

Clarion

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The grass withers,
the flower fades;
but the word
of our God
will stand
for ever.

ISAIAH 40:8



Incarnation

JESUS CHRIST OR JIM-JONES CHRIST

Astonished and even bewildered people all over the world wondered: How is this possible? How can something like this happen? They meant the massacre in the jungle of Guyana. How is it possible that one man can have such an overwhelming power over fellow-humans that they — en masse — commit suicide, or are shot to death? How could they believe — did they really? — that they would follow the leader into paradise?

What occurred in Jonestown is a horrible thing. People were misled by a deceiver, and they led themselves to be deceived. Here was literally fulfilled again what the true Christ warned his disciples for: "For many will come in My name, saying, 'I am the Christ,' and they will lead many astray" (Matthew 24:5). And in verse 23-26 we read: "Then if any one says to you, 'Lo, here is the Christ,' or 'There He is,' do not believe it. For false christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand. So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it."

Mr. Jim Jones called himself the *re-incarnated Christ*. That is why we gave this article about the incarnation the heading we did. With "incarnation" we mean that the eternal Son of God took upon Himself our weak human nature. He became flesh. He became the flesh and blood of David — Abraham — Adam. He became the great Son of David, of Abraham, of Adam and Eve.

In the Gospel according to Matthew Adam and Eve are not mentioned. Matthew begins the "genealogy" of Jesus Christ with Abraham. He wrote his gospel for the Jews. His purpose was "fully to win Jews for Christ; that is, to gain those still unconverted and to strengthen those already converted." We can notice this on every page of this Gospel. Time and again Matthew proves from the Old Testament Scriptures that what happened with Jesus, or what Jesus did, was fulfillment of those Scriptures. It is exactly that that we see in chapter 1, where the evangelist tells us about the "genesis" of Jesus Christ.

The Greek word *genesis* is written here on purpose, for that is the word which Matthew uses twice in chapter 1. We read in our translations in verse 1 "book of the *generation/genealogy* of Jesus Christ." Literally Matthew writes: "book of the *genesis* of Jesus Christ." In verse 18 of our translations we read: "Now the *birth* of Jesus Christ was/took place" Literally Matthew, also here, writes: "Now the *genesis* of Jesus Christ was" The word "genesis" is a key-word in chapter 1.

"Genesis" means: coming into being. Matthew begins his Gospel with the story of the "coming into being" of Jesus Christ, Jesus the promised Messiah, the great Redeemer, the great Son of David and of Abraham. In verses 1-17 he shows how that "coming into being" existed all the time during Israel's history from Abraham to Joseph and

Mary. In verses 18-25 the evangelist tells us about that "coming into being" especially through Joseph and Mary, whereby the emphasis is on the person of Joseph. (In the Gospel according to Luke Mary receives all the attention.) Here Joseph is called to be the father-on-earth for Jesus Christ, not in a biological sense, but in the legal sense of the word.

Matthew clearly points out that Joseph is not biologically the father of Jesus, the Christ. In the first part we read constantly: "and . . . was the father of/begat . . ." But coming to Joseph in his relation to Jesus this wording is changed completely. We read: ". . . Joseph the husband of Mary, of whom Jesus was born, who is called Christ." And in verses 18 and 20 we read that "Mary was found to be with child of the Holy Spirit," which is confirmed by the word of the angel to Joseph in his dream: "That which is conceived in her is of the Holy Spirit." This "virgin birth" is a very important element in the "coming into being" of Jesus Christ. It is also a key-element.

But there is still another key-word. It is the name "David." This name rules the whole chapter. It rules the whole "genesis" of Jesus as described here in Matthew 1. In verse 1 the name "David" is mentioned. Jesus Christ is the Son of David. Then follows the "three times fourteen generations." "Fourteen" is the number of David: the Hebrew way of writing David's name was: d-w-d. D is the fourth letter in the Hebrew alphabet, used also for the number 4. The W is the sixth letter, standing also for the number 6. We now have: d-w-d = 4 + 6 + 4 = 14. Three times fourteen is three times David.² First, from Abraham to David there are fourteen generations. Then David is there. That first part leads to "David, the king." Then we have the second fourteen generations, which show us David (also in his descendants) as king. The third fourteen generations show us David who lost his kingship, because of the failure of David's sons as theocratic kings. Nevertheless, also during the period of the third fourteen generations the line of David's descendants did not die out. It remained in the midst of the people. And also this survival in hiding was used by the LORD to prepare the "genesis" of Jesus Christ in the world as the humble carpenter of Nazareth (Matthew 2:23), Who was, nevertheless, the great Son of David. And so we see that Matthew wants to show that the entire history of Abraham and his seed leads, via David, up to Jesus Christ. Israel's and specifically David's, history is dominated by the "genesis," the "coming into being," of Jesus of Nazareth as the Christ.

Now we also see the important place of Joseph in that "genesis." The royal line of David's house runs straight to Joseph. If, at that moment of Israel's history, there would have been place for David's royal house to reign over David's people, the right man on the throne of David would have been Joseph, the husband of Mary. "Through Mary, Christ becomes David's Son; through Joseph, also David's

definite *Successor*. Through Mary, He receives David's *flesh and blood*; through Joseph, David's *crown and throne*."

At the same time the "genesis" of Jesus Christ was a new work of God. We already pointed to the fact that Matthew clearly shows that Joseph was not the father of Jesus in the normal, biological way. Mary was found to be with child of the Holy Spirit. David and his descendants so far had shown that they were sinners. They could not really redeem God's people. A better Son, the Lord of David (Psalm 110), had to come. The virgin birth shows that human possibilities are by far not sufficient. Therefore, here is now the One born of the virgin Mary, conceived of the Holy Spirit. In the wondrous way of this "genesis," this conception of the Holy Spirit and birth from the virgin, Jesus was without sinfulness, without the pollution of sin. In this way He could become the great High Priest, according to the promise in Psalm 110: David's Son is David's Lord, because He is not only King: He is also Priest, according to the order of Melchizedek.

And in this way He could become "Jesus." The angel said: Joseph as father had to call the child "Jesus": "For He will save His people from their sins" (see Psalm 130:8). Connected with His being Jesus is also the fact that He is the true Emmanuel: "God-Himself-with-us." That is what the LORD had spoken earlier through the prophet Isaiah: "Behold, a virgin shall conceive and bear a Son, and His name shall be called Emmanuel, which means: God with us." He is the full truth of that name. He is eternal God in the human flesh and blood of His father David. Miracle of God: here is the Successor for the throne of David, the true Redeemer for the house and people of David, that people of which Abraham is the natural and the spiritual father. Here is God and Man in one Person: Jesus Christ, God with us.

Much more could be said about what Matthew writes. However, we have to confine ourselves to these few remarks. But for everyone it should be evident that this "genesis" of Jesus Christ is an absolutely unique event,

which can never be repeated and does not need repetition either. Here is the goal of the entire Old Testament history. Here is the great Messiah, the King and Priest out of David's house, the great Son of Abraham, the great Seed of the Woman, the Saviour, God Himself, the "I AM."

It is therefore simply blasphemous that a sinful human being dares to claim that he is Christ re-incarnate. There is no need for this. It is even an absolute impossibility. Christ still is fully man, but the *glorified* Man in heaven, Who has all power and authority in heaven and on earth, "and there wants to be worshipped by us" (Heidelberg Catechism, Question and Answer 80). He once brought His sacrifice at the cross. And that was enough. He spoke the word: "It is finished." When Mr. Jones claimed to be the re-incarnate Christ, he proved to be a false christ, an anti-christ, a destroyer for his followers and not a saviour.

Mr. "Jones-christ" claimed that he helped and saved those who listened to him. He preached to people with all kinds of problems, mostly social problems, and he was, at a certain time, well-known and praised by officials and politicians. But in all that he did he sought his own glory and honour. And he "ate" his followers, robbing them of their possessions.

That is in great contrast to the true Jesus Christ. He left the heavenly glory to become a servant, the Servant of the LORD. He became a sinless Man Who took upon Himself the sins of the people, in order to redeem them from their sins. He died in the place of His followers. And when he asks from His soldiers in His army to be willing and ready to sacrifice their lives in the continuing battle of the seed of the woman against the seed of the serpent, this sacrifice of possessions and life is not only never compulsory or under pressure of threat from His side, but this sacrifice is also never a matter of suicide, of poisoning oneself. That would be deserting the battle.

It is true, this Jesus, the true Christ, Who came into being almost twenty centuries ago, can still claim the lives

Hymn 10

LUKE 1, 46-55

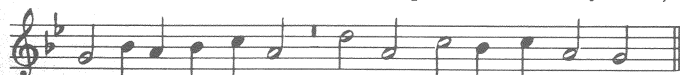
Genevan Psalter, 1549



1. My soul does mag-ni-fy The Lord, for He most High



Has shown to me His fa-vour. I praise Him with my voice;



My spir-it does re-joyce In God; He is my Sav-iour.

2. For he did contemplate
His handmaid's low estate.
See, now each generation
Will call me ever blest,
For, at the Lord's behest,
Great is my exaltation.

3. How holy is his Name!
Let every one proclaim
This Name with veneration.
His mercy is on them
That fear and honour him
Through every generation.

4. He showed his mighty arm
In scatt'ring all those charmed
By their imagination.
He humbled mighty men,
But he has honoured them
Who lacked all estimation.

5. With good things he supplied
The hungry and denied
Them not his gracious blessing.
The rich did naught receive
That could their want relieve
Or even hunger lessen.

6. Thus now His help befell
His servant Israel.
His mercy fails him never!
E'en as He spoke of yore,
To Abraham before,
And to his seed for ever.

and possession, the whole heart and soul and everything, the whole being of His followers, His soldiers. But He is the only one Who can and may do this. For He is the great Priest out of David's house — Priest after the order of Melchizedek. He has bought His Church out of the prison of Satan and sin for the price of His blood. He is, therefore, also the great King out of David's house, Who has the God-given authority to call His soldiers to battle "in holy array." And soldiers, disciples, of this King, Who is also Priest and Prophet will cling only to Him Who was made the great Son of David, because they acknowledge Him, and Him alone, as the One Who saved them from their sins.

There is such a wonderful line also in the Gospel according to Matthew. It is the line of salvation preached to and accepted by sinners. Matthew himself had been a disdained tax-collector. He shows this message right here in chapter 1, speaking about the "genesis" of Christ Jesus. The Son of God used the work of the Holy Spirit of God for His "genesis." He was conceived of the Holy Spirit. The Son of God also used for His "coming into being" as the great Messiah out of the house of David both Joseph and Mary, two humble children of David. But this Son of God also used for His "genesis," His coming into the world as a human being of weak, human flesh and blood, sinful people such as Jacob with his deceit, Judah and Tamar with their fornication, the harlot Rachab, the Moabites Ruth and David and Bathsheba with their adultery. He proved from the beginning that He came to save sinners. He saved them from their sins and took them up in His service for His "genesis."

And when we enter a new year this Jesus Christ remains the same: He saves sinners unto conversion. He saves sinners by taking them up in His service as His soldiers in the continuing enmity against the seed of the serpent, also against false prophets, false christs. May we all be faithful in that service, binding ourselves to Him only and not to any other man, binding and submitting ourselves to His Word and to the true confession of that Word, having the promise that He will safely lead all those by His Spirit and Word, Who have eyes to see where false prophecy speaks and where true prophecy calls; and where the prophets and priests and kings for God are equipped to show also to others Who the true Saviour is, in their words and in their whole, redeemed lives. In that faith — that Jesus Christ came into being as the great and true Saviour, their Saviour — they will live and die for Him. May many see the difference between the true Christ and the anti-redeemer(s), and follow the King out of David's house, now the King of Glory.

NOTES:

¹ Dr. William Hendriksen, *The Gospel of Matthew*, page 97.

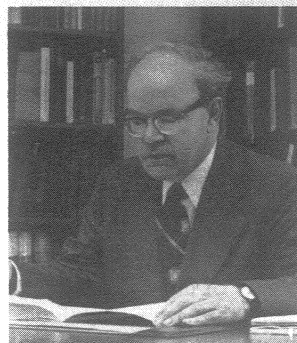
² Dr. William Hendriksen, *op. cit.*, page 109ff.

B. Holwerda, "De 'week' van Gods Verlossingswerk," in *De Verborgenheid der Godzaligheid*, ² Vol. I, Advent, page 63-87. Both point out that there is more to say about that 3 times 14. 3 times 14 = 6 times 7 = 42. Revelation speaks about 42 months, or 1260 days, or three-and-a-half years: a time, two times, and half a time. Holwerda speaks about 6 full periods (7) as the six days of God's work of redemption in Christ, at the end of which Christ goes into His rest after having finished that redemptive work on Golgotha, as God the Father went into His rest after having finished His creation work in 6 full periods, six days. And we have now the sanctification work of the Holy Spirit during those "42 months" between the first and the second coming of Christ.

³ Dr. William Hendriksen, *op. cit.*, page 111.

C. Veenhof, "Josephs Dienst bij Christus' Komst," in *De Verborgenheid der Godzaligheid*², Vol. II, Kerst, pages 5-21.

J. GEERTSEMA



To Our Readers

With the new volume our readers will see some changes in the editorial staff. The position of editor will be filled by Dr. J. Faber; the Rev. W.W.J. VanOene will become managing editor.

For years already we have been trying to engage Dr. Faber more actively in our magazine and thus to broaden the scope of our work. We are happy to announce that our brother has declared himself willing to try it for a year. He did not think it to be fair towards everyone to try it for just a few months or even for half a year and therefore chose the period of a full year. After that year he will be able to judge better whether, with a view to the time involved, it is justified to continue or whether he will have to decide that the moment is there to withdraw.

We do not doubt that the addition of Dr. Faber to our editorial committee will prove to be a valuable addition and one from which our readers will receive considerable benefit. They can look forward to seeing the column "Editorial" appear with the beginning of the new volume.

The address for the editorial matters and for matters for all editorial committee remains: the Rev. W.W.J. VanOene. All correspondence (except such as regards directly the editorials) should continue to be sent to his address.

It is our sincere wish and prayer that we may continue to work together for the upbuilding of the Church of Christ and that also the expansion of our editorial committee may be subservient to the well-being of the Reformed community.

For the Editorial Committee
W.W.J. VANOENE

The Biblical Image of Man as Basis for a Biblical Philosophy of Education

Do you know the story of the little boy who set out to bury a whole litter of kittens in his mother's vegetable garden, thinking that sun and rain and good earth would make them grow faster? If you don't, I will tell you that the story had a happy ending. The kittens were too lively to allow their burial, and in any case, the little boy's mother noticed what was going on and took the kittens back to their box. She then told her son that the nature of kittens is different from the nature of beans and carrots, and that therefore they ought not to be subjected to the same procedures and methods.

I am repeating this story because it conveys a moral for educators. You have probably already grasped it. The moral is that, before we try to guide the "growth" of the living beings entrusted to us, we had better know about the nature of these beings. Unless we do, and act accordingly, we run the risk of copying the well-meaning, but actually very dangerous, procedure followed by the boy of whom I spoke.

We live in a world wherein we are bombarded with many divergent views about the child's essential nature, all of which have implications for the educational practice followed, the contents taught, and the methods used. That multiplicity exists because every philosophy of man — and there are many — finds an application in a philosophy of education. This is understandable. Once you hold a conviction about the nature and destiny of man, you want to make sure that the younger ones grow up in accordance with that ideal. After all, the child is the father of the man.

In order that we may learn to evaluate these many philosophies, and so in our educational endeavours escape the error of which I spoke in the opening paragraph, it was decided to devote part of our Professional Development days to this very topic. And when it fell to me to introduce the first of these sessions, I decided that it would be best to begin by focussing our attention on the proper, that is the Biblical, philosophy of man. For unless we are taught by the Word of God as to what man is, it will be impossible to proceed

to the evaluation of any educational philosophy that comes our way. It is even more basic than that: it will be utterly impossible for us to educate our students in the way they should be educated.

For that reason I have, in drawing up the list of recommended readings, put a heavy emphasis on works by Reformed philosophers, theologians, and educationalists. For the same reason this introduction will not deal in any detail with the secular theories of the world around us — this, I hope, will be done in subsequent sessions — but intends to guide our thinking and discussions first of all in the attempt to define the Biblical view of man, and therefore the Biblical philosophy of education.

What does the Bible tell us about man? As one of our authors has pointed out,¹ it is remarkable and significant that it says little about man-as-such, but always speaks about him in his relationship to God. And the first thing we are told about him is that man, as well as the entire cosmos, came into being as a result of the creative Word of God. Man is God's creature; and this fact in itself has tremendous implications for our educational theory and practice.

Man's creatureliness implies, first of all, that he is a wholly dependent being, whose existence, whose very breath of life, is from God and is maintained by Him from moment to moment. Secondly, it implies that man is never sovereign but always subject; that he may never live for himself but must always live for his Maker; and that only by doing this will he find fullness of life. Any attempt at self-determination, any attempt to establish his autonomy, is revolution and leads to destruction. And thirdly, man's creatureliness implies that man, although a rational being, is finite in his rationality, over against the infinitude of God. In other words, it implies the principle of discontinuity. You have probably met this concept in your reading. Rushdoony and VanTil, among others, mention it.² Because of its educational importance, I will give some attention

to it also in this introduction. I will base my remarks especially on VanTil's essay, which deals with it in considerable detail.

Perhaps the principle of discontinuity can best be explained if we first speak about its opposite, the principle of continuity. That principle, which is older than the Greek philosophy that was built on it, is still very much alive today. Indeed, we can say that nowadays it is all-pervasive. It states that there is no essential, no qualitative difference between God and man, but only a gradual one. As the Greeks taught (and many a Christian philosopher has followed them here), God and man are both part of the one Great Chain of Being, and the only distinction is that God is at the beginning of this Chain, and man somewhere in the centre. Because man is of God's "substance," divine and human thought are on the same level, subject to the same laws and limitations or lack of limitations. Like God, man can understand all there is to be understood. He therefore does not have to refer to revelation in order to attain true knowledge about God, the cosmos, and himself, nor does he have to do that in order to build the norms and value systems by which he shall live. He can do that independently, on his own. To refer to the earliest manifestation of this principle in human history: he can be like God, knowing like Him and independently from Him both good and evil.

I do not have to remind you of the consequences this assertion had in the dawn of human history. Nor do I want to speak in any detail about the consequences it has in the twentieth century, except to say that by now it has led to the utter depersonalization of man, and to the cult of primitivism, irrationality, and destructiveness. Those of you who wish to delve into this subject are referred to the remarks made in this regard by Rushdoony, as well as to several of Schaeffer's works.³ At this point I only want to stress that this principle of continuity is irreconcilable with the belief in a temporal creation by an eternal, infinite, and personal God. And as VanTil has pointed out, the

attempts to find an alternative to the Biblical account of creation (e.g., by means of various evolutionist theories) are ultimately inspired by man's refusal to acknowledge his creatureliness and to bow before the authority of Him Who by the Word of His mouth called into being all that exists.

Over against this ancient and modern horizontalism, which either equates God and man or (as in the case today) has dispensed with God altogether, the doctrine of creation teaches that there is no continuity. It teaches that there is a real, a qualitative difference between God's understanding and man's; that only God's thought is absolute and original, and that man's thought must always be dependent and finite. It teaches that man, the creature of God, can only think God's thoughts after Him; that he can live by revelation alone.

And here we come to the anti-thesis, which divides all scholarship, as it divides all life. Earlier I said that there are many divergent philosophies of man and of education. This is true. But it is also true that ultimately there are only two: the Christian-theistic one, which bows before the revelation of God, and the anti-Christian, anti-theistic one, which bases itself on the assumption of man's divinity and self-sufficiency. And we should take Van Til's warning to heart when he says: "The most important thing is not what particular form an anti-theistic educational philosophy assumes, but the important thing is and remains that it is anti-theistic. Pragmatism may be the most popular opponent of our educational policy today Natural it is that we should fight Pragmatism most. But let us beware lest fighting Pragmatism we make subtle entangling alliance with any idealistic or would-be theistic philosophy that may chance to have a minor quarrel with Pragmatism, too. Their quarrels are, after all, family quarrels To play off the Assyrian against the Egyptian, or the Egyptian against the Assyrian may be wise and legitimate, but an entangling alliance with either is everlastingly forbidden for a covenant people."⁴

The doctrine of creation, thus understood, therefore implies the principle of *Sola Scriptura*: the principle that the Word of God shall be the only norm for faith and life, and therefore also for education. We who confess the Creator as He revealed Himself in Scripture must teach according to that confession, and in our daily work label

as false, and reject as deadly, any system of thought that does not have its reference point in revelation. It does not matter whether that system has to do with didactics or discipline, with science or morals, with mathematics or social studies or literature, with vocational training or sports. The confession of the absolute sovereignty of the transcendent, the infinite God, and of the absolute dependence of finite man (and that includes man's physical, emotional, and intellectual dependence) must be the basis of our teaching, our counselling, our disciplining, and of all our dealings with our students.

This does not come to us automatically, nor is it always easily done. It may mean that we will have to test our methods, or our relationships with, or our disciplining of our students, to see if these can stand the scrutiny of God's Word. It may mean that we have to tackle such problems as motivation differently and put greater stress on the *divine* requirement to educate and be educated — and to explain these requirements. It may mean that, in speaking about physical or historical phenomena, we must draw far more attention to the fact that all these are *opera Dei* — works of God — and as such part of His glorious revelation. It may mean that, in counselling and guidance, we make our students more aware of the covenant promises and responsibilities that are theirs. And that, in dealing with problem cases, we attempt more to apply what Jay Adams calls "nouthetic counselling."⁵ It has been my experience, and no doubt yours also, that this type of Christian counselling, which is not afraid to use words like sin and grace and obedience for the Lord's sake, often results in a more positive response among our students. And it may also mean that even in school, among students, the reality and the implications of the communion of saints must be mentioned more often. I am sure that we can all multiply the possibilities, and I am equally sure that we all realize the responsibility that lies on us, who must not only be teachers, but also, and first of all, examples, who by our walk of faith and obedience practise what we preach.

And yet, this is our mandate. Insofar as we do not follow it, our education is not Christian. And only insofar as we do follow it may we be assured that our work will bear fruit for God's church and Kingdom. I am sure that in

this way our uncertainties also will disappear. If we make the sovereignty of God the basis of our work, then we know what we are doing and why we are doing it. Then, to quote Van Til once more, "we make no mean apologies for teaching children with authority. Nor do we fear that Biblical criticism and evolutionism may tomorrow make our position untenable. Nor yet do we wildly dash for a would-be-up-to-dateness in methods of pedagogy and psychology. What shall we teach and how can we teach at all if not with the authority of God and Christ? How shall the facts of Scripture or nature ever disprove the existence of an absolute God if only an absolute God could make such facts? Or how can modern psychology tell us of the needs of the human being unless it ask of Christ and God what these needs may be? A certain independence of spirit we need in our Christian education. Not, of course, the independence of those who ridicule us. That is the independence of pride. And such independence of spirit is the denial of our whole position. But yet, an independence we need. And independence . . . that has cast out crouching fear. We are right, not by our wisdom but through God. And because we are right through the work of the Spirit it behooves us to be humbly bold."⁶

There is one other point we learn about man in the revelation about Creation. The first chapters of the Bible tell us that God created man in His own image, and as the crown of His creation. This shows us the high estate of man. He is far more than an overdeveloped animal, or a helpless victim of natural and social forces. He was created a person, with intelligence and responsibility; a person whom the infinite God desired as His child, and in whose love and loyal obedience and work — and yes, also in whose study! — the Creator was pleased to delight. God established a covenant of favour with him, and treated him as His friend and companion. Moreover, He granted man an office: the threefold office of prophet, priest, and king under Him. Indeed, he was made little less than God, and crowned with honour and glory, and appointed to rule and subject the cosmos. All things were put under his dominion: sheep and oxen, the beasts of the field, the birds of the air, and the fish of the sea (Genesis 1:26ff., Psalm 8). That was man's nature and calling and destiny! And to this original goal God remained faithful, also when man rejected God's

covenant of friendship, and made it impossible for himself and all his posterity to fulfill their high office. And I may say here already that if God had not remained faithful to that original goal, there would have been no sense in our educating children.

For it is true that the situation of Paradise is no longer with us. The fall into sin occurred, and man, who in full freedom chose wisdom and life apart from God, condemned thereby all humanity to vanity and death. Man is a fallen creature. His fallenness, his deadness-in-sin, his total depravity, is another essential aspect of our philosophy of education. I sometimes think that this truth, as we confess it for example in the Canons of Dort, may deserve more stress in our work than it often receives. Not only in our teaching and counselling, although even there it will not be out of place. Most of us, and that includes most of our children, seem to be Arminians-born, and therefore unduly optimistic about our moral abilities, and unduly permissive when confronted with our failures. That is, we and they tend to forget the truth about the true source of our misery, and tend to throw the blame for all that goes wrong on other factors or forces, such as society, or heredity, or our animal nature. Furthermore, the remembrance of our deadness-in-sin should prevent us from falling into the trap of believing that we teachers, by our own honest efforts, can change the natures of those we teach and give them the required degree of "goodness." We can't. No amount of saintliness, of professional or methodological efficiency, can bring about this result.

However, this truth also deserves to be stressed because of the Biblical encouragement it gives. We confess not only the depravity of man, but also the unconquerable nature of God's grace, and the preservation of the saints. The completion of God's work in us and for us does not depend on the willingness or unwillingness, the ability or inability, of changeable man; it depends on the unchangeable counsel of God. For that reason we may be assured that it will be accomplished. And therefore we may take courage, and rest our case with Him who alone can change the hearts of children and adults, and ensure their growth.

And who has promised to do it? For there is one further aspect to the Biblical image of man as it applies to us and the children we teach that must be

mentioned. We confess that God established a new covenant, a covenant of grace, with those of mankind whom He gave to His Son. And it is because of this covenant, it is because of the redemption and restoration in Christ, that Christian education makes sense at all. Also Christian education in what are usually called "nonreligious" subjects — that is in general cultural and vocational areas. For the restoration of the *cosmos* is included in Christ's redemptive work. There is a future for man and for the world: there will be a new earth, with a new Jerusalem, wherein the Lord God the Almighty and His Christ will dwell with man. ". . . And the kings of the earth shall bring their glory into it; . . . they shall bring into it the glory and the honour of the nations." (Revelation 21.) It is because all of creation will be reconquered upon the enemy, and because God will make all things new, that our teaching and all our work has value. It has value for now, while the battle is still going on, and it has value for eternity. For that which is done in obedience to the commandments of God will retain its worth for the new earth. It will be brought before God, and put at His feet in the new Jerusalem, "in order that He may be all in all, and every work may praise its Master."

It is also because of the covenant, because of Christ's redemption, that the work of the Christian *teacher* becomes possible. For now we know that we do not have to assume the impossible task of attempting to make our children into children of God, for He has already come to them in Jesus Christ, and adopted them as His children and heirs. Do we always realize this when dealing with our students? Do we remember the promises given them by their Covenant God, and signed and sealed at the baptism of each one of them? The Form of Baptism tells us what our children are. It tells us that God has promised them with an oath that He is their Father, that Christ has washed them in His blood, and that the Holy Spirit has promised to sanctify them. The Triune God has guaranteed to supply all they need to live again under His favour and to fulfill their office; and this promise is eternal-ly certain, for God cannot lie.

In the Form of Baptism we find the Biblical image of man as he has been restored in Christ. In that same Form we are also shown our task as educators. It is not to make little pagans into children of God, but to equip children

who have already been adopted by God. To equip them for their task of service, as members of Christ's church and co-workers of Him in God's Kingdom, and with a view to their destiny, the inheritance of the new earth.

On your reading list is the well-known essay on Christian education by Professor B. Holwerda. Herein, the educational implications of the Biblical doctrine of the Covenant are so beautifully stated that I am tempted to quote extensively from it, especially for

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the sake of those among you who cannot read it in the original. Holwerda begins by attacking the notions that Christian schools exist in order to "bring children to Jesus," and that they differ from secular ones only because the teacher prays, and because a psalm is sung and a Bible history told each day, while all the other subjects are supposedly neutral. He goes on to say that often parents make a similar distinction between the realms of "grace" and "nature." "Many parents are happy," Holwerda writes,

when their children are bright; that gives them a better chance to find a good position when they leave school. They can then be trusted to find their way in life. And in view of the fact that they have an immortal soul it is also good that they know their Bible history. But in this manner all of life is secularized: then Christian parents also consider a good school as nothing more than the first step for a good job. And we can continue along those lines: a Christian vocational school? But why? As long as the boy becomes a good carpenter. After all, wood and nails are the same all over the world.

He continues:

But I remember Psalm 8, the psalm which Jesus Christ had in mind whenever He thought of little children. The poet says: O LORD, our Lord, how glorious is Thy Name in all the earth! And why is that Name glorious here below? Also for this reason: Out of the mouth of babes and infants hast Thou ordained strength because of thine enemies, that Thou mightest still the enemy and the avenger. The psalmist sees the mouth of children, including the babbling of babes, as a tremendous instrument by means of which God breaks the power of the evil one here on earth, and establishes His Kingdom, and reconquers the world for Himself.

We would say that that is slightly exaggerated. The kingdom of satan is well established, and children's mouths will certainly not be able to blow it down. Nevertheless, the poet entertains no doubt, and he knows what he is saying. He rejoices over the crowing of every baby that is born; and not because that baby's mouth will later sing psalms and utter prayers (that too, of course), but he does it because also this child has been elected by God for royal dominion; because also this child as a son of man has been visited by God and has been crowned with honour and glory, in order that later he may have dominion over the works of God's hands. He is well aware of the fact that not all children will become ministers; most of them will work on a farm and keep themselves occupied with sheep and oxen, or with hunting the beasts of the field, or with catching fish. But these sons of men will be shepherds

and fishers as servants of God, and in their occupation the Name of the Lord shall become glorious in the earth. That is the expectation he has of his children; not that later they will have a well-paying job, but that they will keep the commandments of the Lord; that in the place and station give to them they will force God's enemy, the avenger, back, and overcome the revolt against God.

And therefore Paul calls the women of the congregation blessed, because they bear children. That was something in those terrible times, wherein the church was persecuted unto death. Those mothers must have trembled when they thought of the fate of their children, and looked forward with terror to the new birth. But Paul calls them blessed, because they make their body available to God for the sake of His great enmity; because in bearing children they do their part in making the world a Christian world; because in giving life to sons of men they help bring forth the Godly seed through whose service the Name of God is made glorious in the earth, and who will therefore inherit the blessed earth.

That is a very different language! For here the child is seen in its significance for the Name of the LORD, in its significance for the Kingdom of God. Here life is not cut into two: a realm of nature for man himself, and a realm of grace for God. Here it is not a matter of an excellent job for the children on earth, and later a heaven for their soul. But here the children, even the babies, are important for the sake of the Lord's Name and glory on earth

And if you have understood that, then you also see the importance of the Christian school. Of course, then it remains true that also in our schools two times two equals four. But our children shall not know this in order to become shrewd businessmen in the future, but in order to sanctify the life of business to the Lord. They learn the same letters as the other children, and when they get a pen in their clumsy little hands, they also make blots. But out of the little brains, out of the mouths and the little hands of our children has God established strength, so that His Name might be glorious in the earth. If that is not our motive, then it is better not to teach them. If your boys have to learn their arithmetic in order to get ahead in the world and do better than their parents, then it is better not to teach them. Then all of life is dissanctified, and then this child will become an ally of the enemy and the avenger. But they learn their multiplication tables, they drone off the words they have learned; their pen makes blots; but only because of the enemy and the avenger. God, who established His glory above the heavens, is busy also in those splattering pens to establish His glorious Kingdom on earth.⁸

So far Prof. Holwerda. And with this

lengthy quotation, which says it all, I could conclude.

I realize that I have not pointed out many practical applications. That remains to be done, by us all, in our daily work. My main goal in this introduction was to remind you — and perhaps myself first of all — of the nature and destiny of our students, and therefore also of the nature and goal of our work as teachers. As a warning, yes; for our task as fellow-workers of God is a serious one and must be executed with high seriousness, lest we be found to have worked against Him. But also as an encouragement. For when we know our Covenant God, when we see our work in the light of His plan for time and eternity, and when we do our work in obedience to that plan, then our mandate is clear, and the outcome assured. For the promises are as certain as they are great beyond the imagination of man.

They are certain because God cannot lie. For it is true that as yet we do not see all of creation in subjection to man. "But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honour because of the suffering of death, so that by the grace of God He might taste death for everyone" (Hebrews 2:8ff.). And the glory and honour of Christ are the guarantee of the restoration of those whom the Father gave Him — those whom He is not ashamed to call His brethren.

F.G. OOSTERHOFF

¹ C. Veenhof, "Mens en Opvoeding," in Jac. van der Kolk, ed., *Arbeid van het Eerste Uur; Gedenkboek Geref. Onderwijzersopleiding Enschede*, 1965, p. 53.

² Rousas J. Rushdoony, *The Messianic Character of American Education*, Nutley, N.J., 1968, pp. 14ff., 119, and *passim*; Cornelius VanTil, *Essays on Christian Education*, Presbyt. and Ref. Publ. Co., 1974, pp. 123-145.

³ Rushdoony, pp. 191ff., 298ff., 337ff., and *passim*; Francis A. Schaeffer, *How Should We Then Live?* Old Tappan, N.J., 1976; *Id.*, *Escape from Reason*, Inter-Varsity Press, 1968; *Id.*, *Back to Freedom and Dignity*, Inter-Varsity Press, 1972.

⁴ VanTil, p. 137.

⁵ Jay Adams, *Competent to Counsel*, Presbyt. and Ref. Publ. Co., 1976.

⁶ Van Til, pp. 142ff.

⁷ Schilder, *Christ and Culture* (tr. by Rev. G. VanRongen and Dr. W. Helder) Winnipeg, 1977, p. 40.

⁸ B. Holwerda, "Uw roeping tegenover de School met de Bijbel," in *De Betekenis van Verbond en Kerk voor Huwelijk, Gezin en Jeugd*, Goes, 1958, pp. 93-95.

⊕ Come, ⊕ Come, Emmanuel

1. O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here,
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

2. O come, O come, Thou Lord of might,
Who to Thy tribes, on Sinai's height,
In ancient times didst give the law
In cloud and majesty and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.
3. O come, Thou Branch of Jesse's stem,
Regard Thine own and rescue them;
From depths of hell Thy people save,
And give them vict'ry o'er the grave.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

4. O come, Thou Dayspring from on high
And comfort us by drawing nigh;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.
5. O come, Thou who hast David's key,
Save us that we eternally
In paradise regained may dwell;
Forever shut the gates of hell.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

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Dress Review

THE CHRISTMAS TREE

In the "Question Corner" ("Vragenhoekje") of the August 1978 issue of *Rondom Het Woord*, the magazine of the Women's Societies in The Netherlands, sr. J. Wiskerke-van Dooren wrote an answer to a question regarding the Christmas tree. One of the members in The Netherlands did not agree with having such a tree in the house and pointed to various articles in the Reformed press. In her reply Mrs. Wiskerke first gives a summary of an article written by the Rev. Joh. de Wolf in the magazine of the Young Men's Societies. In that article he wrote about Exodus 23:19b, "You shall not boil a kid in its mother's milk." From what she writes I quote:

What is the case? The Canaanites tried to influence the fertility of the land in all kinds of superstitious ways. One of those ways was to boil a kid in the milk of its mother and then to sprinkle this liquid on trees, fields, and other crops. Must we not connect milk with life? Does not the young animal grow from it? Would this life-giving liquid not cause the gods to grant a higher amount of fruits? In order now to go against this pagan unbelief in His people God forbids to boil a kid in its mother's milk. In this way the feast of tabernacles had to be freed from pagan influences

Therefore, one shall not celebrate a feast for the LORD in a pagan way. Would this not also be applicable to our Christmas celebrations? Is it not grieving to the LORD, when His children attach pagan customs to the feast of the remembrance of the birth of His Son?

All among us who no longer want to celebrate the Christmas event without those articles which create a Christmas atmosphere and which have received a place also among us, say — and we believe them on their word —: "That greenery, that Christmas tree, that candle light, is only for cosiness' sake [voor de gezelligheid], but it takes nothing away from our Scriptural celebration"

Let us for a moment pay attention to those people — and their number increases all the time — who no longer want to submit to God and His Word. The joy of the Christmas event has disappeared out of their lives. A certain "homesickness" for some religiosity still overpowers them when mid-December arrives. Without acknowledging it they miss the genuine festal urge which God's children may possess.

This urge for festal joy is connected by the author with the Tree of Life in the paradise of God of which Revelation 22 speaks. She then continues:

What is now more and more invading our families? The reverse of the matter! Instead of making the world jealous of us, we would rather pick some grains of them along with us: and there comes the Christmas tree. If one thinks that that goes too far, then he takes some green branches, as well as a few candles, and adorns the livingroom with them. Instead of the witnessing character that must show from our windows to those who pass by, not much can be discovered of that "but-you-totally-different." Can we not bring the sacrifice of doing away with those cosiness-creating Christmas articles?

More important is that God's honour is involved! Without judging hearts we again point to that "You shall not boil a kid in its mother's milk." Or: we shall not mix our Biblical feasts with pagan customs. Especially also because of your children.

Sr. Wiskerke then points to the beginning of the book of the Judges where we read how things went wrong in those generations. Therefore she says: "no Christmas show when mentally-handicapped persons are present." She wants no spiritual discrimination, and is of the opinion that much more effort will have to be made to talk out of these handicapped

people's minds again all the nice lights, when it comes to the core of the feast. She also says: no light-romanticism in home-mission gatherings. She includes as well the Christmas celebrations at schools, of the elderly, and of the study societies. She advises the societies not to have special Christmas topics around Christmas time but simply to continue with the normal work. Then we read:

About 25 years ago there was a tendency in our Churches to do away with, among other things, the celebration of Christmas on December 25 and 26. At that time I thought that strange. But now I start to understand it also on the basis of what was written above. Is our joy during that worship service wherein Lord's Day 14 is dealt with, where the question is answered: "What does it mean that He was conceived by the Holy Spirit, born of the virgin Mary?" . . . just as great? Do we, as a family, at home, at the organ or with a recorder, still filled with the sermon, spontaneously sing some Christmas songs, . . . or: Who sings "Glory to God" in August?

Do you know that the Bible does not know Christmas celebrations in the way we know them? It is not even known exactly when Christ was born. How do we get that date then? During the reign of Diocletian the 25th of December was a national holiday in honour of the sun which was worshipped as a god. After December 21 the sun would again conquer the dark times.

If I am well-informed, the origin of the Christmas tree is in the pagan, old German Mid-winter feast. When the shortening of the days was ending and the lengthening was about to start again, the old pagan Germans took an evergreen tree, sign of life, and lit a big fire while also other religious ceremonies were performed, and in that way (a magic superstitious way), they tried to ensure the coming of a new spring, with light and growth and life. Light in the darkness, light and an evergreen tree — they were the symbols of heathendom, trying to rule nature with magic actions, as the boiling of a kid in its mother's milk was.

But let me continue the article from *Rondom het Woord*.

After him came Constantine, who became a believer in 336. [In that year this Roman Emperor was baptized, J.G.] He found this solution: he maintained the feast day but gave it different contents. Not the sun was to be worshipped, but the birth of the Sun of Righteousness, the Lord Jesus, was to be celebrated.

Some years ago the Rev. W. Vis wrote about this same matter in the church bulletin of Leerdam. This article was quoted in *Gereformeerd Gezinsblad*. I received it for use from a member of my congregation. From this I take the following information:

Why do we celebrate Christmas on December 25 and 26? Was Christ born on December 25? No! The calculations, which we can make only very inaccurately, point out that this was not the case. Originally, the birth of Christ was remembered on January 6. But in the days of the Roman emperors it was not so easy to celebrate a Christian feast in Rome. One had to watch out very carefully. For the servants of the pagan government sought to disturb such feasts. People then changed Christmas to December 25. On that day the pagan Romans celebrated their Saturnalia feast.

That was a New Year's feast. At that feast all the Romans were drunk. That is why the Christians could come together peacefully to remember the birth of Christ without being in danger that their feast would be cruelly disturbed.

Later the Roman government became a Christian government. It then became kind of a status-symbol to be a Christian. Pagan influences began to creep into the Church. Also certain customs from the Roman pagan New Year's Feast were smuggled into the Christmas feast. This is the first example of the degeneration of the Christmas-feast, which is Christ-feast.

A second example: In the Middle Ages people started to come together in the churches in the Christmas night. There ceremonies were performed, among others, rocking the baby ["kindje-wie-

gen," with the singing of lullabies.]. These gatherings and the entire Christmas degenerated into abominable drinking parties

Out of aversion to this, the Reformers did away with the Christmas days. At the most they preached on the Sunday before December 25 on the birth of Christ. It is known that Calvin, on Christmas day, simply continued with his sermon series on Deuteronomy. And in The Netherlands, in 1574, the Synod of Dordrecht decided that people had to be content with the Sunday, and had to be exhorted to abolish the feast days. Synod allowed preaching on the birth of Christ only on the Sunday before Christmas and on Christmas day if it coincided with a Sunday.

But the government maintained the Christmas days as holidays. People had the day off. And there were no longer any church services. So people did not know what to do with those days. They resorted to playing games with dice, with cards, and drinking. That is the third example of degeneration of the Christmas celebration.

As a consequence of this, later synods decided that the ministers should preach in order to prevent idleness and licentiousness.

And today you and I live in a world in which the Christmas celebration has again become empty and hollow and poor. People seek to dispel their loneliness; people seek company. People seek fun or . . . a little warmth and joy in this chilly life that ends in death. They have their Christmas songs and Christmas feasts and Christmas dinners. But the Redeemer of the World is not in the centre. It is not Jesus who makes the hearts warm and glad.

So far from what Rev. W. Vis wrote. I conclude with the last part of Mrs. Wiskerke's article:

In worldly circles especially, the Christmas days are used for dinners Now the enjoying of the good things which the earth renders is well-fitting with a church-feast. We know about a Sunday dinner. David treated the people also with a cake of bread, a portion of meat, and a cake of raisins when the ark was brought to Jerusalem. But the feast because of the ark remained the main point. The feast because of the birth of Christ certainly will suffer, yes, will be pushed to the background, if among us such food-festivities find entrance.

Enjoy a good dinner — fine! And also festal clothing — a delight! Let us, however, connect this with the other occasions which God in His grace will grant us. Let all our houses be *cosy*, and the birthday parties of the children unforgettable! Let flowers and garlands abound, with a candle for each year.

We come to a close, hoping that this "corner" gives us the desire and the courage to celebrate and to continue to celebrate the feast of the birth of Christ, free from all pagan stain, to the honour of Him and to a blessing for the neighbour.

I give this for your consideration. I wish you all a good, a Scriptural, a truly Christian Christ's-birthday celebration with the joy of faith, which is the joy in the Lord and in His service, as said.
J. GEERTSEMA

A Letter from the Publisher

Dear Reader,

The year 1978 is drawing rapidly to an end. We have been able to publish *Clarion* regularly, although we had another postal strike and our postal service is very poor and is a continuous source of frustration and ever increasing cost. We, at Premier, investigated other ways of delivery but have been unable to find a satisfactory alternative.

We are happy that we are able to maintain our subscription price again. A good number of new subscribers and a substantial increase in advertising revenue is hopefully sufficient to offset the continuous cost increases. We wish to say "Thank You" for your effective and lasting support.

We are happy that Dr. J. Faber has been found willing to become our editor of *Clarion* as of January 1, 1979 (See "To Our Readers" elsewhere in this issue). At this time especially we wish to express our sincere and deepfelt appreciation to our editor the Rev. VanOene who for years has done a tremendous amount of work for our magazine, and for our churches which are dear to his heart. Few will realize the amount of work involved to meet the publisher's deadlines for copy. Therefore we also wish to say "Thank You" to Rev. J. Geertsema for his dedication along with all the other contributors who gave so much of their time for our magazine. We hope that many more of our talented brothers and sisters, in whatever field they specialize, will join as contributors to make *Clarion* an even better magazine.

Almond Branch still enjoys the love of many who contribute to translate or subscribe to it. We gratefully acknowledge your support.

This year we have seen a tremendous expansion in publishing good study books and other literature. Certainly Premier would not have been able to undertake such a tremendous task if it had not been for a meaningful arrangement with Paideia Press (owner, John Hultink, who carries the lion's share of the program). Up to 50 titles have been published this year for study and leisure for young and old. An ambitious program being prepared for publishing in 1979 is taxing our resources heavily. We ask for your support by purchasing our books, for without your support we cannot succeed in publishing. Every effort is being made to advertise and propagate our books and literature in the English-Speaking World.

In connection with the foregoing, we would like to express our heartfelt thanks to Mr. John Hultink for the fine and open relationships we have experienced and established.

May, through all our concerted efforts, the name of our God be praised and His Kingdom be proclaimed.

We wish you all a joyous Christian festive season. May the Lord surround you with His abundant blessings in 1979.

G. KUIK



Chat on Books

If there was ever a time when it could justly be stated that there were not enough "good books" in the English language, it becomes clearer all the time that such a complaint loses more and more ground. As we become more familiar with what has been published in the English-speaking world, we also discover that quite a few years have been spent in unnecessary poverty as far as our bookcases are concerned. Besides, during the last couple of years we have been receiving English translations of good Dutch works through the labours of Paideia Press of St. Catharines, Ontario, lately in combination with Premier Publishing of Winnipeg. Sometimes other companies are also engaged, e.g. Baker Book House of Grand Rapids, Michigan.

I should like to have a chat on some of the books which were published by the above and other companies during the last few years.

In his *How Should We Then Live?* — a very useful book which provides much information and in which a serious and largely successful effort is made to show the lines in history — Francis Schaeffer writes, "The better-known Lord Shaftesbury (1801-1885) carried on an endless battle to prevent the exploitation of women and children in the mines and factories; he well understood the meaning of a compassionate use of wealth" (page 117). (By the way, this book was published by Fleming H. Revell Company, Old Tapan, New Jersey, 1976.)

Whoever wishes to know more about Anthony Ashley Cooper, the seventh Earl of Shaftesbury, should read Grace Irwin's *The Seventh Earl*, McClelland and Stewart Limited, 1976. This book is further characterized as "A Dramatized Biography." Don't let that scare you. It is an excellent book which deserves to be found in all our schools as well as private libraries. It gives a good picture of social conditions in Victorian England, and shows us the seventh earl in his childlike fear of the Lord and his struggle to prove himself a true Christian in his whole life and all his actions. The writer kept herself free from hero-worship and thus her book has gained in value.

For Bible study at home and at the societies *Survey of the Bible* by Dr. W. Hendriksen (Baker Book House, 1976. Fourth Revised Edition, \$11.95) would be of great help to receive general guidelines and information on the Bible as such, on the various books of the

Bible, and on the course of Bible history. Especially societies will find much useful information in this work; it is a study book. One thing I cannot understand: Why a scholar of Dr. Hendriksen's stature still uses the "word" "Jehova," which as a word is complete nonsense.

For Bible study can be recommended the English translation — although it is more than a translation — of Dr. Van der Waal's *Sola Scriptura*. In Dutch this work consists in three volumes; the English translation will comprise ten or eleven volumes at \$3.95 each. They are published by Paideia/Premier and can be obtained from *Clarion* correspondents or bookstores. Our societies anyway should hasten to purchase these booklets of which four volumes have appeared thus far (1, 2, 7, 8). English title: *Search the Scriptures*.

If a society is planning on studying the Book of Daniel, it would act wisely by purchasing H. Veldkamp's *Dreams and Dictators*, a typical Veldkamp treatment of Daniel's book. I think that a mistake was made when on page 4 this work is said to have appeared in The Netherlands as *In de schemering van Christ's wederkomst*. That was the title of Veldkamp's book on I Thessalonians. The title of his book on Daniel is: *Die knopen ontbindt* (He that unties knots). *Dreams and Dictators* was also published by Paideia/Premier. Price \$4.95.

For study of the Book of Daniel I would greatly recommend D.K. Wielenga, *Het Boek der Waarheid*, Oosterbaan & Le Cointre, Goes. It is my sincere wish that that book, too, will be translated and published here. It gives

a thorough explanation and is refreshingly free from any speculation while showing, at the same time, the relevance of the Lord's revelation through Daniel.

Two other works, coming to us via Paideia/Premier, will be of great help to our people especially with a view to avoiding speculation and to understanding the prophecy. In his articles on the false prophecy of Hal Lindsey, the Rev. W. Huizinga discussed both works which now have appeared in English translation: T. Boersma, *Is the Bible a Jigsaw Puzzle . . .* (\$4.95), and C. Van der Waal, *Hal Lindsey and Biblical Prophecy* (\$3.95). Although Van der Waal does not restrict himself to the Revelation to John, he does concentrate on that book, while Boersma's treatment is broader. Together these books provide a useful weapon by means of which the threat by error and speculation can be repelled.

The Coming of the Kingdom by H.N. Ridderbos is a thorough treatment of this subject. Its almost 560 pages are well worth the \$7.50 one has to pay for the work. I've had it for quite a few years (the first English edition was published in 1962) and am happy that Paideia/Premier have made special arrangements with Presbyterian and Reformed Publishing House for its recent publication. This valuable work will help serious students of Scripture greatly in their understanding especially of the Gospels.

For more special study of specific Scripture parts I would recommend two works by Dr. D. Martyn Lloyd Jones, one on Ephesians 5:18-6:9, and one on Ephesians 6:10-13, both published by Baker Book House, and

priced at \$8.95 each. As can be understood from the titles (*Life in the Spirit in Marriage, Home and Work* and *The Christian Warfare*) the author does far more than give an explanation of the text; he gives also directives for the "practical application" of what he found the Lord says in these verses. I should like to give one sample of Dr. Jone's writing, then you have an idea in what vein he writes.

So if the church is anxious that her teaching should permeate the life of society, the quickest and shortest way to accomplish that is not to preach politics, is not to preach about social matters, is not to be forever protesting against this and that; it is to produce a large number of Christians. And how is that done? By preaching the pure Gospel, by preaching a Gospel that can convert people. To preach against war and against bombs does not convert anybody. So this very teaching defeats its own end. Very many of our churches are empty today because so many preachers have preached nothing but sermons on politics and social matters. They have not been preaching the Gospel, and have not been converting men and women; and so there are fewer and fewer and fewer Christians, and the "powers that be" ignore us and can forget us entirely. *Life*, page 30.

Let's stay a little longer in the field of Bible study and books on Scripture.

Parents among us will be happy with the appearing in English of Anne de Vries's *Story Bible for Young Children* and his *Story Bible for Older Children*. The former is priced at \$9.95, the latter at \$12.95. Publication is an enterprise of Paideia/Premier, Baker's Book House also being involved. Every "Story Bible" has its drawbacks, but don't let the word "Story" scare you here. De Vries does follow a line and the children will love the books. It appears from the information provided that these two books have been published in ten different languages. That means something.

I do not understand why old-fashioned language is sometimes used, e.g., "Thus sayeth the Lord, the God of Israel," *Young Children*, pp. 66, 81, 97. However, we'll take these few inconveniences for they are few and don't really bother children.

The illustrations in the book for younger children are more modern, sometimes very expressive and to a large extent successful in bringing the people and the conditions close to the children of our days. The drawings illustrating the chapters dealing with

Joseph and Israel's stay in Egypt do look ancient-Egyptian.

The *Story Bible for Older Children* covers only the Old Testament. Illustrations are by the famous Dutch illustrator Cornelis Jetses, and are far more detailed and refined than those in the book for young children. See Hagar and Ishmael standing there with hateful expressions on their faces when Abraham and Sarah, full of intense happiness, look at Isaac, their baby. Study the drawing of Job passing out bread and gifts to the poor; observe the

mockery on the faces of the people who are warned by Noah.

The manner in which the "Bible story" is told is highly commendable although sometimes we must notice a version slightly different from what we read in Scripture itself. In I Samuel 24 we read that Saul went into a cave "to relieve himself," at which occasion David cut off part of the slip of Saul's robe; de Vries tells us that Saul "spread his robe on the ground and stretched out on it" (page 219). The drawing is accordingly. Such a presentation mars

Let Us of Christ Our Lord and Saviour Sing

PHILIPPIANS 2:6-11

1. Let us of Christ our Lord and Saviour sing,
For, though God's equal, though eternal King,
He did not to His rightful glory cling.
Hallelujah, hallelujah!
2. Himself He emptied that He us might save;
Himself for us, God's chosen ones, He gave,
And, born as man, our Lord became a slave.
Hallelujah, hallelujah!
3. He bore the weakness of our human frame
And He obedient unto death became,
For on a cross He died, in bitter shame.
Hallelujah, hallelujah!
4. God therefore raised Him to the heavenly heights,
Bestowed on Him, the Lord of life and light,
The Name surpassing every name in might.
Hallelujah, hallelujah!
5. In heav'n, on earth, and in the deepest sea,
Let at the name of Jesus every knee
Now humbly bow before His majesty.
Hallelujah, hallelujah!
6. Let all confess: Christ Jesus is the King,
The Lord supreme, of all created things.
So to the praise of God the Father sing:
Hallelujah, hallelujah!

Copyright: Committee on the Church Book

an otherwise excellent book.

There is no end as yet to the list of books about which I wish to talk with you.

The end of the Second World War came more than thirty-three years ago. The present generation knows about it only through the stories told by their parents and the other older people. There is a tendency to forget or to be mostly unacquainted with what happened when the German armies overran a large part of Europe and Africa. Novels have been written about the war, about the plight of the Jews, about the oppression suffered by the occupied countries, about the death-camps and about the struggle which went on underground, but by far the most of the novels I know do not take into account faith in the Lord and do not have an eye for the spiritual struggle that went on.

Without being sensational, *Faith and Victory in Dachau*, by the Rev. J. Overduin, leads us through that spiritual struggle in such a manner that also those who were born after the war receive a good picture of what really was going on. Many of God's children perished in the Nazi concentration camps together with hundreds of thousands of others, and many ministers either died or had to wait till the liberation by the allied forces before leaving through the gates of Dachau and other death-camps. Some were so weakened by their ordeal that they died soon after they had been liberated from camps such as in Bergen Belsen. The Rev. Overduin was one of those who survived and lived to tell the story and he has done so in the book which is now presented to us by Paideia/Premier in an English translation, at the price of \$6.95.

A short while ago we had our Remembrance Day celebration. I heard that a member of the Royal Canadian Legion in our neighbourhood complained that people nowadays "don't remember anymore." There is, however, abundant reason to remember

and to honour all those who gave their lives in order to oppose and destroy the tyranny which held so many countries in its grip both in East and West. Especially now that the area of the truly "free world" is being whittled away, it is the more important that we keep ourselves and our children informed about what happened, lest we forget

In the same field (that of books about the Second World War) we find Anne de Vries's books entitled *Journey through the Night*. Published by Paideia/Premier, the four volumes retail at \$4.95 each, and they will be "devoured" by our young people once they start reading them. If they take a book to bed to "read for a while," the parents should have a look after that "while" to see whether the light is out and the youngsters did not continue reading under the blankets with the help of a flashlight.

Going to some other stories, what about *My Favorite Story Book* by the "Master Storyteller," W.G. Vandehulst? The price is \$10.95, and it also comes from Paideia/Premier. Countless children love to have a story read to them before bedtime or, actually, any time. No better source for delightful stories than *My Favorite Story Book*. Add to that the new titles in the series of small books by Vandehulst: *Lost in the Snow*, *The Woods Beyond the Wall*, *Annie and the Goat*, and *The Black Kitten*, at \$1.45 each.

And then one of the old favourites: *Peerke en z'n kameraden* or, in English, *Pierre and His Friends* by the same writer, also published by Paideia/Premier, at \$3.95! I am certain that your children cannot hold back their tears, and they will enjoy the book immensely.

If you wish to learn more about the difficulties, disappointments, struggles, and possibilities of immigrants in America, coming from The Netherlands, you will find a valuable source in *Schrijf spoedig terug*, *Brieven van*

Immigranten in America, 1847-1920, by Herbert J. Brinks, Uitgeverij Boekencentrum, 's Gravenhage. It can be obtained for your bookseller, I'm sure, besides being available here in North America at the Calvin College Book Store in Grand Rapids.

Mr. Brinks, the author, is now a professor in American history at the Calvin College of the University of Michigan. In the Preface he writes, "Ik geloof dat de brieven die de immigranten schreven, de beste bron vormen voor het herontdekken van de geest en het karakter van de immigratie," (page 8). Prof. Brinks has opened that source by his studies (including studies by means of visiting the places from where the immigrants came and talking with descendants and relatives) and the result is this book. I have not been able to discover the price, but you can learn that soon enough, I think.

Our older readers will, in all likelihood, more or less "relive" their own experiences although the conditions in the 1950's were vastly different from those in the 1850's or even before World War II.

Sometimes the book appears to be a little cluttered, but I realize that it is very difficult to decide what to insert and what to omit. I discovered just one printing error: on page 175 the initials of the Rev. Scholte are given as H.F. That should have been H.P.

And herewith we conclude our bookchat for this time. As you can see: there is quite a selection available and in the "season of giving" almost everyone can find something suitable in the above list of books. Giving a book is giving something lasting, anyway lasting for years if taken proper care of.

Quite a few of the above books have a hard cover. Those which are paperbacks are of good quality and will not soon come apart.

There is one thing which I found annoying. Most of the books have not been sewn but glued, even hard-cover ones, and they refuse to lie flat. I had to have some weight on the pages to keep the book open or hold my hand on the pages to keep them down, and that is not very pleasant if one wishes to write something down or, in the case of a person confined to bed, if one wishes to read in bed. I don't know whether anything can be done about that, but presume that sewing has been eliminated to keep the cost down, and that appears to have its drawbacks.

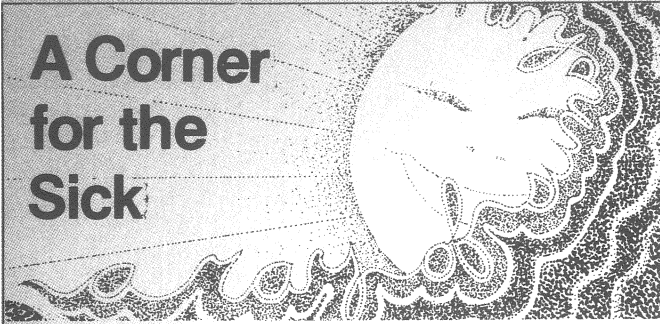
Good reading!

vO

II TIMOTHY 1:9, 10

God saved us and called us with a holy calling, not in virtue of our works but in virtue of His own purpose and the grace which He gave us in Christ Jesus ages ago, and now has manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.

A Corner for the Sick



But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles they shall run and not be weary, they shall walk and not faint. *Isaiah 40:31*

It is very comforting to read chapter 40 of the book of Isaiah. What will the New Year bring us? We do not even know what the day of tomorrow will bring us, but at this time of the year our thoughts seem to wander towards the future. It is good therefore to start with God's Word, before our thoughts have a chance to worry and fear. In this chapter (please read: chapter 40:12-31) the Lord confronts His people with several questions. It reminds us of the book of Job! The Lord shows them, and us, that He is the one in control. "Our Lord is the everlasting God, the Creator of the ends of the earth" (verse 28). "Even youth shall faint and be weary" (verse 30), but it is not so with the Lord. "He gives power to the faint and to him who has no might He increases strength" (verse 29). "It is He who sits above the circle of earth, and its inhabitants are like grasshoppers" (verse 22).

Should we then fear for the future? In Lord's Day 10 of our Catechism we confess that by believing in God's providence, "we may be patient in adversity, thankful in prosperity, and with a view to the future may have a good confidence in our faithful God and Father, that no creature shall separate us from His love, since all creatures are so in His hand that without His will they cannot so much as move."

7. Blest are the people who acclaim Thee as their King,
Who know the festal shout and of Thy mercies sing.
They ever see Thy face and walk in light before
Thee,
Exulting all the day in Thy great name and glory
Thy wondrous grace they laud, Thy righteousness
recalling;
They go their way with joy, Thy steadfast love
extolling.
8. Thou art their strength, O Lord, their enemies they
scorn,
For Thou didst favour us: exalted is our horn.
Our shield belongs to Thee, our King so great in
power:
Upon Thy faithful ones Thou strength and joy didst
shower.
High praises we will sing, and homage we will render
To Isrel's Holy One, our King and our Defender.

Psalm 89:7, 8, Book of Praise

A Dutch poem for our interested readers;

Nieuwjaar

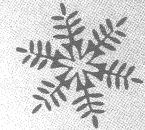
Zult Gij ook dit jaar met mij wezen
Ook als ik U weer vaak vergeet
Mag ik de wijsheid van Uw liefde
voelen in vreugde en in leed?

Ook, als dit jaar mij niet zal brengen,
Wat ik er biddend van verwacht,
Ook als er dingen gaan gebeuren
die ik mij nooit had ingedacht?

En als er bange dagen komen
grauw van vernedering en pijn -
Ook als dit jaar misschien mijn laatste
een afgebroken jaar mocht zijn . . .

Laat mij dan deze waarheid weten,
ondanks mijn zware, zware schuld.
Dat Gij mijn zonden hebt vergeven,
mijn onvolbrachte taak vervuld.

Want buiten U is alles onrust,
Het leven is een bange strijd.
Laat mij dan vast op U vertrouwen,
in stille blijde zekerheid.



Hannie Selles

(Taken from Nederlands Dagblad.)

Mrs. Hamoen sent us a thank you note for all the cards and letters she received during her adversity.

She is able to work and even write again but still is experiencing some discomfort with her wrist. She is very thankful that the Lord has made things as they are, and that she is able to do things again with her hands. Thank you brothers and sisters!

We have three birthday girls this month:

LIZ KONING

*c/o Michener Centre - Cedar Villa
Box 5002, Red Deer, Alberta*

Liz will be eighteen years old, the Lord willing, on January second. Liz has a very bad case of epilepsy. She has been away from home for seven years already. She is progressively getting worse and is confined to a wheelchair. She is a pretty girl and very dear to her family.

GRACE HOMAN

R.R. 2, St. Ann's, Ontario L0R 1Y0

Grace will be celebrating her 23rd birthday on January seventeenth, the Lord willing! She loves organ music and singing and she keeps all the cards she receives in a scrapbook which she reviews regularly. She attends A.R.C. workshop in the daytime.

JANINE SMID

R.R. 1, Arkona, Ontario N0M 1B0

Janine is one of those children whom the Lord did not endow with the gift of understanding. She loves cards and pictures. Her birthday will be on January nineteenth. She will be 9 years old, the Lord willing!

Send your requests to:

Mrs. J.K. Riemersma

380 St. Andrew Street E., Fergus, Ontario N1M 1R1

P.S. It is already a year ago since I have received most of the information for our calendar. If any of the circumstances or addresses have changed, please notify me!

Installation and Welcome Evening FOR REV. J.D. WIELENGA AND HIS FAMILY

A year ago the congregation at Coaldale extended a call to Rev. Wielenga of Albany, Australia, and now he is finally here.

A year's time could very well be a record. This was one of the remarks made by Mr. A. Devries in his opening speech at the welcome evening for Rev. Wielenga and his family.

The program for the evening was filled by the different societies who explained their aim and purpose, and, where possible, presented an example of their endeavours.

Mr. Voorhorst spoke on the behalf of the Home Mission, and he also had the Youth Choir, which is part of the Home Mission, sing.

Representatives of the School Board, Study Clubs, Ladies' Aid, Youth of Yesterday, Young People's Societies, Parent Committee, and Mission Aid Committee all explained how things were done in Coaldale.

The program was varied by trumpet and saxophone solos, and also congregational singing. The choir also sang.

The Committee of Administration took the opportunity to present the key

of the new manse to the chairman of the church council, who in turn presented it to Rev. Wielenga for display in his study.

Rev. Wielenga closed the evening. In his closing remarks, the Reverend expressed his thoughts about the scenery around Coaldale after having been sent pictures of Waterton Lakes National Park.

He spoke of his appreciation for the new manse, and pointed out that no matter how nice the parsonage is, or whatever else is done to please a minister, he can probably not please everybody in the congregation but has to fulfill his task in God's way.

After the closing there was the opportunity in the basement for Rev. and Mrs. Wielenga to make acquaintance with the members of the congregation, while coffee was served.

It was a cold and snowy Sunday November 12, 1978, when Rev. Wielenga was installed in the morning service conducted by Rev. D. de Jong of Calgary. What a difference in climate as compared to the one in Australia. What a joy in the congregation of Coal-



Rev. Wielenga.

dale who had looked forward with anticipation to the time that we would have a pastor and teacher again. What a reason for thankfulness to our heavenly Father that we received him out of His hand — a minister who will show us the way we have to go; a minister who will show us the only Guide, Jesus Christ, on the way that leads to life.

This was the theme chosen by Rev. de Jong in the morning service. His text was taken from Matthew 7, verses 13 and 14; he explained that on the road to eternal life Jesus Christ is our only Guide, and it is He Who paved the way for us; He is the only one Who can open the gate to life.

The afternoon service was conducted by Rev. J.D. Wielenga. The service was enriched by the administration of Holy Baptism to Angela Joy van Seters.

The text chosen by Rev. Wielenga was from the first letter of John, chapter 1, verses 3 and 4. The theme was: The words of life. The contents: life in Jesus Christ. Its purpose: life in fellowship. Its result: life in joy. Rev. Wielenga pointed out that the messenger is not important, but the *message* is.

We as members of the Canadian Reformed Church in Coaldale hope and pray that all our brothers and sisters, wherever they are, share our joy and thankfulness to our heavenly Father, Who gathers, defends, and preserves for Himself a church — by His Spirit and Word, in the unity of the true faith, a church chosen to everlasting life.

To Him be the glory now and forever.

C. VAN SETERS



Rev. Wielenga and his family except for the youngest who by that time was sleeping.

mission news

MISSION AID — BRAZIL

The month of September already belongs to the past and it is therefore time to report again. It has been a busy month for us, but not in such a way that we were overloaded or hindered by it. We received health and strength from the Lord to be able to fulfil our daily duties.

So far everything is fine. It stands to reason that this small congregation has its problems. Satan knows very well where he can direct his attacks the best, trying to lead them back to the life-style they led before. Thanks be to God, in the midst of temptation we also meet true faithfulness among the members of the church.

All activities were conducted in the regular manner this month. In Sunday school we now have quite a few girls who have reached the ages of 14 and 15. Some of them have been coming since 1972. At this age the temptations for these girls are great, and it may well happen that some will go in a wrong direction, even though they have been coming for so many years. This is also one of the reasons we started the Youth Club again this month. We will have to try everything in order to keep them together. So far, we have completed two lessons. The first was a short summary of man's creation, fall and redemption. The second lesson was about John the Baptist and the birth of Jesus. Together

with these lessons, we also dealt with questions 1 and 2 of the Catechism.

Attendance at Sunday school was good again this month, although sometimes we miss the boys. Many "tourists" from the big city flock into the town every Sunday morning to spend the day at the beach. Some of the children are sent to the beach by their parents to sell things in order to make an extra cruzeiro.

The worship services this month were again well attended except in a few cases. Some need to be encouraged now and then. The wet weather and sicknesses continue to keep a few members bedridden. The diabetic lady we mentioned last time is still often missing many church activities due to illness. Maria de Solidade (74) is also often sick lately. But if she is not in church, she is indeed sick. Although very frail, she does not give up easily. We hope she will pick up more strength when the weather gets drier and warmer. She looks like a person who could suddenly pass away.

In the Wednesday evening Bible Study, we have now reached Matthew 9. The number attending is usually a little lower than on Sundays, but still it is good. Cicera de Oliveira, a lady who always sent her children to Sunday school, and herself came very irregularly, is now often in church. She usually comes on Wednesdays while her

daughter, who always comes to Sunday school, is watching the other children. Men do not babysit here so that she must take turns with her daughter. We have good reason to believe that she will become a member of the church some day in the future. We notice that she has some education and can therefore follow things quite well. As a whole, they all pay good attention to what is said and we ourselves are getting more serious in conducting these studies.

Under the leadership of Ardis, the choir has now practiced two times with about twenty girls attending, including some from Alinda's class, who started going to Sunday school some time ago.

On September 28, Rev. S. Braaksma arrived here at midnight. Needless to say, we enjoyed his stay here, not only for ourselves, but also for the congregation. We made good use of the few days he was in our midst. On Friday evening, all the members came together for a meeting which we always have before the celebration of the Lord's Supper. On Saturday, Rev. Braaksma sat in at the meeting of the Youth Club and showed some slides to the children about Curitiba. On Saturday evening, the older young people came together, where he spoke about "Holy Baptism" and "The Lord's Supper." On Sunday evening, he conducted the worship service and administered the Lord's Supper. It was a blessing of the Lord to have him in our midst. On Monday morning, I brought him back to the airport in Recife.

In the week before Rev. Braaksma's arrival, the church building was given a good cleaning. All the benches were removed and washed and the floors scrubbed. It is quite easy to get some ladies and girls together to do the job. With the yard it was different. Since I myself could not find the time to be present, we hired a man to do it for us. Everything looks neat and clean now.

We extend to you our best wishes and the Lord's blessing.

J. KUIK

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed on December 14, 1978.



Social Hour for the Wielenga family.

Let's See Again

The verb "to review" actually means "to see again" that which you saw before. Thus a review of the year past cannot bring anything new, anything which was not known before, which was not mentioned before.

In a Year-review we look again at the things which happened, the manner in which they happened, perhaps the reason why they did take place and why they took place at that and that moment. When recalling the past year's events, one is surprised to discover how short a person's memory is and how good it is to mention again what was already known and to retell some of the events which took place. Is it not a continuous exhortation which we find in Scripture, to remember what the Lord has done? It is the Lord who worked also through the works of men, who continued to build and bless via His children. Thus we could make progress in many respects.

When speaking of that work, we think first of all of the Sunday gatherings of God's people, the services, the preaching of the Word and the administration of the sacraments. And that brings us to the ministers.

There was some change in their number and the Congregations they served or serve.

The number of vacant Churches diminished.

There was in the first place the return from The Netherlands of brother J. DeJong, who passed his doctoral examination at the Theologische Hogeschool of our sister Churches and who now made himself available for call. Out of the calls which he received he accepted the one from the Church at London and was ordained into the ministry in that place.

Another vacancy was filled when the Rev. J.D. Wielenga and his family arrived and when, upon a successful *colloquium* at the Classis Alberta/Manitoba, he was installed in his office in the Coaldale Church.

Still another vacancy was filled (although the Churches in Canada are not directly affected by that) when the Rev. P.K. Meijer was installed as missionary of the New Westminster Church. Shortly after his installation he and Mrs. Meijer left for the mission field in Brazil where, we hope, they will be permitted to work for many years. Rev. R.F. Boersema and his family plan to follow them in the new year, be it that they have not received a permanent *visum* either. It is and remains a risky undertaking — humanly speaking only! — to send the missionaries out with so little certainty that they can stay for quite a while, but no one is served by it when the missionaries are sitting either here or in The Netherlands, trying to improve their knowledge of Portuguese and to read up on recent trends in missiology, or simply biting their nails, eager to depart but not being permitted to do so. Going as a visitor does carry a large measure of uncertainty and will perhaps bring some extra financial burdens, but when the Word of God is preached to those as yet deprived of its knowledge or to those who are badly in need of "further instruction in these things," what is then the weight of financial questions? They become lighter than feathers floating in the storm.

It was not the filling of a vacancy when the Rev. and Mrs. H. Versteeg left for the mission field in Irian Jaya, yet it

was in this past year that they undertook the journey to that far-away country, and we have already been able to read reports which they sent on their work and experiences.

As for the missionary workers — and we may mention them here in one breath —, the Kuiks came to Canada on furlough from Brazil and returned refreshed and encouraged, having seen the brethren. The Vegters plan to come on furlough from Irian Jaya this coming year. It seems such a short while ago that they left for their work in the tropics.

In the "far West" the vacancy in the Church at Chilliwack, B.C. was filled when the Rev. E.J. Tiggelaar was ordained as its minister. The Rev. M. Van Beveren left the New Westminster Church (which meanwhile called the Rev. C. Van Dam of Brampton) and the Rev. J. Visscher came to Cloverdale to take the place of the Rev. J. Mulder. And, to complete the list at the same time, the Rev. S. De Bruin went to Edmonton from Winnipeg, while the Rev. P. Kingma finally received the necessary visa to go to Grand Rapids, Michigan, with his family.

The still vacant Churches endeavoured to receive their own minister and continued with extending calls. No decision is known at the moment regarding the call which the Smithville Church extended to the Rev. M.H. Oosterhuis of Wageningen, The Netherlands. The latest I heard was that he requested an extension of the time given to him within which to reach a decision. The following Congregations did not see their vacancy filled, in spite of calls extended: Watford, Neerlandia, Guelph, Winnipeg.

Upon his return from the mission field in Brazil, the Rev. C. Van Spronsen, having accepted the call from the Church at Smithers, was installed there after having enjoyed a Canadian holiday. The danger that we would lose one of our ministers to another country was averted when the Rev. Cl. Stam declined two calls which came to him from The Netherlands. With our already relatively small number and quite substantial number of vacancies (which are felt the more because of the distances) we can ill afford to lose a minister to foreign sister Churches, however great their need may be. This number of vacancies will increase even when the plans which exist to call a second minister in a Church or to split up a Church, are executed.

COLLEGE

This past year no candidate graduated from our College. Thus it was a very lean year as far as that goes. If everything goes well, we may look forward to receiving three candidates this coming year, and that will alleviate the shortage of ministers to a considerable extent. However, the Church at Houston received the promise from the latest Classis Pacific that it will be supported by the sister Churches when a minister accepts a call, and thus the number of "realistic" vacancies has again increased by one.

The need for students and candidates will remain for a long, long, time to come. As matters stand now, we shall never catch up on our vacancies. If we keep having one student every year, only one Church will be provided with a minister every year. Considering that within a year there may

be thirty Churches, this means that, with a view to the age of several of the present ministers, we shall not even hold our own. Then I do not even speak of the missionaries and of the need in due time to find persons suitable to take the place of the present professors and lecturers at our College.

The work at our College could proceed without interruption, and our Professors and Lecturers also gave their time and skill to bring the College closer to the people: a few series of public lectures were given which were appreciated greatly by the ones attending them but which could (and should) have been attended by more.

The College building also functioned as the place where two ministers' workshops were held during the past year: at one the Athanasian Creed was discussed, the other one was dedicated to the Sermon on the Mount and the Covenant.

In order to bring our College and its work closer to the membership in the West, plans are being made to have the coming year's Convocation in the Fraser Valley. The first reason for that is that two of the three (expected) graduates-to-be are from the Valley; the second reason is that in all the ten years our College will have existed this fall, no Convocation was ever held outside the Hamilton/Burlington area, which rendered it possible for the Ontario members to attend and virtually impossible for the members in other parts of the country to be present, except for a few who succeeded in taking their holidays around that time or who happened to be in Ontario for business or other special reasons.

We'll see how things go.

CHURCH BUILDINGS AND ANNEXES

It is about time that we touch upon another topic.

Various Churches either completed their Church building or made extensive changes, or acquired a new parsonage.

The Lincoln Church took possession of its new superstructure with its enlarged organ. We were able by means of photographs and description to get a fair impression of their place of worship, and we heard out of the mouth of members of Lincoln that they are quite happy with their acquisition.

The Fergus Church added a complex which contains several meeting rooms; it also enlarged the auditorium by removing partitions in front and rear. Judging by the comments made by visitors, we may say that it was a wise move to do so and that the result is very pleasing and functional.

The Carman Church discussed erection of a new Church building, but no definite plans have been drawn up as far as we know at the moment.

The Churches at Chilliwack, Coaldale, Edmonton, and London acquired a new parsonage, either because they did not have one as yet, or because the previous one had been sold, or because the old one was considered unsuitable for the ministerial family.

The newest development in organ matters in the Abbotsford Church is that a new offer has been received which would save quite an amount of money; thus there may be a pipe organ in the Abbotsford Church building after all. About Lincoln's organ we already spoke above. A Mixture stop was added to the organ in Edmonton, and the instrument in Coaldale's Church building featured on the CBC program "Organist in Recital." New Westminster dedicated its enlarged organ at a special concert-evening. What the organ sounds like can be heard on the Psalmody record which has been pressed and which can be called a success.

CELEBRATIONS

Expansion of Church buildings, building of annexes, acquisition of organs, all those things point to a getting older

as Churches. Thus we saw the celebration of the twenty-fifth anniversary of the institution of the Churches at Winnipeg and at Watford. This coming year there will be a few more, the Lord willing.

Personal anniversaries or jubileas were celebrated by the Rev. and Mrs. Vander Boom who celebrated their thirty-fifth Wedding Anniversary; by Rev. and Mrs. Loopstra who celebrated their fortieth Wedding Anniversary and forty years of ministry, and Rev. and Mrs. VanOene who celebrated their thirty-fifth Anniversaries as such.

HOMES FOR THE AGED

Realizing from the above facts that we all are advancing in age, we also should pay some attention to the situation regarding the Old Age Homes or Nursing Homes.

Not so much progress can be reported, although both in Ontario and in the Fraser Valley the discussions and plans continue to be held and made.

The need for homes for the aged becomes clearer all the time, and the longer we wait the greater the possibility that our elderly brothers and sisters will have to find a place somewhere else.

We have been talking about it now for many years; there should be some bold action, for otherwise, I foresee, it will take another twenty-five years before any tangible results are obtained and can be shown. Hopefully we can give more particulars in the next review, the review of the year 1979.

SCHOOLS

One completely new school was opened this year: the one in Dutton, Michigan. Perhaps I should say, "Grand Rapids," for that name will be known better among our membership.

One High School was opened: the one in the Fraser Valley. Nominally it is an extension of the William of Orange School; for all practical purposes it is a high school for the whole Fraser Valley. No final decision regarding the future location of the buildings has been made as yet: it all depends on the cooperation of the authorities and the possibility to obtain severance, something which may be hard with a view to the land-freeze.

Brampton/Toronto purchased property for their combined school building, which they intend to build soon with the official opening in the foreseeable future, perhaps this coming year?

Existing schools and high schools added grades during

PSALM 103:15-18

As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the LORD is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember to do His commandments.

the past year, thereby coming closer to the ideal of a complete institution, covering all grades and thus providing the children of the covenant with Scripture-based and Scripture-oriented instruction.

Scanning the advertisements, we come to the conclusion that there is still ample room for teachers and that our young men and women who wish to choose that profession will not have to be afraid that they will be unemployed within a short time. There is the addition of schools and grades, there is the natural growth within the Churches which will necessitate either the establishing of new schools or the splitting up of classes because the number of pupils is too large for one teacher.

Through the grace of God the evil of "family-planning" (in the worldly sense) and of the even greater evil of abortion, has not taken such a hold on our membership as it has on the world around us. Perhaps we would say too much if we considered the former completely absent from our midst; we certainly do not say too much when we claim that by far the majority of our members receive the children whom the Lord gives and as many as the Lord gives them, with great joy and happiness, and they are off none the worse for their increased responsibilities and financial burdens. It does not look as if our teachers will have to be afraid that they will be laid off for lack of students.

It seems that the establishing of a Teachers College has come considerably closer to realization. For as long as such a College is not operative, the teachers courses which are given during the summer holidays are a valuable support for our teachers and undoubtedly help them to a large extent in their daily work.

CONTACT

For the first time in the history of the Churches a brother was sent expressly to a General Synod of foreign sister Churches: the Rev. M. Van Beveren represented the Canadian Reformed Churches at the Synod of Groningen-Zuid in The Netherlands. We did have representation before (Dr. J. Faber once represented our Churches) but then we just made use of the presence of a brother who went to The Netherlands on his own initiative and for personal reasons. This time someone was delegated and sent for that specific purpose alone. Perhaps we may see a return-gesture in 1980.

As far as other contact is concerned, our Committee for Contact with the Orthodox Presbyterian Church did address the Orthodox Presbyterian Committee *ad hoc*, and also met with them. We appreciate the large amount of study and work which the brothers put into their letter and into the fulfilment of their mandate.

Cloverdale and Langley did have some contact with the Free Reformed Churches in Aldergrove and Coquitlam, but, if I am not mistaken, thus far just one meeting was held.

SOCIETIES

Our societies continued their work, although especially of the societies of young members sad rumours come once in a while. Sometimes it is said that there is not enough interest, that too many keep away from this work, and that too little study is made of the topics to be discussed. We hope that these things are a passing cloud and are no indication of what will be the case with the future leaders in the Church. That we are to use our gifts readily and cheerfully for the advantage and salvation of the other members also applies to our young people.

As far as conferences and rallies are concerned, a Na-

tional Rally was organized and held in Winnipeg. The topic was "Christian Education verses Public Education."

In August, a study weekend was held in Grand Rapids, and the Young People's Societies of Ontario conducted a Thanksgiving Youth Conference where the topics were: "The Arts," "Journalism," "Propaganda," and "The Nicene Creed: Yesterday and Today."

The Fraser Valley Women's Societies had a League Day in the summer. They listened to an introduction on "The Covenant" and promised that it would be published in *Clarion*. I must have missed it somehow, and perhaps one of our readers in the Valley can tell me on what page or pages of this volume of *Clarion* I can find it. It must have appeared some time during the half year following the meeting, must it not?

In Calgary the sisters of Alberta met to discuss the topic "Mass Media and Their Influence on Christian Family Life."

The sisters of Ontario met in Chatham and had two introductions there: the one dealt with "Signs of the End of Time," the second one with "Mysticism."

And, to complete the list, the Ontario Men's Societies listened to an introduction on "Covenant Life."

The League of Home Mission Committees seems to have difficulty coming off the ground, and the political study societies work mostly on their own as well.

In one place a brother was elected to the City Council, in another place a brother could just not collect the required number of votes, but is going to try again.

CONCLUSION

We could mention more events which took place during the past year. We could speak of the meeting of Mission workers which was held in February, the meeting of the Mission workers in Latin America; we could elaborate on the work in Irian Jaya and in Brazil, we could recall which Churches decided to terminate the Dutch services and which Churches still maintain them or even reinstated them.

It is, however, time to come to a conclusion.

Basically nothing new has been said in the above lines; yet I am convinced that every one who reads again about all that happened, all that has been going on, all that has been achieved, all that has been undertaken, will be filled with great gratitude towards the Lord our God who has made the hearts willing and prepared to do those things, who has paved the way for those undertakings, who has enabled and strengthened His children to fulfil their tasks, and who has provided us with the means to support financially and otherwise both the Ministry of the Gospel and the needy members, both our schools and our societies. Frequently the hand was also extended to offer help to those who are far away, either in the so-called "free world" or in countries behind the Iron Curtain.

Meanwhile we live on the level which our gracious God gives to us and has permitted us to reach. And having received so much we dare to ask for even more.

May I close with expressing the wish that also by means of our *Clarion* we may have contributed towards the edification of the Church, towards the strengthening of the bond between the various Churches, between the brothers and sisters, towards the coming of the Day of the Lord, and of the perfection of God's kingdom, in which He shall be all in all.

May He, our gracious God, remain and prove to be the Same One to us all also in the year of our Lord Nineteen Hundred and Seventy-Nine.

It is the Year of the LORD.

Books

DAYLIGHT - Daily Readings With the Bible.

by Rev. Andrew Kuyvenhoven. Paideia Press \$4.95, Reviewed by J. Geertsema.

Here we have, as the subtitle shows, a book with a short message for every day of the year: for each day a Bible Word. The author writes in the Preface: "These daily readings are not sermons, but they do aim to present a somewhat complete message — the message of the gospel as it is expressed in the accompanying Scripture passage." He adds: that these short messages "arise out of years of preaching and writing for the Back to God Hour's Today."

If someone is used to reading and likes to read a short message every day (and has read and maybe reread *Lasting Food*), and is seeking something else in the English language, I can recommend this book. For every month it has a certain theme which is maintained with an always fresh approach.

Now, I did not read all the 366 messages; quite a number, though. And I can say that as far as I am able to judge I found them upbuilding, often surprising in approach, based on good exegesis, Biblically sound, which also means: in accordance with our confession.

Let me give two examples. There are the messages for May 8, 9, and 10. May 8 discusses the word "witness," and says that we have to be very careful with the word. It is actually to be restricted to the apostolic witness: they are in this world the eye and ear witnesses of Christ. And what we have in the Gospels is their witness. The next message tells us that Christianity is not in the first place a "set of truths — spiritual, moral or intellectual. But Christianity is first of all a set of historical facts . . ." May 10 tells us that it was right that the number of twelve apostles was completed again, when Matthias was appointed to take the place of Judas Iscariot. Some have said that this was a wrong action of the apostles: Paul had to be the twelfth. The author maintains that it was a deed of faith and insight. Rightly so! I have only one remark: the author could have referred to what he wrote for May 8 about the word "wit-

ness." It would have made his argument stronger yet.

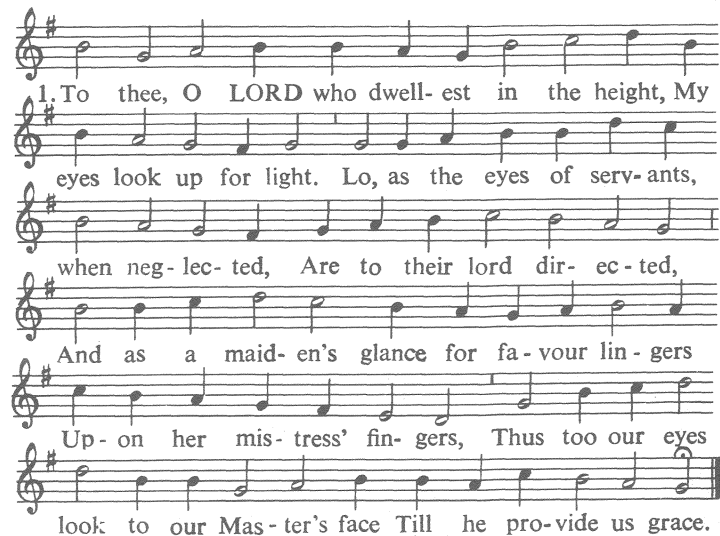
A second example is September 23. There we read about the function of the law of God as rule for our thankful life in the covenant. He characterizes the law as "a road map and guide for the lives of a redeemed people."

My praise does not mean that there is not also place for some criticism. There are passages which I would have written differently, or not at all. We have to read every book critically. I do not like the reference to God as "partner" (February 4). And the statement: "Unless you have experienced the call of Jesus as the big change in your life, you have not yet obeyed His call," is too general, in my opinion. Is it not possible that from one's youth there is the fear of the LORD in one's life, so that it always has been directed toward God? What is true for many, is not necessarily true for all. But perhaps we have to keep in mind that this book has a Home Mission background. I very much doubt the

truth of the author's conclusion that the writer of Psalm 6 "did not know about the resurrection," because he says that "in death there is no remembrance of Thee" (verse 5). Certainly, the revelation of God also on this point is more advanced and clearer in the New Testament than in the time of the Old Testament. But when I read in Hebrews 11 that Abraham and Isaac and Jacob expected the New Jerusalem, the New Earth, I think the Old Testament believers also knew and believed that God's covenant promises went beyond this earthly life. April 27's message speaks about the "one worldwide church of Jesus Christ," the "elect from every nation." Here, as it sounds to me, we have the invisible church idea as background. That love for the visible congregation, of which we are members, could have been stressed more, is my impression. But, on the whole, what I read, I read with much pleasure and appreciation. And, therefore, once again: recommended.

J. GEERTSEMA

Psalm 123



1. To thee, O LORD who dwell- est in the height, My eyes look up for light. Lo, as the eyes of serv- ants, when neg- lec- ted, Are to their lord dir- ec- ted, And as a maid- en's glance for fa- vour lin- gers Up- on her mis- tress' fin- gers, Thus too our eyes look to our Mas- ter's face Till he pro- vide us grace.

2. O LORD, our God, grant us thy grace again,
Grant us thy grace again,
For, lo, our ears are full of man's derision
At our estranged condition;
Our soul is sated with the scorn and chiding
Of those at ease abiding,
And of the proud who in their vanity
Regard us haughtily.

news medley

Here we are again, almost at the end of the year 1978. Time sure goes fast and it seems as if it is going faster all the time. When I went to elementary school, the days of the week seemed to go very slowly: it took sooo long before it was Saturday afternoon again! Nowadays even the children say that the week sure flies by, and they hardly have any time to do all the things they have to do or wish to do. They are so busy!

It could be that this is one of the ways in which the promise of the Lord is fulfilled that the days shall be shortened for the sake of the elect. The movement of the celestial bodies is certainly not any faster than it was in the days of the apostle John; yet it seems as if the day is at an end sooner than thirty or forty years ago. In any case: we are coming closer to the day when we shall see our Saviour.

Let us go to the news from the Churches.

The Churches try, by means of the spreading of the Gospel also to hasten the appearing of the Day of the Lord. They do that by means of literature, they do it by means of the airwaves.

In the Fraser Valley the broadcasting has been going on for more than ten years and there are three programs. A complete service (condensed so that it can be aired within the space of one hour) is still broadcast every Sunday evening via a Blaine, Washington station. Actually it is Birch Bay, Washington. Then there is a Dutch half hour which is broadcast via a Vancouver station. There was also another half hour in English which was broadcast via a Vancouver station, but an increase in rates caused the broadcasting committee to look for other possibilities. They found a station in Lynden, Washington and arranged with that station for the English half hour. An added bonus to this switch of stations is that now also the members (and others) in Abbotsford and Chilliwack will be able to tune in and hear it. That brings it much closer to them, and will nourish the interest they take in this work.

In Ontario the broadcasting is going on and there are efforts to increase the activity. Hamilton investigated the possibility of buying radio time from a station in St. Catharines. The time has been set at 9:15 - 9:30 on Sunday mornings. Cooperation has been sought and promised from the Churches at Lincoln and Smithville.

Hamilton also came with the request to be released by Toronto and the cooperating Churches from their obligation to support the Toronto mission work. They wish to start mission work on their own, with the help of some of the Churches in Classis Ontario South. I shall not say much about the fact as such; personally I am convinced that, if a second missionary is to be sent out, that should be done by the Church at Toronto. Such would be more in line with what we find in Scripture, where we see the preachers being sent out two by two; besides, it would prevent much duplication of work and services.

What I am happy about, however, is that Hamilton is planning to direct its attention to a different country than Irian Jaya. From the outset I have not been happy with the choice of Irian Jaya as mission field. In my opinion we have been tied down far too much to The Netherlands mission

work being conducted there. The result is that now I have "lost" Butiptiri: the official ties with Toronto have been terminated and a Dutch missionary is taking over the care of a group of Churches and mission posts in that area. That gives me a bad feeling and a bad taste in the mouth: I did not like it one bit when we received the letter from Toronto informing us of that fact. I realize that it is a blessing when Churches and missionaries can help and assist each other, but the independence should be preserved and respected. I am afraid that in the case of Irian Jaya this is extremely difficult if not outrightly impossible. We are also going to take our share of the Bible School at which a couple of Dutch missionaries will teach. Yes, the indigenous Churches will have to be served. Ministers who come from their own midst: we have to render ourselves superfluous; but seeing the oftentimes outrageous (in my opinion) salaries of the Dutch ministers and the unfavourable exchange rate of our dollar, I am afraid that we have gotten ourselves into a situation which we have to lay out quite an amount for which, somewhere else, we could do far more work and this much more effectively.

I am therefore thankful for Hamilton's intention to look somewhere else. "The committee is further charged to investigate a specific area with its possibilities in Brazil. Furthermore the Committee is requested to contact the Brazilian embassy in Toronto about admission into Brazil."

As for that admission into Brazil, that seems to cause quite a few difficulties. The Rev. and Mrs. Meijer arrived from The Netherlands, had a combined welcoming-farewell evening in New Westminster and, if everything went according to schedule, left for Brazil a few days after our brother's installation as missionary of New Westminster. However, he did not leave as an "immigrant" in Brazil, as one who has received permission to settle and work there. They both go as visitors (as will be the case with the Boersema's in the new year) and have to wait and see how things will be going.

We can well understand the caution which is displayed by some countries in the matter of admission of missionaries. Have not most missionaries been bringing a "social gospel" which is no gospel, and have not many of them favoured and promoted revolutionary movements? Money has gone and is going to groups and movements which have vowed to overthrow the rightful government. Such support was often designated as being support "for humanitarian purposes only," such as medicines, hospital food, and so on. Apart from the question in how far it was and is indeed being used for those ends, the fact remains that thereby money and supplies became available for military purposes, moneys and supplies which now did not have to be used for food and medical supplies. Thus such support was and is directly support to the cause of the revolution.

If I had authority in a country, I, too, would refuse to admit any such "missionaries" and would deport those who are already there.

Let it be our constant prayer that the Lord may open the eyes of the authorities that they see the difference between the bringers of humanistic or even revolutionary messages on the one side, and the bringers of the true Gospel on the other side, so that we may receive a favourable decision upon our applications.

Back to Hamilton.

I mentioned before the efforts made there to bring

visits to the Hamilton jail in order to get contact with inmates. It appears that visiting in the new jail is more difficult than in the old one. "Religious involvement is curtailed," we read, and the reason is the fear for hostage-taking incidents. It seems that, at least initially, only the minister can be involved.

And then a last item from Hamilton. As is the case in Barrhead (where they have been doing this for a long time) so in Hamilton Nursing Home visits are brought. A number of brothers and sisters gave their time. "Their enthusiasm and determination is increasing with every visit . . . We were even able to have our first Chapel Service, where one of the student members of the congregation had the opportunity to speak to a group about Jesus Christ being the good Shepherd Who came for what is lost and Who by way of the testimony of His people seeks after the wandering sheep." If I understood later information well, they are going to have one of such "services" every Tuesday afternoon.

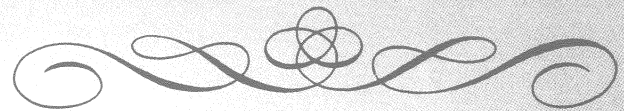
In the Churches it is budget-time in the month of December. Some have already completed their discussions, others are still going to have them. The Ebenezer Church in Burlington mentions that "after a very long discussion the budget of a total of \$89.15 is accepted, with one abstention." And in the announcement that a congregational meeting will be held, one of the points of the agenda is given as, "Proposed budget (with explanation)." Yes, an explanation is certainly needed. Time will tell.

Another point was dealt with at a congregational meeting of Rehoboth Burlington. The agenda mentioned a point about pastoral care. Apparently that point had wrapped in it the question whether a second minister should be called. We are told, "As promised, the consistory counted the "votes" concerning the proposal to commence preparations for calling a second minister. The result of the poll was a 2/3 majority in favour."

That is an encouraging development. Don't expect now that a call will be extended within the next two months. I have an idea that the above matter has more angles to it than meets the eye. I hope sincerely that this is the first step on the way towards institution of another Church and — without wishing to ride my well-known horse — I should like to repeat as my conviction that Church buildings should not be any larger than that they can accommodate a Congregation of 350-400 at the most; that means a maximum seating capacity of 300. Building bigger Church buildings so increases the financial obligations that a sound and healthy development of Church life is severely hampered.

In connection with the item from Burlington one from Edmonton: "In the past the need for a second minister has been discussed and permit me to point out that this need is a reality." We can even go further: almost from the very beginning the need for institution of a second Church has been discussed and stressed in Edmonton. The situation may have changed somewhat since the days when Jasper Place was more "inaccessible" than it is nowadays, and the connections and transportation-possibilities may have improved tremendously in the course of a couple of decades, it would be a step backwards if the discussion should back away from instituting a second Church and would concentrate on the question of calling a second minister.

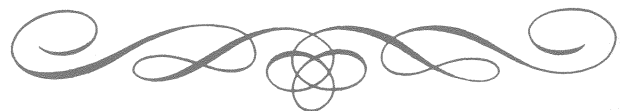
Let's look at it in a very down-to-earth manner. If another minister is called, there is always the danger that



50th Wedding Anniversary



Hendrik Klos and Hendrikje Vos were married on January 11, 1929 in Enschede, The Netherlands. They were blessed with 5 daughters and 2 sons. In 1953 they emigrated to Homewood, Manitoba, where the whole family worked in the sugar beets for two years, after which they moved to Carman. Mr. Klos had his own fruit and vegetable business there, but is now retired. He still works actively in his son's store in Carman, everyday. Mr. and Mrs. Klos are both enjoying good health.



many members consider him as a sort of second-rank minister, for the "old" minister was "their minister" after all. There is the danger of "competition," for we are all sinful men. Did not the older ones among us see how, in large Churches with three or four ministers, the one minister always saw the Church building filled to capacity when he preached whereas the other one should be happy if it was half-filled instead of one-third full?

I once served in a Church together with a colleague; we never had any quarrel, never disagreed on major issues, and worked in full harmony for all the almost five years I was there. However, I could very well visualize a situation in which there is hidden or open friction. That would not be conducive to a healthy Congregational life.

I could also visualize a situation in which a minister is convinced of the need of the Church to have a second minister but yet declines the call because he would not be able to work together in full harmony with the colleague who is already there: they simply would not get along well.

No, the more I think about it, the more I come to the conclusion: no second minister, but a second Church.

Before we leave Ontario altogether, I mention about Ottawa that "the property is reported on. The status is as before. No progress has as yet occurred." And further, "The consistory decides to make the building drive the major topic of the next consistory meeting." More news next time, we hope.

Beside the item which I already quoted above from the Edmonton bulletin, the following is well worth passing on to you: "It is with gratitude to the Lord that we may take note of the announcement that, the Lord willing, Grade 10 will be added to our Canadian Reformed School." That is indeed a reason for gratitude. I express the wish that Edmonton may have no problem with filling the vacancy that will be created by adding that grade.

Neerlandia is thinking of expanding, too. That expansion is not so much in the field of adding grades but of adding classrooms. "As building committee we have been given the mandate to look into the building of a gym and a couple more classrooms, or rather a classroom and a science room Finally a plan has been adopted which looks good (providing maybe some minor changes) and to our surprise does not have to cost that much The estimated cost of this addition is about \$50,000.00." It was decided to have a drive in order to see what could be collected in that manner. The time in which such a drive would be organized has been chosen with care: "We thought it would be good to wait till harvest and fieldwork would be finished." Apparently the expectations about the harvest are quite good, for "We have heard some voices already that expect the drive to bring the full amount of the \$50,000.00 together."

I hope so.

Except for a brief remark at the end of this medley, we have no more to say about Alberta this time.

The break-in in Smithers had some unexpected sequel. I can do no better than pass on to you what Rev. Van Spronsen writes in that Church's bulletin.

Wonderful Ways or Break-In

It came as quite a surprise to learn that the break-in we wrote about in our last Bulletin was the work of four 15-year old boys who did their obscure activities in broad daylight.

I had informed the police that I would like to talk to the offenders, if at all possible, to follow up our prayers for them.

The next day one of the mothers phoned me and said that she would greatly appreciate it if I would be willing to receive them so that they could apologize and offer to do something in return. I was quite surprised when two days later not only the four boys came but their parents as well and we could have a good talk together. They did apologize for what happened and since I could think of no manual work they could do for the Church, we together agreed that for four weeks they would come to see me for some "Christian counselling," for an hour per week. We have had two sessions so far, which all four attended, and we could speak frankly about the meaning and purpose of life and the duty of all men towards God and our fellowman.

The Lord provides us sometimes with opportunities to witness where we least expect them.

Let us not only pray for opportunities but also be ready

and willing to avail ourselves of them wherever they do arise, and may the Lord give His blessing.

That was indeed an unexpected development and so there may be an unthought-of fruit some time in the future.

We go down south.

You will recall that at the latest civic elections a brother was elected to the Coaldale municipal council. A brother who contested a seat in council in Chilliwack, however, did not make it this time. Yet, the outcome of the voting was encouraging: "Although we failed in our bid to win election to Chilliwack City Council, the results were satisfying in the sense that it was a very close race and we got within 8 votes of getting elected." Try again next time, Art! You make it one day.

On November 17 an evening was held in Maranatha Church in Surrey where the "new" organ of the New Westminster Congregation was officially dedicated. "Mr. Gordon Atkinson, organist and choirmaster of the St. James Anglican Church in Vancouver, was found willing to give an organ recital."

In Abbotsford the matter of an organ seems to be



Psalm 16

1. Pre-serve me, God, I put my trust in the
There-fore I say to him: "Thou art my Sav-ic
Thou art the LORD, I need thee con-stant-ly
A-part from thee I can ex-pect no fa-vou
I love thy saints, with them I am u-nit-ed
And in their midst my soul will be de-light-ec

3. My happy lot thou wilt maintain, O LORD;
The lines have fallen in most pleasant places.
A goodly heritage didst thou award,
In beauty it excels earth's choicest spaces.
Thy measuring-rod gave unto me for ever
A place from which no power can me sever.

5. Therefore my heart is glad, enjoys thy grace;
My flesh shall rest secure, not see corruption.
Thou wilt not leave me in the realm of death,
But thou wilt show me life and thy salvation.
With thee full joy and bliss are ever present;
The fulness of thy right hand is most pleasant.



making progress. "The organ committee has received an offer for a pipe organ which may be considerably lower than the previous offer. The committee is asked to present an account of the total costs involved in having this organ delivered and installed in the church building." Much success!

In March next year it will be twenty-five years ago that the Church at Cloverdale was instituted. It is a long story: first it was the Church at Aldergrove, then became Langley, and finally Cloverdale. The anniversary will be in March 1979. The Consistory appointed a "committee to organize a suitable celebration of the 25th anniversary of the Church at Cloverdale." Gradually the Churches come to be of a venerable age.

Another effort to organize something is being undertaken by the minister: Rev. Visscher "also informs the brethren that he is attempting to organize a ministerial conference for Western Canada." That would indeed be something desirable, to have such a conference. The only thing I do not understand is why such a private undertaking finds a place in the brief report on a Consistory meeting; unless, of course, extra time off will be needed or the finances play a role. I hope that the efforts succeed. With a view to the distances it will last a little longer, I presume, than the one-day affairs we have here in Ontario.

I'll close this time with some weather-talk. We haven't talked about the weather for a long time, have we? Did we ever?

Reading between the lines, I come to the conclusion that the Wielenga family is not too enthused about the weather. It is, of course, quite a thing to come from the Mediterranean climate of South Western Australia to the condition of Southern Alberta in the beginning of November. Besides having to learn driving at the right side of the road (I do not mean the correct side, but the right-hand side) one also has to get used to "zippering up" before going outside. Last year around the beginning of November we had quite a spell of cold weather there and I can feel sympathy with my brother and his family. Now, in order so as not to be accused of making something up, I shall quote from the bulletin of December 3rd:

Speaking about a brother who is visiting here from The Netherlands, Rev. Wielenga writes:

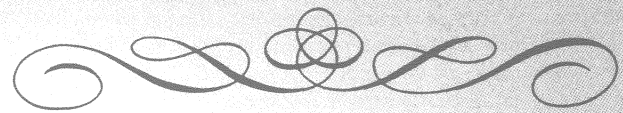
Have a good time and feel at home in our midst, brother! Or is he our cousin? He is from our sister church. Complicated. Frankly, at first I wondered whether he had chosen the right time of the year for holidaying in Canada. But then again: Holland has no summer, and Holland has no winter. Holland has nothing. Whatever one may say of the Canadian winter: it sure is something! And anyway, our brother-cousin will travel on in January to the Australian summer. And that's another something!

In British Columbia, southern British Columbia, that is, there seems to have been quite a storm some weeks ago. Usually there is not all that much wind in those regions. The influence of the Pacific Ocean moderates the temperatures, and the mountains hold back much of the wind from the East. This time, however, it seems that there was much wind, cold and fierce, with predictable results. An explanation for that sudden change might be found in the following line from the *Church News*:

A spell of Easter wind has left several of us "power"-less on certain times last weekend.

Tuck yourselves in well tonight, will you?

vO



60th Wedding Anniversary



On December 28 of this year Mr. and Mrs. Jacob Kuik of Carman, Manitoba hope to celebrate their 60th Wedding Anniversary. This day will not only be a day of remembrance for the 87 member Kuik family, but also for the Congregation of the Canadian Reformed Church at Carman. Brother and sister Kuik were the first of our people to settle at Carman. With their family they were privileged to be active in the growth and life of the Church. Although a high age brings with it weakness, yet both our brother and our sister are still able to attend morning and afternoon worship on the Sundays.

They consider it a blessing to see their children's children. Seeing a new generation of grand- and great-grandchildren grow up causes them also concern. After sixty years you compare, and you see that the times, in which children grow up now, are increasingly lawless times. However, as they have done for the past sixty years so they do now: they bring the needs of their descendants to God whose children they all are. Grandparents may pray, but it is the Lord who keeps His Church. Writing these lines, thankful remembrance brings to mind the words of Psalm 92:6, "Those whom the LORD will cherish, within His house He put; There planted, they took root and in His courts they flourish. Their fruit in old age bearing, they're vigorous and green. Yes, now my Rock I've seen, His righteousness, His caring!"



Are You Running Too Brother?

Get on your mark . . . get set . . . GO!!!

There is a race on in this world. The prize is material wealth, riches, the comfortable life, the birthright of every citizen of our land. It shouts at us from the advertisements in our daily newspapers. It blares at us from our radios. It flickers into our living rooms from a glowing T.V. screen.

We live in a world gone mad on wealth. Prosperity is measured in terms of production, capital investments, and stock market indexes. SPEND! screams the flyer slipped under your front door while you were away at church. 7% on your savings, flashes the neon light at a local trust company while a voice on your car radio tells you that next summer you don't have to take that same old vacation at the cottage. You can jet to some far-off island on a well-known airline.

How do we pay for our outrageous expenditures? We don't. We have mortgaged our future for the thrill of today. We have impoverished posterity for the sake of the now. Workers strike for higher wages so they too can live like the executives and the executives . . . well, the president of a large auto firm earns more than the president of the most powerful nation on the earth. The race is on . . . the RAT RACE. We must keep up with the Browns.

Who runs the Rat Race?

Everybody runs. Tom runs; Dick runs; Harry runs; and even . . . No! I don't run. Are you sure? Are you running too brother?

When we and our parents came to this land we had virtually nothing. We worked . . . worked hard to build; built churches, schools, even a Theological College and somehow I feel that all this working has changed us. When we had almost nothing we were content with little. Now that we are becoming more affluent it seems that we are becoming more demanding as well. Why? Is it perhaps true that we are longing to join the Rat Race? Have we forgotten the words:

Fret not yourself because of the wicked,
be not envious of wrongdoers.

Psalms 37

and

Do not lay up for yourself treasures on earth,
where moth and rust consume and where thieves break in
and steal, but lay up for yourselves treasures in heaven.

Matthew 6

"O.K." you say, "maybe you're right. We do seem to want more and more. That's wrong. We know that. But look, let's be honest with ourselves, we're not *really* in the rat race."

What's a good job? Be honest with yourself when you answer. It's one that pays well. How many of us, when we look at requests for application, don't we first look at the wages offered? Why? Do the wages decide the importance of the task that is to be done? Could the fact that our neighbours have a new car be influencing our thinking?

What do we mean by the word "value"? Do we think of \$\$\$\$ when we see the word, or do we think of its other meanings: importance and significance?

We come home with marks on our report cards. How do

we feel about them? Well, the answer is simple. If the marks are over 75% we feel great. If the marks are under 50% we feel "lousy." Is that right to praise ourselves for our intellect? Are we the creators of our own intelligence? Can we help it if we have limited abilities? Remember, the servant in the Bible was not reprimanded for *having* only one talent. He was punished for not *using* it. So it is with us. It is our effort that counts. Regardless of what we achieve, shame should fill our hearts if we have not worked to the limits of our capacities. Do we see our report cards in this way or do we view them from the materialistic viewpoint of achievement for its own sake? Do we really labour to God's glory or do we strive for our own satisfaction? Think about it.

How do we view learning? Do we see it as a process of growth in wisdom or do we see it as an accumulation of knowledge that will enable us to hold a job? If we view it as the latter are we not running the Rat Race?

Status symbols are all around us. The world accumulates wealth and goods for the very purpose of accumulating. It flaunts its riches in most flagrant manners. Just remind yourself of the Christmas decorations you will see on the houses during the next month. It is almost as if everyone has to prove that they are just a bit better off than the family next door. Christmas gifts are distributed in insane profusion and the success of the holiday is measured in the size of the turkey, the vintage of the wine, and the cost of the presents. INSANITY! INSANITY! INSANITY!! And what of us? What do we do? Do we have our status symbols as well? How many of us go to university just because it is expected of us even though we know that we do not have the ability? How many of our parents push us so that they can say that their children have achieved something even though they know that we do not really have the ability or the interest?

How many of our parents trade in their cars, even though the old one was still quite adequate, just because someone else bought the latest model? Oh yes, we can even justify it in most cases by many logical, financially sound arguments. How many of us accumulate goods in order to impress our neighbours? Think about it. Are we really so different from the world in which we live?

The problem of materialism is not new. It has existed in the past and will doubtless exist until the end of time. Man has observed its insidious tentacles, wringing pleasure from the little things that count in life. He has fought and written laments against the clutching, grasping, getting of the day in his poetry and songs:

The world is too much with us; late and soon,

Getting and spending we lay waste our powers;

Little have given our hearts away, a sordid boon!

For this, for everything, we are out of tune. (*Woodsworth*)

And for us . . . what is our answer?

I said to myself, "Come now, I will make a test of pleasure; enjoy yourself." But behold, this also was vanity.

Ecclesiastes 2

The problem was the same. The answer though, was not

clothed in the despair to today. It was a positive statement of faith. Of faith in God's truth.

The end of the matter; all has been heard. Fear God and keep His commandments; for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil. *Ecclesiastes 11*

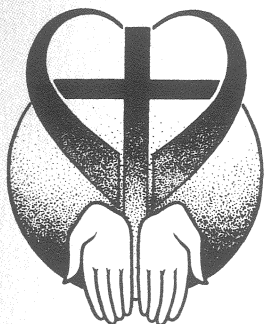
And so brother, are you running too?
I have fought the good fight. I have finished the race, I have

kept the faith. Henceforth there is laid up for me the crown of righteousness
II Timothy 4

P. VANDERBOOM

**This article appeared some years ago in In Holy Array. It was suggested to reprint it in Clarion. We gladly comply with that suggestion. The reader sending it to us for republication told us to have secured the permission of the author.*

EDITOR



Canadian Reformed World Relief Fund

Twice a year CRWRF (Canadian Reformed World Relief Fund) Executive Committee holds a General Meeting with all its local representatives. These meetings are held in April and in October in Burlington, Ontario. Our last such meeting was held on October 27, 1978, in the Ebenezer Church building. Representatives from Burlington-East, Burlington-West, Brampton, Guelph, Hamilton, Lincoln, Orangeville, and Smithville met with six Executive Committee members.

PROJECT — CHILDREN'S HOME IN KENYA

At this meeting it was decided that CRWRF would become responsible for the setting up and for the support of a new Children's Home in Kenya. This Home will be located at Achego and will be under the supervision of the African Inland Church located at Achego. The particulars are as follows:

1. LOCATION:

Achego is 45 miles east of Kisumu, 6 miles away from Muhoroni Railway Station. The Home will be on a three-acre plot registered for the African Inland Church use. There is a Primary School within 120 yards, a well-equipped government dispensary with

in 1 ☆ miles, a river about 1 mile away, and available telephone lines.

2. AVAILABLE BUILDINGS:

There is a temporary mud house large enough to use as a dormitory for 20 children, and a temporary mud kitchen. Another building for use as a living-dining room will need to be constructed.

3. INITIAL COST PRIOR TO OPENING:

- | | |
|--|-------------------|
| a) Repair to temporary dormitory and kitchen buildings | Ksh 50,000 |
| b) Construction of living-dining building | Ksh 10,000 |
| c) Fencing completely around compound | Ksh 4,000 |
| d) Furniture (chairs and tables, etc.) | Ksh 6,500 |
| e) Equipment (beds and bedding, cooking pots, dishes, hurricane lamps, etc.) | Ksh 6,000 |
| f) Large Cement Watertank | Ksh 8,500 |
| | <u>Ksh 85,000</u> |

4. Monthly Support Cost:

- | | |
|---|------------------|
| a) Salary of Manager | Ksh 850 |
| b) Support of 20 children (20x Ksh 215) | <u>Ksh 4,300</u> |
| | Ksh 5,150 |

Exchange Rate: Ksh 7 = AM \$1.00.

5. COMMENTS:

- A Children's Home is needed very much in this area for children in
- Children admitted are between 5 and 12 years and live there until adulthood.
- The number of children will not increase over 20 children unless we ask for more children.
- Money for buildings and support is sent to the African Inland Church. The money has always been used as specified. All buildings belong to A.I.C. and the homes are run by A.I.C.

The CRWRF General Meeting liked the "sounds" of this Home and felt that we are able to meet the financial obligations required to support this Home. The initial cost prior to opening (Ksh 85,000 or about AM \$12,500) will be covered by our bank balance. The monthly support will come to about AM \$750. We hope that our new Home will be opened early in 1979. We are looking forward to giving our support to twenty needy children who will receive sufficient daily care and a Christian upbringing through our help.

CONCLUSION

The monthly obligations of CRWRF amount to AM \$1350.00. Of this, \$600. goes to Korea to support the new Health Care Unit in Pusan, which will be opened by the end of 1978. The remaining \$750. will go to Kenya to support our new Home. We trust that through the continued support of the Canadian Reformed membership, we will be able to meet these obligations.

(Mrs.) Femie VanderBoom
Secretary CRWRF Executive

Tanim Tok ~ In P.N.G.

("Tanim tok" is pidgin English for "translating," "turning the talk.")

"Please come and help us," the village elders begged. "If only we had God's Word in our own language." The men were making the plea which has been heard gladly by many Wycliffe Bible Translators as they survey the Bible-less tribes of Papua New Guinea.

Although tribes still exist which have had very little contact with white men, most areas of P.N.G. have had mission influence for decades. Yet, often, the preaching of the Word has not made an appreciable difference in the people's lives. They need more: in order to grow into mature Christians who acknowledge Christ's Lordship in every area of their lives, the people need to be able to study the Scriptures in a language they know, in words which speak to their hearts. For how can one rejoice, "Thy Word is a lamp unto my feet" (Psalm 119:105) if he does not even have God's Word in his language?

Wycliffe Bible Translators, convinced that a daily searching of the Scriptures is necessary for spiritual growth, are now working to provide 131 of P.N.G.'s language groups with

the written Good News. The number is steadily growing, but there remain hundreds of tribal groups who know no tongue but their own, and whose language has never been written down.

What does the translation process involve? First, a team makes surveys of prospective areas and, on the advice of the Director, and prayer, decides where to work. The husband and wife (or two singles) then consult with area leaders to determine which village within the language group to live in, and where within that village to build. A home is constructed primarily from bush materials by the villagers, usually under the supervision of the translator and/or a construction person sent out from the main translation base in the Highlands.

The first year in the village is spent in language learning activities: attempting to converse with the local people, jotting down words and scores of words, devising a workable alphabet for the as-yet unwritten language, and learning the grammatical structures. An important part is gaining an understanding of the people's customs so they won't unknowingly place stumbling blocks in their paths.

With the groundwork laid, actual

translation can begin. It is a slow, laborious process requiring checking and re-checking to ensure that the translated verses are both true to the original, and clear in the tribal language. To give just one example of the difficulties involved: P.N.G. languages, though rich, have no passive voice, so all passive language must be changed into the active. National helpers work daily with the translators, supplying a more precise word here, exposing an ambiguity there. Then, before the translated books can go to printing (at the base printshop), they undergo further analysis and checking by linguistic experts on base.*

The translator's life is a full one and though he spends much of his time behind a desk, his work involves much more. When in the village, his day is interrupted by visitors requesting medicines, by people coming over to chat about crops or spiritual concerns, by literacy classes, and Bible studies. It's a busy and demanding job, one not facilitated by the fact that P.N.G. houses many of the most complex languages in the world!

How does our work fit into this picture? Well, the translator could possibly build his own house, take time out to teach his own children or send them back to his home country for education, trek for days out to his allocation, attempt to service his vehicle if he has one, and grow much of his own food; but his work is greatly speeded up and frustration considerably lessened by the help of such support workers as pilots, mechanics, teachers, printers, and radio technicians. These people live and work at the highlands field base of Ukarumpa (as well as a few smaller regional centres), enabling translators to spend their time more exclusively on the important work of language learning and translation.

This is where we fit in. John services translators' vehicles and generators, and supervises the training of national employees in the mechanical department. He also, occasionally, spends time in villages, helping translators with repairs or building. I (Ruth) teach English and French to the children of translators and missionaries from all over P.N.G. and Irian Jaya in the 140-student High School.

It's exciting for us to experience this diversified culture and play a small part in the life-changing work of Bible Translation! You too can be involved in this task, perhaps through personal involvement. Don't automatically rule



One of the translators we recently visited working on a first draft of one of the Gospels with her Waski language helper.

that out. When we were preparing to come here, many people said to us: We'd really like to be more involved in mission or translation if we were younger and didn't have children." Of course, we hasten to add, there is a great deal to be done on the home front and much more could be done in these mission fields. But since arriving here, we've been impressed by the number of people who respond to God's call to foreign mission later in life: couples with toddlers, couples with teenagers, singles of all ages, and retired folks.

If your field of service lies elsewhere, you can still be a vital part of Bible Translation by supporting the work with your prayers. Our God is pleased to bless in response to the prayers of His people. (II Corinthians 1:11).

Pray for strength, wisdom, patience, and love for the translators. Pray too, that God's Word, as it reaches the people in their own language, will take root and provide this nation with a strong, truly Christian foundation, that it may stand firm against all onslaughts of hedonism, materialism, and communism in the days ahead.

(Mrs.) RUTH MEERVELD

**Most translators also translate additional material which will benefit the people and encourage them to read, for example: booklets on Jewish culture (to assist their understanding of the Scriptures), local legends and folklore, and leaflets on appropriate technology (i.e. food-growing techniques and first-aid).*

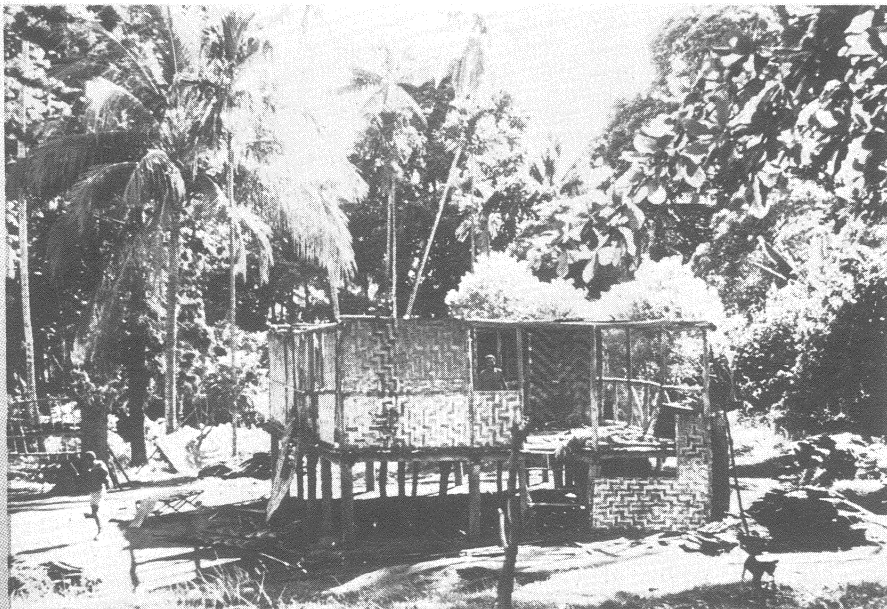
P.S. *If anyone should like to know more about this work and would wish to write to Mrs. Meerveld about it, the address is:*

Summer Institute of Linguistics
Box 281, Ukarumpa via Lae,
Papua New Guinea.

EDITOR



A common sight in P.N.G. Mountains, mountains, and more mountains. These have been largely responsible for the isolation of tribes and development of so many distinctly different languages.



A typical lowlands home being built. (Highlands homes are smaller, round, and built on the ground with dirt floors.) The walls are woven from split bamboo strips, often in beautiful designs. The supports are jungle timbers, the floor, split palms, and the roof is made from branches of kunai grasses (tall, thick grasses) tied in bunches and neatly laid row on row. House-building is a family affair and a good house lasts about 8-10 years.

The Foundation for Superannuation: An Introduction

One of the institutions in our church federation which is little understood is the Foundation for Superannuation. Over the coming years, many of our church members will become involved in one way or another with the Fund, probably as church representatives at the general members meetings which are held every three years. This article is written to promote a better understanding of the operation of the Foundation.

The Foundation has on occasion been thought of as a pension plan or an insurance plan, while it is, in fact, neither. Pension plans usually derive their revenue from the "employee" and the "employer" by way of contributions based on payroll, and these contributions, together with the income that the pension plan earns, are used to pay out a pension upon retirement. In no case, however, does the pension plan ever pay out more than it receives. In the case of an insurance plan, the carrier collects premiums and earns interest on its investments, but it also keeps part of the accumulated premiums it has collected on lapsed insurance policies. If any of you have ever cancelled a whole life insurance policy, for example, you will have noticed that you never receive all of the money you have paid in over the years.

Our Foundation, in its simplest form, is a pooling of financial resources by the members in order to provide financial relief to the members when a minister is superannuated or if the church becomes financially responsible for his widow and/or dependents. It is important that the basic financial principle of the Foundation is understood at this point. The Foundation simply collects from its members an annual assessment which, when successfully invested, will grow sufficiently from year to year to meet the annual liability for superannuation benefits. These benefits are not paid to the minister but to the church that generally is supporting him and his wife. The annual assessment is intentionally limited by the members so that it does not become an onerous burden.

Under our Church Order, the church last served by a minister has the re-

sponsibility for providing for his needs upon retirement. Since a minister moves from church to church during his ministerial career, that responsibility will not be equally shared among the churches he has served unless each church sets aside some funds with which the retirement needs can be met. The churches came to recognize this need, and in 1959 the Foundation for Superannuation was established.

Assessments are collected from the member churches and the college on an annual basis, and the aim of the Foundation is to collect sufficient monies during the active life of a minister, so that these monies, together with the income which they generate, will enable the Foundation to provide adequately for superannuation benefits for the estimated term of retirement. Ideally, in order for this goal to be met, all churches and the theological college should be members of the Foundation. If this is a reality, contributions will be made for each minister during his entire term of active service.

In the past, there have been instances where a few churches, not recognizing the need for voluntary cooperation on a long-term basis, have chosen to purchase term life insurance for their ministers because the annual premiums on the insurance policy were lower than the current Superannuation Fund assessments. Not only did these insurance policies not provide pension benefits, but, while ministers were serving these congregations, no Superannuation Fund contributions were being made in respect of them, thus leaving the Fund short of the estimated funds needed to provide for a normal retirement. The immediate difficulty arises when those churches seek to re-enter the Foundation and thereby re-acquire the right to draw retirement benefits from the Fund at a time when the Fund is short by the amount of the contributions missed. It is to be hoped that that difficulty will be alleviated when the few churches who are not presently members become full participants in the Foundation.

Another of the difficulties which has periodically presented itself has been the method of assessing the church-

ches. There were basically two schools of thought on this question. First, there were those who felt that it was more equitable that all churches should pay the same annual fee since the financial risk would be the same regardless of which churches would ultimately become responsible for superannuated ministers. They also felt that, since salaries do not vary substantially between the different-sized congregations, neither should the responsibility for providing for superannuation benefits. The other position was that member churches should pay on the basis of the number of communicant members, so that the assessment would be more in line with supposed ability to pay. Under such a proposal, the smaller churches would pay much lower assessments than those with a large number of members. On numerous occasions over the last 19 years, this issue of what constituted a fair assessment basis was vigorously debated and, being unable to reach a conclusion at any time, the members decided to continue with the uniform method of assessment with which the Foundation started in 1959. At the regular meeting of the members of the Foundation in 1974, however, the Foundation decided to appoint a special committee to study this particular question, among other things.

Other financial burdens, such as the Theological College, are funded on a per capita basis because they are a joint responsibility of all our congregations. However, Article 13 of our Church Order does not state that superannuation benefits are a joint responsibility. The committee report, received at the 1977 members meeting, was of the opinion that neither the equal assessment method nor the per capita assessment method was entirely appropriate and, being unable to conclude that one method was better than the other, suggested a compromise solution which embodied equal portions of both assessment methods. This change was adopted and became effective on January 1st, 1978.

The amount of the annual benefits paid to the member churches is decided by a vote of the members of the Foundation. The benefits paid are simply a means of assistance to a church, and a church responsible for a retired minister makes its own financial provisions with regard to that minister knowing that it will receive a benefit from the Superannuation Fund. At the

present time, benefits available to the members are as follows:

- for a superannuated minister and his wife, \$6,000 per annum,
- for a minister/widower or for a widow of a minister, \$5,000 per annum,
- for each dependent child under the age of 18, \$750 per annum,
- for orphans under the age of 18, \$1,500 per annum.

Another of the questions which the 1974 committee report dealt with was the view by some that the Superannuation Fund should consider investing its cash resources by making loans to our own churches and schools since our churches and schools borrow funds on the open market and pay high rates of interest. Aside from the difficulty of deciding which loans ought to be made and in what amount, and also considering that the total investment fund of the Foundation is not substantial in amount, the principal reason that loans to our churches and schools could not be considered is because of the uncertain timing of superannuation demands on the Fund. For that reason, the Foundation's assets must be kept in as liquid a state as possible, and the committee therefore recommended that re-investment within our own community not be considered further.

The responsibility placed on the Foundation Board in the investment of the contributions received from the members is a very heavy one. In order to benefit from the advice of professional investment counsellors, the contributions received from the members over and above those required to meet current benefit payments are invested under the management of a large Canadian trust company. The cash paid to the trust company is largely invested in mortgage and bond units, which carry a good rate of return. In recent years the investment income on these funds has been favourable. At the present time the Board is undertaking a general review of the investment policy of the Foundation to determine if the funds are prudently invested and also if higher net yields can be obtained on its investments.

Another major task which the Foundation Board currently has underway is a complete revamping of the constitution of the Foundation. This assignment should be completed early in 1979 and will be available for adoption at the next members meeting expected to be held in 1980.

Since the Foundation for Superannuation is such a complex animal, one

article such as this cannot cover the subject completely. (The 1974 committee report was 27 pages long, not including appendices, and that just to make a few recommendations!) If any reader has a specific question which he or she would like to have answered, I

would be pleased to do so at the address noted below.

S.P.C. VANDERMOLEN
218 - 4940 No. 3 Road,
Richmond, B.C. V6X 3A5

Do You Not Know? Have You Not Heard?

ISAIAH 40:28-31



1. Do you not know? Have you not heard?
The LORD, enthroned on high,
He is the everlasting God
Who made both earth and sky.
2. He will not weary or grow faint;
His power is measureless.
His wisdom is unsearchable,
And great His faithfulness.
3. The weak and weary He revives
When unto Him they cry,
And those who lack all might He will
With growing strength supply.
4. Though youths grow weary and collapse
And young men strive in vain,
The LORD helps those who wait for Him;
Their strength they shall regain.
5. They shall mount up with eagles' wings;
Unwearied they shall run.
They shall not falter or grow faint
As they in faith walk on.

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Letters-to-the-Editor

Dear Sir,

Having read "Letter to My Father" in *Clarion*, October 21, 1978, I could not help wondering what the purpose is of this kind of writing.

This whole attitude of "Holier than Thou" cannot be to the benefit of the readers. Although part of it is kind of corrected in "Letter to My Daughter" (*Clarion*, November 4, 1978), this does not make it much better.

When Jean writes: "I think mission and mission aid boards are afraid of being personally involved. They make the decisions and let other people carry them out. Meanwhile, they remain safely out of reach," then Father's answer is: "As to the accusations in the last part of your letter . . . you are probably right. Of course, we don't like to hear these accusations, but that does not make them false." But they are false. Mission boards are appointed by a church and fulfill a mandate given to them by a church, and spend a lot of time and work voluntarily for this cause of God's kingdom. And it is for a great deal on account of their efforts, that ways and means have been found in order to accomplish what has been accomplished.

Did Jean and her Father ever pray: "Lord, grant these men the necessary wisdom, patience, and endurance to do this work"??? They certainly did not do this work. As Jean wants to imply, "not to get their hands dirty."

Sincerely,
JOHN VANDERVEGTE,
Beamsville, Ontario

Dear Mr. Editor!

In *Clarion* of October 21 you write something about the calls, which two consistories of Canadian Reformed Churches have extended to a candidate in the Reformed Churches in The Netherlands. You are of the opinion that the acts of these consistories are illegal, because this candidate never has been declared eligible for a call within the Canadian Reformed Churches.

Indeed it is correct to state, that the rules for correspondence only speak of ministers and not of candidates. But was it not an oversight of

the Synod of Orangeville, 1968, which dealt with this matter? I believe so, and you, as having been the chairman of that Synod, as well as a member of the committee, which had to advise Synod about this matter, will be able to testify about this.

Shortly after this Synod was held, however, council of the church at New Westminster called candidate D. Grutter of The Netherlands, for the mission work in Brazil. This brother never was declared eligible for call within the Canadian Reformed Churches. This call was then also: illegal. The chairman of this council was: the Rev. W.W.J. Van Oene! But I cannot remember that in "Church News" any word of protest was written against this council-decision. Neither did I read any word of protest in *Clarion* against the call, extended to the candidate Groen, also of The Netherlands, by New Westminster.

Some weeks ago I happened to be in Coaldale; it was some time before Rev. Wielenga was installed. And to my amazement I read on the billboard in front of the church building: Canadian Reformed Church. Minister Rev. J.D. Wielenga. At that moment, as already said, he was not yet installed, he even had not passed the *colloquium*

doctum on the classis (the chance was still there, that he would not pass and be sent back to Australia!). He was not yet Coaldale's minister and yet its council called him as such. That was illegal, was it not? But I think that nobody in his right mind would accuse Coaldale's consistory of performing illegal acts!

What my goal is by mentioning all these things: Let us not be so quick with calling such matters illegal. If these calls were not according to the letter of the regulations, nobody will deny that they were according to the spirit of them. And I will express my hope and expectation that our next Synod will be able to expand the "being eligible for a call within the Canadian Reformed Churches" also to candidates in the churches, with which we have correspondence.

With brotherly greetings,
JOHN DE HAAS, Sr.

P.S. I did already mention that in the past such calls were extended (same *Medlev*, October 21, p. 474) and am aware that I myself was partly responsible for one of them.

However, is it not permitted that even a minister, through further study and pondering, comes to a different stand in certain matters and still is of a "right mind"? And what strength of argument does then the exclamation have, "Ha! But you yourself did the same thing!?" I am still capable of changing my mind and admitting that I should have done certain things differently.

vO

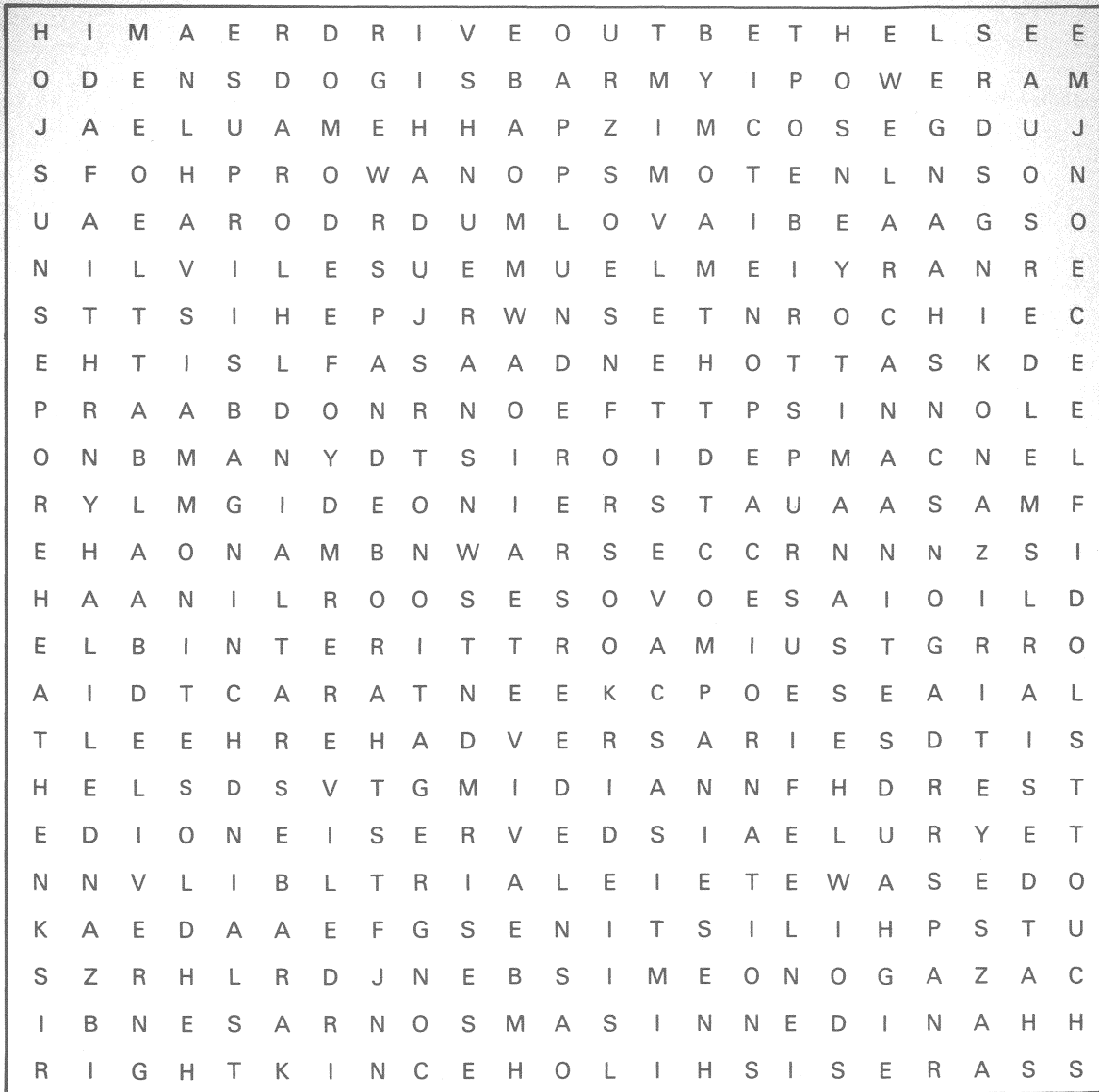
Psalm 117

Oh, praise the LORD, ye na-tions round! Let
all the earth his praise re-sound, And in
his mer-cy still re-joice. His love and truth
shall ne'er de-cay; To him your grate-ful trib-
-ute pay. Oh, praise the LORD with heart and voice!

Word - Search Puzzle No. 35



JUDGES



Abdon
adversaries
altars
Ammonites
angel
army
Asherah

Baal
Barak
battle
Bethel

Canaanites
caves
companies
congregation

covenant

Dagon
Deborah
Delilah
deliver
deliverer
dens
dew
dream
drive out

Edom
Ehud
elders
Elon
encamped

enemies
evil
eyes

faith
fled
fleece
forsook

Gaza
Gideon
gods

heathen

Ibzan
idols
inhabitants
Israel

Jael
Judah
judges

kings

Manasseh
Manoah
Midian
Mizpah
Moab

nations
Nazarite

Othniel

peace

people
Philistines
plunderers
power
pursue

raised
rest
riddle
right

Samson
served
Shamgar
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W. Diek

PRESS RELEASE

of the *Classis Pacific of the Canadian Reformed Churches, held on November 15, 1978, at Houston, B.C.*

1. On behalf of the convening church, the Church at Houston, br. J. Ten Brinke calls the meeting to order. He requests to sing Psalm 47:1, reads from the Word of God Philippians 3:1-13, and leads in prayer.

2. The brethren are *welcomed*. A special welcome is extended to the Rev. and Mrs. P.K. Meijer who have come over from The Netherlands to be sent out by the Church at New Westminster for the Mission work in Brazil.

3. The *credentials* are checked by the delegates of the Church at Cloverdale. An objection is brought forward against the fact that the Rev. R.F. Boersma, being a missionary, has been delegated to the Classis. After some discussion it is decided to accept the delegation of the Church at New Westminster as it is. The credentials are found in good order.

4. Classis is *constituted*. The following brothers are appointed as officers for this classis: Rev. J. Visscher, chairman; Rev. D. VanderBoom, clerk; Rev. M. VanderWel, vice-chairman.

5. At the opening of Classis the chairman mentions the following *memorable facts*:

- a. that the Rev. M. VanderWel received a call from the Church at Winnipeg, which call he declined;
- b. that the Rev. E.J. Tiggelaar and the Rev. C. Van Spronsen are for the first time present as members of a regular Classis Pacific;
- c. that the Rev. M. van Beveren has left the classical resort to follow up his call to the Ebenezer Canadian Reformed Church at Burlington;
- d. that the Church at New Westminster has extended a call to the Rev. C. Van Dam of Brampton.

He also expresses his thankfulness for the fact that the Rev. P.K. Meijer can be present for a colloquium and for the approbation of his call as a missionary by the Church at New Westminster.

6. The *agenda* is established.

7. *Colloquium* with the Rev. P.K. Meijer and *approbation* of his call: first the necessary documents for the approbation of the call of the Rev. P.K. Meijer by the Church at New Westminster are checked, and found in

good order. Then the colloquium takes place, whereby the conversation about the Doctrine of the Church is led by the Rev. D. VanderBoom, and the conversation on Church Polity is led by the Rev. M. VanderWel. Also other members of Classis take part in this colloquium. No one has objections against the installation of the Rev. P.K. Meijer in the Church at New Westminster as missionary for the work in Brazil. After the Rev. P.K. Meijer has signed the Form of Subscription for Ministers in the Canadian Reformed Churches, Classis sings unto him and his wife a song of blessing with the words of Psalm 134:3.

8. The Church at Houston asks Classis Pacific for a *financial support* of \$5,000.00 in order to be able to call a minister. Classis takes thankful note of the intention of the Church at Houston, and decides to grant her request.

9. Classis is *adjourned* for dinner, after which it is re-opened with the singing of Psalm 84:1 and 5. Roll call is held; all delegates are present.

10. *Reports*.

- a. Deputies ad Art. 11, C.O. report on their activities; they were able to do their work successfully.
- b. The Rev. J. Visscher reports on the Church Visitation held in the Church at Langley, the Rev. M. VanderWel reports on the Church Visitation held in the Church at New Westminster.
- c. The classical treasurer, br. P.A. Van Egmond reports on the finances of Classis.
- d. The Church at Houston reports that the archives of Classis, which are kept by the Church at Smithers, have been inspected, and were found in good order.

11. *Appointments*:

- a. Deputies for the arrangement of Preaching Engagements in vacant churches: Rev. D. VanderBoom and Rev. M. VanderWel.
- b. Coordinators for Classical Examinations: Rev. D. VanderBoom and Rev. J. Visscher.
- c. Examiners for: Exegesis Old Testament and Church History: Rev. C. Van Spronsen; Exegesis New Testament and Church Polity: Rev. M. VanderWel; Systematic Theology and Symbolics: Rev. D. VanderBoom; Practical Theology and Ethics: Rev. J. Visscher; Knowledge of the

Holy Spirit: Rev. E.J. Tiggelaar.

- d. Church Visitors: Rev. D. VanderBoom (coordinator), Rev. M. VanderWel, Rev. C. Van Spronsen; alternates: Rev. E.J. Tiggelaar and Rev. J. Visscher.
- e. Deputies ad Art. 19, C.O.: br. J. De Vos, Rev. D. VanderBoom, Rev. M. VanderWel (convener).
- f. Deputies ad Art. 11, C.O.: brs. H. Berends, G. Boeve, and R. Paize.
- g. Classical Treasurer: br. P.A. Van Egmond.
- h. Church for the Inspection of the books of the Treasurer: the Church at New Westminster.
- i. Church for the Archives: The Church at Smithers.
- j. Church for the Inspection of the Archives: the Church at Houston.

The Rev. C. Van Spronsen is appointed to represent Classis Pacific at the installation of the Rev. P.K. Meijer in the Church at New Westminster on Sunday, November 26, 1978. On request of the Church at Houston, the Rev. C. Van Spronsen is also appointed as Counselor for the Church at Houston.

12. The Church at Houston asks Classis for a *Preaching Arrangement* for two services per three weeks. This request is granted. The Church at New Westminster asks *Preaching Arrangement* for four services a month. Classis decides to grant this Church an arrangement for two morning services per month, as of February 1979.

13. *Preparation Next Classis*: Convening Church: the Church at Langley; date: April 4, 1979 at 9:30 p.m.; appointed moderamen: Rev. E.J. Tiggelaar, chairman; Rev. J. Visscher, clerk; Rev. D. VanderBoom, vice-chairman.

14. At the *Question Period* the following motion is adopted: "Classis decide, that delegates may claim from Classis reasonable travel-expenses, and that this decision goes into effect as of this Classis."

The Church at Chilliwack thanks Classis Pacific for the fine cooperation and the financial aid which enabled her to call a minister.

A proposal is made that Classis appoint a committee to revise the existing Regulations for the Classis Pacific. This proposal is adopted by Classis. Rev. E.J. Tiggelaar, Rev. D. VanderBoom, and br. K. Huttema are appointed to form such a committee and to report about their work on the Classis, to be held in April 1979.

On behalf of the Church at Smithers, convening church for the next Re-

gional Synod, the Rev. C. Van Spronsen asks the advice of Classis with respect to a postponement of this Regional Synod. Classis advises to convene the Regional Synod for May 30th, 1979.

The Rev. P.K. Meijer expresses thanks for the words which have been spoken unto him and his wife, and for the pleasant way he has made acquaintance of the members of the Classis.

15. *Censure ad Art. 43* is not necessary.

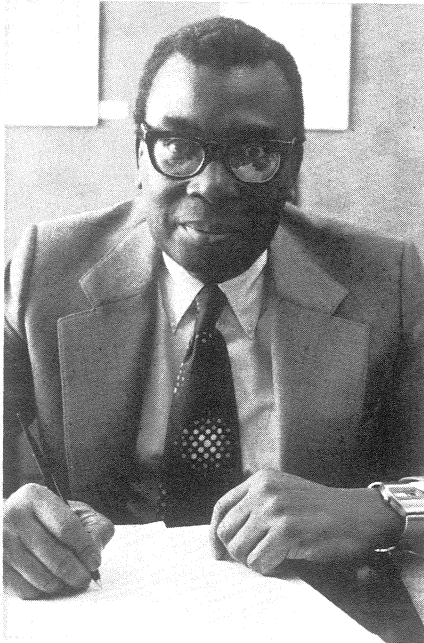
16. *The Acts* of Classis are read and adopted; the *Press Release* is read and approved.

17. At the end of Classis Psalm 150:1 is sung. The chairman leads in prayer of thanksgiving and closes the meeting.

On behalf of Classis,
M. VANDERWEL,
vice-chairman



The Appointment of Executive Director



Mr. C.A. (Cal) Best

Mr. J.C. (Cal) Best has been appointed Executive Director of the Immigration and Demographic Group of Employment and Immigration Canada. He succeeds Mr. Richard M. Tait. Mr. Best was formerly Special Advisor to the Deputy Minister.

Mr. Best was born in New Glasgow, Nova Scotia. He attended New Glasgow High School and Dalhousie University where he obtained a Bachelor of Arts Degree in Political Science.

He also obtained a diploma in journalism from King's College and completed a year of graduate studies in public administration.

Beginning his career in the public service as a junior administrative officer with the Department of Labour in 1949, he later became Staff Editor of the Labour Gazette and Information Officer with the Industrial Relations Branch.

From 1958 until 1966, Mr. Best was National President of the Civil Service Association of Canada.

Appointed Director, Personnel and Administration, Office of the Comptroller of the Treasury Board in 1966, he served in that post for three years until his appointment as Director General, Administration with the Department of Supply and Services.

Mr. Best joined the Department of Manpower and Immigration in 1970 as Assistant Deputy Minister (Operations). Four years later, he was appointed Assistant Deputy Minister (Administration).

In 1975, he was seconded to the Commonwealth Secretariat in London, England, and in 1977, he returned to Canada to become Chairman of E and I's Implementation Task Force on Privacy Legislation and served as Special Policy Advisor to the Deputy Minister/Chairman until his appointment as Executive Director, Immigration.

Charles E. Dojack,
Ethnic Relations and Communications,
Public Affairs,
Employment and Immigration Canada

GUIDO DE BRES

PRESS RELEASE

of the Board of Directors of Guido de Brès High School, meeting held on November 20, 1978.

After we all sang Psalm 138:1,4 the chairman, br. J. Schutten, read Psalm 138 and led in prayer. He welcomed all present, and presented the agenda for the evening, which was adopted.

1. The minutes of our previous meeting, held October 16, 1978, were adopted.

2. Incoming and outgoing mail was not dealt with.

3. The Salary Committee reported the result of their meetings (4) since June 1978. This report was discussed at length. After an amendment with regards to point one of the report, the salary grid and classification of staff, the first two points of the report were adopted. This committee is to meet again.

4. Principal's report is read by the principal and accepted as read.

5. A transportation report from the Smithville local is read and briefly discussed. This local was able to cut the transportation cost. All other locals are reminded of the fact that transportation costs have to be lowered where possible, and each local is requested to forward a report to the Regional Board.

6. The financial report is read and adopted as read. It is noted that the locals Lincoln and Burlington East have started in earnest a membership drive.

7. The property committee report is read and adopted as read. The snowplowing contract has been awarded.

8. The By-Law committee proposed a calendar of schedules re the work of the Board. After some minor changes this proposal is adopted, and will be published in the school magazine.

Discussion re a proposal to change various articles of our By-Laws and possibly add others is to start at the next board meeting.

9. Question period.

10. After singing Hymn 62:1, 3, br. H. Vandervelde leads in thanksgiving and the chairman closes the meeting.

For the Board of Directors,
G. DEBOER

our little magazine

Dear Busy Beavers,
Hello! I'm glad to "see" you again.
Just settle very comfortably into your chair.
I'll tell you why! We have all kinds of interesting things
for you: stories, poems, puzzles, things to do.
But first let's "talk" for a few minutes.

Are you looking forward to Christmas?
Oh, I can hear the answers!
Of course we're looking forward to Christmas! Especially Christmas holidays! Time to skate and play hockey, time to read and play games, and do the things we like.
Of course we're looking forward to Christmas! Our cousins are coming over and we'll have lots of fun. And we're having a turkey dinner.

Oh, I know we're all full of anticipation!
Isn't it wonderful how the Lord gives us all good things to enjoy? How thankful we should be every day again.
Do you know something else, Busy Beavers?
Don't you think, too, that true Christmas is something of our hearts and minds?

Christmas is remembering how the Lord Jesus lay as a baby in the manger. But He is God's own Son who had left His heavenly home. Christmas is being thankful that God loved us so much that He gave His only Son for our sins.

Do you see?
Christmas is remembering and being thankful, and, of course, not only at Christmastime!
Everyday again, right?
Is Christmas only on the inside of us?
Christmas is remembering and being thankful.
But that shows on the outside, doesn't it? Everyday again.

Of course it shows when you've been given the Greatest Gift God gave!

Christmas

It was a special night
When all of a sudden the sky was a-light
Where shepherds were abiding
With the sheep they were guiding
When an angel frightened them
And said, "Jesus is born unto men."

The shepherds, filled with happiness and joy,
Went to see the baby Boy,
They found the Saviour in a manger
Who for them was no stranger.
They bowed down humbly to Christ the King
And songs of gladness did they sing.

"I hope you like this poem and also everybody else" wrote Busy Beaver *Carolyn Stieva* when she sent it in. Thanks go to last year's Grade Five class of John Calvin School of Smithville, who made it up, and to Carolyn for sending it to us.

Winter — Christmas Poem

Winter is here,
The end of the year.
The flowers decay
And only some birds
are happy and gay.
Then it is time to remember
from many years ago
that our Lord Jesus Christ
came down from heaven for us.
Did you know?
"But why did He come down?"
you might say.
He came down
to take our sins away.
And that's why at Christmas
when the flowers decay
Everybody
is happy and gay.

by Busy Beaver *Jolette Moeliker*

Thanks for sharing, Jolette.

At Christmas we see so many lights!
Of what do they remind you?
The Lord Jesus said "I am the light of the world."

Can you fill in all the blanks in this "light" quiz? Use the clues to help or maybe you'd enjoy doing it with someone else in your family.

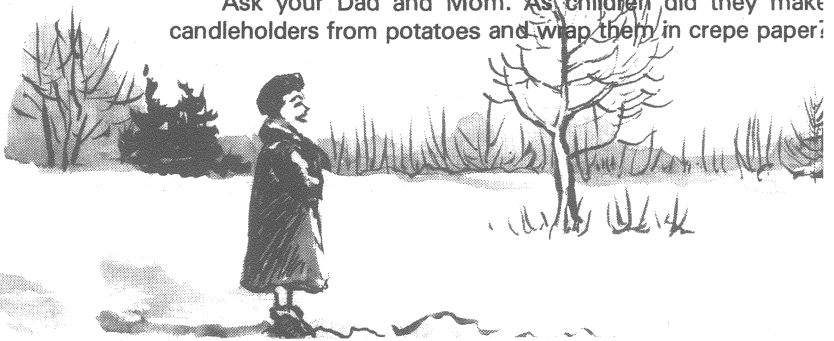
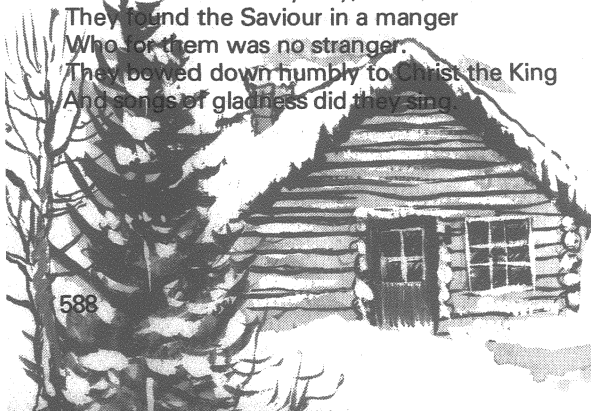
"Lights" Quiz

1. And God said, _____ there be light: and there _____ light.
2. Lord, lift Thou up the light of Thy _____ upon us (Psalm 4:6).
3. God is the Lord, which hath _____ us light. (Psalm 118:27).
4. O house of Jacob, come ye, and let us _____ in the light of the Lord (Isaiah 2:5).
5. The people which sat in _____ saw great light . . .
6. _____ are the light of the world.
7. While ye have light, _____ in the light, that ye may be the _____ of light (John 12:36).
8. . . . and let us put on the _____ of light (Romans 13:12).
9. And the city (the new Jerusalem) had no need of the sun, neither of the moon, to shine in it: for the _____ of God did lighten it, and the _____ is the light thereof.

Answers: 1. Let, was; 2. countenance; 3. given; 4. walk; 5. darkness; 6. Ye; 7. believe, children; 8. armor; 9. glory, Lamb.

THINGS TO DO

Ask your Dad and Mom. As children did they make candleholders from potatoes and wrap them in crepe paper:



You could do that, too.

But we usually have pretty glass candleholders, don't we? Or wooden ones, or whatever.

Would you like to try something different?

Use your imagination, go out on a treasure hunt, make a pretty centrepiece or candleholder from what you find!

Where in Canada do you live? That makes a difference. Maybe you will have to ask your parents to take you for a little drive into the country.

What can you find? Evergreen twigs, holly and berries, twigs with coloured berries, small sticks, leathery cottonwood or oak leaves, tiny or long smooth pinecones, or gnarly ones, heads of dried weeds . . . See what you can find!

Now collect some cardboard, strong glue, a bit of white shoe polish for "snow," a tall candle or two, bits of red ribbon, whatever else pleases your fancy.

Use REAL materials (natural). You will like the result better.

Start in plenty of time. You'll then have time to enjoy your project.

Work on a small piece of sturdy cardboard for a base. Maybe you'd like to use your sticks to build a "log" fence or a small "log" cabin. Surround it with your evergreen or holly. Add the other treasures. Put on a little "snow," especially on the "fence." If using a candle, fasten it securely.

Be SURE to think SAFETY when using candles, Busy Beavers. What are the rules in your house? Be sure you obey. NEVER light candles when home alone. Your project should above all be SAFE.

Success! And have lots of fun.

STORIES FOR YOU:

My Best Day "This Year."

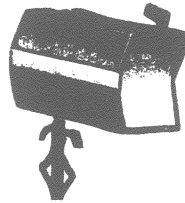
One day with Grades 3 and 4 and my teacher, Mr. Boersma, we went for a field trip. First we went upstairs as we always do, and we sang some songs and prayed. Then we went outside to the bus that was waiting for us. Mr. Huttema was driving. We were first going to go to Fort Langley and then to the Mission Monastery. First the Grade 4 boys could go in the back seat and the Grade 3 girls, but there were only three girls. So some of the Grade 4 girls came in with us. We stopped at a gas station and got gas. It was a fun ride. When we came to Fort Langley our leader was Brian. We watched a lot of slides of Indians, and we saw some wrecked houses. Brian told us we could go there. So we went. There were all kinds of houses. In the last we went the lady told us it used to be a store. There were all kinds of furs and soap, smoking tobacco, crackers, and all kinds of other things. Then we went to the Mission Monastery and looked at all kinds of nice things. Then we went back to the school.

by Busy Beaver Marilyn Boes

On my teacher's birthday we had a lot of fun. We played a game that the first person had to think of a sentence and whisper it to the next person. It's a lot of fun. One of the sentences turned out to be, "The teacher has a nice

baby," or something like that. It was supposed to be something a lot different. After that we played "I spy with my little eye." We ate some goodies and played some games after recess and we did that in the afternoon, too. That was a very nice day.

by Busy Beaver Denise Boes



From the Mailbox

Welcome to the Busy Beaver Club *Bernard Van Spronsen*. Have you received your membership card already? I'm glad you like it in Smithers. Do you have a new pet? Thanks for the pretty cottonwood leaf-print, Bernard. Write again soon.

And a big welcome to you, too, *Jody Veenman*. We hope you'll really enjoy joining in all our Busy Beaver activities. Thank you for the poem, Jody. Keep up the good work.

How did your picture turn out *Marcella Veenman*? Do you practise on your piano everyday? Thank you for the picture and the poem, Marcella. Write again soon.

Sounds to me as if you had a good time this summer, *Henrietta Bosscher*. Did you teach your cousin lots of English? You must have been busy what with delivering your papers everyday, too. Thank you for the poem, Henrietta.

QUIZ TIME

Riddles

Busy Beavers *Edith Hofsink* and *Marcella Veenman* sent in some riddles for you.

1. If you have cows and ducks, what have you?
2. When the clock strikes 13 what time is it?
3. What do you have that is easiest to part with?
4. Why does a cook wear a high hat?
5. Which runs faster heat or cold?
6. Why did the rocket lose its job?
7. What can you never eat for breakfast?



Answers: 1. milk and quackers; 2. time to get it fixed; 3. a comb; 4. to cover his head; 5. heat, you can always catch a cold; 6. It got fired; 7. lunch and dinner.

Bible Alphabet

- A is for _____, the first man of all.
B is for _____, who stood up for Paul.
C is for _____, brave spy with qualms.
D is for _____, a writer of Psalms.
E is for _____, a queen who made good.
F is for _____ before whom Paul stood.
G is for _____, judge with a sword.
H is for _____, true to her word.
I is for _____, Abraham's son.
J is for _____, Jesus's forgiving one.



K is for _____, whose son wore a crown.
 L is for _____, went with Paul up and down.
 M is for _____, the mighty law-giver.
 N is for _____, who washed in a river.
 O is for _____, Ruth's sister-in-law.
 P is for _____, many perils he saw.
 Q is for _____, Paul called him a brother.
 R is for _____, who became Obed's mother.
 S is for _____, who in prison was cast.
 T is for _____, believing at last.
 U is for _____, who in war lost his life.
 V is for _____, disposed as a wife.
 W is for _____, the queen of the home.
 X is for _____ in the numbers of Rome.
 Y is for _____, which should not be despised.
 Z is for _____, the city most prized.

(Clue: for Q check Romans 16.) (Answers next time.)

Last but not least we want to wish all the Busy Beavers celebrating a January birthday a very, very, happy day together with their family and friends. What a good way to start the New Year! May the Lord bless you and keep you always.

Brenda Kobes
 Nick Mans
 Cathy Wendt
 Gerlinda Buist
 Nancy Van Raalte
 Tim Togeretz
 Debbie Knol
 Nellie Knol
 Marian Lof
 Helena Blokhuis
 Joan Veldkamp
 Ena Beyes
 Walter Geurts
 Debbie Hartman
 Jackie Hordyk
 Marie Huttema
 Henrietta Selles

January 2	Aneta Van Seters	January 2
3	Gerald Bosscher	2
3	Clarence Blokhuis	2
4	Yvonne Byker	2
5	Marnix Sikkema	2
7	Dianne Holtvluwer	2
11	Hilda Tams	2
11	Helena Onderwater	2
11	Vera Vandenberg	2
12	Judy Jansen Van't Land	2
16	John Paul	
17	Van Amerongen	2
19	Marcella Veenman	2
19	Diane Breukelman	2
20	Janetta Gelderman	2
20	Peter Van Woudenberg	3
22	Janette De Haas	3

May you all have a blessed Christmas, Busy Beavers! Have lots of fun during your holidays!

With love from you
 Aunt Bett

A Typical Day in School

Every morning that buzzing bell has to ring again and it's bound to jump you out of your bare skin because of its sharp loud noise.

Everyone either races or slowly shuffles into school and either complains about frozen toes or complains already about their next subject. After everyone finishes with their bathroom chore they enter their jailroom and usually face the day with dark gloomy faces.

Finally the jail door closes and we're trapped in school for another day, and our organist perches like a meadowlark on her bench and plays the songs suggested by Mr. Hoekstra, from the *Book of Praise*. The rest of us all sing along screeching at the high notes. Then Mr. Hoekstra opens the day with a morning prayer, and after that we recite our Catechism a number of times.

The cows next door are singing away with us which adds a second rhythm to our singing.

After that is all finished we turn to our schedule and the first subject is

Bible History. All we do is listen to Mr. Hoekstra and take notes from what he is saying. But by the end of the period our fingers are quite feeble.

The next subject we have is English Grammar and we are given an assignment and if it is not completed by the end of the period, it's for homework.

At ten-thirty every student is suddenly pals with bell because there is about a half-hour break. Most everyone goes outside for a breath of fresh air whether it be a crisp, brisk breeze or a warm breeze. The teachers are, of course, spoiled again and sit and sip coffee in the staff room, and hopefully talk "teacher talk."

At eleven o'clock we return to our jail cells and face the next subject which is French, which most of us enjoy to some extent. We are assigned a few pages of homework in our notebook and in class we study the dialogue of the French language.

After French we take notes about Church History as Mr. Hoekstra talks on and on. Most of us listen carefully so our notes make proper sense by the time a test rolls around.

Then noon finally approaches us and we have a lunch hour break and during this time we eat our lunch and after that we go outside again.

By the time lunch hour has ended it's already one o'clock and our first afternoon subject is World History. This is very interesting and educational because it is very strange how Scientists gain such a weird and worldly knowledge of this earth and man.

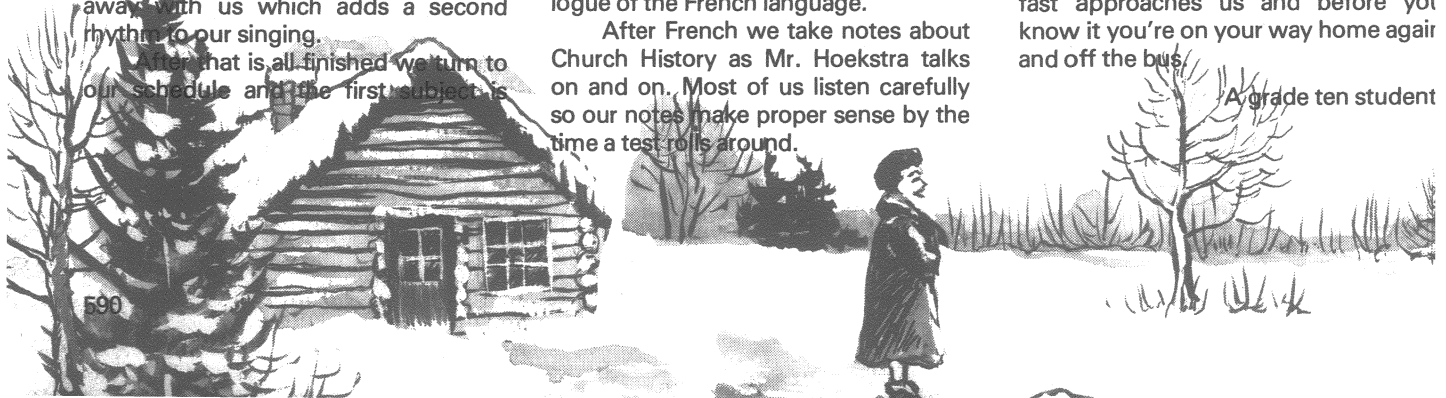
We then get English Literature which is rather boring because it's about poetry and story writers.

Then last of all we get physical education which is a relief from sitting in a wooden desk, because that's tiresome at last. But before we go outside we close in prayer.

This time we play volleyball over a soccer net. Sounds awkward and awkward it is, but at least this sort of net is unbreakable.

The end of the day, for jail at least fast approaches us and before you know it you're on your way home again and off the bus.

A grade ten student



Jealous Della

All week I couldn't wait. In Mother's closet upstairs was a beautiful dress, which in a few days would be mine. It wasn't very often that I got a new store-bought dress. Usually Mother would make one which wasn't near as pretty as this one, and the colour . . . it was soft violet with a wide brimmed hat to match. Oh, and I just couldn't wait till Sunday.

At last Sunday came and I was all dressed and ready to go to church. Oh, everybody would be looking at me and admiring my nice dress!

My cousin Della had come out from the city. She also had many nice dresses but not near as nice as my new one.

When we were all ready to go to church I asked Mother if Della and I could take the grassy shortcut trail to church.

This was our favourite trail to walk, it was all covered with feltlike grass and all sorts of coloured flowers, also some places scattered with juicy

orange and yellow dandelions.

We danced along feeling fresh this morning but were especially careful not to hook our dresses on a branch or fall. The path was narrow so I walked ahead with Della following close behind. Once I thought I felt a bumblebee whizz past my head. I shook my head to make sure it didn't land on my hat. Frightened Della said th . . . that was just a fly. Not paying any attention we walked on. Soon we came to the end of the path which led us to the wide church lawn. Here we helped each other straighten out our dresses and hair and walked modestly on to church.

I didn't know how to walk because I could see everyone had his eyes on me. I kept thinking how impressed they must be. As I walked up the aisle with my head held high, I could hear people whisper together, so I just smiled at them. Finally we seated ourself. I could still feel many eyes on me. All through the sermon and the rest of the service I couldn't stop think-

ing about my nice dress.

Outside of church everyone gathered in small groups to chat. Della and I just stood and watched all the people passing by. Everyone looked at me so strangely, grinning to themselves. Then Ida, another friend of mine, came towards us looking at me with a weird grin; all jealousy, I thought.

"Were'd you pick up that fancy style?" she asked, and not waiting for an answer walked on to the other girls. Della ran after her and I heard them roar with laughter. All my pride was crushed by this; why were all the girls so jealous of my new dress?

I started towards the path once more and soon Della caught up with me.

"Emily," she said, "you don't have to be so mad at us; all we were laughing about is the big dandelion I put in your hat."

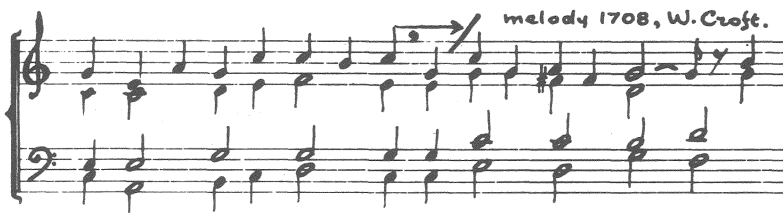
Angrily I felt over my beautiful hat. Sure enough, there was a long, ugly dandelion tucked in beside the ribbon which must have stood up about a foot high. I tore it out and hurled it at Della.

SHARON

A grade nine student.



Hymn 36



1. Behold th' amazing gift of love
The Father hath bestowed
On us, the sinful sons of men,
To call us sons of God!
2. Concealed as yet this honour lies,
By this dark world unknown,
A world that knew not when he came,
E'en God's eternal Son.
3. High is the rank we now possess;
But higher we shall rise;
Though what we shall hereafter be
Is hid from mortal eyes.
4. We know that once, when God appears,
We'll bear His image bright;
For then His glory, as He is,
Shall open to our sight.

Book of Praise.



With thankfulness to the Lord,
we announce the birth of our
daughter:

KAREN JACQUELINE

Born: November 21, 1978.

A sister for *Wendy*.

Gerald and Hettie VanderGaag
Box 2723,
Smithers, B.C. V0J 2N0.

*For Thou art great and doest
wondrous things, Thou alone art
God.* Psalm 86:10

With great joy and thankfulness
to the LORD Who made every-
thing well, we announce the
birth of our daughter:

ANGELA LUCILLE

Born November 16, 1978.

A sister for *Mary* and *Gerry*.

Freek and Jane Breukelman
Box 83,
Neerlandia, Alberta T0G 1R0.

Mr. and Mrs. C. Hoff and family
wish to express their sincere
thanks to all those who have
shown their sympathy and support
in the recent passing away
of our son and brother:

William John Hoff

Psalm 121:1.

Mr. and Mrs. C. Hoff and family
1031 Dearness Drive,
London, Ontario N6E 1N8.

With great joy and thankfulness
to the Lord, the Creator of Life,
we are pleased to announce the
birth of our son:

RANDOLPH JONATHAN

A brother for *Harold, Jennifer,*
and *David.*

Jim and Margaret Dykstra
13872 - 92A Avenue,
Surrey, B.C. V3V 6Y6.

With great joy and thankfulness
unto the Lord, Who has blessed
us and made all things well, we
are happy to announce the birth
of our second child, a daughter:

KIMBERLY JOANNE

Born November 23, 1978.

Heine and Christina Penninga
(nee Stienstra)

411 St. Andrew Street E.,
Fergus, Ontario N1M 1R7.

With thankfulness to the Lord,
we announce the birth of:

ROBERT IAN

on November 30, 1978.

John and Jenny Boersema
Michelle, Petra, Martin

Close House, Chinthurst Hill,
Wonersh, Guildford,
Surrey, U.K.
(after January 1, 1979.)

**BARBARA and MARTIN
VAN BOSTELEN**

and their son Yudhishtir
wish all their friends and relatives
the Lord's blessing for 1979.

2625 - 48th Avenue S.E.,
Calgary, Alberta T2B 0M6
(403) 272-7692

*We do have lots of room, both in and
around our house, so if you are in
Calgary, don't feel shy, but drop in
and see us. You are always wel-
come.*

May you have all a Joyous Festive Season and the Lord's rich blessing
for 1979.

JOHN and ARDIS KUIK *Jacob and Alinda*
Sao Jose da Coroa Grande, PE 55567 - Brazil.

Season's Greetings from

A. GELDERMAN - VAN BUREN

De Hulstkampen,
Nieuwleusen, The Netherlands.

Season's Greetings and God's
Blessing for 1979 to my relatives
and friends in Canada and
abroad.

THERESA FEENSTRA

Tukseweg 47,
Steenwijk (Ov.), The Netherlands

**JAN en DINY
HOFSINK - BREUKELMAN**

Groeten hierbij hun familie en
kennissen in Canada en wensen
hun Gods zegen toe in het
nieuwe jaar 1979.

Haardijk 2, Hardenberg
Holland

JOHN and JENNY BOERSEMA
and children

wish all our friends and relatives
God's blessing in 1979.

2 Berystede, Kingston Hill Rd.,
Kingston-on-Thames,
Surrey, U.K.

Manggalum
Irian Jaya, Indonesia

selamat tahun baru

May God's blessing and guid-
ance encompass you in the
coming year.

MR. and MRS. B. VEGTER
Emily, Thaddeus

REV. and MRS. H. VERSTEEG
Corrinne, Adrian

To all our friends and acquaint-
ances in Canada, especially to
those to whom we failed to write
(shame on us!)

A HAPPY NEW YEAR.

EWOUT and WILLY GOSKER
Alleke, Arjan, Allard, and Corinde

Bevrijdingslaan 69,
7943 CD Meppel,
The Netherlands

Church News

Declined:
to Neerlandia, Alberta and Watford,
Ontario:

CANDIDATE A. DE JAGER
of Kampen, The Netherlands.

Accepted:
to New Westminster, B.C.:

REV. C. VAN DAM
of Brampton, Ontario.

Declined: to Smithville, Ontario:
REV. M.H. OOSTERHUIS
of Wageningen, The Netherlands.

Mr. and Mrs. K. Aikema and Mr. and Mrs. H. Feenstra are pleased to announce the forthcoming marriage of their children:

MARGARET ANN
and
PETER

The ceremony will take place, D.V., Friday, January 12, 1979, at 6:00 p.m., in the Ebenezer Canadian Reformed Church, Burlington, Ontario.

Rev. G. Van Dooren officiating.

487 Elwood Road, Burlington, Ontario L7N 3C6.

1929 - January 11 - 1979

With gratitude to the LORD for His many blessings, we hope to celebrate the 50th Wedding Anniversary of our dear parents, grandparents, and great-grandparents:

HENDRIK KLOS
and
HENDRIKJE KLOS (nee Vos)

Their thankful children:

Winnipeg, Man.: Eef and Ali Bruinsma
Aldergrove, B.C.: Gerrie Van Wijk (nee Klos)
Delta, B.C.: Wicher and Rie Beugelink
Carman, Man.: Bert and Eke Klos
Winnipeg, Man.: John and Annie Van Dasselaar
Delta, B.C.: Henry and Gaya Klos
Graysville, Man.: Jacob and Rita Kuik

and 36 grandchildren; also 6 great-grandchildren.
Box 493, Carman, Manitoba R0G 0J0.

Exodus 10:23b

With thankfulness in our hearts to our Lord and Maker, we hope to celebrate our 45th Wedding Anniversary with our children and grandchildren.

Rynsburg Z.H. Surrey, B.C.
The Netherlands Canada
1934 - 1979
January 11

DIDERIKUS JOHANNES VANDERGUGTEN
and

HENDRIKA VANDERGUGTEN (nee Ravensbergen)

Surrey, B.C.: Neal and Mary Vandergugten
*Rick and Ludi, Pete,
Larry, Marion*

Delta, B.C.: Brian and Maria Vandergugten

Delta, B.C.: Dick and Renny Vandergugten
Dave, Bob

Delta, B.C.: Claude and Rita Kleefman
Dan, Cindy, Ken, Ron

Toronto, Ont.: George Vandergugten

Surrey, B.C.: Pete and Sarah Vandergugten
Debbie, Jeremy, Anthony, Michael

Surrey, B.C.: John Vandergugten

Surrey, B.C.: Aren and Mary Van Dyke
Angelina, Philip, Melonie, Tamara

8938 Lindsay Street, Surrey, B.C.

With gratitude to God, we announce the marriage of our children,

JANE and AUBREY

This ceremony will take place, the Lord willing, on Friday, December 22, 1978 in the Canadian Reformed Church of Abbotsford, B.C.

Mr. and Mrs. M. Vreugdenhil, Sumas, Wash., U.S.A.
Mr. and Mrs. A. VanderGaag, Smithers, B.C.

Future address:

4154 - 8th Avenue, Smithers, B.C. V0J 2N0.

1949 - 1979

With thankfulness to the Lord, we will celebrate, the Lord willing, the 30th Wedding Anniversary of our dear parents and grandparents:

KLAAS AIKEMA
and

ANJE AIKEMA (nee Kamstra)

on January 12th, 1979.

Philippians 3:20

Their thankful children and grandchildren:

Burlington, Gary and Corinne Aikema (nee Knegt)

Ont.: Angelina, John, and Tracy

Peter and Margaret Aikema (nee VanderHorst)

Kevin and Suzanne

Marten and Joanne Postma

Mark and Christopher

Teresa Aikema

Margaret Aikema and Peter Feenstra

Matthew Aikema

John Aikema

Dorothy Aikema

487 Elwood Road, Burlington, Ontario L7N 3C6.

1954 - January 5th - 1979

*Blessed be the Lord, Who daily bears our burden, the
God Who is our salvation.* Psalm 68:19

With great thankfulness to our Heavenly Father we celebrate the 25th Wedding Anniversary of our dear parents and grandparents:

JACOB VANDERVEEN

and

LOUWINA VANDERVEEN (nee DeWit)

Carman, Man.: Mary and Hank Kamminga
Jeremy

Carman, Man.: Andy and Cindy

Winnipeg, Man.: Kathy and Jannes Wiersema
Daniel and Philip

Carman, Man.: Calvin and Chris

Carman, Man.: Eric

Billy

Leslie

Allan

Theresa

Audrey

Mark

Box 957, Carman, Manitoba R0G 0J0.

COALDALE CHRISTIAN SCHOOL

will require two teachers for the 1978-79 school year in the following areas:

1 ELEMENTARY TEACHER

1 JUNIOR HIGH TEACHER

(Language Arts and Social Studies)

Your inquiries are very welcome. Address to:

Coaldale Christian School
Box 1479, Coaldale, Alberta T0K 0L0
Phone: 1-(403) 345-4055

HIGH SCHOOL TEACHER

The Canadian Reformed School Society of Edmonton has committed itself to add Grade 10 in September 1979, and therefore requires:

ONE FULL TIME TEACHER

Qualified to teach Jr. - Sr. High School in Parkland Immanuel School. Preference will be given to degreed teachers. Ability to teach French would be an asset. A quiet country setting plus an attractive salary schedule are but two of the benefits. Information regarding this position can be obtained from the principal:

Mr. B.J. Van Raalte
Parkland Immanuel School
R.R. 5, Edmonton, Alberta T5P 4B7
Phone: (403) 487-4709

Applications should be sent to the secretary of the board:

Mr. H.J. Noot
9211 - 184 Street, Edmonton, Alberta
Phone: (403) 487-3274

BETHESDA, THE CHRISTIAN ASSOCIATION FOR THE RETARDED

is presently expanding its programme, and is now in need of a:

Director of Community Services

This position involves working directly with the families of the Retarded within the Church community. Specific tasks would be: Family Support Programming, Volunteer Services Programming, Public Relations. Required for this position is an individual with strong Christian convictions of Reformed background. This person should be sensitive to the needs of the families of the Retarded, and should have good listening and communication skills. Experience working in the field of mental health is required. A degree or diploma in one of the helping professions is desirable. Salary - negotiable. Please submit resume by January 15, 1979, to:

BETHESDA CHRISTIAN ASSOCIATION
FOR THE RETARDED
c/o *Mrs. Valerie VanderVelden*
Secretary of the Board,
20263 - 46A Avenue,
Langley, British Columbia V3A 5K5.

The Canadian Reformed School Society of Brampton and Toronto, Ontario, D.V., will start an eight grade school September 1979. A 10 acre site has been purchased and building plans for the school building are being finalized for a Spring 1979 start.

The Board, therefore, invites applications for a:

TEACHING PRINCIPAL
and
TWO TEACHERS

Letters of application, or requests for further information should be directed to the secretary:

Mr. C.J. Nobels,
R.R. 1, Cheltenham, Ontario L0P 1C0
Phone: (416) 838-2518

FALL AND WINTER LECTURES BY THE THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

After the public lectures on *Kingdom and Church* in the Old and New Testament, Dr. J. Faber, Professor of Dogmatology, will offer a course about the topic *Kingdom and Church in History and Reformed Doctrine*. He hopes to deal with some major figures in the history of doctrine (Augustine, Luther, and Calvin, e.a.) and to round off the lectures with an exposition of the relation between Kingdom and Church in the Reformed confessions.

DATES: November 30th, December 7th, 14th, and 21st.

PLACE: Guido de Brès Canadian Reformed High School Library, (Stone Church Road, between Upper Wellington and Upper Wentworth).

ADMISSION: Free.

REGISTRATION: Call the College at 529-5569.

L. SELLES, Registrar

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637-9752

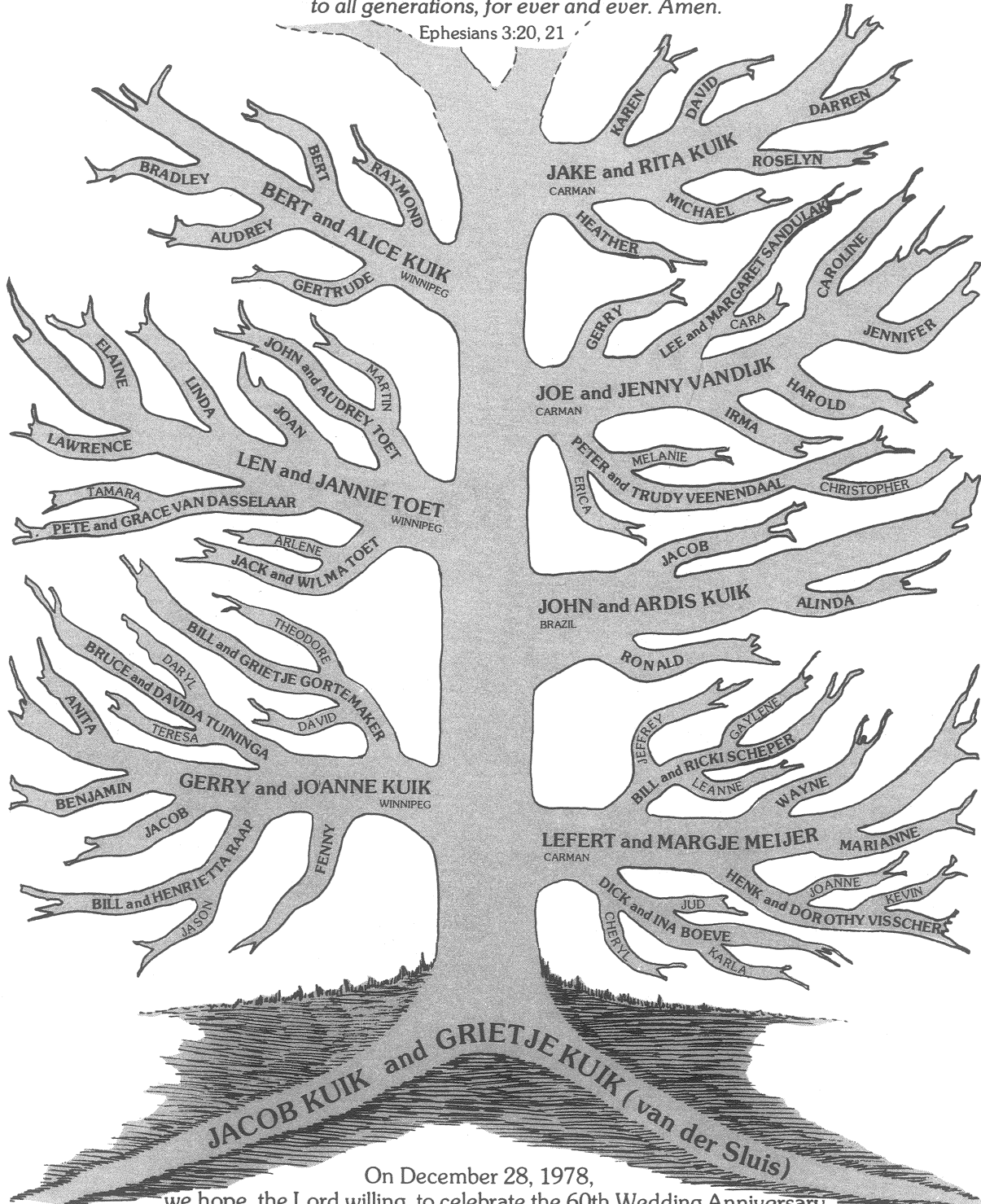
Res: **T. VANDERHOUT**
74 RYMAL RD. E., HAMILTON
387-0247

Res: **A. VANDERHOUT**
1297 DUNBAR, BURLINGTON
637-0272

1918 – SOLI DEO GLORIA - 1978

Now to Him Who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be the glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

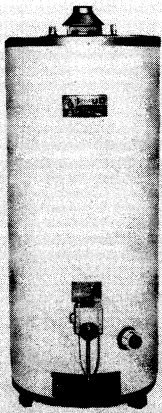
Ephesians 3:20, 21



On December 28, 1978,
we hope, the Lord willing, to celebrate the 60th Wedding Anniversary
of our dear parents, grandparents, and great-grandparents.

Thanks be to God, Who gave us parents who led us in the way of the covenant.
Their grateful children, grandchildren, and great-grandchildren.

P.O. BOX 841, CARMAN, MANITOBA R0G 0J0.



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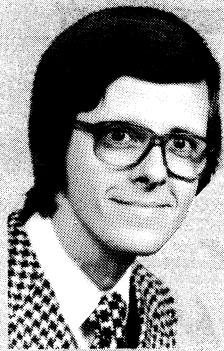
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*Wishing you all a Happy Holiday Season
and a Prosperous New Year.*

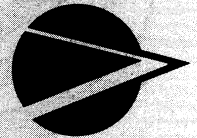


“HENRY” — “HANK” — “JACK” — “JOHN”



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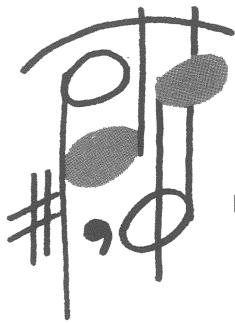
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Festive Season
and a Happy New Year*





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December 20, 1978 at 8:00 p.m.

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December 22, 1978 at 8:00 p.m.

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ADULTS: \$1.50 CHILDREN 12 and under: FREE

The mystery of Old Abe

By W.G. Vandehulst

Abe is an angry old man who carries in his heart the secret pain of his daughter's and grandchild's death. His grief makes Old Abe intolerant toward everyone, but especially toward young boys, for the actions of a group of impulsive young boys caused the death of not only his daughter, but also of his grandchild.

Old Abe's anger and fear are dramatically overcome when he becomes the reluctant rescuer of another group of wild young boys. In the process, Old Abe receives a peace of mind and heart which prepares him for his final journey.

For ages 10 and up

\$3.95

Pierre and his friends

By W.G. Vandehulst

Pierre, sick and confined to bed, cannot play with other children. He must find enjoyment in what he sees outside his window: the sky above and the canal below. Pierre discovers beauty in the daily sights and sounds that enter his open window and they become his companions.

One day Pierre hears strange noises coming from the canal. Young boys have come into the quiet canal, shattering Pierre's peaceful routine. They see Pierre in his window and an unusual relationship develops between Pierre and the group of boys, as they come back again and again.

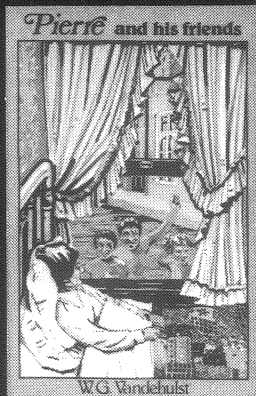
During a local holiday, Pierre receives a surprise visit from his companions, and in an exuberant ceremony he is made mayor of the city. When the boys return to the canal several days later, Pierre's window is empty. Before he died, however, Pierre left a gift with his grandfather for each of his friends.

For ages 10 and up

\$3.95

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book distributor or
at Premier**

The mystery of Old Abe



*With warm and friendly wishes
for a
Merry Christmas
and a
Bright and Prosperous New Year.*

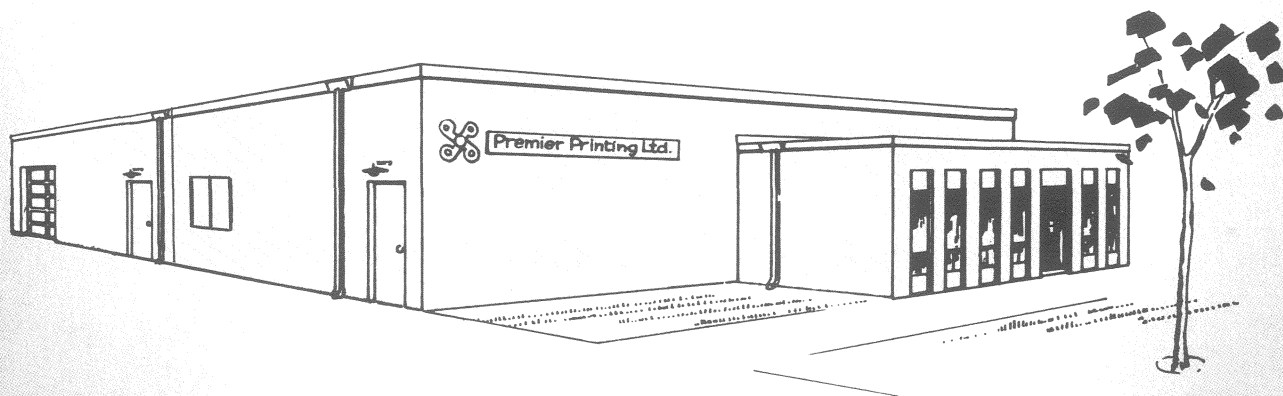


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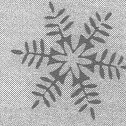


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New Year.*

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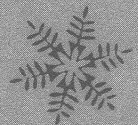
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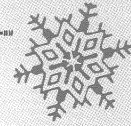


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We wish all our brothers and sisters in Canada and abroad the Lord's blessing at Christmas and His guidance in the New Year.

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GEORGE and MARTHA BARTELS and family
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MR. and MRS. WM. BARTELS and family
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Harry
Ross
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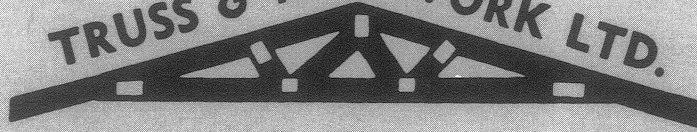
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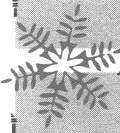
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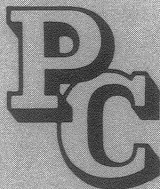
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Houston B.C.

From Houston, B.C. the following members of the Canadian Reformed Church wish all their brothers and sisters in Canada and abroad the blessing and guidance of our God during Christmas and throughout the new year. Psalm 67

MR. and MRS. J.C. BRIENEN, Sr.
ARCHIE and JEAN BRIENEN and family
MARION BRIENEN, *Shane, Kevin, and Katrina*
ART and SHARON DYKSTRA and family
CARL and JENNY DYKSTRA and family
RALPH and SINA FENNEMA and family
BARRY and CARLA HOFKINK and family
LINDA KANIS
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MR. and MRS. A. MEINTS and *Henry*
AUKE and FENNIE MEINTS and family
ANDY and SANDRA MEINTS and family
FRED and MINIE NYMAN and family
JOHN and FIMKE TEN BRINKE and *Clara*
JOHN and JO VANDENMOOREN and family
WALTER and ANN VANDENHOEK and family
HENK VISSCHER
BILL and TRUDY WOELDERS and *Rhonda Jo-Anne*
GERRY WOELDERS

Langley

We wish all our brothers and sisters in Canada and abroad the Lord's blessing over the year 1979.

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FAM. P. DE BOER
MR. and MRS. HARRY DE GELDER
DAN and HENNY DOESBURG and family
FAMILY H. HANSMAN
DEDSE and JANNY HANSMA and family
PETER and IRENE HOEKSEMA and family
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FAMILY S. MEERSTRA
FAMILY T. POTHOVEN
DICK and WILLY SCHEPER
MR. and MRS. J. SELLES, *Bill, Rita, Christine, John*
PAUL and RITA SCHOUTEN and family
REV. and MRS. D. VANDERBOOM
DANNY and WIN VANDERHORST
MR. and MRS. J. VANDERHORST and family
FAMILY W.A. VAN EERDEN
MRS. J.T. VAN POPTA
MRS. G. VAN WIJK and family
FAMILY J. VAN WOUDEBERG

Cloverdale

We wish all our brothers and sisters in Canada and abroad the Lord's blessing for the year 1979.

MR. and MRS. J.J. AIKEMA
MR. and MRS. J. AIKEMA and family
MR. and MRS. P. AIKEMA and family
MR. and MRS. G. ALDERLIESTEN
MR. and MRS. H.A. BERENDS and family
MR. and MRS. B. BIKKER and family
MR. and MRS. J. BREDENHOF and family
MR. and MRS. W.H. BREDENHOF and family
MR. and MRS. C.J. BULTHUIS and family
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MR. A. DE BOER and family
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MR. and MRS. P. FERINGA and family
MR. and MRS. J.B. FLOKSTRA and family
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MR. and MRS. H.J. LEYENHORST and family
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MR. and MRS. W. SCHOUTEN and family
MR. and MRS. D. SIKMA
MR. and MRS. K.T. SIKMA and family
MR. and MRS. P.J. VANDEBURGT and family
MR. and MRS. H. VANDELLEN and family
MR. and MRS. P. VANDERGUGTEN and family
MR. and MRS. D. VANDERHORST and family
MR. and MRS. H.J. VANDERMOLEN and family
MR. and MRS. J. VANDERPOL and family
MR. and MRS. J.A. VANDERPOL and family
MR. and MRS. P. VANDERPOL and family
MR. and MRS. W. VANDERPOL, Sr.
MR. and MRS. W. VANDERPOL, Jr.
MRS. J. VANDER VEEN and family
JENNY VANDER ZYL
BILL VAN BEEK
MR. and MRS. A. VAN DYK and family
MR. and MRS. J. VAN DYK
MR. and MRS. P.E. VAN SETERS and family
ANN VAN VEEN
HENK VAN VEEN
MR. and MRS. A. VERSLUIS
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REV. and MRS. J. VISSCHER and family
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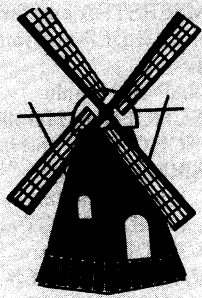
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O give thanks to the Lord, for He is good, for His steadfast love endures forever. *Psalm 136:1*

We wish all brothers and sisters in Canada and abroad blessings for 1979.

MR. G. ANTONIDES
MR. D.M. BARENDREGT, Sr.
MR. and MRS. P. BARENDREGT and family
WARN and JENNY DEVRIES and family
HENK and TINI DOORNBOS and family
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RIEN and HANNIE MOELIKER and family

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MRS. VANDEVELDE
GERRY and HETTIE VANDERGAAG and family
LARRY and JENNY WIERENGA and family

* * * * *

The Staff and Teacher's Aids of the "Ebenezer" Canadian Reformed School at Smithers, B.C., wish all brothers and sisters in Canada and abroad the Lord's blessing for the coming year.

RIEN MOELIKER	ALY MEINTS
KLAAS JAGERSMA	CALLIE HOFKINK
JOE PLUG	ALICE
WIM KANIS	VAN VELDHUIZEN
KLAAS KORT	BETTY KLAVER
TINEKE VROOM	BELINDA DE JONG

Abbotsford

To all of you, we wish you the blessing of our Lord for the year 1979.

REV. and MRS. M. VANDERWEL and family
DICK and MARY AIKEMA and family
JERRY BEINTEMA
MR. and MRS. P. BLOM and family
GEORGE and FLORENCE BOEVE and family
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PAUL and WIEA WELFING and *Marlies*
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MR. and MRS. H. WINKELAAR and family
MR. and MRS. A. WITTEVEEN and family
FAMILIE WITTEVEEN



*We wish to all our Friends a
Merry Christmas and
a Happy and Prosperous 1979*



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We wish all our brothers and sisters a blessed 1979. Hence we can confidently say, The Lord is my helper, I will not be afraid; what can man do to me? Hebrews 13:6

MR. and MRS. BOB BEINTEMA and family
MR. and MRS. J. BEUKEMA
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FAM. HARRY BOUWMAN
MR. and MRS. HENDRIK BOUWMAN
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Edmonton

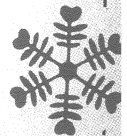
May we be led in all our ways by the hand of our gracious God and Father throughout the coming year.

Psalm 121

MR. and MRS. JAC BOS, Sr.
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MR. and MRS. S. STIKSMA and family
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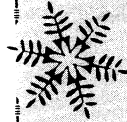
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and a
Happy New Year*

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and a
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This picture shows a little how the congregation in Ottawa celebrates Christmas together by having a luncheon usually on Boxing Day.

Ottawa

All the families from the Canadian Reformed Church at Ottawa wish all the brothers and sisters in the Lord, His blessing for this Christmas season and throughout 1979.

ARNOLD and SISKI DE LEEUW
 HENK and SUSAN HOLTVLUWER
 HANS and MARTIE MOES
 HENK AND INEKE PLOEGER
 BILL and WILMA SCHEPER
 KEES and ALI TORENVLIET
 GAR and MIEN VAN WEERDEN
 ALBERT and AAF ZUIDHOF

New Westminster

MARANATHA CANADIAN REFORMED CHURCH

The following brothers and sisters of the Church at New Westminster wish all their brothers and sisters the Lord's blessing and guidance for the coming year 1979.

GARY and JANE ARINK and family
 MR. and MRS. M.J. BERENDS and family
 MR. and MRS. H.W. BISSCHOP and family
 MR. and MRS. JOHN DAM and family
 MR. and MRS. D. DE BOER and family
 MR. and MRS. E. DE HAAN, Sr. and family
 MR. and MRS. RON DE HAAN
 MRS. C. HOLWERDA
 MR. and MRS. G.R. KLEEFMAN
 MRS. A. KUIPERS
 MR. and MRS. S. NIENHUIS
 MR. and MRS. L. OSTERMEIER and family
 JOHN and JANE STAM and family
 MR. and MRS. L. STAM and family
 MRS. A. VAN DELFT and family
 MR. and MRS. J. VANDERLINDE
 MR. and MRS. J. VANDERMOLEN
 JOHN and CHRISTINA VANDERSTOEP and boys
 J. VANDERTAS and family
 MRS. A. VAN UNEN
 MRS. J. VRIEND
 MISS H. WIERENGA

Orangeville

The following brothers and sisters of the Orangeville congregation wish to extend to all the brothers and sisters in Canada and abroad a blessed Christmas and a prosperous New Year.

REV. and MRS. C. OLIJ and family
 MR. and MRS. S. BOERSEMA and family
 MR. and MRS. R. BOSMAN and family
 MR. and MRS. C. BROUWER and family
 MR. and MRS. K. DOEKES
 MR. and MRS. L. DOEKES and family
 MR. and MRS. H.J. ENDEMAN and family
 MR. and MRS. J. ENDEMAN and family
 MR. and MRS. R. GRIT
 JOHN and HARMA GRIT and family
 MR. and MRS. J. JONKER, Sr.
 MR. and MRS. G. JONKER and family
 GRACE JONKER
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 MR. and MRS. J. KAMPHUIS and family
 MR. and MRS. K. KNOL and family
 MR. and MRS. B. KOTTELENBERG and family
 MR. and MRS. H. KOTTELENBERG
 MR. and MRS. K. LODDER and family
 MR. and MRS. R. NIEUWENHUIS and family
 MR. and MRS. T. OVERBEEK and family
 MR. and MRS. G. SPANNINGA
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Happy New Year*



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this season and throughout
the New Year.*

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Smithville

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MRS. R. BARTELS, *Ben, Bill*
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MR. and MRS. M. BEIJES
MR. and MRS. T. BEIJES and family
MR. and MRS. H. BEIJES and family
MR. and MRS. C. BLOKKER and family
JOHN and DONNA BLOKKER, *Johnny, Tonja,*
LAWRENCE and GERALDINE BLOKKER, *Jacqueline*
MR. and MRS. I. BOS and family
DON and LIZ BOS, *Marion, Wayne, John, Donny*
FRED and RICKY BOS, *Ian, Tracy, Kim*
RICHARD and MARGARET BOS and family
JAKE and WINNIE BOS and family
JOHN and DIANE BOS and *Johnny*
MRS. A. BOS and *Ed*
DONALD and TIENA BOS and family
JOHN and JOANNE DE BOER and family
MELLE and DIENIE DE BOER and family
MR. and MRS. K. DE BOER and family
MR. and MRS. G. DE BOER and family
MR. and MRS. H. DE JONGE, *Marg, Harriet, Charmaine*
MR. and MRS. T. DEKKER and family
BILL and JACKIE DEKKER, *Billy*
JOHN and TINA DEKKER
MR. and MRS. H. DIEK
HANS and ROSE DIEK, *Nathan, Stephanie*
MR. and MRS. K. ELZINGA and family
MR. and MRS. H. FEENSTRA and family
MR. and MRS. J.G. FEENSTRA and family
MR. and MRS. C. FEENSTRA, *Geraldine*
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MR. and MRS. J. WANDERS, Sr.

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We wish all our brothers and sisters in Canada and abroad a blessed 1979.

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MR. and MRS. D. DANIELS, Sr.
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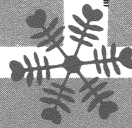


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
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Brampton

The grace of the Lord Jesus Christ be with you.
Romans 16:20



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Toronto


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JOHN and HETTY BOOT and family
MR. and MRS. FRED BOUWKAMP
ALBERT and GRACE BULTJE and family
ADRIAN and JOANNE DIELEMAN and family
WUBBO and LIEN EDSKES and family
WILFRED and AGNES GRIFFIOEN and family
BEN and HANNA HARSEVOORT and family
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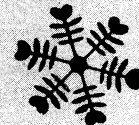
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ANDY and INA BEINTEMA and family
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MR. and MRS. BERNIE BERGSMA and family
PETE and TERESA BERGSMA, *Michelle*
TALBOT and THERESA BERGSMA, *Tera*
JOHN and CAROL BOS and family
SIMON and BETTY BREUKELMAN and family
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HENRY and JUDY HEYINK and family
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London

PILGRIM CANADIAN REFORMED CHURCH

Rejoice in the Lord always and again I say Rejoice.

Philippians 4:4

May the joy and peace of the season be with all our brothers and sisters, also throughout 1979.

DICK and ANNEMARIE BERGSMA and family
BERT and JEAN BLOKKER and the boys
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We wish our families, relatives, friends, and all our brothers and sisters in the Lord, God's blessing and guidance in the New Year.

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JEANNETTE BOUWMAN
ARLENE FEENSTRA
DICK BARENDREGT

Winnipeg

The following brothers and sisters of Winnipeg wish all brothers and sisters in Christ, friends, and acquaintances in Canada and abroad, God's blessings at Christmas time and throughout the New Year.

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EEF and ALICE BRUINSMA and family
BILL and SYLVIA DE WIT and family
COR and TIENIE DE WITT and family
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GERRY and JOHANNA KUIK and family
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Guelph

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We wish all our brothers and sisters in Canada and abroad a Blessed Christmas and the Lord's guidance throughout the New Year.

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Grand Rapids

The American Reformed Church at Grand Rapids wishes everyone a blessed 1979.

"Happy is that people, whose God is the Lord."

(Psalm 144:15b)

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The Board, the Staff, and the Students of the Dr. K. Schilder School of Grand Rapids wishes all brothers and sisters a blessed 1979.

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Chilliwack

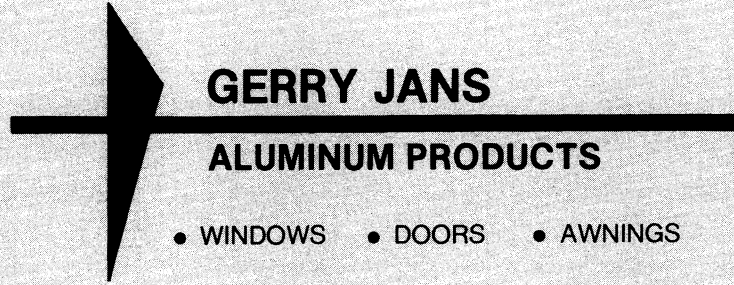
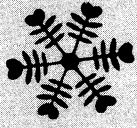


The brothers and sisters of the Canadian Reformed Church at Chilliwack, B.C. wish all their brothers and sisters in Canada and abroad the Lord's blessing in the year 1979.

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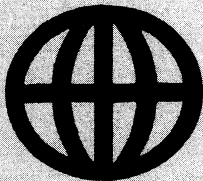
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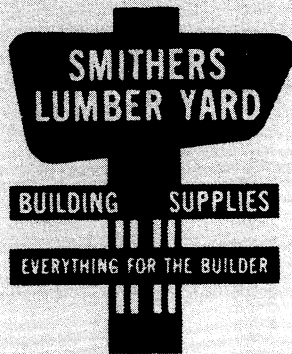


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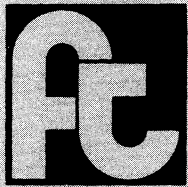
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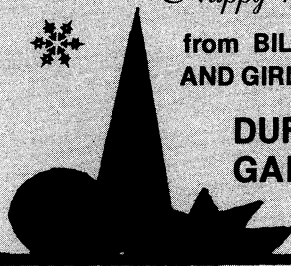
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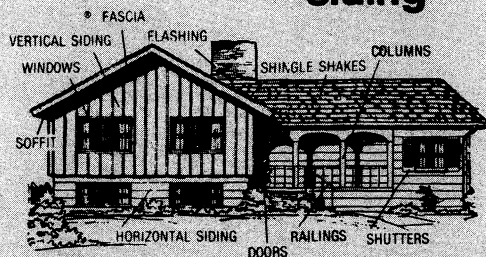
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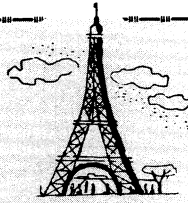


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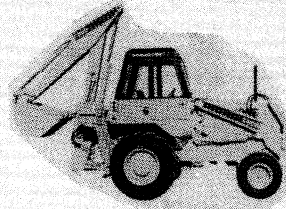
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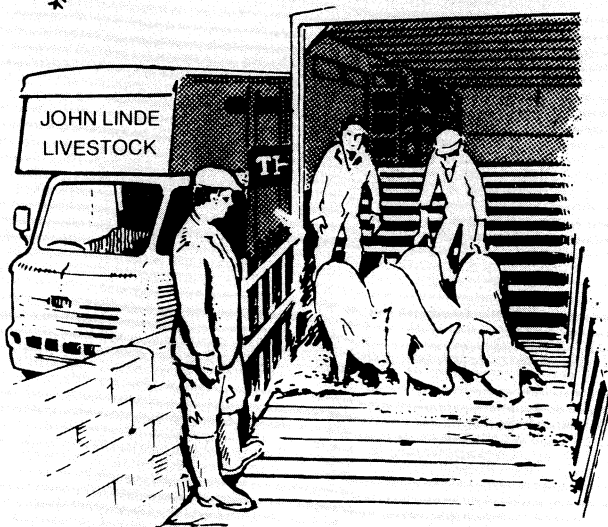
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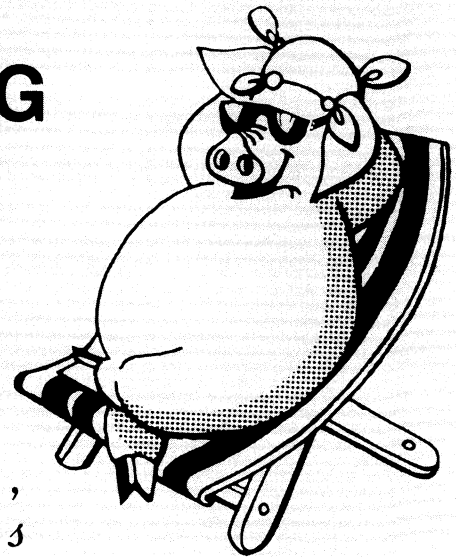
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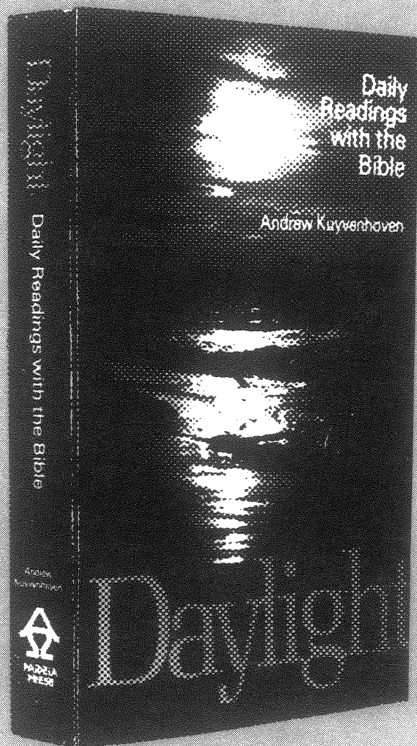
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Season
and a
Happy and Blessed
New Year

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