

Clarion

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MARRIAGE and FAMILY LIFE ₁

1. Introduction

This article deals with marriage and family life. The scope of this topic is very broad. Many related issues have to be considered. We will pay special attention to the problems and questions of youngsters who are growing to maturity and who have to prepare themselves for their future task and responsibility in family life. We will consider the position of the present generation of parents and their involvement in this process: the guidance and support they have to give to their teenagers and the necessity of communication between the different generations.

We are living in a time in which customs and traditions are changing rapidly. We hear about a generation gap. It does not serve any purpose to deny the existence of such a gap. We had better try to analyze why some parents and children do not communicate. We all agree that there should not be such a gap, and therefore we will try to avoid it or at least make it as small as possible.

Everywhere we hear about a lack of communication between the adults and the younger generation. Let us not fool ourselves and try to make others believe that we do not have such a problem. To a certain extent we are even more prone to having these problems than other people. Most members of our churches are immigrants. The parents have a Dutch cultural background. They are used to Dutch customs and traditions. The second generation, those who are born in The Netherlands and who grew up here, still have strong bonds and ties with the culture of the old country and are to a certain extent also used to the customs and traditions. The third generation, however, was born and raised in this country. They don't feel much affiliation with the country of their ancestors. They consider themselves to be American or Canadian people.

This situation can certainly contribute to a generation gap. It happens quite often that the older generation does not understand and is not aware of what is going on among the youngsters. The teenagers, on the other hand, feel that they are being misunderstood. Because they live in a so completely different world and because they have such a completely different way of thinking, they don't bother to communicate and discuss their feelings with the older generations. This phenomenon is not found only among our people, but the fact that most of us are immigrants is certainly an aggravating factor. It is a matter of concern, and instead of ignoring it and burying our head in the sand, we had better face reality and consider what we can do to prevent matters from getting worse and how we can improve communication in the family.

Our young people are like a ship that has to go to sea. It must first go through the rough rolling waves near the coastline, before it reaches calmer and deeper water. Sometimes a pilot is needed in order for it to leave the harbour safely. If the ship is wrecked on the rocks, it will never reach its destination; but if it passes the coastline, it often comes into calmer water and can continue its trip without too many troubles. Therefore parents have to be aware of the fact that their children need guidance, assistance, and advice, not to prevent them from becoming mature and independent, but to help them to pass the most turbulent part of their lives.

In this article we will try to provide some help by discussing a number of problems and aspects of the process of coming to maturity.

Customs and traditions are changing. We are living in America and not in Europe, in Canada and not in The Netherlands. That makes quite a difference. But the norm of the Word of God remains the same. Therefore we should try to make a distinction between changing customs and traditions, on the one hand, and the unchangeable and infallible Word of God and the norms set by Scripture, on the other hand.

Preparing for and growing to maturity is often a preparation for marriage, via engagement. Therefore we will give ample attention to this aspect. Dealing with dating and engagement, the first question we have to consider is: Where do you meet one another?

2. The first contacts

There are many ways to meet each other and make initial contacts. Sometimes we hear very nice or rather unusual stories about how a husband and wife met each other for the first time. In the past people did not have much opportunity to meet, because they had to work all day long. They did not go to high school, nor did they have summer camps. Often the only place where they met each other was at catechism classes and at young people's society, although even these were held in separate groups most of the time. The regional meetings of the young people's associations were therefore an excellent opportunity for boys and girls to meet one another. Nowadays there are many more occasions to make contact with one another. We should be thankful for many things which can be considered improvements. However, to get a boyfriend or a girlfriend, it is still very important where the young people meet each other.

Sometimes the question has been asked: Are you supposed to tell your date right away, the first evening you go out, to which church you belong and to ask him or her about his or her faith? This is an important point

and it brings us right to the centre of the issue at stake.

The answer should be: No, of course not. But don't get me wrong now. I do not suggest that this question is not important. On the contrary. You should know about it *before* you go out or arrange a date.

Where do you meet each other and why do you go out together? Having a date is not just a matter of entertainment. It should at least be an attempt to see whether there is a basis for further contact. When you try to get better acquainted with someone, you have to find out the most important likes and dislikes. You may talk about your work; you may ask about hobbies and see how you can please one another. But one of the most important things should be what your attitude in life is, whether God is your Father and Jesus Christ your only Saviour. If you do not find out these things during the first encounter, what kind of things *do* you discuss then?

Moreover, the question where you meet one another for the first time is also important in this respect. If you meet each other at catechism classes or at young people's society, you know about these things already.

Preparation for marriage means to get used to each other and to see whether you can work and talk together and whether your characters really fit together. Most of these questions you can find out already during the studying of God's Word at young people's.

If you meet a boy or a girl and arrange a date without knowing anything about that person's spiritual life, you have apparently met each other at such a place and under such circumstances, that you had no opportunity to find out. Then there is even more reason to talk about it as soon as possible. It is quite well possible that you deem it inappropriate to discuss these matters, because it does not fit with the environment, or because you are afraid that people will laugh at you. However, that should be a clear indication that you have chosen the wrong company.

Suppose you have a date and you are ashamed to tell who your parents are, where they live and what your father's job is; that would be embarrassing for your parents, wouldn't it? It would show that something is wrong in your relationship with your parents. When you start hiding or covering up the most important things in life, you are starting off on the wrong foot. That will pose lots of problems later.

It is important where you meet each other. This is not only true as far as dating is concerned. It is a crucial point for making friends in general. That brings us to our next point.

3. *Who are your friends?*

We, as Canadian Reformed people, live in a rather isolated position. That can have positive as well as negative consequences. We are very thankful that we can have our own Reformed schools. It gives us the opportunity to instruct the children of the covenant according to the Word of God. It can provide them with the necessary tools to find their way in society. They must be equipped when they are confronted with problems in life and with the attacks of the power of darkness.

However, sometimes they are not aware enough of what is going on in life and are overtaken when they are confronted with unexpected situations. We should not fool ourselves however, thinking that in our Canadian

Reformed schools everything is perfect.

Too many of our young people get involved in abusing alcohol and drugs. Especially in this respect we have to be careful that a generation gap does not prevent us from being on the alert.

In the past the bar was a place where our people were not supposed to go and the movies was a strictly forbidden area. Nowadays going to a bar or restaurant seems to be very common, and movies are brought into the house via T.V. That makes our young people vulnerable; they wonder what the difference is between watching T.V. and going to the movies. Excessive drinking is becoming a problem more and more, and the young people wonder why they cannot go to the bar to have a drink there. The use of so called soft drugs is not something that remains unknown in our circles either. There is an increasing danger of having our young people involved in these things.

Therefore we have to consider the question: Where and how do you find your friends?

We are living in this world. We cannot go out of the world. We have to be a light on a candlestick and we should give a clear testimony in this world. In our daily job and in our vocation we have to work together with others, often unbelievers. We have to be prepared to defend our point of view and our faith. We have to resist all the attacks of the devil. We have to stand firm and to overcome all temptations. We are allowed to ask the Lord for His help and support when we have to fight against sin and temptation. However, as far as our recreation is concerned we should stay away from all these kinds of temptations.

Who are your friends? Where do you go when you want to relax? To relax means: to stop worrying and to be less active, not to be on the alert all the time. When you go to places where the service of the Lord is ignored or, even worse, is mocked at, you cannot really relax. There are only two options: either you have to fight all the time against the temptations of sin, and that will make your life unnecessarily hard and difficult, or you will give in and lose even your sense of distinguishing **between good and evil.**

Let us not fool ourselves. Excessive drinking, using of drugs, bad company — they have led astray too many people, also in our circles. What we need is good communication between parents and children, an open discussion to help each other and to assist each other. A communication defect will make things worse.

4. *Communication defect*

What do we mean by "communication" and what is a "communication defect"? The word communication in this respect means: to transfer information, feelings, opinions, and advice to another person.

Communication is a current topic. There are all kinds of specialists in communication techniques. Generally speaking, at least three conditions have to be met to achieve proper communication.

1. There has to be a transmitter, sending out information.
2. There must be a receiver, able to accept the information.
3. They have to be tuned in to each other.

We can also put it this way, dealing with human beings: there has to be someone who speaks, someone who lis-

tens, and they have to understand each other's language. All three aspects are important, and if one of them is missing, there is no communication at all. Although this might seem to be obvious, it is often overlooked, and that has disastrous consequences.

Let us pay some attention to all three aspects.

There has to be someone who speaks. Do parents really speak with their children about their problems? We sometimes tend to blame the young people, stating that things are much worse now than they were in the past. "In our time things were much better." But don't forget: today's youth is exactly the same as youth in the past. They act and react in the way they have been brought up, and they try to go just one step further. Of course, that is the general rule. There are exceptions, but these exceptions existed in every generation; also that is nothing new.

We can and should be very thankful for the many activities our young people have nowadays. There are plenty of reasons for that. We should not treat the young people all the same way. We should not blame the good guys for what the bad guys are doing, neither should we blame the young people without asking what the parents are doing in this respect.

Do the parents really talk with their children? Do they try to understand their problems? Don't forget that our youngsters are growing up in a completely different society than the one most of the parents are familiar with. Nowadays there is an increasing liberality as far as sexual relations are concerned. Do the parents speak with their children about these things, or do they leave it up to the schools to give education in this respect? Don't ignore the influence of what they hear from friends, colleagues, and via the news media. In talking with young people about these things, it becomes clear time and again how desperately they need the guidance and support of the parents. Sometimes the complaint is heard that they cannot talk at all with their parents about these things, because their parents sort of consider them "dirty" matters.

The first condition for communication is that there is someone who speaks. Of course, that counts for both sides. Not only are the parents supposed to speak; also the youngsters have to come with their questions and speak up about their problems. Communication is never a one-way affair.

This brings us to the second point we have mentioned: that someone is listening. This seems to be even more difficult. Did you ever realize how hard it is to listen? It happens once in a while, on a home visit, that someone very cautiously comes forward with a question or tries to bring a certain delicate point to the fore. The danger exists that the very eloquent visitor, after having heard a few words, starts a long speech, without realizing what the real problem is. In such a case the speech might be very interesting; everything he says may be true; but he missed the point. And the shy person shuts up and refrains from asking any further questions. There is no communication. Many people are very quick to answer but very poor in listening; while the other is still speaking they are already preparing their answer and therefore do not hear the rest of what the speaker says, thus missing the clue to the matter. The result is that, at best, two persons are speaking, one at a time, or, even worse, both at the same time, while no one is listening. There are nice, interesting books avail-

able on the subject of active listening, but reading a book does not help as long as we do not practise what we have read. For real communication it is necessary that we listen to each other with the intention of understanding what the other has in mind. Only after we have understood the meaning and intention of the speaker, can we give an answer that is to the point and makes sense.

The third condition, mentioned above, is that the transmitter and the receiver are tuned in to each other, or, in other words, that they use the same language; that they understand what the other means. Especially in our society it happens quite often that the young people get the idea that they are not being understood. The expression "forget about it" is often a sign of frustration; they have the feeling that the other didn't get the point; they give up. That causes a communication defect. It is a serious thing when a young person says: "My parents do not understand my problem. I cannot talk with them about it. They are living in such a completely different world and they are thinking so completely differently; I cannot explain to them how I feel."

We cannot and should not defend everything that happens nowadays among the young people. Far from that. But parents should at least try to understand what the problems are and how their children feel. Ignoring reality will only make things worse.

Burlington, ON

W. POUWELSE

— *To be continued.*



Psalm 128

Blest is the man who always
Reveres and serves the LORD,
Who, walking in his pathways
Obeys and keeps his Word.
The fruit of all your labour
As your reward you'll eat
And, blest by his great favour,
You'll have what you may need.

Your wife a vine resembles,
Fruitful within your house.
Like olive shoots assemble
The children God allows.
Around your table sitting,
They show the rich reward,
A blessing great and fitting
For him who fears the LORD.

From Zion come your blessing;
May you see Salem's peace
And happiness progressing
Until your days will cease.
May you through life's duration
Know that your seed is well
And see their generations.
Peace be on Israel!





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

DALFSEN, THE NETHERLANDS

The Consistory of the Reformed Church in Dalfsen has lodged objections to the decisions of the General Synod of Arnhem regarding ecclesiastical contacts with the Evangelical Presbyterian Church of Ireland and the Reformed (Dopper) Church in S.A.

The Consistory calls the decision to offer full ecclesiastical fellowship to the Irish Church hasty and premature. They refer to the fact that besides the Evangelical Presbyterian Church in Ireland there is also a Reformed Presbyterian Church in that same country. The Reformed Churches in The Netherlands have no contact whatsoever with the latter, whereas the Evangelical Presbyterian Church and the Reformed Presbyterian Church have very close contacts with one another, among which pulpit exchange. The Consistory of Dalfsen is of the opinion that here an inconsequence exists.

As for the offer of the relation of provisional ecclesiastical contact to the Reformed (Dopper) Church in South Africa, the Consistory says that this decision is "very premature, unfounded and irresponsible." The Consistory deplores it that the Free Reformed Churches in South Africa — from of old the sister Churches in South Africa of The Netherlands Churches — were not involved. (ND)

* * *

BUDAPEST

The first 42 candidates who three years ago started with studying theology via correspondence courses, organized by the Lutheran Theological Academy in Budapest, passed their examinations. Via these written courses for people who have their daily

work the Lutherans wish to find a solution for the great lack of ministers in their congregations which are spread throughout Hungary.

Of the 26 women and 16 men who now graduated one-fourth live in Budapest. Their average age is 30 years. (ND)

* * *

HARRISTON, ON

Farmers have been sold a bill of goods by the chemical industry according to biologist, Uko Zylstra from Calvin College in Grand Rapids, Michigan.

Dr. Zylstra was in Ontario on a speaking tour organized by the Christian Farmers Federation of Ontario in early April. He spoke in 5 counties across the province: Hastings, Durham, Wellington, Middlesex and Niagara.

Dr. Zylstra said that agriculture has gotten itself onto a pesticide treadmill that is resulting in the use of more and stronger pesticides and rising costs while the problems with pests are getting worse.

He reported on U.S. statistics which showed that in 1942 corn crop losses in the U.S. due to pests were 4%. In 1982 they were 12%. The use of pesticides on corn in the same time period increased by 1000 per cent.

He urged CFFO members to give leadership in finding a way out of the present dilemma.

"It's my conviction," Dr. Zylstra said, "that the CFFO members have a perspective about this world that will give them the motivation to deal with this problem — it's God's creation."

"A pest problem is first of all a biological problem — it is not a chemical problem," Dr. Zylstra pointed out.

"Get an understanding of the foodland ecosystem" he urged the farmers. "Pests should be treated as biological problems."

He recommended the use of integrated pest management systems that involve the use of chemicals if alternative methods such as crop rotation or natural predators are not totally successful.

The importance of decay organisms in the soil was one of Dr. Zylstra's concerns. These organisms make soil nutrients available to plants, but this micro-life is being destroyed by the constant use of chemicals.

The CFFO at its Annual Conven-

tion in 1982 adopted a resolution calling for "much greater government support for programs such as Integrated Pest Management and other alternatives to the use of chemicals in agriculture."

* * *

PRESIDENT REAGAN HAS SENT TO CONGRESS new tuition tax proposals, which, if approved, would grant parents of private and parochial students a tax credit of up to \$300 when the plan is fully implemented. A similar proposal last year won the approval of the Senate Finance Committee before dying in the full Senate. Concern about the large federal deficit has done little to raise the hopes of supporters. (CT)

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THE ANGLICAN CHURCH IN SOUTH-ERN AFRICA recently instructed its clergy to ignore South Africa's Mixed Marriages Act and to marry couples of different races if there were no other obstacles. (CT)

* * *

AN ILLEGAL, THIRD-SEMESTER ABORTION ON A 12-YEAR-OLD has resulted in the dismissal of a Florida physician. Following the abortion, the girl was taken to South Miami Hospital where a hysterectomy and a colostomy were required to stem the bleeding and save her life. The state Board of Medical Examiners voted unanimously to revoke the license of Edgar Gonzalez. The Department of Professional Regulations charged Gonzales with fraud, illegally terminating a pregnancy, and "the killing of an unborn child by injury to his mother." (CT)

* * *

CHURCHES PLANTED A GENERATION AGO IN CUBA by one missionary agency are alive and growing today. That is the report of Carl Walter, the overseas director for United World Mission (UWM), a group whose original focus was on Cuba but whose staff left the island 22 years ago. He visited Cuba last fall, visiting churches and speaking at an all-day retreat for pastors and their families without restriction. Last summer the UWM-initiated denomination held its thirty-sixth annual conference at Cabanas. (CT)

* * *

BILLY GRAHAM WAS TURNED DOWN BY THE COUNCIL OF CHURCHES in The Netherlands when he asked its churches to furnish lodging for the 2,500 participants expected in Amsterdam in July for his conference for itinerant evangelists. In declining to help, the council voiced the view that the kind of evangelism fostered by the conference is too aggressive and does not show proper respect for other religious traditions. The council sent a note to its churches, giving them the option of participating in the event they choose to. (CT)

* * *

Muslims are hoping that their successful European inroads will net a predominantly Islamic continent within a few decades, according to *Al-Islam*, a German Muslim magazine. West Germany, with a population of 61 million, now has 5 million

Muslims. The Muslim world population tallies 1 billion, compared with 1.4 billion broadly estimated Christians. (CI)

* * *

MIAMI

A Cuban spy has confessed in court that two of Castro's oldest and closest friends have been flooding the United States with drugs.

The confessed Cuban agent, Mario Estevez, said that after a month of intensive training in espionage techniques, he was given \$5,000 and smuggled into the U.S. as part of the Mariel boatlift.

His Cuban mentors told him that "it is important to fill the U.S. with drugs." (CI)

* * *

VANCOUVER

A pastoral letter read in Catholic Churches in the Archdiocese of Vancouver informed Catholics that funds would no longer be accepted from United Way Appeal.

The reason given is that "a financially participating agency of the United Way appears to promote or support abortion." We are extremely heartened by the united front which has emerged from religious groups. Margaret Fraser of Christians for Life has the signatures of 28 Protestant clergymen in a letter addressed to the *Vancouver Sun* as follows:

"This is to advise persons interested in the item carried in *The Sun*, January 19, 1983 (Catholic Groups Reject United Way Money), that we the undersigned share the 'commitment to life' expressed by Archbishop James Carney and his people.

"With reference to the United Way and the participation of Planned Parenthood, we support the Roman Catholic action. We will be discouraging our people from volunteering and supporting the United Way financially, until the problem is resolved." (CI)

* * *

ORANGE, CA

Corrie ten Boom, internationally-known speaker and best-selling author who inspired millions around the world with her message of God's love and forgiveness, died peacefully on April 15 at her Placentia, California home. It was her 91st birthday.

Born on April 15, 1892, Miss ten Boom spent the first fifty years of her life in relative obscurity as a watchmaker in her father's shop in Haarlem, The Netherlands.

A devout Christian family, the ten Booms became active in the Dutch underground movement during the German occupation of Holland in World War II. They were heavily involved in protecting Jews from the Nazis.

Tragically, their work came to an end when she and her family were betrayed and arrested. Miss ten Boom's beloved father and sister both died during their imprisonment. Miss ten Boom was confined to the infamous concentration camp at Ravensbrück for almost a year after her arrest.

Upon her release from Ravensbrück, Miss ten Boom worked to establish a refuge for war victims in Holland. From this house she began her mission as a "tramp for the Lord." (CO)

* * *

ROME (RNS)

The Shroud of Turin, the linen cloth believed to have covered the crucified body of Jesus Christ, had been given to the Vatican by Italy's former king, the late Umberto of Savoy.

King Umberto, who ruled the nation for only 26 days after World War II and died in exile March 18, left the shroud to the church in his will. A spokesman for the royal family here said Umberto had decided to give the shroud as "an act of devotion towards the person of the pontiff of the Roman church."

The shroud has belonged to the House of Savoy since the Middle Ages. (CN)

* * *

WIJERDEN, THE NETHERLANDS

The Roman Catholic bishop Dr. A. Simonis declared in an interview by the evangelical periodical *AKTIE* that there is a revival of the reverence for Mary, but that this veneration is more realistic than before. According to Simonis, Mary was before presented as an "object of veneration." Nowadays people see the way to venerate her more in imitation.

Simonis is of the opinion that "Mary is the way to Jesus." He does say that she is not the only way, "but it does facilitate it."

OUR COVER

Ferry at Horseshoe Bay. Photo Courtesy J.F. Vanveen.

THE MOVEMENT TO CREATE AN EVANGELICAL SYNOD within the (Lutheran) Church of Sweden continues to pick up steam. A fifth free diaconate is being formed, this time by pastor Rolf Sällryd in the diocese of Växjö. "The Church of Sweden," he says, "is not now really that spiritual authority it should be, and because of that it cannot be of real help to people in need," Sällryd adds. "There is a clear longing for renewal in the church, and if we do not provide for it, many church members will probably leave the Church of Sweden and join other churches." (CT)

* * *

MOZAMBIQUE'S MARXIST PRESIDENT APPEARS TO HAVE CALLED A TRUCE with religious groups for the first time in his eight-year rule. Christmas was a public holiday in December for the first time since Portuguese rule ended in 1975. And Samora Michel has met with religious leaders. Although he criticized some in the Roman Catholic hierarchy for "trying to recover . . . old privileges" and urged the churches to stick to religious activities, he also stressed the constitutional right of Mozambicans "to practise or not to practise a religion" and said new places of worship could be opened whenever "the number of believers is such as to justify it." Religious representatives called the dialogue a welcome change from the previously prevailing pattern that "tended to alienate believers from active participation in nation-building." (CT)

* * *

ANAHEIM, CAL. (UPI)

A multi-millionaire businessman said he has been investigating many of the nation's most successful television evangelists to expose those he claims "fleece the flock" and live like kings.

Paul Roper, president of Church Management Inc., said he will spend \$500,000 on "Operation Anti-Christ," which was launched three months ago, and two unnamed independent businessmen will help fund the project.

"What we have today is people appealing for money," Roper said in a telephone interview from his Vancouver, Canada, office. "Some of the preachers are willing to sell their theology for money. They've ceased to be ministers and started to fleece the flock.

"They use their celluloid collars to make any statement about anybody they wish." (CN)

PARALIPOMENA

MR. LALONDE'S "PRIVATE SECTOR"

Jugglery

To me, a private citizen, budgets are mysteries. They foretell the future, and throw around amounts of money on paper in such a manner that that future will come down to zero: the two columns come down to exactly the same numbers. Reality is different.

Especially national, or federal, budgets are mysteries for this private citizen. On paper they "create jobs," "fight inflation," "turn the depression around"; but in our beautiful country we have, for more than a decade now, become accustomed to the outcome: more national debt, more precious money wasted on sky-high interest amounts. Yours truly therefore sat waiting for Mr. Lalonde's recent budget with mixed feelings indeed.

Surprise

Notwithstanding that "leak" (nothing but a little trick of a man of the press — they are experts in tricks), there was, for me at least, a big surprise. Do not expect from me a wise word about the essentials of all that jugglery with millions and billions, but even I could grasp what Mr. L. was trying to get across to us, the Canadian people. All of a sudden this man with his "energy dept." past, cried for the help and support of what he called "the private sector."

After years of socialistic ploy, in which the government invaded private business, crucified initiatives, and brought our rich country close to bankruptcy — having gone into business by buying up, for example, B.P., and thus only causing ruin by big spending and frightening losses — now all of a sudden "the private sector" must pull our country out of the morass. Mind you, I agree with that thesis: national economy depends on what the Dutch call "de middenstand" (middle class, tradesmen, shopkeepers). But to hear that from this man, from this party, that is the surprise.

"Private Sector"

Don't blame me for being a bit suspicious of everything that proceeds

from Mr. L.'s mouth (and from that of his boss). They deserve it.

I have been looking at that expression: "the private sector," and the longer I do, the less I like it. *Webster* is my refuge in such matters. "Sector" belongs to the world of geometry, math, astronomy, and the military. Literally it is "a part of a circle, bounded by two radii and the arc between them." And "private" means, "belonging to a person, a group; not common, not intended for the public, secluded."

It may sound a bit confusing, but I think you get the picture: that "private sector" is a little entity, somewhere in a corner; not public but belonging — at most — to a group. It is also (in the military) "a district of an area divided for military operations."

And it is very bad, isn't it?

Wake up!

Don't you see? The "private sector," as opposed to the "public sector," is the nation, the people, you and me, shopkeepers, the middle class, the men with initiative. But in Mr. L.'s vision it is no longer the "middle class" in between labour and big capital. No, it is the little sector that remains after the "public sector" has swallowed up the greater part of the circle of our national life. It means no less than turning the whole nation *upside down*. Originally the "public sector" was the smaller sector: the government, called to make and uphold the law, justice, and freedom; but never growing so big that it overshadowed and suffocates "the welfare of the civil state," (Belgic Confession, Art. 36). Calling the civil state "the private sector" betrays the thought, the concept of a socialistic, totalitarian set-up in which the "private sector" lives by the grace (?) of the "public sector." It should be the other way around, and it is time that this upside-down politics is turned upside-down again.

The radio said this morning: "They [you know who] lost another 3% in popularity: now only 27%." Good for that "private sector." Hopefully it is not too late for Canada.

CHRONICLER

THE BRITISH METHODIST CHURCH has decided it is useless to appeal a 1980 ruling by the country's Board of Charities commissioners prohibiting grants to the World Council of Churches Program to Combat Racism. The commission ruled that fighting racism and promoting racial equality are incompatible with the charter of the denomination's overseas division, which identifies its aims as promoting Christianity and helping establish churches overseas. (CT)

* * *

LEUSDEN

The Reformed Churches in The Netherlands (Syn.) again saw their membership decrease. Approximately 8,500 members left these churches; of these about half stated that they were not going to belong to another denomination. Some 2,500 were communicant members.

The total membership of these churches now numbers 853,500. (ND)

* * *

DORDRECHT

According to the particulars from the newest yearbook of the Christian Reformed Churches in The Netherlands, the slight growth of the past years was continued during 1982. The total increase in the number of communicant members was 520. Over-against this, the number of non-communicant members decreased by 74. The total membership on January 1, 1983, was 75,817. (ND)

* * *

LOUISVILLE, KY (RNS)

The Southern Baptist Theological Seminary has avoided placing one of its professors on trial for heresy by deciding simply to let his contract expire.

At issue was the future of Dr. Dale Moody, a widely known theologian whose views on apostasy, or the loss of salvation by a Christian, stirred controversy among some ministers and others in the 13.6 million-member Southern Baptist Convention.

Dr. Moody, 68, teaches the possibility that Christians can "fall from grace" and lose salvation. His views came under attack by Arkansas Baptists who claimed that he was in contravention of the seminary's "Abstract of Principles." Most Southern Baptists profess a doctrine known as "security of believers," which holds that true Christians cannot fall into apostasy.

"I don't believe in the security of

a believer who becomes an atheist or an unbeliever," the theologian declared. "It's absolutely a false teaching. I don't believe a person is secure in his salvation unless he continue to be a believer. I teach that the New Testament teaches the possibility of apostasy or the falling away of the believer." (CN)

The question is whether a true believer *can* become a unbeliever, or an atheist. The answer to this question will be determined by the answer to another question: Whether *God* will ever discontinue His work in His children and will ever cease sustaining the faith which the Holy Spirit worked in the heart. Can *God* become unfaithful? Do I still have to answer this question? (VO)

* * *

JERUSALEM (RNS)

More than 250 Moslem clergymen will soon be receiving regular salaries as government employees under a reorganization of the Israeli Ministry of Religious Affairs.

The clergymen, who perform marriage ceremonies, deal with religious affairs in villages and maintain holy sites, are paid for doing work required by the Israeli constitution. However, the Druze clergy say they will refuse all salaries from the government and will be responsible to their villages alone. (CN)

* * *

HUDSONVILLE, MI (RNS)

A high school science teacher under consideration for a top award from his peers was passed over after the American Civil Liberties Union accused him of teaching creationism.

The Michigan Science Teachers Association had said earlier that David Bolhuis was the top finalist for their High School Science Teacher of the Year Award.

But the group's awards committee didn't even include him in its recommendations. The award instead went to a teacher who did her student teaching under Mr. Bolhuis. Later an official for the association denied saying that Mr. Bolhuis had been considered the top finalist.

Mr. Bolhuis and another teacher here, William VanKoughnet, had been the target of ACLU complaints that they are presenting the biblical theory of origin along with the theory of evolution in their 10th grade biology classes. (CN)

VO

Consulaat-Generaal Der Nederlanden

NETHERLANDS CONSULATE GENERAL

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

OPSPORINGSLIJST

VAN BAAREN, Hermanus, leeftijd ongeveer 64-66 jaar, laatste woonplaats in Nederland: Giessendam-Hardingsveld, naar Canada geëmigreerd in 1958.

BOOT, Ton en Rie, met 3 zoons, vanuit Zuid-Afrika naar Canada geëmigreerd, laatstbekende adres in Canada: p/a fam. Verity, Morland Farm, RR 4, Brantford, ON.

BLIJDENSTEIN-TOUSSON, Totjang, geboren te Losser op 17 februari 1907, laatstbekende adres in Canada: 1919 St. Laurent Blvd., Ottawa, naar Canada vertrokken op 27 februari 1982.

VAN DER BIJ, Hendrik, laatstbekende woonplaats in Madeira, naar Canada vertrokken in 1975, laatstbekende adres alhier: 36 Manor Rd. W., Toronto, ON M5P 1E6.

VAN DIEMEN, Anthonius Andreas Maria, geboren 4 mei 1958 te Amsterdam, laatstbekende adres: Parallelweg 12, Giessenburg, naar Canada vertrokken op 25 maart 1981.

VAN GEEL, Corry en Winny, dochters van F.A. van Kooij en M. van Geel die in 1914 naar Canada zijn geëmigreerd.

HAGENOUW, Cornelis Franciscus, geboren 9 april 1918 te Amsterdam, laatstbekende adres: Weesperstraat 17, Amsterdam, naar Canada vertrokken op 7 maart 1955.

De Consul-Generaal, voor deze:

Mevr. G. SCHNITZLER
Fgd. KANSELIER

Church  News

ACCEPTED to Langley, BC

REV. W. POUWELSE

of Rehoboth Canadian Reformed Church, Burlington, ON

CALLED to Hamilton, ON for the Mission in Brazil:

CAND. DRS. G. ZOMER

of Kampen, The Netherlands.

PATRIMONY PROFILE 14

By Rev. W.W.J. VanOene

On December 30, 1833, the president of the General Synod, H.H. Donker Curtius, wrote to Mr. Janssen that he just got word "that Rev. de Cock of Ulrum is said to have been suspended. If that is so, things must have gone as I indicated to you that they should go. Of course, I am very curious to know exactly how everything went, and since I suppose that Damsté has kept you abreast of the development, I am so free as to ask you what you know about how the case went."

Janssen replied on the first of January and sent a letter, enclosing a copy of the sentence. He tells his friend that a letter has been received from de Cock as well, plus a request to His Majesty. "One truth is contained in de Cock's address, 'that according to the letter of the decision of the Classical Board the suspension is a lasting one, since he will never recant.' Methinks the case will have to go to the Provincial Board — if only the softness of papa H(endriksz) doesn't ruin it, especially since he is no friend of Damsté's. It would not be bad if you initiated a correspondence with him about that. You could start with a request to satisfy your curiosity and so to help put some heart into an old man."

We see that the scheming continues and that the next step is already carefully being planned and prepared.

After such miserable scheming the last paragraph of Janssen's letter sounds almost comical. "Does this year ever end on a dark note, my Friend! For the church, for the state, and in nature; for the effects of such matchless continuation of rain and wind are incalculable. May God keep us! That the New Year may bring you health is the heartfelt wish of . . . Janssen."

De Cock's Reaction

The Classical Board had not lost any time. Before that Sunday the sentence was made known to de Cock, and the circuit ministers were notified. This meant that de Cock would not preach that Sunday but that one of the circuit ministers was to be in Ulrum.

That was a great disappointment, not only for the congregation itself, but also for the many who came from various places around Ulrum, from far and near. It was just before Sunday; December 25

was coming up, and no one could be reached to warn him and to inform him of the suspension.

In Ulrum itself the news caused consternation and could have led to revolutionary actions. However, we first see what Rev. de Cock and the consistory did. They were astounded at the sentence as well, and immediately sought to have its execution suspended or at least delayed. A protest was sent to the Classical Board of Middelstum, signed by both the minister and the rest of the consistory, in which the Classical Board in the first place was reminded of the absence of a true hearing. Further, de Cock repeated his offer to prove his accusations against Brouwer and Reddingius from their own words. When he had asked again against what law he sinned when he baptized children not belonging to the congregation, he was answered that no such law existed. As for the accusation that he was sowing disorder and confusion, de Cock replied that they said the same to Paul and to the other apostles; the reply is to be what Elijah said to Ahab, "Not I am the one who troubles Israel, but you and your father's house." Would that you listened to the warning not to offend one of the little ones. I wrote against Brouwer and Reddingius only when invited to do so by Brouwer himself. Later he denied having said that, but it was not even necessary to invite me to write: the flock of the Lord was being attacked and was therefore to be defended openly. "Before I can accept this barbarian sentence, I want to be heard openly and to see your sentence confirmed by His Majesty the King, who has approved my call; which His Majesty, treading in the footsteps of his ancestors, never can or will do."

It seems only proper to mention the names of the office-bearers who so faithfully supported Rev. de Cock and, together with him, signed petition upon petition. The protest to the Classical Board was co-signed by J.J. Beukema, Elder; K.J. Barke-
ma, Elder; K?A? van der Laan, Deacon; D.J. Ritse-
ma, Deacon; G.K. Bos, Deacon.

To the chairman of the circuit Leens and to the counsellor, de Cock also wrote a letter, asking them to wait with any action till the reaction to his protest should be known.

However, all protests were to no avail.

The Congregation's Reaction

How did the congregation react in the meantime? As soon as the suspension became known in the congregation, there was great indignation. Many members went to the house of Mrs. Koster. She was a widow, and her husband had been a cooper. The shop behind the house could contain quite a few people. Mrs. Koster was sometimes called Geertje Kuipers, after her late husband's occupation. What did they do at Mrs. Koster's house? They discussed

the situation and made up a plan to bring their minister to the pulpit with force, if need be.

It was good that Luitsen Dijkstra happened to be there. He had come all the way from Smilde and was sitting near the stove, seemingly fast asleep. However, when things were agreed upon, he rose from his chair and showed the assembled members that they were not allowed to do what they were planning to do, and he asked that Rev. de Cock be notified of his arrival. Upon receipt of the message, de Cock went to Mrs. Koster's house, where he expressed his appreciation for their willingness to take up his cause, but at the same time declared that the manner in which they wished to prove it was contrary to God's Word. The plan was abandoned.

An unseen witness could report on the one as well as the other: the local policeman had been eavesdropping, and so the authorities in Ulrum knew that they did not have to fear any force from the side of the membership.

The next day, when the counsellor came to conduct the service, only a very small part of the congregation went to church. The others went, instead, to Mrs. Koster's house, where the Rev. de Cock informed those present of the events of the last few weeks; he further informed them that he was of the opinion that he had to submit to the suspension. Upon de Cock's request, Luitsen Dijkstra spoke "a word unto edification" twice on that day.

In spite of the fact that it was known that nothing was to be feared from the side of Ulrum's congregation, the circuit ministers were "protected" on their way to the pulpit on Sunday, December 22, as well as on December 25, but when it became obvious that neither de Cock nor the congregation were planning "to wage a carnal fight," that precaution was considered unnecessary and consequently discontinued.

One Appeal

On Monday, December 23, 1834, Rev. de Cock wrote a letter to the Provincial Church Board of Groningen, enclosing his protest and request to the Classical Board. Appealing to the Provincial Board, de Cock informs them that the congregation suffers, that the church building which used to be packed is now virtually empty on Sundays, that the needy suffer because little is being collected. As for himself, he is not aware of any guilt "unless it is a crime to fight for the faith once delivered to the saints." It was only love for the truth that made me take up the pen against Brouwer and Reddingius, and I did so "fearing the curse spoken by the Angel upon the inhabitants of Meroz because they had not come to the Lord's help." If one wished to oppress the congregation of the Lord and His cause,

he would act more foolishly than Gamaliel, and the consciences of thousands would be violated in that case. Do not touch the apple of the Lord's eye.

Rev. de Cock then requests "that for the benefit of the congregation and to the comfort of the believers my suspension be lifted until I shall have given account in a legitimate way before an unprejudiced assembly and it has been shown to me on the ground of God's Word where I misbehaved." The Consistory co-signed this letter. We know that there was no "unprejudiced assembly." There was a conspiracy against de Cock, and all efforts were to remain ineffective.

What was sent to the Provincial Board was no appeal in the strict sense of the word. The decision of the Classical Board was not subjected to very close scrutiny. It is a pity that neither de Cock nor the rest of the consistory were aware that the required quorum of two-thirds was not present at the meeting at which de Cock was suspended: of the nine members of the Classical Board only five were present, which rendered the whole decision nul and void. Hendrik de Cock based his appeal and defense directly on God's Word and did not show the illegitimacy and flaws in the ecclesiastical decisions. On the one hand, that made it easier for the ecclesiastical boards; on the other hand, that showed the more clearly what the real issue was: continuation and protection of unbelief and modernism or return to the truth of the Scriptures and the doctrine once delivered to the saints.

Appeal to Civil Authorities

Not only to the Provincial Church Board but also to the provincial civil authorities did de Cock appeal. In his description of the life and struggle of his father, Helenius de Cock gives the following reasoning for such action.

"If," thus they argued, "there is a trespass in its [the booklet against Brouwer and Reddingius, vO] publication, then it is a civil as well as an ecclesiastical offense, punishable by the worldly judge as well as by the ecclesiastical judge, but then it has to be determined first of all whether in the present time a minister of the Gospel is permitted to use names, given by Jesus and the Apostles to false teachers, with reference to those who deviate from the Gospel. Once this has been determined, then, in order to remain fair, it has to be investigated with whom there is agreement with the doctrine proclaimed by Jesus and the apostles, and to that not a civil but only an ecclesiastical assembly is competent."

— *To be continued.*

FROM THE SCRIPTURES

“... and money answers everything.” Eccl. 10:19c

“Truly no man can ransom himself, or give to God the price of his life” Ps. 49:7

Two Answers

Even though the two passages of Scripture above come from a setting with a common theme, they appear to contradict each other. Both the psalmist in Ps. 49 and Qoheleth, the teacher of wisdom in Jerusalem, expound on the folly and vanity of riches and worldly possessions. But Qoheleth takes us by surprise when he says that with money one can obtain anything. His statement about money at this point is obviously the climax of a triad of statements dealing with the realities of human life. With a good deal of experience in human relations, he concludes that money goes a long way. Why do we find these words in the Bible? It is the LORD who speaks to us here, but what does He intend to say? How does the wisdom of Qoheleth also rank as *divine* wisdom? And how are his words to be reconciled with what the psalmist says?

Obviously the teacher in Jerusalem does not set out the will of the LORD here; rather, with a kind of bitter irony he states the facts. Qoheleth, writing in the name of Solomon, is regarded by most commentators as one who lived at the close of the Old Testament, late in Israel's history. Without condoning the course of events, he summarizes them in a few words. It's as if he saw everything that happened from the beginning to end, and now he puts it all in a nutshell. He is very realistic about life under the curse of sin. Even among the people of God, the power of money cannot be ignored. Money rules the world and meets every demand. Life, laughter — money is the key to it all. It is the answer to all charges, the apology for all crimes. “The ransom of a man's life is his wealth” says Solomon, Prov. 13:8. Indeed, Israel's history was fraught with injustice and extortion. How often did the prophets not cry out against oppression, injustice, and the neglect of the poor, orphans, and widows? How often did money not determine what was right?

Yet Qoheleth's stark realism, while showing us human nature as it is, does not conflict with the words of the psalmist in Ps. 49. He saw so many who spent their days in the pursuit of wealth, and yet they were not able to enjoy it, 2:18; 4:6, 8; 5:13, 15ff. His call to escape madness and vanity is essentially a call to return to the voice of the LORD. For all human striving cannot bring a real redemption. All the money in the world cannot put a man right with God. And that is also exactly what the psalmist is saying.

Qoheleth, at his place in history, summarizes the answer from below, the result of all man's striving. At the same time, his repeated call for us to remember our Creator shows that in

the face of the poverty of man's answer, he still lived in the expectant hope of God's answer. In his place and his words he bears out the truth of the words of the psalmist. He saw how no man could ransom himself before God or give to God the price of his life. For all man's striving, all his toil and struggle with everything the LORD had given him, he could not redeem himself. Perhaps he can appear to get far with money; but, *ultimately*, a man cannot redeem himself. Before the throne of God he stands before an impassable barrier.

But we know that the answer from *above* has come, the answer that the book of Ecclesiastes is waiting for, and the answer the psalmist was waiting for. Just when all human striving proves to be futile, and when man's own inability to redeem is made obvious, the LORD answers. And His answer defies all human striving and demands unconditional faith and surrender. He opens the door to ransom in Jesus Christ, His only Son, “who gives Himself as a ransom for many,” Mark 10:45. This is the ransom more valuable than all human wealth, the sacrifice more precious than silver or gold, 1 Pet. 1:18. The futility of all human striving is swallowed up by the wonder of God's redemption, freely given of grace to all who believe in the name of Christ.

It's only too obvious that in many respects we still live in Qoheleth's world. In an increasingly competitive world, a world of tottering oil markets and shaky currencies, money still talks. And is the Church free from the power of mammon? Or isn't human nature much the same as it always has been? Isn't the same old nature still living in our hearts? The curse is still with us. If we look at things realistically, we must admit that money talks.

However, in another way we are beyond Qoheleth's world. And although the words of the psalmist still ring true, they look forward to that one Man whom God has given for us, the Saviour from above. He has paid the *eternal* price through which we have access to the Father. He has poured out His Spirit through whom all curse turns into blessing. In the middle of the vanity of human striving, He ushers in a renewal of vision on meaningful labour; alongside the continued working of the destructive power of mammon, He grants the life-giving power of His Spirit. So we see the vanity and defeat of the answer from below, and the victory of God's answer from above for His children. Therefore we may draw near with empty hands and live forever in the abundance of His wealth.

J. DEJONG

news medley

Even if we had not had any news about the Churches, there still would have been ample reason for a news medley, since we have to offer congratulations to brothers and sisters who celebrate or celebrated a wedding anniversary.

Starting at the "low" end, we mention first of all brother and sister H. Kroes of Smithville. Their fortieth wedding anniversary was on May 20. "Was," I said, for although at the moment when these lines are written it is still a date of the near future, by the time our congratulations reach them their celebration will be long past. This does not have to prevent us from offering them and it certainly will not keep them from accepting them.

The forty-fifth mark belongs this time to brother and sister J. Smid of Watford (at least that's the Church they belong to). This day, too, is long past, for it was on May 4th that they remembered this fact. Reaching back into the past, we tell them that we are thankful with them for the gift received in these many years together. I do not know anything about their state of health at present, but it is already a great privilege when the day as such is received. May the Lord add more days to the ones already received.

Then we have to go all the way to British Columbia to meet the other couples. They both remember the fact that they were married fifty years ago. They are in the first place brother and sister J. Jongs of Surrey and brother and sister G.R. Kleefman of New Westminster.

When I saw the picture of the former couple in *Clarion*, I had to have a good look, for I did not recognize them at all at first sight. When I read the names I started to see something familiar. Of the latter couple I did not see a picture (yet), but I am certain that they have not changed all that much since I saw them the last time.

Personal reminiscences are not very suited for a news medley at times, and therefore I shall not mention any of the events in the lives of these two couples. May it suffice to assure them that we are thankful with them and that we wish them the blessing of the Lord in as rich a measure as they have experienced and received it till this very day.

O yes, I almost would forget to mention the dates. The Jongs celebration was on May 18, the Kleefman date is June 9.

Since we are in the Valley anyway now and are expressing best wishes, let me make an exception as far as personal matters are concerned.

Our Consistories all received an invitation to be represented at the farewell evening which the Langley Church will give for the Rev. D. VanderBoom who will retire by June 1st. He is already more than two years past the retirement age. Our Consistory, unfortunately, had to come to the conclusion that we cannot comply with the kind invitation received since no fare for delegates was enclosed, and the distance is a little too great to reimburse

anyone from our own treasury, according to our treasurer. I can assure you that several of the brethren were most willing to bring the sacrifice of being delegated to the farewell evening, but we had to disappoint them.

May I then now, on behalf of all those who would have loved to be present but are prevented from being there for whatever reason, wish our brother and sister a blessed retirement. May they enjoy the rest which they will be able to have now that the tensions and the responsibility for the Congregation have been removed. We are thankful for the fact that they are allowed to reach this milestone and also gratefully acknowledge the work which our brother has been enabled to do as a minister of the Word. Several Congregations within our federation have benefited from his labours. We do not doubt that he will gladly conduct services when asked to do so. And

50th Wedding Anniversary



Mr. and Mrs. G.R. Kleefman were married on June 9, 1933 in Sauwert, Groningen. In May 1953 they, with their three sons, emigrated to Canada. After living in Edmonton for one year, they packed their bags once more and moved to BC with its more tolerable climate, where they have lived in the New Westminster area all these years. Although they are both in the upper seventies, they are in excellent health, Mr. Kleefman still being a very active gardener.

Their children and grandchildren hope they have a very happy day of remembrance, with the wish that our heavenly Father will surround them with His mercy and blessings in the future, whatever it may bring.

perhaps, perhaps . . . he could now find time to write something for *Clarion* . . .

An important event is the appearance of our new Yearbook. We realize that the time of its appearing is a little late. The publisher has assured us that he will do his utmost to have it appear towards the end of February. This would be much better, but we understand that for such a publication one depends on the cooperation of every one involved, and this cannot always be obtained as one would wish to receive it.

Summary scanning of the Yearbook revealed that only the Church at Grand Rapids remained exactly the same as far as both total membership and ratio communicant-non-communicant members are concerned. From the other particulars it appears that they did comply with the request for the latest particulars, and therefore we conclude that they indeed have the same number of members as last year.

As for the federation as a whole, there appears to have been some growth, almost 3% as the editor of the Yearbook calculated. The total membership according to the Yearbook now stands at 10,228.

It is here that I am somewhat puzzled. According to *Calvinist Contact*, the total number of those who declared that they were Canadian Reformed at the latest census, taken in 1981, was 10,560. That was already more than 300 more than the Churches indicated at January 1, 1983. Do we have some secret admirers who have not joined openly but are sympathetic to our community and therefore stated that they wished to be considered as members of the Canadian Reformed Churches? Or were they people who are "Reformed" and, since they live in Canada, inadvertently declared that they were Canadian Reformed? You understand that I spent quite some time trying to solve this anomaly, although I did not lose any sleep over it.

Anyway, let's proceed.

It is already quite a while ago that I mentioned an item in one of the bulletins that a stretcher had been purchased or received as a present, to be used in emergency cases in the Churchbuilding. Now I can quote something from Fergus as well. It is a rarity, I admit, but therefore it will be noticed the more.

"From the Committee of Administration we received information about decisions made by them. They concern . . . the appointment of an 'emergency committee.' Stretcher has been ordered and some members trained in first aid will be approached."

It is a good thing that we pay attention to the need for emergency equipment. We do not even have to think of disasters or accidents. Someone can become ill during the service or suffer a heart attack or faint. It is good when measures have been taken beforehand to be prepared for such emergencies. I know of only a few Churchbuildings among us which can be entered without the need of having to make use of stairs. But even if one can reach the road or a car parked in front of the building without steps or stairs it still is difficult to carry one who is unconscious properly and without too much trouble.

Speaking of emergencies, the Burlington South bulletin tells us that the Consistory received "notification that 285 sermons from the sermon series were received. (Trust we won't need to read all of them!)" Have really that many sermons appeared in the English language? It is amazing.

Our only other news comes from Alberta.

First Neerlandia.

"It is decided to wait with repairing the parsonage

50th Wedding Anniversary



Gerrit Jan Hofsink and Geertje Hofsink were married on June 23, 1933 in Hardenberg, The Netherlands. They emigrated to Canada in November 1950. Their destination was Houston, BC where they lived till May 1965. Then they moved to Smithers, BC, where they are still living at the present.

The Lord blessed the Hofsincks with three sons and one daughter, all of whom are married. They have twenty-four grandchildren.

Under Gods guidance they both enjoy good health, and their love for travelling brings them to Ontario to visit their two sons and families, and also to Holland to visit their relatives. They are always willing to lend a helping hand to their children whenever necessary.

until Rev. De Jager arrives with his family, to which we are eagerly looking forward. . . . The Consistory will discuss with Rev. De Jager how we most conveniently can add something to the parsonage."

We can well understand that Neerlandia is looking forward to the coming of their own minister with eagerness. During the more than thirty years of their existence they had a minister only twice for relatively short periods. May this be the beginning of better times.

The *City Guide* (Edmonton Immanuel) informs us about the progress of the building activities.

"In the meantime we may note with gratitude that the work on our new church building is progressing well. By the time you read this the roof trusses on the lower part (i.e. the rooms surrounding the sanctuary ["sanctuary"? ? ? ? VO]) will be in place as well as the sheathing.

After this the last walls of the sanctuary (???? VO) will be raised, as well as the main roof trusses. In brief, the way it looks now is that the whole structure should be completely framed in the next couple of weeks and ready for the roofing." It will be a reason for great joy when they have their own building and can dedicate it. Having a center of your own also strengthens the bond.

Of another sentence in the *City Guide* I thought, "Who tells such things?" It is the following sentence. "It will be several years before the complete *Book of Praise* is available."

I must admit that I do not have any written sources from which to quote or on which to base my judgment and, as you know, I go by written sources. Let me, in this case, quote from hearsay.

What I have heard is that the whole Psalm and Hymn Sections of our *Book of Praise* are practically ready to be printed. The only thing that we have to wait for is the final approval by the Synod of Cloverdale 1983. If what I heard is correct, we could expect our *Book of Praise* to appear a couple of months after Synod has been closed. I expect to have one within a year from now.

The committees have been at work with great diligence. Our Consistories received the second part of the new translation of the Belgic Confession, plus the new translation of the Rejection of Errors, part of the Canons of Dort. From the Committee on the Liturgical Forms we received their reaction to the changes proposed by the Churches. All this will serve at the forthcoming General Synod and we may expect that at least the liturgical forms and prayers will be adopted definitively. I heard that the proposed new translation of the Heidelberg Catechism is with the printer and will reach our Consistories shortly. After three, four tries, we should adopt a translation this year, if anyway possible.

All these documents can be included in the *Book of Praise*, and it certainly will not take more than a year to have it all printed.

Much will depend, of course, on the decisions which the forthcoming Synod will make regarding the proposed translations and text but we should try to finalize at least the bulk of them; we have been working on this matter for many years, for decades even, and it is not good for the children when every time they have to learn a new rhyming of Psalms or Hymns or when there is doubt as to which text of the Forms is to be used.

Let our Consistories, therefore, do their best to study the materials submitted in order that they can approach the forthcoming Synod about these points if they deem such necessary. The more preparatory work is done, the faster the broadest assembly can work and the better it is for the Churches.

In the Providence Edmonton bulletin I read that they received "A letter from the Church at Smithers in reply to our letter of Feb. 15, 1983. It is too expensive at this time to publish and multiply their mission work news for all members of participating churches. They will continue to send their reports to *Clarion*. In the future, it may be possible to combine their reports with the mission news published by the church at Surrey."

Here I see another need to repeat my urgent request to all involved to use our magazine for their communications. I am very happy that Smithers is sending their reports to *Clarion* and we publish them with joy. I hope that they won't change the practice.

Although we do not participate in the same manner as the Churches in the Western half of our federation, we do support the Smithers Church in their endeavours, as

can be seen from the financial report in *Clarion* of May 20, 1983. We, too, are entitled to know what is going on and how the work is progressing. No, we don't want a finger in the pie, but we are interested in the work and have a right to know about that which we are supporting. The best way to inform all those who are interested in the work Smithers is doing among the native population is via our magazine which is being read in almost all our families. And even those who do not subscribe make sure that they read it when visiting a family that does subscribe.

What would happen if Smithers combined with Surrey's *Mission News*? Would we then all here in Fergus get *Mission News* from the Surrey Church?

I show you a more excellent way.

Combine the *Mission News* of Smithers, Surrey, Toronto and make it an insert in *Clarion*. Have some reprints available for those who do not subscribe to our magazine, for they must be informed as well. In this manner hundreds of dollars will be saved, not counting the many hours of work, every one will be enabled to keep abreast of happenings in all the mission fields and to remember in their prayers very concretely specific situations and persons.

The children of darkness are more subtle with respect to combining efforts and saving time and money than the children of light oftentimes are.

When are we going to smarten up?

The Providence bulletin also publishes an agreement with the Immanuel Consistory regarding the rent for the use of the Churchbuilding.

"The Council of the Immanuel Church and the Consistory of the Providence Church, *having considered* the fact that the rental fee for the church building for the last three months of 1982 was \$1200 per month (Wow! ! VO), and that half the maintenance cost for the building does not exceed \$700 per month, *decided* to agree on a rental fee of \$875 per month for the year 1983."

Even so the Immanuel Church will be happy to have their own building.

Calgary tells us: "Since the United Church brought down the rent to \$400 a month, the consistory decides to stay in the United Church."

And a last item from Calgary.

"As it stands now, with a declining economic situation and employment and subsequent decreasing income, consistory feels it is not possible to support a minister by the congregation on its own. For that reason it might be better to postpone calling a minister for half a year and review the situation then again. Classis will be asked for advice in this matter."

I'm sorry to hear that this decision had to be made. I know that half a year is "only" six months, yet it is, of course, a big question whether the situation will have improved all that much after one hundred and eighty days.

Although generally speaking our people do not suffer as much from the recession as many others, we do experience the effects. Is this one of the reasons why in many bulletins I read an urgent request to help prevent the deficit from growing? Sometimes there are even alarming sounds.

What is required first of all is faithfulness, and faithfulness begins with the smaller things in life. Envelope sets contain some 52 envelopes: one for each Sunday. If everyone bore this in mind and acted accordingly, matters would be much brighter, also financially.

And if one is not faithful in the little things, who shall entrust the great and important things to him?

VO

school crossing

A. What Do Teachers Expect of Parents?

(reprinted, with permission, from the *Christian Home and School*, March 1983).

That is a question that should be dealt with early in the school year so that a good working relationship may be established and carried out throughout the year.

One essential part in this relationship is to maintain an open avenue of communication. Teachers want parents to come and discuss with them any problems and concerns that parents may have. All too often, these concerns are discussed with others, allowing misconceptions and misunderstandings to creep in. Rather than letting that happen, parents, please come to the teacher and have these problems cleared up immediately. That's good communication!

Part of good communication is the need for words of encouragement. Sometimes months or even years may go by and a teacher may not receive any complaints. On the other hand, if no encouragement or words of appreciation are received, the teacher begins to wonder if his or her work is adequate, or if the parents are not happy with the teacher's performance but are discussing it with others behind the teacher's back.

Teachers also expect to have good cooperation from the parents. This includes supporting teachers in their methods and procedures of teaching, and even in the area of discipline. When the student complains about certain assignments or about the amount of homework, parents should support the teacher, not only for the sake of the teacher, but also for the well-being of their child. Otherwise children will not see that their education is a joint endeavor between home and school. Parent-teacher cooperation will give the child a sense of security because he or she sees everyone working in cooperation for the student's good. Should parents feel that they cannot support the teacher, it is still vital to maintain good communication and to discuss the problem with the teacher.

Teachers also would like the par-

ents to provide a good learning atmosphere at home, by providing a positive attitude toward learning. Show joy and enthusiasm in all areas of learning, even if it may not be a favourite subject area of yours as a parent.

A good learning atmosphere includes providing physical surroundings that are conducive to study. When homework needs to be done, try to see that your child has a quiet place, free from disturbances from television or radio, and then check to see if he or she has completed the assignment. Parents should encourage learning in general by providing good educational materials, and have their children do some reading for their own pleasure rather than allowing children to constantly watch television in their spare time.

Parents should help their child build self-confidence. To do well, children need to feel good about themselves; they need a positive attitude towards themselves and all that they do. This includes helping them establish a good relationship with their peers.

In order to meet all these expectations, the child must be physically fit. Teachers would like parents to provide the proper diet, to have their child receive plenty of rest, to be clean, and to have proper clothes. For smaller children, little things are extremely important, such as boots fitting properly and clothes mended. This lets children dress themselves with a minimal amount of struggling or need for help, thus increasing self-confidence.

Above all, a spirit of prayer is desired in behalf of the child, the teacher, and the school, so that together these children may be taught in the fear and knowledge of the Lord.

(Next month: "What Do Parents Expect of Teachers?")

B. School Statistics

Although no school directory was published for the Canadian Reformed Schools this year, the following statistics were brought to my attention.

For the 1982/83 school year:

(a) total student enrollment in

Canada (and the school in Grand Rapids)	2087
(b) teachers — full-time	
(males — 75, females — 46)	121
— part-time	29

It is quite unusual (in any school system) that the number of male teachers outnumbers the female teachers by such a wide margin. Usually, the ladies outnumber the men by at least a 2:1 ratio. Perhaps one reason is that we have so many small schools, with male teachers in the junior and senior grades, as well as in administration.

C. Summer Action

The Committee for "Curriculum Assistance to Reformed Education" is planning a Literature workshop this summer. The five members of the committee will try to fulfill the following mandate:

1. Describe the role of literature within the general Language Arts program.
2. Check the Ministry Guidelines for intermediate English (Gr. 7-10).
3. Develop a list of recommended books, suitable for a Grade 7 and 8 Literature program. This would include books containing novels, poems, short stories, and books dealing with methodology.
4. Develop specific ideas for the teaching of novels, poems, and short stories in Grades 7 and 8.
5. Prepare sample units. This would involve taking one of the recommended novels, poems, and short stories and providing a unit on each to include specific objectives, methodology, additional resources, and evaluation.

The committee intends to tackle the work during the first week of July, in order of priority. Whatever cannot be completed this summer will be continued in July 1984.

The work of this committee needs our support. A tremendous amount of curriculum work faces our schools. This Literature workshop is one step in the right direction. However, it is only *one* step. I know that local schools (in most cases) do quite a bit of curriculum development and upgrading during the summer months. It is true that some of our teachers

are also busy with university courses during the summer. The lack of a more concerted and unified effort — especially in Ontario where distance is not a great factor — dismays me. A few weeks ago, I received a booklet from the Ontario Alliance of Christian Schools, outlining numerous workshops and courses in a four-week summer program. Although our schools do not have the same expertise, I look at such a booklet with great regret. Why can our schools not set up similar programs? Aren't our teachers employed on a 12-month basis? Perhaps it is a lack of leadership among our teachers, or maybe our schools prefer a sense of isolationism. Whatever the reasons are for our combined "non-involvement" during the summer months, they cannot explain away the need for upgrading, exposure of new ideas, and the development of Reformed curricula. Hopefully, one of these summers, a breakthrough will be experienced. Our schools need it badly!

D. A Summary of Corrective Measures in School

Most articles printed in "School Crossing" are designed to make our school supporters think about some of the issues (both philosophical and practical) that are connected to edu-

cation. Thinking should lead to discussion; discussion might lead to action. The main purpose remains: improvement in our schools.

Along this line, please consider the following rules regarding corrective measures, which were found in one of our teachers' handbooks.

- (a) Corrective measures should be based upon understanding of the student and sound guidance procedures.
- (b) Measures must be taken for the welfare of the individual and for the welfare of the group. A measure applied to an individual must be destructive neither of the individual's personality nor of the group climate. In case a choice has to be made between the welfare of the individual and the welfare of the group, the welfare of the group must take precedence.
- (c) Punishment should usually be administered impersonally, objectively unemotionally, and privately.
- (d) All sources of preventative measures should be exhausted prior to using corrective measures.
- (e) Punishment must be certain. Certainty acts as a deterrent to future would-be offenders.
- (f) Fixed penalties should not be established. They cannot anticipate

all forms of misconducts. They may encourage pupils to "pay the price." They erroneously assume that all offenses of the same type are actually the same and that the same corrective measures should be applied.

- (g) Teachers must remember that most offenses are *not* personally directed against them, although it may seem to be so on the surface.
- (h) Desirable corrective measures are: simple class control, individual conferences, cooperation with parents, restitution and reparation, and loss of privileges.
- (i) Undesirable or questionable measures are: detention after school, punishing a group, enforced apologies, lowering of marks, threats and harsh warnings, humiliation, nagging, and demerit points.

Something to think about!

One more column to go, in order to complete the school year. Do you have any concerns, questions, or comments? Please mail them promptly so that they may be included in June. Until then, the Lord willing!

NICK VANDOOREN
John Calvin School
607 Dynes Road
Burlington, ON

PRESS RELEASES

Meeting of the board of the C.R.A.F.T.H., held on March 25, 1983, at 8:00 p.m. in the Hamilton Church.

The chairman, bro. P. Feenstra, opened the meeting by asking us to sing Hymn 7:1, and then reads I Cor. 15:1-11. He led us in prayer, after which he welcomed all those present. The agenda was established. The minutes were accepted after a number of changes had been made.

The chairman explained to the board the function of the "working group" which has to approve government funding for a home.

We further discussed how we should handle requests from those outside our Church who want to send their child(ren) to Summer Camp. There are no principled objections, but perhaps some practical problems. This will be left up to the direction of the Camp Committee.

The general membership meeting that was scheduled for April 15 was postponed due to a High School meeting that was scheduled for the same evening. The date was now set for April 29, 1983. Organizational aspects and the agenda for the general membership meeting were discussed. The chairman then presented his introduction which will be presented at the general membership meeting.

The secretary reported on a visit made to a home for the handicapped in B.C. and also presented some literature to the Board. It was strongly advised to have a contractual coordinator in setting up a home. This will be raised at the general membership meeting.

It was decided to vote for new board positions at the next board meeting.

There was a question concerning receipts for income tax purposes. The treasurer will approach Revenue Canada concerning this matter.

One point brought up during general question period was the fact that there is a dental clinic in McMaster University in Hamilton especially set up for handicapped children.

The next board meeting will be on May 13.

We sang Hymn 7:3. Mrs. M. Oostmeier closed with us in prayer, and the chairman adjourned the meeting.

Meeting of the Interleague Publication Board held on February 12, 1983, in Ingersol, ON.

Opening. The chairman, Mr. C. Hoff, opened the meeting with Bible reading and prayer.

Welcome. A cordial welcome was extended to all the delegates present, and especially to Hetty Hoff who will assist Grace Holsappel with the secretarial work, and to Richard Gritter who will replace Jake Bouwman as a delegate from the Young People's Societies.

Minutes. The minutes of the previous meeting were adopted.

Incoming Mail. A letter was received from the Men's Society of Brampton, requesting some information about the I.L.P.B. A reply will be sent.

Outgoing Mail. A letter of appreciation has been sent to the Rev. J. DeJong.

Progress Report Form. A typed proof copy of a progress report form was tabled. After some discussion, several changes

A Ray of Sunshine



Suppose people had to pay
To see the sunset's crimson play,
And the magic stars of the milky way.

Suppose it was fifty cents a night
To watch the moon's great beam of light
Or to see a gull in its graceful flight.

How much would an autumn landscape cost?
Or a wintry window etched with frost
Or the rainbow's glory — so quickly lost.

How much, I wonder, would it be worth
To smell the gold brown fragrant earth . . . in spring,
And . . . the miracle of birth.

How much would people be willing to pay
For the laugh of a child at the close of day?
Suppose God charged us for these, I say.

Suppose we paid for a glimpse of the hills,
For the song of rippling mountain rills,
And the mating song of whip-poor-wills.

Think about it . . .
All these things God gives us free,
And oh . . . what a poor return for these,
We give at night on our bended knees . . .
Forgetting Thanksgiving . . . mumbling an urgent plea.

Ignoring the moonlight across the floor,
And the voice of a friend at the open door,
What do we do?
We just beg the master for more . . . and still more.
Suppose people had to pay.

A sundown, splendid and serene,
A child's kiss on your cheek.
A timeless moment when you're thanked —
You smile, but cannot speak.
Such things are wealth beyond compare,
And compensate for grief and care.

* * * * *

In our mail box we received the following note:

*"Dear friends and relatives,
I would like to thank you all for the beautiful cards
and presents which I had on my birthday.
It is a day I will never forget. Thank you very
much."*

From Jim VanderHeiden

*On our calendar we have the following birthdays
marked for the month of June. The Lord willing, Joan
and Beverly hope to celebrate their big days among
family and friends. They hope to receive many best
wishes also!*

Joan will celebrate her 26th birthday on June 17.

JOAN KOERSELMAN

c/o "Rehoboth"

Box 1089

Stony Plains, AB T0E 2G0

*Beverly hopes to celebrate her 21st birthday on
June 30.*

BEVERLY BREUKELMAN

Box 6566

Coaldale, AB T0K 0L0

Have a nice day, girls!

* * * * *

*Send your requests well ahead of publication
time to:*

Mrs. J.K. Riemersma

380 St. Andrew Street East

Fergus, ON N1M 1R1

were made.

Planning Dept. A list of Dutch outlines was presented, and we discussed what should have our preference as to possible future publications.

Personnel Dept. Two progress reports were received: one from Eleanor Boeringa who typed the outline on *Ruth*, and one from Marion Meinen who edited and typed *Messianic Motherhood*.

Mrs. Vandergriendt was given a list of possible translators whom she will contact. Hopefully she will receive some favourable replies. The I.L.P.B. does need people who are able to translate outlines

from the Dutch into the English language. A list will be drawn up of outlines that need to be translated.

Projects Dept. Mr. Hoff reported on the work in progress. Some of the typing has been done by the business class of Guido de Brès High School.

Since the *Book of Ruth* is missing in the publication of *Messianic Motherhood*, it was suggested that we publish the outline on *Ruth* in the same cover. That would then complete this book.

A guideline for our work and our workers was discussed.

Review Dept. A letter was received

from Rev. vanRongen, stating that he will not be able to complete his publication of *Our Churchbook* at the present time.

Financial Report. The books have now been audited, and a financial report, drawn up by Mr. C. Lindhout, was tabled. Another savings certificate of \$5000.00 will be purchased.

Our next meeting is scheduled for March 25, 1983, in Burlington. Mr. L. vanZandwyk closed the meeting with prayer.

On behalf of the I.L.P.B.,
(MRS.) FRANCES LUDWIG

PRESS RELEASE

of the Classis Pacific held at Houston, BC, on Wednesday April 27, 1983.

The chairman of the convening Church at Houston, Rev. G.H. Visscher, called the meeting to order. He requested the brothers to sing Psalm 146:1, read Psalm 146, and led in prayer. He mentioned the following memorable events since last Classis: Rev. C. VanSpronsen started his work as missionary among the Indians; the Church at Smithers was disappointed when Rev. Werkman, Rev. DeBoer, and Rev. Huizinga declined the calls extended to them. Rev. R. Aasman of Guelph has been called. Rev. D. VanderBoom received release from his ministerial duties by his consistory, and the Church at Langley has extended a call to Rev. W. Pouwelse of Burlington-West. Rev. G.H. Visscher has accepted a call to the Church at Ottawa. The Church at Chilliwack is represented again by its own minister, and Rev. J. Geertsema is presently in The Netherlands. According to the latest reports the work on the mission field is developing well under the blessing of the LORD.

The delegates from Langley reported on the credentials; they were found to be in order. There was one proposal, some requests, and an instruction.

The churches were represented by the following delegates:

Abbotsford — Rev. M. VanderWel and Elder E. Breukelman.
Chilliwack — Rev. C. Bouwman and Elder K.F. Huttema.
Cloverdale — Rev. J. Visscher and Elder R. Dykstra.
Houston — Rev. G.H. Visscher and Elder F. Nyman.
Langley — Rev. D. VanderBoom and Elder H.H. Moes.
Smithers — Rev. C. VanSpronsen and Elder H. Penninga.
Surrey — Elders D. Onderwater and J. VanderLinde.

After note was taken of the fact that the Church at Smithers has delegated Rev. VanSpronsen, who has been set apart for special work, the moderamen was appointed. The officers were: Chairman — Rev. C. VanSpronsen; Vice-chairman — Rev. D. VanderBoom; Clerk — Rev. M. VanderWel.

The agenda was adopted after a few items were added to it. The following correspondence was received.

Letter Cloverdale: This church proposed to have Classis meet in one specific location (Langley) rather than meeting in different places on a rotating basis. After a brief discussion the motion was withdrawn because some of the churches did not receive this proposal in time to discuss it.

Reports: Classis received a verbal report on behalf of the treasurer by one of the delegates of the Church at Surrey. There was also a written report from the Church at Houston re the Archives. They were found to be in good order. Reports

on Church visitation according to Art. 44 in the Churches at Surrey, Chilliwack, Cloverdale, Abbotsford, Houston, Smithers, and Langley were read and gratefully received.

There were two churches which requested advice of Classis in matters of discipline. These matters were discussed in closed session. Advice was given.

In open session Classis dealt with a request for advice concerning the Home Mission in Smithers. Classis decided to advise "that accepting donations from the Christian Reformed Church at Smithers is proper as long as there are no conditions which would be harmful to the work."

Thereafter Classis dealt with the request of the Church at Langley to approve the release of its minister. The necessary documents were submitted and read by the chairman. Classis decided to approve this release and to provide Rev. VanderBoom with an Act of Release of Classis, subject to the advice of the Deputies ad. Art. 49, as of June 1st, 1983. The chairman addressed Rev. VanderBoom, thanking him for his work in Classis. The Act of Release was read and signed by the executive officers.

Then Classis dealt with the request for release of Rev. G.H. Visscher, who accepted a call to the Church at Ottawa, of his duties in Classis Pacific as of June 19, 1983. The Act of Release was read and signed by the executive officers.

The next item on the agenda was appointments.

The Church at Smithers is convening church for the next Classis, to be held on Wednesday, October 5, 1983. Officers suggested for this Classis are: Rev. M. VanderWel, chairman; Rev. J. Visscher, vice-chairman; Rev. C. Bouwman, clerk.

Deputies for examinations: Rev. J. Geertsema and Rev. J. Visscher.

Examiners:

Exegesis Old Testament — Rev. J. Geertsema
Exegesis New Testament — Rev. C. Bouwman
Doctrine and Creeds — Rev. M. VanderWel
Church History — Rev. J. Visscher
Church Polity — Rev. J. Geertsema
Ethics — Rev. M. VanderWel
Diaconiology — Rev. J. Visscher
Knowledge of Scripture — Rev. C. Bouwman

Church visitors: Rev. J. Geertsema and Rev. M. VanderWel (coordinator), with Rev. J. Visscher and Rev. C. VanSpronsen as alternates.

Church for the Archives: the Church at Smithers.

Church to check the archives: the Church at Houston.

Treasurer of Classis: br. P.A. VanEgmond.
Church to audit the books of the treasurer: the Church at Surrey.

Committee for financial aid to students for the ministry: Rev. M. VanderWel, Rev. C. Bouwman, and K.F. Huttema (convener); Rev. M. VanderWel. Committee for Needy Churches: H.A. Berends (convener), G. Boeve, and R. Paize.

Deputies for preaching arrangements:

Rev. M. VanderWel and Rev. J. Visscher.

There were four churches (Houston, Langley, Smithers and Chilliwack/Winfield) which requested pulpit supply during the vacancies. Classis authorized the deputies for preaching arrangements to set up a schedule.

The Churches at Houston and Langley requested a counsellor. Rev. C. VanSpronsen was appointed as counsellor for Houston, Rev. J. Visscher for Langley.

As delegates to the forthcoming Regional Synod were appointed: the ministers J. Geertsema, M. VanderWel and J. Visscher, with C. Bouwman as alternate; the elders C. DeJong, R. Dykstra, and H.H. Moes, with A.W. DeLeeuw, R. Faber, and J. VanderLinde as alternates in that order.

Rev. M. VanderWel was appointed to represent Classis at the retirement of Rev. VanderBoom.

At that point a proposal was made to appoint a committee to study the matter of delegation to Classis of ministers who are not serving their congregation in a regular capacity, together with the matter of classical appointments, to report on their findings to the next Classis and to send copies of their report to the churches in time. It was unanimously adopted.

The brothers R. Dykstra, M. VanderWel, and J. Visscher were appointed.

A few questions which came up during the question period were answered.

Rev. G.H. Visscher and Rev. D. VanderBoom expressed their thanks for having received honourable release and for the good cooperation in this classical area and the fellowship experienced at the meetings of Classis.

There was no need to exercise Censure ad Art. 43, Church Order. The chairman conveyed the gratitude of Classis to the Church at Houston for the preparation of Classis. The sisters who spoiled the members of Classis with food and drink were personally addressed by the chairman who expressed gratitude for the excellent care.

The Acts were read and adopted; thereafter the Press Release was read and approved.

Rev. VanSpronsen invited the brothers to sing Psalm 84:4 and closed Classis after thanksgiving and prayer.

For Classis,
D. VANDERBOOM
vice-chairman e.t.

more
Church  News

CALLED and DECLINED
to Smithers, BC

REV. R. AASMAN
of Guelph, ON

CALLED and ACCEPTED to
Burlington South, ON

REV. J. DEJONG
of London, ON

our little magazine

Hello Busy Beavers,

This is the time of year for school trips!
Here are two trip stories for you to enjoy.
And how about you?
We would like to hear about your trip, too!
Will you share your story with us?

I went to Bronte Creek for my school trip. There were lots of animals like goats, sheep, cows, ducks, and many others. We went in this old house. It was about 83 years old. There they spun wool into thread. When we were going home we stopped for an ice cream and we got a free sucker.

Busy Beaver *Becky Heemskerck*

... we had a good time. We went to Heritage Village and to White Rock Beach. At Heritage Village there were all old things there. It was nice. There was an old log house there and the young boy lived in the log house. He is only about 18 or 19 years old. He is a nice boy. He was making candy in the log house. He had pyjamas that were hanging to dry. And there was "bobbing apples." You had to put an apron around your neck and tie it. Then you have to put your head in the old round tub with cold water and you have to try to get an apple and take a bite out of it. If you got the apple you would get to have it. I got one, but I only took a few bites and that's it, because it didn't taste good. At White Rock Beach we went swimming and had lunch. After lunch we went swimming again and bought an ice cream in the corner store across the beach. Then we went back and went swimming. When we were eating lunch a train came. The teachers said "Wave!" and we waved. One of the men who was driving threw some candies out and some people got three!

Busy Beaver *Pearl Vandeburgt*

Time for Birthday Wishes!

To all Busy Beavers celebrating a June birthday we wish a very happy day with your family and friends. May the Lord bless and keep you all in the year ahead.

Happy birthday!

Many happy returns of the day!

JUNE

Doane de Witt	2	Pauline Leffers	14
Nadine Woudenberg	2	Pearl Vandeburgt	18
Gerrilynn Huizinga	3	Sheryl Boes	20
Harold Dykstra	4	Jamie Harsevoort	21
Carina Ploeger	10	Pauline Lodder	26
Frederick Dewit	12	Miriam Vanderwerf	26
Dennis Flokstra	12	Debbie De Boer	28
Jason Klaver	13		



From the Mailbox

Welcome to the Busy Beaver Club *Sylvia Admiraal*. We are happy to have you join us. Did you have a good time on your birthday, Sylvia? Write again soon.

Welcome to the Club, *Nadine Woudenberg*. Did you get your membership card already? Be sure to keep it in a safe place! Thanks for the puzzle, Nadine.

And a big welcome to you, too, *Jamie Harsevoort*. We hope you'll really enjoy joining in all our Busy Beaver activities. Do you play soccer at school, Jamie?

Welcome to the Busy Beaver Club, *Heather Vandenberg*. Do you practise piano every day, Heather? And are you allowed to help look after the lambs? Thank you for the riddles!

Hello *Teena Buzeman*. It was nice to hear from you again. I'm glad you liked your visit to Canada. Thanks for sharing the riddles, Teena.

How are your kittens doing now, *Cornelius Leffers*? Did you get to keep them all, or are you giving them away? Didn't the mother cat mind your moving her kittens around? Bye for now.

Hello *Nancy Lodder*. Did you have a good time on your birthday? Did you have your friends over? What did you do? Thank you for the puzzle, Nancy.

Thanks for a nice chatty letter, *Karen Stam*. How did your choir performance go? And how are your organ lessons coming? I hope you get your penpal, Karen. Let me know!

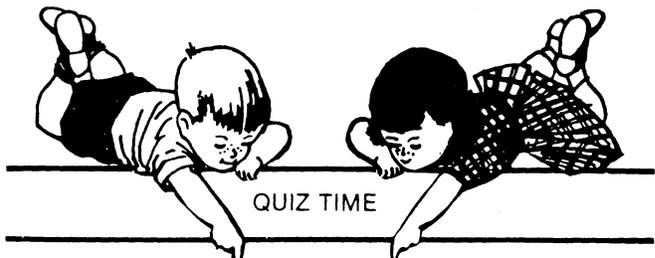
Busy Beavers, here's another request for a pen pal (around 11 years of age). Who would like to exchange letters with: *Karen Stam*

14937 - 68A Avenue
Surrey, BC
V3S 5N9

RIDDLES FOR YOU

1. When is a baker most mean?
2. If all the cars in the nation were pink, what would we have?
3. What colour would you colour the sun and the sky?
4. What runs but never walks?
5. What does the garden say when it is laughing?
6. Why is a tree like a dog?

from Busy Beaver *Heather Vandenberg*



QUIZ TIME

Scramble
(animal names)

by Busy Beaver *Nicole Dehaas*

- | | |
|--------------------|---------------------|
| 1. epnlathe _____ | 6. tsfairhs _____ |
| 2. okynme _____ | 7. lalam _____ |
| 3. knssae _____ | 8. osemu _____ |
| 4. atgliroal _____ | 9. loramliida _____ |
| 5. redilcooc _____ | 10. awelh _____ |