



Clarion

THE CANADIAN REFORMED MAGAZINE

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Blindness

"Whom the gods wish to destroy, him they strike with blindness," the ancient Greeks are reported to have said.

We could say it better and more Scripturally when we quote what the LORD said through Moses: "The LORD will smite you with madness and blindness and confusion of mind; and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways; and you shall be only oppressed and robbed continually, and there shall be no one to help you." Deuteronomy 28:28, 29.

One of the evil fruits of the refusal to listen is that one becomes unable to hear and to distinguish. He who closes his eyes wilfully will in the long run be unable to see and to differentiate.

When the pharaoh hardened his heart, the result was that the LORD hardened His heart. Everyone could see that Egypt went down to total ruin, but the pharaoh's heart was so dull and his eyes so blinded by hatred against the LORD and against His people that he rushed blindly from the one disaster into the other, pulling others under with him.

In the days of the prophet Isaiah the situation was no different. It was not because the hand of the LORD was shortened, the prophet said, that calamity upon calamity came upon the people. The reason was that the hands of the people were full of blood, that their thoughts were thoughts of iniquity, and that they did not know the way of peace. Thus the words spoken by Moses became a terrible reality: "We grope for the wall like the blind, we grope like those who have no eyes; we stumble at noon as in the twilight, among those full of vigour we are like dead men." Isaiah 59:10.

How much mercy the LORD showed to Israel before the calamity of the exile came upon them! Read how often Jeremiah warned king and princes, how often that which he foretold did come to pass. Yet, they refused to listen and in their self-imposed blindness walked into their ruin

with open eyes. Disobedience prevailed to the very, bitter end.

The western world received many blessings from the Lord. The nations which are highly developed owe this indirectly or even directly to the Gospel, the Truth of God which sets free. The reason for being underdeveloped and backward is a spiritual one!

However, the western world has since long been turning away from the Lord and from His liberating Gospel. Instead, it is taking over the revolutionary concept of liberty and liberating. The eyes are more and more closed to God's Word and therefore blindness prevails more and more, even to such an extent that we ask in astonishment, "But do they, then, not see at all?"

Many religious groups and organizations support the revolution itself either directly or indirectly. Yes, they may stipulate that the support which they give shall be used exclusively for "humanitarian purposes". But the enemy laughs up his sleeve or even openly. How naive can they get! Every penny that is received means a shot in his arm: let the capitalists in their stupid "humanitarian aid" pay for our health services, our hospitals, our battle against certain diseases; let them help us to feed our population; that means that we have so much more to spend on our military equipment, on our subversive activities in the very same countries which supply us with "humanitarian aid", or in the ever diminishing area of the "free world"!

When sections of Angola's population needed money and arms to counteract the communist campaign to take over the country, the "free world" let South Africa do the work, but refused to aid those who needed it so badly and who now are no longer in any position to change the situation.

The threat to Rhodesia and to South Africa (whatever one may think about the policies and the declared position of these countries) is real and they do deserve the support of the "free world". But the big question is

whether they will ever get it.

Obedient participation in a boycott imposed by the organization of the United Nations — which more and more becomes a tool in the hands of the communist block, faithfully aided by the "third world nations" — will do nothing to stem the red tide. On the contrary, it will promote that. Yet we can be certain that the blindness will cause many nations to withhold the support those countries need, something which ultimately will result in this, that they themselves, too, will fall a prey to subversion.

The examples of blindness and foolishness can be multiplied.

We have a surplus of milkpowder. I do not begrudge our dairy farmers a good price for the milk they ship. But the imposed regulations of quota and prices have created a very unhealthy situation. The price is artificially kept high, and this can be done only by means of subsidies. Then it has to be tried to get rid of the surpluses. Selling these surpluses abroad is the only possible way. Suggestions to sell it to our own farmers for cattle feed have been rejected. No, you cannot do that!

But our surplus milkpowder is being sold to communist countries for that very purpose (if it is used for that, indeed) and the price we get for it is a fraction of what it actually costs us to produce the milkpowder. Now the communist countries can feed their cattle from our milkpowder which then is converted (at a bargain price) into cheese and other products which we then import from them for a good price in direct competition with our own farmers and their products. Thus we support their economy (and their subversive activities) in two ways.

The only hope for country and nation and for the world is the Gospel of Christ, the Truth which really liberates. But this Truth is being opposed more and more.

Let us speak it for as long as we are able to do so. That is the best service we can give to our country and to its future.

vO

UNIONISM

(Second of three parts)

THE VIEWPOINT OF THE UNIONS ABOUT LABOUR

What do unions say about labour? How do they organize workers? What demands do they make on their members? What do they promise?

First of all, let me state that my information comes directly from the constitutions and by-laws I received from the unions I contacted. Most unions agreed to give these when they heard that you asked me to speak on unionism. However, as one of the union personnel stated, "not everything is in the book". Common facts which you can read in your newspapers will have to serve as additional research material. Of course the local unions claimed that much good has been done by unions. They have removed much of the exploitation of the worker by the management, secured better working conditions, reduced long working hours, and obtained better wages. Who would deny this? We heartily concede this, although the same could be said of a communist or socialist regime maybe. The point is not whether unions have done some good but whether their principles and constitution allow a Christian to work as a union-member. Does the oath of allegiance to the constitution, by-laws, and ritual of a union conflict with a Christian's oath of allegiance to the constitution of the Kingdom of God? That is the crucial question.

To answer this we must examine the unions. What strikes you as you read union constitutions and documents is their character as "brotherhoods". Since many of these "brotherhoods" united, you find many unions' names starting with "The United Brotherhood of . . ." Indeed, the members are to cultivate the spirit of brotherhood. Members of the United Association must pledge:

I will at all times assist members of the United Association to the extent of my ability, defend them when unjustly treated or slandered, and cultivate for each and every member the warmest friendship and brotherly love. (UA Constitution, section 170, page 82, 1971)

You hear of union picnics, for example. Women auxiliaries for unions are

also included in some. Some unions pay part or all of a deceased member's funeral expenses. The United Steelworkers of America even include a Burial Service form with many Scriptural phrases sprinkled throughout, ending with a benediction which uses the name of the triune God. The United Association calls for a minute of silence in respect for "our deceased brothers" at 11 A.M. on the second day of each Convention.

This may give the unions a show of religiosity. However, do not be mistaken. Any qualified worker can be a member of the union regardless of race, colour, nationality or *creed* (USWA, page 4, line 14). All men are created equal, say the unions (UAW, page 3, line 6f). Religion is therefore no obstacle. As that secretary politely implied, religion and labour are separate. In fact, unions do not appreciate religion or religious topics being brought up. In the Constitution of the International Brotherhood of Teamsters we plainly read:

No topic of political or religious nature shall at any time be allowed, on penalty of . . . but topics, concerning the economic welfare of our members shall not be prohibited, not even if they are of political nature. (article 23, section 17)

In other words, anything but religion goes.

Members must do everything to promote the interests of the union and the union brothers, even if this brings them into conflict with non-union persons. A secret aura even surrounds this promotion of brotherhood, since no member is allowed to divulge the names of union members to outsiders. So you can see that unions really are "brotherhoods". You may say that unions are religious bodies in that a body of principles, statutes, orders, and ritual govern and guide their actions. It is no coincidence that their meeting-halls are called "Labour Temples". Unionism has become a religion and the union membership a "brotherhood".

As far as the principles of underlying philosophy of unionism is concerned, we may say that these are the (Marxist) principles of class struggle

between labour and management, between the proletariat and the capitalists, between the worker and the boss. Let me cite some glaring examples. The opening sentence of the constitution of American Federation of Labor (AFL), to which most international unions belong declares:

A struggle is going on in all the nations of the civilized world, between the oppressors and the oppressed of all countries, a struggle between the capitalist and the laborer, which grows in intensity from year to year, and will work disastrous results to the toiling millions, if they are not combined for mutual protection and benefit.

Is this not exactly the cry of Marx: "workers/proletariat, unite!"? Even the terms (oppressors, capitalists, toiling millions) betray the socialist background. The AFL-CIO (Congress of Industrial Organizations) have not abandoned this approach since their merger in 1955. To quote another example, in the preamble to its constitution the International Association of Machinists flatly states:

It is impossible for those who toil to obtain full reward of their labor other than through united action through organizations FOUNDED UPON THE CLASS STRUGGLE. (emphasis mine — WH)

The Mine Mill and Smelter Workers boldly assert:

We hold that there is class struggle in society, that this struggle is caused by economic conditions . . . that the class struggle will continue until the producer (worker — WH) is recognized as sole master of his product. Therefore, we unite. (Preamble to the Canadian Constitution)

Most union constitutions state that workers must unite (form unions) in order to protect, to promote, and to solidify the interests of the workers. Do you not hear Marx shout, "Workers, unite!"? Clearly, then, unionism involves, yes, even breeds, class struggle between labour and management.

Even a superficial observer of today's labour scene will agree that this class struggle is still a reality. Read the newspapers. Listen to your radios. How often are labour and management not deadlocked in a bitter struggle, resulting in part from the antagonistic attitude of the union towards management? No one wants to give. Everyone wants to take. In this tug-of-war the strongest takes all.

Why is there this antagonism between the class of workers and the

class of capitalists, to use union terms? Without going into the question of whether the apple or the tree came first, we can definitely state that the two-fisted approach of the unions overagainst the bosses has only aggravated the situation. Their philosophy of setting workers overagainst their bosses breeds this antagonism.

One of the weapons the unions use to great advantage in their warfare against management is the strike-weapon. If negotiations for a new contract between workers and boss cannot be reached to the satisfaction of the workers, they may vote for strike action. Every secular trade union constitution includes this ultimate weapon. A meeting is called and if a certain percentage (50% to 2/3) votes for strike action, then the union representatives scrutinize the situation. They usually approve the strike-vote. According to our present laws, unions may legally strike if their contracts have expired.

Last year of all countries only Italy experienced more strikes than Canada did. You have undoubtedly heard of numerous strikes again this year. The Public Service Alliance of Canada approved strike-action for the letter-carriers and inside postal workers this spring. Because of this strike the Canadian economy became crippled. Many small businessmen suffered. Everyone was inconvenienced, to put it mildly. The longshoremen on the West coast and along the St. Lawrence River went on strike. Finally the government had to order them back to work, since our grain exports were at stake. Nurses in Ontario and elsewhere, doctors in Manitoba, teachers in Ottawa (and Toronto) plagued the country with strikes. Electricians, carpenters, plumbers, and I do not know who all went on strike this year already. Many contracts expire this year. It could be the year of strikes (It was, and the Anti-Inflation Board now has a difficult job of curbing the unions — WH). In Quebec, strikes erupted into terrible violence. The QFL (Quebec Federation of Labor) workers broke through gates, occupying a plant building. This well-planned attack of about 200 members resulted in bodily injury to many. Police had to use tear gas to disperse the demonstrators, who violently oppose the recommendations of the Cliche Commission set up by the

Quebec government. In the violent encounter, union protestors overturned and damaged six police cars, besides inflicting bodily injury. Many ended up in the hospital. Militancy often accompanies the use of the strike-weapon.

As you can understand, unions have become politically involved in order to further their interests. Listen to some union statements from their constitutions:

Recognizing the need for UNITED POLITICAL ACTION, we urge that the political policies as determined by the American Federation of Labor and Congress of Industrial Organizations shall be the basic foundation for our political beliefs. We must assist in electing to public office only those favorable to the cause we espouse, which is the cause of human freedom, and doing so elect our friends and defeat our enemies. (UA, Preamble, page 4, emphasis mine — WH)

This same international union appoints a Committee for Political Action for each local union in order "to coordinate the Local Unions' political activities with the trade unions in the area" (UA, section 125, page 62). All constitutions I read encouraged political activity on behalf of the local unions. Unions, I say, seek power for their cause. They want to rule.

This comes out in their statements for increasing union membership. In the preamble one constitution urges each member to acquaint himself with union laws so that he may

be prepared to use his influence on those who do not as yet belong to the Association, but whose only reason for not belonging to it is that the benefits offered have never been fully explained to them (UA, page 3).

One method of coercing more workers to join is the "closed shop". That means that only unionized workers may work in that shop. Either you belong to our union or starve, is the crude but plain message often directed to workers not sympathetic to unions. It is no secret that unions use present legislation to good advantage in manoeuvring their way into plants.

In examining unions we cannot forget the pledges all candidates must swear. Let me cite a typical procedure for obtaining union membership. The applicant fills out the form, accompanied with an affidavit in certain cases. After acceptance of his application, the union notifies him. The applicant is then given at least ten days' notice

before the day of initiation and obligation. At THIS time the union furnishes him with a copy of the Constitution, By-Laws, and Ritual, which is not made public but kept a big secret (UA, section 169, page 81). The pledge or oath commits the initiated member to full allegiance to the Union. Let me offer an example:

I hereby agree to remain loyal and true to the principle and policies and to be governed by the Constitution and By-Laws and Ritual of the United Association and the Local Union IN ANY AND ALL MATTERS NOW OR THAT MAY HEREAFTER BE INCLUDED THEREIN . . . I take this obligation voluntarily, WITHOUT ANY MENTAL RESERVATION, AND BIND MYSELF UNTIL DEATH under penalty of scorn due to moral perjury and violated honour as one unworthy of trust or assistance. (UA, section 170, pages 81-82, emphasis mine — WH)

Membership thus pledges one's whole heart, mind, soul, and strength to the union practices and principles for life. This is thus a total allegiance. One promises to keep all past, present, and future laws; not to discriminate against a fellow worker on the basis of creed; to cease work at any time when called upon by the organization to do so; and to have all workers join our Union (USWA, Constitution, page 92f, 1974). Of course, this involves obedience to the President General of the Union. This head boss has broad powers. He can suspend local unions, render decisions and judge cases, appoint representatives and others, and investigate and arbitrate with employers who threaten to strike or lock out workers. Although appeals can be made to the General Executive Board at its next meeting, meanwhile, if the president has spoken, the local unions and its members must comply and obey. Truly, the general president assumes an extremely powerful position.

I think we have now sufficiently examined unionism and union membership in order to compare the viewpoint of the Scripture with the viewpoint of unionism about labour.

W. HUIZINGA

FOR READER'S INFORMATION

This issue of "Clarion" was mailed from Winnipeg Central Post Office on March 26, 1976.

“DIALOGUE” (I)

I must be lagging behind terribly.

Let me explain. I've always thought that the Christian doctrine “is the true and complete doctrine of salvation”, i.e. the truth, the whole truth and nothing but the truth. I was not afraid to profess this publicly every Sunday with the congregation I belong to. I've even dared to say — come to think of it — that the Scriptures present us with the ONLY way to life, in Jesus Christ, and that ALL other world-religions or ideological systems must be given up completely as misleading and beguiling lies of Satan.

How could I ever have, apparently. Now people are telling me from all sides that mine is an outdated viewpoint, basically ignorant, terribly intolerant, and deeply repugnant. I get these looks, like “So you think you know it all, eh?” When I speak of the great calling of the Church of Christ to proclaim the Gospel as a testimony to ALL nations (cp. Matthew 24:14), and in doing so to CONFRONT the world with the ONLY truth, people laugh incessantly, “You must be crazy thinking you have sole possession of the truth”

Crazy? It seems that one is just not allowed anymore to maintain such a rigorous standpoint. No one seems to have the WHOLE truth anymore; everyone (Christian, Moslem, Buddhist or whatever) has just a little PART of it. No one is allowed to think in absolute terms; one can only “assume” and “theorize”. Today “believing” means coming close, not being certain. Pilate's historic, rhetorical question, “What is truth?” seems to reflect the main conviction ALSO of our times. Truth is relative, nowadays; we may only speak in proximities, not in absolutes.

The usual application of this is, of course, that we should not always try to persuade others of the truth of OUR “opinion”, but try to appreciate the truth of THEIRS. In other words, no confrontation, only conversation; no decalogue but DIALOGUE. We must approach others with the understanding — so I'm told — that their viewpoint is principally EQUAL to ours. You see, since no one knows it all, they could be as right as we are, if not more.

So the big word nowadays is

Circumspection . . .

“dialogue”. Talk. Conversation between the representatives of various religions, meant not to convince one another of THE truth, but to engage together in establishing mutual TRUTHS. Dialogue with the motto: truth is everywhere, all we have to do is “discover” it together.

To achieve this dialogue, one must be quite open and tolerant, willing to listen. Above all, it is stressed, one cannot come with the intention to “convert”, because that means a rejection-in-advance of the other man's stand. Then it would be a “MONOlogue”, an ego-trip, a one-way street, really quite a presumptuous and conceited approach. How dare you?

Did you know that, for many years already, this dialogue has been the main striving of the World Council of Churches (WCC)? Through this dialogue the council hopes to arrive at a complete assimilation of ALL religions or ideologies, an ultimate unity which can only be achieved through this “dialogue”, for in it one has already principally accepted the viewpoint of the other as a ‘variation’ of his own.

One Church for Christians, Buddhists, Marxists, etc. — is this ever possible? Don't believe me; I'll give you the FACTS. Already in 1923 at the Mission Conference in Jerusalem, questions were raised whether Christians should regard the values of non-Christian religions a little more positively. Were there not many “points of contact” or tangents?

The Conference of Tambaram, held in 1938 in Southern India, proclaimed that there are “elements of truth” in other religions which should be accepted and esteemed by the Christian churches. This whole thought development was completed when the Conference decided in 1961, in New Delhi, India, that Christ “reveals Himself ANONYMOUSLY” (i.e. in fact, though not in name) in non-Christian religions, even in historical developments and sudden revolutions, in such a way that one can partake in salvation through Christ WITHOUT direct knowledge of the Gospel. Which simply means that one can be saved through ANY religious or

ideological system, loose from Christ.

Maybe now you'll understand why the Conference of Bangkok (1973) could decide to “continue and intensify” the dialogue with non-Christian religions, Marxism and Maoism. The dialogue is clearly meant to achieve a complete SYNTHESIS of all religions and political systems, a final unity of great ecumenical power!

The WCC doesn't recognize the ANTITHESIS which Jesus and the apostles so clearly maintained. If the statements of the WCC are true, no mission or evangelism (as we know it) is ever possible; the “great mandate” of Christ to teach the nations “all that I have commanded you” is a farce. Then there are many ways to salvation, instead of the ONE WAY in Christ.

But the Bible teaches differently. Jesus said, “I am the way the truth and the life; no one can come to the Father but BY ME” (John 14:6). And the disciples understood perfectly well what He meant, for they dared to say, “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12).

The Lord speaks in absolutes: may I speak in proximities? “No other Name” means that Christ exclusively is the only way to salvation for all men, and that the Christian faith does indeed contain the ONLY truth. The WCC mixes its lies with this truth and brings another Gospel. Therefore, as Paul said, “Damn it”, Galatians 1:9.

I may be lagging behind as far as some are concerned, but I'm convinced that I'm miles ahead of anyone who relinquishes the Truth for some vague and farfetched ideal of false unity. I don't want a dialogue without Truth; I refuse to converse with false religions on a basis of equality. I still dare to summon repentance unto Christ, for myself and others.

It may sound like a “tough stand”, but I must. If I step into this unfruitful, Christ-denying dialogue, I certainly can do a lot of talking. But I'll talk myself to death.

Cid

school X crossing

WILLIAM OF ORANGE.

A name that every child in school in The Netherlands knew very well. Do our children know that name also? Or does it only refer to the first Canadian Reformed school in Canada? That is as you probably know the school in Surrey, B.C., formerly New Westminster. Mr. S. VanderPloeg will be the principal of the entire school, now that Mr. Vanderkamp is retiring. In order to make more time available for the principal to carry out his duties, it was decided to hire an additional teacher for Grade 7. The Board must have been optimistic. They don't just decide to *advertise* for a new teacher, but to *hire* one. Did they expect an avalanche of applications? Well, at least they were successful in appointing Mr. L. Bol, at present the principal of the Ebenezer school in Chatham, Ontario. He is the second one from Chatham to work in William of Orange. Prof. Selles has confirmed that he will be able to present his course in B.C. during the weeks of July 5th and 12th. All teachers in Western Canada have been invited to attend this course. Whether it will be a success, depends on the participation of the teachers. These courses can be very helpful for the teachers, but as Reformed people we should realize that there is an ever growing need for a Reformed Teacher's College, where our students can be trained as Reformed teachers! Otherwise we are still left with a "gap".

LONDON — ONLY 197 DAYS TO GO!

That is the dream of London. In September this year they hope to start their school. The blueprints are hanging in the church basement right now. In April they plan to start building. Hopefully it will be ready for September. In the mean time, London still needs teachers. And this is a problem for several schools. I was told that at least one teacher has "come over" from a mixed Christian school to fill the need in one of our Reformed schools. That is something for which we may and must be thankful. Not only our church members must become convinced of the need of *Reformed* education, but also our teachers!

TIMOTHY.

In Hamilton's *Church and Child* I read what the November 1969 Association of Christian School Administrators printed in its Newsletter as guidelines. Here it follows:

Creation—Evolution

- 1) All the areas of science have a valid place in the curriculum of the Christian School.
- 2) The creation—evolution debate should be treated as a part of the junior and senior highschool curriculum. Students should be made aware of the differing and opposing views. At the lower grade levels, this topic should be dealt with as the need arises and appropriate to the age level of the child.
- 3) Curriculum content on the topic creation—evolution should be determined by joint study and effort of faculty, administration and school board. *This group study must be sensitive to community attitudes.*
- 4) *Within the boundaries of the school's constitution, the teacher should be allowed flexibility in interpretation of Genesis 1.* Christian behavior demands respect for differing opinions of fellow Christians within that framework . . .

Note: the italics of these sentences was done in the original guidelines. *Church and Child* adds: the above speaks for itself. Indeed, it does. May this help to open the eyes of many of our people who are satisfied with the mixed Christian schools. Are we willing to let our children be educated according to such guidelines? Are our eyes open to what is going on? Where does the Word of God teach us that Christian behavior demands respect for differing opinions . . .? The fact is that the Bible does not teach such an attitude. Of course, the author does not say that either. It is *our Christian behaviour* that demands it. We have to be very careful: Christian refers to CHRIST! And where does our Lord Jesus Christ teach us to respect different opinions regarding, for instance, Creation—Evolution? Or has the word "Christian" watered down so much already that we have to understand it by what WE have made of Christian? But Christ determines for us what is Christian. And Christ tells us to beware of false prophets and so do His apostles. The second commandment is still very real today. We need the teaching and

the warning of the second commandment just as much as Israel in the wilderness. Every false teaching, every deviation from the teaching of our Lord Jesus Christ, every opinion deviating from and opposed to the teaching of the Bible, the infallible Word of God, is nothing but an IMAGE that we make of God and which image we then worship.

If the Lord Himself had taught to respect differing opinions, He never could have spoken to the Scribes and Pharisees the way He did. And Paul could never have spoken so sharply against those "fellow Christians" of his days the way he did.

Let us as parents not forget the warning of the second commandment either. If we make an image of the LORD and then serve God via that image or have our children taught by those who do not worship the Lord according to His commandments, then we had better realize that the Lord will visit the iniquity of the fathers upon the children, even upon the third and fourth generation! That applies to the Church. It applies also to the education we choose for God's Covenant children!

NO GOOD WORD FOR OUR REFORMED SCHOOLS?

As we are aware of by now, a new paper is published within our churches: *The Good Word*. In the introductory letter the authors inform us that this paper will be a *Reformed* evangelistic paper which will *specifically promote the position of the Canadian Reformed Churches* (I italicized). We have no objection to such a paper. We have no objection either to promote the specific position of the Canadian Reformed Churches. But I missed something in the rest of the letter. While the authors inform us that they plan to speak about *every* aspect of the Christian life, they mention as examples: politics, family life, economics, theology, other sciences, etc. What is missing in this list of examples? You will have noticed it by now: Reformed Education! I do not say that this was done on purpose. They only give examples. Others could have been added to it. But why NOT mention education? Is that not one the most important aspects of the Christian life? Our Canadian and American society is being terribly rebellious against God, we read. And we all heartily agree. But has the secular system of education not contributed to this to a very great extent? And should

Daughter and Mother

that not be pointed out in a paper that wants to promote the specific position of the Canadian Reformed Churches? What I want to point out is that all sorts of evangelism projects will not help us if we do not start right at the bottom. That means: in the families, in the schools, and in church. Reformed families, Reformed Schools and Reformed Churches are related very closely. Remember what the Synod of Dordt 1618-19 recommended? Evangelism or whatever we want to call it, is all right. But what we have promised at the baptism of our children comes first! A good REFORMED school education where the children are also taught the best evangelism project, namely their GODLY WALK OF LIFE (Lord's Day 32), will do more good than speaking on all other topics. Let us hope and expect that *The Good Word* will indeed bring the Good Word of God concerning education. That will be part of promoting the position of the Canadian Reformed Churches. Let us all be faithful as adults and children, that by our godly walk our neighbours also may be won for Christ. That is, after all, our (Canadian Reformed) Confession!

M.C. WERKMAN



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event.

It may be known that Die Gereformeerde Kerk in Suid-Afrika, the so-called "Dopperkerken", have terminated their correspondence as sister-Churches with the synodical churches in The Netherlands.

This was not done for political reasons — as the Dutch daily newspaper TROUW tried to suggest, followed by professor Dr. J. Verkuyl.

Of course, there were — and still are — strong objections within the South African churches against the affiliation of the synodical churches with the World Council of Churches and in particular with its Anti-Racism Fund that gives financial support to certain "liberation movements" in Africa, which are by the South Africans considered as a danger to the safety of their country.

These objections were repeated at the recently held General Synod at Potchefstroom. And when the chairman of the General Synod of the Dutch synodical churches, the Rev. C. Mak — who together with a professor of theology had been delegated to South Africa — tried to defend his churches by stating that the money from this fund is exclusively used for humanitarian purposes, some strong protests were heard.

However, the decision to break off the ties with the synodical churches in The Netherlands was made for other reasons.

Here is a translation of the decision as we found it in NEDERLANDS DAGBLAD of January 27, 1976:

Synod 1976 of Die Gereformeerde Kerk in Suid-Afrika, with deep regret establishes that De Gereformeerde Kerken in Nederland are no longer one with Die Gereformeerde Kerk in Suid-Afrika in doctrine, worship, and discipline.

She further ascertains that the Dutch churches by their attitude have broken off the correspondence-in-narrower-sense in spirit and sense.

DE REFORMATIE of February 28, 1976, quoted a South African formula-

tion:
Die Nasionale Sinode van 1976 van die GKSA konstateer, op grond van die voorafgaande, met diepe droefheid dat die GNK nie langer met die GKSA een in leer, diens en tug is en dat die GKN deur die optrede hierbo vermeld die korre-

spondensie in enger sin in gees en betekenis verbreek het.

Daarom verklaar die Nasionale Sinode 1976 dat die kerklike korrespondensie ooreenkomstig art. 51 K.O., wat tot hede met die kerke onderhou is, beëindig is en beëindig word.

This decision was made approximately 140-30.

A central position in the discussions was taken by the fact that within the synodical churches doctrinal heresies as those of professor Dr. H.M. Kuitert and Dr. H. Wiersinga are tolerated.

This was not the first step undertaken by Die Gereformeerde Kerk in Suid-Afrika. In the year 1973 they limited the correspondence by deciding that ministers from these Netherlands churches who would visit South Africa had to submit themselves to a colloquium before they could preach in their Churches and that attestations from the synodical churches would no longer be accepted without any further investigation.

More than once the synodical churches were admonished to return from their disastrous way.

However, in their report the deputies Dr. G. van der Linde and professor Dr. T. van der Walt had to include the following recommendation:

The reaction of the Synod of Haarlem to our exhortation and admonition was of such a nature that we cannot but recommend that there is no longer unity in worship, doctrine, and discipline with De Gereformeerde Kerken in Nederland and that we consequently recommend to formally abolish the correspondence with these churches.

In this respect the "Doppers" follow the example set by the Orthodox Presbyterian Church, which at an earlier stage broke off a similar relationship for fundamentally the same reasons.

The South African Churches are not the only "daughter" who had to admonish "mother". The Reformed Churches of New Zealand made arrangements similar to the South African ones of 1973, and The Reformed Churches of Australia last year did something like this.

As for the latter, the Australian correspondent of NEDERLANDS DAG-

Continued on page 112.

DAUGHTER AND MOTHER - Cont.

BLAD wrote in the February 12 issue that we can expect these churches to have difficulty with this most important item on the agenda of their Synod, to be held in the month of May. It seems that a good number of people within these churches would like to see that their churches do the same thing as the Christian Reformed Church in the U.S.A. and Canada did, which at their 1974 Synod decided to drop the term "sister-Churches" and the relationship covered by that name and replace it by a different one: they no longer want to execute Christian supervision over foreign Churches, and that way could avoid an internal clash concerning the relation with the synodical churches in The Netherlands.

The Rev. K. Bruning in UNA SANCTA, the magazine of our sister-Churches, The Free Reformed Churches of Australia, wrote on February 14, 1976:

We wonder once again if and when the Reformed Churches of Australia will stop halting between two opinions regarding their relation with the synodical churches in The Netherlands, and will replace their half-way measures by a clear testimony that may not be explained both ways, and includes an *actual* choice.

Another consequence may be that the synodical churches will no longer be able to stay within the "Reformed Ecumenical Synod", which will have another meeting at Capetown, South Africa, in the month of August.

Of course, the reaction from within the synodical churches was that of crying their eyes out. Professor Herman N. Ridderbos said: They let us down now that we need one another so badly. The Rev. C. Mak was deeply disappointed. He asked the South African churches to be patient, for his Synod would deal once again with appeals against the teachings of Kuitert and Wiersinga. But everyone may feel that this originates in the unscriptural patience his own churches showed towards people like Kuitert, Augustijn, Baarda, Wiersinga, etcetera. Besides, we have heard the same thing in the days of the Liberation of the Churches: be patient and wait for what the next Synod is going to do — while nothing happened really!

Professor van der Walt said: We should not completely break off all contacts with the Netherlands churches because there are many mem-

bers who have strong objections against the new theology, and we can support them by continuing the discussion.

Professor B. Spoelstra of the Theological Seminary at Hammanskraal, near Pretoria, said: The relation has not completely been disrupted.

At the moment there is going on an internal struggle in The Netherlands between a neo-marxist group and a conservative confessional group. The latter wants to keep the relation with South Africa intact.

As for our own opinion, we are — under the circumstances — grateful for this decision made in South Africa.

We are also thankful for a subsequent decision made by the same Synod, to continue and intensify the contact established with De Gereformeerde Kerken in Nederland, our sister-Churches, the "liberated" ones.

We can even have appreciation for the investigation which the South African Churches will undertake in response to a request made by the "buitenverbandkerken" (churches-outside-the-confederation) in The Netherlands. This will give the South Africans a good opportunity to learn that in The Netherlands certain deconfessionalizing and independentistic tendencies had to be opposed and rejected. There is no need to hide anything in this respect.

The South African decision includes a clause that says that their sister-Churches in the U.S.A., Australia, and New Zealand will be informed.

Let us hope that the Christian Reformed Church may learn from the clear stand taken by the "Doppers", even feel ashamed because of their own weak stand in this matter.

G. VAN RONGEN

Announcement

Teachers' Courses — Summer '76.

It is with gratitude to the Lord that we may announce the following details about the upcoming courses. Our hopes to attract a highly-qualified educator from The Netherlands could finally be realized. Mr. A. VanEsch, dean of the Reformed Pedagogical Academy of Groningen will D.V. conduct the course on "Didactics" (the art or science of teaching). The lectures will be delivered during the morning hours of the period from July 5 — July 23, 1976.

Lest anyone be afraid to sign up for this course: The lectures will be held in the English language, interspersed with an occasional dose of Double-Dutch. Course outlines in English will be sent to the applicants beforehand, and also a list of the necessary study material will be provided.

General didactical principles will be presented. These will be applied to the various disciplines as Reading, Social Studies, Science, Bible Study, taught in our schools.

The different levels, primary, junior, and intermediate, including Junior High will be recognized in Mr. VanEsch's presentation.

Text Books now in use in our schools will be used to show how the teaching material can be presented in the classroom.

Mr. VanEsch plans to divide his

lectures as follows: presentation- discussion- presentation-work on individual or group assignments. A written exam will conclude his lectures in addition to an oral discussion on the assigned reading material.

Prof. Drs. H. Ohmann will lecture in the afternoons on "The History of God's Revelation in the Old Testament". This course is not a rerun of the '74 course "Introduction to the O.T.", as you can see.

The emphasis will not be on historical facts as such, but on the revelation surrounding those facts. The clear progress of God's revelation in the course of time will be demonstrated. All the books of the Old Testament from Genesis to Malachi will be discussed in the light of Him Who was to come, Jesus Christ.

Special attention will be paid to the "toledoth" of Terah as well as Job, Proverbs and the prophets.

You are invited to register for one or both courses. The fee is \$100.00 per course. Prof. Dr. J. Faber, the director of the courses, will send you upon receipt of your application and payment for the course(s), the necessary information.

Participants, who are in need of accommodation for the duration of the course, should state this in their letter of application. Arrangements will then be made to provide the necessary eastern hospitality.

Persons not (yet) in the teaching profession who are interested in

Letters-to-the-Editor

Although this "Letter-to-the-Editor" is far too long to be just that, we decided to publish it in its entirety because it provides some interesting facts which will be appreciated by our readers. Ed.

Mr. Editor:

Referring to your article "Work and Legislation", in *Clarion*, February 7, 1976, I would like to make some remarks. I agree with your remarks regarding the inconsistencies in connection with the right to strike and the back-to-work legislation. I agree wholeheartedly that the legislation concerning work and the right to strike, and above all picketing, are in need of a complete overhaul. It is, in my opinion, impossible to legalize what is essentially illegal, not legitimate.

I understand it that you, Mr. Editor, as a former resident of B.C., are interested in what is going on in our province politically. But your conclusion that the cause of the defeat of Mr. Barrett was his "back-to-work legislation" is, in my opinion, not to the point. In 1972 the N.D.P. won the election with a sweeping victory, as it was called. But suchlike victories show only how whimsical our election system is. The N.D.P. gained 39.5% of the popular votes, but got 38 seats of the 55 seats in the House. Now in 1975 Social Credit won a landslide victory. The Socreds gained 49% of the popular vote, but they got only 35 seats of the 55 seats in the House. The popular vote of the N.D.P. went from 39.6% to 39% even, a negligible loss. Whence it appears that what in 1972 was a great victory is in 1975 changed into a scornful defeat. So, Mr. Barrett did not lose because of the "back-to-work legislation".

Among the people of B.C. there was an uneasy, an uncomfortable feeling with regard to the socialistic government. Hence the Socreds organized their party and won the election at the expense of the Liberal and Conservative parties; it caused a polarization politically, but it brought us no antithetical attitude. Both parties are humanistic to their very fingertips. None of the parties reckoned with Divine ordinances, and the Kingship of our Lord Jesus Christ is not involved; rather, it is totally neglected. As far as the back-to-work legislation is involved: certainly, the brass of the labour unions, and a group of diehards in the rank and file became obstinate. But the people, and the rank and file, were very happy with

ANNOUNCEMENT - Cont.

following the course(s) should send a request for admission to the director. Education is everyone's concern. We shall attempt to make these courses available to anyone interested, depending on enrolment.

For the League,
PROF. DR. J. FABER H.E. HOOGSTRA

this back-to-work legislation. But how is it then possible that people go on strike with strike votes of 80 to 90%? In this case, B.C. Pulp and Paper workers, B.C. Railway, B.C. store clerks and meatcutters in the Fraser Valley, and the propane delivery men on Vancouver Island? Well, irresponsible power-mad, power-hungry officials aroused the rank and file with promises that the strike could be won in a reasonably short time, also in this case. But it didn't work; and alas, the rank and file is stripped of principles, absolutely pragmatic.

The strike went on for months, and I saw the misery: for instance, in the city of Prince George. The two pulp factories, the main resources in this city, were on strike. No pay cheque, only some strike pay; slacking of business, foodstores, department stores; in short, every business was slacking. The men were on the picket line, but, after their turn, they would be walking along the street rather than going to their very often gloomy homes, where the housewife didn't know how to make ends meet. That caused many marriage problems; so the marriage counsellors were working overtime. The discipline — rather, the terror — in the labour unions is unbelievable. I talked with some members, but they said, "What can we do?" But your guys are voting in a secret vote 80 to 90% in favour of strike action? They answered, "That secret vote is very often seemingly secret, and they find out about someone who is against strike action, and then such a person is in trouble as being strikebreaker, scab, etc." So, the back-to-work legislation was not a factor in the election campaign. Maybe the union brass was inwardly happy with this solution. It saved face for them in defeat, as happened with the postal union. Did the Barrett government do anything wrong? Oh no. That they, for instance, made an attempt to bridle the unbridled and shameful ground speculation is to their credit. Why must people in the greater Vancouver area, and a big part of the Fraser Valley pay from \$17,000 to \$22,000 for a lot to build a house? Certainly, that the price reaches a higher level than farmland is fair, because water, gas, sewer, sidewalk, and road service are provided there, but the above-mentioned prices are ridiculous; rather, very shameful. The Barrett government however, brought B.C. into a financial mess; partly by executing their socialistic party hobbies. For instance, cheap car insurance became a flop: \$180,000,000 in the hole in two years; overspending in the department of human resources (welfare) to the tune of \$100,000,000 in one year, etc. For these matters they are 100% responsible and partly not responsible because of circumstances beyond their control, such as the decline of the lumber market and of minerals as coppers and molybdenum, etc. What about the new government? Well, some people who thought that a change of government would be the dawn of a new golden age for B.C. are very disappointed. I

give credit to the new government that they honestly pointed out the deplorable situation of the public finances. No room for either Santa Claus or Robin Hood policies. And the people? Since they have to pay what car insurance in B.C. really costs, a big part of B.C. is in a state of confusion. Noisy protest meetings, but no alternatives; only that are against the high premiums.

There were some promises in the Socred election platform. We mention the point of financial support for private schools. Personally, I have not very high expectations as far as this election promise is concerned. I don't know how high it is on the list of priorities; the financial situation is poor. The minister of education, Mr. Patrick McGeer, is a former leader of the Liberal party in B.C., and the convention where he was chosen as leader also accepted as a plank in their platform some financial support for private schools. The rumours are that it would pay for operation expenses, but not for the extension of buildings or special private programmes. As far as this point shows a feeling for justice, we will, and we ought to, appreciate this gesture.

* * * * *

One more remark: I read in your article: "What Canadian with minimum qualifications makes \$12,000 a year?" That's what the high school teachers (of Toronto) would have had if they had achieved their goal. It shows that matters very often are relative. Here in Smithers, when a boy of 16 or older, with or without any education, gets a job in the lumber industry, he starts with a salary of \$6.35 an hour. He gets a 30-day trial period; when he meets the requirements, well, he right away makes \$12,000 a year, and some fringe benefits too, such as an inexpensive dental plan, a \$12,000 life insurance free of premium (but not portable), and paid sick-leave absence for quite a time. I think that in our Reformed community, as far as the males are concerned, there are not many working under \$12,000 a year, except our teachers probably. I am not writing these remarks to suggest that we have here a model of justice; there are within me many question marks with regard to the whole situation. It is a fact that these boys start with a top salary; that means, there is not much promotion. People with more skill and seniority can make \$2,000 or \$3,000 more, but not all of them; there are many who never get any higher than the regular raises by new contracts. The difference with your Toronto teachers is that these boys or girls, when they start on a salary of \$10,000 or \$12,000, can reach a salary over \$20,000 (without higher qualification than when they started their career) only on grounds of seniority and presupposed experience. All this shows us how our society became materialistic to its very fingertips. It shows also that a profound repentance and a return to the service of the Lord is necessary.

H. VAN BOSTELEN Smithers, B.C.

news medley

No, the New Westminster Church is not yet using their new building. It is not via the grapevine but via the telephone line that I was told that they will have to wait for some dry weather so that the parking lot can be paved. Meanwhile everyone is working hard to get everything ready in time. And the Ladies' Circle is having sales and planning to publish a Cook Book, the proceeds of which are to help defray the costs of nursery, etcetera. As for the publication of this Cook Book, it should be virtually clear profit, for they have been collecting advertisements from the businessmen in the Fraser Valley and these advertisements will almost pay for the cost of the printing. Smart thinking and shrewd planning.

This also brings to the fore the role which our businessmen play. Rather, it is not a "playing" that they do, for it is a serious fulfilment of the extra responsibilities which they have. Who knows how often someone appeals to our businessmen for an extra donation and for some support of which never anything becomes known? We all know that our businessmen do find some quarters among the dimes once in a while, but we should also realize that frequently they have hoped for a quarter and end up with a penny instead! And I know from close by that there is hardly any "drive" which does not expect some extra contribution from someone who has a business and who works twelve or more hours a day to get things going or to keep things going. Also for that reason I think that a salute to our brethren who have a business is well in place. I am happy that sometimes I read news items which give me the opportunity to elaborate on a certain aspect of our Church life.

Since we are in the Valley anyway, we mention that the Senior Citizens Home Society has been conferring with authorities and that they have some definite information now, which enables them to come with concrete proposals to the membership and to all who are interested. One thing that I understood from it is that it is no longer so that persons with a rather high income level are automatically barred from participation but that anyone can be admitted as long as the **average** income does not exceed a certain limit. That is, our readers will understand, not a condition set by the Board or by the Society, but a condition set by the Provincial Government. This will facilitate matters to a great extent, I presume. Participants can own their own unit, and this is another appealing aspect. I wish the brethren and sisters much success in their undertaking.

Up we go, to Smithers. The members of the Smithers Church are eager to have their organ, as I understand it. Some members gave an extra donation: on February 15 there was an extra gift of one hundred dollars for the organ fund, and on February 29 an extra five hundred dollars was donated. On April 12 they will have a Hairdressing Day and the proceeds will go to the organ fund. I won't mention any prices, for except for the members of the Houston Church I do not expect any others to travel to Smithers to make use of the bargain prices for haircuts (some boys could use a good one), for "Toni's" (you have to bring your own "Toni" and curlers), and for shampooing (shampoo is free, amaz-

ingly). It is good that this day of specials has been announced well in advance, for now everyone has the opportunity to let it grow (and an excuse for doing so!) in order to have something to be cut on April 12th. May these raising hair experiences bring in a substantial amount for the organ fund.

Another Church where the organ is (still) an object of much labour-of-love is Edmonton. I do not know whether they received any offers on the appeal for help in order to transport some organ pipes from Ontario to Edmonton. If not, then I have an added incentive: Your reward for this service will be a couple of free tickets to an organ concert some time in the future. I do not know which concert and who will be playing, but you will get some token of appreciation anyway. Still no takers? Edmonton will also have the pleasure of the presence of a member of the Zwart family: Brother Jaap Zwart will be there to give some concerts in the month of April.

At the occasion of the Classis of March, an office-bearers' conference was planned in Edmonton (if this classis should not meet on the Wednesday evening). The Rev. Boersema was scheduled to speak there on "Christian Counselling".

The evangelistic Magazine **The Good Word** is being distributed in Edmonton, too, and Rev. D. DeJong tells that he now knows of four people in Edmonton who have reacted or contacted him as a result of reading this magazine. Even if it were only one person, the effort would already

40th Wedding Anniversary



On March 19th brother and sister J. VandeRee celebrated their 40th Wedding Anniversary.

They are two "ronde zeeuwen". Mr. VandeRee was born in Terneuzen, his wife in Axel.

In 1951 they immigrated with their children into Canada and settled in Florence, close to Chatham. In 1956 they moved with their children to Toronto where Mr. VandeRee worked for the Toronto Schoolboard till his retirement.

Although the idea of living in a big city did not appeal to them, they have enjoyed life with their children and in the fellowship of the saints in the Church at Toronto.

However, they plan to move once more; they have applied for a unit in the home for the aged in Burlington.

have been worthwhile. We shall never be able to evaluate the fruits of the work we do.

It was busy in Edmonton at the occasion of that Classis. On the 18th the School Society conducted a meeting at which the Rev. S. DeBruin was to speak. It did not say what the topic was, but I do not doubt that it was a fruitful evening, especially since Edmonton intends to start their own school next year. Then it is important to get any information which you can get and to learn from the experiences of others. That's what they thought in Neerlandia, too, apparently, for the same minister was scheduled to speak the next evening for the Neerlandia society. Yes, going to a classis in Edmonton is no holiday! I remember that from the years when we had just the Classis West. But it was good to see the brethren and to be strengthened.

In Barrhead the Consistory decided to increase the remuneration to the guest ministers. If I recall well, a previous bulletin of Barrhead mentioned that Neerlandia decided not to go along with such increase. Now Barrhead apparently decided to do it on their own. Such a gesture is to be commended; it is only keeping up with the increase in the cost of living and the decreased purchasing power of the dollar. Leaving the remuneration on the same level for years and years amounts to this that in fact the guest ministers contribute a considerable amount to the local treasury. I know that the ministers will not ask for more, but I also know that "de liefde niet van één kant kan komen". The Fergus Consistory too decided some time ago to increase the remuneration and therein showed some realistic attitude also towards the visiting ministers (towards their own minister they have always shown a realistic attitude!).

Some more news from Barrhead. The Consistory decided not to have a special service on New Year's Eve and on New Year's Day. Those days are still a long way off, but to govern is to look ahead and to provide, isn't it? Personally, I have never liked the New Year's Eve service, but I would deplore it if the Consistory should decide to drop the New Year's Day service. However, each Church is autonomous and should decide for itself.

Some time ago I passed on the information that a choir was formed in Barrhead and Neerlandia. Now we read that this choir will participate in the "service" which is held in the Resthome which has been visited by the Barrhead brethren and sisters for quite some time now.

As a last item: the bulletin contains the information that also this year "Camp Elim, a Family Bible Camp" will be held in a group camping area in the Forestry Region at Waiparous Creek, Alta. From the Calgary bulletin we learn more about that. This past year such a camp was held, too, and there are plans to repeat it this year. There are some "communal" activities, and further every one has the opportunity to spend the time as he or she deems fit. The Sundays will be spent in Calgary.

That brings us to some other things about Calgary. The young people there will sell garbage bags to pay for some 50 copies of **The Good Word** (those are "extra" copies, in addition to those which are paid for by the Church as such). They asked for slogans to be printed on the wrapping. Hopefully they will get a catchy slogan, but I also express the hope that the name of the Lord our God will not be included as was the case with the one printed in the bulletin. I think that the reverence which is demanded and expected from us should prevent us from using the name of the Lord in advertisements of any kind or in catchy phrases which are to hook in the mind and the memory of

Happy Birthday



Congratulations to "Opa" Akkerman, who became 88 years old on March the 21st. Mr. Akkerman is the oldest member of the congregation of Chatham, Ontario, and probably one of the oldest in our churches across Canada.

"Opa" (as he is known to us) was born in Oldeboorn, Friesland. This set a mark on his whole life. His being a Frisian showed in his perseverance in obtaining his certificate for teaching Art, Drawing, and History of Art, as well as Vocational School Drafting. He finished his studies after the mobilization of 1914-1918 and found a place to work in the "Christelijk Lyceum," a secondary school in Zwolle. He gave an additional two days' instruction at the "Christelijke H.B.S." in Apeldoorn. Both schools benefited from his services for 25 years. Mr. Akkerman had a great place among staff as well as students. Former students of his can be found among the professors and ministers in our churches; they will be able to tell classroom stories and memories.

Both before and after the Liberation in 1944, he served the church of Zwolle as elder and as member of the financial committee for many years. He did this work with his whole heart, giving his precious time for all work to be done.

When three of his four children emigrated to Canada in 1952, he was left alone, being a widower. After a visit he decided to make his home in Chatham, Ontario and emigrated in 1954, a move which he has never regretted. In several homes, one can find oil paintings and lithographs done by him. Even in his old age, he still enjoys painting. Every Sunday morning he can be seen in one of the front pews of the church. We thank the Lord for keeping him in His care and pray that He will continue to bless him.

the people reading it or hearing it. On the same ground I object to using the name of the Lord in titles of books. The one who especially impressed upon us that we should show the utmost reverence when using the name of our God or of our Saviour was the late Prof. Dr. S. Greijdanus. I am still indebted to him for this instruction. For the same reason I very seldom speak of "Jesus", but always or nearly always refer to "The Lord Jesus". I fear the great famil-

The Penalty for Murder

(From the Honourable Warren Allmand's paper, HIGHLIGHTS OF THE PEACE AND SECURITY PROGRAM).

Capital punishment has long been a controversial issue. It has been exhaustively debated in the House of Commons, particularly in 1967 and in 1973. In 1967, the Criminal Code was changed so that only murderers of police officers and prison guards on duty would be subject to the death penalty. The Cabinet has the statutory authority to commute a death sentence to imprisonment for life.

After careful consideration of the issue, the Government proposes to abolish

the death penalty for persons convicted of murder and to replace it with a sentence of life imprisonment, with new provisions for sentence administration.

The Criminal Law Amendment Act (No. 2) 1976, divides murder into two categories: first degree and second degree.

First degree murder includes:

- planned and deliberate murder, including "contract" murder;
- the murder of a police officer or a person working in a prison or penitentiary in the line of duty;
- murder committed in the course of hijacking of aircraft, kidnapping and cer-

tain sexual offences including rape and attempted rape.

Second degree murder includes all other murders, such as murders of passion.

NEW SENTENCING PROVISIONS

The penalty for both first and second degree murder is a mandatory sentence of imprisonment for life.

Persons convicted of first degree murder must serve 25 years of imprisonment before they are eligible to be considered for parole for the first time.

Persons convicted of second degree murder will not be eligible to be considered for parole until they have completed 10 years of their sentences. In second degree murder cases, however, the judge may, at the time of sentencing, after seeking the view of the jury, increase the mandatory

NEWS MEDLEY - continued

ilarity which many in our days appear to display when speaking of our Redeemer. They are too chummy.

The Calgary minister also gets some secretarial help. I have never had such a privilege, although I could have used some more than once. But perhaps I am too old-fashioned and not too well acquainted with the modern trend and the modern way of doing things. There are, and that is a fact, more talents in the midst of the Churches than we are making use of. There is a tendency with ministers (and I am not free from that!) to do everything themselves. Oftentimes that is the only way in which you can be sure that it is being done; on the other hand, it ties you up too often and could as well be done by someone else. However, there is one thing which I would never give out of my hands; and that is what I read in Calgary's bulletin, namely that the secretary "will also help me with regard to such things as making appointments, so please do not be surprised if I ask you to give her a call about when I can have a visit with you or if she calls you some time to arrange a home visit." That, in my opinion, is overdoing things a little. I do not think that the contact between a minister and the congregation should be led via the switch of a secretary. If one had a congregation of five thousand members, or even of one thousand members, then it might make sense to do it that way, but with the size our Congregations are I would never consent to such a set-up. And if I were a "common" member, I would not think of making an appointment with my minister ("pastor" some prefer) via a secretary. It sounds too much to me like running a business. There are also members who do not wish others to be aware of it that they visited their minister or that their minister came to see them for a specific purpose. If someone else wishes to do it that way, fine with me; it is not for me.

We take a big jump: all the way from Calgary to Grand Rapids. This is not done because there is a big vacuum between these two Churches, but because we do not have to mention anything about the other Churches.

The Consistory of Grand Rapids decided to obtain some information regarding the cost of a weekly radio broadcast. However, at a later Consistory meeting it was decided "to defer this matter for the time being because of the high cost of such program." If I remember well, the cost

of the project in the Fraser Valley for this year runs to about nine thousand dollars, and that would be a little stiff for just one Church; perhaps it is even more expensive around Grand Rapids.

Grand Rapids also re-organized their magazine **Pro Ecclesia**. From now on it will be a monthly magazine which will not contain any local news. For the latter a weekly bulletin is issued; the magazine will contain monthly reviews and comments on items of general importance. It is, we read, not the intention of the Grand Rapids Church to replace the publications that are already appearing in our midst, but the specific position of the Grand Rapids Church necessitates more or less some additional periodical if, that is, the Church there wishes to mean something for the community. I have always had great admiration for the efforts which the brethren and sisters there put into this magazine, especially since the "results" oftentimes were rather disappointing. It is to be hoped that also this modest magazine may be instrumental in awakening many of those who should have been one with us.

Last year, the van Rongens took only one week of holidays because they wished to go down south this year, down "under" rather, to visit their children and grandchildren. They will be away this year from April 6 to May 22, as we read in the bulletin. Have a good trip, many good experiences, and a safe return by the Lord's protection. Greet the brethren and sisters whom you may meet there. It will be quite something to see them all back.

We started out with organs. Let's also conclude with them. In Grand Rapids a few members requested and received permission to practise on the church organ. It is not because this is such an important news item that I mention it; besides, it happens in more Congregations. I just relate this little bit of information to keep awake the desirability that members train also in this field in order that the Congregations may continue to be served with these talents, too.

Our Congregations responded well to the request to have a special collection for the victims of the earthquake in Guatemala. Every bulletin speaks of it. The amounts vary, but the cooperation was general, and that's what counts.

Thank you also for your cooperation which rendered it possible to write the above medley.

vO

period of imprisonment without eligibility for parole to a maximum of 25 years.

There are provisions for a review of the parole eligibility date by three Superior Court Justices after the offender has served 15 years. This applies to all first degree murder cases and to those second degree cases where the parole eligibility date has been set at more than 15 years. These provisions recognize the fact that every individual is capable of change and that hope must not be denied. In addition, the possibility of an earlier parole eligibility date is likely to make it less difficult for penitentiary authorities to maintain control.

This judicial review may reduce the period to be served before the initial consideration of parole by the National Parole Board, but the decision to grant or refuse to grant parole remains with the Board. If released on parole, an offender will, of course, remain on parole for the rest of his life.

In the case of those convicted of murder, the Parole Board will include in their hearing panels two members from the community into which the parolee would be released, such as police officers, local officials and members of professional and trade associations, who will have full voting rights.

Persons convicted of either first or second degree murder will not be permitted unescorted temporary absences or day paroles by the Parole Board until they have completed all but three years of the non-parolable portion of their sentences. For example, an inmate who is required to serve 25 years before he is eligible for parole will not be permitted unescorted temporary absences or day paroles until he has completed 22 years. These new safeguards will still enable the gradual release of selected offenders into the community under close surveillance and guidance as a careful testing mechanism so that the Parole Board may assess the suitability of the offender for release on full parole.

* * *

IN RESPONSE

281 Admiral Drive,
London, Ontario N5V 1J2
March 8, 1976

The Honourable Warren Allmand,
Solicitor-General of Canada,
House of Parliament, Ottawa, Ontario.

Honourable Mr. Allmand:

Bill C-84 has received first reading on February 24, 1976. In this act you plan to amend the Criminal Code in relation to the punishment for murder and certain other serious offences. You propose to amend many clauses of the Criminal Code dealing with the classification of murder (from capital and non-capital to first and second degree murder), and with the punishment for such offences (from either death or life imprisonment to only life imprisonment). The crunch comes in no. 21 of your Criminal Law Amendment Act (No. 2) 1976 where no. 669 of the present Criminal Code would

be repealed so that capital punishment is abolished altogether and a "minimum" sentence of "life imprisonment without eligibility for parole until he has served 25 years" (or "at least ten" for second degree murder).

This bill greatly disturbs me. The different classifications of murder, the different punishments for murder and the more stringent rules for parole clearly shows that you hope to pass what you think is acceptable for most people. Your bill is a pragmatic compromise, which reveals the lack of clear and firm commitment to any solid and lasting standard or norm. This is highly regrettable since our government should govern; that is, give direction.

Since you have touched on a matter ethical in nature, as a minister of the Word of God, I feel obliged to write to you about the bill you introduced. My specific concern focuses on capital punishment.

You have called capital punishment barbaric, cruel, inhumane, and unnecessary for this day and age. With an air of absolute certainty you state that retributive justice of the sort — "life for life, eye for eye, tooth for tooth, foot for foot" — is not a deterrent against further capital offences or crime in general. What makes you so sure? So you know the feelings, the desires and the thoughts of men and of criminals in particular? On the other hand, what makes you so sure that a 25-year imprisonment sentence will deter further capital offences? Having had the opportunity for some time to visit, to speak to, and to counsel criminals weekly in a state penitentiary, I learned from the criminals themselves that prison often serves as a breeding grounds for further (perfected this time!) crime. It often hardens criminals. Twenty-five years in prison (it is not life-imprisonment really then, is it?) would prove to be much less of a deterrent than capital punishment. Besides, are 25 years in prison not mentally torturous, physically cruel, and ethically unnecessary (I refer to the reports on life in prisons)? In this respect the laws of the God of the Bible are much more healthy, effective, and merciful (see the quotations that follow).

Again I ask, how do you know that capital punishment does not deter others from committing murder? Would you not agree that the person to ask is the one who has been convicted of murder? Let me then offer a testimony from a mass-murderer. The newspaper clipping reads as follows:

*Mass Killer Gives
Astounding Testimony for
Capital Punishment for Murders*

The National Enquirer of February 18, 1975, carried an interview with 21-year old Carl Junior Isaacs who was convicted of 6 murders and was in Georgia State prison. He claimed to have killed 15 people and have an ambition to kill 1,000. He is eligible for parole in 42 years. He stated: "I believe in the death penalty to prevent people like me from killing. The

death penalty always used to deter me because I knew I could die for murder. I'd walk into a place to stick it up, and I'd think twice about blowing that man away. But when you know you won't fry and the worst you can get is life, and maybe parole later — why not get rid of the evidence?

That's what I did . . . There's too much killing . . . And the only way to stop it is to bring back the death penalty. As long as killers know all they'll get is life, they'll keep right on killing — and that includes me". He laughed about the time when a judge let him off for an early offence. "The judge said, 'Give me your word you'll go straight, and I'll set you free'. Imagine that!" Isaacs sneered. "So I said, 'I promise, your honour,' and he smiled, and I thought, 'You dumb old . . .!'"

I plead with you to listen to the Creator who has set the standards for life and justice on this earth which He created.

After the great world-wide flood, God instituted a new world-order which would last "while the earth remaineth" (Genesis 8:22). In Genesis 9 God explains how life must be propagated (verse 1), protected (verses 2, 5-7) and provided for (verses 3 and 4). You see how concerned God is with life. About the shedding of blood (murder) God said:

And surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man (Genesis 9:5, 6). Please see the Appendix.*

Moses repeated these instructions. The only exception was for accidental murders; for example, if an axe-head flew off the handle and killed someone. In such cases a man could flee to cities of refuge set apart for this throughout the land of Canaan. In all other cases the norm of Numbers 35:30-33 applied:

If anyone kills a person, the murderer shall be put to death at the evidence of witnesses, but no person shall be put to death on the testimony of one witness. Moreover, you shall not take ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. And you shall not take ransom for him who has fled to his city of refuge, that he may return to live in the land before the death of the priest. So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it.

According to "Statistics Canada" an average of 222 people, excluding policemen and prison guards, had been murdered each of the seven years before the partial ban came into effect. But then it tells us the annual average went up to 376 between 1967 and 1971 (the last full year for which I

have statistics). The figure for 1971 was 422 "non-police" murders. That figure is nearly double that of 222 when the partial ban had not been enacted. What 1972-75 will show are probably larger numbers of murders, especially of policemen. Are we not becoming polluted with blood? No sane person could conclude otherwise.

Paul makes it clear in the New Testament that God has entrusted to the civil authorities the power of the sword (not in vain) to punish evildoers. The relevant part reads as follows:

Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil (Romans 13:1-4).

Does the justice-system of Canada carry the sword in vain? Do you, Mr. Allmand, allow the courts and judges to be "avengers" to bring wrath on murderers? The last verse clearly shows that the Biblical concept of justice is first of all retributive. Only secondly should it be viewed as corrective or rehabilitative. Today there is an unwholesome (and almost exclusive) accent on the latter, namely, rehabilitative justice. But facts bear out the wisdom of the Scriptures.

I plead with you to hear and heed the LORD of life who gave His people good laws and statutes to protect life, to promote justice, and to prevent its destruction. In Deuteronomy 19:15-21 we read how cases of crime (also capital crimes) were to be handled.

A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.

If a malicious witness rises up against a man to accuse him of wrongdoing, then both the men who have the dispute shall stand before the LORD, before the priests and the judges who will be in office in those days.

And the judges shall investigate thoroughly; and if the witness is a false witness and he has accused his brother falsely, then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you.

And the rest will hear and be afraid, and will never again do such an evil thing among you.

Thus you shall not show pity: life for

life, eye for eye, tooth for tooth, hand for hand, foot for foot.

God, as you have read, demanded justice, honesty, and honour. From verse 20 you read how retributive justice had to deter false witnesses (perjury). Verse 21 reveals the epitome of justice. A judge shall not pity a murderer.

You seem squeamish about such statements. Why? Have we lost our sense of justice and love? The government allows mass-murders of the unborn life which God miraculously conceived. Is that love for life?! On the other hand, the government (cabinet) refuses to have murderers put to death. Instead it commutes the death penalty into life-imprisonment. Is that justice? My God and Father stated, "Without the shedding of blood there is no forgiveness (of crimes or sins)" (Hebrews 9:22). How then can He forgive our (even capital) crimes against Him? He took the life of His unique Son, the sinless and holy One in our place. God sentenced and executed His own Son so that His justice would be fulfilled. On this basis Jesus could say to the believing murderer on the cross beside Him, "Today you will be with Me in paradise". Though justice required the murderer to hang as a crucified man, God's love said: "Without anything good coming from you yourself, I freely give you everlasting life, even paradise". That is love and mercy!

How then do you have the gall, honourable Solicitor-General, to insult the Creator by stating that capital punishment is barbaric, cruel, inhumane, and unnecessary? Do you mock God? Do you dare to insinuate that the God of life is barbaric, cruel, inhumane, and out-of-date? Has the living and abiding Word of God, the Bible, become unfit to guide a country? God be merciful to you and to us all, if you dare even to suggest that!

Solicitor-General, the policemen who face death for us vocally favour retention of the death penalty. Who cannot understand them and their attitude? Most people seem to understand them since the polls apparently heavily favour the retention of capital punishment. But most of all, the Creator, Sustainer, and Judge of life declares that a murderer should not be pitied but executed.

You are servant of the people of Canada. You are called to represent Canadians. But above all, even first of all, you are a servant of God, appointed by God (see Romans 13 above). It is your responsibility to see that legislation is introduced so that murderers are properly punished in accordance with the Standard of God Himself. Otherwise this land will become more and more polluted with blood as it is already.

You are and will be accountable to God for your deliberations and decisions. My prayers are that you adopt this much needed Biblical, wholesome perspective on the issue of capital punishment. It may be radical, it goes to the root, but it will cause justice and life and honour for the Creator to flourish in our privileged land.

Please, retract your bill or help to de-

feat it. Then introduce one in keeping with your God-given mandate.

Both in private and in public my prayers for you and the government of Canada do not cease.

Respectfully submitted,
REV. W. HUIZINGA
Minister of the Canadian
Reformed Churches of
London and Watford, Ontario.

*APPENDIX

Notice how broad God's one classification for murder is: "whoever sheds man's blood . . . for in the image of God He made man". Your classifications of first and second degree murder go further than those of . . . God! You qualify where the Creator and Judge does not qualify. If murder is planned or deliberate as well as contract murders it is first degree murder. Thereafter it depends on the victim. "Irrespective of whether a murder is planned or deliberate on the part of any person, murder is first degree when the victim is" a law enforcement agent of any type (no. 4 of Bill C-84). All other unplanned and non-deliberate murders "such as murders of passion" (a phrase from your paper, "The Highlights of the Peace and Security Program") are second degree murder. Honourable Solicitor-General, your classifications will cause confusion since it is often debatable and hard to determine which murders are planned and which are murders "of passion". Moreover, these are NEEDLESS AND UNJUST qualifications. A man rises up in the heat of anger, jealousy or revenge to kill but God held and holds such people responsible for these actions. Man is responsible for controlling his emotions. Moreover, an ordinary citizen's life is just as precious as a policeman's life (though we respect the latter's special office). If MAN'S (no qualifications) blood be shed, then capital punishment must be enforced, "for in the image of God He made MAN (not only law enforcement agents)". I call you to rectify this injustice in your new bill as well as in the present Criminal Code.

W. HUIZINGA

Church  News

Important Notice

The Board of the Ebenezer School, Chatham and District kindly requests to have any mail for the Board sent to our Secretary:

Dr. A.E. Smid

70 Main St. E., Ridgetown, Ontario
NOP 2C0

The Canadian Reformed Rest Home Inc.

On February 23, 1976, the Second General Membership Meeting of the Canadian Reformed Rest Home Inc. was held in the Canadian Reformed Church in Hamilton. After the regular opening procedures, reports were heard from the secretary, the treasurer, and the chairman. An election was held after that. It was decided to expand the number of boardmembers and at the same time to make it a regional board. So far the Board had five members, all from Hamilton. It was decided, that two Hamilton boardmembers resign and to appoint two members from Smithville, one from Lincoln and one from Fergus. Elected were Harry Bouwman for Fergus, H. Van Luik for Lincoln, and Y. Bos and S. VanderWoude for Smithville. These four brothers, together with C. Walinga (chairman), J. Schuller, and A. DeJong from Hamilton will make up the new Board.

After the election a report was heard regarding information obtained from other Rest Homes and Nursing Homes. During the general discussion which followed after this report, the question came up why the Board had more or less decided not to go into the building of a Nursing Home, but to proceed with trying to establish a Rest Home or better a *Home for The Aged*.

Several reasons were given, two of which were the following:

- 1) The setting up and running of a Nursing Home is much more costly, because of all the equipment and staff needed.
- 2) There are so to say "a thousand and one" Government regulations to comply with in the operating of a Nursing Home.

But during this discussion of Nursing Home versus Home for the Aged and the need for either one, it came out that there was quite a lot of confusion as to what the difference really is between a Nursing Home, a Home for the Aged, and a Senior Citizen Home. It was pointed out, *that as far as the Board has been able to find out, a Nursing Home can be compared to a "Mini" Hospital.* There is extended nursing care with nurses on duty for 24 hours a day. In a Nursing Home there are no healthy older people to be found. In a Home for the Aged or Rest Home, however, there are healthy older people, who could look after themselves in many ways, except perhaps the domestic care of their unit. There is domestic care available. If one of the two of a couple or the single person becomes ill, they will be looked after, since there will be limited nursing care available. The food will be brought in from a central kitchen. The unit or room will be cleaned by the domestic care staff, etc. The person who is sick can have his or her own doctor come down and look after him. This doctor can then in turn advise the management of the Home regarding the nursing

care of the patient. This nursing care can then be looked after by part-time nurses, who for instance could come in twice a day. If the patient would become seriously ill to the point that the doctor advises him or her to be transferred to a hospital, this will then be done of course. But in the case of minor illnesses the residents would be able to remain in their "Home" and would be taken care of.

In a Senior Citizen Home or Apartment, there is neither domestic care nor nursing care. If one would be living alone and become sick, or if the wife of a couple would become sick, there is no provision for the cleaning and washing and cooking, etcetera, with as result that one would have to get help in from outside or move out to a hospital or other place. A Senior Citizen Home is in a way not much different from a regular apartment building, except for the fact that the people living in such a building are all senior citizens and that there are added conveniences such as shops close by, sometimes in the same building, recreation rooms, etc. It was pointed out, that in general the need for a Home for the Aged is much greater than for a Nursing Home or a Senior Citizen Home.

To conclude this report, we would like to see everyone who is interested in our project and wants to become a member, to contact one of the Boardmembers or to write to: 25 St. Clair Avenue, Hamilton, Ontario.

On behalf of the Board,
ALBERT DE JONG, Secretary.

Maranatha Home BURLINGTON

Construction of the building is nearing completion and tenants will soon be able to move in. As of now, there are still a few vacancies and those who are interested are urged to apply as soon as possible. Rent regulations are still on the same scale as Ontario Housing.

As to the interior of the building, all hallways and units are carpeted, each unit contains a stove, a refrigerator, and an option for air conditioning. Each unit is connected with the Ebenezer Canadian Reformed Church and the Christian Reformed Church (New Street). The building itself is ideally located, being about 1/2 mile from both churches and 3/4 of a mile from a large shopping centre. For the interest of tenants, there is a society in the Canadian Reformed Church called "De Jeugd van Vroeger" which meets bi-weekly.

Tenants can begin moving into the building in May. The official renting day is set for June 1st. For further information contact Mr. H. de Bruin, 624 Dynes Road, Burlington, Ontario L7N 2V5.

Letters-to-the-Editor

Dear Editor:

In one of your recent "News Medleys" you mention the fact that Hamilton will have a most severe problem if they try to enforce family seating in their church. I really cannot understand your reasons for coming to this conclusion, because the problems you mention could be immediately remedied by ushers — as most churches seem to have.

We moved from a congregation without "family seating" to a congregation with family seating and surprisingly enough we were not given "our seats" for approximately two months. Since we were not made aware of this seating arrangement, we constantly sat in someone else's seat. We do not remember "dirty" looks or whatever, but I have seen those looks (and not just once) in other congregations. However, I believe that ushers in a church solve a lot of problems for any visitors.

(MRS.) A. VEENMAN
Orangeville, Ont.

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PRESS RELEASE

Press Release of Classis Ontario North, held at Toronto, March 11, 1976.

The meeting was opened in the Christian way by the Reverend W.W.J. VanOene on behalf of the convening church at Fergus.

All Churches were represented and Classis was duly constituted with the Rev. C. STAM in the chair, the Rev. C. OLIJ acting as clerk and the Rev. D. VANDERBOOM as assessor.

The Rev. Stam welcomed the delegates and expressed the gratitude of Classis to the Church at Fergus for the preparation. He then extended congratulations to the Rev. G. VANDOOREN with his "double" 40th anniversary.

The Agenda was adopted and Classis went to work.

The first matter to be dealt with was an interim report of the treasurer. It was accepted with gratitude.

The request of the Immanuel Church at Guelph for financial support in the calling of a minister was then discussed. Classis, after having heard further elaborations on the grounds of this request, decided to grant it. The Committee for Needy Churches will set a guideline for the procedure of this assistance by the Churches in the classical region.

The Ebenezer Church at Burlington proposed to appoint a committee "to investigate by what means contact may be established and maintained with the Church of our Lord in Butiptiri, Irian Jaya".

Classis stated that the request to appoint a committee was inadmissible as a proposal at this stage on the ground that Burlington did not provide Classis with the necessary information.

The same Church proposed to "investigate the possibility and desirability to establish contact with the Korean Presbyterian Church in Toronto". Classis stated in this case that the request was inadmissible as it was presented to Classis since the grounds submitted to Classis did not justify a discussion on the matter.

After these matters were finalized the members of Classis received a number of copies of the "Regulations of Classis Ontario North" for the respective Churches as was decided by a previous Classis.

Classis then heard the following reports:

1. A Progress Report on the translation of "De Gereformeerde praktijk betreffende Attestaties". The Dutch report has been translated and will be forwarded to the Churches as soon as possible.
2. A Report by the Rev. VanDooren on the activities of a student with "consent to speak an edifying word".
3. Reports Church Visitation according to Article 44 Church Order. All the Churches in the Classical Region were visited. The Rev. VanDooren submitted an additional

report of a general character concerning Church Visitation. This report was extensively discussed. On the basis of this discussion a proposal not to have a specific list of questions for Church visitation was adopted.

4. Report preaching in vacant Churches. Classis decided that the schedule be published in the Acts and in the Press Release. The schedule for Ottawa is as follows: April 11 — Rev. VanOene; May 2 — Rev. Olij; May 23 — Rev. VanDam; June 6 — Rev. Stam; June 20 — Rev. VanDooren; July 4 — Rev. VanderBoom; July 18 — Rev. Olij; August 1 — Rev. VanOene; August 15 — Rev. VanDam; August 29 — Rev. Stam; September 19 — Rev. VanDooren; October 10 — Rev. VanderBoom; October 31 — Rev. VanOene; November 21 — Rev. Olij; December 12 — Rev. VanDam.

During the Question Period ad. Article 41 the question was asked what to do with moneys collected for "needy students". For the benefit of the Churches the address of

the treasurer was mentioned: B. VanHuisstede, 7 Heath Road, Guelph, Ontario N1H 6G8. The Churches were also urged to collect moneys for the college at Pusan, Korea. During the Personal Question Period the Churches were reminded of the fact that the convening Church for Classis should inform the Churches in accordance with the Regulations of Classis.

Classis then dealt with a request submitted by student H. Versteeg to set the next Classis on May 27, 1976. This request was granted.

The date for the forthcoming classis was set at May 27, 1976 at 9:00 A.M. at Toronto. The Church at Guelph will convene this classis. The designated officers: Chairman — Rev. G. VanDooren; clerk — Rev. C. Stam; assessor — Rev. C. Olij.

The Censure ad. Article 43 needed not to be exercised.

The Acts were read and adopted; the Press Release was read and approved to be published.

After Classis sang Psalm 115:1 the chairman led in thanksgiving and closed Classis.

Assessor i.t.
D. VanderBoom.

PRESS RELEASE

Press Release of Classis Ontario South held at London, Ontario, March 10, 1976.

1. On behalf of the convening church of Chatham, Rev. M. Werkman opens the meeting. He asks the delegates to sing Psalm 29, reads Psalm 29 and leads in prayer. He speaks a few words on Psalm 29 and mentions the fact that we have seen and heard the Voice of the LORD in this past week in the storms that the LORD has sent our way. Had the classis been planned a week earlier, the Voice of the LORD would have made a meeting impossible.

He mentions the fact that Rev. W. Huizinga declined the call to the church of Armadale, Australia, and expresses the gratitude of Classis for this decision. He also mentions the fact that the church of Lincoln was disappointed by the decision of Rev. J. Geertsema of Carman to decline the call. He wishes the churches of Hamilton and Lincoln that the Lord may grant them their own pastor and teacher soon.

2. Credentials are checked by the delegates of Grand Rapids and found in good order. All churches are duly represented.

3. Classis is constituted. Chairman: Rev. W. Huizinga, clerk: Rev. P. Kingma, assessor: Rev. M. Werkman.

4. Agenda is adopted.

5. Reports:

- a. there are no Church Visitation reports.
- b. the church of London reports on the checking of the books of the classical treasurer and the Archives of the classis. With gratitude Classis accepts this report for information.
- c. the church of Chatham reports on Article 19 Church Order Fund. A com-

plete report on what the instructions for the deputy church of Chatham are, will be presented at the next classis.

6. There are no instructions.

7. There are no proposals.

8. There are no appeals.

9. Preaching arrangements are made for the church of Lincoln. May: Rev. P. Kingma; June: Rev. M. Werkman. Alternate: Rev. G. Van Rongen.

10. The church of London is asked to check the classical archives once a year and to report to the June classis.

11. The church of Lincoln is asked to check the books of the classical treasurer once a year and to report to the June classis.

12. The church of Chatham is asked to check the books of the treasurer ad article 19 Church Order once a year and to report to the June classis.

13. Question period ad article 41 Church Order is held. One church asks advice in a certain matter.

14. Personal question period is held.

15. Next classis is scheduled for June 16, 1976, at London at 10:00 a.m. Convening church: Hamilton. Chairman: Rev. G. Van Rongen; clerk: Rev. W. Huizinga; assessor: Rev. P. Kingma.

16. Acts are read and adopted.

17. Press Release is read and approved.

18. Censure ad article 43 Church Order does not have to be held.

19. Classis sings Psalm 122:2, 3 and the chairman, Rev. W. Huizinga, leads in prayer.

On behalf of classis,
M. WERKMAN

our little magazine



From the Mailbox

Dear Busy Beavers,

I was looking for a Spring poem. Just now there is still some dirty old snow lying around. And some days are still pretty cold. I'm looking forward to Spring. You too? It's sure to come!

Anyway, here are two spring poems for you! The first is by Busy Beaver *Jenny Bosscher*, and the second by Busy Beaver *Irene Vande Burgt*. Thank you for sharing Jenny and Irene!

Spring

In Spring the trees begin to bud
And grass begins to grow.
Then the snow begins to melt
And farmers start to sow.

Colours

Shine very bright
Through the sun light
Bright are the colours
Of the rainbow.
As it reaches the earth below
In its famous bow
We remember Noah's story
And see the bow in all its glory.

* * * * *

Now, before we forget! Have you sent in your entry for the Make-a-Quiz Contest? You sent it in days ago? Fine! You forgot? Well, do it now!

I know I said it should be in by March 31 but I think we need some more time, right? Will April 15 give you time enough? Good, then April 15 is our deadline. I'm looking forward to a pile of letters! Be sure to include your name and age!

* * * * *

Time for birthday wishes! We all join in wishing the Busy Beavers celebrating April birthdays a very happy day and the Lord's blessing and guidance in the year ahead.

	April	Carolyn Stieva	April 12
Audrey Van Veldhuizen	1	Irene Vanden Bos	12
Rose Barendregt	2	Eileen Bartels	13
Peter Van Assen	2	Tammy Alkema	14
Tony Van Eerden	3	John Kobes	15
Kenneth Wendt	3	Joan Hofsink	15
Evelyn Hamoen	5	Arlene Breukelman	22
Yvonne Selles	5	Betty Bouwers	24
Meta Bosscher	6	Jane Van Eerden	26
Tanya Jansen	8	Henrietta Vink	26
Linda Kanis	8	Christine Vis	28
Grant Kottelenberg	8	Lorraine De Boer	29
Gerald Van Woudenberg	9	Ria Hofsink	29
Anthony Tenhage	10	Ralph Van Eerden	29

Welcome to the Busy Beaver Club, *Anna-Lynn Vander Woude*. We are happy to have you join us. We hope you will enjoy joining in all our Busy Beaver activities! I'm looking forward to getting that poem from you, Anna-Lynn.

And a big welcome to you too, *Theo Wieringa*. Sounds as if you really had a lot of fun in the snow this winter. Do you wish it would stay, Theo? Or are you anxious for spring to come?

We are happy to have you join the Busy Beaver Club, *Julius Wierenga*. I'm glad you like your Saturday school. Your Dr. Hunter sounds like a real joker. Did you really find the snow too slippery for skiing?

Hello *Grace Bosscher*. It was nice to hear from you again. Thank you for sending us the puzzle. Write again soon, Grace.

Congratulations on your new baby sister, *Elaine Schoon*! I'm happy to hear you got a pen pal too. Have you received your new card already, Elaine?

You did very well on your quizzes, *Carrie Nieuwenhuis*. Keep up the good work! Sounds as if you had lots of winter fun, Carrie. Write again soon!

Thank you for making up the puzzle for us, *Evelyn Geusebroek*. I'm always happy to hear from you Busy Beavers. Write again soon, Evelyn.

I do hope you are feeling better, *Meta Bosscher*. You weren't the only Busy Beaver who wrote about staying home because of bad weather! Thanks for your very neat puzzle, Meta.

Hello *Audrey Van Veldhuizen*. Thank you for a very nice letter. It was nice to hear how you are all doing. You'll have to write and tell me when your Dad gets the rest of the house done! Bye for now, Audrey.

You did very well on your quizzes, *Cathy Dalhuizen*. And I really enjoyed your story! It really is too late for the contest, but you enjoyed writing it, anyway, right Cathy?

Hello *Cynthia Dam*. It was nice to hear from you again. And I was happy to see you had made some puzzles to share with the Busy Beavers, but I think you forgot to send me part of one. Bye for now, Cynthia.

* * * * *

QUIZ TIME

Now let's see how we did on last time's quizzes. Here are the unscrambled names:

- | | | | |
|------------|-----------|------------|-----------|
| 1. Luke | 4. Samuel | 7. Micah | 10. Aaron |
| 2. Matthew | 5. Herod | 8. David | |
| 3. Paul | 6. Jesus | 9. Deborah | |

Father, Mother, Son puzzles:

1. Ishmael — Abraham, Hagar
2. Boaz — Salmon, Rahab
3. Mahlon — Elimelech, Naomi

Name the Disciple:

- | | | | |
|----------|------------------|----------------|-----------|
| 1. Peter | 4. Matthew, John | 7. Peter | 10. Peter |
| 2. Peter | 5. Peter | 8. Peter | |
| 3. Peter | 6. Thomas | 9. Peter, John | |

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