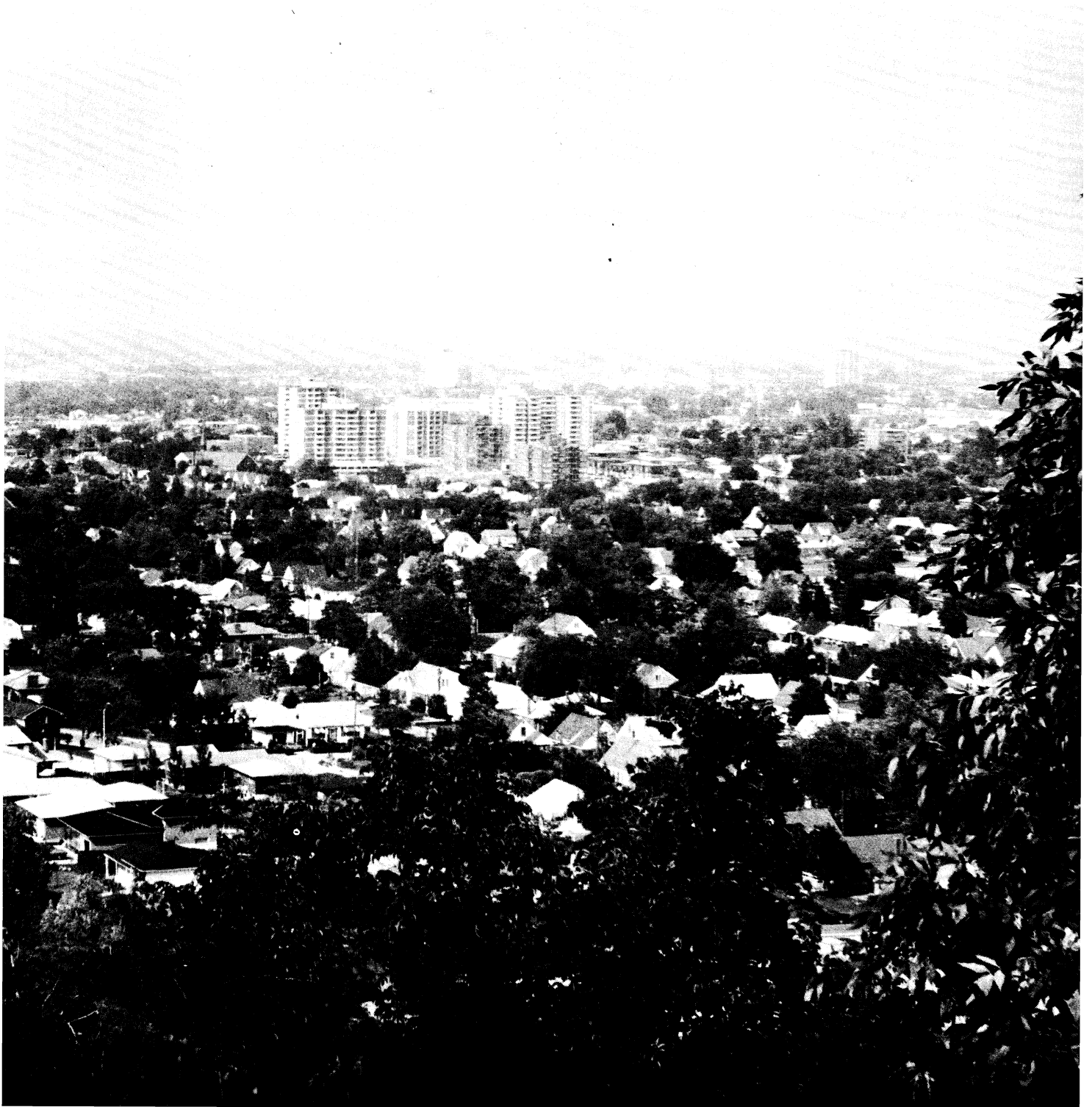


# Clarion

THE CANADIAN REFORMED MAGAZINE

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# Toespraak Generale Synode Kampen 1975

Donderdag 12 Juni 1975

Mannenbroeders, afgevaardigden naar deze generale synode van Kampen.

Hoewel wij ons bewust zijn van de bescheiden proporties van deze gebeurtenis, mogen wij het toch een historisch ogenblik noemen, nu voor de eerste maal een officiële vertegenwoordiger van de Canadian Reformed Churches u, afgevaardigden van de Gereformeerde kerken in Nederland, groet in de naam van Jezus Christus, onze gemeenschappelijke Heiland en Koning.

De Canadian Reformed Churches zijn dankbaar dat Uw kerken onze uitnodiging een afgevaardigde te zenden naar de generale synode van Toronto 1974 niet alleen hebt willen *aanvaarden* maar ook op soortgelijke wijze hebt willen *beantwoorden* door ons een uitnodiging voor deze synode van Kampen te doen toekomen.

Wij waren en zijn van oordeel dat, ook al is een afvaardiging van een persoon slechts een beperkt middel tot oefening van contact, nochtans zulk persoonlijk bezoek van betekenis kan zijn voor het onderhouden van de band, voor het eventueel opheffen van misverstanden of, nog beter, het voorkómen daarvan.

Het is nu vijf en twintig jaar geleden dat de eerste Canadian Reformed Church te Lethbridge in Alberta geïnstitueerd werd en het is dit jaar eveneens een kwart eeuw geleden dat ons kerverband in Canada tot stand kwam.

Wie in het onlangs verschenen boek van Ds. W.W.J. VanOene, *Inheritance Preserved*, de foto ziet van de bietenwerkers in Homewood of van de dominé die bezig is de buitenkant van zijn huis bestand te maken tegen de winterkou, krijgt enig besef van de moeilijke *materiele* omstandigheden waarin dit kerkwerk plaats vond. Wie de geschiedenis nagaat van de contacten met de Protestant Reformed en de Christian Reformed Church en wie de onderling tegenstrijdige adviezen bestudeert die vanuit "the old country" in de begintijd gegeven werden, beseft iets van de moeizame wijze waarop de rechte weg in kerkelijk opzicht gezocht moest worden.

Het stemt tot diepe dank jegens God dat ook in die situatie Zijn Woord een licht op ons pad is gebleken en voorts dat gereformeerde belijdenisgeschriften als onze drie formulieren van enigheid en een gereformeerde kerkenordering als de zgn. Dordtse, haar samenbindende kracht opnieuw hebben bewezen.

Ook daarna hebben de Canadian Reformed Churches getoond haar gereformeerd karakter met Gods hulp te willen bewaren, met name in de confessionele tuchtzaak tegen een van onze predikanten in 1965, - een ingrijpende aangelegenheid in het leven van onze kleine kerkengroep. Daarin hebben wij ook mogen bewaren de band met uw kerken van welke de synode van Toronto 1974 in de ordelijke weg te rechter tijd uitsprak "the our sister churches in the Netherlands have not deviated from the Reformed Confession in doctrine, liturgy, church government and discipline".

Broeders, de HEERE heeft in vele opzichten onze weg in Canada voorspoedig gemaakt. Ons zielental klom boven de acht duizend. Vooral in de laatste jaren verreezen onderscheidene nieuwe kerkgebouwen. Elf lagere scholen, met ruim dertien honderd leerlingen, vijf en vijftig full-time en acht part-time onderwijzers en onderwijzeressen, *mogen* geheel door ons zelf onderhouden worden (ik zeg met nadruk "mogen"). Ook het middelbare schoolonderwijs komt zowel in British Columbia als in Ontario op gang. Een *direct-kerkelijke* onderwijsinstelling is ons Theological College in Hamilton. Sinds zijn opening in 1969 heeft het mede bewerkt dat thans reeds acht dienaren des Woords in de Canadian Reformed Churches werkzaam zijn die hun theologische graad niet aan uw Hogeschool hier in Kampen hebben behaald. Voor de ontplooiing van het eigen leven van onze kerken is deze zaak van het onderwijs in al haar geledingen van uitzonderlijke betekenis. We zijn uw kerken dankbaar voor de hulp die jonge mannen en vrouwen uit uw midden in deze begin- en overgangs-situatie hebben verleend en nog verlenen.

Bij alle dankbaarheid voor hetgeen de HEERE ons geschonken heeft, past ons tegelijk beschaamdheid vanwege het feit dat er in het leven van sommige onzer gezinnen verwereldlijking openbaar wordt. Het materialisme van deze tijd, het pragmatisme dat op het Amerikaanse continent zijn miljoenen heeft verslagen, en het methodisme zijn ook aan onze Canadian Reformed Churches niet voorbijgegaan. De jongens en meisjes die opgroeien - Verbondskinderen in een cultureel gemengde situatie - behoeven onze voortdurende zorg, aandacht en gebed. Deze jonge mensen missen vele gereformeerde gelegenheden welke in Nederland en door uw bekendheid met de Nederlandse taal door u als vanzelfsprekend worden aanvaard.

Wanneer wij het agendum van uw vergadering vergelijken met dat van de synode van Toronto 1974, valt de overeenstemming op.

Herziening van de kerkenordering, modernisering van de taal van belijdenisgeschriften en liturgische formulieren, hernieuwd overwegen van de positie van de vrouw in Christus' kerk zijn o.a. zaken die zowel op onze als op uw synode aan de orde zijn gekomen of zullen komen. Het is zonder meer duidelijk dat deze zaken van zulk een importantie zijn dat wij elkaar daarin zullen dienen te *kennen*, elk naar de door eigen kerkverband aangenomen regels voor correspondentie.

Onze situatie verschilt in dit opzicht van de uwe dat hoewel emigranten soms geneigd zijn te blijven staan bij hetgeen zij uit het oude vaderland hebben meegenomen, zij anderzijds door de omstandigheden gedwongen zijn sommige dingen nieuw op te zetten. Zij kunnen niet in de ban van het verleden geraken, eenvoudig omdat zulk een verleden er niet is. Een voorbeeld hiervan is ons *Book of Praise*; de bewaring van de Geneefse melodiën voor ons psalmboek is een unicum in de Engelstalige wereld. In dit

opzicht is er dus zowel een band aan het verleden als ook een geheel nieuw element. Wij hebben tot nu niet veel moeite gekend met de aanvaarding van de geboden berijming van de 150 psalmen, mede omdat een soortgelijke bundel niet bestond of bestaat en dus het motief van pieteit jegens een al dan niet eerbiedwaardig verleden eenvoudig geen rol speelt. Overigens heb ik met dankbaarheid geconstateerd dat het dilemma "conservatief" of "progressief" niet alleen in de openingstoespraak van de praeses van de roepende kerk - inmiddels ook uw prases - afgewezen werd, maar dat deze afwijzing ook concrete gestalte kreeg in Uw aanvankelijke behandeling van onderscheidene hernieuwingsaangelegenheden.

Broeders, namens de Canadian Reformed Churches moge ik u voor de verdere afwerking van uw agendum toebidden de verlichtende werking van de Heilige Geest.

De God en Vader van onze Here Jezus Christus, de Vader der heerlijkheid, geve u de Geest van wijsheid en van openbaring om Hem recht te kennen. Hij make uw arbeid dienstbaar aan de voortgang van het eeuwig

evangelie. Hij zij uw en onze kerken nabij en houde ons tezamen verbonden in de enigheid van het ware geloof. Hij gedenke in Zijn grondeloze barmhartigheid om Christus' wil Zijn unieke katholieke kerk, verspreid en verstrooid door de gehele wereld, nochtans tezamen gevoegd en verenigd met h art en wil in  en zelfde Geest, door de kracht van het geloof.

Voordat ik met een handdruk afscheid van u neem en daarin namens de Canadian Reformed Churches u de rechterhand der gemeenschap reik, wil ik besluiten met de zegenwoorden die klinken aan het einde van vele onzer kerkdiensten: The LORD bless thee and keep thee; the LORD make his face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace.

Vaartwel!

J. FABER

[*This is the text of an address to the General Synod of our Netherlands sister churches.*]

## Questions About Separate Services <sup>(2)</sup>

Now we come to the last question, namely, whether it is fair to the congregation to have reading services, "so a small group can have the preaching of the gospel in their native tongue". My answer is: No, it is not.

Wait a minute now, I answered only the question as it was put! I believe, however, that the wording of the question distorts the matter and by-passes the real issue. For the question is not whether people should have the preaching of the Gospel in their native tongue. I can express myself much better and more easily in my native tongue than in the one I have learned as a second (and practically "first") language. There are hundreds of Church-members who are in exactly the same position. And if the situation were such that the desire to have the Gospel preached in the native tongue were the decisive factor, we would have many more Dutch services. Many members who understand and speak English very well confess once in a while that even after so many years they prefer hearing the Gospel in their native language.

But that is not the point. The point is that there are members who have great difficulty with understanding the preaching of the Gospel when it is done in English. The point is that there are sheep of Christ who are unable to digest the food given in Church because they receive it in such a form that they are not able to take the nourishment out of it.

One may say that this is their own fault, that they should have done their best to master the English language, and so on. In some instances I agree. Sometimes one hears sounds which give the impression as if you cannot praise the Lord in English as well as you can do it in Dutch (stupid notion!); sometimes you notice a certain aversion to all that is not Dutch. But I also know brethren and sisters who have tried very hard but who simply are unable to learn another language. Some people surprise you by their ability to learn languages; others seem to lack this gift completely.

In the early years we conducted a course for those who wished to become more acquainted with the language of the King James Version. We read the Epistle to the Romans together and wrote down all words that could cause any difficulty, words that sounded the same but were different altogether, words that were formed from the same root, etcetera. I remember one member especially (since long with the Lord) who was there faithfully, wrote down the notes without failing, but was almost totally unable to memorize what we discussed and should memorize in order to benefit from this whole enterprise.

We are faced with the fact that there are members who, for whatever reason, do not understand the preaching of the Gospel when it comes to them in the English language. Then it is not a matter of preference: then it is a matter of need. It was this argument which caused the Fergus Consistory to re-instate the Dutch services (twice a month) after it had been decided to discontinue them altogether. The situation will be different from place to place. No general rule can be given. Each Consistory has to decide for itself whether the need is there or not.

That the situation is ideal is something which no one will claim.

But that we are to help one another and are to see to it that no one lags behind, but that they all reach the peace and the sanctification without which no one shall see the Lord, as the Epistle to the Hebrews exhorts us, is something which we all are to bear in mind.

Then it is not a matter of "fairness" but a matter of brotherly love and of the unity of the body of Christ. Within this body many things can be arranged thus that everyone enjoys the treasures of the Saviour. However strange it may sound, the unity can be promoted in some instances by meeting at two different locations at the same hours!

vO

# school X crossing

A first from the WEST  
to encourage the REST!

Whether we are locally working towards an extension of one of our elementary schools into the grades 9 and 10 or thankfully noting the opening of our regional Guido de Bres High School in Hamilton, Ont., we will no doubt be filled with gratitude when reading a report of the graduation of the grade 12 students in Smithers, B.C. We express our thanks to Mrs. A. Penninga (formerly of Chatham, Ont.) for sending this beautiful report and pictures. Let it encourage the rest of us.

M.C. WERKMAN

## HISTORIC GRADUATION '75

Bulbs flashed repeatedly at the *Ebenezer* School at Smithers, B.C., as parents tried to capture and record historic moments. It was the occasion of the first highschool graduation in North America from one of our own Reformed schools. That evening of June 28th, three very happy graduates received their diplomas: Tina Dykstra, Jacoba Plug, and Dick Barendregt.

The graduation exercises were held during the programme of the official closing of the school year. Nine younger students received diplomas as they had completed grade 8, and three students who graduated from grade 10 to pass to the senior secondary level, also received diplomas. During this evening, school members also bade farewell to Miss Hoogland, who would leave Smithers to teach at the Chatham school.

A large audience listened to Mr. J.J. Hoekstra, the principal of the school, as he addressed the graduates. Since these students were the first to complete grade 12, they had experienced it the hard way, the way of the pioneer for both teachers and pupils. Even though the diploma would not be recognized by the government as a legal diploma, the level of education they attained was comparatively similar. He added: "The contents of the subjects taught may be thought as no point of comparison with the Public School because in our

school you were taught the truth, to distinguish between true and false, to realize that everything comes from our Father in Heaven." Together with the parents and the church, the teachers instructed the students how they have to live and act in God's Kingdom.

Mr. DeVos, president of the school board, commended the students. He reminded them that they were being sent into the world with a diploma which the world would not recognize, yet would be meaningful to the graduates. God, who had been with them this far, had enabled them to reach this stepping stone in their lives. He would continue to guide them in the future if they would walk in the Way, taught at home and at school.

The ceremony was not without formalities. With a few congratulatory words, each young "grad" received an artistically designed, official diploma with a corsage. They were also presented with a floral bouquet as they were congratulated along with their respective (large) families. From the staff of the John Calvin School at Yarrow, B.C., the graduates received a message of congratulations. It was a time of emotions, hand shaking and picture taking.

This was indeed a night of

thanksgiving to the God of His covenant children. He has continually showered the school members, teachers, and students with blessings for the past six years. Eben-Ezer.

*From the Valedictory Address,*  
by Jacoba Plug:

"During the Social Studies lesson of this year, our teacher made a remark that stuck in my mind: DO YOU MEASURE YOUR REFORMED EDUCATION WITH THE SECULAR MEASURING ROD OR WITH THE MEASURING ROD OF GOD?"

"This is something we really have to watch out for. Often we find ourselves comparing our education with that of the public school. We have to keep the quality, not the quantity, in mind. In Proverbs we learn that the fear of the Lord is the beginning of wisdom. Secular wisdom is no real wisdom. This kind of wisdom goes when you go. Real wisdom will be with us forever. Therefore it is so necessary that we have our own school: From the youngest grade to the oldest. And now for the first time in Canadian history a truly Reformed high school education has been completed.

"Therefore our thanks have to be given to the teachers who took the difficult task of teaching God's covenant children; to the parents, who realized the promise they had made at each of their children's baptism to have them educated in the fear of the Lord.

"But above all our thanks have to



*Staff and graduates: Miss J. Hoogland, Mr. H. Ludwig, Mr. W. Kanis, Mr. W. Den Hollander, Mr. J.J. Hoekstra [principal], Rev. J. VanRietschoten [part-time teacher], and, in the front row, Jacoba Plug, Tina Dykstra, Dick Barendregt.*

be given to God, who made the establishing of a Reformed school possible at all.

Thank you



Three graduates: Dick Barendregt, Jacoba Plug, Tina Dykstra.

# Israel - Its Past, Present, And Future

## 15. CONCLUSION; POST-EXILIC PROPHECY; SUMMARY.

This is the last article of the series. A series which turned out a little different from what the present writer originally intended in so far that only the Old Testament era has been covered. Which era however provided such a wealth of material that I think it is better to leave it at that now. In my speech - I admit - as much attention was paid to what it says in the New Testament and to the subsequent history of the Jewish people. As for the former, the N.T. period, one of my colleagues will take up his pen; as for the latter, I am willing to start another series on the history of the Jewish people since Christ, sooner or later.

In the course of fifteen articles we have been following the Jewish people on its way through history. From the very beginning to the end. What end? The end of the O.T. Revelation. That is the glory of this era that Israel is shone upon by the lamp of God's Revelation; that Israel indeed is God's chosen people, the LORD's beloved. It was called by a very special call. A thing making Israel unique amidst all other peoples. As soon as the calling is answered by the first Israelite, their common ancestor Abraham, a new people appears upon the stage, and in the history of this man and his family the history of Israel is set going. So from the very outset there is a particular thing, namely, that this people is to be and remain a people on certain conditions: faith.

This condition is to last forever. This holds good for the Old Testament as well as for the New, when the Promised Seed has come and the people of Israel as a nation, a separate nation, HAS SERVED ITS TURN, so as to merge into the multitude of nations that are to be called to faith and repentance. Basically this is what I can say about the position of the Jewish people today, if you ask me.

The condition was made in the days of the Patriarchs. Abram's departure from Ur and Haran was an act

of faith. This call was perceived in the days of Moses as well; I just remind you of the first commandment and the continuous message of the book of Deuteronomy. It is the requirement God sets in the time of the Judges and the Kings. A judge is a man raised to perform acts of faith in a time of decline, and also in the evaluation of a particular king's reign, faith is the decisive point. Cp. Saul (1 Sam. 15:22, 23) and David (2 Sam. 7). David became the king he was by faith only and the continuation in office of him personally and all his successors was dependent upon his faith.

What jeopardizes the position of Israel and its king is: lack of faith; unbelief; idolatry, which is the contrary of belief. Over and over we saw the people lapse and relapse into that sin. In the time of the Judges, but in the times of the kings as well. Often-times the latter promoted this awful sin rather than acting against it.

That is why the LORD simultaneously had his Prophets appear to call people and, if necessary, the king, back from the idols to repentance and faith, warning them in case they did not repent, making them hear God's threat: "therefore my people will go into exile." Seemingly it is of no avail. Although sometimes there is a return to the LORD, on the average the people goes on in the wrong track. Israel hardens its heart. The captivity of the kingdom of the ten tribes did not bring about a change in the course of affairs in the kingdom of the two tribes: Judah, though having such a warning example before its eyes; Judah, that was on the brink of being led into captivity in the days of Sennacherib of Assyria. Assyria disappeared and Babylon rose. It was reserved for Babylon to make Judah's doom an accomplished fact. For seventy years Judah had to stay in Babel. The first big incision in its history: the Exile.

An incision, not an end. The thread of history was not cut off yet. There remained a hope for the future! The exiles were to return to their land to make a fresh start.

The exile, intended as punish-



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ment, was also meant as a turning point. Not because of Israel's merits or because the LORD could not do without Israel, but because of the plan God had made in view of the future, comprising Judah-Israel and all the peoples. Which was not something quite new. The LORD had spoken already to Abraham to that effect: "IN YOU ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED." Israel, that ranked first among the nations for a tie, is to yield pride of place, in a manner of speaking. For to Israel it does not mean some loss. They are to share the blessing as well, but henceforth they are on a par with all the others.

This promising future is the subject that the prophets dwell on. Prophets sent to testify against present sins are sent to point to a future salvation from sins also.

In this connection I've pointed out the specific way the prophets were used to expressing themselves with regard to the future. A way misunderstood and misinterpreted by dispensationalists and premillennialists. In their opinion a great many prophecies of the O.T. are to be fulfilled yet since they have not been fulfilled; that is to say, not in a strictly literal way, here on earth. Given this viewpoint, we have seen a special dispensation; the Millennial Kingdom, had to be inserted between the first and second return of Christ, during which all the prophecies concerning Israel and the peoples of the O.T. unfulfilled so far were to come true. That the present writer takes another view he expounded at length. I need not go into that again now. Suffice it to point at the first article on Isaiah in the issue of April 19th. What matters most is that a great many prophecies are to be fulfilled in various stages, as is apparent from what is implied in the contents and from N.T. references, many of them waiting for their fulfilment at the close of the ages. The great future falls within the range of vision of the O.T. prophets, the coming of Christ on earth being one link in the chain of the LORD's deeds. All these things, these good tidings for Sion, are spoken of in a language understandable to the audience of the prophet. The prophets, do not forget, had to adapt themselves to the mental range of comprehension of the then hearers. The great enemy of the future, be he the Roman or the Antichrist, cannot be portrayed other-

wise but by Ashshur or Babel. Those who are closer to the elect people are to be featured by Ammonites, Moabites, and the prophecies concerning these vanished peoples have a bearing somehow or other on the Church, which is in the focus. The redemption of Judah from the exile indicates a still greater redemption of a more distant future. And so we saw all sorts of signs and wonders in heaven and on earth, in nature, by which the return of the people was to be intended.

\* \* \* \* \*

I gave ample examples of pre-exilic prophecy. Turning to post-exilic prophecy, we are curious to know about the new light thrown by the prophecy of this period on what is to happen in times to come, to which Judah has come nearer now. This period is a period of fulfilment of words spoken before on the one hand, and in turn the harbinger of greater glory which is not far on the other hand.

Read e.g. Haggai 2:6, 7 in its context. The prophecy is clearly dated not only by the indication of time in the heading but also by the contents. After having had his prophet encourage Zerubbabel, the governor of Judah, and Joshua, the highpriest, to keep working on the house of the LORD - though it might be nothing compared to the glory of the former, in their sight - since His Spirit abides among them, we hear the LORD say: " 'Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendour', says the LORD of hosts . . . The latter splendour of this house shall be greater than the former." An encouraging word for the present, which will show fulfilment of former prophecies, but at the same time a word exceeding the boundaries of that time opening a perspective to the end of the ages, as is obvious from Hebr. 12:26ff., where our verse is quoted. What the LORD is intending to do He likes to do thoroughly; so a prospect held out of a kingdom that cannot be shaken is the comfort to Zerubbabel as well as to us. In final analysis the then Jews were making endeavours in view of the great and bright future. It is only for the time being that the Jews were allowed to form "a people to themselves" and to have some-

thing for themselves. In the same vein we hear the LORD speak in verses 21 and 22. Here it is the kingdoms of the earth, the heathen nations, featuring the enemy of God's people, who are in the focus. Their defeat usually is part and parcel of O.T. prophecy of the future. For, taking into consideration the time of comparative peace under the Persian kings, you may wonder: What is the use of it? But Zerubbabel, who is given very special attention in the end - will he not be made like a signet ring by the LORD? - has to see beyond the limits of his own time. The LORD's chosen one is representative of the Davidic dynasty, which is given the promise of the son who will sit upon the throne forever. Although the Messiah is not mentioned here in so many words, the purport of this prophecy is Messianic. The real comfort of those who witnessed the poor start after the return from the exile was that they could bask themselves in the rays of the Messianic future in advance.

For His time is drawing near. You perceive it clearly in the prophecy of Haggai's contemporary and fellow-worker, Zechariah. Again we learn, that the brilliant future has commenced in the time he is preaching. "Return to me, says the LORD of hosts, and I will return to you" (1:3). In verse 16 it reads: "I have returned to Jerusalem with compassion; my house shall be built in it." So the people has hearkened to the admonition of 1:3 and fulfilled the conditions. Sincere repentance was the condition; also in this respect, returned Judah lived up to expectations. Unlike to Prof. Dr. J. Ridderbos and other synodical authors in the time of the Liberation, the word "condition" does not pose any problem to us. It is a key-word in the covenant relationship between the LORD and us. It is He, the Sovereign One, who makes them, and it is out of mere grace that man may fulfil them and remain a trustworthy covenant-partner. Yahweh's tender mercy and election are the source of Judah's repentance. Repentance has a strong emphasis in this book. It is not just that a people has returned from captivity, which straightens things out and can make up for the loss suffered in the past. For then the misery would have begun all over again. There runs a continuous thread of repentance throughout this book from the beginning to the end, in which the future

holiness of the people is prophesied (ch. 14:20, 21). This thread comes to light in 1:3; in ch. 7, about the genuine fasting; in ch. 8, about Jerusalem, which is not only to be rebuilt but will be named "a faithful city", which is more! And it comes to light in a moving way in ch. 12:10f., not to forget the prophecy of the fountain in the first verses of ch. 13, opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness.

Every one who is concerned about the future of Israel, should have these passages at heart. They still hold good for present-day Israel that has returned to its homeland now. For more than twenty-five years they have lived again in their "own" (?) territory. But what about repentance to the LORD YAHWEH, the GOD of the fathers?

In line with that which the prophets before the exile pointed out, we learn from Zechariah and Haggai that the burden of sin is the big issue in the life of a people that pretends to be God's people. And in that time Israel was. You see the prophets concerned about Israel's sin, because their Sender was. But sin will be taken away, so He has his prophets proclaim. Not only from the people but also from priesthood, up to and including the highpriest. The latter is shown to us in an impressive way in the vision of ch. 3, standing before the angel of the LORD, clothed with filthy garments, with Satan close by, at his right hand, seizing the opportunity to accuse him. Satan's accusation is dismissed and Satan rebuked. Which is eloquent of the justification of the sinner before God for Christ's sake, as professed by the Church in LORD's Day 23 H.C. Even a highpriest is to be acquitted. For Israel's God is to make a clean sweep of sin, so as to be unfindable henceforth. Wickedness is removed from Canaan and taken to Shinar, Babel.

Reason the more for the exiles staying behind to flee from this land of the north (2:6) and to join the exiles already returned. "Escape to Zion, you who dwell with the daughter of Babylon." For now, on the basis of the remission of sins, positive work can be done in the land. Especially because the LORD will dwell in their midst. Not only in the temple but all over, throughout Judah and Jerusalem. The city is the same and yet it is different; it shall be inhabited as vil-

lages without walls. Also the inhabitants are the same and yet different, namely, a populace rendering true judgments, showing kindness and mercy each to his brother. In 8:4 the happiness of the future is portrayed in an unequalled and yet simple way in a wording speaking for itself.

The post-exilic situation is also mirrored in that a line to the Messiah is drawn not so much from Zerubbabel, of the house of David, as from Joshua. To be sure, Zerubbabel is given an important place: "His hands have laid the foundation of the house; his hands shall also complete it." Right, but the kingship was not restored after the exile, unlike the priesthood. The crown will be set upon the head of Joshua the highpriest. We are not going further into details now as to the questions raised by Zech. 6:12ff. when compared to 4:9. In the future the Branch is to combine both the offices, first of priest and then of king, in his person. A thought already revealed in Psalm 110 is taken up again. In the later chapters of this book we may repeatedly cast a glance at the great Highpriest of the future, according to various moments and aspects of his office: one riding on an ass; king of peace; the Shepherd despised by his people; the one pierced by the people but later on mourned for. The LORD will for his sake save the flock of his people (9:16), and the victory over all the enemies will be gained.

Malachi, finally, the last of the series, is the prophet called to prepare the way for the coming of the LORD, in whom we may recognize the Priest and King of Zechariah. So we hear him speak of judgment day: "Behold, the day comes, burning like an oven, when all the arrogant and all the evildoers will be stubble," both Israelites and non-Israelites. "But for you who fear my name the sun of righteousness shall rise, with healing in its wings," among whom are non-Israelites as well as Israelites.

A word of promise. A word of threat. That is how the Old Testament ends. With those last words we will finish our series. It is the best thing we can say in summary after now having dealt with Israel for a long time. Out of mere grace - that is the origin - this people, born from a wonder, was set a task in history, in the history of God's salvation, a salvation to be brought about by a Son of this very people, though He was

and is first of all Son of God. If He is in the focus we are not so easily inclined to go astray on the ways of Premillennianism, for example. Or of those who are interested in the lot of this people because of purely human and cultural reasons (M. Dimont). Israel has served its turn. The N.T. Church has to take over. It is not something to boast of. A warning example is held out to us, as we learn in Romans 11. But a thing to be thankful for it is and remains on account of the work and the office of Him who is and remains Son of God and Son of man, which means concretely: Son of Abraham.

H.M. OHMANN

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## OUR THEOLOGICAL COLLEGE

Our American Reformed minister will undoubtedly make a remark such as, "The Aussies did it again!" and if *he* does not do it, I will gladly do so. We received \$187.13 from the Church at Albany, Australia, and our Ladies' Aid can use \$680.60 extra for the library because of a generous gift from the Church at Armadale, Australia.

We are very thankful for the money as well as for the intention: our brothers and sisters deep down in the South do not forget our Theological College in Hamilton.

Those who visited us during the summer were surprised about the wonderful flowers and plants around the building. They were a gift of br. D. de Gelder at Waterdown, and student DeJong did an excellent job in the garden this summer.

Did I mention "het penninkske der weduwe", fifty coppers? Now this time there was a young man on the way to his marriage feast, and leaving his state of bachelorhood he brought me nine hundred pennies. We have "petty cash" at the College, you know; therefore, many thanks!

On September 12, we have our annual College evening, the Lord willing. The Rev. J. Mulder will speak as governor of our College and our lecturer the Rev. G. VanDooren M.Th. will show us the significance of Diaconology (the disciplines around the offices in the church) for the training for the ministry. We hope to see you all in the Rehoboth church at Burlington-West.

J. FABER

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CORRECTION: In the previous issue, the second line of the seventh stanza of the English version of "Wilhelmus" (p. 11) should begin with "From" (not "For").

# news medley

Yes, here we are again. I have been missing you, for I like these bi-weekly chats. It gives me a feeling of closeness. Sometimes I may get a little too close for comfort, but I am certain that, afterwards, it still leaves a warm feeling.

Warm it was at times during our holidays. Especially in North Dakota and Montana and, not to forget, Osoyoos, British Columbia. When we travelled through North Dakota and Montana, following U.S. #2, we went just north of the areas which had been hit by much rain and even tornadoes. Several times we had to travel over newly repaired roads which were protected at the shoulders by sandbags. It was only once that we, too, had a heavy thunderstorm during which the hailstones rattled on the roof of the car.

We saw much of the glory of our God in the beauty of His creation. How beautiful are the mountains, the deep valleys, the rushing mountain streams which are so pure that one can drink the water without fear and relish it! You'll never taste more delicious water! On our way back we followed the highway from Jasper via Edmonton and Saskatoon, to Winnipeg. The prairies have their own beauty with the endless wheat-fields, the wide vistas and here and there the (in the nostrils of those living there) sweet smell of crude oil which is being pumped up and leaves its marks.

Although I might make some money by writing a book about our travels (as most famous men do, to recover, no doubt, some of their expenses), we shall proceed to the matter at hand which is our news medley.

On the Rev. G. VanDooren's birthday (or rather: the anniversary of the same) we went to Orangeville to celebrate the fact that the Lord has kept and preserved His Church there for twenty-five years. An "official" report will appear in **Clarion**, and we shall for that reason refrain from giving you an extensive coverage. The ladies of the Choir were dressed in light-orange long dresses which looked very good on them. One of the sisters entrusted to me the information that some had objected to a plain colour, but I always thing that for such an occasion plain colours give the best effect. Now, at least, we could listen to the singing instead of getting dizzy from trying to count the flowers on the sleeve of a dress. They sang very well, and the band played very well, too. I have heard the band now several times, but I would love to play in it, if I had time. That I would love to play in the band is not because I think that I could improve so much, but because they have improved so much and could bring me on a somewhat higher level. But maybe my application would be rejected anyway; so, I'm content with just listening. Good work!

Three of the four previous ministers of Orangeville were there. Rev. H. Scholten was represented by their son and daughter, and had written a letter to congratulate the Congregation on this occasion. Rev. C. Olij chaired the meeting. And now that I come to think of it, is there one Congregation within the Canadian Reformed Churches that can boast of a total number of no less than **five** previous and present ministers?

It was a good evening and many had come from

surrounding Congregations to celebrate together with the Orangeville Church.

We already mentioned the name of the Rev. H. Scholten. It seems only such a short while ago that we read the advertisement of Rev. and Mrs. Scholten's twenty-fifth wedding anniversary. Now they have been married for thirty years, and we hasten to congratulate them from the heart with this gift from the Lord. Although our brother's health is not what we all would like it to be, yet our gracious God has spared them for each other and for their children, and we expect that the lectures at our College can be given also this year when the courses resume. May the Lord keep and protect you both, also in the future.

You know that I make an exception when ministers are involved. You see, we cannot form a union, but we may stick together as much as possible, and I do not think that anyone will be offended when of ministers and their wives I mention other anniversaries than I do in other cases.

However, in order not to do injustice, I offer here our congratulations to brother and sister Kippers, who were allowed to celebrate their fortieth wedding anniversary. As far as I know they have spent most of their married life in the northern Alberta region and there will be many who showed their gratitude for this blessing bestowed upon two members and upon their children. May you also further experience the same care of our heavenly Father.

Rehoboth Burlington do have their own minister now. On Sunday, August 17, the Rev. Cl. Stam was installed in this Church. Of this occasion, too, a special report may be expected in our magazine. Before, we had a Classis where a colloquium was held with the minister-designate. Such a colloquium is not an exam; it is a discussion about certain topics via which it is to become clear that there are no objections to admit this minister not just to conduct services once in a while during a visit to Canada, but to admit him into the ministry in the midst of the Churches. As could be expected, there was not the slightest doubt about the doctrinal position of our brother. Yet the colloquium did make sense.

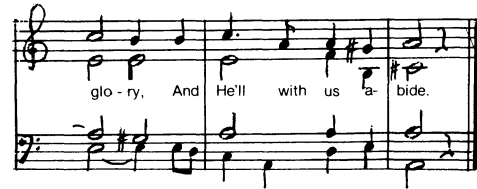
Maybe I should make a few remarks about a Letter to the Editor which appeared the other time, in which objections were voiced to what a previous Classis did: the colloquium was still to take place, yet the name of the Rev. Cl. Stam had already been inserted in the list of ministers who are expected to go to Ottawa and to conduct services there. Was, thus the question was raised, such an insertion not proof of it that the colloquium was not taken seriously? And if the colloquium is a serious matter (which even may result in a refusal to admit such a minister) would it then not have been a matter of caution and wisdom not to insert the name of such a minister in a schedule?

I cannot see any difficulty here. When you call a minister from one of the foreign sister Churches, you do not do so without having gathered information. Even generally speaking already, we may expect that ministers of sister Churches are truly and thoroughly Reformed. The colloquium is there not just for the show, but to make certain that the expectation is correct and that indeed there are no objections. What is there, then, against it to already include the name of such a minister in a schedule? I, for one, did not go to attend the colloquium thinking, "I wonder how it will go and what the outcome will be!" It was more likely that the schedule was to stand than that it would have to be changed. Thus our co-ordinator saved



# A Faithful Saying

*II Tim. 2:11-13*



1. *This is a faithful saying:  
If we with Christ have died,  
We'll live with Him in glory,  
And He'll with us abide.*

2. *If we in this life suffer  
For Christ's sake and endure,  
We'll reign with Him in triumph.  
This word is true and sure.*

3. *If we before the people  
Deny Christ's holy name,  
Then He before His Father  
To us will do the same.*

4. *Are we to Him unfaithful,  
He'll surely keep His word.  
Untrue He can't be ever,  
He is the faithful Lord.*

5. *Be steadfast then and serve Him,  
Endure in faithfulness.  
Our glorious Head will help us  
In hardship and distress.*

S. VANDERPLOEG  
(Words and music:  
Copyright, 1975, by  
S. Vanderploeg)

himself time and trouble by inserting the name of Rehoboth's new minister right away.

Enough about that now.

The bulletin of this Church contained the information that some copies are available of Rev. C. Stam's inaugural sermon and farewell sermon in Langeslag, the Netherlands. The little booklet also contains a nice picture of the pastor.

It was a disappointment that, because of sudden illness of our brother's Father, his parents could not be present at the installation and inauguration. For many years, we may say, they have been looking forward to the moment at which their son would serve one of the Churches here in Canada and now the Lord prevented them from attending. We prayed for restoration of health and for strength to bear this disappointment.

And then a last item from Rehoboth Church: we are informed that two brethren will have to appear before the Ontario Labour Relations Board to defend their stand that they do not wish to pay union dues, or to be a member of a labour union. It is good when we remember that there are brethren who thus have to appear before magistrates; it is also good when we realize that the Lord did give wisdom to quite a few already, according to His promise, so that they were released from the obligation either to be a member or to pay the dues. There is still room for us!

From Burlington we first go to Grand Rapids.

There the pastor inserts a warning in the weekly bulletin. He states that the Offerings should not be considered as a sort of "intermission" during which one can have a cosy chat with his or her neighbour. That is a word after my heart! At times, when the deacons go through the auditorium gathering the offerings, and the organ pours forth its sounds over the heads of the Congregation, I strain my ears to decide whether what I hear is the sound of the organ pipes or of the feet of the deacons or . . . of the not-just-whispered communications between the members in the pews, especially the younger ones. I hope that in other Congregations too these words will have some effect.

Grand Rapids also decided that the Congregation

shall remain standing after the first song (this applies to the afternoon services) and then immediately sing the Apostles' Creed, without any announcement. That is approximately the same as what happens in New Westminster. The only difference is that in the latter Congregation the minister is supposed first to read one or two texts which have something to do with confession and confessing. I learned this during my holidays; you see that holidays can be fruitful, too!

When making up the balance of the membership, the Rev. G. van Rongen came to the conclusion that in Grand Rapids there are more communicant members than non-communicant members, and he added that this Church in all likelihood has the distinction of being the only Church where that is the case. I did not check it, but he could be right there. We hope that it will change soon.

Coming up from Grand Rapids we stop in London to catch our breath. That is necessary after having recovered from what I read in their bulletin. They had a Walkathon there for the school and this was very fruitful. You know who the winner was? I would never have guessed it! "The winner, our own Roadrunner, Rev. Huizinga, ran the 16 mile course in 2 hours and 7 minutes." Of all things! He was 50 minutes ahead of the next one, who came in 25 minutes before the third one. I am certain that no catechism students can outrun him when they try to escape!! When I read that, I all of a sudden began to feel the burden of my years (or is it some other burden? I may never know.). Am I ever glad that they never came to me to sponsor him or to promise an extra dollar a mile if he should come in first! (If they come now, I know what to expect and what to do.) Next time call it Run-a-thon, will you?

Up to Smithville. The building committee came with two different plans for renovating and/or enlarging the auditorium. No decision was made as yet: estimates of the costs are needed before a decision can be made.

Now we come to Winnipeg. There the Women's Society presented the Church with a tablecloth for the Supper table. I also read (and heard) that the ladies were busy again selling bedding plants and that sort of thing

and made a much larger profit even than they did last year. Further, a house was purchased for the DeBruin family. It is the intention that a parsonage will be built close to the Churchbuilding, but, for the time being, this house will do. The old parsonage in which the Stel family lived, has been sold.

You may recall the table-tennis competition in which the biggest loser also received a prize. (I saw the prize!) Now something else seems to be in the planning stages. We read, "Are we becoming a congregation of shuffle-board friends? It appears so, seeing that about twenty boards have been ordered in Ontario. Well, the winter evenings are long. May you all become experts." Much success!

The Silver Committee in Edmonton is still collecting donations for a special present at the occasion of the 25th anniversary of Edmonton's institution. The light fixtures of which we read before have practically been paid for by now. New suggestions were received, among others this one: install airconditioning in the auditorium. That would be too expensive and not something for the whole year. Thus it was suggested that a simple circulation of the air in the auditorium would already mean a great relief. That's what they are aiming for now: installation of some noiseless fans. I must say that fans are very helpful when it is warm, especially on the pulpit, which oftentimes is more or less enclosed. But with the installation of Rev. Cl. Stam, I had to hold on to the pages of my sermon, otherwise they would have blown away and I would have been totally lost, for I cannot do without my book. Unfortunately, the inaugurating minister had the same trouble in the afternoon and thus one of the doors was closed. Too bad for us; we were just sitting at a place where a nice draft provided some cooler air! But I agree: if some air can be sucked out of the auditorium and be replaced during the services, this will already be of a great help. Brampton, having taken pity on their minister, also decided to buy a fan to circulate the air around the pulpit. Gradually we get there. Where?

Edmonton received a special note of thanks from the C. VanSpronsen family. You may recall that Edmonton sent the families in Brazil some cassettes with special music, recorded during the Christmas season (how many shopping days still till Christmas? Have you heard it already on the radio?) and these cassettes arrived safely. Rev. C. VanSpronsen did have some trouble getting them without payment, for there were eleven of them, instead of the "safe" number of two or three, but he did succeed and they were enjoying the music very much. Meanwhile, John and Ardis Kuik and their children are here on furlough (or in the Netherlands right now) and we had the privilege of meeting them at the Mulder residence in Cloverdale during our holidays. When you can talk together and hear the stories being told, the work comes much closer to you. I asked our brother and sister to put some of these things down on paper for the benefit of our readers, since I know that you all will be interested in knowing these things. But you know how it goes: when we came here, we had all sorts of things to write to the relatives in the Netherlands, for everything was new for us. Now that we have become Canadians and have acclimatized also in this respect, we find everything normal and are still surprised when it appears that our relatives have a totally wrong impression of our life and work here. What we find just normal, they think to be very interesting, or strange. This applies the

more when we hear of the living conditions and culture in Brazil. I hope that they will find time to just tell us about the daily life of the people there and of their own daily life.

In Calgary the "matter of evangelism was brought up again and it was decided to go ahead with the production of a monthly evangelistic paper to be handed out to outsiders, also by other Canadian Reformed Churches." Two brethren are working on the production of the paper. Plans were also made for a Vacation Bible School, to be conducted next year.

Further, it was decided that, when an Elder conducts a service, he shall pronounce the benediction with the same words with which a minister pronounces it. I just pass this on; we have read about decisions of more Consistories about the same point in previous issues.

In an insert, Rev. R. Boersema discusses various decisions of the latest General Synod. It is a good thing that that is done; it brings the work of a general synod much closer to the membership and we are to promote this if we are to prevent a situation as we had it in the past: synods decide, and that is it.

Calgary's pastor is not so happy with Synod's decision concerning Lincoln's overture to appoint deputies to establish contact with the Free (and Old) Christian Reformed Churches of Canada and the U.S.A. Synod decided not to grant the request of Lincoln and continued therein in the line of previous Synods: a Synod is not the "body" to do what the Churches should have done. Lincoln should have provided sufficient material on the basis of which Synod could make a decision. Rev. Boersema writes, "How was the Church at Lincoln to know that this Synod would not consider the official word of the Free (and Old) Christian Reformed churches to be sufficient ground for initiating contact? If Lincoln had known that this would have been the Synod's response they could easily have brought the proof Synod now asks for. Just because they did not know (through no fault of their own) the cause of church unity has been set back."

Over against this, I state that Lincoln **could** have known and should have known. It is a good thing to scan the Acts of previous Synods, especially when you have something to bring to the attention of another Synod. It sounds good to make a proposal to appoint brethren to take up contact with such and such a group (I speak without reference to any specific group!), but a Church should never shove off on to the shoulders of a major assembly that which it can and should do itself!! That is one of the first rules to be observed and that is one of the main means by which synodocracy will be prevented! A Church that comes with a proposal must furnish proof that the major assembly will not waste its time when dealing with this proposal, and this Church must therein serve the sister Churches. "If the General Synod wanted more information why not appoint a committee to obtain that information," Rev. Boersema wrote. Yes, but that is now exactly the point. It is not the task of a Synod to gather information which should make it clear to that Synod whether a proposal by a Church should be complied with or not. Duration and number of committees appointed by general synods should be limited as much as possible. Thereby the Churches are served. And that is the primary task of each and every Church within the federation and of its broadest assembly: to serve the Churches. That is concrete love which is worth more than broad gestures.

vO

# “Let Thy Light Shine” (2)



Before we go further we should first of all rid ourselves of all misconceptions of Home-Mission, unjustified fear and reluctance, and take a frank look at ourselves, the tremendous riches we have, and the country wherein the Lord has placed us.

## SELF-EXAMINATION

I do not, in anyway, want to minimize the witness of our Churches in Canada. The presence of our Churches, the weekly preaching of the Gospel, the College, the Christian Schools: all this, without any question, is a powerful infiltration of the Gospel into the Canadian community. The members are equipped for service and each one is a lightbearer if he, in word and deed, lives up to his Christian calling in the community.

Then there are the attempts to direct Home-Mission by the various Home-Mission Committees, each one finding his own ways. A milestone, and a great stimulant, was the publication of Rev. G. VanDooren's book: *Get Out!*, well-known among us. He suggests more decentralization of our Churches and draws particular attention to the fact that the office-bearers are there to equip the members to service, by activating and instructing them, also in matters of Home-Mission. The office of all believers should function more, rather than delegating it to "specialists" in the field.

Yet, all this limits Home-Mission to the execution of the office of all believers. Is, thereby, Home-Mission not treated as a stepchild? All believers must profess the Name of the Lord and search the Scriptures, yet we have the special office of ministers. All believers must exercise discipline over each other, yet we have elders. All must participate in the ministry of mercy, but we also have deacons. All must educate their children, yet we have special teachers. All must be witnesses of the Lord, in word and deed, to those who are estranged from the Gospel in our

community and country, but here we have no one to whom part of the work is delegated, one who can dedicate himself to it and who is called to preach the Gospel. We do have foreign-missionaries, but we do not have home-missionaries.

Could it be that our weakness in Home-Mission lies in this very point? This brings us to the important question: Who should do Home-Mission?

## HOME-MISSION: BY WHOM?

It is without any question that one aspect of the office of all believers is that they confront others, who are estranged from the Gospel either from birth or by later deviation, in the same way as it is the office of all believers to practice Christian mercy, and not only that of the deacons. But are we fulfilling our duty in Home-Mission if we go no further?

Let me quote some worthwhile remarks of Dr. C. Trimp again. After stating that it was often discussed at Synods, he says: "It is striking how, for the care of this calling, they did not create a separate national body, but that they also in this aspect wanted to let the confederation of Churches function." 1) He noted "an ecclesiastical approach with an ecclesiastical purpose". Synod of Utrecht (1923) stated that "intentional evangelization must proceed from, or, at least, be directed by the consistory".

Deputies for a Revised Church Order of our sister-Churches in the Netherlands proposed the following article (27): "The Churches shall, by means of evangelization, seek those who are estranged from the Word of God, to bring them back into the communion with Christ and His congregation." A separate clause deals with the task of the congregation, the office of all believers to witness in word and deed.

It appears that the line of the Synods of 1908 and 1923 is picked up again and Home-Mission is once again placed on the agenda of the consistories. In my opinion, this is a

correct development. Home-Mission is preaching the Gospel, just as well as Foreign-Mission. The latter is not left up to the initiative of individual members nor to a committee but we rightly insist that there should be a qualified and ordained minister on the field, although he may have his assistants. Why should Home-Mission be approached differently?

In answer to the question by whom Home-Mission should be done we should therefore like to assert that it is first of all the task of all believers, individually and, where feasible, in the joined effort of a Home-Mission Committee. Further, the consistories should take steps that this aspect of the work in the Kingdom receives at least equal attention as Foreign-Mission. Could it not be organized in the same way: a local Church takes upon itself the responsibility to be the sending-Church, requesting the co-operation of neighbouring Churches, if necessary? 2)

This Home-Mission sending-Church should then, after investigation and orientation, send out a minister to a strategic locality with the purpose of Church-planting. The office of all believers continues to function in the local areas where Churches already are established, as suggested by Rev. G. VanDooren in *Get Out!*, and the home-missionary(ies) seek to establish Churches in the huge areas where no Reformed witness is heard.

I would like to stress the importance of a man working in a certain locality on a personal basis. Today we often look for the mass media, radio, television, literature, etc. Although they have their credits, they miss the personal approach, the contact and concern which can be of such importance in reaching others, especially in this age wherein society-life seems to become more depersonalized all the time.

## IS IT FEASIBLE?

Could we as Churches undertake such a project? If we are convinced that Home-Mission is our calling (and we should be!) then the Lord will provide, even as He has done, and is doing, in fulfilling all our other callings as well. Whether it is financially possible, we should hardly dare to ask in these times of great prosperity wherein everything else seems possible as well.

Are there men available to be

sent? Would the Lord, again, not provide? Does He not do so in our congregations, College, Foreign-Mission, and schools? Would the Lord then not provide if His Churches here are desirous to preach His Word also to them who are estranged from it in our own country? The Lord provides what He requires.

#### OPPORTUNITIES IN CANADA

A simple look at a map of Canada and the distribution of our Churches should already convince us that there is ample room for "expansion". Vast areas have no Reformed witness and another gospel than the true, full Gospel is no Gospel.

But even if we look for unreach- ed people in a broader spectrum, there are still numerous opportunities in Canada. Of course, within the framework of these articles, we can only give some general indications. More specific information can only be obtained after careful and thorough investigation and orientation.

The "Missions Advanced Re- search and Communication Centre" (MARC) has conducted a world-wide survey of "unreached people". (They consider a people unreached when less the 20% is Christian.) In Canada this survey considers two groups of people still unreached. They are the French-Canadians (nominally Roman Catholic) and the Indians. 3) The first, mainly Quebec, have many, slightly more isolated, communities where there is hardly any evangelical witness at all.

As for the second group, the Canadian Indians, it may be more difficult to locate oneself, but with tact and patience one may still be surprised at the results. The need is great: in many places only a Roman Catholic or Anglican Mission worked in the past, with few results and many bad memories from the side of the Indians, as one Indian chief informed me. The Gospel hardly ever took root so that now, several generations later, the old Indian religion is reviving again. This as far as the status-Indians is concerned, of which there are an estimated number of approxi- mately 250,000.

Another, much larger, group that could be considered are the Metis in Canada (a term, generally used to indicate a mixed-extraction - Indian/ white - and including non-status Indians). Their number is estimated at 500,000.

I, for one, was not aware of their pitiful plight until I spoke to several of their representatives and read several of their publications. 4) Understand- ably, they emphasize their material needs: "lowest income level, highest birthrate, highest infant mortality rate, poorest housing conditions, etc.," and call themselves "The Forgotten People". Unlike the status-Indians, they do not receive any special bene- fits from the government. Their spiri- tual plight is not better, and I fear that also in this respect they are "the for- gotten people".

They are much more accessible than the status-Indians, since they live in regular, open communities, al- though often in the more remote, northerly areas, where fishing and hunting still provides an income, may it be meager. Several towns and regions have larger concentrations of Métis where a home-missionary could locate himself and reach these un- reached people. Even Mission-Aid could lend a helping hand to alleviate still existing hunger, provide clothing and other basic needs!

There is no question that there are plenty of opportunities in Canada for our Churches to be fully engaged in that beautiful work of bringing the full, rich Gospel to those who live without hope in this world. The Lord is concerned about them! (1 Tim. 2:4). Are we also? Will this concern, which, after all, is the Lord's concern, not set us in motion so that we will not be found guilty when our fellow-citizens do not share the rich blessings we have received?

"How are they to believe in him of whom they have not heard?

And how are they to hear with- out a preacher?

And how can men preach unless they are sent?" (Rom. 10:14).

C. VAN SPRONSEN

1. *De Reformatie*, (11-1-'75), "De Opzet van de Evangelisatie", Dr. C. Trimp.
2. The Rev. G. VanDooren in *Get Out!* raises this as a possibility and suggestion in his concluding re- marks.
3. "Unreached Peoples", p. 25. Pre- liminary Compilation, 1973. MARC Publication.
4. "The Forgotten People . . .", Native Council of Canada, Ottawa. Publications of the "Manitoba Métis Federation": "Questions and Answers", "Stories of the Metis".

## Press Release

CLASSIS ONTARIO  
NORTH AUGUST 14th, 1975

#### Art. 1. Opening.

On behalf of the convening Church, Ebenezer Burlington, the Rev. VanDooren called the meeting to order; we sang Psalm 87:1, 4, 5, listened to Ephesians 4:1-16 and united in prayer.

#### Art. 2. Credentials.

The delegates from the Church at Fergus found the credentials in good order. Ottawa was not represented. Toronto had an instruction.

#### Art. 3. Constitution.

Classis was then constituted with Rev. VanderBoom in the chair, Rev. VanDam clerk and Rev. Van- Dooren assessor.

The chairman gave expression to the gratitude of Classis that the Rev. Cl. Stam and his family could come to Canada to serve the Burlington Rehoboth Church.

#### Art. 4. Agenda.

The Agenda for this Classis was adopted.

#### Art. 5. Incoming Mail.

No mail had been received by the convening Church.

#### Art. 6. Colloquium and Approbation of the call etc. of the Rev. Stam.

The various documents neces- sary for classical approbation of a call (art. 5 and 10 C.O.) were found in good order. Classis decided to proceed with the colloquium.

Rev. VanOene led the colloquium in matters of Reformed Church Polity, Rev. VanderBoom in matters of Reformed Doctrine. Additional questions were asked by other members of Classis. It was then unanimously decided to approve of the call extended to the Rev. Stam. The chairman addressed him with some well-chosen words, welcoming him into the classical fellowship.

The Rev. Stam then signed the Classical Form of Subscription for ministers of the Word. We sang Psalm 134:3.

#### Art. 7. Instructions.

Toronto informed Classis that it plans to convene the Regional Synod 1975 for November 13th.

#### Art. 8. Reports.

The treasurer of Classis plans to submit report and budget to the next Classis.

continued on page 15.

#### OUR COVER

View of Hamilton, Ontario.  
Photo by The Rev. G. van Rongen.

# our little magazine

Dear Busy Beavers,

I hope all of you have sent in your answers for the Quiz Contest by now. Now of course you're anxious to see how you did! I know. But you'll have to be patient. You know it takes a while before I can be sure I have them all. Don't worry. As soon as I can I will ANNOUNCE THE WINNERS.

How did it feel to be back in school? Hope you all like your teachers. Do you like the place where you sit? And did you get an interesting new reader? Do you have a class library? Then all the books will be new to you! Or does your school have a central library?

\* \* \* \* \*

## BOOK NOOK

Maybe there are some books in your library by the author of this book! Have a look sometime. Maybe you can find:

*A Pony to Stay*

by Elizabeth Batt.

This book is about this horse called Cuffy. Cuffy belongs to Joss. Joss's family is moving to town where they can't keep Cuffy. Jos asks her friend Lal if she can keep him. Lal can't, so Cuffy goes to Susan (she supposedly knows all about horses but she doesn't). Cuffy gets sick and Lal comes to the rescue.

I like this book because I like horses and Lal helps others out.

by Busy Beaver Jackie VanderWoerd



## From the Mailbox

Welcome to the Busy Beaver Club, *Joanne Doekes*. We are happy to have you join us! Did you try last time's Puzzle Circle, Joanne? Bye for now.

Hello *Tammy Alkema*. It was nice to hear from you again! You did very well on the quizzes, Tammy. Good practice for our big contest!

How was your school trip, *Lorraine Linde*? Did you have nice weather and lots of fun? Thank you for telling me your postal code. You did well on your quizzes, too, Lorraine. Keep up the good work!

Did you get to watch the baseball game your school won, *Cynthia Linde*? Thank you for your letter. Write again soon!

Hello *Julia Huttema*. Thanks for your two letters. Sounds to me as if you had a really nice holiday. Such interesting places and animals you saw! Did you have a nice visit with your cousin?

Thanks for your letter, *Billy Doekes*. I'm glad you had such a nice holiday with so many of your relatives. Did you like the boat rides best, Billy?

Hello *Alice Sandink*. It was nice to hear from you

again. I sure liked your funny poem. Bye for now. Write again soon.

How is your kitten doing, *Yolanda Jongsma*? I'm glad you've had such a nice summer. Are you glad to be back in school now? Thanks for the picture, Yolanda.

Thanks for the scrambled words and the picture, *Hilda Jongsma*. We'll see how good the Busy Beavers are at unscrambling them! Bye for now, Hilda.

Sounds to me as if you had a really nice holiday, *Charles Doekes*! What did you like better, going on the boat or on the slide? Did you do anything else besides?

Thank you for your letter, *Evelyn Geusebroek*. It was nice to hear from you again. Have you entered the Quiz Contest, Evelyn?

\* \* \* \* \*

## QUIZ TIME

Because we're all back in school I thought you would like a quiz about school children. If you need help look in an encyclopedia or a book of knowledge. It's easy, really. Just put

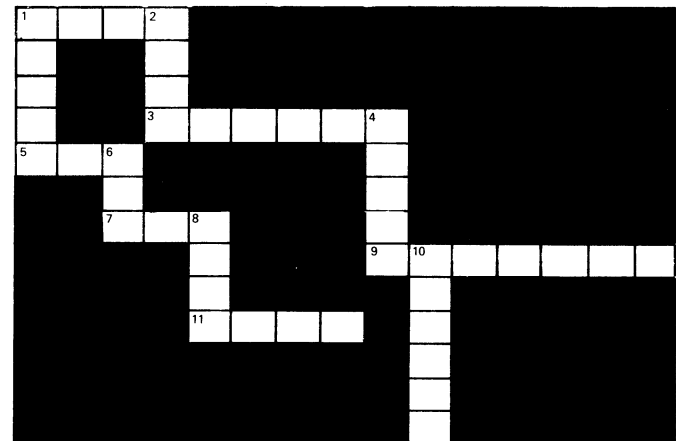
### TRUE or FALSE?

1. In Israel the father of the family was the children's teacher. \_\_\_\_\_
2. In ancient Chinese schools boys recited their memory work over and over again as loudly as possible. \_\_\_\_\_
3. Early Greek school boys wrote on wax tablets held on their laps. \_\_\_\_\_
4. Roman children brought bags of little stones to school to practise adding and subtracting. \_\_\_\_\_
5. During the Middle Ages books were rare and valuable because they had to be copied by hand. \_\_\_\_\_
6. Comenius was a great teacher who started writing schoolbooks for children and putting pictures in them.
7. Children in school today learn not only by listening to the teacher but also by watching films, listening to records, and doing experiments. \_\_\_\_\_

Busy Beaver *Hilda Jongsma* sent in these words for you to unscramble. Can you get them all?

- |           |              |
|-----------|--------------|
| 1. uaJds  | 6. biGnoe    |
| 2. maAd   | 7. cbaOJ     |
| 3. hNoa   | 8. aStna     |
| 4. ayrM   | 9. IEbtzhiea |
| 5. mSuale | 10. stEhre   |

And last but not least, here is a crossword puzzle from Busy Beaver *Ingrid Feenstra*. Have fun with it!



ACROSS

1. The \_\_\_\_\_ flew to the tree.
3. A \_\_\_\_\_ can hop.
5. We \_\_\_\_\_ our food.
7. The boy \_\_\_\_\_ the candies.
9. In the \_\_\_\_\_ the sun goes down.
11. A game is called " \_\_\_\_\_ and go seek."

2. A \_\_\_\_\_ can run fast.
4. We eat at the \_\_\_\_\_.
6. Some people drink \_\_\_\_\_.
8. Mother gave \_\_\_\_\_ of us a candy.
10. A kind of flower is a \_\_\_\_\_.

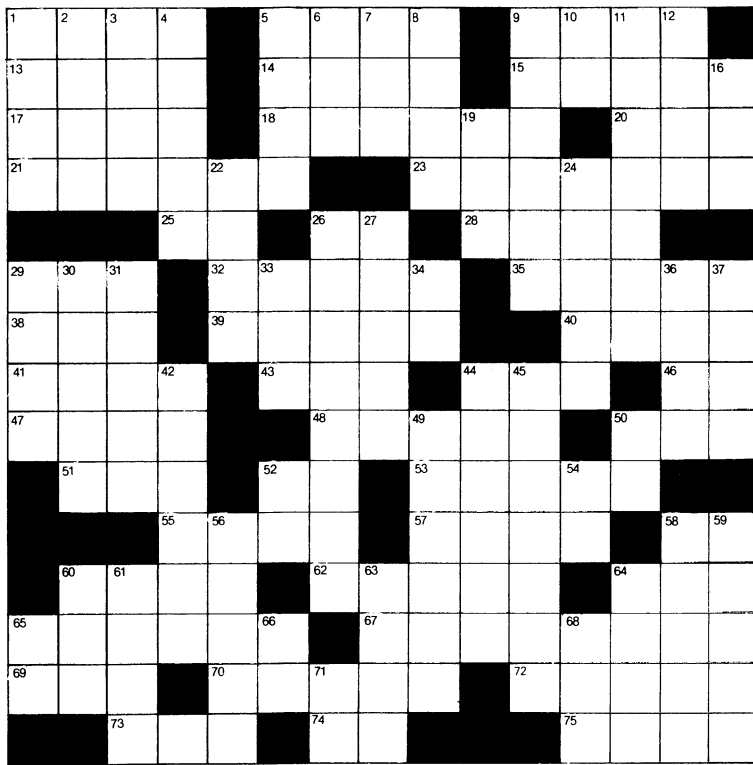
Bye for now busy Beavers. Till next time!

With love from your  
Aunt Betty

DOWN

1. We always read the \_\_\_\_\_.

## Puzzle No. 12



ACROSS

1. optical glass
5. amplifying device
9. an ignorant, mannerless person (slang)
13. egg-shaped
14. opera solo
15. Air National Guard of the United States (abbr.)
17. French city
18. leukemia, for example
20. \_\_\_\_\_ de France
21. go by (time)
23. organic beverage (2 words)
25. common preposition
26. Mother
28. woman's name

29. first human being
32. parasite
35. dined
38. fruit drink
39. build up more (2 words)
40. give up
41. \_\_\_\_\_ of March
43. fasten
44. extinct bird
46. exists
47. native of Media
48. official decree
50. as opposed to depths (abbr.)
51. grain
52. province of Holland (abbr.)
53. division in a play
55. baking ingredient
57. Nevada city

58. doctor's title
60. fly high
62. bounds
64. female deer
65. tent
67. formal written request
69. make a mistake
70. lag behind
72. littlest
73. female sheep
74. one of the Carolina's (abbr.)
75. malt drinks

DOWN

1. solitary
2. bad force
3. National Advisory Committee for Aeronautics (abbr.)
4. rested
5. spice derived from nutmeg
6. Irish Republican Army (abbr.)
7. relatives
8. \_\_\_\_\_ and every one
9. city in Ontario
10. in contact with a surface
11. annoy
12. regulation
16. body of water
19. finless fish
22. tropical swamp plant
24. type of bear
26. of the Middle Ages
27. behaved
29. cripple or mutilate
30. snake
31. poor
33. Eastern Daylight Time (abbr.)
34. hearty laugh
36. prepare for publishing
37. Loch \_\_\_\_\_
42. piece of playground equipment
44. receive willingly
45. tool
49. Jewish homeland
50. pronoun
52. doctor of optometry (abbr.)
54. negative
56. speak publicly
58. Canadian wild animal
59. small depressions
60. knight's title
61. monster
63. long, formal poem
64. make connections with a telephone
65. you and I
66. male's title
68. hot beverage
71. article

JOYCE JANSSENS

**PRESS RELEASE**  
- continued

Art. 9. Question Period ad Art. 41 C.O.

Rehoboth Burlington invited representatives to the installation and inaugural sermon of the Rev. Stam on August 17th. Ebenezer Burlington was requested to represent Classis.

Art. 10. Personal Question Period.

It was stated, in answer to a question, that every convening Church has the duty to scan Acts of previous Classes to see whether there is any unfinished business.

Request was made to have classical Acts always printed on letter size paper.

Rev. Stam expressed his appreciation for the welcome and for the way the colloquium was conducted.

Art. 11. Preparation Next Classis.

Convening Church: Rehoboth Burlington. Officers: Rev. Olij chairman, Rev. VanderBoom clerk, Rev. VanDam assessor. Date: October 30th (if no Regional Synod will be held, Classis may be postponed to the second Thursday in December).

Art. 12. Acts and Press Release; Closing.

After adoption of Acts and Press Release we sang Hymn 46:3, the chairman led in prayer and Classis was closed.

G. VANDOOREN,  
h.t. assessor.

**Church  News**

CALLED: REV. J. GEERTSEMA of Carman, Manitoba called by the Church at Chilliwack, B.C.

CALLED: REV. J. GEERTSEMA of Carman, Manitoba called by the Church at New Westminster, B.C. for mission in Brazil.

Thankful to the Lord, the Creator of life, we are pleased to announce the birth of our third child:

MICHELLE JEANETTE

Ralph and Grace Visscher

July 8, 1975

207 Palmer Avenue,  
Richmond Hill, Ontario

With thanks to the Lord, Who entrusted us with the care of another child, we are very happy to announce the final adoption of our daughter:

BONNIE-JEAN

A sister for: *Harry, Andrew, Bill, Ricky and Sharon.*

Bonnie-Jean was born on October 2, 1971 and came to live with us on May 5, 1972. On Sunday, August 3, 1975 she received the sign and seal of Holy Baptism.

*Psalm 118:1*

George and Sophia Leffers  
(nee Hofsink)

Box 245,  
Houston, B.C. V0J 1Z0

We wish to express our appreciation to all those who joined us on our 40th Wedding Anniversary and made it a happy and memorable occasion.

We are very grateful to everyone who remembered us with letters, cards and gifts.

Mr. & Mrs. C. Lindhout Sr.  
386 Hazel Ave., London, Ont.  
N6H 3R6

With thankfulness to the LORD our Creator, we announce the birth of:

MARTIN JOHN

A brother for: *Michelle and Petra.*

John and Jenny Boersema

August 12, 1975

97 St. Lawrence Blvd.,  
London, Ontario

With great joy and thankfulness to the Lord, we announce the birth of a son:

HARRY JOHN

born August 5, 1975.

A brother for: *Arnold and Jonathan*

Harry and Janet Ludwig  
(nee Vanleperen)

30 Oak Street, Grimsby, Ont.

With thankfulness to God the Creator of life and with great joy we announce the birth of our son:

MICHAEL BENJAMIN

July 29, 1975

Hans and Coby Bartels  
(nee Slomp)

R.R. No. 3, Caledonia, Ont.

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**W.L. DICKSON, C.A.**

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Tony Vanderhout 385-9244

Thankful to the Lord, Mr. and Mrs. K. Muis and Mr. and Mrs. L. Haan, take great pleasure in announcing the marriage of their children:

INEKE  
and  
RALPH

on Saturday, the fourth of October, nineteen hundred and seventy-five at three o'clock, in the Rehoboth Canadian Reformed Church of Burlington.

Prof. L. Selles officiating.

*Future address:*

R.R. No. 4, Mount Brydges, Ontario

*Col. 3:14*

1950                      September 10                      1975  
[Winnipeg]    [Fenwick]

With gratitude to God our Father, we hope to celebrate on September 10, 1975 the 25th Wedding Anniversary of our parents and grandparents:

PETER HEEMSKERK  
and

GERTRUDE HEEMSKERK (nee Vandenhaak)

*Smithville, Ont.:* Riese and Joanne Heemskerk  
*Rebekah Anne*

*Fenwick, Ont.:* Case Heemskerk, Ann Ouwersloot  
Jane  
Peter  
Bill  
Geraldine  
Albert

761 Welland Avenue, Fenwick, Ontario

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