Clarion

YEAR-END ISSUE 1980

O come, O come, Emmanuel!

Veni Emmanuel

Plain song, 13th cent.; adapted by Thomas Helmore, 1856

1. 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.

Hymn 12, *Book of Praise*

Editorial

Christmas in the Apostolicum

In the weeks before Christmas 1980 the Synod of Smithville studied a new translation of the Apostles' Creed. Besides the proposal of the Canadian Reformed deputies there was the rendition presented by the International Consultation on English Text Translation of the Apostles' Creed and recommended by the Synod of the Reformed Church in America as an alternative text. Although I doubt whether our Synod of Smithville has discussed the point, it will be good to pay some attention to the proposed international translation of the second article: "I believe in Jesus Christ, His only Son, our Lord. He was conceived by the power of the Holy Spirit, and born of the virgin Mary." Would it be advisable to recommend this text, be it as an alternative to the present translation?

This time I do not want to elaborate on the change from "only begotten Son" into "only Son." Our deputies proposed the same, because it is in agreement with newer Bible translations of John 1:14, 1:18, 3:16, among others. The Revised Standard Version uses in these texts the word "only," while the New Intenational Version has "one and only." Although something very familiar falls away, these newer translations seem to do more justice to the original Greek word and its derivation. And does the Gospel of Christmas diminish, when we hear that God so loved the world that He gave His *one and only* son, and that we beheld His glory, glory as of the *only* Son from the Father? The intimate relationship between God the Father and God the Son is also expressed in other ways, for example, in the well-known words from Romans 8:32, that God did not spare His *own* Son but gave Him up for us all.

Before I make some remarks about the translation proposed by the International Consultation, I would like to stress the significance of the clause "Who was conceived by the Holy Spirit, born of the virgin Mary." This significance becomes evident, when we study the historic background of the Apostles' Creed. Scholars have found a captivating field of study, when they tried to trace the roots of this first of our three ecumenical symbols.

One could question the statement in our *Book of Praise,* page 467, that "more than any other creed of Christendom," it may justly be called an ecumenical symbol of faith. I would apply this epithet rather to the so-called Nicene Creed, of which our Church Book, page 469, rightly states that both the Greek, or Eastern, and the Latin, or Western Church held this creed in honour. This can not be said of the Apostles' Creed as far as the Greek, or Eastern, Church is concerned. Be this as it may, the Apostles' Creed has a very important place in the Western Christian Church. It functions in our worship services each Lord's Day and our Heidelberg Catechism calls its clauses "the articles of our catholic and undoubted Christian faith." The Apostles' Creed is also characterized as a summary of the Gospel, and Lord's Days 7 through 22 deal with this ecumenical symbol as the pattern for an exposition of the Christian faith. It renders the Apostles' Creed in practice the most important ecumenical creed in our Reformed church life and its history and content command, therefore, our attention.

It is generally assumed that this creed is a conflation of a trinitarian and a Christological confession of faith. The second part referring to Christ is more evolved than the first and the third part. The person of our Saviour and the facts of redemption in his birth, death, resurrection and coming in glory had a specific place in the proclamation of the Christian Church right from the beginning of this era on the day of Pentecost.

If we go back to the old Roman creed that underlies the present form of this ecumenical symbol, we see the structure of the Christological passage:

and in Christ Jesus His only Son, our Lord,
Who was born from the Holy Spirit and the Virgin Mary
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead.

There is a very interesting theory of Karl Holl who in 1919 drew attention to the fact that there are here two names of our Saviour (His only Son, our Lord) and two clauses that begin with the pronoun "who." There are two titles and two sentences. Could it be that the first title belongs to the first sentence and the second name corresponds to the second clause? The line "Who was born from the Holy Spirit . . ." is then the ground for the name "His only Son." Christ is called God's only Son, because He was begotten of the Holy Spirit and the virgin Mary. On first reading this sounds plausible and even attractive. It gives a neat division of the Christological part of our Apostles' Creed:

His only Son — Who was born from the Holy Spirit . . .
our Lord — Who was crucified and rose again . . .

Could Holl not refer to the well-known words of Luke 1:35? The angel Gabriel spoke to Mary at the annunciation of Christ's birth: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God." Is here the name or title "Son of God" not given to the Lord Jesus

in direct connection with His being conceived by the Holy Spirit? Nevertheless, the construction of Karl Holl — first proposed by another German scholar F. Kattenbusch — is unacceptable. I mention a few objections. In the first article we also have names, namely, of God the Father Almighty or of God All-Governing. Why are they not followed then by additional sentences in order to explain them? And does the name "only Son" not direct us to the gospel of John instead of this text of Luke? We saw that especially the apostle John speaks of the *unique* Son of God: In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him, I John 4:9. Also in other early Christian professions of faith we find the names "only Son, our Lord," even when they are not accompanied by more elaborate statements about the facts of redemption in the life and the work of our Lord Jesus Christ. A papyrus discovered in 1907 contains a very interesting creed that has been dated as early as the second century. It is found in the Der Balizeh papyrus and reads as follows:

I believe in God the Father Almighty
and in His only Son, our Lord Jesus Christ,
and in the Holy Spirit,
and in the resurrection of the flesh
in the holy catholic church.

This shows us the trinitarian pattern of an early profession of faith and at the same time it gives evidence of the usage of titles or names for our Lord Jesus Christ that are not yet followed by statements about His work of redemption. The main point, however, is that Karl Holl used his construction to claim that the old Roman creed gave no support to any idea of eternal generation. The Lord Jesus Christ would have been called God's Son, because He had been adopted and His Sonship therefore would have begun only with His human birth. But how can this construction be brought in harmony with the proclamation that Jesus Christ is God's *one and only Son?* Is the creed not in agreement with the writings of the apostle John and does it, therefore, not imply that the Son of God was pre-existent, that He is the eternal Son, or to say it with the later words of the Nicene Creed, the one and only Son of God, "begotten of the Father before all worlds"? Nevertheless, although we reject Holl's neat construction and certainly the ideas he connected with it, it may not escape our attention that there were in the old Roman Creed two parts in the Christological passage that speak of Christ's life and work. Both parts begin with the pronoun "Who":

Who was born from the Holy Spirit and the virgin Mary
Who under Pontius Pilate was crucified . . . .

Our readers know that *we* often make the division in Christ's work in another manner. We speak of two states; we call them the state of humiliation and the state of exaltation. We do so in direct allusion to Paul's words in Philippians 2: Christ Jesus "humbles himself and became obedient unto death, even death on the cross. *Therefore* God has highly exalted him . . . ." This division, therefore, is certainly Scriptural. But it was not the main division in the old Roman creed, and also today in our Apostles' Creed there is no clear transition from humiliation to exaltation; there is no *"Therefore."* The main division in the old Roman creed was between the *beginning* of Christ's life and the *end.* The two-fold "Who" sets the beginning in a category all by itself. First the "Whence?" is stressed and then later the "Whither?" So, the first important question answered by the creed, according to the Scriptures is: Whence? Whence did the human life come of Jesus Christ, our Lord? Well, He was born from the Holy Spirit and the Virgin Mary. Now that we have seen the original structure of the old Roman Creed, the pattern for our Apostles' Creed, we should never forget the importance of this part of the catholic confession of the Christian Church. We live in an age in which the doctrine of the holy conception of our Lord Jesus Christ and the virgin birth is attacked from all sides. One of the leading Protestant theologians of our time, Wolfhart Pannenberg, writes: in the virgin birth we have to do with a legend. He even states: "if Jesus was God's Son in that he was created in Mary by God, then he could not be already God's Son before, in the sense of pre-existence." *(The Apostles' Creed in the Light of Today's Questions,* Philadelphia: Westminster Press, 1976, p. 73ff.). And also Hendrikus Berkhof calls the virgin birth "a later enrichment of the tradition." "It is therefore regrettable that in many later summaries of the kerygma, among others in the Apostles' Creed, the virgin birth did receive a central place, thereby making its acceptance until today a touchstone of orthodoxy." It is, according to Berkhof, a fact that in the New Testament the virgin birth does not belong to the proclamation of the gospel (*Christian Faith,* Grand Rapids: Eerdmans, 1979, p. 293). These quotations could easily be multiplied. They show that in our day this point of the profession of faith at the most is tolerated as a pious legend or myth; it has to be re-interpreted in order to retain some meaning and value.

This almost general attack issued from the rejection of Holy Scripture as infallible and trustworthy. God's Word is clear, not only in Luke 1:35, but also in Matthew 1. We read the words with awe and reverence: When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit . . . Joseph, son of David, do not fear to take Mary your wife, for that which is *conceived* in her is *of the Holy Spirit,* verses 18, 20. Especially in the last words I recognize the background of the old Roman Creed: begotten of the Holy Spirit and the virgin Mary.

There is a slight difference between this old Roman profession and the Apostles' Creed. We now speak of *"conceived* by the Holy Spirit, *born* of the virgin Mary." Pannenberg makes too much of this difference. He says that in the Roman baptismal creed "the two parts of the formula stood side by side, whereas in the present version what comes from God (conceived by the Holy Spirit) and what comes from man (born of the Virgin Mary) are set over against one another." (*loc. cit.,* p. 71) But does the expression *virgin* not also refer to God's act? At most we may say that the later formula differentiates between the function of the Holy Spirit and of Mary in God's one supreme act of redemption. The conception by the Holy Spirit and the birth from the virgin Mary are two aspects of the one act of God. We may not think of the function of the Holy spirit in an earthly manner; we may have no earthly thought of the heavenly majesty of God in the conception of our Lord and Saviour — and we do well to stay as close as possible to the words of Matthew: that which is conceived in her is of the Holy Spirit.

What then to think of the translation proposed by the International Consultation? It reads: He was conceived *by the power* of the Holy Spirit. But is the underlined expression not a weakening? Are not *all* men conceived by the power of the Holy Spirit? Sure, it follows: and born of the *virgin* Mary; and these words clearly testify of the wonderful birth of our Saviour. But in our day it is certainly necessary to stress the unique character of the conception of Jesus Christ. He was

conceived by the Holy Spirit Himself. The Holy Spirit came upon Mary and the power of the Most High overshadowed her. Spirit and power are parallel; the parallel differs from the combination "the power of the Spirit." That which was conceived in her was *out of* the Holy Spirit. Does "by the power of" not take away something of the directness and exclusiveness of the action of the Holy Spirit in the creation of the beginning of this life? Let us maintain the words "Who was conceived *by* the Holy Spirit, born of the virgin Mary." And let us believe God's revelation, professed by the catholic church of all ages. *God* brought salvation. It was a new beginning in the history of the old mankind. Immanuel — God with us. Hallelujah.

J. FABER

The Date of Christmas

Nearly 2,000 years ago, shepherds in a field near Bethlehem were startled awake by a spectacle never before seen or heard. Wintry clouds were thrust asunder as a heavenly choir burst into majestic song. An angel proclaimed, "We are here to announce the first annual Christmas, which hereafter shall be celebrated throughout the world on December 25."

Fact? Certainly not!

Luke records that angels did announce the birth of "a Saviour which is Christ the Lord." And it is true that shepherds received this news. But was the declaration made for December 25?

The fact is that Christmas, as we know it, is a rather modern innovation. Christ's birthday was not celebrated until more than 300 years had gone by, years in which accurate birth records (if there were any) had been lost. The early church remembered and celebrated Christ's Resurrection from the dead, which was more important. But the church was slow in adding Christmas to its list of dates worthy of recognition.

Luke pinpoints the era of Christ's birth by naming Augustus as Rome's Imperial ruler. Roman history shows that Caesar Augustus was born 691 years after the founding of the City of Rome. Luke 2 further tells that Cyrenius was Syria's governor; again, thanks to Rome's exhaustive record of names and events, historians have determined what is believed to be the particular census that Luke described. These dates have minor discrepancies; yet secular history gives us almost the exact year of Christ's birth.

But the month? the day? Winter was wet and chilly in Judea. It is unlikely that shepherds would have spent a December night in an open field, subject to rain and wind. Christ's birth was more likely during the spring lambing season, when nights would have been balmy and shepherds would have needed to be awake, tending the ewes.

So why have we celebrated Christ's birthday on December 25? A pagan festival, *Natilis Invicti,* was a boisterous Roman affair celebrated on December 25, when the sun was in its winter solstice. Worshipers of the Roman sun god enthusiastically pulled their Christian friends into the partying. By A.D. 386, church leaders set up the celebration of "Christ Mass" ("Christ's Coming"), so that Christians could join the festival activities without bending to paganism.

After the Roman Empire dissolved, Christians continued the December 25 birthday custom. By that time, December 25 seemed more fitting than any other date.

FROM: *The Bible Almanac,*
J.I. Packer, *et. al.*
THOMAS NELSON PUBLISHER

The Living God

Address given on the Convocation/College Evening of November 7th, 1980 in the Wellington Square United Church, Burlington.

"The Living God" — Hebrew: " 'elohim hayyim'," is the subject I would like to speak about tonight.

Although the expression is familiar to the reader of the Bible, yet paying closer attention we meet it only twelve times in the Old Testament.

Going a little further into the matter, it is of prime importance to ask in which books of the Old Testament we come across the words, taking into account whether it is a historical book, a prophetic book or a poetical one. Just as important is the question in what sort of context we meet it in the books concerned, e.g. in a passage dealing with warfare, or one related to the sanctuary or in a legal text, etc.

Also the factor of time plays a part in our considerations. Many Old Testament scholars are of the opinion that the term is rather late. Although they admit that it is preexilic, we find it at the earliest in the book of Hosea, they claim. Justly Dr. Joh. de Groot and Dr. A.R. Hulst remark that the fact that Hosea speaks of "children of the Living God," without any further explanation, shows that the term must have been known by the hearers; people were acquainted with the words already then. For that reason its origin must go farther back into the past. Be it that the experience found its concrete shape in the book of Hosea, where we can read it "black on white," the experience as such must have been much older. And that is no wonder with a people that believed in a God who had intervened in its history in such a miraculous way. So, the mentioning in literature is late, but the idea in itself can be older.[1]

Well, the idea is old (herein I agree with De Groot and Hulst), but the first written source where we read this divine attribute is old as well, as old as Deuteronomy (there I disagree with these authors and the majority of the scholars since about 1800 who claim that the book is late). The current opinion among the critical scholars and students of the Old Testament is that Deuteronomy was the book of the Law, allegedly found (cp. II Kings 22:8; II Chronicles 34:14), but actually comthe days of King Josiah, while pretendthe days of king Josiah, while pretending the book to be old and venerable in order to get it accepted by a people who believed it was Mosaic. Over against these scholars we believe that Deuteronomy contains the very words of the man Moses, who lived in the 14th century B.C.

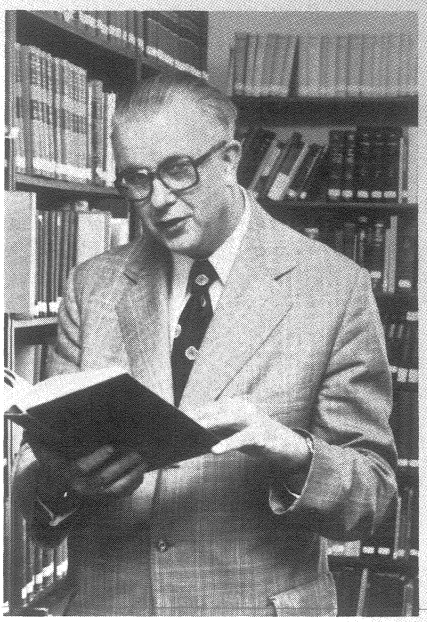
"The Living God." Whether every one of the patriarchs has called God by this name, we don't know. The exact meaning of the name "lahay ro'i" in Genesis 16 is debated.

In Deuteronomy 5, however, it reads in the verses 24-26: "Behold, the LORD our God has shown us His glory and greatness, and we have heard His voice out of the midst of the fire; we have this day seen God speak with man and man still live. Now therefore why should we die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, we shall die. For who is there of all flesh, that has heard the voice of *the living God* speaking out of the midst of fire, as we have, and has still lived?"

It is in these verses that we get an inkling of what the name "the living God" must have meant for the people. I point to the words "shown," and "glory and greatness." Then and there Israel has seen for the first time in history "what no eye has seen and no ear heard." A manifestation of a real God. No doubt there was a God, nay more: the God, or: God, revealing Himself. And, to their astonishment, they are still alive. This "scaring" experience would have been the death of them, as far as they could figure. They nearly died of fright. "Whoever sees the living God is foredoomed to die," was a common opinion. They still are scared and don't like to go through that experience again. For who can survive?

This is the first time we meet the attribute "living" with respect to God and it is basic and determining for all other instances where we meet it in the Bible, I think.

Pondering the words "living God," one can stress the word "living," take this as point of departure for his thoughts and focus on what we call "the wonder of life, the miracle of life," the creation of which we are told in Genesis 1:20. Life, that amazing work of God, is characterized by the ability to move by itself, to act of one's own accord, by verbs like: "swarming, teeming, flying, multiplying" and with animals and especially man by the gift to utter oneself. That is what life — *created life* — is. No man is able to make it. Watching the living creatures, we marvel.



Prof. H.M. Ohmann.

Yet, as soon as this life is confronted with the *living God,* then not its glory but rather its frailty comes to light. Who (which living creature) can see God . . . and live? So, with the term "living God," although the adjective "living" is meaningful, the full emphasis lies on the word *GOD*. Now it is not animal or man, both taken together as *"flesh"* in the Bible, but *God* who lives. So here the term "living" is to be understood in the light of the noun that follows: God.

As I said, in this connection the word "living" is meaningful too. Heathen peoples had their gods. In the previous chapter Moses had dwelt at length on whatever was worshipped as "god" out there. It was always gods made in the likeness of all the living creatures mentioned in Genesis 1, moving, flying, creeping, swimming. The Bible tells us that those deities are dead, that is to say: their images. Heathen peoples knew to distinguish

between the image and the god pictured by it. But the Bible, judging them, goes by what is visible: their image. I remind the reader of the parody in Isaiah 44 or Jeremiah 10, parodies on those idols of wood and stone. It was a strange, a very strange thing, that in the opinion of the heathen these dead images had become the representation, the symbols of life, the guarantors of life, the embodiment of life as found in nature round about. Just life, "created life" we say. But while we admire its God and Creator in the work of His hands, and realize that He, the Living One, surpasses it by far, to those heathen natural life was the one and all, the only thing that mattered. In these gods the heathen witnessed "life" at the top of its form. What was great about the gods was that they shared the lot of all life in its ups and downs, in all its vicissitudes. Exactly as life in nature, running the cycle of the seasons, many of the gods were believed to go down into death — in the dry season — and to rise from the dead to new life when the first rain poured down on the arid soil. When the Canaanites saw Ba'al rise to life again, they loudly proclaimed: "Ba'al lives!" Otherwise they would never speak of their gods as "living" the way the Bible does of the true God. Only when Ba'al returns from the nether world, they proclaim him alive. And that is about the greatest feat they can tell, for in their imagination, what happened to Ba'al, the exponent of life, will come to pass in nature for sure. The life in nature is in a manner of speaking, concentrated in him, but it is of the same sort.

Israel, on the contrary, has a "Living God," that is: a God who lives in a divine way, different from nature. The idea of life is brought to its summit now that it is *God* who lives and reveals Himself to His people as the Living One in an awe-inspiring way. Yonder at Mount Sinai Israel has sensed — as far as is permitted to man — what a Living God is.

MATTHEW 18:11

For the Son of man came to save the lost.

This first manifestation is basic and determining for all times to come, I said. The memory is unforgettable, indelibly printed on their minds. The spirit they are in — one of fear and awe — meets with God's approval. "And the LORD said to me: "I have heard the words of this people . . . they have rightly said all that they have spoken. Oh, that they had such a mind as this always, to fear me and to keep all my commandments, that it might go well with them and with their children for ever."

To meet the God who lives is awe inspiring, fills His people with fear, dread. Right, but not so with the intention that they should flee away from Him and stay away so as to avoid His presence. No, to meet the living God is conducive to the fear of God and this in turn should lead to the keeping of all His commandments, in order that by doing them man may live. The Living God reveals Himself in order that man may live, lead a blessed life, a happy life and a long life with his children and grandchildren throughout the generations. And meanwhile we learn about another, third aspect of life, besides the life of nature and the life of God Himself, namely man's life in communion with his God. "Life" in Holy Scripture, as applied to man, is not mere existence, nor what we call "natural" with its ups and downs. To meet the Living God opens a great perspective for the human life. Man shall not die, but live a life in the communion with God, as granted in the covenant relationship.

From this point of departure, as outlined in Deuteronomy 5, we can follow/pursue the line connecting all the other texts speaking of "the Living God."

It is one line, based on this sure foundation of Deuteronomy 5, although I can also speak of three strands, to be distinguished in the eleven instances which can be classified as follows.

a) We meet the words "Living God" in a context of *war,* where the Living God reveals His power over against the military power accumulated by man.
b) We hear the Bible speak of the "Living God" in a context of *idolatry,* where He shows His power over against the power ascribed to the idols.
c) The Old Testament uses the words "Living God" in connection with a person who is *longing for the sanctuary,* from which he had been separated by whatever circumstances for a time.

a) *The context of war.*

I mention this strand first, because immediately after Deuteronomy it is in Joshua 3:10 that Israel is assured about the presence of the Living God. "Hereby you shall know that the Living God is among you." In view of what was Israel in need of this assur-

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ance? The answer is: in view of the expulsion of the Canaanites from before them. Although Israel was enlisted in God's military service, and the saints are marching in as the "sib'oth Yahweh," the hosts of the LORD, in actual fact it was the LORD, their God who had to do the work of conquering and does it! In token of that God has the Ark of the covenant of the LORD of all the earth pass over before them into the Jordan. The imminent war with the inhabitants of the land is ultimately God's business, His undertaking. In the capture of the first city they meet, this should be brought out into full relief. It is the Ark of God that leads the way, that will force a breakthrough and cause the walls of Jericho to collapse.

Israel looked up against the Canaanites, as you know, with their superior number, power and their strongholds fortified to heaven. Israel was but small. It was Joshua's task to encourage them. And so he does. Whatever the Canaanites can put into the field, in Israel's midst is — active — the Living God. Yes, He will finish perfectly what He for them has undertaken.

After the book of Joshua and the time of the entry into the land we'll meet the LORD again two times as the LIVING GOD in a situation of war. Two times the enemy has built up his power and makes a display of it, to intimidate the people of Israel. Israel was in a pinch, in a tight corner. Both times a braggard in the enemy army comes to the fore "defying the armies of the living God." In I Samuel 17 it is Goliath and in II Kings 19 it is the Rabshakeh, "whom his master has sent to mock the living God." In defying Israel's army and power, holding it up to ridicule, they actually ridicule the God of this people, the LIVING GOD. According to their utterances both have a low opinion of Him, depreciate Him as if He were but another idol, one of the many who had succumbed in the struggle against the superior Philistines or Assyrians. But Assyria will find out soon enough, as Goliath had found out and Canaan still earlier had found out, that active in the midst of Israel is the God who lives.[2]

b) *The context of idolatry*

I come to the second strand. "Living God" our God is named in the context of Israel committing idolatry.

N.B. Israel, not the heathen, the enemies.

That the enemy serves the idols, we can understand to a certain degree. The Bible tells us that the LORD let them walk in their own ways. They have not stood in awe at the foot of Mount Sinai as Israel once had. God has not dealt thus with any other nation; they did not know His ordinances. Proudly they make a display of their military power but mightier is Israel's God, the living God, upon whose Name they call.

Heathen peoples make a display of their idolatry as well with the intention to bring Israel down. However then Israel is not hard pressed and scared, but rather tempted, allured, seduced, fooled into committing the sin against the first word of the Sinai Law.

How is that possible, we wonder.

"Has a nation changed its gods, even though they are no gods?" "But My people have changed their glory for that which does not profit," Jeremiah 2:11, and verse 13: "My people have forsaken Me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water."

Strange but true. Idolatry, making its show, can be a power by which the people of God be subdued, like by the force of an army, though in a different way. Idolatry is attractive. Especially in its Canaanite form, where it was considered to be the guarantee of life, fertility and prosperity. Its gods like Ba'al and goddesses like Ashera and Ashtarte symbolized and warranted the powers of nature and procreation. And was not that in those days — just as in our days — to many what mattered, namely to enjoy what there is to be enjoyed in this life, the pleasures of life and the joy of sex, and a plenty of grain, wine and oil? In other words, to keep the powers of nature going?

The Bible however says that Israel committed harlotry, in a literal sense and in a spiritual sense, since it had cut the bonds with its own God, the living God, giving their heart and selling their soul to the idols. Dead idols, sure, but deemed to be representatives of life, natural life, as each and everybody knows it by experience and the things of this life as if that were all there is to it. Well, pagan peoples, unbelievers are content with it. That's what they care for. For the time being things were going on as usual. The fields cropped well, the garners were full, cattle heavy with young and children were born in a time of harlotry — as portrayed in Hosea's marriage. But the LIVING GOD does not legitimize them, even if they are "alive and kicking" as His children. "Not pitied," "Not my people" will be their names. For the bond with the *One who lives* is cut.

Nevertheless bonds are restored by him who really LIVES. "In the place where it was said to them, 'You are not my people,' it shall be said to them, 'Sons of the living God.' " That Yahweh is called the Living God is a challenge to the Canaanite vegetation cult with its Baal who dies and revives again. In the profession of the Living God we observe the belief in the God, who independent from the creatures has life in the true sense of the word[3]. He has divine life in Himself and at the same time He is the source of life to His creatures (Psalm 36:10) bestowing life and salvation upon them; it is He who gives new life to the people returning to Him, who fancied themselves alive — through the dying and reviving Ba'al — but were actually dead.

By the prophet Jeremiah, who so often reminds us of Hosea, the same note is struck. I think of chapter 10, where again God is placed over against the idols. Israel is warned by the prophet not to assimilate to the heathen environment they lived in so as to succumb to its idols. The idols, carried on the shoulders in procession by their worshippers with all the embellishments are quite a display of craftmanship, precious metals, choice clothing, etc. but actually nothing more than a scarecrow in a field. They cannot speak, they cannot walk — so they are not alive — so Israel may lay it to heart: there is nothing to be scared of. When you come to think of what is on display, it is a shame and the prophet mentions it to underline the incomparability of YAHWEH: "There is none like Thee, O LORD," and verse 10: "But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth quakes, and the nations cannot endure His indignation." An allusion to the Sinai-event where Israel said that it could not endure? Possibly. It is the same God. At Sinai, however, a covenant was concluded by this God with a people that stood in awe. "Oh that they had such a mind as this always," the LORD said then and He is going to accompany a people which lives in this spirit on its way to the future.

The last instance in this context we find in Jeremiah 23:36, where the

people apparently did not live in this spirit anymore. They hailed a "massa" [= a burden (literally) but also everything that can be lifted up, especially the voice, namely in] an oracle — as long as those oracles were addressed to the heathen. It would serve them right, those idol worshippers, was the common opinion in Judah. This Judah is warned not "to pervert the words of the living God, the LORD of hosts, our God" as if the burden, we had better say the oracle, could be meant only for the peoples and not for God's people. God will show Himself to be the Living God, in dealing with them according to the rules of the covenant. "Therefore I will surely forget you and cast you out of My presence and will bring upon you everlasting reproach and perpetual shame, which shall not be forgotten." That is what the Living God can do to His people that has forgotten Sinai, and does not stand in awe anymore. He shall forget them, that means, banish them from His presence.[4]

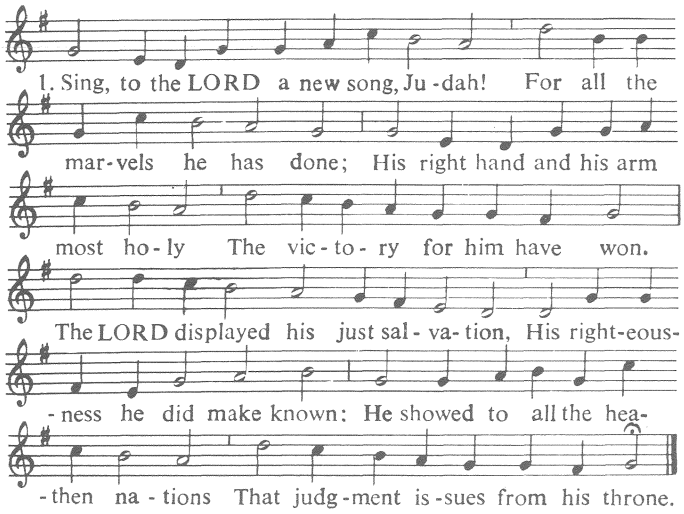
c) *The context of a Longing for the Sanctuary*

The last sentence brings me to the third strand. We meet the words also in what I would circumscribe as the context of "a pilgrim, deprived from God's presence — LONGING FOR THE SANCTUARY — to behold God's Face, and to enjoy His grace. I think of Psalm 42: "My soul thirsts for God, for the Living God," or of Psalm 84: My soul longs, yea, faints for the courts of the LORD; my heart and flesh sing for joy to the living God." And in Psalm 63 the same tender string is touched on.

Considering this against the background of Deuteronomy 5, we are prone to say: Quite a change! And somebody may be so bold as to think: Has God changed? And the answer is negative, although we have our questions . . . For isn't it unbelievable that the LIVING GOD, first so revealed and proclaimed on Mount Sinai, striking the people with dismay and terror, so as to be scared away from Him for ever, that this very same living God becomes the object they desire, the joy of their desiring? Unbelievable, but let us not forget that it was not the intention of the Sinai manifestation to scare the people away but to keep the way to the communion open. "To fear Me and keep My commandments" does not exclude the communion with the One who lives, but is the condition on the basis of which the two can meet. That meeting was a fact at Sinai, thanks to precautionary measures befitting man with his sins in the presence of the Holy God. That meeting remained a fact in the temple, thanks to precautionary measures, the men of Levi, the priesthood functioning as a sort of safety belt. No wonder: God is God. And man is man. And between the life of God and the life of man is all the difference in the world. But the LIVING GOD means it, when He calls man to His communion; man, living his life which is nothing but a constant death, to a life with Him, that the idols cannot give him, though he may desire it. Life He bestows upon them, which is Life indeed, bliss, happiness unending, making His people of olden times look forward to a visit to the temple; and to Jesus Christ the Son of the Living God, the temple incarnate; makes them look forward to life everlasting, when they may appear without terror before the judgment seat of Christ, THE SON OF THE LIVING GOD, by whom the communion in olden days was made possible and guaranteed already, to enjoy eternal bliss in the presence of His Father, THE GOD WHO LIVES and gives life.

H.M. OHMANN

Psalm 98



4. Let *all the streams in joyous* union
Now *clap their hands and* praise accord;
The *mountains join in glad com*munion
And *leap with joy before the* LORD.
He *comes, he* comes to *judge the* peoples
In *righteousness and* equity;
He *will redeem the world from* evil
And *righteous shall his judgment* be!

From: *Book of Praise*

FOOTNOTES:

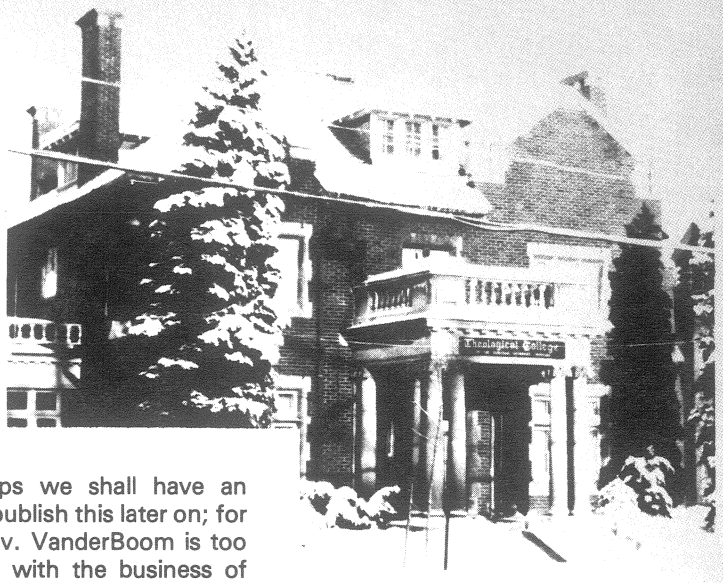
[1]Prof Dr. Joh. de Groot en Prof. Dr. A.R. Hulst, *Macht en Wil, De Verkondiging van het Oude Testament aangaande God,* Nijkerk, p. 101ff.

[2]Prof. B. Holwerda laid a special emphasis on the Hebrew word *beqirbekem* in your midst, as underlining the active presence of God.

[3]Christoph Barth, *Die Errettung vom Tode etc.,* Zurich, 1943.

[4]Dr. C. van Leeuwen, *Hosea,* Nijkerk, p. 46 cp. Dr. A. van Selms, *Jeremiah I,* Nijkerk, p. 160. This exegesis is also followed by the NIV. It is not a burden that is cast off but an oracle, and an abandonment of the people.

Another Year Added



It was unusual, wasn't it, to find a *Clarion* appear after the Convocation and not to find therein a report on it. The reason for this is that this time I was not in a position to make all sorts of notes. Usually I was safely hidden (more or less, that is) behind the Faculty and thus had a little more freedom; this time was different. Besides, I have not yet received a few pieces of information which have been promised me, and for that reason you will have to do with a very fragmentary report.

Dr. Faber already published his *Principal's Address,* so that our readers have been able to take note of the contents of what he said. Prof. Ohmann has promised that he will provide me with the complete text of his address entitled "The Living God" and, knowing him, we have no doubt that this promise will be fulfilled speedily. Thus you can look forward to it.

It was a long evening, although there was enough variation so that those present were not bored.

Again we came together in the Wellington Square United Church in Burlington. It is a beautiful building and the facilities are beyond reproach. Not everyone, however, has sufficient experience with reaching the audience with the help of a sound system. There won't be an opportunity to insert a course in that at our College, but otherwise I would advocate it.

The building was almost filled to capacity when the official procession entered. This time Mr. Robert Leach, fourth year student at our College, opened the line and the "stage party" found their assigned positions while Mr. J.G. Van Huisstede played the organ.

We sang of Psalm 95 the stanzas 1, 2, and 3, after which the Rev. D. VanderBoom, president of the Board of Governors, delivered a brief opening address. Perhaps we shall have an opportunity to publish this later on; for the moment Rev. VanderBoom is too much occupied with the business of General Synod, of which he is chairman. We can hardly expect that amidst all the matters which demand the full attention especially of a chairman he will find time to prepare his speech for publication. He may be assured, however, that we are still waiting for it.

After prayer, the floor was to Dr. Faber who delivered his Principal's Report, but since our readers were able to read that already, I shall not say anything about it. The only thing that I do wish to mention is that we also had our professor-designate, the Rev. C. VanDam, in our midst all evening. I do not doubt that next year he will be a participant instead of being a very interested and participating visitor. It will be difficult for him to leave the Congregation which he has served now for almost one-and-a-half years, and he will also be very hesitant to take up the task of teaching the discipline of Old Testament studies, but we are very grateful to our God that He has provided us with a well-qualified brother who will see the need sufficiently, I am convinced. I hope sincerely that our brother will be a blessing for the Churches, and that he will never lose touch with the membership. That danger is certainly not imaginary when one becomes a professor. I have seen it in the past that, once a minister became a professor, he became more or less estranged from the "common church people," and not in each and every case because the position as such resulted in conceit. The main reason in by far the most cases was that the daily contact with the membership, with their troubles and difficulties, their joys and their small problems was no longer there. It can be said and oftentimes the exclamation was heard that the lectern should not be separate from the church people, that there should not be a distance between study and daily life; but experience teaches that such is oftentimes the case.

However, let me continue with my "report."

After the Principal's Report had been read, the conferring of the degree of Bachelor of Divinity on the Rev. Mr. Richard Aasman, B.A., had our full attention. As usually, Prof. L. Selles was the one who presented the candidate for the degree, and told us a few particulars from Rev. Aasman's past. One thing stands out in my recollection: Student Aasman was the only one who came to the College in a big Cadillac, which vehicle he mysteriously exchanged for a little Toyota as soon as he got married. His studies, however, did not suffer from either the one or the other event.

The singing of Psalm 119:13 and 14 followed the ceremony.

Another ceremony took place as well. The Rev. VanderBoom announced officially that Rev. W.W.J. VanOene had been appointed by Synod as Lecturer in the Department of Ecclesiology as successor to the Rev. H. Scholten. The reason why neither his appointment nor his installation was mentioned in the program for this evening was that the ink on both the letter of appointment and the letter of acceptance was hardly dry. The installation was inserted into the program, however, and as President of the Board of Governors the Rev. VanderBoom spoke a few words of congratulation; he also reminisced on the

College Appointments

Rev. C. VanDam, M.Th.,
Professor of Old Testament.

REV. C. VANDAM ACCEPTED

With gratitude we may announce that the Rev. C. VanDam, M.Th., accepted his appointment. In my principal's statement I made the remark that we are thankful that the General Synod of Smithville could immediately fill the upcoming vacancy and in an accompanying Press Release I mentioned that the Rev. VanDam will begin his work as Professor of Old Testament in the academic year 1981-82, the Lord willing. An elder of the congregation at Surrey missed a reference to the church council, while Article 10 of our Church Order states that a minister, once lawfully called, may not leave the congregation with which he is connected, to accept a call elsewhere, without the consent of the consistory, together with the deacons, and knowledge on the part of the classis. This brother is right. In order to have the appointment announced in the issue of November 15, I made use of the telephone and did not mention all instances. In the meantime we are glad that Surrey's church council recognized the importance of this appointment and gave its consent. We hope that the Lord our God may graciously grant to this congregation a successor of the Rev. VanDam and that the latter may be of a continual blessing for his last congregation, also in his function as Professor of Old Testament at our Theological College. Deo Volente. J. FABER

For detailed information on the appointments see the Principal's Statement 1980 in *Clarion*, Vol. 29, No. 23, November 15, 1980.

Rev. W.W.J. VanOene, M.Th.,
Lecturer - Department of Ecclesiology.

past, when both he and the Rev. VanOene were serving in British Columbia. It was his pleasure to state that Synod appointed the latter unanimously, and in accordance with that decision Rev. VanderBoom now read the Form for the Installation of Professors and Lecturers. After Rev. VanOene had answered the questions in the affirmative, he signed the Subscription Form for Docents at the Theological College of the Canadian Reformed Churches. That concluded this part of the evening.

Now followed the address by Prof. Drs. H.M. Ohmann, Lic., on the subject "The Living God." As I remarked above, I shall not say anything about it since it will be published in its entirety.

As is customary, we had a collection. Could anyone visualize a Reformed meeting (or rather: a meeting of Reformed people) without a collection? Unfortunately, I have not yet heard how much the amount was that was collected. Perhaps we will get an official announcement regarding that from the Treasurer or otherwise.

A special surprise was that during the collection we had not only an organ solo, but that we could listen to a few violin soli as well. A sister from Australia is studying violin here in Canada, if I am not mistaken, and she let us enjoy some of the fruits of her skill. She was accompanied by Mr. J.G. VanHuisstede, and the two of them did excellently as far as I could judge. Thank you, Miss Ten Haaf! It is always a joy to see how members of Christ's Church put their gifts at the disposal of the community and let others share their joys and skills.

Our thanks, also expressed publicly, go to Mr. VanHuisstede as well. And: we do not forget Miss A. VandenBrink who skillfully accompanied the choir and the singing.

Yes, the choir; or I should rather say "the choirs," for the mass of singers was a combined choir: they came from Burlington, Lincoln, and Smithville. Mr. VanHuisstede directed them. We heard the choir(s) before we listened to Prof. Ohmann. The songs they sang were: "Glory to God," by J.S. Bach; "Ave Verum," by W.A. Mozart; and "Chorus," by C. Saint-Saens. I do not know whether it was the building, but I had the impression that the choir could not "sing itself out," so to speak. You can have that sometimes: you are singing, but the voice does not seem to leave your mouth; it is as if your voice is absorbed by something standing in front of you. Perhaps it was the place where I was sitting, perhaps it is just my imagination. Don't think that this is a sort of veiled criticism; it is solely an "observation."

The last song sounded the best to me. But again: that is a very subjective judgment.

Anyway, after the collection we sang Hymn 4:1, 2, 3, and 4.

The "Busy Beavers" are always present with some gift for our College. This time we had the privilege of seeing Francine Medemblik on the pulpit, giving a little speech and presenting the principal with a sum of money which was collected by the Busy Beavers. She, in turn, was rewarded with a kiss. That was very unceremonious, of course, but nevertheless appreciated. It also shows the atmosphere in which everything was conducted this evening.

Before Mrs. L. Selles ascended to the pulpit, there was a brief conversation *"sub rosa"* between her and the principal. It was only after she had concluded her little speech that we became aware of the contents of their whispered consultation. In true medieval fashion, Mrs. Selles offered her hand, which the principal kissed gallantly.

Mrs. Selles spoke on behalf of the Women's Savings Action. From the outset the sisters in the Church have taken the cause of the library to heart and contributed faithfully towards its growth. They have also been reserving in order to defray the costs of the building of a new library. I hope that

* * * \

that money can be put to use soon. The present facilities are deplorable as far as the library goes, and I cannot see how this could be improved as long as we are occupying the present site. The building has served us well for all the years we have occupied it, but I am convinced that we would do best when selling this property, buying a few acres of land on the outskirts of Hamilton, and erecting a brand new building. I estimate that the cost per Church would be no more than five to seven thousand dollars. Seeing that sometimes individual Churches assume the responsibility for a one hundred thousand dollar remodelling program, or a three hundred thousand dollar debt for a new edifice, I fail to see that an unduly heavy burden would be laid upon the Churches if we followed the road which I envisage as the best and ultimately the cheapest one for the Churches. If we did so, the sisters would also see their savings put to work for the purpose to which they have been preserved during all these years. However, I'm only a very small wheel within the whole "system."

I was going to tell you what Mrs. Selles said. Fortunately, she gave me the text of her address, so that I can pass that on to our readers in the paragraphs at the bottom of the previous page.

* * *

After Mrs. Selles had spoken and was thanked properly by the principal, the Rev. J. Mulder mounted the pulpit and spoke the closing words, after which he led in thanksgiving and prayer.

The singing of Hymn 19:1, 2, 3, 4, 5 and 6 concluded the evening.

The "stage party" left the auditorium in the proper order, and the assembled multitude then moved to the annex, where a social hour followed. Many used the opportunity to congratulate the Rev. Aasman with his graduation. It must, of course, have been sort of an anti-climax for him. If no General Synod had been held in these days, the Convocation would have been held in the beginning of September, before our brother was ordained as a Minister of the Gospel. Now he had been a minister for almost two months before this evening's graduation. That does not mean that the joy about the graduation was less or that the congratulations were less well-meant. It just seems to me that for him it would have been nicer if the graduation had come before the ordination.

For the brethren who attended the General Synod and were in "town" for the meeting of the Superannuation Fund, on the other hand, it was nicer that the Convocation was held on November 7. May they take along a good impression when they return to their various residences and Congregations.

Herewith I have come to the end of this report.

If I get more texts of addresses and speeches in the future, I shall as yet pass them on to you. And I still hope for some pictures as well.

Excuse the gaps here and there in this "report."

Perhaps I'll be able to do better next time.

The Lord willing.

vO

Let us of Christ our Lord and Saviour sing

Sine Nomine — *Philippians 2: 6 - 11* — *Ralph Vaughan Williams, 1906*

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!

Hymn 19, *Book of Praise*

Front Row, from left to right: Rev. J. Mulder, Rev. M. VanBeveren, Rev. D. VanderBoom, Rev. J. Visscher, Rev. H. Scholten.
Second Row: Prof. H.M. Ohmann, Eld. A.H. Lubbers, Eld. F. Wildeboer, Rev. S. DeBruin, Eld. H. Aasman, Eld. E.C. Baartman, Rev. C. Van Dam, Prof. J. Faber.
Last Row: Rev. Cl. Stam, Rev. J. Geertsema, Eld. W. VanAssen, Eld. C. Hoogerdijk, Rev. J.D. Wielenga, Eld. J. Bartels, Eld. G. Van Woudenberg.

Impressions From Synod

Smithville, 1980

General Synods traditionally make great conversation pieces, either for heated debate or small talk. Some of this conversation is marred by lack of understanding of the process of Synod itself. Not having been there, one easily can come to wrong conclusions.

I may honestly say that I was there, and it is for this reason that the publisher asked me to give some *personal* impressions of Synod Smithville. I do this gladly, albeit with some hesitation, for so shortly after Synod the matters have not really settled in one's mind and one might therefore easily make rash statements. Personal impressions are by nature subjective, but I will try to be as objective as possible.

HISTORY

The Churches and the course of history will have the final say about Synod Smithville 1980. But whatever will be said, one thing is already a certain, historical fact: Synod

Smithville is at this moment the *longest* Synod ever held in our Canadian Reformed Churches. It took the delegates five weeks to complete the agenda, but this is not surprising if one considers the volume of the agenda. There were many matters, also difficult matters, placed before Synod and then time is needed to come to decisions.

The length of time did take its toll on the delegates, some of whom were plagued by persistent colds and a touch of flu. Towards the end it became visible that the delegates were beginning to feel worn out; sometimes the patience became a little thin.

This is illustrated by a little poem which was found one morning on the door of a committee room;

> "We are running out of steam,
> Our heads and bones are aching.
> To sit here for another week
> Is sure to leave one shaking.
> We may have gained a lot of weight,
> Thanks to the service of our sisters;
> We nonetheless are getting 'drained,'
> And walk around with blisters."
>
> (Anonymous)

Speaking about "the service of our sisters," I think it is in order here to voice appreciation and gratitude to the Hospitality Committee of the Church at Smithville, especially the sisters Mrs. A.H. Dekker and Mrs. B. Steltman. These ladies spared time nor effort to feed (and almost pamper) the delegates with solid meals and tasty snacks. One hardly realizes how much work there goes into such a project, but I may say (without local chauvinism): a job well-done! There was always fresh fruit which was eagerly attacked by the delegates, one of whom even became known as "the banana surgeon." On the door of one committee room the warning was posted: "caution, banana-surgeon at work."

There were more surgeons at work. This was my first General Synod, but I learned that various delegates have mastered the art of surgery with respect to reports, proposals and amendments. Sometimes nothing was left of the "original" but instead a complete face-lift had been performed. All this results in interesting but sometimes tiresome debates. Yet all this is worthwhile if the final product is constructive and edifying.

HIGHLIGHTS

Every General Synod, I presume, has its highlights. There were also some memorable moments at Synod Smithville. One of these came rather early when Synod could unanimously appoint Rev. C. VanDam of Surrey in the forthcoming vacancy at our Theological College in the department of Old Testament studies. Synod could receive and welcome not only "professor-elect" VanDam, but also Prof. Dr. J. Faber and Prof. Drs. H.M. Ohmann in order to exchange best wishes and to discuss matters pertaining to the appointment. Rev. W.W.J. VanOene was appointed lecturer in the department of Ecclesiology. We may note with gratitude that already before Synod was closed, both

Moderamen Synod Smithville:
Front Row, left to right: Rev. M. VanBeveren (Vice-chairman), Rev. D. VanderBoom (chairman).
Back Row, left to right: Rev. J. Visscher, first clerk, Rev. M. Mulder (second clerk).

brethren indicated that they could accept their respective appointments. So the Lord enables the work at our Theological College to continue.

Another highlight was the visit of Prof. N. Shepherd, delegate from the Orthodox Presbyterian Church. Prof. Shepherd visited Synod for a few days and was able to give advice to some Committees in matters pertaining to our contacts with the O.P.C. Prof. Shepherd addressed Synod with words of gratitude for the decisions of Synod Coaldale. He considered the contacts valuable for all involved. Admitting that the Canadian Reformed people generally know more about the Orthodox Presbyterian Church than vice-versa, he mentioned that the imbalance of knowledge among the members must be corrected. Speaking of the divergencies between the two federations, Prof. Shepherd reminded us of the fact that the O.P.C. did not have a man like Prof. Dr. K. Schilder who was instrumental in shaping Reformed insights and views. He urged us not "to burn our wooden shoes" but to cherish our rich Reformed heritage also for the benefit of many in North America.

Synod could also receive two other esteemed guests. Rev. G. VanDooren and Dr. W. Helder visited Synod in connection with their status as members of the Committee for

Ere Zij God

Ere zij God, ere zij God in den hoge, in den
hoge, in den ho - ge. Vrede op aarde,
vre - de op aarde. In de men - sen een wel - be-
ha - gen. Ere zij God in den hoge. Ere zij
God in den ho - ge. Vre - de op aar - de,
vre - de op aar - de, vrede op aarde, vre - de op
aar - de. In de mensen, in dc mensen een welbe-
hagen, in de mensen een welbehagen, een welbe-
ha - gen. Ere zij God, ere zij God in den
hoge, in den hoge, in den ho - ge. Vrede op
aarde, vre - de op aarde, in de men - sen een
wel beha - gen. A - - - men, A - men.

the *Book of Praise.* The result of many years of hard work now is that Synod could gratefully adopt the Psalm and Hymn sections of the *Book of Praise.* We hope that this definitive edition of the *Book of Praise* may serve many generations in the praising of God's wonderful Name.

Since Synod 1980 closed on December 5th, it was only fitting that on the last day of Synod another esteemed guest was welcomed. Still an old favourite, Sinterklaas in person, assisted by two black Peters was welcomed in the midst of the delegates. The chairman, Rev. D. VanderBoom found the correct note when he said, "Although we do not know of bishops in our Churches, who can turn away this kind old man? "Sinterklaas had a fitting word for each delegate, and presented the members of Synod with a cigar. Memorable is the word spoken to Rev. M. VanBeveren, "You also will receive a cigar. I know you should have five "krentebollen" instead, might do you good, but I cannot give you those for then Rev. Mulder will be jealous." Indeed, Sinterklaas knew that sometimes it is hard to keep peace among the delegates.

Synod also received other guests. Apart from the local audiences, twice students from Guido de Bres High School could visit Synod in great numbers. It was good to see youth interested in the work of elders.

"Professor-elect" Rev. C. VanDam.
Prof. Dr. J. Faber (left), Prof. Drs. H.M. Ohmann (center), Rev. C. VanDam (right).

COMMITTEES

Much of the time at Synod was spent in the Advisory Committees, each Committee consisting of two elders and two ministers. I had the pleasure of being in a Committee with Rev. S. DeBruin, elder A.H. Lubbers of Smithers, and elder J. Bartels of Smithville. Committee-work, I found, was the most relaxing and constructive work, for you increasingly learn to understand and appreciate one another. There is much greater pressure and tension in the plenary sessions, for there you are dealing with more people and when defending a report (or explaining it) you are confronted with a barrage of constructive criticisms and remarks. Although you are sitting, you must really be on your toes during these sessions.

A critical note from my side, perhaps. This was my first Synod, as I confessed earlier, and I am not able to compare with a previous one, but I did find the procedure (or order of meeting) at times confusing and inconsistent. This was due to the fact that Synod had not adopted such a procedure to start with and thus the chairman had little to go by in this respect. It might be wise if such a procedure is drafted and adopted for future Synods.

TENSE MOMENTS

Just as there were highlights, so Synod Smithville also knew its tense moments. There was lack of unanimity on various important matters, e.g., the appeals regarding Synod Coaldale's decisions with respect to the Orthodox Presbyterian Church and the appeal of the Church at Neerlandia. I suppose that this inevitably happens at every Synod on the one matter or the other.

During such tense moments the debate becomes rather critical and heavy, and it is then not always easy for the chairman to keep everyone in line. I may speak a word of appreciation to Rev. D. VanderBoom, our chairman, who always managed to stay calm and keep smiling; no small accomplishment. In this way, even after difficult discussions, the overall atmosphere could remain good and brotherly. This good atmosphere was especially noticeable during the meals when the laughter and jesting mingled with the aroma of fine foods.

DECISIONS

Synod Smithville took many decisions and the Acts may prove to be the thickest ever produced in our churches. I will not elaborate on these decisions. When the Acts appear in print for all to read, I may, D.V., perhaps comment on some of the decisions taken. But for the time being it is good to let things rest and sink in.

The Churches will soon be called to weigh the decisions of Synod Smithville. I express the wish (which also our chairman spoke at the close of Synod) that the Lord may use the work done and the decisions taken for the upbuilding of His Churches and the glorification of His Name.

Finally, having just come through one Synod, I am happy that we don't have one every year. Synods are important but also very demanding of those involved. You might consider giving the delegates some extra rest during the months ahead.

CL. STAM

For the Sake of True Ecumenicity [1]

The Reformed Churches, The Netherlands

The Committee for Correspondence with Churches Abroad of our Netherlands sister Churches was so kind as to grant us permission to reprint their brochure FOR THE SAKE OF TRUE ECUMENICITY. They sent us some copies free of charge and we wish to thank them for their willingness to do so and to grant the requested permission.

It is our sincere wish that their words find an open ear with those to whom it is directed in the first place, and that the true ecumenicity may be promoted by their work as well as by our publication of the same *vO*

* *

PREFACE

This booklet is written by order of the general synod of the Reformed Churches in The Netherlands, covened in Groningen-South in 1978.

The report of the Committee for Correspondence with Churches Abroad, appointed by the previous synod, mentioned that this committee in recent years more than once had come into contact with churches which already had ties of fellowship with churches with which the Reformed Churches have no ecclesiastical fellowship according to the established rules.

The connections of the churches contacted by the committee were not always of the same nature. Sometimes they consisted only in the receiving of financial aid but in other cases the connection was brought into being by association with the Reformed Ecumenical Synod.

With regard to the latter connection the committee had in accordance with the accepted rules to advise the synod to refrain from establishing ecclesiastical fellowship. It further expressed as its opinion that it would be important to set forth clearly our objections against the Reformed Ecumenical Synod and to distribute this exposition on a large scale, especially among the churches which belong to the Reformed Ecumenical Synod.

The Synod agreed and instructed the present committee to this purpose. The committee hereby presents the result of its exertions.

We pray to the God and Father of our Lord Jesus Christ that the reading of this exposition of our stand may contribute to the pursuit of a more truly ecumenical and Christian fellowship of Reformed churches in this our world.

We kindly request to send reactions regarding the contents to the address of the committee as shown at the bottom of this page.

Rev. O.J. Douma, president
Rev. P. van Gurp, secretary
De Hietbrink 26
7824 XS Emmen, The Netherlands

* *

I. FUNDAMENTAL CONSIDERATIONS

For the right understanding of the position of the Reformed Churches in The Netherlands[1] with regard to the Reformed Ecumenical Synod it will be helpful to know their fundamental considerations in matters of ecumenical fellowship and cooperation. In order to make clear their stand three points will be given attention to.

A. Our churches recognize an ecumenical calling

General synods of the Reformed Churches in The Netherlands more than once have made known weighty objections against membership of the Reformed Ecumenical Synod. It is important to state that this position was never caused by a total rejection of all kinds of ecumenical relationships.

On the contrary the Reformed Churches willingly admit that without any doubt the Word of God calls to a visible manifestation of the spiritual unity which exists in Christ between those who love Him with sincerity.

It is for this reason that our churches do not dismiss beforehand any idea of bringing together Reformed churches in various countries into some form of association, in conformity with scriptural calling.

In our judgment this calling comes to us with even greater emphasis than ever before, for though it is true that all kinds of differences, as for instance ethnic origins, historical backgrounds, languages spoken and also cultural environments, still remain with us, yet our world has become a relatively small world. New means of communication and transportation make possible ecumenical dealings as never before. No christian church is permitted to ignore or even to neglect this God-given opportunity.

The Reformed Churches further recognize that disobedience with respect to this calling, as it comes from God, will always have an aftermath of evil effects. A church, which does not heed the ecumenical summons, not only brings upon itself spiritual deprivation but will also easily fall into the abominable sin of self-complacency.

We wish to state this here first of all because the Reformed Churches in The Netherlands have been accused of neither understanding nor practising the ecumenical calling. Perhaps this charge is derived from the fact that the Reformed Churches did not want to associate with specific forms of ecumenical cooperation, both at home and abroad. They did not join the Dutch Council of Churches nor the World Council of Churches. They do not belong to the International Council of Christian Churches and, finally, they did not ask for membership of the Reformed Ecumenical Synod. And yet it is incorrect to draw from this factual knowledge the conclusion that the Reformed Churches deny the divine call for cooperation of christian churches. This certainly is not a right inference from our stand toward existing ecumenical bodies.

The refusal of the Reformed Churches to join these organizations is based on principle. It is our honest conviction that we have to abstain, because the rules for communication, as revealed in the Word of God, do not admit of taking part.

B. The Word of God is the norm for ecumenical endeavour

Speaking of ecumenical calling we are dealing with a calling which, as coming from God, is obeyed only in the way of paying close attention to the divine rules prescribed for its execution.

It is this norm which shapes its course and defines the limits which must be observed in the pursuit of its goal.

Any other way of dealing with this calling is self-willed and fraught with danger to the church of Christ.

So we are left with the question: what is this norm?

A significant indication with regard to the nature of true ecumenicity is to be found in the truth that ecumenicity deals with and aims at unity in Christ. It is this unity which is both its starting point and its goal. Ecumenical endeavour is not what it claims to be if it does not engage in making visible the relationship which exists in Christ between such as believe in Him. According to Scripture the unity in Christ is primarily a given unity. It is the gift of the exalted Saviour to the people which the Lord has made himself to a peculiar treasure.[2]

This unity is a spiritual unity, given with and in the calling with which they, who have been given to Christ by the Father, are called.[3]

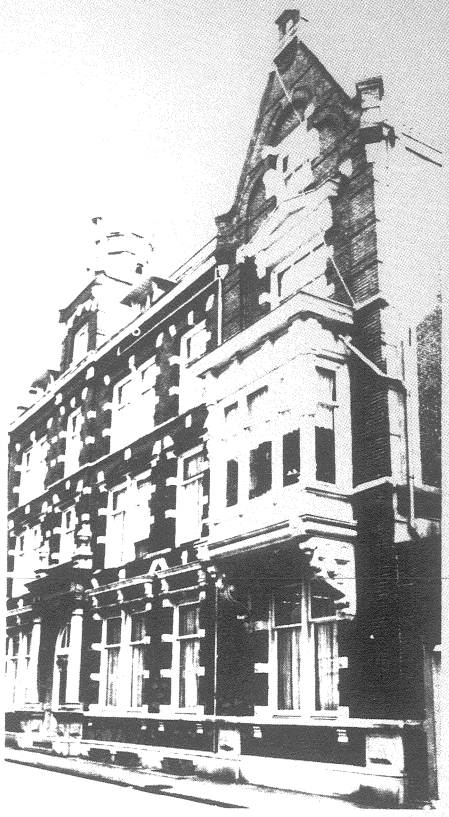
However, they who have been brought together in Him must also obediently come together in Him. They should endeavour to keep the unity of the Spirit in the bond of peace, for there is one body and one Spirit.[4] The fact that the unity in Christ is a given one does not exclude that there is a command to strive for it. The gift is at the same time an order.

Furthermore, the very fact, that the unity of the believers is a given unity, is an indication of the norm which must be observed in dealing with the ecumenical calling. Christ is the life, but He is also the way and the truth. In being the life He is the source and power of the bond which links all believers to Him and at the same time interlinks them one to another.

In Him, being the way, the true believers find the way to their unity in Him. In addition to all this the unity in Christ is a unity in Him as the truth. So it is quite evident from Scripture that the unity in Christ is made manifest in a unanimous and faithful confession of the truth.

We should, of course, not be surprised that one of the most common notions of modern liberal theology is that "truth" in the Gospel does not mean doctrinal truth. This kind of statement is entirely in character with the position of this theology, but is clearly opposed to Scriptural teaching. We fully agree with the report *The Nature of the Church and its Ecumenical Calling*[5], where it says: "Jesus' own discussions with the Jewish leaders nearly always concerned doctrinal issues . . . The epistles of the apostles all consist largely of expositions of God's revelation in Jesus Christ, the Christ event and its doctrinal implications. In His "letters" to the seven churches of Asia Minor the exalted Lord refutes various doctrinal errors, which destroy the personal relationship with Him."

Attention should be given also to the prayer of Christ for His disciples and all the believers in John 17. There



Theological College in Kampen.

He designates those, who were given to Him by the Father as such who have accepted and obeyed his words. They were given to Him and became united with Him by means of accepting the truth of His words. He prays for them: "Sanctify them in the truth" and significantly adds: "Your Word is the truth." Furthermore, praying for all, who in coming ages would belong to Him, He calls the congregation of believers the people, which would believe in Him through the apostolic message.[6] There can be no doubt that the unity for which He is praying is immediately linked up with the keeping of the word as to its contents, as it was proclaimed by Him in doctrinal statements.[7]

From this biblical evidence the conclusion is warranted that when and where the truth does not bind together, there is no real unity.

Out of many places in Scripture, where we find the evidence of the validity of this conclusion, we want to refer to the first epistle of John, where we read: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest, that

they were not all of us."[8] From the context it appears that the apostle is speaking here of people who were teachers of error and who had separated themselves from the congregation. John now writes through the Holy Spirit that their "going out" should not be lamented in as much as it had become manifest that with them there was no true unity.

Deviation from the Word and the truth of God disrupts the unity in Christ.

For this reason Scripture also knows of definite warnings not to maintain or to seek unity where the truth of the apostolic witness is rejected. The apostle Paul wrote to Titus: "A man that is an heretic after the first and second admonition reject."[9] The fact that there is another translation — "factious" instead of "an heretic" — does not weaken the evidence. The kind of man, to whom Paul refers here, has not withdrawn himself from the congregation. After being admonished he must be removed from the congregation, which means that up to this moment he is supposed to be a member of her. The apostle, however, declares that he cannot remain within her if no repentance is shown. The unrepentant heretic must be rejected, i.e., dismissed from the church, for he is "factious," being a teacher of error, who makes factions in his attempt to make the flock believe his error.

Not all unity is naturally scriptural. He, who in the name of unity wishes to maintain the teacher of error in the congregation, violates the unity in Christ. Likewise he, who exerts himself to reach unity with teachers of false doctrine, is making efforts for a unity which is not agreeable to the Lord, though he may do so claiming devotedness to ecumenical vocation. An unfaithful teacher proclaims another gospel, which is no gospel, and the apostle Paul writes concerning such a man: "let him be accursed."[10]

Essentially we find here the same as what is said with regard to the high-priest Eli and the curse he brought upon his own house and upon Israel, when with words only he tried to correct his ungodly sons, Hophni and Phinehas, but did not take measures to purify the service of the tabernacle from what defiled it. Did not the Lord say then: "Wherefore honourest thou thy sons above me?"? And also: "Them that honour me I will honour, and they that despise me shall be lightly esteemed!"[11]

All christians, however, who exert themselves to attain the binding of all to the truth of Christ, strive for the true unity in Him. They indeed build upon the foundation of the apostles and prophets, of which Christ Himself is the chief cornerstone.[12]

In the light of all this scriptural evidence the rule for complying with the ecumenical calling is the biblical mandate of unanimous and honest acceptance of the Lord's holy and infallible Word.

C. In complying with the ecumenical calling the partaking churches ought to deal with their confessional standards in all seriousness

In the continuing struggle to keep their congregations in the unity of Christ, the Reformed churches of various countries have obtained their confessional standards. They have received these standards as a gift from the hand of God, for it was He, Who enlightened them through the working of the Holy Spirit to recapitulate in thankfulness and obedience what they first had found in Scripture.

Subsequently, these standards served them as an agreement of fellowship in the Lord and Saviour.

These Reformed churches continued to accept and defend their standards as being fully in conformity with the truth revealed unto us by God in His Word.

This attitude toward their confessional writings will strongly influence the manner in which Reformed churches meet the ecumenical calling. They are not permitted to forget their allegiance to their standards when contacts are made with churches abroad. If, more or less, they would forget, then not only no justice is done to what in their own congregations is maintained as divine truth, but also, sooner or later within these churches the loyalty to their standards will be endangered.

Any confessional standard, which is no longer always and everywhere dealt with in all seriousness, is by that very fact undermined and drained of its vitality and power of being a binding consensus.

It is for this reason that ecumenical fellowship is possible only when cooperating churches can honestly declare with regard to each other's confessional standards, that they are in conformity with the Word of God. In no other way can form be given to the obedience of the first rule of true ecumenicity, that it shall serve unity in truth.

There is, however, more to be said here.

The churches, cooperating in

Titus 2:11-14

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds.

ecumenical fellowship, must also have the mutual confidence that they all sincerely maintain their standards and live up to them. In all these churches there must be an unreserved and reliable subscription to the standards. They have to make sure that in all these churches there is faithful doctrinal discipline, in order that the unity of faith be maintained against error and also that the flock of Christ be protected.

From all these considerations it follows that if any of the cooperating churches might become deficient with regard to doctrine or doctrinal discipline the other churches shall give attention to their first obligation: to induce this church to return immediately to the first love and the first works. No partiality shall be shown in doing so. It is not important whether or not the church concerned has a large membership or a glorious and impressive past. The only thing that matters is that the unfaithful church stands in the need of correction and reformation.

If such a destitute church then does not return to sound doctrine and the use of doctrinal discipline, the other churches shall see to it that what they are bound to do is done. They shall not yield but remove that church from their fellowship. Sound doctrine is always incompatible with a lying tongue. Where falsehood in doctrine is tolerated, the Lord of all truth is dishonored and the congregation is destroyed.

What communion has light with darkness?[13]

II. OUR OBJECTIONS TO THE REFORMED ECUMENICAL SYNOD

Keeping continually in mind the fundamental considerations of the first chapter we now proceed to give an exposition of the most important objections of the Reformed Churches to membership of the Reformed Ecumenical Synod.

A. The Reformed Ecumenical Synod started the wrong way

One of the main objections of the Reformed Churches in The Netherlands to the Reformed Ecumenical Synod is that it started improperly. The evidence of most of what will be stated with regard to the point, with which we are concerned here, can easily be found in the Acts of the synods of the Reformed Ecumenical Synod. For this reason we will give no footnotes here.

In August 1946 delegates of the Christian Reformed Church in the United States and Canada, the Reformed Church in South Africa and of the churches which call themselves the Reformed Churches in The Netherlands[14] gathered at Grand Rapids, Michigan, U.S.A. They declared constituted the first Reformed Ecumenical Synod.

In our opinion the first mentioned churches in constituting this synod with delegates of the third church, here referred to, made clear that they had made up their minds to make a choice. Undoubtedly, it was the wrong choice, if only for the reason that it was made in an irresponsible manner. Much more, however, the choice was reprehensible because, in making it, the first Reformed Ecumenical Synod, in spite of its name, had chosen against cooperation of churches in the truly Reformed way.

We know that with this statement we have made serious accusations against the Reformed Ecumenical Synod, which we have to make good.

With regard to the irresponsible manner of the choice made in Grand Rapids we wish to point to the fact that in 1946, in South Africa as well as in the United States, there was sufficient knowledge that in The Netherlands had taken place a liberation from certain decisions, made by synods of the Reformed Churches. There was also ample information that the liberated churches claimed to be the continuation of the Reformed Churches in The Netherlands.

Moreover these liberated churches were in a position to correspond and to be written to. By 1946 they had restored the old way of convening the churches in classes, regional synods and a general synod. In 1945 a provisional general synod had been held in Enschede. A second general synod was convened in Groningen in April 1946. Wasn't it reasonable to expect that the Christian Reformed Church and the Reformed Church in South Africa would have busied themselves first of all to settle the question which of both churches in The Netherlands had the right, according to Scripture and the confessional standards, to call itself the Reformed Churches in The Netherlands? And wouldn't it have been fair and just that the necessary investigation should have taken place before convening an ecumenical synod? It is beyond contradiction that to meet with the delegates of the synodical churches, which had thrown out our people, with the intention to start an ecumenical synod was a decision against the Reformed Churches. It was no less than a public announcement: we recognize the churches that sent these delegates as truly Reformed, regardless of what may be brought forward against them.

The partiality of the first Reformed Ecumenical Synod became evident once more from something that happened after it had been constituted.

This synod lent itself to a decision which condemned the Reformed Churches "rashly and unheard." Being informed one-sidedly by the delegates of the synodical churches it acknowledged the so-called "Declaration of 1946" of these churches as a doctrinal statement in conformity with the Word of God and the standards accepted as the basis of the Reformed Ecumenical Synod. The "Declaration of 1946" was a statement directed against the Reformed Churches. In making this decision the Reformed Ecumenical Synod deliberately did not take into consideration the doctrinal statement of 1942, which had led to the disruption of 1944. This was done though from the side of the liberated churches it had been made clear that the "Declaration of 1946" did nothing else than uphold the statement of 1942.

The Reformed Churches were not asked to make known their objections with regard to the "Declaration."

The same holds true of another point at issue in the struggle of 1944 and following years. The Reformed Churches had accused the general synods, which must be held responsible for what had happened, of hierarchical notions and proceedings. For this side of the conflict attention had been asked by the liberated churches. It was, however, not something entirely new. In the years preceding the second world war it had been widely discussed in reformed periodicals in more than one country. Still the synod at Grand Rapids went on to meet as if nothing was at stake. By its decision to take sides with the synodical churches the "liberated" position was wilfully disregarded.

We cannot keep silent about what happened at following synods of the Reformed Ecumenical Synod. These synods were marked, as far as the Reformed Churches were concerned, by a display of irresponsibility as the first synod was.

The synod of 1946 decided to

invite the Reformed Churches to its second meeting: the synod of Amsterdam 1949. The invitation was not accepted, but in the answer to the convening church the reasons for doing so were stated. One of the grounds was that the Reformed Churches at the first synod had been condemned without having been heard.

When the convening church reported on invitations and responses received it omitted entirely this part of the letter. This probably was the reason that the complaint failed to get attention.

Amsterdam 1949 decided to invite the Reformed Churches once more. The invitation was not accepted, but the Reformed Churches wrote a letter to the synod of Edinburgh 1953. In this letter they argued that the synod of Amsterdam had not gone into the matter of the reasons offered.

At the Edinburgh synod it was reported that the Reformed Churches had refused to come, but again no mention was made of our complaint.

Edinburgh did not ask to attend the next synod. Neither did the following synods of the Reformed Ecumenical Synod. We want to emphasize that particularly the Christian Reformed Church and Reformed Church in South Africa cannot be excused with regard to this course of events. By 1953 they indeed were very well informed about what had happened in The Netherlands in the fateful forties.

Finally we wish to remark that we cannot understand that in later years the Reformed Ecumenical Synod never gave thought to the possibility that it might have wronged the Reformed Churches. There was so much that might have given rise to reconsideration. In 1959 the synodical churches made essential changes in their church order. Many a church, participating in the Reformed Ecumenical Synod, became more and more critical of the synodical churches because of errors taught in their midst. Wasn't all this ample reason to ask whether the Reformed Churches after all had been right?

We now proceed to the second accusation: the Reformed Ecumenical Synod started the wrong way because from the beginning it did not operate in the truly Reformed fashion.

We are aware that we have to give evidence of this charge.

In order to make clear what we have in mind we refer to the fundamental considerations of the first chapter. There it was emphasized that in a truly Reformed cooperation of churches these churches shall be faithful in watching one another, that no deviations will take place from Reformed doctrine and church government. If a Reformed ecumenical organization does not pay careful attention to this, it is not what it claims to be.

In our opinion and conviction the Reformed Ecumenical Synod from the beginning neglected what it was called to do. The synodical churches, one of its member churches, had forced upon its members a doctrinal statement which was not in conformity with Scripture. Yet the Reformed Ecumenical Synod did not do its bounden duty.

From the statement referred to here we point to the part that deals with the covenant of grace. It was this part that had to meet with strong resistance with all who were determined to listen to Scripture only. From it we quote:

> The Lord, in the promise of the covenant undoubtedly promises that He is the God not only of the believers but also of their seed; but He no less reveals to us in His Word that they are not all Israel who are of Israel.
>
> Therefore — in conformity with what the Synod of Utrecht 1905 declared — the seed of the covenant, by virtue of the promise of God, must be held to be regenerated and sanctified in Christ until, upon their growing up, the opposite should become apparent from their conduct or doctrine.

Many members of the churches justly considered this doctrine of "presumptive regeneration" to be a fiction of human conception, quite dangerous to the sound teaching of the covenant of grace.

(To be continued.)

FOOTNOTES:

[1] "The Reformed Churches in The Netherlands" is in this booklet a name designating those Reformed Churches in our country which liberated themselves in 1944 and following years from a decision of the general synod in 1942, in which it was declared that "the seed of the covenant by virtue of the promise of God must be held to be regenerated and sanctified in Christ, until upon their growing up the opposite should become apparent from their conduct or doctrine."

[2] Acts 2:44-47; 4:32, cf. Joh. 10:16; Eph. 2:14-16.

[3] Eph. 4:4-6, cf. I Cor. 12:13, 27.

[4] Eph. 4:3.

[5] Suppl. 8, Acts and Reports RES, Amsterdam 1968, page 232.

[6] John 17:6, 8, 17, 20, 21.

[7] John 17:19-22.

[8] I John 2:19.

[9] Titus 3:10.

[10] Gal. 1:6-9; 5:10.

[11] I Sam. 2:29, 30.

[12] Eph. 2:20.

[13] II Cor. 6:14.

[14] On the following pages we will designate these churches by the name "synodical churches," as is usually done by the members of our churches.

JOHN 3:16, 17

For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him.

A Letter From the Publisher

A.D. 1980 is almost at its end. Again we in Canada could enjoy peace and prosperity. O yes, we often complain and grumble; however, we only have to think of what is happening around us in this world to realize how richly blessed we are. Wars and rumours of wars, earthquakes, famines — they are daily occurrences, and we, in our comfortable surroundings, gradually get used to these things. On our continent we still enjoy freedom of worship, freedom of the press, freedom to choose for Reformed education for our covenant children. What a privilege!

Clarion could be published on a regular basis. With the rare exception there was always an abundance of copy to fill its pages. Therefore, a word of thanks is due to all those who contributed — some regularly, some less regularly. A sincere and special "thank you" to the Editorial Staff — Dr. J. Faber, Rev. W.W.J. VanOene, Rev. J. Geertsema, and Rev. Cl. Stam — and to our faithful contributors, Aunt Betty and Mrs. J.K. Riemersma, for much work done above their already very heavy work load. May the Lord grant them all — Editorial Staff and contributors — the wisdom and courage to continue to write for the edification of our readers in the Reformed faith. Also to our valued subscribers and advertisers we say a hearty "thank you" for your continued support.

The tremendous increase in our commercial printing department and the very loyal staff enabled us to expand our printing facilities and equipment for two consecutive years. In our modern plant, with the latest in electronic typesetting equipment, cameras, printing presses, and bindery machines, we are able to produce almost any kind of job, including multi-colour printing jobs. The result of this is that we have been provided with the resources necessary to continue publishing in cooperation with Paideia Press. Great efforts are being made to market the books in the English-speaking world. Tens of thousands of brochures have been sent out. However, there is some concern as to whether we will receive sufficient response to continue this beautiful work.

May we wish you a truly Christian festive season, and may the Lord grant us a blessed and prosperous New Year in which we use His gifts to us, in all their variety, to the furtherance of His Kingdom and to the glory of His Name.

G. KUIK

Remembering is Proving Ourselves Grateful

It would be almost inconceivable to have a Year-End Issue without a Year Review. Thus I have stationed myself behind the typewriter to produce one, after having scanned all the issues of *Clarion* which reached me during the past year. When I survey the notes that I made, the conclusion is obvious: nothing really new can be said. Whatever the readers will find in this review, their conclusion will be, "We knew it all."

One might ask whether that is really so bad when we have to say, "Nothing new has been said; we knew it all." After all, is not remembering in fact recalling those things we went through, those things which we received, that which we did, that which we experienced? And is that not the purpose of a review: that we shall remember all that the Lord has done, all the blessings which He bestowed upon us, all the mercies which He heaped upon us, all the treasures which He entrusted to us?

What else did the believers in Old and New Testament times do but recall all that the LORD God had wrought? Is this not one of the worst things that can be found with the people of God, that they forget what the LORD has done?

I realize that "to forget" in Scripture is far more than what we usually understand by it. Our understanding of the verb is oftentimes no more than, "It slipped my mind, I never thought of it any more." The Scriptural meaning of the verb includes that one does "remember-in-our-sense" but does not let oneself be brought to action by that remembering. When Israel did not remember the Lord's commandments, they were well aware of what their God had spoken; they did not *count* with it in their daily life, it had no influence on their daily conduct, on their actions and attitude. Thus they "forgot."

Not recalling what happened during the past year would contribute towards a not-counting with what the Lord did during that year. And that is something which we are to avoid.

Thus we set ourselves to remembering the events of the past year, in order that we may prove ourselves grateful to God for His benefits and that He may be praised by us. That's what He has placed us on earth for: to the praise of His glory.

* * *

When recalling the things that happened, we begin with that which is nearest: the convening of a general synod. Thus far we have not heard or read much about the decisions reached there, but the very fact that we can have such an assembly is something to be grateful for. We are still enjoying the freedom which is becoming rarer and rarer in this world, and the Synod could be held in a time of peace, even though there are international tensions which can cause an armed conflict to flare up any time. The brethren could give all their attention to the matters for which they had come together, and they worked together for more than a month. Synod 1980 has joined the ranks of the longest synods of the Canadian Reformed Churches: it even is the longest one ever held. The first one still holds the honour of being the shortest one: five days, no more, no less.

It is too early to form any well-founded opinion about the work of this Synod; the Acts will have to be studied and the decisions will have to be analyzed before we can draw any conclusions concerning the fruits of this Synod. We express the wish that the Acts may be in print soon. Knowing the clerks, we have no worries in this respect. What we have heard about this Synod gives us the impression that several matters, dealt with in Smithville, will be again on the table of the Synod of 1983. Personally I know of a few matters which could not be concluded by Committees before Synod convened. They will be dealt with again in 1983. The Acts will show what matters they are.

* * *

To the matters dealt with at a General Synod belongs also the relation with Churches abroad. This time we did not have a delegate from The Netherlands sister Churches. Until this moment it happened only once that we did have one: at the Synod Toronto 1974, the Rev. S.S. Cnossen was their representative. We realize that delegation to a foreign synod is a costly affair; but seeing the rather frequent and extensive journeys which The Netherlands Churches allow their deputies for Correspondence to make, we wonder whether it should not have weighed more heavily on the minds of the brethren that in all the almost thirty years since the institution of the first Canadian Reformed Church we had a delegate in our midst only once. For the sake of seeking some "lost sheep" one should not neglect those who may be considered safely within the fold.

On the other hand, Synod did have a delegate from the Orthodox Presbyterian Church. Professor Norman Shepherd attended Synod for some days and addressed Synod; the Synod's chairman, the Rev. D. VanderBoom replied on behalf of the brethren. Professor Shepherd also used the opportunity to visit our College and gave a lecture which was greatly appreciated by all attending it.

* * *

In our College community a few changes were effectuated and a few more are anticipated. The number of students rose to nine, and thereby the student body (again) outnumbers the number of teachers. For this development we are grateful and it is and remains our desire that we may become a source of blessing also for those outside the Canadian Reformed community.

The General Synod appointed the Rev. C. VanDam, B.A., M.Th., of Surrey, B.C. as professor of Old Testament, commencing July 1, 1981. This appointment was necessitated by the fact that Professor Drs. H.M. Ohmann Lic was appointed to the Chair of Old Testament at the Theological

Seminary of our Netherlands sister Churches, which appointment he accepted. It will become effective June 1, 1981, and this gives Professor Ohmann the opportunity to complete the full academic year 1980-1981. The late date of the effectiveness of his appointment gives the Rev. VanDam the opportunity to prepare himself more fully for the task than if he had been appointed a few months before the beginning of the academic year 1981-1982. It is a reason for gratitude that the Lord, in His wisdom and providence, has provided us with a man considered capable of taking Professor Ohmann's place, so that the work can continue.

The place of the Rev. H. Scholten was taken over by the Rev. W.W.J. VanOene, who was appointed by Synod as lecturer in the department of Ecclesiology.

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As for the particulars about the ministers in the midst of the Churches, their number was increased by one, when Candidate R. Aasman was ordained as Guelph's first minister. The Rev. W. Pouwelse, come from The Netherlands, was installed as the new minister of the Church at Burlington West, and this meant a further strengthening of the ranks.

On the other hand, the Rev. C. Olij was released from his service in the Orangeville Church and is now available for call. For all practical purposes the number of ministers in active service was thereby reduced by one.

Most of the ministers could perform the duties of their office and calling without interruption for reasons of a serious nature. Only the Rev. M. Werkman had to take some weeks of rest, but to my knowledge there is no specific illness which caused that necessity. He had this before, and then some weeks of rest seemed to be sufficient to restore his ability to take up the duties of his office.

The Rev. W. Loopstra was in the hospital again for some time because of a recurring back problem. He is once more able to move around and also to conduct services here and there. It was a reason for great sadness when the Lord took his wife away from his side after a brief illness.

In the past year the Rev. C. VanDam saw his studies at Knox College (Toronto School of Theology, University of Toronto) crowned with the Master of Theology degree. Meanwhile he has already commenced the studies for the Doctor of Theology degree, which he expects to obtain from the institution of our Netherlands sister Churches. It will take some years, I presume, especially when he will be required to teach the Old Testament discipline at our College, but I have no doubt that after some time we shall be able to greet the second doctor of theology at our College. Not only for the persons involved but also for the College as an institution it is an important factor, which will enhance the College's standing in the eyes of others.

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The Churches supported the above institution for higher learning faithfully also during the past year. The annual College Evening was attended by many brothers and sisters. It was combined with a Convocation, since Rev. R. Aasman, B.A. received his Bachelor of Divinity degree. The Women's Savings Action came again with their donation and promises. We wished there were an opportunity that those promises could finally be fulfilled to the fullest extent. Until now we have given the sisters little opportunity to do so.

As for the Churches themselves: The Burlingtons celebrated the twenty-fifth anniversary of the institution of the Church in Burlington. Meanwhile these two Churches have had consultations about the possibility of instituting a third Church, making three out of two. Not much progress has been made; on the contrary, it seems as if the plans have been shelved for the time being.

Our Cover

FRONT:

The alleged burial place of Jesus, commonly called Gordon's Garden Tomb.

BACK: JOHN 5:2-9

Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethzatha, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Smithville too is considering the possibility of calling a second minister or dividing the Congregation into two autonomous Churches. All we can do for the moment is mention that fact. The discussions are in the initial stages and therefore not many tangible results have come from them.

A Church where more direct progress has been made to come to two autonomous Churches is the one at Edmonton. If everything goes as expected and arranged, there will be two Churches by April 1, 1981.

Activity in building a new house for worship was seen in Carman. The old Church building was removed, and a new one erected. Perhaps services can be held in it by the time this review reaches the readers. The same we may say of the Church at Langley, with this difference that they did not have an old building to be removed first.

Chilliwack is still waiting for the final arrangements which will enable them to have their services in the building they purchased from the Mennonite Brethren. It certainly is a long wait.

Abbotsford was privileged in receiving a very functional and well-sounding pipe organ, but they are not as "successful" in coming to a conclusion regarding the building of an "annex." Many discussions have been held about that already and it seems that they are no closer to an answer or to a solution. Perhaps the new year will show more light.

The Ottawa Church tried more than once to acquire a property which was within reach, so that they could erect their own Church building, but thus far the plans could not be realized, now for this reason, then for another reason.

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The number of vacancies at the moment is five. They will be increased in this coming year by the departure of Prof. Ohmann and the coming to Hamilton of Rev. VanDam; further by the institution of another Church (or splitting of the one Church) in Edmonton. If Smithville comes to definite conclusions and decisions, there will be another vacancy there; and the development in Burlington also gives hope for the future.

The efforts to fill the existing vacancies have continued during the past year. Calls were extended by the Church at Brampton (J. Geertsema, J. VanRietschoten); the Church at Barrhead (R. Aasman, M. VanderWel); the Church at Edmonton (J. Geertsema); the Church at Guelph (R. Aasman); and the Church at Neerlandia (Boiten, Van der Wal, both of The Netherlands). Only the Church at Guelph saw its call answered to its joy: Candidate R. Aasman accepted the call and was ordained on September 14, 1980.

The ministers W. Huizinga and J. VanRietschoten were called in Albany, W.A., but they declined that call and are staying with us.

* * *

There are only a few Churches left where still services are conducted in the Dutch language. In the past year the Churches at Carman, Fergus, Neerlandia, and Toronto decided to terminate those services altogether; the Church at Smithville came to the conclusion that they should be diminished in number.

* * *

The ministers came together for their ministers' workshops both in the East and in the West. In Ontario this was done on two separate days, one in the beginning of January and one in the beginning of June. In Western Canada the brethren took two days for it, since the distances and the costs involved did not justify a coming together in two different times of the year.

An office-bearers' Conference was held in Ontario both in the spring and in the fall.

This brings us to other conferences.

Both our younger and older members had their conferences, league days, study weekends or whatever they may be called. The purpose is the same: to edify one another and to have a good time together, a time of Christian fellowship and enjoyment.

Study Weekends were held both in the East and in the West; the sisters had their league days in Ontario, in Alberta, and in British Columbia. The reports which have appeared in *Clarion* are very favourable, and meeting together is a boost especially for those who live and work in rather small communities. To know that we are not struggling alone and that we are not the only ones who have these specific problems and difficulties is already a big help.

i do not recall having read of a Men's League Day in the West; the brethren did come together in Ontario, as they are wont to do.

There are other societies and organizations as well.

Both in Alberta and in British Columbia, as well as in Ontario, an organization exists for the help to the handicapped. In Ontario it is an organization formed by members of the Canadian Reformed Churches, in Alberta and British Columbia the members work together with others to achieve their goal.

The Rest Home Society in the Fraser Valley seems to be somewhat closer to its goal than its sister organization in Ontario. In the former case, purchase of a property and erection of a Church building by the Langley Church appears to have given new impetus to the activities of the Rest Home Society.

The Canadian Reformed World Relief Fund is still busy with supporting orphanages both in Korea, Kenya, and in Zaire. It does, in the meantime, not close its eyes for need in other parts of the world.

* * *

Organizations which deserve a separate place in our review are those organizations which are connected with our schools.

The difficulty remains where to get textbooks which in their treatment of the various subjects are showing that submission to God's revelation which we consider absolutely necessary. Our teachers do the best they can and especially in Ontario they are working hard on curricula. I do not know anything about similar activities in the West and hope that I did no injustice to anyone by the above remark.

Perhaps the appointment of a principal for a Teachers' College will mean an important asset in this respect. The appointed principal expects to arrive early in the new year and if there is one thing he will *not* have to look for it is a field in which he can make himself useful right away. It is the field I am talking about right now.

The William of Orange School in the Fraser Valley celebrated its twenty-fifth anniversary. Considering that the first Canadian Reformed Church was instituted some thirty years ago, we see the more clearly how the members were convinced right from the outset that Reformed education for the children was a necessity.

The High School in the Fraser Valley had its first graduation exercises of the Grade XII graduates. The same may be mentioned of the high school in the Fergus/Guelph area. This, too, shows the progress which has been made in the course of the years and is another reason for gratitude and thanksgiving.

The High School in the Fraser Valley acquired a new building (or rather: its first building), for which they received a considerable sum of money from The Netherlands.

* * *

The Churches endeavour to spread the Gospel to those who are close by as well as to those who are afar off.

Radio broadcasts were increased when Coaldale joined the number of cooperating Churches and started to rent airtime. The question whether Carman and Winnipeg are able to join in is under consideration as well. The messages as they are recorded in Burlington are printed too, and the home mission committees are distributing them so that even they who did not listen to the broadcast may be able to become acquainted with the glad tidings via the printed word.

In Smithers the contact with the native youth is continued and intensified. This past year they again had their Native Youth Camp: we could read a report on that with pictures in the October 4th issue of *Clarion.*

The missionaries that were sent out to Brazil still do not have their visa permitting them as permanent residents to do the work to which they were set apart. They are still in that country as visitors and are working both in São José and in Maragogi, the new mission post where the Rev. Meijer has settled. The Lord directs the hearts of those who are in authority, and we tend to forget that when applications for visa are rejected time and again; yet let's bear it in mind all the time. We do not depend on the goodness and benevolence of men but on the good pleasure of God our Father. It is not our work which we are busy with when endeavouring to spread the Gospel; it is the work which the Lord has laid upon us as a perpetual task. We hope from the heart that the constant threat which is hanging above the heads of our missionaries may soon be removed, and that also the Church at Hamilton — which chose Brazil as its field of operation — soon may be able to send out a brother to join the other workers already there.

It is important that there be more workers also for the mutual contact and consultation. Our brothers in Brazil (Boersema, Kuik and Meijer) were able to meet together with the missionaries sent by The Netherlands Churches, and according to the reports were greatly strengthened by that contact. They intend to have it at regular intervals.

The work in Irian Jaya is progressing "normally" so to speak. It is expected that the work will come to an end after a few years. That's why considerable effort is being made to instruct and train the native brothers to continue leading the newly established Churches in the truth, in the path of the old, Catholic Church.

In that path we have been permitted to continue also in the past year.

May we continue in the same well-proven track which never becomes a rut but is always new, however old it may become.

And may it soon be all renewed.

You know what I mean.

We know what we pray for.

vO

Isaiah 52:7-10

How beautiful upon the mountains
are the feet of him who brings good tidings,
who publishes peace, who brings
good tidings of good,
who publishes salvation,
who says to Zion, "Your God
reigns."

Hark, your watchmen lift up their
voice,
together they sing for joy;
for eye to eye they see
the return of the LORD to Zion.

Break forth together in singing,
you waste places of Jerusalem;
for the LORD has comforted His
people,
He has redeemed Jerusalem.
The LORD has bared His holy arm
before the eyes of all the nations;
and all the ends of the earth shall see
the salvation of our God.

A New Publication

For some time already the need has been felt to publish a magazine dealing with political and social issues from a Reformed perspective — an opinion-forming periodical that would deal with such topics as national and international church news, and politics, education, economics, medicine, law, and so on.

Recent events seem to indicate that this wish for a Reformed news magazine might come true.

Two visitors from our sister churches in The Netherlands, J.P. DeVries and J.C. Boersema, editor-in-chief and director, respectively, of NEDERLANDS DAGBLAD (a Reformed daily), have in conjunction with Mr. G. Kuik of Premier Printing undertaken an investigative tour through parts of the United States and Canada to see whether there would be sufficient interest to start such a Reformed magazine.

Their findings have generally been most encouraging. They have met with a positive response from various quarters.

There is, then, a good beginning. But, as you can understand, there are still many difficulties to overcome.

There must, first of all, be a sound financial base, so that it will not disappear after a few months of operation. Funds must be collected to cover at least two years of operation. And then there is that all-important matter of editorship. To find the right man will be a most difficult assignment.

At the present the initiators of this proposed periodical are busy setting this matter in motion. And, as Rev. VanOene promised in CLARION of November 29, 1980, p. 545, you will be kept informed on future developments.

For your special interest you will find below a translation of the speech held by Br. J.P. DeVries at various meetings.

* *

Reformed Journalism

There is a saying: "Out of sight, out of mind." It is quite obvious that this saying does not apply to either the Dutch or the Canadian Liberated Reformed. More than once I could notice that there is great interest in Canada for Reformed life in The Netherlands and particularly so for our Reformed newspaper: *Nederlands Dagblad.* In spite of the drawback of having to take out subscriptions via sea or air mail and in spite of the fact that you receive the paper late and that there is much in it which is of little benefit to you, our paper is still passed on from person to person. And that it is indeed read we notice from the reactions we receive from our Canadian readers. I am happy that I now have the opportunity to personally thank you for this and to strengthen the mutual ties by telling you a little about the paper.

But before I do so I want to assure you that we take great interest in your weal and woe as well, and report on this as often as we can. Although the reporting of daily news leaves something to be desired, still this year we were able to publish interviews with Prof. J. Faber, Prof. H. Ohmann, and Rev. Cl. Stam. Every ND-employer who visits your country seizes the opportunity to tell our readers about you. That is something I also hope to do myself.

This close bond, then, allows me to tell you something about reformed journalism as we practice it by means of *Nederlands Dagblad.* What is our intention with that paper?

In the fifties, when most of you emigrated from Holland to Canada, there was only a *Gereformeerd Gezinsblad* (Reformed Family Paper), which appeared three times a week, consisted of four pages, and was written by three editors. At the present time we publish a daily paper with an average of ten pages and with an editorial staff of fourteen persons. Compared with other daily papers we are still small. However, we are now recognized by the Dutch press. In this we may experience the hand of God over us, Who still gives us this instrument to propagate the Reformed point of view on matters of church, state, and society, in order to be built up internally and to bear witness to outsiders.

Since 1968 we have done this under the name *Nederlands Dagblad.* Perhaps as Canadians you do not feel addressed by this, although you especially are aware of the Dutch character of our paper in language and sphere of interest. However, with this name it is definitely not our intention to suggest that this is not a paper for emigrants.

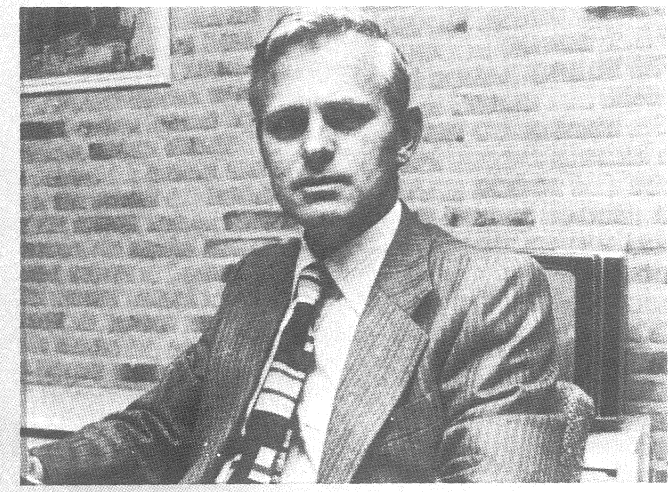
After we had become a daily newspaper, it proved to be necessary for technical reasons, especially because we were so small, to choose a name which would clearly show that "daily" character. The old name *Gereformeerd Gezinsblad* did not express this. On the other hand, we did not want to drop this name. It is still on the paper as a subtitle to indicate our character. For the new name of the paper we referred

back to Groen van Prinsterer, the father of Reformed journalism in The Netherlands. In the previous century Groen first published the magazine, *Nederlandse Gedachten* (Thoughts of The Netherlands), and later the daily newspaper, *De Nederlander* (The Netherlander). Both names express the same thing: the Dutch nation emerged as a result of the battle for reformation of the church. The Reformed doctrine, as summarized in the Belgic Confession, and expressed in the Dutch national anthem, is the historical, spiritual mark of our country.

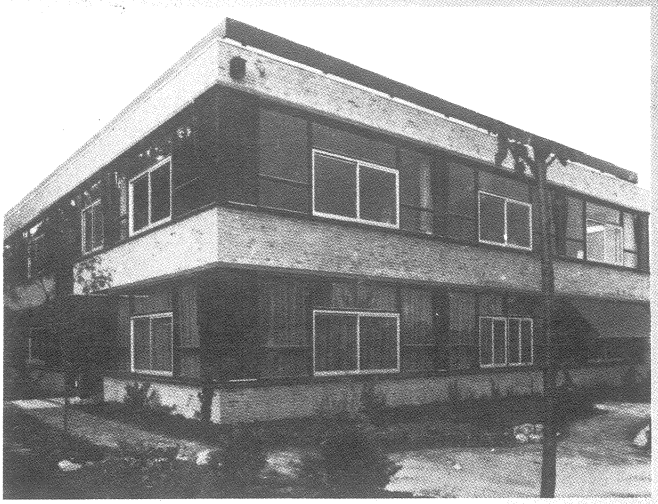
Especially in a time in which we run the danger of losing that mark, we want to remind the Dutch nation of its origin and of the duties it imposes. At the same time we express with our name that we do not practice journalism for only a specific group, the Reformed people, but that we have a message for the entire Dutch nation. We expressed Groen's intention by calling our paper *Nederlands Dagblad.* And *that* Dutch heritage with its Christian-historical emphasis is also of value for Canada.

That we as Reformed people in The Netherlands, with less than 100,000 members, are allowed to have such a medium, may be seen as a miracle from God. A great deal of Reformed activities, from schools to politics, would have been virtually impossible without this means of communication which reaches 80 to 90 percent of the Reformed homes. The solitary task of the one and only GPVer (member of the Reformed political party) in Parliament is made considerably lighter by a newspaper that directs the political opinions in support of his political activity. Many other political parties in The Netherlands, often much larger than our own, tend to envy us, because they miss a newspaper that supports their work. Experts in the field of journalism say that, strictly speaking, it is impossible to do what we do. No daily newspaper, and certainly not a national one, can exist without at least 150,000 subscribers. And yet we do exist. The large Labour Party, with 53 seats in the house, does not have a national newspaper any longer. Some years ago a committee attempted to start such a paper, but it did not succeed. From this committee's report it appeared that it had taken *Nederlands Dagblad* as a model for the set-up of such a paper. They spoke of the Jongeling-formula: a small paper with a strong emphasis on background and opinion.

With the growth of the paper, editorial interest broadened. In the fifties *Gereformeerd Gezinsblad* addressed itself almost exclusively to the Reformed (Liberated) readers. It



J.P. DeVries, Editor, Nederlands Dagblad.



New Building: Nederlands Dagblad, *Amersfoort, Holland.*

covered the events in our churches extensively, but very little of what happened in other churches, except in the editorials in a critical sense. And church news was brought in such a way that a non-Liberated reader would get the feeling that it was not meant for him; he was an outsider.

This kind of journalism can be very meaningful for a community newspaper such as a church bulletin. But it is less fitting for a newspaper that has a message for the whole Dutch nation. Therefore we have altered our course somewhat on this point. Mind you, news from our Reformed Churches still has a prominent place on our church news page, but it is written more objectively. Moreover, attention is paid also to what happens elsewhere, nearby and far off, not only geographically but especially with regard to principles.

It is important to know what the World Council of Churches and the National Council of Churches are doing, because they influence the thinking of millions of people, and not least of all the thinking of those whose words carry a lot of weight. And it is exactly in those subjects that we notice the shortcomings of the general press bureaus as a source of news for a Reformed paper. He, who wants to test the development in the ecumenical movement with the Bible, has to start with selecting from a report or a meeting what he considers to be newsworthy. Therefore we consider it very important that a Reformed journalist attends such events personally, even when they occur on the other side of the globe. Fortunately, we have the financial means to do so. While other papers spend huge amounts to cover world championships and the Olympic Games, we use the money to watch the battle of the spirits.

It is, of course, understood that such a coverage forms the basis for a critical analysis based on the Bible and the Reformed Confession, although this is often unnecessary, since the report itself speaks clear language for the mature reader.

In addition we pay close attention to what happens in the orthodox Reformed world, both national and international. Also in this aspect the press bureaus are of little use to us, for they do not consider this news important enough. Consequently, also in this field we have to do the work ourselves. Although this news is not passed on without critical commentary either, we thankfully emphasize what is good, being aware of the norm that all those who are sincere

J.C. Boersema.
General Manager, Nederlands Dagblad.

Christians belong together. Toward that unity we also want to use the paper, in the first place, by getting better acquainted (after all, unknown is unloved), and, secondly, by searching out whether we are growing toward each other or drifting further apart. Are the past obstructions towards unity still there? Are they becoming larger or smaller?

With this information we have in mind, first of all, our Reformed readers. But we also hope that our extensive information of the ecclesiastical world will draw the attention of others to our paper as a good and responsible source of information. That is of importance for the paper, and for a better understanding of each other.

Thus in this aspect the paper has clearly undergone a development. It now offers the reader more than before, but it also demands more from him. He has to use his own judgment more often. For it is simply impossible to accompany each news item with a critical comment; that has to be restricted to the main lines and to obvious examples. The same applies to fields other than that of the church, albeit less pronounced. We also want to inform our readers of what is thought and said outside our Reformed circle. We are called to live in this world, and we cannot withdraw from it.

However, one thing has remained the same throughout the years, and that is the Reformed basis of this paper. We try to observe the world around us with Reformed ears and eyes, and to pass judgment from a Reformed point of view. The Confession remains our guide, also in what it says about the church. The sad consequence is often that many who profess to adhere to the Bible become disappointed and turn away because the call to reformation in church and life sounds too harsh in their ears. To establish and to retain a Reformed paper and to reach with it as many people as possible, often seems like pursuing a square circle. But we may not do otherwise.

Nevertheless, one of the means of overcoming this is to make as good a paper as possible, a paper that gives the reader everything he may expect from a responsible daily newspaper: news, background, commentary, and also relaxation. I won't go into that last point, but I would like to say more about the other three, because they, in particular, portray our specific position as a small, Reformed paper.

Regarding the news, we realize that our possibilities are limited, in space as well as in manpower. I pointed out already that ecclesiastical news receives special attention since the general press deserts us there. Also news from parliament enjoys our attention, for without our own reporters we would never know what Reformed politicians were doing there. However, for other news we have to rely almost completely on the press bureaus. Of course, selection is required here. The editors' and correspondents' job consists mainly of supplementing it. Wherever it concerns matters of principle, we go ourselves.

Real scoops, news items, other papers and the radio haven't received yet, the N.D. hardly ever has. To hunt for such items requires a lot more personnel than we can afford. The news shows our character mainly in the selection. We consciously try to promote the norms of a Christian life-style, and do not pursue the taste of the general public. The weal and woe of people in show business or crime does not interest us, but what does interest us is how the government does or does not apply the norms of God's law, how the politicians apply their principles in concrete situations, and what power is exercised by pressure groups. Such matters, as a rule, are not as exciting as the front pages of the sensational press, but only in this way is the time the reader spends on his paper well-spent with equipping him for his task as Christian in this world.

Perhaps you think, news is news, and that it doesn't make any difference in which paper you read it. Nothing is farther from the truth. Every paper approaches the news from its own presupposition as to what is important and what is not. For us it means much attention for ecclesiastical matters, and, for example, no attention for the major sports, which, in our eyes, is more a matter of amusement than that it is socially relevant. Also in other matters we are on the lookout for items which in the general news are underexposed, sometimes for political reasons (think of the position of the Christians in communistic countries). In those cases we try to fill the gap.

But no matter how hard we try to show the paper's character in the news, we have to acknowledge that our possibilities are limited here. Our readers already know the most important news items from the radio, before the paper can relate it to them. Therefore we should not seek our strength there. But we can, however, serve our readers by giving them the background of the news. A Christian, who may not stand in this world with his eyes closed, but must have them wide open, must learn to see the connections between and recognize the roots of, the daily events. Here the printed medium has a task which radio and television are unable to perform. Here a Reformed paper has a specific task, for it must show the world events in the light of Scripture, which teaches us that Jesus Christ, seated at the right hand of His Heavenly Father, governs all things and makes them subservient to the gathering of His Church. In what happens on earth we see, on the one hand, the attack of the dragon, thrown from heaven, against God's people, and, on the other hand, the protecting hand of God, Who shields His people in the desert and for that purpose calls the earth to assist.

When we show the background of the news in this light, it cannot be completely separated from our third task: to give commentary. When we relate the background of an event we are to let the facts speak, be it in the light of God's Word. In the commentary the purpose is to formulate an

P. Jongeling.

opinion about those facts. Such a commentary is never very short in the *Nederlands Dagblad.* As a matter of fact, we allow ample room for this commentary, more than other papers — not because we want to be long-winded, but to serve the readers. It is not of much use to the readers if they only read in a couple of sentences that something is right or wrong. They should also know *why* it is right or wrong. In order to explain that, it is often necessary that one first shows what the issue is all about. If you challenge the opinion of another, that opinion must first be carefully quoted. The ninth commandment is relevant also for journalists. A journalist has to oppose the opinions of those who think otherwise, but he has to do justice to that opinion and may not turn it into a caricature.

Further, the readers have a right to the arguments on which the opinions of the paper are based. Then they themselves can test these arguments and also use them. When they speak at work about a certain subject, it is not good enough to know that the paper disagreed with it. But, if the arguments against it have been given too, then they can work with them and try to convince others. Only in this way is it upbuilding.

A paper is to build up its readers, to strengthen and influence their conclusions and opinions, to teach them to discern what the issues are, as well as to discern true and false prophecy. This is the opinion-forming task of a newspaper. I wonder whether Reformed Holland has always realized the value and responsibility that comes with this work. That there is such a general agreement about many matters, be they ecclesiastical or political or social matters, is to a large extent due to the opinion-forming task of that one paper, which is read in nearly every family of the church, and in which capable editors give their commentaries. Without such a daily paper there would probably be no one in the Reformed Liberated community whose daily work task it would be to investigate international events. The danger would be great — if such a paper did not exist — that we would simply repeat what unbelievers say, without having tested the spirits.

But besides having a task to form opinions within the circle of its readers, the paper also has a task to explain matters to the world outside. *Nederlands Dagblad* is, as it were, the "sound-system" of the Liberated people in The Netherlands, and although we are small in number, one nevertheless takes notice of us. Articles from *Nederlands Dagblad* find their way into parliamentary and ministerial files on a variety of subjects. The effect of this work is seldom noticeable, but even if there is no effect, it still is significant. It means that persons in the highest places are regularly confronted with the message of God's Word for concrete matters for which they carry the responsibility. In this way we accomplish an important task which God's people have in this world. It is significant how often the Bible stresses that God's Word has to be proclaimed especially to the magistrates. When Paul was baptized the Lord said: ". . . he is a chosen instrument of mine to carry My name before the gentiles and kings and sons of Israel." One of the first persons to whom Paul speaks on his first missionary journey is the proconsul of Cyprus, Sergius Paul.

Nederlands Dagblad is no evangelism paper; the meditations take up very little space. But exactly by doing what every paper does — guided, however, by the light of Scripture — we show clearly that the Christian faith is not a matter for Sundays only, or for the inner room, but that this faith should penetrate and control every aspect of life. A newspaper is a unique means of expressing this in a concrete manner, and we in The Netherlands are thankful that it pleases the Lord to give this to us. You in Canada must fulfill your calling as Christians in this world without such an instrument.

It has, however, come to my attention that you definitely feel the need for Reformed guidance beyond your church life. *Nederlands Dagblad* can do only very little to fill this need: the high cost and the language form a barrier for many. But there might be other ways through which you in Canada can still profit from the work we do in The Netherlands. In response to a request from a few brethren out of your midst the director of *Nederlands Dagblad* and I have come to Canada to investigate whether or not it would be possible to start an internationally-oriented magazine in the English language, using not only translated material from the Reformed press in Holland, but also contributions from Canada — a magazine that would give information about the broad scene of life from a Reformed perspective. Possibly you could then do without *Time* magazine because you have something better to offer your children.

It will be a difficult undertaking, and *Nederlands Dagblad* itself could certainly not realize such a plan. We can help, but you have to do it. Much is needed: at least one capable man here in Canada who can concentrate on this work for the full 100%; at least 5000 subscribers after about two years in order to keep the magazine going financially, which means: subscribers from outside the Canadian Reformed Churches as well, ideally from all over the English-speaking world. And finally, before starting this project, a sum of money will have to be brought together, in both North America and Holland, by all those who see the necessity of such a paper. I myself think we need about $150,000 to get it off the ground.

What I wish to ask you this evening is this: Are you prepared to set your shoulders under this endeavour?

For if with God's help this venture would succeed, it could be of great significance for the continuation of Christ's church-gathering work. We as board of *Nederlands Dagblad* would consider it a privilege if we could serve you with the fruit of our labours. Although we know that there is an ocean between us, is it not true that there is one Lord, one faith, one baptism, one God and Father of us all, Who is above all and through all and in all. The Church of God is not confined, bound or limited to a certain place; therefore Reformed journalism isn't either. Our purpose in life is to use the talents He has given us when and wherever we can so that the light He has granted us is not hidden under a bushel but is put on a stand to give light to all in the house; i.e., for everyone whom we hope to reach with our word. ●

Remarks in Answer to Mr. Salomons' Second Submission on "Prophecy Today"3

5. With respect to the position of Israel, we hit again on the concept of "the unconditional promise." Br. S., I am tired of answering this! But O.K., for the umpteenth time I'll tell you that only God's predictions — do you hear me: PREDICTIONS — are unconditional. They will come true anyway, anyhow; even if the whole world were a group of rebels and disciples of Satan, He will accomplish all His purpose. His counsel shall stand. It was you who quoted this text in a previous submission. So far about God's predictions or prophecies. But now His promise. Here things are different, in that a promise — do you hear me: PROMISE — is conditional, attended with a condition. To Abraham conditions were made — though Scofield and Walvoord deny it — FOR ABRAHAM WAS THE FATHER OF ALL BELIEVERS. And throughout his life the LORD GOD calls the condition to mind in making His demands upon him, namely, to believe. And he is commended as often as he meets them (e.g. Gen. 15) and reprehended as often as he fails (Gen. 12:10ff.) And the covenant concluded in Genesis 15 and the circumcision instituted in Genesis 17 are meant to corroborate the promise and to be a support in meeting the condition = FAITH. Br. S., I beseech you, take due note of this and take it to heart, and please, cease talking and writing like the people for whom the Scofield Bible is the end.

And in case you don't like or trust the word "condition," believe me, there is nothing meritorious about it. If that is your objection, I'll be patient and expound to you the way of God more accurately. For I know, the word "condition" is often taken in the sense of an accomplishment by man which is then, of course, supposed to be meritorious in the sight of God. That is the way the Remonstrants or Arminianists spoke about conditions. That is the way it was also taken in the forties by synodalist circles, who labelled the concerned (bezwaarden) "remonstrants." Prof. K. Schilder has sufficiently refuted this misrepresentation, as you know, in his polemics. In this respect you remind me, sorry to say, of the synodalists.

You are not a synodalist, though. You are liberated by the grace of God, and it was and is His mercy toward you that you meet the condition: FAITH, with your family. Yet the disregard for the word "condition" plays a nasty trick on you. It is conducive to your (what I would call) idolatry with Abraham's offspring according to the flesh, that which is commonly called "Israel today," a name not befitting the bearers (Romans 9:6). When I read what you write, it looks as if the Epistle to the Romans has never been written. "This settles the Jewish possession of Israel forever," you write. "Jewish possession of Israel." With Israel you mean Palestine, I presume. Please write that, for only after the occupation did they call the land after their name. For the name had not been "Israel" for about nineteen centuries. However, let me come to the point, in spite of what the apostle writes on the subject of Israel, especially that not all who are descended from Israel belong to Israel, you are committed to what does not deserve this name. Well, here I am puzzled, yes, puzzled, that a brother who calls himself a Christian, who is a communicant member of the body of Christ, even an office-bearer, so openly and publicly avows a nation, the Jewish nation, that openly and publicly, in its majority, has rejected and still rejects the Christ. Being attached to this people as it is today must push the Son of God aside in your heart. Br. S., don't you see that this is incompatible with your faith in Christ? Faith in Christ which only makes allowance for fellow believers who submit themselves to Christ as you and I and all of us do and ought to do? And don't talk to me about the counsel of the LORD with respect to Israel's possible future which is only based on a wrong interpretation and misconception of many a text in the Bible. I admit, I don't know what the LORD is going to do in the future in Canada, in the Middle East, in Russia or China, but I do know that, whatever is in the offing, my God will never deviate from His steady course, pursued since the beginning. No salvation, no righteousness, unless it is received by a true faith in Christ. And that is the way for Gentile and Jew!

Br. Salomons, don't you understand that you and I would be spiritually poor men, if things were, be it even for a fraction, dependent on a piece of soil along the eastern coast of the Mediterranean in the hands of Jews?? Don't you see that this piece of ground has served its term long, long ago? Oh, brother, I would say: Shame on you, that you take the fact that Israel has not repented so far into the bargain, as if modern Israel could afford to do so. And if they did — and would that the LORD accomplished such a miracle — they can only say, just as we, "we are unworthy servants; we have only done what was our duty" (Luke 17:10).

You agree completely with Galatians 3:17 and 18, you write. I hope that you, turning away from Scofield c.s., turn to a good exegesis of the text; that you see that the promise to Abraham remained valid all the time Israel was under the Law of Moses. The Law did not replace the promise; no, it was added, because of the transgressions, transgressions already committed in the times of the patriarchs, but now when the time had come (time of Moses, Israel became a people) it was pointed out to the people. Meanwhile, the condition, with which the promise was attended, namely, FAITH, was the only thing that enabled Israel to keep the Law before and after Moses. The Law was issued with a view to Christ.

So, the word "promise" means that it is dependent on the attitude of Abraham, Isaac, Jacob, and their offspring in their generations. That is now a part of the wonderful covenant relationship, in which you boast with your mouth, but which you, in fact, deny. When I read your "Israel could not break this particular covenant, because they never agreed to anything," I am angry with the tenacious misunder-

FOR OUR READER'S INFORMATION

Next issue of *Clarion* will be dated January 17. It will be mailed on January 9th. All copy must be in by January 5th, 1981.

standing and misrepresentation on your side, br. S. How do you dare to keep splitting up the history of the Bible the way dispensationalists do and try to cover it with the cloak of being strictly Canadian Reformed?

I know, you are a member of a Canadian Reformed Church, and I am happy with an inconsistency in your train of thought which I detect when you place the promise made to Abraham in Genesis and the promise to us in Jesus Christ on a par, summing it up as follows: If we cannot trust God in . . . , how can we trust . . . . Happy inconsistency! A thoroughbred dispensational pre-millennialist would give you a spanking for that. Instead of accusing me of sweeping statements, I would advise you to give the matter closer thought: I mean the difference between dispensationalism and the Reformed doctrine. Dispensationalists claim, I read with Prof. A. Hoekema, in his book *The Bible and the Future,* p. 195, that there is only one basis of salvation in each dispensation: by God's grace through the work of Christ, accomplished on the cross and vindicated in His resurrection. Right, but they should go on his way: The only answer by man can be and ought to be: FAITH. Man; that, in the Old Testament, is Israel; in the New Testament Jews and Gentiles both. There is no distinction, Paul writes to the Ephesians. The church came in the place of Israel, which was the church in the old dispensation. So, why should we wait for "special promises" to Israel to be fulfilled to "Israel" sometime in the future? Because Scripture tells us so! No, br. S., that is what you say and think, but at the bottom of the heart of the pre-millennialists is the desire, the craving, that some, perhaps the Jews, or part of the church, may have something apart from Christ, on top of what Christ can offer. That is what pre-millennialism is after. Therefore it is in direct conflict with Lord's Day 11 of the Catechism. On page 196ff. of his book, Hoekema makes clear that Israel and the Church are one. His references to Galatians 6:15, 16; Acts 13:32; I Peter 2:9; Galatians 3:28; Hebrews 12:22 (where we find the name "Zion" broadened in use) are so as to make the matter beyond doubt. Sure, I know that "Jews" a number of times refers to the Jewish people, e.g. in Romans 11. Yet, Hoekema remarks it is not two, but one olive tree. And whatever is to be understood by: "And so all Israel will be saved," the chapter says nothing whatsoever about Israel's being gathered into its own land, nor about a future millennial reign of Christ in that very land. How the dispensationalists can go so far as to speak of the New Testament Church as "the parenthesis church" puzzles me. Why are they called Christians? I wonder, and ponder.

This is not the spirit of the church but the mentality of the sects. Premillennialism is what *sects* like to pick and gather from Scripture. It is indicative of a seemingly-orthodox, but in actuality sectarian, approach to Holy Writ. And, by the way, we all ought to be aware of it, lest we fall into the same trap of sectarianism; I mean when we do not subordinate our private pet-ideas concerning a certain point to what is central in the doctrine.

Going on, br. S., may I please ask you, if you quote John 3:16 — in your circumscription of what the LORD says at the baptismal font — to do it fully and literally: "that He gave his only Son, THAT WHOEVER BELIEVES IN HIM SHOULD NOT PERISH BUT have eternal life (What is capitalized by me, was left out by you)? Is it on purpose or inadvertently that you insert the word "unconditionally"? Why did you do so? To emphasize that it is undeserved grace? Fine! If it is to underline that nothing is required to receive it after it has been acquired by Christ alone, I object. And actually that is what you yourself do. For in the next line you speak of faith, a building of your faith on the certainty of God's Word. There you are really Canadian Reformed, and you go on in the same vein in the next line, where you point to the threat (better than "promise") of the covenant Then you refer to the doctrinal decisions of 1942 and you are again right in seeing that God's integrity was at stake. I am thankful for what you write there, and I hope that you acknowledge that the divine integrity can only be maintained by him who considers God's work in the framework of the Covenant, with its conditions for both partners. God does not approach us by means of decrees, *(drilt ons niet besluiten,* K. Schilder said) but deals with us through promises, as is befitting the creature made after His image.

I was almost pleased to see you go on: "Now this also applies to the promises to . . . ." but instead of (ancient) Israel, I read "the modern state of Israel as prophesied by the Word of God." I almost admire you for being able to read in the prophecy what I cannot possibly find there. "Modern state of Israel." Do you realize what you write, what you are talking about, br. S.? Certainly the prophecy speaks of Israel, its past, present, and future, about Israel in its position as the covenant people. But nothing — I say again: NOTHING — about the modern state of Israel. I don't think and cannot believe that the LORD, as far as I know Him from His Word, has *covenant dealings* with what we today call the State of Israel, not even with the people as a separate entity, but with individual Jews who, just like other inhabitants of this world, are called to faith and repentance. "The modern state of Israel"! Already after the exile, that is, when the period of the Old Testament revelation and prophecy had not been closed yet, the Jewish state as state disappeared from the stage of history. The LORD apparently was not in need of an independent Jewish state any longer. It had served its term. And the modern state of Israel is the fruit of the work of men, of the endeavours of Zionism of the previous and present century, with a dose of socialism and humanism. May I refer to my articles on the Tour to this "Israel," especially no. 11 on the kibbutz?

I come to a conclusion. Reluctantly, I took up my pen. One brother wrote me: "If you don't answer, br. Salomons considers you beaten." In my opinion, I wrote the same as I did in all the articles on the issue from my hand years ago. "To write the same things to you is not irksome to you, and to me is safe," Paul once wrote to the Philippians. In answering, I set myself to go in the footsteps of the apostle. I promised, and you took my word for it. "Don't you write again," another brother asked me two times, "otherwise it looks as if your articles were not satisfactory."

I do hope and pray that the time will come that you are satisfied, br. S. — satisfied with the sound doctrine, which has THE SATISFACTION OF JESUS CHRIST in its centre. It is He by Whom the dividing wall of hostility between Jew and Gentile has been broken down. Here there cannot be Jew and Greek, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all and in all. Only in Jesus Christ, in Whom we have found each other, can we find each other again and stay together.

With brotherly greetings,
H.M. OHMANN

How Then Should We Act?*

"When inertia (or inactivity) gets the better of you it is time to telephone the undertaker"

I think we can all agree with these words from the American writer Elbert Hubbard. We don't need to spend much time tonight speaking about the possible benefits of *inactivity* in the political field. On the other hand we want to *direct* our activity properly and it is wise to remember this phrase: "Advise well *before* you begin and when you have maturely considered, *then act* with promptitude." (Sallust) We received a *mandate* in history for christian political action. To find it we have to go back to Genesis 1:26-28. This is the so called "cultural mandate." Here we see the threefold office of prophet, priest and king that God gave to man. We find a beautiful description of this office of all believers in Lord's Day 12, Question and Answer 32: "Why are you called a Christian?" "Because I am a member of Christ by faith and thus a partaker of his anointing, that I may confess His Name, present myself a living sacrifice of thankfulness to Him, and with a free and good conscience fight against sin and the devil in this life and hereafter reign with Him eternally over all creatures."

Man's fall in disobedience also had a profound influence upon political life, he became unable to do any good and inclined to all evil. It is only through the work of Jesus Christ and the regeneration by the Holy Spirit that God enables us to perform our office again.

HOW DO WE EQUIP OURSELVES FOR POLITICAL ACTION?

Our life must be a "fight of faith." Also the political battle is a *battle of faith.* We can read in Ephesians, chapter 6, what the "armor of God" consists of. So in order to be properly equipped we have to study. Our studies this winter in our discussion group have shown us how little we really know yet. But we do have a beginning now to build on.

What should we study then to equip ourselves for christian political action?

First of all, we must study God's Word. It is by God's Holy Word that He strengthens our faith. We can't bear God's Armor if we neglect that study of the Scriptures.

In the second place we have to study history in the light of God's Word. We learn about the great works of the Lord in political life by the study of history. We must study the developments in world history and the part that some of our Christian forefathers had in them.

Thirdly, we can study the writings of other Christians that were active in political life. Here I think in particular of men like: Augustine, Calvin, Groen van Prinsterer, Fabius, A. Kuyper, Schilder and others.

Political awareness. It is impossible to be active politically if we are not aware of what is going on around us in the world. There are still some among our people that are completely uninformed and ignorant of what is going on around them. You would think that is impossible with our modern means of communications like books, magazines, radio and television, but believe me, they are there! Often it is due to lack of interest, some people have such a narrow scope of interest that they can only be concerned with one or two things. That may be an interest in activities that are in themselves very worthwhile and commendable like: sports, Ladies Aids, Christian education, etc.

Involvement in Christian political action. We will now direct our thoughts to our actual involvement in political action. That involvement can be either individual, as part of a group or it can be a combination of both.

As an individual you can be active in many different ways. There is the possibility to attend public meetings and public hearings where you can make your views known and ask questions. You can also be active by voting at municipal, provincial and federal elections. It is also possible as an individual to run for public office. Of course, it is much nicer if you have the support of fellow-Christians. This brings us to: *Group involvement.* As a member of a group you can do many of the things just mentioned. The difference is that now you may count on the support of the other members. *The finest group action* is, of course, being active with fellow members of the church of Christ, where as members of the communion of saints we can employ our gifts readily and cheerfully for the advantage and salvation of other members. A *second possibility* is to get involved with other Christians of different "denominations." This course of action, although it looks very attractive at first, (our numbers are so small), is very dangerous. The reason is that we then commit ourselves to *Christian* action with people that come from all kinds of ecclesiastical backgrounds, often coming from churches that are completely liberal. *A third possibility* is to be active in special interest groups with people from all different backgrounds, as for instance an anti-abortion group or a ratepayers association. This can be very valuable in order to achieve a particular result. One must be aware, however, that one can run into situations where as a Christian, you can not participate in a certain action.

Most of us will be involved both individually and as a member of a group but we must always be aware of our calling and office as prophet, priest and king. Realize at all times that we must be active but it is better to be alone than in bad company.

In summary then, this is how we should act politically:

- Be aware at all times of our mandate and office.
- Equip ourselves by study of: God's Word, the history of the world in the light of the Bible and the writings of other Christians active in poiitics.
- Be interested in what goes on around us in the world. In this regard ignorance certainly is not bliss.
- Get involved in political action both individually and as a group.

Let me conclude with quoting a few verses from the poet Longfellow:

Not enjoyment and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than to-day.

Trust no Future, howe'er pleasant!
Let the dead Past bury it's dead!
Act, - act in the living Present!
Heart within, and God o'erhead!

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle!
Be a hero in the strife!

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time;

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again.

A.C. LENGKEEK

* This speech was given in the context of a panel discussion for the last evening of the political study courses last year.

Press Release

Board Meeting for Guido de Brès High School, October 20, 1980.

1. The meeting was opened with the singing of Psalm 145:1 and 5. Chairman, Mr. J. Schutten, read Psalm 146 and led in prayer.

2. New board members were introduced and welcomed and the official delegations from each local named.

3. The minutes of the previous board meeting were read and approved and an agenda established for the evening.

4. The following members were elected to the executive board: Mr. H. Aasman, chairman; Mr. G. Gritter, vice-chairman; Mr. J. Boot, corresponding secretary; Mr. H. Harsvoort, recording secretary; Mr. H.F. Stoffels, treasurer.

5. The principal's report and the Education Committee report were read and adopted respectively.

6. The financial report was presented and each local was urged to have a meeting this month to deal with the problem of collecting funds on a regular basis.

7. Mr. J. Hutten was appointed to the maintenance committee, replacing Mr. G. Bartels who retired.

8. The incoming chairman, Mr. H. Aasman, thanked Mr. J. Schutten, Mr. G. DeBoer, and Mr. A.J. Hordyk for their efforts on behalf of the board during their terms in office.

9. After the question period and the adoption of the Press Release, Psalm 138:1 was sung. Mr. H. Aasman closed in prayer and the meeting was adjourned.

For the Board,
L. ROZEMA

CONSULAAT-GENERAAL DER NEDERLANDEN

CONSULATE GENERAL OF THE NETHERLANDS

1 Dundas Street West, Suite 2106, Box 2,
Toronto, Ontario M5G 1Z3, Phone: (416) 598-2520

OPSPORING ADRESSEN:

BAKKER, Anna, geboren op 21 mei 1925, naar Canada vertrokken in 1953.

DONKER, B., laatstbekende adres te Peterborough, Ontario.

DROST, M., laatstbekende adres te London, Ontario.

HAGA-van ROOIJ, H.W.A., geboren op 23 september 1901 naar Canada vertrokken in 1959.

HOORNICK, Frederik Hendrik, geboren op 22 december 1915 te Koudekerke, naar Canada vertrokken in 1952.

TEN KLEI, Jan Wiegert, geboren op 22 september 1894 te Sloten naar Canada vertrokken in 1906.

TEN KLEI, Geertrui Willempje, geboren op 24 april 1900 te Amsterdam, naar Canada vertrokken in 1906.

TEN OEVER, H., geboren op 28 juni 1946, laatstbekende adres te Smithville, Ontario.

OORT, G.C., geboren op 25 oktober 1948, laatstbekende adres te Grimsby, Ontario.

REITSMA, J., geboren 25 maart 1954, laatstbekende adres te Strathford, Ontario.

VAN STYN, M.G.E., geboren op 21 juli 1950 te Warmond.

VAN DE WOUDE, Jan, geboren op 15 maart 1916 te Groningen, naar Canada vertrokken in 1954.

VAN WIJK, Johan Gerard, geboren 4 mei 1925 te Antwerpen naar Canada vertrokken in 1951.

VAN WIJK, Cornelia, geboren op 18 juli 1927 te Amsterdam.

BOOGERD, Johannes Pieter, geboren te Rotterdam op 26 oktober 1915, naar Canada vertrokken in 1980.

HASSINK, Jakob, geboren te Rotterdam op 5-11-1915, naar Canada vertrokken in 1959.

PEPERS, Johannes, geboren te Breda op 22-7-1915, naar Canada vertrokken in 1954.

PLUIMERS, Albert A., geboren op 8-6-1957, laatstbekende adres te Windsor, Ontario.

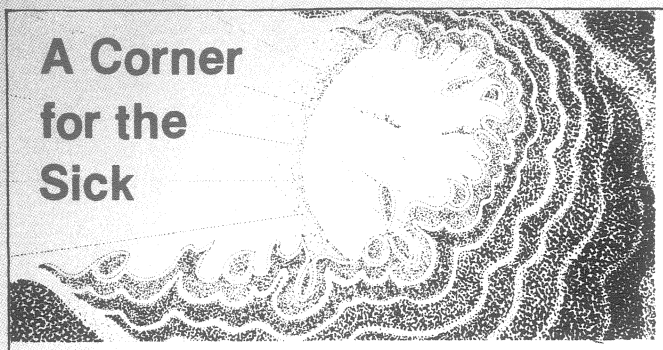
VAN WELZEN, Johannes Lambertus, geboren te Den Haag op 7-10-1915, naar Canada vertrokken in 1959.

De Consul-Generaal, voor deze:-
G. SCHNITZLER

MATTHEW 9:12, 13

Jesus said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy and not sacrifice.' For I came not to call the righteous, but sinners."

A Corner for the Sick



All authority in heaven and on earth has been given to Me.
Matthew 28:18

Jesus spoke these words to his disciples in order to reassure them. They had gone through a very difficult time when Jesus, of Whom they expected so much, had been crucified. Their hopes were shattered when Jesus did not turn out to be an earthly king; and although they were worshipping Him, some of them were doubting.

In Matthew 28:18 the risen Lord, Jesus Christ, reassured them with these words, "ALL authority in heaven and on earth has been given to Me."

They had to learn that the Lord Jesus not only would rule as an earthly King, but that He would be ruling also as a heavenly King.

Christ Himself had foretold (as we can read in Luke 22:69), "But from now on the Son of man shall be seated at the right hand of the power of God."

When we read in Isaiah 40:15-17 that "the nations are like a drop from a bucket, and are accounted as the dust on the scales, and are accounted by God as less than nothing and emptiness," it will make us realize the more to what a great and glorious position Christ our Mediator has been elevated.

"God has His throne high in the heavens founded,
He governs all, by angel hosts surrounded.
You mighty servants, all His ways extol!
O bless the LORD, created works in union,
Throughout all places of His vast dominion.
Extol the LORD and bless Him, O my soul."

* * *

I am always pleased to start with a thank you note, for it shows that our efforts are appreciated.

Mary Vande Burgt *from Abbotsford, B.C. writes on a beautiful card she made herself: "I would like to thank everyone who sent me cards from all over Canada. The birthday presents were appreciated very much too. I would also like to thank the person who sent in the request for CLARION. It was a nice surprise for me. Thanks a lot!"*

* * *

Brothers and sisters, please mark the following January birthdays on your calendars. The Lord willing, the following sisters and brother will celebrate their birthdays.

LIZ KONING
The Michener Centre, Box 5002,
Red Deer, Alberta T4N 5Y5

Liz is mentally and physically handicapped. She often has epileptic seizures, and also suffers from scoliosis, a disease which bends the spine. Lately she is not restricted to a wheelchair anymore, but enjoys more freedom (while walking around on her insecure legs).

Sometimes the staff members take her swimming at the recreation building. Circumstances permitting she goes to church, and she enjoys that tremendously. She loves to receive cards. Her 20th birthday will be on January 2nd.

* * *

CHRISTINE BREUKELMAN
Box 6566,
Coaldale, Alberta T0K 0L0

Christine is mentally handicapped, but she is cute and affectionate. She loves lively music, and also enjoys colourful cards.

Her birthday is on January 7th. She will be 9 years old.

* * *

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

Grace spreads a lot of sunshine for her family and friends. She loves organ music and singing. In daytime she attends A.R.C. workshops. She is mentally handicapped. Her birthday will be on January 17th. She will be 25 years old then.

* * *

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

Janine hopes to celebrate her 11th birthday on January 19th. She is mentally handicapped. Her hobby is to look at all the beautiful cards she received in previous years.

* * *

HANK ORSEL
2435 Second Street, Apt. 510
Burlington, Ontario L7R 1E5

Hank will be celebrating his 50th birthday on January 27th. He lives in an apartment and takes care of himself. He recently experienced grief when his mother died. Shall we remember Hank especially, brothers and sisters? And shall we give many moments of happiness to our handicapped children, by sending them our best wishes for their birthdays?

* * *

MRS. J. LENTING
Room 415,
Strathroy Middlesex General Hospital
Strathroy, Ontario

Mrs. Lenting has been sick and in the hospital since May. she has arthritis in her knees. Last September she had a knee operation, and in December or January the

other knee will have to be operated on. Everyday she receives therapy, which is very painful.

Mrs. Lenting has been a widow since 1975. She is Derek Kok's grandmother. (Derek is one of our Calendar children.) She loves children. The Lord willing, she hopes to celebrate her 70th birthday on January seventh (7th). She would love to hear from you brothers and sisters, especially from the ones that are able to write in the Dutch language. Shall we brighten her days, brothers and sisters? Let's try our Dutch, younger ones, this is your chance!

* * *

If you know of anyone who would benefit from some extra attention, send your request, with permission of the person involved, to:

Mrs. J. K. Riemersma
380 St. Andrew Street E.,
Fergus, Ontario
N1M 1R1

Not only on New Year's
But all the year through
God gives us a chance to begin life anew,
For each day at dawing we have but to pray
That all the mistakes that we made yesterday
Will be blotted out and forgiven by grace,
For God in His love will completely efface
All that is past and He'll grant a new start
To all who are truly repentant at heart, —
And well may man pause
in awesome-like wonder
That our Father in heaven
who dwells far asunder'
Could still remain willing to freely forgive
The shabby, small lives we so selfishly live
And still would be mindful of sin-ridden man
Who constantly goes on defying God's plan —
But this is the Gift of God's limitless love,
A gift that we all are so unworthy of,
But God gave it to us and all we need do
Is to ask God's forgiveness
And begin life anew.

By HELEN STEINER RICE

Immanuël

FROM: *EEN LIED VOOR JERUSALEM* Anka Brands
UITGEVERIJ "DE VUURBAAK," GRONINGEN Luit Doornbos

2. Veel volk zal zich bekeren
en roemen in de Here,
zoals in zomertijden
de oogst ons kan verblijden.
Men jubelt luid zijn vreugde uit,
als bij het delen van de buit.

3. Het juk zal niet meer drukken.
De vijand zelf moet bukken.
God scheurt de slavenbanden.
In 't vuur zal nu verbranden
de harde laars van 's vijands voet,
de oorlogsmantel, rood van bloed.

4. Een Kind is ons geboren.
Een Zoon, door God verkoren
om Davids kroon te dragen
tot in de dag der dagen.
Hoe troost zijn naam: Immanuël.
De HERE is met Israël.

5. Men zal Hem Wonder noemen;
als wijze Raadsman roemen;
God, die als Held zal tronen
en ons zijn kracht zal tonen;
de Vader die van eeuwigheid
als Vredevorst de rust bereidt.

6. Het rijk, dat Hij gaat stichten,
zal Hij als David richten:
Streng oordeelt Hij de bozen,
maar troost de machtelozen.
Zo ijvert God voor Israël,
En eeuwig heerst Immanuël.

Graduation

GUIDO DE BRES HIGH SCHOOL

Friday, September 24th, was a special day in the lives of forty-seven teenagers. It marked the day they received their Secondary School Graduation diplomas and Certificates of Training: a reward for past endeavours and a commencement of "graduate" life. For parents and everyone else present, the day was special also: the celebration was another joyous reminder of the love and faithfulness of our God.

The evening began with what has become tradition: a delicious dinner, prepared for graduates, their parents, teachers, board members and guests by the Ladies' Auxiliary. The meal, served to the approximately 200 guests in the school gymnatorium evoked many appreciative comments. During coffee, the group was entertained by limericks written on each of the graduates capturing some past folly or achievement, or future plans. The notable (no*orious?) poet laureate was French teacher, Mr. Pert. The graduates themselves took the opportunity, following this, to present Dr. Oosterhoff with a lovely dried flower arrangement.

Willing hands soon cleared the tables and set up chairs to accommodate the already arriving guests. At 8:30 p.m. the formal Commencement Exercises began in the gymnatorium, now filled to capacity. Mr. J. Schutten, President of the Board, opened with the reading of Matthew 10:16 ff. and prayer. The principal, Dr. F.G. Oosterhoff, welcomed everyone, especially the graduates. She emphasized that this evening was indeed a cause for celebration. In spite of what is often prevailing gloom in the world around us, we have cause to celebrate the good gifts of our gracious covenant Lord. She commended the graduating class as having seen an enjoyable class and concluded her remarks by encouraging the graduates not to jeopardize their faith through moral difficulties, but to live as children of the Lord.

The Guido girls' choir, recently begun and directed by school secretary, Mrs. L. Lush, sang as a prelude to the presentation of the diplomas. Their melodic praise was echoed in the hearts of those present as forty-three graduates went forward to receive their Secondary School Graduation Diplomas. Four additional students were presented with the two-year Certificates of Training. As the young men and women lined the stage, those in the audience could feel pride and thankfulness for the efforts, freedom, and financial means which had made these past years and this culminating event possible.

The guest speaker for the evening was introduced to the audience by the President of the Student Council, John Krikke. Pastor J. DeJong prefaced his speech by countering tongue-in-cheek that he had an inside edge on the graduating class since his wife had taught them for the past four years. They should not, however, conclude from this that the topic of his address, "Serpents and Doves," was a result of her confiding remarks.

In a more serious vein, Pastor DeJong spoke to the graduates on Christ's "graduating word to his disciples" as it is found in Matthew 10:16. Our Lord there counselled his followers, who were being sent out as sheep in the midst of wolves, to be "wise as serpents" and "innocent as doves." As God's children in the midst of a world where there is antithesis and hostility, we must be cautious in our dealings, wise according to the many precepts of Proverbs. We must also be innocent, living the truth and speaking it when necessary. We are to be "children of God without blemish in the midst of a crooked and perverse generation." The speaker was thanked for his relevant message by Evelyn Hordyk, and the audience responded in song. A student, Marina Boot, very capably provided piano accompaniment.

It has become a custom to present Proficiency Awards in the various subject areas and these were awarded to graduates who had exhibited excellence in these areas. They were as follows:

GRADE XII
PROFICIENCY AWARDS

Drafting ..... Marc Schutten
Mathematics ..... Evelyn Hordyk
Science ..... Debbie VanSydenborgh
History & Geography . Evelyn Hordyk
Marlene Meyer, Mike DeBoersap
French ..... Diana Sommer
Latin ..... Ted Vanderveen
English ..... Diana Sommer
Shorthand ..... Wilma Bartels
Typing ..... Wilma Bartels

The Student Council Award was presented to Marlene Meyer for her commendable enthusiasm and participation in school activities.

Then it was time for a speech of a different colour — from the graduates' point of view. The Valedictory speaker, Annette Buist, took the audience on a nostalgic trip "down memory lane." She recalled the tunnels of the old Central High building where the graduates began their grade nine education, the injustices of "gummer" day, a basketball marathon initiated by her class, tears, fears, . . . thanks. She spoke on behalf of the graduates, thanking parents, teachers, and above all, God, for making the years of Christian instruction possible.

Praise in song and prayer followed, and the singing of our National Anthem concluded a full, memorable programme. Refreshments were served, and graduates, after being congratulated, were given the opportunity to reminisce in the school library turned "Old West" by this year's senior students.

May the celebration of October the 24th cause us to continue to rejoice in the Lord as we see these graduates going out into this world and shining as lights in it. R.M.

Secondary School Graduation Diploma

Ben Bartels
Eileen Bartels
Wilma Bartels
Ena Beijes
Andrew Bouwman
Annette Buist
Gerlinda Buist
Fred Dantuma
Michael DeBoersap
Ann DeGelder
Sandra DeGelder
Herman Evink
Karen Hoeksema
Evelyn Hordyk
Bob Jagt
Vincent Kieft
Sandra Knegt
Bernard Koning
Mike Ligtenberg
Anthony Linde
Joanne Linde
Veronica Ludwig
Marlene Meyer
Judith Nyenhuis
Fred Oosterhoff
Jasmin Ostermeier
Kenneth Post
Lloyd Rozema
Margaret Schoon
Marc Schutten
Diana Sommer
Raymond Tenhage
Anthony Togeretz
Robert VanAmerongen
Jacqueline Vandenhaak
Anita Vanderee
Theodore Vanderveen
Dorothy VanderVegte
Wendy Vanderzwaag
John VanLuik
Margaret VanNeutegem
Deborah VanSydenborgh
Celia VanWoudenberg

Certificate of Training

John Hofsink
William Jongsma
John Schutten
Edward Togeretz

news medley

Let me, at the beginning of this last news medley of the year 1980 treat you on some unusual expressions which I found in some bulletins. The immediate occasion for this mischievous pleasure is the remark of a brother whom I met during a party that there was a nice morsel in the bulletin of "his" congregation. I looked when I received the relevant bulletin, but it must have escaped my attention somehow, for I could not find it. Perhaps I was sent a castigated edition; in any case, I did not find what he told me would be in there. His remark, however, whetted my appetite, and I had a good meal. I won't tell you everything I found, but pass on to you what I think to be worthwhile. I'll cover the names of places and "offenders" with the mantle of love; we are interested in the substance only.

Having a column such as a well-known national and even international monthly magazine once had would greatly enhance the readability of our magazine, "a very much needed media, you might say." Oops, there I forgot my Latin. "Media" happens to be the plural, and the singular should read "medium." Mind you, one can hear the very same mistake in radio broadcasts as well.

Some Consistories are in the habit of having a song at the opening of their meeting. Not in all Consistories it will have occurred that "the chairman opened the meeting with the singing of Psalm 26:1." Or any other Psalm, for that matter.

In another Congregation "the Consistory has decided to let the Congregation sing the Apostles' Creed once a month." "Let them," I thought, "they know no better." Meanwhile I also expect that the Consistory will join in and not sit there as a teacher looking over his class to see whether anyone keeps his mouth shut.

School societies are generous at times and give to others who are not enrolled what they are unable to give to the students for lack of teachers and/or time. In one place the "needlecraft course was accepted and given to Mrs. B." Some private tutoring, I should say.

Ladies' Auxiliaries work mostly for the schools, and are active especially in these days during which the dollar bills fly around and the coins are rolling into the coffers of concerned merchants. Whatever cannot be sold at bazaars this year can always be kept till the next one, especially when the members are requested, "Would you please bring your imperishable goods Thursday evening, between 7-9. All other items on Friday evening." And what they cannot sell next year, can easily wait till the year after, don't you think?

Let us go to some more serious news, even though I feel very much like continuing in the above vein for some time. However, I don't wish to become a bore and therefore proceed.

We start in Smithville. That place is in the news anyway because of the General Synod which — I was told today — may conclude its sessions this week. May its labours be to the true edification of the membership.

Sometimes we hear complaints about our young people and oftentimes those complaints are justified. For that reason it is the more a pleasure when we can say some good things about them. I could tell you many good things about many young people, but what I am referring to at the moment is what the Smithville Home Mission Committee writes,

> A report was given of the meeting with young people of our congregation. They have done their work well concerning the spreading of the pamphlets. After checking the places where pamphlets were put, it seemed that they were gone and so new ones were placed. The result was that our own supply was gone and 350 more pamphlets were ordered.

That is a good cooperation and something to be praised. My only note of criticism would be that it might have been wiser to wait till it *appeared* that the pamphlets were gone before putting new ones there instead of doing it now that it only *seemed* to be so.

We go to Hamilton.

Our readers may recall what I wrote about the matter of Mission and Mission Aid and about the question whether the latter is an ecclesiastical matter in this sense, that it should be discussed and regulated by the Consistory. That question was discussed in Hamilton too. I reported on that another time already. Now a decision has been made and I wish to pass it on to you.

The following proposal was accepted.

Whereas

1. The three marks of the true church as described in Article 29 of the Belgic Confession are (among other matters) to be maintained and safeguarded by the elders in the Church of Christ (see Form of Ordination);
2. Article 30 C.O. is also related to this matter;
3. Mission Aid should not be classified under the mandate for elders (Acts 6:4);
4. Together with the above mentioned grounds it is wise to concur with the advice given by the church visitors: "Not to have Mission Aid matters on the agenda of the consistory meetings as being non-ecclesiastic."

Let it be resolved that:

1. Mission Aid work is not to be organized and managed by the consistory.
2. The present members of the Board of Mission Aid are encouraged and requested to continue to organize and manage the work of mission aid in consultation with the Board of Mission of the Church of Hamilton and possibly with the cooperating churches.
3. Previous decisions pertaining to Mission Aid taken by this consistory — other than the appointment of the present board members — are hereby rescinded.

Apart from the fact that I might have formulated things a little differently (e.g. I think that it is a very weak formulation to state that "Article 30 C.O. is also related to this matter," since in my opinion Article 30

C.O. forbids a Consistory to deal with those matters) it will be no secret to our readers that I am in full agreement with the above decision, and I am glad that Hamilton's Consistory took it.

Again, I have a little note of criticism. I do not think it to be correct when a Consistory makes a decision, to mention in the press release "The majority of the consistory appears to be convinced of the logic and the scriptural proof offered in the arguments and votes in favour of the proposal. The resolution is adopted."

When a Consistory makes a decision, it is a *Consistory* decision, whether it is taken unanimously or by majority vote. That is of no importance and should not even be mentioned. I always hear something of spite in it when the Congregation is informed that not all brethren were in favour. I consider that just as incorrect as when an elder or deacon or minister should say, "That's what the Consistory decided, yes, but *I* was not in favour of it." It is not a matter of "solidarity" but a recognition of the Consistory's authority (also over individual members of it) when it is simply stated: "That's what the Consistory decided." Period.

A previous time I mentioned the contact between the two Burlingtons regarding establishment of a third Congregation. As Burlington East is of the opinion that in the present circumstances such would not be feasible, Burlington West decided that something has to be done.

> The Consistory discussed and decided to reactivate the calling committee. Two consistory members who were also members of the previous calling committee were instructed to "dust-off" the files and bring a report at the next meeting, reviewing the factors and data which led to an earlier decision to call a second minister.

That is an encouraging development.

What I find not so encouraging is the activity regarding possible finishing of the balcony in the Rehoboth Church building. That increases the seating capacity and we can guess the result: a massive Congregation and, because of money spent on the balcony, deferment of splitting or institution of another Church. I understand that something has to be done to accommodate the Congregation, but I would rather organize four services per Sunday than enlarge the seating capacity. The former is conducive to the establishment of a second Church; the latter works against it.

As we do not have sufficient news to mention from the Churches between Kenora and the Rockies, we go all the way to the Bulkley Valley, and visit Houston.

"Undoubtedly you are aware of the fact that the matter of singing before the services is not particularly a roaring success." I was not aware of that, but am happy that it is so, for the lambs and the sheep might be scared away by it.

"It is also pointed out that in the foreseeable future we will probably be in need of a larger Church building. It is decided that we should keep on the lookout for suitable property." That is another point about which we all are happy, without doubt. The present Church building served the Congregation for

. . . En in Jezus Christus, Zijn eniggeboren Zoon, onze Heer . . .

Zoon van de Vader, Licht uit Bron van Licht,
Woord van de eeuwigheid, Dat spreekt en wordt gesproken,
waarvan de letters door de mensen zijn gebroken
omdat dit Woord hen daagde vóór't gericht,

en Zoon van God, geboren voor 't begin
der wereld; Die als Heer bij knechten wordt gerekend;
o, wonder, dat een goddelijk geheim betekent
en dat het leven waarde geeft en zin,

O Jezus Christus, Redder, onze Heer,
Die, toen God vroeg: 'Wie zal Ik naar de aarde zenden?'
geantwoord hebt: 'Zend Mij, om 't oordeel af te wenden,'
Uw naam te dragen is een vreugd' en eer!

NEL BENSCHOP.
From: *Geloof je dat nog?*, Kok, Kampen

many, many years. Houston, by the way, was one of the first Churches that had their own building. And at times it seemed as if it could have shrunk to half its size because the number of the membership went down and down. For two reasons it is therefore a cause for joy that the present building appears to come closer to the end of its usefulness: it proves that the trend away-from-Houston has stopped, and that the Congregation is growing.

The Consistory of Houston also discussed "the purpose, place and procedure of the collection" at the Lord's table. "It is decided to discontinue it."

We go down to the Fraser Valley.

As general news we may pass something on from the Resthome Society.

The Board held a meeting on October 28th regarding the results of a questionnaire which was distributed among the elderly in the Valley. As a result the Board was convinced that they should go ahead with execution of the plans. They have in mind a 30 unit Rest Home, which will be built in two stages.

First a 12 unit building with 4 single units of approximately 330 sq. feet; 4 Bachelor units of 430 square feet; and 4 larger units of 639 square feet.

How many years ago were the first steps set on this road? Fourteen or fifteen years ago? Great that now the plans finally can begin to be executed!

Church development always has my full interest, and therefore I saw right away a brief note in the Abbotsford Consistory report: "The matter of Church development in the U.S.A. was brought forward and briefly discussed. No decisions were taken." This matter was a topic for discussion many a time in the past. Until now the Church in Grand Rapids is the only sister Church in the United States. We keep hoping for expansion also in that country.

As for the Church buildings, Langley's building is nearing completion, and it won't be far in the new year when they will be able to take full possession of it. However, the snowstorm of which I heard these days will have delayed completion somewhat. It is a rare occurrence for the Vancouver-Chilliwack area in this time of the year. And the snow in the Valley is far more "soapy" than in other parts of the country, which makes driving much more hazardous. Fortunately, it never stays long over there.

"It was decided to appoint an organ committee to supply the consistory with the necessary information concerning the possibility and feasibility of a pipe organ in the new church building."

And: "A letter from an organ builder with technical information concerning the building of a pipe organ will be passed on to the appointed committee."

All favourable developments about which we rejoice.

The Chilliwack Congregation is kept waiting and waiting for final arrangement of the transfer of the building which they purchased long ago.

We have still not received the signed Agreement of Sale for the East Chilliwack Mennonite Brethren Church. We don't really know what is holding the matter up, because private conversations with members of their building committee indicate that there is no problem on their part. Perhaps matters can be concluded soon. We certainly wish the brotherhood there that they finally may receive their own building. Ten years after the institution.

We end our journey for this time and for the year in Maranatha Surrey.

The Home Mission Committee will try to organize a "Host Family Program." They have something similar in Edmonton, although there it may be more for the Church members. In Edmonton's bulletin a few names are mentioned every week of families that are willing to receive those who have no place to go for coffee and/or lunch. I do not know whether that is also meant for strangers. In Surrey that is indeed the intention.

> We have all noticed some strangers among us on Sunday during the worship services. In order to make them feel welcome among us, we thought it a good idea to set up a "Host Family Program." Each Sunday a family will be host to those who do not have a place to go but would like to visit with someone after church. This also includes those belonging to other sister churches, who are here on holidays, etc.

A good idea, I should say, as long as it does not give the other families the impression that they don't have to bother, since "there is one family that looks after those people anyway." It is better that strangers are approached by five or ten families than only by one.

Another project is the organizing of a Sunday School. Such a Sunday School will be organized starting January 11, 1981, and it will be held from 9:00-9:45 a.m. Invitations will be distributed in the neighbourhood of the church building, and it is hoped that there will be a good attendance.

The time is a little early, I am afraid, but that cannot be changed, since the services start at 10:00 and, indeed, we should not have Sunday Schools during the time when the Congregation is together for their worship: everyone belongs there. Many people sleep in on Sunday mornings, and it might be hard to get the children out of the house that "early." However, I wish the brethren and sisters much fruit upon this labour.

This is then the end of our medley for this time and of our medleys in the year of our Lord 1980. Amazing, how fast the time goes!

I wish to thank all those who have sent me the bulletins during the past year again, all those who by their encouraging words and letters have made writing these medleys a pleasure, all those who were convinced by what I wrote that certain things should be abolished or terminated, that other things should be done which were not done until that time, all those who offered their criticism or who, although they did not agree with me, proved that we are all striving after one thing: the edification of God's Zion.

May our gracious Father, Who for the sake of Christ fills our lives with His mercies guide and protect us all, bring us closer to the goal which He set before us, renew us more and more by His Spirit after the image of our Saviour, and shorten the days that we may see Him whom they pierced but who lifted those pierced hands to bless His disciples and, in them, His whole Church.

vO

Bringing Home the Constitution

THE CONFERENCE THAT FAILED

During the five days of September 8 to September 12, 1980, the ten provincial Premiers met with Prime Minister Pierre Trudeau in Ottawa to discuss the constitutional proposals.

Although the meeting was dubbed "the Constitutional Conference" in advance, it is not likely to go down in history as such, because it turned out to be a complete failure. The points of view of Ottawa and the provinces were far enough apart at the outset, to make it extremely difficult to come to any kind of an agreement on patriation of the constitution during the course of the meeting. As it was, the atmosphere soured even more, when the Quebec delegation provided all the premiers with copies of a leaked federal strategy paper. This paper correctly anticipated the failure of the meeting and outlined on its 64 pages the divide-and-conquer strategy Trudeau would try on the provinces. It even laid out a scenario for unilateral action by Ottawa and an early recall of parliament. Of course, the paper proved to be a self-fulfilling prophecy as the premiers followed Trudeau page by page to see how they were going to get sandbagged.

On Thursday evening the first ministers adjourned and left the glare of the television lights at the conference centre to go to the privacy of 24 Sussex Drive, the Prime Minister's residence. Even that could not save the conference and the ten Premiers met together at the Chateau Laurier suite of Manitoba Premier Sterling Lyon for a breakfast meeting the next morning. Out of this meeting came a kind of uneasy consensus, a list of minimum demands and maximum concessions. On Friday morning Trudeau met with the Premiers and rejected the demands in the "Chateau Consensus." The conference had failed.

It has been said by many, in retrospect, that there were two opposing views of Canada at the conference. Prime Minister Trudeau's vision of Canada is one of a primary community of individuals, a free association of peoples and not a free association of provinces. In the Prime Minister's view the national interest must always prevail when there is a conflict between the national interest and the provincial interest.

Trudeau described the provincial position as follows at the end of the constitutional conference:

> There is one view which holds that national Canadian policies contradictory to the national Canadian common good, the common weal ought to be what results from each province acting independently to maximize its own self-interest and this is why Premiers, naturally, if they hold that view, demand more and more powers from Ottawa and reject any strengthening of the powers of the national government so that they can pursue vigorously the maximization of the provincial self-interest.

I, for one, do not agree with this pessimistic assessment of the selfishness of the provincial governments. It was expressed a lot better by Saskatchewan Premier Allan Blakeney. In his opinion, what we really have are two sets of communities. One is Canada as a whole with a strong central government, and the other consists of the individual provinces each with its own strong government.

Somehow this delicate balance of power between the federal government and the provinces has to be maintained. If one level of government only gets its wishes in constitutional renewal, when the rules are being changed, it is time to watch out.

After the constitutional conference the question is: What will Ottawa do next? Prime Minister Trudeau has threatened unilateral patriation too often and in so many different situations that it can not be brushed aside lightly. Everyone worries about the contents of Trudeau's patriation package. Will he be content with a simple patriation with an amending formula or will he single-handedly rewrite the constitution in contravention of the spirit of federalism in accordance with his own centralist ideas?

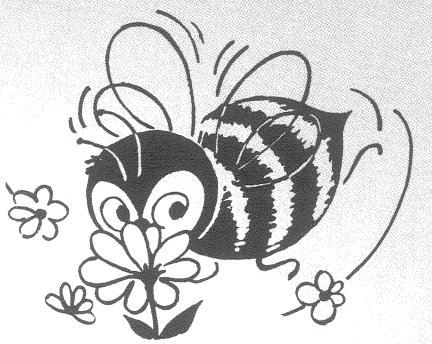
Ironically, it is not only the West that is worried about Trudeau's intentions. The majority of Quebecers see the government's unilateral patriation plans as a move that could "tear the country apart." Prime Minister Trudeau promised the people of Quebec "Constitutional Renewal." The suspicion in Quebec is that any constitutional renewal will be largely symbolic and will not give them a stronger position within confederation. It is for this reason that even the Liberal Party in Quebec opposes unilateral patriation of the Constitution.

ART LENGKEEK

GALATIANS 4:4, 5

But when the time had fully come, God sent forth His Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

Food: Facts and Fallacies



HONEY — THE ULTIMATE SWEETENER?

Honey is often promoted as "one of the most beautiful foods in the world," being the "nectar of the gods" and as "full of the mystery of the ancient bee colony."

This food, to which so many mythical and magical properties have been attributed, has been used for many, many years. That it was the ultimate of the available sweeteners of biblical times can be read in Psalms 19:10 and 119:103. In both these instances its sweetness is used to describe the superlative pleasures of God's precepts.

The intervening centuries have seen this preeminent position of honey defended by many people. Particularly when the food industry is criticized for its use of refined sugar, the supposed superior properties of honey have been promoted. The word supposed is stressed here. There are probably few areas in which scientific opinion clashes with folklore more than in the nutritive (and medical) aspects of honey. While honey has its place in the human diet as a sweetening agent, its worth must be properly compared to that of the other sweeteners, particularly white sugar. In such a comparison it is not my intent to knock honey but rather to compare the properties and claims about honey and white sugar fairly. Having done that, the readers are left to decide for themselves the merits of both.

WHAT IS HONEY?

Honey is the sweet viscous material elaborated by the honey bee from the nectar of plants. The bee harvests, transports and processes the nectar to honey and packages and stores it in the comb. Processing consists of simultaneously reducing the moisture content from the 30-60% common to nectars, to 15-19%. At this lower moisture content the product is essentially self preserved. During this processing, the bee adds two enzymes which break down sucrose into glucose and fructose and produces a small amount of acidity which helps in preservation. Ripening of the honey takes place in open cells of the comb, which are sealed when the honey reaches the right density.

No refining or processing by man is necessary. Even when processed for commercial use, it is essentially a natural product. As is characteristic of most natural items, honey is highly variable, particularly in colour, flavour, moisture content, and sugar composition. These particular attributes depend on climate, the floral type and individual bee-keeping practices.

WHAT IS SUGAR?

Sugar as we know it, whether brown, yellow or white, is the refined natural carbohydrate constituent of sugar beet and cane. In the plant tissue, the sucrose is dissolved in the cell juices. Upon masceration and pressing of the cane or pulp the sugar solution, contaminated with protein, fibre, pectin, waxes and minerals is expressed. Processing of this juice removes the impurities and promotes the crystalization of the sugar out of solution yielding the everyday sugars which we use. Since the objective of refining is to obtain 99.9 percent pure sucrose, the resultant product is extremely uniform in its composition, the only significant variable being crystal size.

NATURAL EQUALS BETTER?

The processing of natural products is often regarded as an adulteration. In this instance, however, the processed product is much purer than the non-processed counterpart. Honey is made from plant nectars which contain sucrose, glucose and fructose. Handling by the bee causes some of the sucrose to be converted to its constituent glucose and fructose. Refined sugar on the other hand is all sucrose. Conversion to its constituents is rigourously prevented.

Honey contains other constituents such as minerals, vitamins, protein, colours and plant toxins. Commercial sugar has all of these removed during refining. It is precisely on this point that the merits of honey over those of sugar are often debated.

On the negative side it must be said that because honey is produced by foraging bees, if unpasteurized and unfiltered, it can contain pollen, yeast cells, and possibly some insect fragments. Certain flowers contain toxins or poisons that are harmful to humans. These toxins sometimes can be picked up by the bee and end up in the honey. Honey made from rhododendron, azalea, andromeda and kalmia have been recorded as the most frequent culprits of toxicity. Other toxic honey types are those from yellow jasmine, euphbia and arbutus. Fortunately the instances of toxic reactions have been few. Bee-keepers are largely aware of the problem and take appropriate steps to avoid it.

NUTRITIVE VALUE OF HONEY

The positive attribute of honey is the presence of constituents other than sugar, the ones normally removed during refining of sugar. Honey is a nutritive sweetener, with properties arising from its high content of glucose and especially fructose and its variable content of trace minerals. Honey does have measurable amounts of the six vitamins riboflavin, pantothenic acid niacin, thiamine, pyridoxine and ascorbic acid. However the levels are so low that they have no nutritional significance. Calculations based on values provided in the scientific literature, suggest that one would have to consume about 6 pounds of honey to meet the requirement of the most abundant water soluble vitamin and about 60 pounds to meet the requirement for all the vitamins honey contains. In practice therefore, honey should not be looked to as useful source of vitamins.

The most important characteristic of honey is its sweetness and energy content. On an equal weight basis white sugar contains 20% more calories than honey but the two are about equal in sweetness. The reason for this lies in the fact that white sugar is 100% sucrose while honey is about

80% total sugar. This 80% is comprised of about 48% fructose, 39% glucose, 1% sucrose and 12% other sugars. Fructose is almost twice as sweet as sucrose while glucose is a little more than one-half as sweet as sucrose.

On an equal volume basis, say a tablespoon, honey is sweeter and contains 62 kilocalories as compared to 48 for white sugar. This is because honey is a supersaturated solution of sugars containing 1¼ times as much sugar as a tablespoon of dry white sugar. Making a syrup of white sugar of equal concentration to that of honey, would provide equal amounts of sugar and calories. Honey would still be somewhat sweeter.

The suggestion that because the sugar in honey is largely in the simple sugar form (fructose and glucose) it is easier to digest, has little basis in fact. The normal functioning intestine has the digestive enzymes to digest sucrose, which is a chemical combination of fructose and glucose, into the two component simple sugars. The digestion pretty much keeps pace with need. The single exception to this may be the athlete who wishes a quick surge of energy, which the body obtains from blood glucose. When this is provided by the free glucose in honey it may be a little quicker than the digestion and absorption of glucose from white sugar.

The accompanying table provides some data on the nutrients found in honey relative to human requirements. For comparison purposes, values for white and brown sugar are also provided. Brown sugar is nothing more than the white sugar crystals with a coating of molasses. The molasses contains many of the "impurities" of the original beet or cane juice. Consequently brown sugar is "less pure" or "more nutritious" than white sugar. The degree of difference, however, is very small.

A quick glance at this table will indicate that honey and brown sugar contain more nutrients than white sugar. However, the practical significance of these additional nutrients should be viewed in proper perspective.

Even though there is no specific requirement for sugar indicated in the table, the body does need glucose. Strictly speaking this can be derived from other non-sugar food components; although it is more common to get it from carbohydrate containing foods. The generally accepted view is that the total energy requirement should be provided approximately 50% from carbohydrate and 35% from fats. Due to the desirability of having the carbohydrate in a non refined form (in order to provide fibre) honey does not fill this bill any better than white or brown sugar.

In terms of meeting the requirements of those nutrients supplied by honey, iron appears to be the most important. Even in this instance it would take at least 1 pound of honey — a quantity not likely to be consumed in any one day by one individual. Interestingly enough, brown sugar would be an equally good source of iron and white sugar not much worse. The other nutrients in honey are present in only very small fractions of what is required daily.

USES OF HONEY

Most of the honey sold for food is used directly as a table sweetener or spread. The most significant indirect uses are in baking, cereal and confectionery. Its benefits here are dependent on the fructose content. Fructose because of its characteristic solubility provides somewhat greater moisture retention than sucrose or glucose and as such affects texture and keeping quality.

One unique characteristic conferred by honey is its flavour. This cannot be discerned at very low levels of use but are difficult to duplicate with other sweeteners when honey is present in foods at optimal amounts. It also has the advantage of the freedom to use the word "honey" in advertising and promotion, which carries a definite connotation of quality and "old-fashioned goodness" not conferred by any other sweetener.

Ultimately honey is just another sweetener. One with some unique attributes, but lacking many of the mystical qualities which are so lovingly heaped on it by its promoters. Like any other sweetener it provides calories and as such, should be consumed in moderation just like any other sweetener.

J. VANDERSTOEP

TABLE FOR "HONEY" — THE ULTIMATE SWEETENER?"

Nutrients in honey, white and brown sugar relative to human nutrient requirements.[a]

Nutrients		Recommended Daily Nutrient Intake Male 16-18 (64 kg)	Honey per 100 g.	White Sugar per 100 g.	Brown Sugar per 100 g.
Calories		3200	304	384	369
Carbohydrate	g		80	100	96
Sucrose	g	50% of calories	1	100	96
Fructose	g		38	0	0
Glucose	g		31	0	0
Fat	g	35% of calories	0	0	0
Protein	g	54	<1	0	0
Calcium	mg	1000	4-30	—	78
Phosphorus	mg	1000	<1-40	0	33
Magnesium	mg	300	<1-13	0	—
Iron	mg	14	<1- 3	<1	3
Zinc	mg	12	<1	0	—
Sodium	mg	900-2700	<1-40	2	30
Potassium	mg	1500-4500	10-470	6	350

[a]Values taken and adapted from:

1) White, J.R. 1978. Honey. Adv. in Food Res. 24:287
2) Health and Welfare Canada, 1974. Dietary Standard for Canada. Bureau of Nutritional Sciences, Ottawa
3) Food and Nutrition Board, 1980. Recommended Dietary Allowances, 9th Ed. N.A.S. Wash.

Letters-to-the-Editor

Dear Mr. Editor,

Recent decisions of the Canadian Reformed Teachers College Association give me a lot of reason for concern. I do like to express these tongue-in-cheek, for fear that anyone would accuse me of opposing a good Reformed cause. I have not joined its membership because our local elementary school rightly felt, like many others, that the proposed set-up would not be in the interest of our schools. I have never been asked, other than by a flyer, to become an individual member, and it seems to me that many suggestions to governors and members are being ignored.

This College intends to deliver teachers, who by any educational standards of this country are unqualified. An example is being used of young women, who do not want to take a B.A. because they are getting married soon anyway. The schools may get a few years of use out of them. Another argument is that the secular universities cannot be used for our young people. This makes second class citizens out of all our new ministers, doctors, lawyers, engineers, and present high school staff.

As it stands, many of our Western schools receive grants, and the majority of school members in Ontario hope for a similar benefit very soon. Some of these grants run as high as $1,000 per student per year. With unqualified staff we will never have a chance to be part of this. A lot of our schools seem to lose the support of the younger generation, and a larger portion than ever before of the budget has become the responsibility of the parents. In Ontario alone the number of independent schools has grown to 400, involving 43,000 students.

Our High Schools will never benefit from the Teachers College. A suggestion was made to have the graduates take their B.A. or B.Ed. afterwards. We know from experience that this will not likely happen.

My personal experience in over 20 years of elementary and high school boards, the majority of these in the executive committees, has taught me that it is extremely difficult to retain the services of an unqualified barrier which services of an unqualified teacher for a prolonged time. There seems to develop a psychological barrier which separates him or her from the qualified staff, with the result that many of these drop out of the teaching profession.

I really hope that our Teachers College will function as a supplementary facility to our teachers. We should have better standards than those of the land.

Sincerely yours,
A.J. Hordyk

* * *

Dear Editor:

In *Clarion* of November 1st, 1980, the Rev. VanOene wrote in "News Medley" that he had to "bow his head in shame" because he used the word "repatriation" instead of "patriation."

While it is very commendable in our editor that he is quick to admit to making an error, in this particular case he was just a little bit too fast in doing so.

In a way I felt a little bit guilty about getting the Rev. VanOene in this predicament because I probably tricked him into using the phrase "repatriation of the constitution" because I used it in my letter to him. (See *Clarion,* Oct. 4, 1980, in the introduction to "The Canadian Scene.")

The facts are that the word "patriation" is so new that it was never used prior to the current debate on bringing home the constitution. I challenge anyone to show me a dictionary listing that word, unless it is so new that it has just been updated. The word "repatriation," however, was already in use by those that advocated bringing authority over the B.N.A. Act to Canada.

I have collected a great many articles and clippings concerning constitutional reform and it struck me that most people now use the word "patriation." One acknowledged expert on constitutional matters, Professor Edward McWhinney, from the Department of Political Science at Simon Fraser University in Burnaby, B.C., has consistently used the word "repatriation." I wrote him a letter and asked him to write me a note explaining his reasons for using the word "repatriation" rather than "patriation" in this connection. Professor McWhinney was so kind to answer right away and I will quote part of his letter. This is how Edward McWhinney puts it:

> Some people have tried to apply a new word, "patriation," to the present process of "Canadianizing" the British North America Act. Apart from any objections to a new word, my own view is that "repatriation" more accurately describes the present process.
>
> "Patriation" would imply that the Constitution is and always was in England and is only now coming to Canada. In my own view, as a matter of history, our own "Founding Fathers" in Charlottetown in 1864 agreed on the substance of the Canadian Constitution, and sent it over to England to be enacted as the B.N.A. Act.
>
> It would now, early in 1981, come back to Canada (or, be repatriated, like the soldiers from World Wars I and II).
>
> We are dealing with legal fictions of course. But it is helpful, in talking of these matters, to point out that the B.N.A. Act was not imposed by the British in 1867 against our will; that we had in fact already, before the British enactment, ourselves agreed upon its substance. The B.N.A. Act, in other words, has always had a *Canadian* root or *Grund norm* apart from its juridical source in a British statute.

After reading this, you may either agree with Professor McWhinney or join the majority that prefers the word "patriation."(I have personally started to use it in my articles on the constitution.)

One thing is for sure and that is that he makes a good enough case for the word "repatriation" that the Rev. VanOene does not have to leave his head hanging in shame.*

ART LENGKEEK

* *It is up again.* *vO*

LUKE 1:68

Blessed be the Lord God of Israel, for He has visited and redeemed His people.

Salvation unto us has come

Based on Romans 3 - 5

Es ist gewisslich *Wittenberg, 1535*

5. Christ Jesus full atonement made
And brought to us salvation.
Each Christian therefore may be glad
And build on this foundation.
Thy grace alone, O Lord, I plead.
Thy death is now my life indeed,
For Thou hast paid my ransom.

Hymn 24, *Book of Praise*

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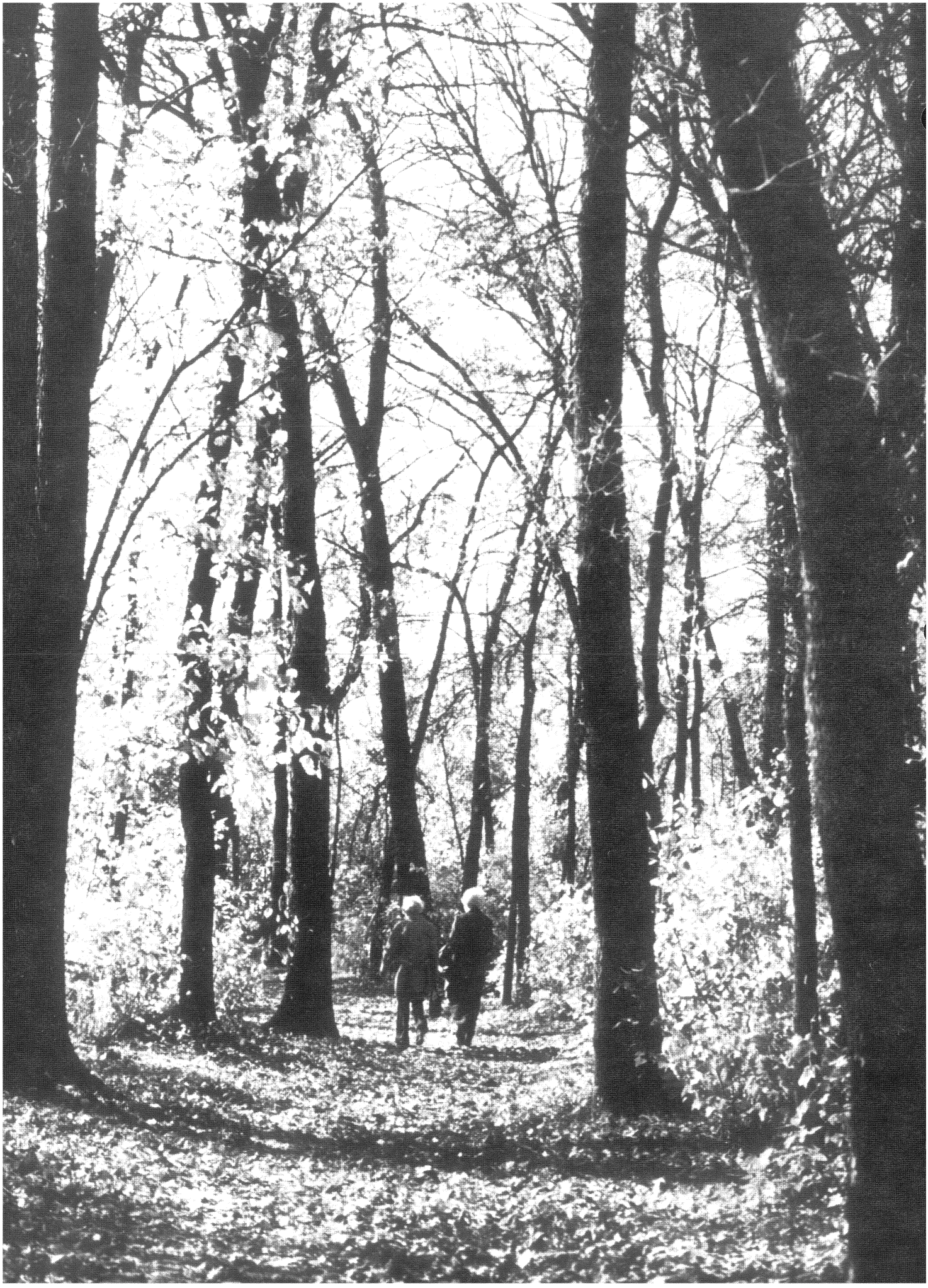

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a Festive Holiday Season

and a

Happy and Prosperous New Year

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our little magazine

Dear Busy Beavers,

Christmas is a wonderful time, isn't it?
Everybody talks and talks about it.
Did you ever stop to think WHY it is so wonderful?
Because it IS the most wonderful thing that ever, ever happened!

Something happened that first Christmas that NEVER happened before.

What was this wonderful thing that never happened before?

You know, don't you!?

God's own Son, Who is really God, became a person just like us, and was born a tiny baby just like us. It was the most wonderful gift of all times!

For God Himself gave His precious Son to us, to this sinful human world.

And why?

You know that, too, right?

Just so that we could be God's dear children, too.

The wise men brought their gifts of gold, frankincense, and myrrh.

Today people shop for the loveliest Christmas presents. But the most wonderful present was given that first Christmas.

That gift makes us so rich!

To think WE may be children of our heavenly Father because the Lord Jesus was born to take away our sins.

We can never be thankful enough for such a gift!

Don't you think so, too?

* * * * *

Busy Beaver *Darlene Lodder* has something to share with us. It is a:

Christmas Poem

1. A king was born in the hay
   Christ Jesus who still reigns today.
   He was born in Bethlehem —
   the promised One of Jesse's stem.
2. A star above the stable stayed,
   in which the baby Jesus laid.
   The shepherds came their gifts to bring —
   the angels in the sky did sing.
3. Christ Jesus is everywhere,
   His glory no one can compare.
   We should always pray to Him,
   to forgive our sins.

* * * * *

Luke 2:14

Glory to God in the highest,
and on earth peace among men
with whom He is pleased!

by Busy Beaver *Gwen Van Esch*

* * * * *

The Christmas Story

There was no room in the inn
Though Mary was with child
So they went to a stable small
Joseph and Mary, the virgin mild.

There she gave birth to her firstborn son
And laid him in a manger box
While in the fields the shepherds stood
Keeping watch o'er their flocks.

Then Angels came to sing to them
A very famous song:
"Peace among men with whom He is pleased"
And "Glory to God in the highest."

The wisemen from the east
While following the star
Arrived at Bethlehem
From their home afar.

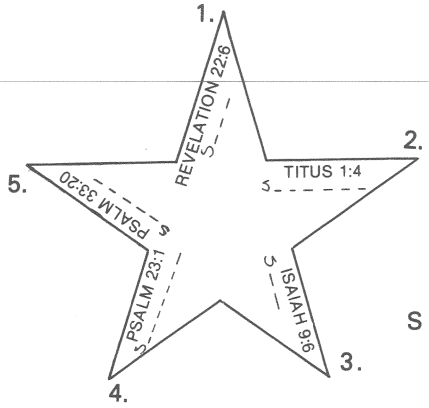
They gave their gifts to Jesus
Like myrrh and frankincense
And thus the wonderful story's been told
From then, ever since.

by Busy Beaver *Michelle Van Egmond.*

* * * * *

The Bright and Morning Star

In Revelation 22:16 we read, "I am the root and the offspring of David, and the bright and morning star." The Lord Jesus is called many wonderful things in the Bible. Can you fill in the points of the star?



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Birthday Wishes

It's still early, but let's wish those Busy Beavers who celebrate their birthday the first month of the New Year a very, very happy and thankful day. Here's hoping you have a wonderful day celebrating with your family and friends. May the Lord give you many happy returns of the day. What a way to start off the New Year!

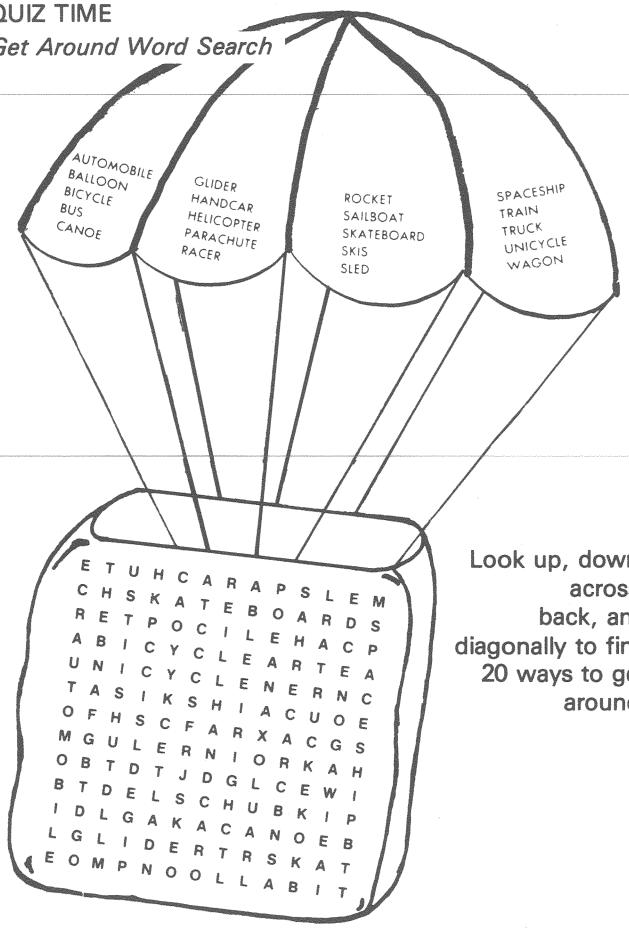
Gwen Van Esch	January 1	Marian Lof	11
Heather Van Middelkoop	1	Brian Vanderhout	11
Brenda Kobes	2	Helena Blokhuis	12
Nick Mans	3	Richard Lof	16
Cathy Wendt	3	Joan Veldkamp	16
Nancy Van Raalte	5	Linda De Boer	18
Tim Togeretz	7	Debbie Hartman	19
Jennifer Clarke	8	Marie Huttema	20
Debbie Knol	11	Henrietta Selles	22
Aneta Van Seters	January 22	Gerald Schutten	26
Clarence Blokhuis	23	Vera Vanderberg	26
Yvonne Byker	23	Judy Van't Land	27
Marnix Sikkema	23	John Paul Van Amerongen	27
Dianne Holtvluwer	24		
Hilda Tams	24	Marcella Veenman	28
Bernard Breukelman	26	Diane Breukelman	29
Helena Onderwater	26	Janetta Gelderman	29
		Peter Van Woudenberg	30

Busy Beavers, I think there may be some names in that list of Busy Beavers who have really "outgrown" our Club. Maybe you know of someone who is "too old" to be a Busy Beaver any longer. Please remind them to send me a little note to let me know they would like their name taken off the list. All right?

* * * * *

QUIZ TIME

Get Around Word Search



Look up, down, across, back, and diagonally to find 20 ways to get around.

How Many?

This is a different kind of puzzle! Busy Beaver *Marcella Veenman* says, "See how many words you can get out of the letters in *'Christmas.'* " She thinks you should be able to get 100 words! Try it!

* * * * *

Snowman Puzzle

		H	A	T	I	
		L	S	S	C	
		M	H	K	E	
		V	O	T	A	
		N	V	C	R	
S	H	E	O	L	R	
S	S	L	L	P	K	
E	T	U	D	A	I	
		E	I	N	I	
		Q	T	L	M	G
		M	A	M	U	A	S
	S	I	K	A	F	H	D
		N	T	S	K	I	E	G
	J	O	T	N	N	L	Z	D
	R	W	E	O	S	O	V	E
	I	P	N	W	C	S	W	Y
	T	L	S	M	A	T	C	W
	S	O	P	A	R	O	R	T
		W	N	N	F	R	X	B
			R	O	R	M	Y	

Find:

snow	skate
snowman	ski
hat	sun
mittens	snowplow
scarf	ice
shovel	cold
sled	storm

by Busy Beaver *Theodore Lodder*

* * * * *

Christmas Holiday Story Contest!

You've been looking forward to holidays, I know.
And you have two whole weeks of them!
I hope you all have lots of snow to play in.
But you can't be outside ALL the time.
So here's a contest for you all to join in.
It's a story contest.

You may write the Christmas story, or a story about your fun outside, or how you celebrated St. Nicholas or New Year's Eve — whatever you like.

Send it in as soon as possible.
I'm looking forward to hearing from you!
My address:

Aunt Betty
Box 54,
Fergus, Ontario N1M 2W7

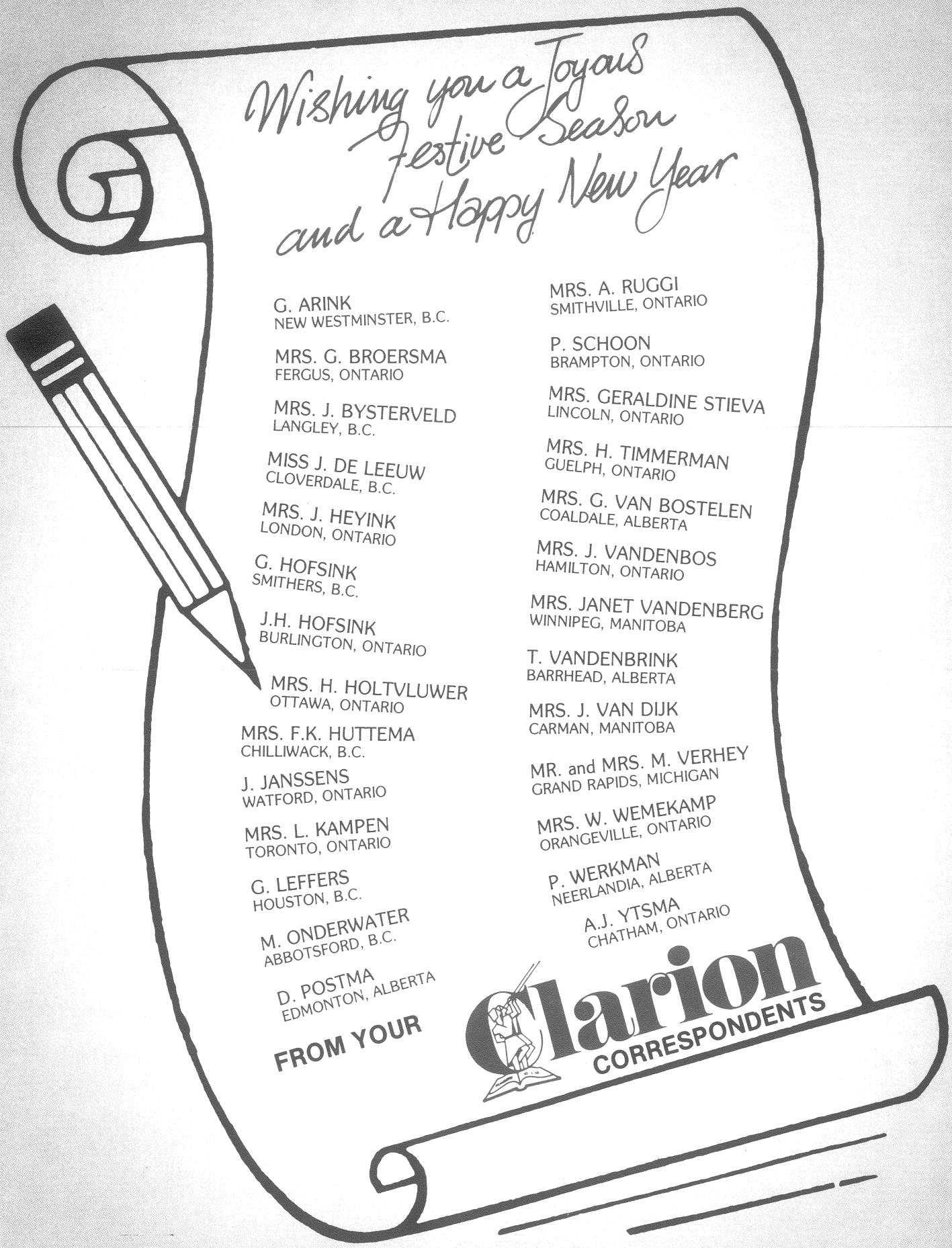
* * * * *

Here are the answers for *"The Bright and Morning Star Quiz":* 1. Star; 2. Saviour; 3. Son; 4. Shepherd; 5. Shield.

Busy Beavers, before we say good-bye I want to wish all of you a blessed Christmas and I hope you all have a very happy holiday, too!

Hope to "see" you all next year!

With love from your,
Aunt Betty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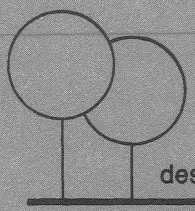

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MARG DEJONGE

and

JIM RUGGI

November 28, 1980.
Smithville, Ontario.

Engaged:

JEANNETTE HUTTEN

and

ALLAN VANDERVEEN

November 28, 1980.
R.R. 1,
Millgrove, Ontario L0R 1V0.

With joy and thankfulness to the Lord, Who has brought us together, we are pleased to announce our engagement:

WENDY VANDERGAAG

and

NICK MANS

October 25, 1980.
R.R. 1,
Chatham, Ontario N7M 5J1.
35 James Street,
Beamsville, Ontario L0R 1B0.

With thanks to the Lord, Who has blessed us with another son:

DANIEL LLOYD

Born: November 12, 1980.
A brother for: *Virginia* and *Timothy*

Bill and Angy Vander Gaag
(nee Dekker)

132 Harvey Street,
Chatham, Ontario N7M 1M5.

Psalm 103:17, 18

We are thankful that the Lord has entrusted to our care another covenant child:

TREVOR WILLIAM

Born on November 18, 1980.
A brother for: *David, Laura,* and *Kevin*

John and Thea Heyink

325 Southdale Road E.,
London, Ontario N6E 1A2.

God, Who has given life and sustained life, enriched us with the birth of a daughter:

ROCHELLE MARLENE

Born: November 14, 1980.
A sister for: *Wilma, Belinda, Esther,* and *Christina*

Fred and Sietie Bergsma

4586 - 240 Street,
Langley, B.C. V3A 4R1.

With thankfulness to our heavenly Father, we are pleased to announce the birth of our first son:

JONATHAN JOSHUA

Born: November 10, 1980.

John and Claire Roza
(nee Bosma)

9 Dover Street,
Chatham, Ontario N7L 1S5.

The Giver of life has entrusted us with another of His covenant children.

With much joy and thankfulness we receive from His hand our third son:

CHRISTOPHER CLARENCE

Born: November 12, 1980.
A brother for: *Derrick Peter, Belinda Marie,* and *Bradley Hendrik*

Peter and Rita DeBoer
(nee Berends)

15442 - 85A Avenue,
Surrey, B.C.

Thank you Lord, for our first-born, a son.
Presented by You, the Almighty One.
October 25th ('80) was the joyous day.
We pray our son is here to stay.
Timothy Peter is his name.
And it shall remain the same.
There is joy in each new day,
Helping Tim grow in Thy will and way.

Henry and Fiena Dykstra
(nee Meints)

Box 1599, Houston, B.C.

With thankfulness to the Lord Who made everything well, we'd like to announce the birth of our first child, a daughter. We named her:

JENICE CHRISTINA

Born: October 28, 1980.

Gerry and Anita Woelders
(nee Vanderdeen)

Box 161, Houston, B.C.

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

TREVOR PAUL

Born: November 20, 1980.
A brother for: *John* and *Rebecca*

Heine and Christina Penninga
(nee Stienstra)

411 St. Andrew Street East,
Fergus, Ontario N1M 1P2.

With great joy and thankfulness to the LORD, we are happy to announce the birth of our daughter:

MICHELLE NADINE

Born: November 11, 1980.
A sister for: *Bryan* and *Kerri*

John and Ann Jongbloed
(nee Tamminga)

146 Michener Road,
Chatham, Ontario N7L 4M7.

I praise Thee, for Thou art fearful and wonderful; wonderful are Thy works.

Psalm 139:14

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

SHARON

She is a sister for: *Anna* and *Ruby*

Ted and Tineke DeVries

Born: October 26, 1980.
R.R. 1, 4680 Tolmie Road,
Yarrow, B.C. V0X 2A0.

We also wish all our friends and relatives a blessed New Year.

DON AND ELSIE KALMA
Barnwell, Alberta

* * *

Wishing family and friends the Lord's blessing for 1981.

PETER, ELLIE, IRENE and KARIN BUIST
Staubstrasse 11,
CH-8038-Zurich, Switzerland

* * *

Season's Greetings and God's Blessing for 1981 to all our friends and relatives.

JOHN AND ANN LUHOFF
Margaret, Quentin, Jeff
R.R. 1, S.6. C.5.
Jennens Road,
Westbank, B.C. V0H 2A0

* * *

The Board, the Staff, and the Students of The Dr. K. Schilder School wish you all a blessed New Year.

MRS. A. SIEBER
MISS H. MEESTER
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MRS. R. ROZA
A. KINGMA
MISS B. MEESTER

* * *

MARTIN AND BARBARA VAN BOSTELEN

and their son, Yudhisthir, wish all their brothers and sisters in Christ all over the world the Lord's blessing for 1981. If you are in Calgary, don't be timid. Please phone us. We do have lots of room in and around our house. Our address is:

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Calgary, Alberta T2B 0M6
Phone: (403) 272-7692

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 - JOE PLUG
KLAAS JAGERSMA
WIM KANIS - KLAAS KORT
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9053 Alexandria Crescent,
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Phone: (604) 588-2538

WILLIAM OF ORANGE

Due to unforeseen circumstances, we are in the immediate need of a:

TEACHER

for the grade 3 class.

For information please contact our principal:

Mr. S. VanderPloeg
809 - 14th Street,
New Westminster,
V3M 4P5
Phone: (604) 522-6590

Submit applications to the board:

c/o Mr. T.J. VanPopta
3953 - 206A Street,
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As the hart longs for flowing streams so longs my soul for Thee, O God. *Psalm 42*

The Lord took unto Himself on Wednesday, November 19, 1980:

MEINT VAN BEILEN

in his 85th year.

Beloved husband, father, and grandfather.

Johanna Van Beilen (nee Das)
Annie, Pompili, Jack, and *Ellen*

18th Avenue, Country Place, Richmond Hill, Ontario.

But the steadfast love of the Lord is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children. *Psalm 103:17*

The Lord took unto Himself, His child, our beloved wife, mother, and grandmother:

SIENA HARSEVOORT (nee Hutten)

in her 63rd year. November 12th, 1980.

Berend Jan Harsevoort
Grace and John VanderWoude
Sid, Brad, Sonja, Jason, Justin, Trevor, Edward, Tasha, Albert
Harry and Tina Harsevoort
Shawna, Karen, Bernie, James, Matthew, Laura
Herman and Jane Harsevoort
Alisa, Brian, Rick, John, Michael, Stuart
Ben and Hanna Harsevoort
Marja, Sara
Frances Harsevoort
John and Janet Harsevoort
Bernie, Leonard, Jeffery
Diane and Arend Driegen
Paul, Sharon, Aileen
Margaret and Harpert VanderWel

The funeral took place on Friday, November 14th, 1980, from the Rehoboth Canadian Reformed Church, Burlington, Ontario.

163 Old Orchard Road, Burlington, Ontario L7T 2G2.

The Teacher's Magazine

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Editor: H.J. LUDWIG **$7.00**

Lord's Day 1, Heidelberg Catechism

Our heavenly Father took unto Himself our beloved sister and member of our society:

MRS. S. HARSEVOORT

November 12, 1980.

Women's Society:
"Thy Word is our Guide."

Burlington, Ontario.

Truly, truly, I say to you, he who hears My word and believes Him Who sent Me, has eternal life; he does not come into judgment, but has passed from death to life. *John 5:24 (R.S.V.)*

The LORD took unto Himsef our beloved father, grandfather, and great-grandfather:

KLAAS DEWIT

at the age of 77 years.

Winnipeg, Man.: Willem and Siepy DeWit (nee Pot)
Cornelis and Tienie DeWit (nee Pot)
Carman, Man.: Jack and Louwina Vanderveen (nee DeWit)
Surrey, B.C.: Ed and Audrey Vanwoudenberg (nee DeWit)
Winnipeg, Man.: Derk and Bep DeWit (nee Vandasselaar)
Carman, Man.: Fred and Celia DeWit (nee Veenendaal)
Martin and Elizabeth DeWit (nee Rook)

42 grandchildren and 13 great-grandchildren.

November 24, 1980.
Box 27, Carman,
Manitoba, Canada R0G 0J0.

The funeral service was conducted on Wednesday, December 3, 1980 at 2:00 o'clock in the afternoon, at the United Church, Carman, Manitoba. Rev. J. Van Rietschoten officiated.

Interment at Greenwood Cemetery.

For since we believe that Jesus died and rose again, even so through Jesus, God will bring with Him, those who have fallen asleep. *I Thessalonians 4:14*

After a long illness, the Lord has taken unto Himself our brother and fellow-member:

KLAAS DEWIT

May the Lord comfort his family.

On behalf of the Men's Society "John Calvin."

Wayne Bergsma, *President*
Len Rook, *Secretary*

December 3, 1980.
Carman, Manitoba R0G 0J0.

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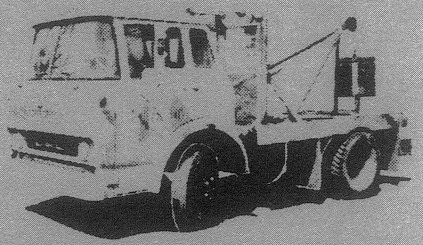

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With joy and thankfulness to our heavenly Father, we:

HARM VANDERLINDE

and

MAGDALENA JACOBA NIEUWLAAT

together with our parents, wish to announce our wedding.

Our marriage will be solemnized in a ceremony which will take place, the Lord willing, on Friday, December 19, 1980, at 7:30 p.m. in the Canadian Reformed Church of Abbotsford.

Reverend M. VanderWel officiating.

Future address is:
499 Bowman Road, R.R. 2,
Abbotsford, B.C. V2S 4N2.

The Lord willing, we hope to remember, with our dear parents:

HERMAN HULZEBOSCH

and

WILLIE HULZEBOSCH (nee Hulleman)

their 25th Wedding Anniversary on December 23rd, 1980.

Their thankful children:

London, Ont.: Annette
Beamsville, Ont.: Arnold and Anita
Burlington, Ont.: Rolean
Adele
Ian

1276 No. 2 Side Road, R.R. 3,
Campbellville, Ontario L0P 1B0.

1950 — December 9 — 1980

With joy and thankfulness to our heavenly Father we wish to announce the 30th Wedding Anniversary of our dear parents and grandparents:

ARIC VERSTEEG

and

DINI VERSTEEG (nee Bakema)

their grateful children and grandchildren.

Surrey, B.C.: Grace and Clarence Kippers
Wanita, Lawrence, Roseanne,
Manggelum, Irian Jaya: *Virginia*
Henry and Rita Versteeg
Corrinne, Adrian, Jason
Coaldale, Alta.: Pieta and Andrew Kippers
Angela and *David*
Carman, Man.: Ed and Ann Versteeg
Jonathan
Edmonton, Alta.: Ron and Cobi Versteeg
Colin
Coaldale, Alta.: Reg and Dianne Versteeg
Lethbridge, Alta.: Gary Versteeg
Barbra Versteet
Earl Versteeg

527 - 14th Street S., Lethbridge, Alberta T1J 2Y1.

Mr. and Mrs. E. Bruinsma of Winnipeg, Manitoba, and Mr. and Mrs. H.A. Bosch of Edmonton, Alberta, are happy to announce the forthcoming wedding of their children:

WILLA DARLENE

and

JOHANNES ALEXANDER

The ceremony will take place, the Lord willing, on Saturday, December 27th, 1980, at 2:00 p.m. in the Canadian Reformed Church at Edmonton.

Reverend S. DeBruin officiating.

Future address:
R.R. 6, Site 3, Box 36, Edmonton, Alberta T5B 4K3.

With thankfulness to our heavenly Father, we:

JEANETTE BIKKER

and

HENDRIK WILLEM VAN VEEN

together with our parents, Mr. and Mrs. B. Bikker of Cloverdale, B.C., and Mrs. K.J. Van Veen of Essex, Ontario, wish to announce our wedding.

The ceremony will take place, the Lord willing, on Saturday, December the 27th, 1980, at 2:00 p.m. in the Canadian Reformed Church at Cloverdale, B.C.

Rev. J. Visscher officiating.

Future address:
17455 - 58A Avenue, Surrey, B.C. V3S 1M9.

1945 — December 7 — 1980

For the Lord is good; His steadfast love endures forever, and His faithfulness to all generations.
Psalm 100:5

With joy and great thankfulness to the Lord, we hope to celebrate with our parents and grandparents, the happy occasion of their 35th Wedding Anniversary:

MARINUS SLOMP

and

JACOBA SLOMP (nee Bouman)

Their thankful chlidren and grandchildren:

Hamilton, Ont.: Nick and Betsy Nijenhuis
Jackie, Martin, Nicky, Bert
Bill and Barb Slomp
Mark, David, Jonathan, Alisa
Caledonia, Ont.: Hans and Coby Bartels
Michael, Anita, Karen

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Mr. P. Blom
21846 - 52nd Avenue,
Langley, B.C. V3A 4R1
Phone: School (604) 534-5711
Home (604) 859-4727

Applications to the secretary of the board:

W.J. Huttema
49562 Chilliwack Central Road,
Chilliwack, B.C. V2P 6H3

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I am a Christian girl aged twenty years, having been born on October 28th, 1960. I was born again in Christ Jesus and received Baptism in October 1977.

I am studying intermediate course in a non-Christian college here. I worship at the Zion Prayer House in the town. I lead Junior Sunday School and sing in the Church Choir. I join youth group for gospel out-reach. Music, singing, reading devotional material interest me most.

I will be delighted to hear from young Christians abroad and love to exchange letters with them for fellowship and understanding.

Miss Sharone Ch.
Zion Prayer House,
Agraharam, Pithapuram 533 450,
East Godavari DT (A.P.), S. India

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The Board of the Canadian Reformed School Society of Brampton and Toronto, operating **Credo Christian School,** plans to expand its staff to four full-time teachers.

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The successful applicant would be expected to teach grades 5 and 6, with a combined enrollment of approximately 15 pupils.

The ability to play piano would be a definite asset.

Please direct any inquiries to the principal:

F.C. Ludwig
c/o P.O. Box 2007,
Bramalea, Ontario L6T 3S3
Phone: School: 851-1620
Home: 457-3181

Applications should be addressed to the Secretary of the Education Committee:

Mr. J. Kottelenberg
54 Pontiac Road,
Brampton, Ontario L6Z 1C1

We wish to convey our sincere appreciation to all those who expressed their sympathy and fellowship at the loss of our beloved wife, mother, and grandmother.

We would also like to use this opportunity to acknowledge the many cards and letters received. May the LORD grant His blessings to all our brothers and sisters during this festive season and for the new year.

(Rev.) William Loopstra
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The following brothers and sisters of the Canadian Reformed Church at Chatham, Ontario wish all their brothers and sisters, relatives, friends, and acquaintances in Canada and abroad, the LORD's blessing for 1981.

MR. and MRS. T. ALGRA
PHYLLIS BAARTSE
MR. and MRS. G. BEINTEMA
ANDY and INA BEINTEMA and family
LOUIS and MARG BEINTEMA and family
MR. and MRS. AUKE BERGSMA and family
MR. and MRS. BERNIE BERGSMA and family
PETE and TERESA BERGSMA, *Michelle*
TALBOT and THERESA BERGSMA, *Tera, Ian*
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JAKE and BONNIE BOUWMAN and family
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MR. and MRS. G.J. BRINKMAN
JOHN and ANN BULTJE and family
GEORGE and TRACY BULTJE
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MRS. C. GOOSSEN
MRS. S. HOLSAPPEL and family
JOHN and JOANNE HOLSAPPEL
MR. and MRS. G.J. HEYINK and family
HARRY and LYNN HEYINK, *Sandra, Christopher*
HENRY and JUDY HEYINK and family
JOHN and WILMA HUTTEN, *Gerald*
JERRY and CLAIRE HUTTEN, *Janina*
MR. and MRS. FRED JELSMA and family
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CLYDE and PATRICIA PILON
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MR. and MRS. A. PIETERMAN and family
MR. and MRS. JOHN RAVENHORST and family
JOHN and MARG ROUKEMA and family

Ottawa

The following brothers and sisters and their families from the Canadian Reformed Church at Ottawa wish you God's Blessings at Christmas time and throughout the New Year.

ARNOLD and SISKA DE LEEUW
HENK and SUSAN HOLTVLUWER
JOE and JENNY JAGER
HITTJO and INEKE PLOEGER
BILL and WILMA SCHEPER
KEES and ALIE TORENVLIET
GAR and MIEN VAN WEERDEN
ALBERT and AAF ZUIDHOF
IDOLETTE BOSSENKOOL
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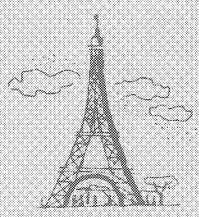

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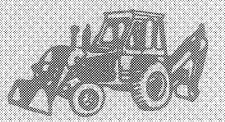

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We wish all our brothers and sisters in Canada and abroad the Lord's blessing at Christmas and His guidance in the New Year.

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PIM and GERTHE DENHOLLANDER, *Mirjam, Arjen, Joanneke, Danielle* and *Elsa*
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MR. and MRS. M. SLOMP
MR. and MRS. W.D. SLOMP, *Mark, David, Jonathan, Alisa*

Orangeville

We wish all our brothers and sisters in Canada and abroad the Lord's blessing for the year 1980.

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MELIS and JOANNE BROUWER and family
MRS. N.K. BROUWER, *Kees* and *Ena*
MR. and MRS. R. BOSMAN and family
MR. and MRS. K. DOEKES
LOUIS and GERRIE DOEKES and family
WILLEM and GERDA GODSCHALK and *Jane*
MR. and MRS. R. GRIT
JOHN and HARMA GRIT and family
PETER and HENRIETTA JONKER and family
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JAKE and MINNIE KAMPHUIS and family
MR. and MRS. R. NIEUWENHUIS
HARRY and MARION TERPSTRA, *Nathan* and *Jeremy*
JOHN and HANNA VAN BODEGOM, *Don, Emeline, Francis*
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MIKE and BARBARA VANDENBOS and family
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RALPH and TERESA VANDERLAAN, *Edward-John, Richard, Michael, Joanna, Adrian*
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Smithville

The following members of the Church at Smithville wish all their brothers and sisters the Lord's blessing for the coming year.

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MR. and MRS. K. BARTELS and family
JOHN and TINA BARTELS and family
MR. and MRS. T. BEIJES and family
MR. and MRS. C. BLOKKER, *Andy* and *Debby*
LAWRENCE and GERALDINE BLOKKER, *Jacqueline* and *Leslie*
DON and TINA BOS and family
DON and LIZ BOS and family
MRS. F. BOS and *Ed*
JOHN and DIANE BOS, *Johnny* and *Ryan*
FRED and RICKY BOS and family
JAKE and WINNIE BOS, *Bryan, Ivan, David*
MR. and MRS. I. BOS and family
MR. and MRS. E. BREUKELMAN and family
GERRY and NELLY DE BOER and family
JOHN and JOANNE DE BOER and family
MR. and MRS. K. DE BOER and family
MR. and MRS. M. DE BOER and family
MR. and MRS. H. DEJONGE and family
TOM and JENNY DEKKER and family
BILL and JACKIE DEKKER, *Billy* and *Tommy*
JOHN and TINA DEKKER, *Joni*
HANS and ROSE DIEK, *Nathan, Stephanie, Cameron*
MR. and MRS. H. DIEK
MR. and MRS. K. ELZINGA and family
MR. and MRS. C. FEENSTRA, *Geraldine, Andrea*
MR. and MRS. J.G. FEENSTRA and family
MR. and MRS. A. GUNNINK and family
JOHN and JENNY HAVEMAN, *Monica, Henry, Peggy*
MR. and MRS. M. HOFSINK and family
HENRY and ANNELIES HOMAN and family
MR. and MRS. J. HOMAN and family
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GERALD and HETTY JANS and family
GEORGE and ELLA JANS and family
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MR. and MRS. R. KINGMA and family
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MR. and MRS. J. LOF
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JAKE and LIZ LOF, *Angela, Johnny, Mary-Lynn*
MRS. R. LUDWIG and *Fred*
PETE and LINDA OOSTERHOFF, *Gerald*
JESSE OOSTERHOFF and DOROTHY PRUYSERS
PETER and NELLY OOSTERHOFF and family

Grand Rapids

We wish you all a blessed 1981.

Let the beauty of the Lord our God be upon us: And establish thou the work of our hands upon us: Yea the work of our hand, establish thou it.
Psalm 90:17

REV. and MRS. P. KINGMA and family
MR. and MRS. JOHN BUITENBOS and family
MR. and MRS. R. BUITENBOS
MR. and MRS. A. GELDERMAN, *Neal*
MRS. JISSINK
DR. and MRS. W.D. MEESTER and family
MRS. ROZA
MRS. W. SIKKEMA, *Betty*
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MR. and MRS. P.A. TENHAAF and family
MR. and MRS. W.P. TENHAAF and family
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HENRY and JOANNE VANBREDERODE, *Shane, Kyle*
ART and JEANIE VANDERVELDE and girls
ED and WILMA VANDERVELDE, *Glen, Ronald*
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GEORGE and HELEN VANDERVELDE and family
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MR. and MRS. P. VANWOUDENBERG and family
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Season's Greetings to customers and friends

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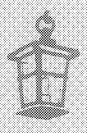

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Thank You!

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Brazil

SAO JOSÉ DA COROA GRANDE AND MARAGOGI

To all our brothers and sisters in Canada and elsewhere: May the Lord bless and keep you throughout the New Year.

DONA ALCINA MARIA da CONCEICAO
DONA ALBERTINA MARIA da SILVA e família
DONA ANTONIA MARIA da CONCEICAO
SEU AMARO BARROS LINS e
DONA MARIA ANGELITA CALACO LINS e família
DONA CLARINDA MARIA da CONCEICAO
DONA CREMILDA do NASCIMENTO VIEIRA e família
DONA ESTER TENORIO CAVALCANTE e família
SEU JAIME GONCALO dos SANTOS e família
SEU JOAO e DONA ARDIS KUIK e família
SEU JOAQUIM GOMES da SILVA
SEU JOSE ANTONIO VIEIRA

A todos os nossos irmãos em Cristo no Canadá e em qualquer outra parte: Que nosso Senhor lhes abençoe e guarde através do Ano Novo.

SEU JOSE PAULINO GOMES e
DONA MARIA JOSE da SILVA e família
SEU JOSE RODRIQUES de BRITO
SRTA. JOSEFA TEREZA VIEIRA
DONA MARIA ALVES da SOLEDADE
DONA MARIA AURENICE TENORIO FERREIRA e família
DONA MARIA CASSIMIRO dos SANTOS e família
DONA MARIA de PENHA BARBOSA e família
DONA NOEMIA SANTANA da SILVA
SEU PEDRO e DONA ALIDA MEIJER
SEU RAFAEL e DONA LUCILLE e família

Congregational Christmas Dinner — 1980.

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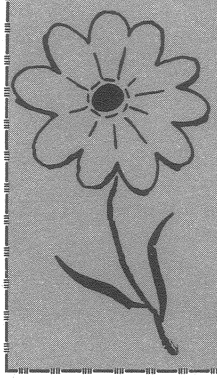

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We wish all our Friends a
Merry Christmas and
a Happy and Prosperous 1981.

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Brampton

We wish all brothers and sisters in Canada and abroad the Lord's blessing for 1981. I Chronicles 16:23-31

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HARRY and JENNY SPANNINGA and family
GERT and CHRISTINE STIEVA and family
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BERT and JANE TENHAGE and family
COR and HENNY TENHAGE and family
JOHN and ALICE TENHAGE and family
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JOHN and SITA VANMIDDELKOOP
MR. and MRS. J. VANMIDDELKOOP
MR. HENRY VIS
JOHN and NEL VIS and family
RALPH and GRACE VISSCHER and family
BERT and HELEN WANDERS and family
JOHN and MARG WANDERS and family

CANADIAN REFORMED CHURCH
of Brampton

25th Anniversary

You are invited to share with us the celebration of our 25th Anniversary in a festive gathering, remembering God's guidance and blessings over our congregation.

This meeting will be held, D.V., on January 17, 1981, in the auditorium of the Huttonville Public School at 8:00 p.m. (See map for directions.)

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Coaldale

We extend to all our brothers and sisters in the Lord, Season's Greetings and a blessed 1981.

MISS JACKIE BAKKER
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MR. and MRS. G.G. BEUKEMA and family
LEONARD and TINA HOOGERDIJK and family
MRS. M. HOOGERDIJK
HERMAN and ANN HOOGERDIJK and family
ARIE and LIENA KORIEVAAR and family
DIRK and MARY KOK and family
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MR. and MRS. A. VERSTEEG and family
MR. and MRS. C. VAN SETERS and family
JACK and GRACE VOORHORST and family
MR. and MRS. H. LEFFERS

Neerlandia

The following members of the Church at Neerlandia wish all their brothers and sisters the LORD's blessing and guidance for the coming year.

NICK and FAY BARENDREGT and family
GEORGE and ANNE BREUKELMAN and family
HELEN DORGELOOS
JAKE and STIJN HOEKSTRA and family
ADRIAN and LIES HAMOEN and family
MRS. H. HAMOEN
KEES and DINIE HAMOEN and family
MRS. L. KIPPERS
JOHN and ALICE KIPPERS and family
HENRY and GRACE PETERS and family
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LAWRENCE and LUCILLE TERPSMA
MR. and MRS. N. TERPSMA
ROSANNE TERPSMA
BRUCE and DAVIDA TUININGA and family
JOHN and RITA VAN ASSEN and family
MR. and MRS. A. VIERSEN and family
JAKE and IRENE WERKMAN and family
PETE and CAROL WERKMAN and family
BERT and TENA WIERENGA and family

Smithers

We wish all brothers and sisters in Canada and abroad blessings for 1981.

O give thanks to the Lord, for He is good, for His steadfast love endures forever. Psalm 136:1

MR. GEORGE ANTONIDES
DICK and RENA BANDSTRA and family
ANDREW and JANE BARENDREGT and family
DICK and DOROTHY BARENDREGT and family
MR. D.M. BARENDREGT, SR.
JERRY and JENNY BOONSTRA and family
HARRY and MARTHA DE GELDER and family
AGE and LINDA DE JONG and family
MR. and MRS. J. DE JONG
WARN and JENNY DEVRIES and family
MR. and MRS. PETE DYKSTRA and family
HENK and TINEKE DOORNBOS and family
JACK and INGRID DYKSTRA and family
GEORGE R. HELDER
BILL and CALLIE HOFSINK and family
BEN and DOROTHY HOFSINK and family
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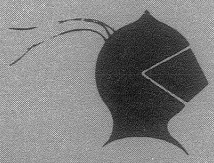
MR. and MRS. G.J. HOFSINK, SR.
HENK and ANS HOFSINK and family
MR. and MRS. J.W. HOFSINK, SR.
KLAAS and TEUNA JAGERSMA and family
MR. and MRS. J.A. JANSON
MR. and MRS. W. KANIS and family
RICH and BETTY KLAVER and family
KLAAS KORT and PATRICIA BARENDREGT
HARRY and HENNIE LEFFERS and family
ANDY MEINTS and BERNICE LOUWERSE
CLARA MEINTS
TIEME and ALY MEINTS and *Anita*
RIEN and HANNIE MOELIKER and family
ARNOLD and GRACE LUBBERS
DICK and NEL ONDERWATER and family
RALPH and CLARA PAIZE and family
HENRY and ANN PENNINGA and family
MR. and MRS. J. PENNINGA
PETER and MOLLY PLUG and family
MRS. A. STAD, SR.
MR. and MRS. CLARENCE STAD and family
MR. and MRS. H. VAN BOSTELEN
ART and MINKE VANDER GAAG
AUBREY and JANE VANDER GAAG and family
GERRY and HETTIE VANDER GAAG and family
DICK and ZINA VANDEVELDE and family
REV. and MRS. C. VAN SPRONSEN and family
BRAM and ALIE VERHOEFF and *Deborah*
LARRY and JENNY WIERENGA and family

Season's Greetings from . . .



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Winnipeg

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

JOHN and MARGARET BARON and family
REV. and MRS. B.J. BERENDS and family
JAKE and CLARA BERGSMA, *Juanita*
EEF and ALY BRUINSMA and family
COR and TIENIE DE WITT and family
DERK and BEP DE WIT and family
BILL and SIEPY DE WIT and family
CHRIS and SHARON DOW, *Tracy*
BILL and GRIETJE GORTEMAKER and family
JOOP and JANNY HARTHOORN, *Martin* and *Peter*
JOHN and HELEN JISSINK and family
KEN and LINDA KOOPMANS
JAKE and IMMY KOS and family
BERT and ALICE KUIK and family
GERRY and JOANNE KUIK and family
JAKE and CAROLYN KUIK
HAROLD and TINA LUDWIG and family
BILL NOBEL
MRS. J.L. OVERBEEKE
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KEES and YTJE POPPE and family
BILL and HENRIETTA RAAP, *Jason* and *Kerry*
CURTIS and WENDY RAAP, *Michael*
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VIC and GRACE SCHRIEMER and family
DAVE and ELLEN SHPAK, *Heather* and *Darryl*
HENRY and FRANCES SLAA and family
DENNIS and ANNIE TEITSMA and family
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IVAN and HILDA TIGGELAAR
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The congregation of the Maranatha Canadian Reformed Church at Fergus wish all the brothers and sisters a blessed 1981.

Let the favor of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.
Psalm 90:17

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I Corinthians 16:13

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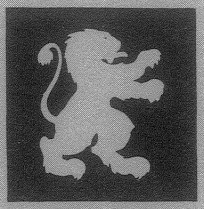
We wish everybody a blessed Christmas and a Happy New Year.



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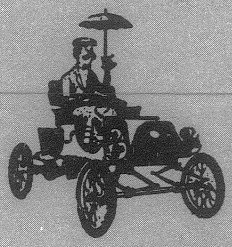

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PILGRIM CANADIAN REFORMED CHURCH

To all our brothers and sisters we extend Season's Greetings and we pray for the Lord's blessing and guidance for the New Year.

Rejoice in the Lord always; again I will say, Rejoice. Philippians 4:4

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God's continuous blessing and guidance for the year 1981 is our wish to all our brothers and sisters in Canada.

For the Lord is good: his mercy is everlasting: and his truth endureth to all generations. Psalm 100:5

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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 for 1981.

DICK and JENNY BYKER and family
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Watford

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

The Lord will give strength unto His people; the Lord will bless His people with peace. Psalm 29:11

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Surrey

MARANATHA CANADIAN REFORMED CHURCH

We extend to all our brothers and sisters in the Lord Season's Greetings, and pray for a blessed 1981.

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Now as the end of 1980 draws near, we would like to wish you the Lord's blessing and guidance for another year. Psalm 121

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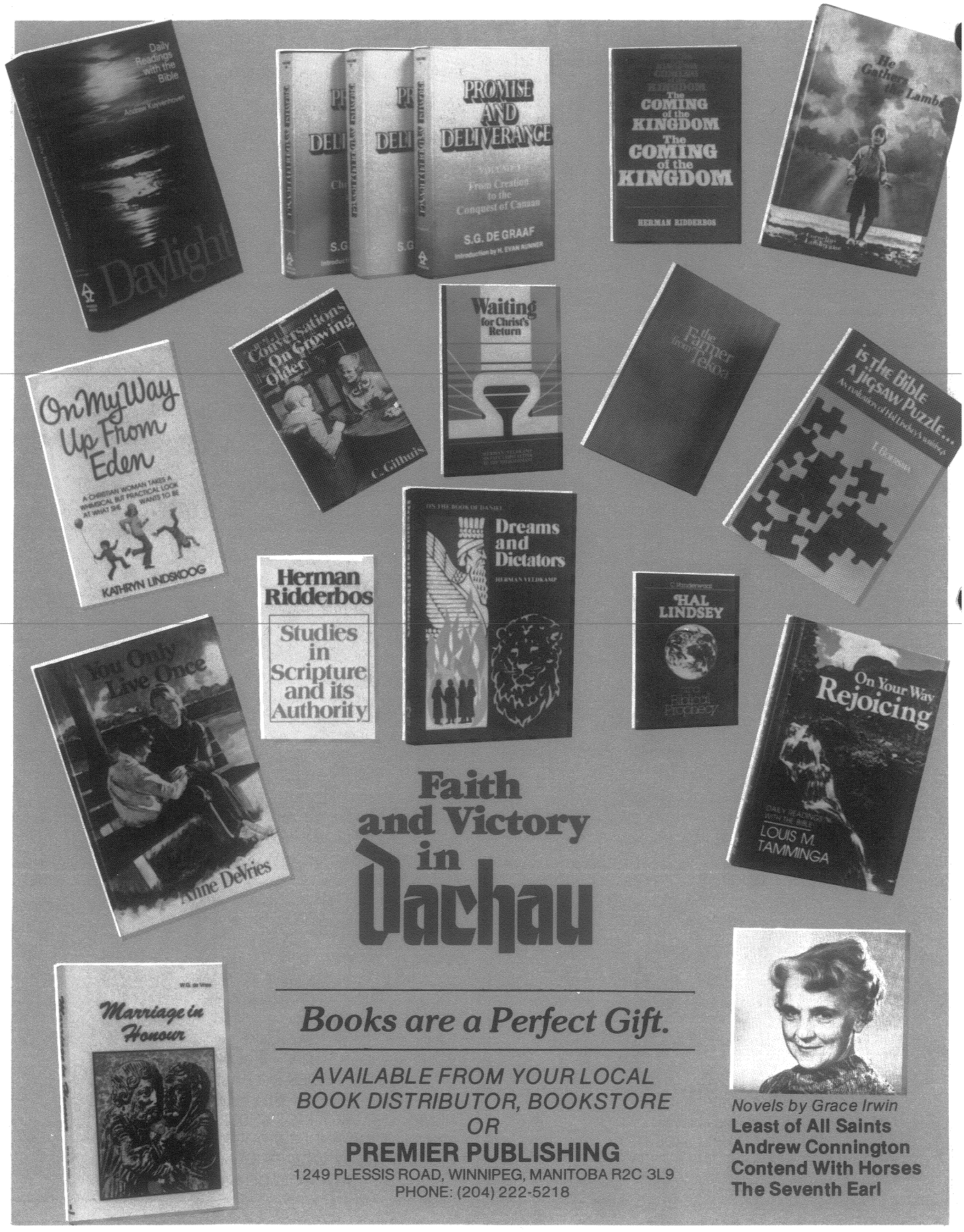

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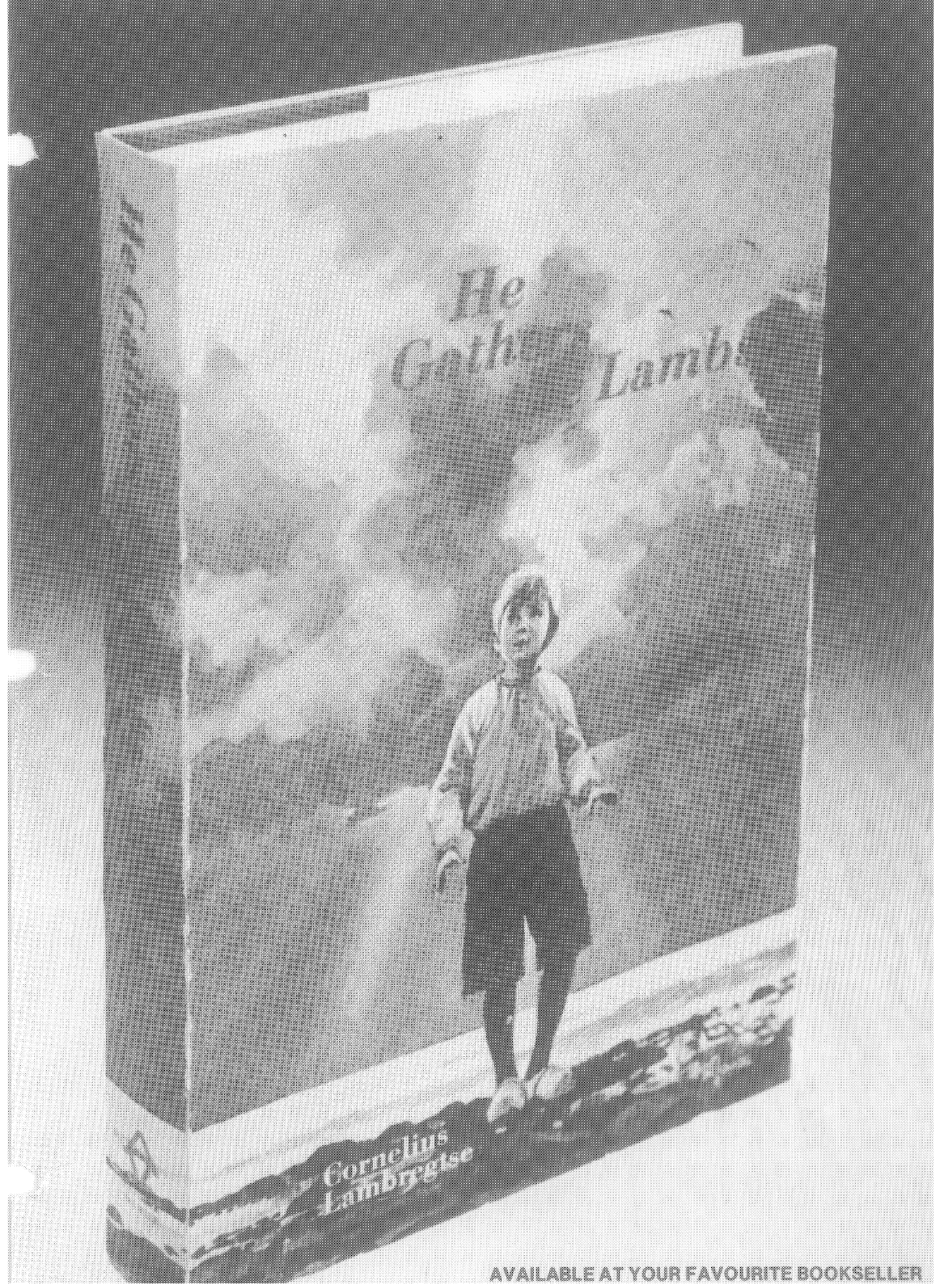

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