
Sojourners or Citizens,

GENESIS 11:4

*Come, let us build ourselves
a city,*

and a tower with its top in the heavens,

*and let us make a name for ourselves,
lest we be scattered abroad upon the earth.*

HEBREWS 11:10

*For he looked forward to
the city*

which has foundations,

whose builder and maker is God.

1. Different prospects

We are living in a time of rapid technological development. New inventions are being made in quick succession, and the electronic equipment is becoming more sophisticated all the time. Technological development goes on with giant strides. We can even call it a technological revolution. Some say that in the last fifty years more changes have been made and greater progress can be noticed in science and technology than in the previous fifty centuries. This might be a little exaggerated, as is the case with most general statements, but there is a grain of truth in it. We are in the rapids and we have to face reality. What is our attitude supposed to be in this respect? What will the future bring us and what do we expect from it?

Some worry that this fast development will run out of control, and that mankind will fall victim to its own system. Are we heading for disaster and total destruction? We already hear complaints about pollution of air and water. The environment is in danger, and after a number of years we may run out of fresh air and water, the most essential requirements of human life. Others think about nuclear pollution, either by a piling up of nuclear disposal from power plants or through a nuclear blast in a war. Some are worried about the consequences of advanced computer technology. Will it be possible to intrude into private life and to take away every bit of privacy through the use of data banks? Is there a new type of crime in the making in the area of computers, so that even our defence system can be disturbed and paralyzed? Will men develop super computers that can overpower and subdue mankind — computers with an intelligence greater than human intellect, so that in the end mankind will become a victim and a slave of its own inventions?

Other problems are looming on the horizon of chemistry, especially biochemistry. Will it be possible to advance the development of so-called "test tube babies" in such a way that "custom-made" human beings can be "produced" according to certain "manufacturer specifications" — special types of human beings for specific purposes? Will the system already used in livestock breeding also be used for human beings to

"create" a certain human race, just the way the man in the laboratory wants it? The progress made in the field of genetic engineering seems to tend in that direction.

Many questions can be asked. What is our attitude supposed to be?

Some people are very optimistic. The development will bring us, on eagle's wings, to a utopian society. All boring labour will be taken over by robots; all tiring intellectual work will be done by computers. The progress in the medical field will take away all suffering. Prenatal treatment will prevent the birth of handicapped and retarded children. Euthanasia will eliminate the useless and incurable ones. It will bring the perfect state on earth, to the glory of mankind and its achievements.

Others are pessimistic. They are afraid that the whole system will appear to be self-destructive. The technology will cause increasing unemployment. Some, a very small group, will reap the fruits of it, but the majority will suffer. The psychological and financial impact will be devastating, and nobody will be happy anymore. It will cause an increase in crime, violence, and terror. Finally the pollution of the environment will become so severe that no life will be possible any longer. In that way the system will lead to a catastrophe. That will be the end of human civilization.

What is our attitude supposed to be as Christians in this world? Apart from all the developments mentioned above, we have to consider the freedom of religion. Will it remain possible in the foreseeable future to serve the Lord without hindrance?

We know that in some Eastern countries believers are persecuted and that they cannot serve the Lord freely. But how is the development in our part of the world? In Canada it becomes increasingly difficult to find a job without being involved in the work of the big labour unions, which oftentimes use methods and ask pledges with which a Christian cannot agree. In the U.S.A., the champion of freedom, there is an increasing attack on the Bible. There is a growing movement to ban the Bible from public life, in the name of the separation of state and church. The theory of the evolutionists is considered to

be the only true doctrine. Teachers in publicly funded schools are not allowed to tell their students what the Bible says about creation. According to some (and their number seems to be rapidly on the increase), telling children about the Bible is far worse than the most perverse pornography. What do we expect? What will the future bring us? What is going to happen with the members of the church of Jesus Christ?

Also in this respect we have to be aware of two extremes.

Some tend to withdraw from everything, in Anabaptistic seclusion: take care of your soul and keep yourself undefiled from the world. The less you get involved, the better it is. This world is bad and it is a waste of energy to try to improve it. It is just throwing pearls before the swine.

Others are rather optimistic and try to start an all-comprehensive program to win the world for Christ. We should get engaged in all kinds of activities. We should become a Jew to the Jews and a Greek to the Greeks to win some for Christ. We should work together with each and every one who calls himself a Christian. They consider all forms of withdrawal from society to be a denial of our mandate in this world.

What is the right attitude?

It will be clear that we cannot participate in all kinds of worldly things. We have to show our own, Christian lifestyle in this world.

2. *Two cities*

Above this article I have written two texts. Both speak about a city and about a future. Both express an expectation. The one speaks about the city of man, the other about the city of the Lord.

Genesis 11 speaks about the human race, trusting in its own strength, building its own city. A mighty city with an impressive tower; a symbol and a manifestation of human achievement. The people aim to build a name for themselves. They trust in their own strength and they try to manage without God.

Hebrews 11 speaks about the believers, especially about Abraham, who looked forward to the eternal city, the dwelling-place of the Lord. He looked forward to a future in communion with his heavenly Father. He worked under the Lord's protection and he knew that his future was secure in Him.

That has to determine also our attitude in life. We are sojourners; we know that our citizenship is in heaven. The people in the city of Babel may have felt that they were the real citizens in this world, and we may feel like strangers and sojourners, but we know at the same time that we are citizens of the Kingdom of Heaven and that this world is the world of our heavenly Father.

The future will be the same as the picture we find in Genesis 4. The Babylon of the future will be the repetition and the fulfilment of the Babel of the past: the great city of man, in rebellion and opposition against the Lord Most High. We are looking forward to the city which has foundations, whose builder and maker is God. That is our future, that is our prospect.

But in the meantime we should not sit idle. We have to fulfill our mandate. We should not participate in the sins of the world, lest we share in her plagues. Revelation 18:4 gives us a clear warning, saying: "Come out of her, my people, lest you take part in her sins, lest you share in her plagues." But at the same time our mandate remains, the mandate given in Genesis 1:28: "Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." That is the cultural mandate. We have to find the right middle road between Anabaptistic seclusion, which is a denial of our mandate in this world, and unlimited participation in the activities of this world, which is a denial of our citizenship of the

Kingdom of Heaven.

In these articles I will try to pay due attention to some aspects of the technological development and the implications of it with respect to our cultural mandate. We will try to find the right middle road between a dangerous underestimation of the impact of this development, on the one hand, and an exaggeration of these things in all kind of science-fiction-like stories, on the other hand. We will pay attention to what some philosophers and futurists have said about it and compare that with what the Bible teaches us. Finally we will try to draw some conclusions with respect to specific practical questions.

3. *Dr. A. Kuyper's concept*

Speaking about our cultural mandate, we must take note of the late Prof. Dr. A. Kuyper's point of view. His vision in this respect, of course, was closely related to his theory about "Common Grace." It is beyond the scope of these articles to deal extensively with all the implications of Kuyper's common grace concept. The gist of the matter is that he makes a distinction between the grace of God in Jesus Christ by which our sins are forgiven and through which we are made righteous before God, and the fact that God restrains the devastating power of sin and death and gives all people and the whole world the opportunity to continue and come to completion. The former he calls particular or special grace (*particuliere genade*); the latter, common grace (*gemene genade*).

In analyzing his point of view with respect to our cultural mandate, we have to be aware of this background of his reasoning. According to Kuyper, common grace does not only give the possibility to continue, but it is also the basis for our work and mandate in this world and for our cooperation with others. Prof. Dr. J. Douma, in his doctoral thesis, has given a clear analysis of Dr. Kuyper's common grace concept, especially with regard to our cultural mandate.¹

There are a few remarkable points in Dr. Kuyper's theory which are very important for our topic. I will mention three of them.

1. In the supremacy of man over nature, we can see at work the exponent, which issues from Christ and special grace. In this way the power of common grace will be tripled.²
2. This supremacy of man over nature is the fulfilment of John 14:12: "Truly, truly, I say to you, he who believes in Me will also do the works that I do; and greater works than these will he do, because I go to the Father."³
3. The completion of history necessarily brings with it, not only the transition of the Church Militant into the Church Triumphant, not only the gathering of the kingdoms of this world into the Kingdom of Heaven, but also that everything God has created in nature has to be developed *before the completion can come*.⁴

The first point has remarkable and far-reaching implications. The fast development in science and technology is seen as a direct result of the work of Christ and special grace. It is a consequence of the preaching and the acceptance of the Gospel.

In order to understand this reasoning we have to consider the local situation in Kuyper's time. It was the era in which the Gospel was spread all over Europe and America, and, together with the spreading of the Gospel, science and technology advanced with giant strides. In most countries where the Gospel came and was accepted, there was prosperity, technological and scientific progress, education, and civilization. Apparently the civilization, the educational progress, and the development of technology and science kept pace with the spread-

Thanksgiving

The earth and its fulness is the LORD's. He has created it. He makes the earth produce food. That is His faithfulness to the covenant with Noah and his descendants after the flood: "While the earth remains, seedtime and harvest . . . shall not cease" (Gen. 8:22). The earth in its entirety will not be destroyed again by water, even though man's heart did not change but remained evil from his youth, as it was before the flood. God maintained His plan of redemption in the coming Seed of the woman: His Son, our Lord Jesus Christ had to be born to purchase His church.

This promise, that seedtime and harvest will not cease, does not mean that the land everywhere will always give a good crop. There will be famines at various places (Matt. 24:7). As in the old covenant, famines come in connection with disobedience to God's commandments and with lawlessness. They announce the coming of the Lord with judgment, but also with the final redemption.

Presently, too, there are crop failures and there is famine. Starvation threatens many lives in Africa, where desert areas increase. It also kills many in the refugee camps of this world. An extremely wet spring hindered seeding here in Canada, and excessive drought caused crop failures in North America's Midwest.

However, in spite of crop failures here and there, in spite of all the proud, rebellious, lawlessness, again in 1983 God provided seedtime and harvest. Again the earth produced food for man and animal. We have reason to be thankful to our gracious, patient God.

To express thankfulness to the LORD can be an easy, almost automatic, thing. We, Christians, know that the earth is the Lord's. We know that our health, our labours, our earnings, our bread — yes, everything — come from Him. We also know that we are expected to say "We thank Thee" to God. We have learned that from our early youth. So, we do thank the LORD. We do have our Thanksgiving Day and our Thanksgiving worship service. But is our giving thanks to God more than an automatic, selfish act? Are we truly thankful? Or are we thankful that we still have abundance for ourselves? Do we say "We thank Thee" to God, because we can still take and take and take for ourselves with both of our greedy, grasping hands from the abundance of what this earth produces? Yes, giving thanks can be an easy, selfish act.

True thankfulness, also for labour and the result of labour, for another harvest, for food and drink, is always thankfulness in Christ Jesus, who is the true, life-giving bread, the true manna that came down from heaven (John 6).

When we believe in Christ Jesus as the bread of life, through His poverty for our sake, through His cross, the craving greed for an abundance of the material things that this earth can offer disappears. Then the dollar and what can be bought for it no longer are the goal of our labour, of seeding and harvesting.

When we believe in Christ Jesus as the manna from heaven, we more and more realize our sins and sinfulness;

and in great humbleness we confess that what we deserve is only punishment, temporal and eternal punishment, condemnation, misery, lack of harvesting, lack of food, lack of everything. Our sowing and harvesting, our work and earning, our eating and drinking, becomes a miracle of God's grace in Christ, every day again.

When we believe in Christ Jesus, our daily labour with its fruits, our putting seed into the ground and our harvesting, itself becomes more and more a thank-offering to our gracious God. Him we honour with our work as well as with its fruits. We devote our life to Him in thankfulness for the redemption in Christ. We commit our daily work to Him who is our gracious Father through Christ. With the result of our labour we serve Him and His kingdom. We sanctify it all to Him. It is for His kingdom, for the gathering and preservation of His church.

When we believe in Christ Jesus who left the heavenly glory to save His brothers and sisters, our labour and its results become means in our hands with which we can serve our neighbour who needs help. That neighbour can be close by. He can also live far away. True thankfulness does not just take for itself. It gives to the other. That is why God commanded His people not to appear before Him, in His temple, at the harvest feast, with empty hands.

True thankfulness on Thanksgiving Day for "seedtime and harvest" is characterized by joy in God through Christ and a delight in serving Him and each other in holiness through the blood and the Spirit of Christ.

J. GEERTSEMA

EDITORIAL CHANGES

In August, *Clarion's* publisher invited the editorial staff to a meeting. The purpose of this meeting was to set up a program for the magazine and to arrange some editorial changes. Prof. Dr. J. Faber had indicated already that he had to terminate his position and work as editor. We regret this, and we thank him for his editorial contributions during the past years. We are glad that Prof. Faber is willing to write articles for *Clarion*, although not on a regular basis.

In the meantime the Rev. Pouwelse had become a regular contributor. Therefore he was invited to attend the meeting and become part of the editorial staff. At the meeting it was arranged that both the Rev. Pouwelse and the undersigned take over the editorship from Prof. Faber, assisted by the editorial staff consisting of Rev. J. DeJong, Rev. Cl. Stam, and Rev. W.W.J. VanOene.

We hope that also others will (continue to) send in their contributions.

It is our wish that *Clarion* will continue to have an edifying function in the midst of the churches.

J. GEERTSEMA

ing of the Gospel. Not only did it go together, but Kuyper also saw it as two closely related matters. In the supremacy of man over nature he saw at work the power issuing from Christ and special grace. The power of common grace was "tripled" by the spreading of the Gospel.

Kuyper had a reason for his statement; at least in his time it seemed to be in accordance with reality. Nowadays it appears to be an untenable point of view. The fast progress of science and technology certainly does not go together with the spreading of the Gospel. On the contrary. Sometimes we get the impression that science and technology are taking away people's trust in the Lord God Almighty. Mankind considers itself independent and able to achieve everything. People think they can do without God. We still may consider the U.S.A. to be a Christian nation, although atheism is on the increase and the opposition to the Word of God is becoming more and more manifest. However, progress in science and technology in the Soviet Union is certainly not less than in our part of the world. And nobody can maintain that there the "supremacy of man over nature" goes together with the promotion of the Gospel.

We do not go along with Kuyper's common grace concept at all, but whatever name you might give to the continuation of the world and the progress of modern man, it is certainly not "tripled in power" by the acceptance of the Gospel all over the world. Therefore we cannot agree with Kuyper's statement that man's supremacy over nature today is a fulfilment of John 14:12: "Truly, truly, I say to you, he who believes in Me will also do the works that I do; and greater works than these will he do, because I go to the Father."

Christ gave rich promises to His disciples and to His Church. He will work in our midst by His Holy Spirit and He will perform great things. He will use us in His service. But the progress in science and technology is certainly not a result of faithful obedience to the Lord; it is there in spite of disobedience and rebellion against the Lord.

In this respect Kuyper made the following statement:

Only in Christian countries was this liberation and uplifting of the spirit established which, finally, also researching the field of science, would increase the supremacy of man over nature in such a wonderful way. . . . Without Christ and the spreading of the Gospel in Europe, we would still be as powerless in respect to nature as the ancient people were and as the Chinese people in the East and the Indian people in South Asia still are. The statement that Jesus did not suspect, or guess, or know of this course of action and this process, would not do justice to His grandeur.⁵

Apparently Kuyper was strongly convinced that the fast development of science and technology was a result of the preaching and the acceptance of the Gospel. He also saw it as a necessity for the completion of history and the return of Christ in glory. Everything concealed by God in creation has to be developed and uncovered by man *before the completion can come*. That is his third statement, mentioned above. As a consequence of this statement, a Christian has the duty to try his utmost to get involved in science and technology as much as possible. If it is true that the return of our Lord Jesus Christ depends on the completion of a comprehensive cultural program, then any form of withdrawal from any field of science is a dereliction of duty.

Still there are many fields of science, which are almost impossible for a Christian to enter, for different reasons. We cannot participate in certain fields of study or research, because the theories and methods that are used conflict with the Word of God. We do not have the time, the resources, and the money to set up our own system, and we cannot use all

the systems of unbelievers. Moreover we have to set our priorities. The service of the Lord, as citizens of the Kingdom of Heaven, the work in the church and in the societies, the support of our schools, the mission, and many other things, can take so much time and money that we simply cannot afford to get involved in modern research and development as much as we should like to.

Do we do right when we withdraw from certain fields of science and technology for such reasons, or does it really mean a denial of our mandate, as Kuyper suggested? We will try to answer this question later in these articles. First we have to go into more detail about what modern futurologists are predicting.

— To be continued
W. POUWELSE

Langley, BC

¹Dr. J. Douma, *Algemene Genade*; Goes, 1966.

²Dr. A. Kuyper, *De Gemeene Gratie* II, p. 274, via Douma, *op. cit.*, p. 51.

³Dr. A. Kuyper, *Pro Rege* I, p. 167, via Douma, *op. cit.*, p. 54.

⁴Dr. A. Kuyper, *Van de Voleinding* II, p. 507, via Douma, *op. cit.*, p. 347.

⁵Dr. A. Kuyper, *Pro Rege* I, p. 183, via Douma, *op. cit.*, p. 55.



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FROM THE SCRIPTURES

“Like a muddied spring or a polluted fountain is a righteous man who gives way before the wicked” Prov. 25:26

“Does a spring pour forth from the same opening fresh water and brackish?” James 3:11

Living Springs

With one of its typically telling descriptions, the book of Proverbs describes the man who wavers and falls before the wicked. It can happen to anyone in the circle of the righteous, and some through insincerity fall never to rise again. Such a man is described here as a muddied spring or polluted fountain, a watering place fouled either by animals or disease. And the disappointment is reflected in the proverb: just as when a traveller who seeks to quench his thirst is disappointed at finding such a spring, so believers are disheartened when one yields to evil’s sway. How can one avoid being a muddied spring?

The apostle James may have this proverb in mind when he brings up a similar image, in speaking about the sins of the tongue. Remarkably, James brings up this image in the context of pointing out the way to *wisdom* — something which Proverbs is full of. As early as chapter 1, James warns against doublemindedness and doubt, and shows the way to true wisdom. “The doubleminded man is unstable in all his ways.” But he who asks for wisdom in trust and assurance will learn to stand firm in faith. In chapter 3, James is obviously dealing with the same sin, now, however, in its outward effect. Doublemindedness reveals itself in a tongue that speaks both blessing and cursing. And one can only overcome such speaking by seeking and acquiring the wisdom that comes from above.

Clearly, James helps us to understand the intent and warning of the proverb, and points out how we may avoid the sin described there. One can only stand firm in the face of evil and temptation by being undivided in his service to the Lord. The righteous man who totters and yields is divided in devotion — he serves two principles and wavers between two opinions. He seeks to serve both himself and the Lord, vacillating back and forth. He does not know whether he wishes to belong to the Lord or not, whether he wishes to take up the obligations of the gospel or not. So he ends up being unsure and unstable.

It’s a sin that can cause much grief and sorrow in the communion of saints. For such a sin breaks the bonds of strength and fellowship in the circle of the righteous. It shows

a lack of fidelity and trustworthiness. And just as believers are disheartened, Satan rejoices. For damage is done to the cause of Christ, who seeks and calls for steadfastness among His children. And in Him we can always find this strength and can return when we fall. He imparts the gift of patience and perseverance.

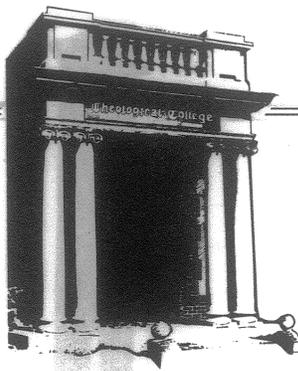
For the springs of pollution and death must give way to the fresh and cleansed springs implanted by the Holy Spirit. Through the power of the Holy Spirit, we are exhorted to stand firm, as Paul says, “Therefore take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand,” Eph. 6:13. The armour of the Spirit, prayer and supplication, yields heavenly wisdom which shows us the way to go, and the road to take.

And it is clear from James what the Lord requires. Rather than rest in doublemindedness, the Lord enjoins *singlemindedness*, singleness of heart and purity of devotion, Col. 3:22. Only then can we stand firm and so grow in the bonds of fellowship created and established by the renewing Spirit of Christ. Divided devotion only disappoints. Undivided attention to the service of the Lord bears fruit — it becomes a fountain of healing and a river of life.

Through faith and assurance in Christ, we can grow in this battle day by day. But we continually must set matters in proper perspective. Steadfastness is not the same as stubbornness; growing in the Lord and changing in Him is not the same as wavering; meekness is not the same as hesitation; humility is not the same as doubt.

We can only acquire the virtues the Lord asks by pleading His mercy at the throne of grace. We must continually climb out of our muddy springs, be cleansed in Him, the fountain of living water, and so learn to stand in His strength, in singleness of heart, in purity of devotion — joining the throng of those who sing, “All my springs are in you,” Ps. 87:7.

J. DEJONG



OUR COLLEGE

Principal's Statement 1983

1. College Evening

Academic years also come to an end like a sigh; they are soon gone and we fly away. It seems as if it was but yesterday that we had our tenth convocation and thirteenth anniversary meeting on Friday, September 10, 1982. The Honourable Mr. George Kerr, member of the Provincial Parliament for Burlington South, had been invited in recognition of his cooperation in sponsoring Bill Pr. 42 in the Ontario Legislature, our Theological College Act. The Rev. D. VanderBoom, M.Th., delivered an address entitled "From Preposition to Proposition" in which he summarized his studies about the expression "in Christ" in the New Testament. He proposed to speak of "covenant union" instead of "mystical union," in order to give the Word of God and His covenant the central place. At the beginning of the course we were thus reminded of the fact that Reformed, covenantal theology was not only important over against the subjectivism in the forties of the century, but it remains relevant over against experiential theology in the eighties.

Mr. Clarence Bouwman, B.A., was the first to receive the Master of Divinity degree. He now serves the congregation of Chilliwack, BC. The Women's Savings Action reached a milestone. Mrs. C. Lindhout Sr., who as treasurer had taken care of the moneys since the beginning of this admirable action, was succeeded by Mrs. P. Lindhout. The Women's Savings Action presented a cheque for \$4,550. Although our convocation and anniversary meeting has settled into a more or less predictable event, Faculty and Students appreciate the abiding interest and love of our brothers and sisters.

2. Faculty and Students

Making the transition to Faculty and Students, I mention the latter first. Mr. Douwe Agema, who studied at our sister institution in Kampen, The Netherlands, was admitted as a third-year student and hopes to obtain his M.Div. degree in 1984. The Bachelors of Arts, P. Feenstra, M.K. Marren, G. Peet, and R.A. Wynia formed our Freshman class. The total number of students during this academic

year was fifteen. The lectures given according to our cyclical program were those of the senior year. Mr. E. Kampen, B.A., and Mr. R.G. Leach, B.Sc., will obtain the M. Div. degree, and Mr. G. Nederveen, who entered our College four years ago after an admission exam, will receive a B.D. degree. Both degrees are sufficient for becoming eligible for a call to the ministry within the Canadian Reformed Churches after preparatory examination by Classis. At the moment we have a program in place that only trains for the ministry. If there would be need in the churches for other programs of instruction for workers within the congregations or on the mission fields besides pastors and missionaries, our Theological College could follow the example of, e.g., Westminster Theological Seminary and develop special curricula for evangelists and religious educators. I emphasize the conditional clause: *if there would be need in the churches.* Faculty and students are here for the churches, not the churches for Faculty or even students.

In this academic year 1982-83 the lectures in the first semester and in the first term of the second semester were arranged so that Prof. C. VanDam could continue his doctoral studies during the first two months. We will accommodate him in his studies also in the first months of the new year and hope that his and our endeavours may be crowned by his obtaining the doctor's degree at the end of the academic year 1983-84.

We thank the God of life that no illness or other impediment hindered the good progress of lectures and studies.

3. Library and building

Let us turn our attention to an important element in our theological enterprise, our library.

November 1, 1982, Mrs. Janet C. Marren was appointed Associate Librarian. She takes the place of the Rev. A.B. Roukema. Mrs. Marren is in possession not only of a B.A. degree but also of a B.L.S. degree and had been employed as Librarian by Edmonton Power Company. For the first time in the history of our College we have the help of a professional librarian who, moreover, because of her last employment, is acquainted with com-

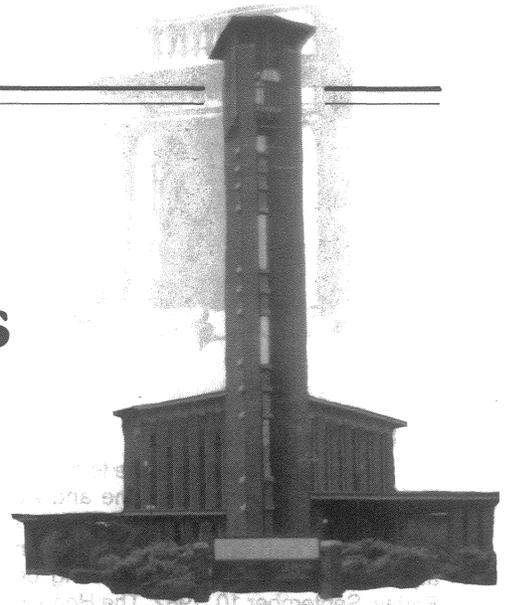
puterization of bibliographical data.

As far as our physical facilities are concerned, it was decided to renovate a room in the basement so that it could be used as an additional library room. A wooden floor has been laid and the rather dry room has been carpeted; sufficient lighting has been installed, and bookcases have been erected. The most important part of the capital investment is in these moveable bookcases that can be taken along to a new building. The total room for expansion since the new addition is about 400 feet. Since eleven books can be placed per foot, this allows the addition of 4,400 books to the collection. If books are added at the rate of 800-900 per year, the library facilities will become inadequate in about five years.

Mrs. Marren supervised the relocation of our library. After the March exams, the students formed a living chain throughout the building; they exercised their muscles' strength and carried the books to their predestined place.

Let me use this opportunity to elaborate on our library and to quote some data from our last library report. Our acquisition number on May 31 was 13,125. One such accession number in our library may comprise several volumes so that the number of volumes in our library — which we never counted as yet — must be considerably higher. During the past year the material worth of the College library increased by about \$6,300 so that the total value per May 31, 1983, must be around \$80,000. These figures indicate how welcome the \$4,550 were that we received from the Women's Savings Action. Among our new accessions was an excellent critical edition of books of the Septuagint, the Greek translation of the Old Testament. This purchase will undoubtedly help the Septuagint study within our College. But our ladies know that for \$100 they do not buy the same amount of groceries as ten years ago. Well, a hundred dollars sometimes is not even sufficient to buy *one* book necessary for our specialized study of the languages of God's Holy Word. We are aware of the financial limitations; we cannot compete with university libraries and do not have to do so either. McMaster University is located within our neighbourhood and its library

Joy and a Shade of Sadness



Wellington Square United Church on Caroline Street in Burlington again saw the yearly gathering of Canadian Reformed people and, as in other years, so this time the building was well-occupied. Although we had heard that a choir would participate, the room reserved for a choir was empty. Seeing how the evening was filled, however, we wonder whether there would have been a time-slot for participation of a choir.

At eight o'clock the usual procession entered the auditorium. As was the case last year, so this year Prof. VanDam was still absent. He is in The Netherlands, completing work on his doctoral thesis, a work which he expects to have finished by the end of October. What rests is the printing and the actual promotion. Hopefully this can become a fact before next summer.

For the last time the Convocation/College Evening was opened by the Rev. D. VanderBoom, president of the Board of Governors. Since minister-governors are to be ministers in active service, the forthcoming general synod is not allowed to reappoint him, and we can, therefore, not expect him to be there in the same function next year.

Having sung Hymn 5:1, 2, and 3, we listened to the reading of II Timothy 1,

upon which Rev. VanderBoom led us in prayer.

Rev. VanderBoom welcomed all on behalf of the Board of Governors and the Faculty. He stated that we are to realize that the College needs not only the prayers and the financial contributions of the membership but also their lively interest. It is the school of the churches, and we may therefore be thankful and happy when we notice that the members of the churches have such an interest in the matters pertaining to the College. They came from close by and from far away to be present tonight. Among those who came from far away Rev. VanderBoom noticed and mentioned especially Dr. and Mrs. R.H. Bremmer of Enschede, The Netherlands, who are currently visiting our beautiful country and specifically chose this time of the year for their trip so that they could be present this evening.

Best wishes were also received from far and near. The president read a telephone message from Prof. H.M. Ohmann who, on behalf of the community of the Theologische Hogeschool at Kampen, extended best wishes for our College. Prof. VanDam sent a letter which was also read and in which he and Mrs. VanDam made clear that with their thoughts they were

present at this moment.

After these preliminaries, Rev. VanderBoom declared the meeting opened.

Principal's Statement

Dr. J. Faber went to the lectern to read his Principal's Statement. As you can find this elsewhere in *Clarion*, we shall refrain from inserting part of it in this report.

Main Address

The same is to be said of the address given by the Rev. G. VanDooren. Immediately after the Convocation he gave a copy of his lecture so that the membership in general might be able to keep abreast of what is going on here in Hamilton. It is of little use to quote from it in this report, since you can read the complete text elsewhere.

Farewell

We sang Psalm 23:1 and 3 as a re-

is regularly used by our community, especially by those students who graduated from this university. Nevertheless, we have to keep up our acquisitions in order to create a living and working library for our College community and to build up our holdings so that the state of our library will not be an impediment for academic recognition.

4. Contacts

The last issue in this statement deals with contacts. We not only had contact with our sister institution in Kampen, but also with the Gereformeerde Wetenschappelijk Genootschap in The Netherlands. This contact concerned the change in the organization of the International Confer-

ence of Christian Institutions of Higher learning. Whereas it was a conference of *institutions*, it now will become a conference of *persons*, with the institutions probably providing the financial backing. We shared with the Gereformeerde Wetenschappelijk Genootschap our insights and concerns.

We received an invitation to be present at the official opening of the Mid-American Reformed Seminary. A message was sent conveying our wish that this seminary may remain faithful to its set standard and goals, namely, to be a truly Reformed Seminary. Westminster Theological Seminary invited us to attend the installation of its new President, Dr. George Fuller. Our Principal revisited

Philadelphia on this occasion. He also attended the Third Colloquium on Calvin and Calvin Studies held in Grand Rapids in May 1983. Requests for information make it clear that our institution is becoming somewhat better known, especially in Reformed and Presbyterian circles in the United States of America.

5. Conclusion

The Father of lights be thanked for every good endowment and every perfect gift during the academic year 1982-1983. To Him we lift up our eyes also for the future.

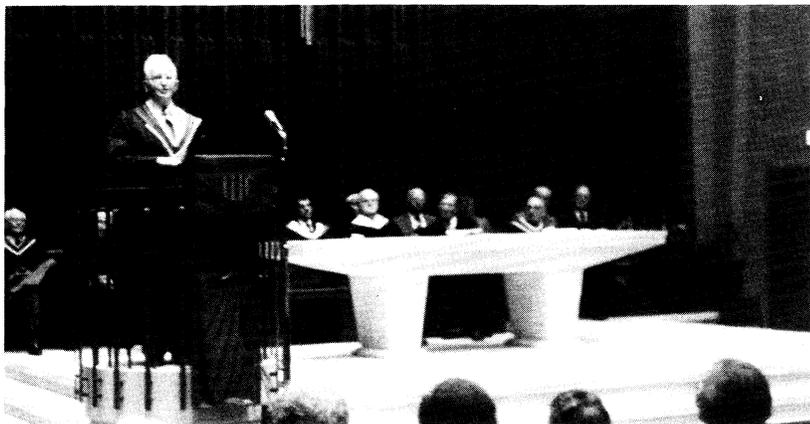
J. FABER

sponse to the above address, and very appropriately so.

Before the conferring of the degrees, however, Rev. VanderBoom again appeared at the lectern.

In our title we mentioned "a shade of sadness," and this is because at this convocation we were to hear the Rev. VanDooren for the last time actively engaged in the daily affairs of our College. Already two years ago he reached the age of 70 years, but upon the request of the Faculty and the Board of Governors he continued to give his time, knowledge, and skill to the College for the instruction of students. No successor has been appointed as yet, and so the Rev. VanDooren has been asked to take at least some of the work upon his shoulders. He has agreed to do so during the first semester, that is, until December. This is temporary and part-time. Our official "farewell" is this evening.

Rev. VanderBoom addressed the Rev. VanDooren. He wished to ask for a



minute of attention for old people fading away. This is only figuratively speaking, for Rev. VanDooren is still very active. He spent his life in the service of the churches and is known as a pastor, a preacher, a teacher. "I have known him for quite a number of years," Rev. VanderBoom said, "and may say that we have become friends. The beauty of being real friends is that you can say anything to one another and that this does not change the relation one bit. We did that, too, and it did not harm us. We are also *almost* related, since a son of the VanDoorens' is married to a daughter of the VanderBooms'."

"The churches appointed you," Rev. VanderBoom continued, "first in 1962 for the provisional training, and then in 1968 for the College-to-be." On behalf of the Board of Governors and the Faculty the president expressed much gratitude

The three graduates Mr. E. Kampen, Mr. R.G. Leach, and Mr. G. Nederveen



for all the Lord had given in this brother. "Our prayers are with you, that it may please the Lord to surround you also further with His grace and richest blessing."

Conferring of Degrees

As usually, Prof. Selles introduced

the graduates.

First there was Mr. Eric Kampen, B.A., minister-elect of the Church at Houston, BC.

Then there was Mr. R.G. Leach, B.Sc., who, because of illness, could not complete his studies two years ago, and currently is teaching at Guido de Brès High School. This year Mr. Leach could complete the work and thus he was one of the two brothers receiving the Master of Divinity degree this evening.

The degree of Bachelor of Divinity was conferred upon Mr. G. Nederveen. That he received a Bachelor of Divinity degree and not a Master of Divinity degree is not because his work was of a lower quality, but because he entered the College upon an admission examination, whereas the other two were in possession of a Bachelor of Arts or equivalent degree. After a few years no Bachelor of

Divinity degree will be conferred any longer, because the possibility of entering the College upon an admission examination no longer exists.

The Women's Savings Action

The singing of Psalm 115:1 and 9 followed the above ceremony.

A yearly returning joy is the appearing of Mrs. L. Selles on behalf of the Women's Savings Action. Before starting her official "report," Mrs. Selles referred to the retirement of the Rev. VanDooren, and suggested a new career for him. She disclosed that, when gowns were to be sewn for the College, the Rev. VanDooren served as model for these garments. She, therefore, foresaw a great future for him if he went into modelling.

The official "report" now follows.

"Brothers and Sisters:

"Every year since we started the Savings Action in 1970-71, it has become an annual custom to present a gift for the Library with a few words of greeting and encouragement. It has been a privilege and a difficult task to do so: a *privilege* because the Lord has been so good in our personal life as well as in blessing the work of the Savings Action; a difficult task, because it is not so easy to find something to say which has not been said before.

"One of our faithful visitors of the College Evenings advised me last year to take the first speech again, and so start all over from the bottom up. I looked at the 1971 write-up in the pink pages of C.R.M. and found this:

"The ladies of the congregation in Edmonton asked for a special project to be presented to the College. To this Prof. Faber gave the following answer: 'In a combined action the unity comes out. There are small churches among us which may give a lot. Compared to the larger churches, however, the amount given may seem small. We think of the Scrip-

tural thought: "Not to make the poor feel ashamed." In a combined savings action we also find the communion of saints.'

"To this the ladies in Edmonton answered that they fully approved and that they started to work right away, filled with love and enthusiasm.

"I mention this passage because these ladies certainly fulfilled their promise in the thirteen years behind us.

"It is not always the size of the congregation which determines the amounts you find on the financial statement. These

We had agreed that we would be consulted when Savings Action money was needed.

"It worked. We received a nice letter with apology and the committee *paid the bill*.

"Lorraine Lindhout and I have been appointed trustees of the Women's Savings Action. Peter Lindhout took over from his father and watches over our funds. The auditing of the Savings Action Fund is now the responsibility of the College.



Dr. R.H. Bremmer, guest lecturer at the Theological College

reflect the work of the person who organizes the collection, supported by faithful collectors. I sincerely thank *you* for *your* work.

"The incorporation of the College made some changes necessary in the structure of the W.S.A. In connection with these changes, we received an official letter. I may read you *one* sentence of this letter. 'All property previously or hereafter granted, conveyed, devised or bequeathed to the College or to the unincorporated College, or to any person in trust for or for the benefit of the College or to the unincorporated College or of any faculty, school or department thereof, or otherwise in connection therewith, subject to any trust or trusts affecting the same, shall be vested in the College.'

"When we received this letter, it seemed, at first glance, that it would be the end of the Savings Action. It was not as bad as it seemed. The changes to be made were for administrative purpose only, as we were told.

"You may think that this was all of it. But . . . you may have heard about or seen the conversion of the basement room into a library addition. Although we did not know *anything* about this, we received the bill. We felt that this was the moment to "*speak up or forever keep the peace*." We spoke and said, "*No way!*"

"Good business is looking ahead. We can feed the always hungry library the needed books. But we should also look ahead and keep saving for a new library. In The Netherlands the library fund is an ongoing action. I would like to follow that example. Let's continue together to show our love and care for the Theological College by putting aside some small change. In doing so we prove that many small amounts or coins make for one large amount.

"The bookyear has changed from June 1 to March 31. Therefore the usual December newsletter has not gone out yet. It is in the processing stage and will be mailed with the financial statement to all contact addresses.

"Our thanks to Teresa Bouwman who with Lorraine carefully and diligently takes care of incoming gifts and outgoing receipts.

"As a token of our continuing care I may give to you, Mr. Principal, a promissory note to an amount which is in accord with the needs of the library and teaching aids.

"This promissory note read as follows:

On behalf of the Women's Savings Action I may promise to take care of the books and teaching aids for the College 1983-1984."

Offering

What is a Reformed gathering without a collection? The students — who had been serving as ushers all evening — made their presence useful once again by going around with the collection plates. Mr. J. VanHuisstede treated us to a few beautiful pieces of music in the meantime and after. Although the yield of the collection was not made known — at least I did not hear any announcement to that effect — it should be published. If I heard it well, it was approximately \$730.00.

Closing

Yes, all things come to an end, even a College Evening and Convocation. The closing had been entrusted to the Rev. J. Mulder, vice-president of the Board of Governors.

Before proceeding to the actual closing, Rev. Mulder addressed the Rev. VanderBoom. And here is the second "shade of sadness." Recalling a few personal experiences, the Rev. Mulder thanked the Rev. VanderBoom for all he did, first as secretary and later as president of the Board. "Know that what you did was greatly appreciated. You will remain president of the board till General Synod 1983 has appointed new governors. You don't just 'fade away,' but are still taking an active part in what is going on in the midst of the churches. Besides, with whatever we do, we may be assured that our labour is not vain in the Lord, as the apostle Paul assures us."

Hereafter the Rev. Mulder led in prayer of thanksgiving.

After the singing of Hymn 57:2, 3, and 4, there was the recessional, and then the multitude streamed towards the large hall in the annex to enjoy a cup of coffee together and to congratulate the graduates and their relatives, something which took considerable time.

All in all, the evening was enjoyed greatly by all present, insofar as I have heard comments on it, and we are already looking forward to the next convocation at which, hopefully, the fourth full-time professor can be installed.

Meanwhile, the lessons have resumed at the College and the daily routine is being followed as much as possible. Three brothers are starting their studies. But whether some start and others continue, all are working towards the goal of serving the Lord in the ministry of the Gospel.

Upon this work we invoked the Lord's blessing.

In this work we wish to proceed only in His strength.

VO

**Consulaat-Generaal
Der Nederlanden
CONSULATE GENERAL
OF THE NETHERLANDS**

One Dundas Street West,
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Toronto, ON M5G 1Z3
Phone: (416) 598-2520

OPSPORINGSLIJST

VAN ARKEL, Pieter, geboren 22 september 1918 laatstbekende adres in Nederland: Hoorn 19, Alphen aan de Rijn, naar Canada vertrokken op 17 april 1952.

VAN DEN BERG, Douwe, geboren op 23 september 1918, laatstbekende adres in Nederland: Coornhertkade 32, Alkmaar, naar Canada vertrokken op 3 augustus 1953.

EYSSSENS, Wietse Anthonius, geboren 11 juni 1918, laatstbekende adres in Nederland: Nw. Karselaan 11, Amstelveen, naar Canada vertrokken op 1 mei 1953.

HEIKENS-VOSKAMP, Francina Maartje, laatstbekende adres: 24 Lauderdale Dr., Willowdale, Ontario, echtgenote van Anne Gerrit Heikens.

VAN HEUVEN, Margaretha M., geboren 3 september 1928 te Paree, Indonesie, laatstbekende adres in Nederland: 't Marktveld 17, Abcoude, naar Canada vertrokken op 17 januari 1962.

VAN HOEK, Gerrit, geboren 27 september 1918, laatstbekende adres in Nederland: Kerkstraat 56, 7471 AL Goor, naar Canada vertrokken op 16 juni 1953.

VAN MARRUM, Tjitze, geboren 28 september 1918, laatstbekende adres in Nederland: Tuinbouwstraat 12, Den Helder, naar Canada vertrokken op 7 september 1948.

POPPE, Egbert, geboren 28 september 1918, laatstbekende adres in Nederland: Zuiderdiep 182, Valthermond, naar Canada vertrokken op 18 januari 1962.

STEIJ, Antoon Marinus, geboren 22 september 1918 te Amsterdam, naar Canada vertrokken op 27 augustus 1963, laatstbekende adres in Nederland: Reaumurstraat 48', Amsterdam.

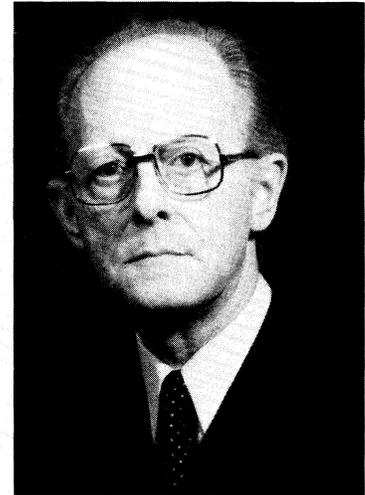
DE WAAL, Antonius Franciscus, geboren 6 oktober 1918 te Weert, laatstbekende adres in Nederland: Bredeweg 35, Nederweert, naar Canada vertrokken op 1 april 1965.

De Consul-Generaal,
voor deze:-
Mevr. G. SCHNITZLER
Fgd. KANSELIER

OUR COVER

Parrysound, Ontario
Photo Courtesy Ministry of Industry
and Tourism.

**God
be
with you**



On the afternoon of August 31, 1983, Rev. W. Pouwelse said "Good-bye" to the congregation of Burlington-West — "Good-bye" using the original meaning of the term, that is, "God be with you." Completing a series of sermons on Galatians, he also completed his ministry in Burlington-West using as text Gal. 5:25, "If we live by the Spirit, let us also walk by the Spirit."

As theme Rev. Pouwelse specified: The freedom of Christ compels us to serve one another through love. This love has to be shown:

- in the first place, in fighting against the works of the flesh, and
- in the second place, in showing fruits of the Spirit.

Throughout the letter to the Galatians, we find the message that Christ has set us free — a freedom to serve the Lord as citizens of the Kingdom of Heaven. This freedom must become evident in our lives, both in actions and words; we must walk by the Spirit. As a little leaven penetrates the whole dough (v. 9), so the Holy Spirit works in every corner of our life.

Thus, we must fight against the works of the flesh as outlined in verse 19. In this connection, Rev. Pouwelse drew particular attention to the excessive consumption of alcohol and the enormous amounts of money spent on smoking and drinking while church and school are running continual shortages.

However, in his second point, Rev. Pouwelse noted that we need not conclude with this picture of gloom. The fruits of the Spirit, as set out in verse 22, are also in evidence. The most important of these fruits is love — love in the sense of fidelity, faithfulness, and trustworthiness. From this love follow all the other

fruits — joy, peace, patience, etc.

In conclusion, he noted that although we all have to continue to fight against the works of the flesh, the fruits of the Spirit may dominate over the works of the flesh:

"No church is really vacant; one Bishop, the Head of the Church, is fully in control. He has poured out His Spirit who will lead you in all the truth. Trust in Him. Listen to His Words. Then you will have a good future. Our Lord remains the same. The fruits of the Lord remains visible."

After the service, brother J. Poort, the vice-chairman of the consistory, took over the pulpit. He reminded his listeners of the Pouwelses' arrival in March 1980 just in time for a snowstorm, his installation by Rev. VanDooren, and his work in the congregation. He noted particularly the congregational growth from 673 on Rev. Pouwelse's arrival to 850 by January 1983 when, after the institution of Burlington-South, the count fell to 547. He concluded by expressing our thanks to the Lord for the work done by Rev. Pouwelse and wished both Rev. and Mrs. Pouwelse God's blessing and a safe journey.

As a token of appreciation, he then presented the Pouwelses with some prints by the well-known nature artist, Robert Bateman, a native of Burlington.

Good wishes and thanks were then expressed by the brothers N. Torenvliet on behalf of Burlington-South, G. Norde-man of Burlington-East, and Rev. M. Werkman from Orangeville. After Rev. Pouwelse responded appropriately, the congregation moved downstairs to extend personal best wishes to Rev. and Mrs. Pouwelse.

J.M. BOERSEMA

news medley

Brother and sister T. Vandenbrink, now of Burlington, will celebrate their fortieth wedding anniversary on October 14. This is a fact which should be mentioned, not only because of the always-present joy when a brother and sister are allowed to reach such a milestone, but also because of the long acquaintance which we have had. Many a time we found a hospitable welcome in the Vandenbrink residence in Barrhead when it was my turn to go there to conduct the services in the vacant church. We were always made feel welcome, from the very first moment of our arrival on, and these are things which are not easily forgotten. The Lord also enabled our brother to do many things for the upbuilding of the Church in Barrhead. As far as I know, brother and sister Vandenbrink settled in Barrhead right from the day they immigrated and lived there all their "life" until, after retirement, they moved to Burlington to be closer to the children, I suppose. Our heartfelt congratulations with this feast of yours, and may the Lord continue to bless you and to cause you to be a blessing also in the "new" congregation.

We stay in Ontario for a while.

Beginning at home, I mention that on Sunday, September 18, the church building in Fergus was hit by lightning five minutes before the start of the morning service. A hole was blown in the roof and the top beam started burning, while a large piece fell down. The Lord graciously protected the lives of all and the only slight injury I heard of was a little girl in the nursery who was turning the handle of the window and apparently had some effects of the charge. We are thankful for the protection which the LORD gave us while letting us hear His voice. One of the brothers said to me, "This was the shortest sermon I ever heard and to the point."

Rev. Werkman was in Fergus and I was in Orangeville on an exchange basis. Thus I saw what happened only later, but certainly was not less thankful than all the others.

It was the voice of the LORD we heard, although no one heard audible words, of course. When the Lord Jesus spoke to Saul on his way to Damascus, Saul heard the words, but the others heard only the sound. This Sunday the congregation of Fergus heard only the sound, although it was a voice. Thus no one can say for sure exactly *what* the LORD wished to make clear. Everyone, therefore, has to take it to heart for himself and herself.

The morning service was cancelled, and the afternoon service was held in the Melville United Church which was immediately asked for and made available without hesitation. Meanwhile the steeple has been removed, tarp has been nailed over the hole, and we expect the services to be held normally from now on.

One thing that we learned from it is this: let every congregation organize an orderly departure from the building and have a drill so that every one knows what to do and where to go. Let each and every pew be marked so that the people know which exit they are to take. At school there are regular fire-drills, but I have not heard of any so far in any of our church buildings. It is a necessity. And let no one who has not been authorized to do a certain thing refrain from doing anything. I heard that one of the members opened a window. Under-

standable as this may be, this is the worst thing that can be done when there is a fire. It only brings in more oxygen, and the draft may fan the fire.

We go to Burlington.

All three Burlington bulletins contain a piece about an "Aware House," and it is good that we pay some attention to this. Let me first give you the quotation.

Remember "Aware House"? It was the name given the Coffee House held in the church basement of Burlington East five times last season on Saturday evenings. The idea was to provide a cozy coffee-house atmosphere as well as fun games and entertainment so that you'd enjoy meeting there and some might even see it as a place to introduce a non-Christian friend to church life. Well, the response was good: between 40 to 60 people from the Burlington-Hamilton-Toronto area showed up each evening. This year we'd like to do even better. With the benefit of last year's experience behind us, the committee plans to get out "the bugs" and host more and better coffee houses. Big plans but we need your support. We'd like to increase the number of people in the committee so that the work of planning entertainment, setting up, purchasing food, advertising, clean-up, etc. is spread out and so minimized.

Here is something which I would endorse wholeheartedly and recommend to each and every congregation.

During my teens we used to go out on Saturday evenings, after the weekend bath. Where did we go? This was, of course, before we had boyfriends or girlfriends. Usually we went to a building which was more or less organized on behalf of the Netherlands Reformed Church. The name of the building was "Gedenk het Woord" (Remember the Word). There was a very large room, almost a hall, and all small tables and chairs with games such as chess and checkers, reading material, and an opportunity to talk together. Around ten o'clock an older person read part of the Scriptures, prayed and wished us good night. That was the sign to leave. Later on similar provisions were made in a building belonging to "our own" Church, but it was never as cozy there as it was in "Gedenk het Woord."

During my years in the West we also tried to organize something like that; alas, the building was not suited for this kind of activity. We even had meetings to find ways and means to purchase the building next door, and a few declared themselves willing to take shares of \$100.00 each; however, there were too few people who were able to take shares and the whole plan fizzled. Perhaps we were not persistent enough, but nothing ever came of it.

I am the more happy that it appears to work now. Mind you, our church buildings and facilities have improved to a great extent since those early years. We have kitchen facilities and meeting rooms where people can sit and talk together or play a game of chess or Chinese checkers or play at the shuffle board. That is clean and great fun, I can assure you, giving much more satisfaction than racing around on Saturday evenings and going places where children who fear the Lord should not be seen.

Much success, and many followers!

Let's jump all the way to Carman.

The Carman consistory discussed a few questions which may be of interest to other congregations as well.

In the first place they discussed the question for which purpose the Thanksgiving collection should be taken. Should that be for "the church" or for some other, specific purpose? The consistory decided to leave things as they are, namely: the Thanksgiving collection is for "the church."

We do not have a special Thanksgiving collection here in Fergus. There are, however, churches where they do have it, and some use it to work away a deficit, others reason dif-

erently. The latter say, "When you give something special, you should not give it to yourself, but to someone else. You would give it to yourself if the yield were destined to reduce the deficit of the local church." Others reason in a different vein and say that, when we give something to the church, we do not give it to ourselves but to the Lord. If, they say, giving your contributions in a special Thanksgiving collection is giving money to yourself, then the same applies to your regular voluntary contributions. How can we then give to the Lord without benefitting from it ourselves?

Indeed: the Lord is so gracious that He lets us ourselves benefit from what we give to Him! He did this to Israel as well.

I shall not make a choice between the two above-mentioned reasonings. I am glad that we do not have collections for "the church" either every Sunday or on special occasions, and thus I do not have to come to a decision. I pass it on for the possible benefit of others.

The Carman consistory also discussed the matter of the handshake and of the prayer in the consistory room before and after the services. As for the latter, this is clear to me: they simply continue the way they are used to do it. As for this "handshake," I am not so sure what the brief report is referring to. No, the part that deals with the handshake to the minister before and after the service is clear to me. The other part refers, I think, to shaking hands between the office-bearers before the morning service and, in some instances, after the afternoon service.

It is, namely, customary in some churches that the elders and deacons and minister shake hands when they come into the consistory room in the morning. In most of these churches no shaking of hands takes place after the afternoon service, but every one disappears at his convenience. Sometimes, however, the brethren line up when leaving the service, and every one shakes hands with everyone.

Even less than the origin of the handshake to the minister before and after the service can the origin of this "hand-shaking" be traced. I mention it only for curiosity's sake.

Now we go to Coaldale.

Some time ago I mentioned very loose negotiations going on about possible sale of the church building. Now the bulletin contained the information that an offer had been received from the First Christian Reformed Church in Lethbridge, subject to the approval of that congregation.

A report from the committee to look into future growth of the congregation shows that the growth rate is approximately 8½% per year. Also considering the number of the younger children an approximately 60 seats will be needed in the next 3 to 4 years. No decision can be made at this time; further study and work will be done on this.

With a growth rate like that, who would *not* think of making plans for splitting the congregation into two, starting perhaps with four services?

The Valley (the Lower Fraser Valley, to be precise) is our last stop.

Only one thing requires our attention.

It is an item from the Surrey consistory report.

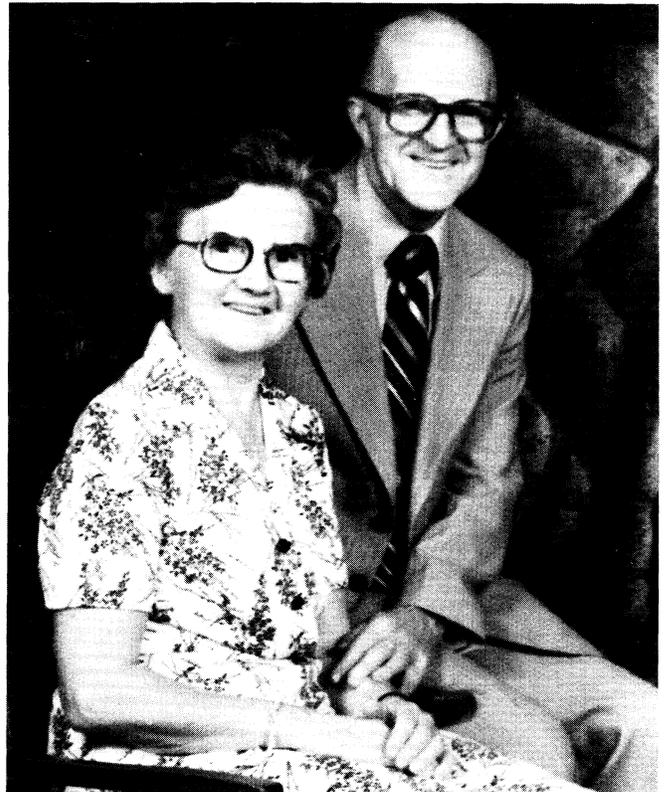
The coming General Synod will be asked to have English language experts check the result of the revision of our Reformed Standards, and to send the results back to the committee and the churches, and after comment has been received to report back to the next Synod of 1983.

Here we go again.

I realize that adoption of another translation is responsible work and that we should take utmost care that the translation is correct and proper language.

However, I am afraid that, if Guido de Brès had been required to submit his *Confessio Belgica* to as many experts as

40th Wedding Anniversary



Mr. and Mrs. Tony Vandenbrink were married in Apeldoorn, The Netherlands on October 14, 1943. In 1954 they immigrated to Canada and settled in Barrhead, Alberta, where they lived for 29 years. Recently, they moved to Burlington, Ontario and are enjoying their retirement there.

our translation has been, we would have been without a confession till this present day. And if every consistory had had to scrutinize it, it might have been the year 4000 A.D. when it would finally have been adopted, with the big chance that the synod of 4003 received several requests for revision.

What I mean to say is that you have to make a decision once and that we shall never reach perfection in this life nor a translation of which everyone says, "Yes, there is nothing that can be alleged against this translation."

We have had a translation of our Catechism on our table now three times, if I am not mistaken. Every time there comes someone who has an improvement to suggest and every time someone (thinks that he has) discovered a mistake. There comes a moment when you have to say, "This is the best we can achieve at this time, and therefore this will have to do."

I do not know whether our committees have submitted their translations to various language experts. This is, of course, a requirement, an absolute requirement, I would say. If this has not been done with any part, it should be done as yet.

But I simply cannot see the sense of sending their remarks back to the consistories, of all things. Are our consistories then

Should the Picture of the Pastor Change?

Convocation of the Theological College of the
Canadian Reformed Churches, Burlington, September 9, 1983.



Introductory Remarks

1. It is already more than two years ago that I started to think about my "Farewell Speech" for the College. My ear caught the suggestion that there is a difference between the older and the younger generation of our ministers which should be pointed out.

In the first years of post-war immigration and pioneering, a minister was a Jack of all trades. Next to his preaching and teaching he was supposed to be a social worker, to help people getting settled. He was the only one with a typewriter, so he took care of the consistory correspondence and prepared the bulletin. His home was a reception centre for new arrivals and a nursery on Sundays. He was supposed to be the expert in everything, and he hardly dared to leave the flock alone for one or two weeks of holidays. He was a real shepherd or pastor, seven days (and nights) on call.

By now all this has changed. People became settled, and talents were developed. Many tasks could be and were delegated to others. On the one hand the congregation became less demanding, but, paradoxically, on the other hand, the needs grew. Instead of the simple needs of the first years, there arose the need for marriage counselling; there were problems with young people, cases of depression, and similar problems. Yet, the life of the new generation of ministers seemed far easier now. Finance-wise, the problems of the past disap-

peared. Ministers, so they say, are being spoiled by monthly preaching days off, by permission to take off for study purposes. They are no longer expected to be available all the time. If they are not seen too often in the congregation, they are excused with, "The *dominee* is always busy." And it is all explained by the statement that we are no longer new immigrants.

If that had been my topic, it would have been a very narrow one, even a narrow-minded one. It would all too easily have created the possibility that an older generation looks down on a younger one, thinking, "The old wine was better."

2. But the passage of time delivered us, or me, from that danger. The discovery was made that the possibility of a change in the picture of the pastor was not limited to the circle of immigrants. It is a much wider problem. In those days two books arrived from The Netherlands, where there is no immigrant situation. The one complains about the fact that true pastors have become scarce, the other draws the picture of a different pastor needed for the new time that has arrived. The two books came in the company of a whole list of other Dutch books which, in various tunes, sing the glory of the old pastor-picture.

The problem, however, is not limited to The Netherlands. The discussion around the need for a different pastorate is world-wide. It is part of the science of theological futurology, meaning: Will the church survive past the year 2000? Here are some titles: *The Church of the Future; Has the Church a Fu-*

able to judge the correctness of language and punctuation? Are our consistories so well-versed in various languages that they can act as scrutineers? Let's remain sensible.

Something else should be added to this.

Our churches have been clamouring for a good, sturdy, well-bound and complete *Book of Praise*, Hymn Sections are no longer available, I understand, and the ones that are in use are in a deplorable condition, as are the *Books of Praise*. It is about that far that we are to be ashamed to give a copy into the hands of strangers that visit the services.

What are we to do if this forthcoming Synod does not adopt the proposed translations, with corrections deemed necessary? Print the old translations and insert them in the *Book of Praise*? Or leave them out altogether? Or issue them (again) in a separate booklet?

In my opinion there must be very strong and compelling reasons for this forthcoming General Synod not to come to a definitive *Book of Praise*. Our consistories have had ample opportunity to scrutinize the various documents presented regarding the contents of our *Book of Praise*. I am not able to judge whether each and every sentence is proper language and whether the proper punctuation has been used. I gladly leave this up to the brothers and sisters who are experts in

this field. Let's use their skills to the fullest. But also: let's come to a conclusion what we want: keep going for ever or take a decision now. I think the latter should be done. And if, in any congregation, there are experts in the English language, let the consistories as yet give the documents into their hands with the request to give expert advice well before Synod is convened. Then we can have concrete proposals and can come to definite decisions.

When we received comments from the churches regarding the proposed revision of the Church Order, one church wrote regarding a certain point that "several brothers with an M.A. degree in English" pointed out a certain recurring use of capitals which they deemed to be wrong. I never knew that there are congregations with "several" brothers with an M.A. degree in English and was happy to discover this. We changed the point in question accordingly.

Go to work in the few weeks which rest till General Synod 1983 is convened, but let's not hold up the work which should come to a reasonable conclusion.

I want my complete *Book of Praise*.

And there are thousands who agree with me, I'm convinced.

VO

ture?; *The Open Church, Invitation to a Messianic Lifestyle*. B. Witvoet wrote in *Calvinist Contact*, July 1983, "All denominations are experiencing problems in pastor-congregation relationships. There is a lack of understanding what it means to be a minister. The church is so secularized that the pastor is considered a hired hand. Because they pay him, the people have the divine right to use him as a doormat, anyway as a personal property, so that outsiders are aghast of what churches sometimes do to their ministers." No wonder, therefore, that in the Christian Reformed Church an organization has recently been established to offer help to pastors.

All this makes clear, first, that possibly my title should have been, "Must the picture of the pastor change?"; also that the picture of the pastor is indissolubly tied to the picture of the flock, or, as was published in *Clarion*, the *pasture*; finally, that I must apply a drastic limitation to what will be said to answer the question in the title. I will limit myself to those two Dutch books, the one complaining about, the other applauding, the change in the picture of the pastor. This will be followed by an overall evaluation and some conclusions which, I hope, will answer the question, "Should the picture of the pastor change?"

Pastors Have Become Scarce

The first book was written by a retired minister, Rev. T. SIEBESMA, *Herders worden schaars*, shepherds (or pastors) have become scarce.

"I saw a shepherd," he starts, and he learned what a true pastor has to be, like David. A pastor has to put his life between the threat of robbers and wild beasts and the flock. He has to protect his defenseless flock. He has to exert himself in the daily search for green pastures and still waters. He must be strong, courageous, thus keeping the flock together, protecting the lambs in their midst; and after his long workday he must go out to seek the lost ones.

Then he read an article, "Herders Gevraagd," we need shepherds! And from there on comes the criticism of today's pastors, many of whom are no longer true pastors. They scandalously neglect their holy calling; they have more interest in their hobbies or their part-time job than in the ministry. They are influenced by some kind of new theology, which considers the Heidelberg Catechism outdated and obsolete. No longer believing the only comfort, these pastors can no longer preach. They do not even know what the gospel is, and fill their preaching time with talks about Vietnam or South Africa, peace movement and protest actions, nuclear dangers and pollution. The flock is scattered because they get stones instead of bread. The sick, the grieving, and the suffering are neglected, because their pastor doesn't know how to handle them and lift them up. And, alas, the new Forms for ordaining pastors no longer give such a sharp picture of the pastor as the old ones did.

From there Siebesma comes to *John Calvin* to discover that the central task of the pastor is in the pulpit. Calvin, who himself was a great pastor in his preaching care for the flock, does not tire of stressing time and again, for example, in his sermon on *Ephesians 4:11, 12* — the text that has been our guideline in our work at the College from the start — that Christ gave pastors and teachers to equip the saints for service. Therefore Calvin demanded from pastors three things:

- first, that they have an exact knowledge of all the Scriptures;
- second, that they acquire a deep insight into the human soul and the life of the believers;
- finally, that in all their shepherding they have to seek the honour of God and the edification of the congregation.

To say it with a title of Dr. C. TRIMP's, they have to *Zorgen Voor de Gemeente*, take care of the flock. Therefore, Siebesma adds, ministers should not be spoiled, as it is done today, making things too easy for them. They should not be allowed to leave a congregation before they really know their flock through

and through. They should not exchange pulpits too much, but the flock should hear the voice of their shepherd week after week.

Thus far this complaint about the scarcity of true pastors. We leave him for the time being with the question, "Does he ask too much from pastors?" or "Is his picture Biblical and thus not subject to the change of times?"

The Picture of the Pastor Has to Change Drastically

This is the message in a nutshell of Dr. R. KAPTEIN who, as the Secretary of the Council for Pastoral Care of the Netherlands Hervormde Kerk, wrote *De Predikant, Zijn Plaats en Taak in een Nieuwe Wereld*: The preacher's place and task in a new world.

1. His opening remark already is strikingly different from the call of Siebesma: We do not solve the pastor's problem by stressing that preaching is his main task. Life has changed and is still changing so drastically that the outlook of the flock as well as of the pastor has to change radically.

He then takes this change-as-he-sees-it as a starting point and a norm for the new picture of the pastor in this new world. The reader is struck by a near-total absence of any Biblical reference and foundation material. He believes that the office of pastor has no future if things in the church remain the same as they have been in the past, till now.

2. He then proceeds to put over against each other the old and the new order of things. The old one was the *agrarian culture*, in which the village and the farm were in the centre. In those days the church stood in the centre of town; it put its stamp on the whole of life. The pastor went about in a long black coat and was, wherever he came and whenever he showed up, "the *dominee*." As on the farm, so in the parsonage, the whole family was involved in the work of the head of the family. It was taken for granted that the minister's wife took part in her husband's work and that the P.K.s (preacher's kids) were to be an example for all other kids. The parsonage was not a private home but a public place. Everyone in the village now and then looked at the centre, the church, and so *religion* put its stamp upon the whole of life.

3. But, Hallelujah!, this "religion" belongs to the past. You may be startled by such words, until you discover that by "religion" Kaptein means this ecclesiastical stamp upon the whole of society. This agrarian culture has gone and has been replaced by the culture of the Second Industrial Revolution. Life is no longer lived in fixed forms. Life has been torn apart and broken into pieces. Although we are still in the midst of this change, and many, also pastors, try to hold on to the old picture, the change will continue. The harmony has disappeared from people's lives. They live only partly in the church; they are also part of the suburb, members of the union, involved in industry or other human undertakings. They are no longer stuck, geographically, to the agrarian set-up, which stems from the Middle Ages when it was a dire necessity, but have become mobile. The old community and the awareness of community has gone. People live in the same street, the same apartment building, but they no longer belong together. Life has lost its religious veneer, and we should be thankful for that. Man can now no longer lean against the church and parsonage; he has to stand on his own feet and to survive in the world by faith alone. This is the *secularization* of this age, and the small church with its one-man show of the pastor can no longer survive. And, thus Kaptein adds, we should be thankful for that, because now there appears the picture of the new pastor.

4. Gone is the outward form of the pastorate, the long black coat and the pomposity of the ministerial tune. The pastor has now become a common citizen. He is no longer addressed as

— Continued on page 427

Ray of Sunshine



“Wait for the Lord!”

Psalm 27:14

We live in a world in which all values and fundamental things in life are being attacked, either by ridicule or unbelief. It is not strange when a believer comes to the conclusion, “Had not my heart believed . . . I would have perished.”

Did you ever notice the tremendous influence the press, radio, and television have on our lives? These means of communication are greatly responsible for a lot of distrust of political, and disrespect of religious, leadership. They also undermine the authority of law officers. Have you noticed on television that a minister of the gospel is often portrayed as a weak, despicable figure, and an officer of the law is ridiculed, whereas the actions of the wrongdoer are applauded?

These communication influences might be so enormous that we as Christians no longer discern between reality and illusion.

David, in Psalm 27, confessed that his “foot was on level ground”; later he prayed to the LORD to keep guiding him on a level path. David’s world was a reality. We can read about his history in the books of Samuel. He walked on level ground because he was not deceived by Satan’s attacks, although he was tempted. It is not for nothing that he writes, “My eyes are ever toward the LORD, for He will pluck my feet out of the net.” David knew that if he did not ask the LORD for guidance he would not be able to stand against the wiles of Satan.

In today’s world we are often made to feel that we are not living with both feet on the ground if we profess our belief in a supreme God, who as our Creator guides our lives by His direction. When we read Psalm 27 and consider David’s life we must come to the conclusion that he was a man who knew what was going on in the world. Although he confessed that his foot stood on level ground (to me this signifies his stability, his level-headedness), David realized that he had not yet reached the goal of perfection. His prayer was

for continued guidance, “Teach me Thy way, O LORD, and lead me on a level path” David experienced that the road in life could be rough and full of temptations, but he could walk with confidence for he had made the LORD his trust. David spoke in a realistic way about trusting the LORD with complete confidence. He had experienced the LORD’s protection. As a youth he already confessed that the LORD does not save “with the sword and spear” (I Sam. 17:47). He referred to Goliath’s armour, as we can read in this same chapter. “You come to me with a sword and with a javelin; but I come to you in the name of the LORD.” As a husband he endured his wife’s contempt (II Sam. 6:22). As a soldier in King Saul’s army, he overcame fear of Saul’s hatred and enmity. And, as King of Israel, he learned to depend solely on the LORD, so that he could sing his song of deliverance. “By Thee I can crush a troop, and by my God I can leap over a wall” (II Sam. 22:30). In verse 47 we read, “The LORD lives.” Notice how he expressed it in the present tense. We notice the same in Psalm 27. “The LORD is my light and my salvation.”

David’s confession shows that he has no fear about what people might say about him, or that enemies might make him stumble and fall (verse 2). His heart would not fear even if a host of enemies attacked him, or if war broke out against him (verse 3). Even the desertion of his parents would not uproot his life, because he believed that he would see the LORD’s goodness in the land of the living. His belief was not an illusion; his prayers were not a psychological crutch to lean on. His praise to God was the result of answered prayer, as we can read in Psalm 31, “for He has wondrously shown His steadfast love to me when I was beset as in a besieged city.” This is realism!

David’s advice to all believers is as follows: “Love the LORD, all you His saints!” The LORD preserves the faithful, but abundantly requites him who acts haughtily. “Be strong, and let your heart take courage, all you who wait for the LORD!”

* * * * *

We have a request to remember a brother’s birthday. The Lord willing, Mr. Speyer will be celebrating his 64th birthday on November 2. He has been ill and hospitalized for several years already with M.S. “He is mostly bedridden, although he is taken once per Sunday to church

in a wheelchair van." His address is as follows:

MR. C. SPEYER
St. Peter's Hospital
88 Maplewood
Hamilton, ON L8M 1W9

On November 3, Wilma Van Drongelen hopes to celebrate her 23rd birthday. She has been on our birthday calendar for several years. I have no updated information on her.

WILMA VAN DRONGELEN
31827 Forest Avenue
Clearbrook, BC

Brothers and sisters, shall we spread our rays of sunshine east as well as west?

Send your requests to:

Mrs. J.K. Riemersma
380 St. Andrew Street East
Fergus, ON N1M 1R1

Unanswered yet the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? Nay do not say ungranted;
Perhaps your work is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done" — sometime, somewhere.

Taken from
Streams in the Desert, Volume I
Miss Ophelia G. Browning

— Continued from page 425

"Reverend," but accosted as "Mijnheer," Mr. So-and-so." "BEING" has been replaced by "DOING." It is no longer to BE a pastor, but to DO the work of a pastor. The solution for this new age, therefore, is that a contract be made up between the pastor and his employer, the church. This contract should contain a list of tasks to be fulfilled within a maximum of forty hours per week; hourly wages should be fixed on a par with others who have reached an equal level of study and degree.

Of course, in those forty hours he has to work hard, but no one may demand more from him than this maximum. Outside those hours he is not a pastor, but just Mr. So-and-so. He can spend time on his hobbies or take a second, a part-time, job, as (I add) recently a certain Rev. Douma in The Netherlands became a part-time minister, and for the rest works for the Council for the Protection of Animals. Outside the forty hours the man should be left alone. His house is no longer a manse but a private home. His wife has no other tasks in the church than those of every regular member. His children should not be treated differently from any other children.

5. The changes in the picture of the pastor run parallel, of course, to the changes that should take place in the flock, the local, small, one-man congregation, the pasture. That also belongs to the agrarian culture and therefore to the past. Because one man can no longer fulfil the manifold tasks that have become necessary in this new age, the solution should be sought not just in a change of pastoral training, but in replacing the local independent congregation by a larger, regional unit. At the head of this unit should be a *team* of experts, not only theological experts, the one for preaching, the other for teaching, another for visiting, etc., but also experts from other fields. Such a team will, finally, relieve the pastor of that feeling that he has to do more than he can do, and that he has to be a slave for all men. He can drop his gown, move from the parsonage, that house of glass, to a private address, possibly with an unlisted phone number. His office must be in the church building, so that he can create the necessary

distance between his office and his private life. And thus Protestants should finally drop that example of the Roman Catholic clergy with their gowns that set them apart from the laity.

All this will be hard on many pastors, because, while most of the congregation entered the world in this time of secularization, the pastor stayed at home, making the great mistake of thinking that one person could bear the whole responsibility for the church. This whole structure of a full-timer is wrong!

After this attempt to do justice to the message of Dr. Kaptein, it is now time for

Evaluation and Conclusions

1. We should start by admitting that Dr. K. has hit several nails on the head, and said things that had to be said.

We agree that that idea of "owning the minister because we pay his salary" should be completely eradicated, not because it belonged to the agrarian culture, but because it is un-Biblical. "Christ has given pastors and teachers. . . ." Nor should anyone any longer try to tell the minister's family how they should live and what they should do and not do. Every pastor should, with Paul, refuse to become a slave of men.

We also agree with the idea that others in the congregation, first of all the other office-bearers — about this term later — and then other talents, should relieve the pastor of several smaller, time-consuming tasks that can be done as well or better by others. He himself must also learn the art of delegating things to others.

Further, a pastor should keep a distance between himself and the flock in the sense in which a doctor keeps that distance with his patients. He should not become emotionally involved to such an extent that he cannot fulfil his complete task any longer.

Financial problems in the parsonage, although they have become proverbial, should belong to the past. This is also Biblical.

He should not hide behind an outward appearance of pomposity and importance, but rather take his example from Christ who took upon himself the form of a servant (Phil. 2).

And, finally, he should cultivate a good cooperation with the consistory, so that in this way a real team and team-spirit become reality.

2. But, apart from such things, it hits you between the eyes that in this whole picture of the pastor in a *new world the Word of God* did not function to any essential degree — and that while both pastor and flock are such central Biblical realities! Not the *Old Word* but the *New World* decided on the new picture of the pastor.

3. An essential part of this picture is the separation between the *office* and the *person*. You can, for a certain number of hours, put on this “office,” and then put it off again and become a private citizen — an idea that is not found in the Scriptures. This is a topic in itself. I can only touch on it, having made a detailed study of the occurrence of “office” in the Bible. There is first the already-mentioned word of Paul, Eph. 4:11, 12, that Christ has given apostles, prophets, evangelists, pastors and teachers. He did not give “*the office of*” apostle etc; as though “office” were an abstract entity, a theoretical concept, something that can be put on and taken off a person. Christ gave *people!* Not “the office of pastor and teacher,” but “pastors and teachers.” Indeed, any concordance will give you about ten cases where the word “office” is used in the New Testament. But in all cases that is only a matter of translation. Where the original has only one word or term, the translation uses two. To mention the best-known example of I Timothy 3:1: “If anyone aspires to the office of bishop.” But the original Greek only has, “If anyone aspires to overseeing. . . .” In the Old Testament the term is always used for the priests; but it is clear that here person and priesthood are one: they were even born into it!

The same I found in all other cases. And the conclusion, which also should have some impact on our own church life, is that Christ gave pastors and teachers, persons, special persons, who were to be discovered by the congregation. The saying, also heard among us, “The persons may change, but the office remains” is founded in Reformed practice but not in the New Testament. Thus the whole concept that Kaptein presents for the pastor in a new world — a 40-hour task, to be taken up and laid down again — is unacceptable. Christ gave pastors and teachers, not an “office.”

3. Coming to that change in culture, from agrarian to industrial, there may be much truth in it, but Kaptein forgets that the New Testament church did not start in an agrarian culture! The Early Church started in the big cities of the Roman Empire. And exactly in those big cities there were local, independent churches and not so-called regional units. Yea, even these local churches were often subdivided into house congregations, where the members knew each other and could touch each other as members of one body. With only one or two exceptions (H.N. Ridderbos), *ekklesia* in the New Testament always refers to a local church. So much about the *past*.

And what about the *future* for which Kaptein wants to prepare the pastors and their flocks? The German theologian, J. MOLTSMANN, wrote also about the church of the future. In his *The Open Church, Invitation to a Messianic Lifestyle*, published in English in 1978, he agrees that we stand “in a situation of transition, of slow transformation.” His solution for the church in this time of change is that we should aim at the mature congregation, abolishing any Protestant hierarchy. He calls it “the congregational church from below,” i.e. built from the grassroots. We will have small communities where people know each other and can communicate. “In the coming time of contempt and persecution the church stands or falls with the gathered congregation.” One may think here of the survival of the church in Communist China. But Kaptein wants to take away from modern man, in a time in which he is threatened to be torn in pieces, this last refuge of a safe home in a church

where the flock hears the voice of the Good Shepherd, the faithful pastor. The agrarian culture does not belong to the past. Even the *Hamilton Spectator* recently quoted a report that concluded that by the year 2000 rural areas would be growing again.

Yes, indeed, the church will remain a flock with a pastor.

4. Next the assertion that one man cannot possibly fulfil all the different tasks expected from and laid upon the so-called “office of pastor;” or, as one of our ministers wrote in a recent bulletin: “one actor cannot play all the roles.” We should not exaggerate here.

Yes, Dr. C. TRIMP spoke of the sheep with five legs that cannot be found. He wrote a *Profile of a Good Minister*, and tells about a congregational meeting where the consistory, in answer to the question, “What do you expect from a new pastor to be called?” got no less than nine different answers. After some time the consistory came back to the congregation: we cannot find such a minister! He doesn’t exist. Trimp then suggests that we return to I Corinthians 4, which calls ministers “stewards of the mysteries of God.” This brings us back to John Calvin: the central task is preaching. The best name for the pastor is *Verbi Divini Minister*, minister of the divine Word. That is his *one* task in all the branches of his pastoral work: in catechism class and training courses; in visiting and counselling, in giving leadership to the flock. All these tasks, in the *Form for Ordination*, are derived from the name “shepherd” or pastor. The Shepherd in Psalm 23 leads to green pastures and still waters: What else is this but ministry of the Word? And thus we do not need a team of experts for all these branches of work. We need pastors as Siebesma described them for us in the words of John Calvin, real pastors and teachers.

5. Finally, when you say “pastor,” you say “flock.” Kaptein is in danger of losing both, although he wants to help both survive in a new world. By the way, there is nothing new under the sun except what some call “the Christ event.”

With Siebesma we keep asking and praying for both: real flocks, where the fellowship of the saints blossoms; faithful pastors who can tend the flock. Surely, there are changes. But, although accidentals may change, essentials remain. And both are possibly even more needed now than in the time of the agrarian culture.

The Good Shepherd of whom the Bible tells us such wonderful things (Ezek. 34, John 10, Psalm 23, etc.) — He will grant His undershepherds rest, relaxation, even a sabbatical if needed.

And yet, being a pastor is a full-time business. He does not need to work seven days and seven nights, but he is on call for all of them. The Biblical picture of the pastor does not allow him to take off his so-called “office” as his predecessor took off his long black coat.

Any pastor had better find his example in *Paul*, who worked day and night, who never stopped praying and worrying for the churches, who carried them on his heart, and presented this as a model to the elders of Ephesus, Acts 20.

Any pastor had better find his example in the *Good Shepherd* of John 10, who “lays down his life for the sheep.” These words do not necessarily only mean: to die for the sheep (although a pastor should be willing and ready even for that, when the need arises), but it also means: to put your life between the flock on the one side and the robbers and lions on the other side. If one is not prepared for that, one had better forget about being and becoming pastor.

It is the Biblical picture of the pastor, given once for all, and no change of culture may ever mess up that picture — until the end of time, when it will become one flock one Shepherd!

G. VANDOOREN

PATRIMONY PROFILE 22

By Rev. W.W.J. VanOene

"The Classical Board got into the act as well, and spelled out the exact action that was to be taken. A solution was sought in giving a hymn after the closing prayer, so that people who objected to the hymns could leave without missing the rest of the service, but in the end I had no peace of mind with that."

Together with the Rev. van Rhee at Veen, Meerburg sent an address to Synod. As for this van Rhee, he was a tremendous preacher, but he had to be deposed. Shortly after this he appeared to be an immoral person. He joined the Seceders, but the first general synod of the Seceded Churches deposed him again.

The Rev. C.W. Pape, Secretary of the Classical Board of Heusden wrote the following in a letter to Mr. Janssen. "It would be a vain attempt to give you a description of the masses that come to hear the miserable van Rhee. At 8:30 in the morning the church at Veen is already so full that it is about to burst at the seams, and many hundreds are assembled around the church. From all regions they stream to Veen to hear him, for he is the true minister. How could it be different! A member of my congregation who attended his sermon of three hours heard him say last Sunday, 'The strangers who are here will call the congregation of Veen fortunate that they have such a faithful minister; I don't say this to praise myself, No!' The same man told me that in the church in Veen there was such sobbing and crying because of the horrible presentation of death and eternity that van Rhee could no longer be understood and was compelled 'to give a Psalm to sing in order to calm the feelings down somewhat. . . .' Heaven knows what we'll be seeing brought about by this despicable person, for we have seen only the beginning. Scholte is a conceited fanatic, van Rhee a dirty hypocrite; the former meets with pity, the latter with profound contempt. Ah, Mr. Janssen, what peace did Classis Heusden enjoy before! And now? An evil person has sown the bad seed.

"The extremely orthodox Meerburg at Almkerk is now standing in the shadow of van Rhee, but the latter is certainly more converted and a *bigger* gas-bag. When he is done preaching, the bands of his gown flutter around his hoarse throat like a wet cloth and the sweat runs down his face.

"But enough about that."

Yes, enough about that. However, the Rev. Mr. Pape had some more comments to make. They were occasioned

by a letter in which Mr. Janssen gave his account of Synod's dealings with, among other things, the requests received from Brummelkamp, van Velzen, van Rhee, and Meerburg. These ministers were to receive a severe reprimand. Besides, via the Provincial Board the respective Classical Boards would be contacted, "to the end that they deal with these four queer fish according to the ecclesiastical laws. Upon a proposal by me, Donker, Niewold, and van Spall have come to an agreement in order that they all may act in unison. The Classical Boards shall require of these men a definite declaration that they will submit completely to the ecclesiastical regulations and, failing that, advise the Provincial Church Boards against them to proceed towards deposition. Meanwhile, they will *not* be suspended unless *other motives* for this come up which make the case a matter of a public and sensational nature; and the address to Synod cannot be regarded as such. In any case, it will be tried to promote uniformity by means of mutual correspondence and common consultations."

When Mr. Pape received this letter, he rubbed his hands and chuckled over it, he writes. We shall certainly deal with Meerburg, the hypocrite.

"I believe with you," he told Mr. Janssen, "that in the long run the faction will rage itself to death. Those sermons in the open air will have to cease by themselves, for who wishes to have cathars and rheumatism out of pure love for the Synod of 1618 and 1619? Besides, a single cloudburst is sufficient to cause the whole assembly to slink off in all directions; and, forgive me, but I count for the promotion of the good cause much on inclement skies and mud as well as on police summonses in four copies."

When Gezelle Meerburg was summoned before the Classical Board, "this board seemed to have scraped together everything to hurl every possible accusation against me, because among my crimes they also counted the fact that I had heard Scholte preach in a barn."

The outcome could be predicted. On November 24, 1835, the Rev. George Frans Gezelle Meerburg was deposed.

Albertus Christiaan van Raalte

"You have passed the examination," the President of the Provincial Board of South Holland, the Rev. G. van Kooten, told Candidate A.C. van Raalte; but he also asked the candidate whether he realized what he would bind himself to before being admitted into the ministry.

"I answered in the affirmative and further stated that I did not know that I was to subscribe to anything but the Forms of Unity, and was to make an oath against simony," van Raalte writes.

When he was informed that he also had to pledge obedience to all the laws of the Church Board, and was asked whether he could do this with a good conscience, he replied that neither he nor any other student knew all these laws, but that he was willing to do so, since these laws could not contain anything conflicting with the Confessions. In case he should find something of that nature later, he could always try to have it changed, and, if he should not succeed in that, resign from the ministry.

The Board was not willing to accept this statement containing such a "complicated promise," and told the candi-

date that he would do better to study the laws first. Only then would it be possible for the Board to admit him.

During the discussion one of the members of the Board asked van Raalte whether by signing he tried to squeeze into the Church "as Scholte had done, in order to throw the Church into commotion as soon as I was inside, just like him."

A discussion with the president of the general synod, Donker Curtius, made it clear that van Raalte was suspect because he had been a member of the "Club of Scholte." One sentence stuck in van Raalte's mind: "Preach whatever you wish, but let us, too, preach what we wish; only obey the laws."

For some time the candidate did not know what to do. The study of a booklet by Capadose and of the Regulations themselves, however, brought him to the conclusion that he was not allowed to pledge unqualified obedience. He told the Board this too; the reaction was, "It is well that you tell us all this so frankly, but it is self-evident that you cannot be admitted."

This experience made it easier for van Raalte to secede. In March 1836, when a synod of the Seceded Churches was held in Amsterdam, van Raalte was there to be admitted into the ministry, having received a call from the Seceded congregation in Genemuiden and Mastenbroek. Some members of Synod were of the opinion that a new examination was not necessary, since Candidate van Raalte was sufficiently known and, by rejecting the Church Board which had been in existence since 1816, had shown clearly that he chose the side of the true Reformed Church and its institutions. Others were convinced that he should be examined, since he never had the office of overseer of the congregation.

A vote was taken: it was a tie. By casting the lot a decision was reached: van Raalte was examined on the main points of the Reformed doctrine, discipline, and ministry. He was unanimously admitted. The following Sunday he took up his charge.

Persecution

More than one substantial volume could be filled with accounts of the persecutions which the Seceded brothers and sisters had to endure. The billeting of soldiers caused untold hardships, and not only that; family life was disrupted and daughters were raped. The last of the children born as a result of this lived well into the twentieth century. Then there was the slander, the imprisonment, the fines, the rocks through the windows, the beatings, and the general hatred. Clearly, we could relate event upon event which showed the reality of the word which our Saviour spoke to His disciples, "They have hated Me, they will hate you as well."

Out of the fulness of material, one example may serve, experiences described from original documents by one of the descendants of Willem Karsemeijer of Oud Loosdrecht in the Province of Utrecht. A service was to be held in the home of elder G. Haan in Hilversum. The Rev. Budding was scheduled to conduct it. Before the morning service burgomaster Andriessen and notary Perk were at the door to forbid the service. The Rev. Budding replied "that he had the calling and obligation received from the King of

kings, to proclaim the Gospel to his fellow travellers." In spite of the pressure and difficulties in those days there was no fear to speak the truth. The service was held. When the services in the Roman Catholic Church and the Netherlands Reformed Church were over, some rocks were thrown through the windows, but they took that calmly.

It was different in the afternoon. The service was about to start when the burgomaster showed up with the militia. The assembly had to be prevented nilly-willy. W. Karsemeijer was among the worshippers. He was grabbed first and turned into the street together with his wife. The gathered mob was told, "Beat them to death!" This continued till the house was empty.

That the believers even in those circumstances did not forget to bear witness is proved by an elderly man who, pummelled and with bumps on his head, exclaimed: "Now I know where the Church is!"

A few days later, Ph. Rijmerink and W. Karsemeijer were imprisoned as if they were big criminals. Their reaction was, "It is a great honour to us to be maltreated for the sake of the Name of Jesus." When they were carried off, most residents of Loosdrecht clapped their hands with joy and love of mockery, but there were also faithful citizens who spoke encouraging words to the two prisoners.

In Loenen they had a bed at their disposal and got beer, tobacco, and a pipe. W. Karsemeijer wrote about this as follows, "We were fully convinced: God was with us. Whoever through God's grace goes God's way will see God's salvation. We were permitted and able to sing God's praise as Paul and Silas had done:

Happy he whose help the God is
Whose dominion shall not cease,
Jacob's God, the LORD so faithful,
Who made heaven, earth and seas.

After they also had been in an Amsterdam prison, they were brought before a judge. The well-known lawyer van Hall pleaded for them, and for a short period the accused were released. After a few days the sentence followed: W. Karsemeijer was sentenced to three days in jail and Ph. Rijmerink was discharged completely. The enemies of God's people were defeated and God's people rejoiced.

The period that followed brought lawsuit upon lawsuit, launched against the congregation, sometimes seven at a time. The reason was that a service was conducted with more than twenty persons. The 77-year-old B. Pos was one of those involved. Pleading for this grey-haired man, lawyer van Hall said, among other things, "If you, judges, had found him on his knees before God, would you then not have bent your knees with him to ask God for mercy, because there are some among you to whom this grey-haired man heralds that soon they will appear with him before the Judge of heaven and earth to give account of their deeds and actions?"

Thus far the episode from a long history of injustice and persecution suffered by those who returned to the obedience to the King of the Church.

—To be continued

our little magazine

Hello Busy Beavers,

In a few days it will be Thanksgiving Day.
 "Oh great," we say, "that's a holiday!"
 "We all enjoy a holiday, right?"
 "And if the weather's nice we can"
 And the fall colours outside are so pretty
 Isn't that how we often think about Thanksgiving Day?
 Don't we often forget about the THANKSGIVING part of
 the day?

What do we give thanks for?
 For what are we most thankful?
 Think about it, Busy Beavers.
 And then let's have a little opinion poll.
 Write and tell us.
 The things I am most thankful for are these:

You remember my address?
 Aunt Betty
 Box 54
 Fergus, ON N1M 2W7



From the Mailbox

Yes, you may join the Busy Beaver Club, *Emily Barendregt*. We are happy to have you join us. Will you write and tell us about yourself and your hobbies sometime, Emily? And I hope you had a very nice birthday.

A big welcome to you, too, *Jody Hamoen*. We hope you'll really enjoy joining in all our Busy Beaver activities. Have you had lots of rides on the new ferry? Please write and tell me your birthday, Jody. Then I can include you in the birthday list.

Thank you for a pretty letter, and the puzzle, too, *Melanie Werkman*. I hope you like your new teacher. Is your kitten getting big?

Sounds to me as if you had a very interesting holiday, *Cheryl Boeve*. I think you'll want to go back next year! Thanks for the riddles and the puzzle, Cheryl.

Hello, *Shawn Werkman*. It was nice to hear from you again. I'm glad you had a good holiday. And have you got used to school already? Bye for now, Shawn.

What a lucky girl you are, *Cynthia Barendregt*, to go hiking up Mount Robson! And congratulations on your results at summer school. Your picture is very pretty, Cynthia, although we didn't have a picture contest this time. I was happy to get it and if you enjoyed making it, it wasn't for nothing, was it?

Thank you for the puzzle and the riddles, *Janina Barendregt*. I think the Busy Beavers will enjoy both. How does it feel to be back in school, Janina?

Hello, *Marjorie Barendregt*. Thank you for your poem and your number puzzle. What did you enjoy most at your fall fair, Marjorie? Write again soon!

Congratulations on doing so well on your swimming lessons, *Mary-Ann Van Woudenberg*. I am glad you had such an enjoyable summer. Thanks for the jokes 'n riddles, Mary-Ann. Keep up the good work!

Hello, *Liza Pieffers*. How did you do getting used to your new home? Thanks for the puzzle, Liza. Bye for now.

Thanks for the pictures and the puzzle, *Donna Pieffers*. Are you already used to your new surroundings? How about writing to tell us?

Did you get to keep all the baby rabbits, *Joyce Broersma*? Do you look after them? I'm glad you had such a good summer holiday. Thank you very much for the riddles, Joyce!

You had a very good summer, I think, *Joanne Hamoen*. How does it feel to be in Grade 8? I can imagine you want to camp at the Lake again next year, Joanne. It sounds good to me, too! Bye for now.

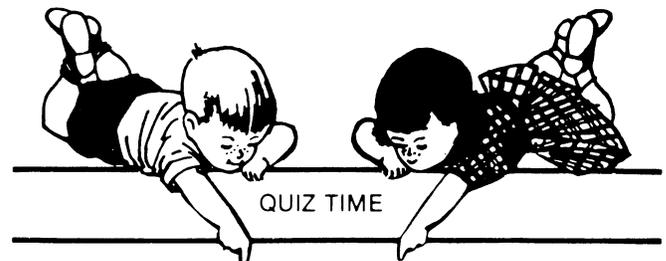
Riddles for You!

Have fun trying them on your family and your friends.

Thanks for them go to Busy Beavers *Mary-Ann Van Woudenberg*, *Joyce Broersma*, and *Cheryl Boeve*.

1. Why did the boy tell his mother he couldn't come straight home after school?
2. Why do birds fly south?
3. What did the ocean say when Superman flew over it?
4. What sheet can't be washed?
5. Why are elephants so wrinkled?
6. What do you put into a hotdog?
7. How far did the rabbit run into the bush?
8. There were two flies on a door. Which one was mad?

Answers: 1. The road was crooked. 2. It's too far to walk the handle. 3. Nothing, it only waved. 4. A sheet of wrapping paper. 5. Have you ever tried to iron one? 6. Your teeth. 7. Halfway, the other half he ran out. 8. The one that flew off.



FIND:

- 1309
- 1343
- 1534
- 1575
- 1704
- 1796
- 2070
- 2094
- 2214
- 2276
- 2473
- 2497
- 5161
- 5197
- 5503
- 5574
- 5903
- 5974
- 8434
- 8497
- 8643
- 8680
- 8806
- 8835

Number Search

by Busy Beaver *Marjorie Barendregt*

3	0	3	1	0	2	8	8	3	5	9
4	4	6	7	7	3	0	6	9	1	0
7	7	3	9	4	0	4	7	7	6	5
9	5	3	1	0	9	4	6	0	1	7
4	5	2	0	9	4	6	4	9	3	5
8	2	4	8	7	9	7	7	3	6	1
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7	9	8	6	3	5	4	0	0	2	2
9	6	0	0	3	0	9	5	4	6	2
6	8	6	4	3	3	5	1	3	0	9