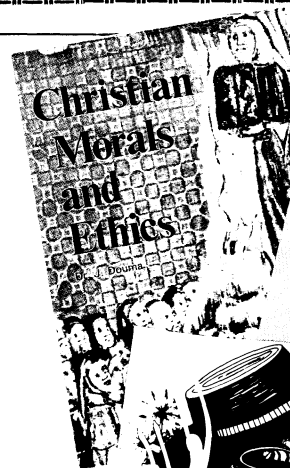
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It pleased the LORD to release from his task here on earth the Chairman of our Board:

MR. HARRY AASMAN

With his many gifts our brother was allowed to serve our school for several years as member, and later Chairman, of Board and Education Committee. We are grateful for all that we and our school received in him. Hamilton, Ontario, August 25, 1983.

On behalf of Staff and Students of Guido de Brès High School,

F.G. Oosterhoff, Principal
W. Helder, Vice-Principal

After a short illness, the Lord took to Himself on the 25th day of August 1983, our beloved son-in-law, brother, and brother-in-law:

HARRY AASMAN

at the age of 53. His testimony of faith is our comfort.

Burlington, ON: A. and D. VanderVeen

Waterdown, ON: Harry and Liny Hummel
(nee Aasman)

Burlington, ON: Ed and Jane VanderVeen
Herman and Trudy De Boersap
Casey and Jane Kieft
nephews and nieces

The LORD took from our midst, after a brief illness, on August 25th, 1983:

MR. HARRY AASMAN

Chairman of the Regional Board of Guido de Brès High School at Hamilton, Ontario. His exemplary and dedicated service to our school, both at the regional and local level, will be gratefully remembered. We pray that the LORD comfort his wife and family.

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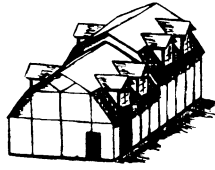
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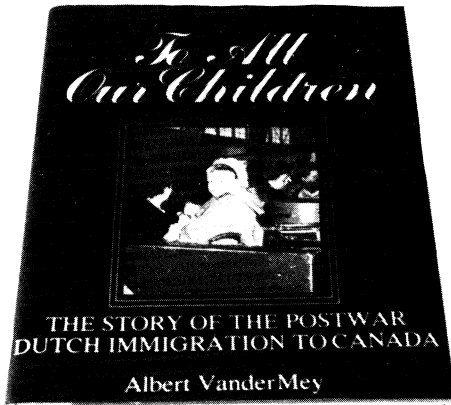
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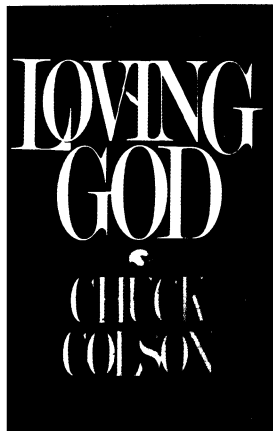
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