



Blessings '82

Winter is finally letting up to make place for spring. Housewives are getting ready to clear the house of the stale air of winter. Homeowners tackle the job of clearing the remnants of winter away from around the house. Everywhere there is activity to repair what damage winter storms have caused. Farmers are getting their equipment ready and eye their fields. Construction outfits line up jobs to start as soon as the frost is out of the ground. Students are already aiming for that all-important summer job. Spring is in the air.

Somehow the air this spring does not seem to be the same. A stale tiredness and despondency hangs over from winter. There is a reason for that.

This winter brought with it more than its normal number of seasonal work stoppages. It is now openly admitted that the severity of the winter was heightened by an economic recession. Winter is letting go of its grip, but spring is not bringing back the jobs lost through employment shrinkage. Spring does not return to the farmer the lower cost of fertilizer, pesticides, and feed which he once enjoyed. Spring does not cause the return of low interest rates on money so that the storekeeper can stock up and the automobile dealer can sell cars from the lot.

The blossoms of spring are drying up before spring has even had a chance to warm up. *Blessings 1982 anyone?*

Yes; for spring is one of the seasons about which God said in His heart, "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

Neither did God hide that thought from us. He revealed His intention to uphold the regularity of seasons. He has also preserved this revelation for us in the Bible, where it can be read in Genesis 8:22.

The first man to whom God revealed this was Noah and his family. The LORD God used this promise of the seasons as the basis on which He *blessed* Noah.

Noah and his family, by the grace of God, had survived the ordeal of the flood which had brought universal death to a sinful generation of people.

There stood the Noahites on a frighteningly empty world with silt all around them. And God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth" (Gen. 9:1).

"Some blessings," I hear someone say. "That is not a blessing, that is a command. It is commanding someone in ruins: "Be successful." What irony. You may as well say to someone, who saw his job disappear this winter: "Be successful." Small comfort that would be!"

As understandable as our reaction may be, our reaction is *wrong*. Our understanding, or rather misunderstanding, of what a blessing is, robs us of our comfort and assurance in days of ruin.

Our general idea of God's blessing us is: God's giving us an abundance of goods to eat, to drink, to enjoy; an ever-increasing level of prosperity and of physical health. If that were the right idea of blessing, then, indeed, Spring 1982 does not hold the expected blessing. But this is not the right idea.

When God blessed Noah, the man on the ruins, He indeed commanded him and his sons to be fruitful and to multiply, and to fill the earth. To this the LORD God added by covenant the guarantee that while the earth remains the seasons would not stop. In addition to this, God promised safety from a hostile environment; the fear of man would be upon all animals: "Into your hand they are delivered." Provision of needed food: every moving thing that lives shall be food for you; and as I gave you the green plants so I give you everything. Protection of life: for your lifeblood I will surely require a reckoning; of every beast and of every man's brother I will require life of man. (Gen. 9:2-6).

So God blessed *believing* Noah who trusted God. Noah on the ruins believed that God would continue to blaze a life-trail.

Spring 1982 is a Spring of the LORD. For this year we are not promised unbridled prosperity, which passes away. We have been promised that in a recession we will be able to follow God's command: "Be fruitful and multiply, bring forth abundantly on the earth and multiply in it," for He blesses us with an open road where He protects, provides, feeds; so that we will be able to do our task and reach our destination. It is a road called "the Way," the way of treading the footsteps of Jesus. He rose upon the ruins of His cross. His open grave is surety of the life-trail blazed right through death up to the throne of God. There He now is our living Guarantee, our Pioneer.

Oh, we of little faith, why do we stumble? As God the Father protected and provided for our Mediator and Saviour, so in Him He blesses us with a protected road with provisions. Whoever believes shall arrive under His blessing.

Blessings 1982 anyone? They are there for whoever believes that, as surely as God provided us with Jesus, that is Saviour, so surely He will for Christ's sake keep open for us the road of life in Spring 1982.

J. VAN RIETSCHOTEN

FROM THE SCRIPTURES

Yet Thou art holy, enthroned on the praises of Israel.

A Throne of Praise

It is remarkable to find this expression of faith in a lament that David made at a point of deep suffering in his life. He complains of God's hiddenness, His absence and His failure to hear his plea. Apparently David was seriously threatened by enemies, and his strength was failing him, so that he felt himself to be at the point of death. Pain and despair fill his heart. His own misery weighs heavy upon him. But in a bid for life, he makes a bold assertion. It almost sounds like a ruse or a gamble — a final attempt to get an answer. He reminds the LORD that He is a holy God who has set up His throne on the praises of His people.

It seems like a stab in the dark, so unusual is this expression. More common in Israel was the notion that the LORD was enthroned upon the cherubim, Ps. 80:1, Ps. 99:1, that He rode upon the clouds in majesty and power, Ps. 68:4. And when the LORD taught His people about His holiness, He meant to stress His total otherness, His distance, and His exalted might and power. His holiness and glory implies that He is far exalted beyond the world of men, completely disassociated from the behaviour and actions of sinful men. The prophet Isaiah, for example, shudders at the vision of the holiness of the LORD, Isa. 6:5.

David, however, is so bold as to attach the holiness of the LORD to the praises of sinful men. He even dares to speak of a *permanent* bond between the LORD and Israel's songs of praise — the LORD establishes His throne upon these songs of praise. In actual fact, there were more murmurings than songs of praise. There was more hostility against the LORD than love for Him among His own people. How can David make such an assertion before the face of the LORD, knowing full well that no man is acceptable before Him, and no unclean lips are permitted in His presence?

In effect, these words form a remarkable appeal to God's promises to Israel. David recounts and acknowledges what the LORD did for the fathers. Yet these words are primarily *prophetic*. They are given to David, since he is called to prophesy the future sufferings and death of the Messiah, the Lord Jesus Christ. The form and focus of David's appeal to the covenant here is only disclosed in the work of Jesus Christ, the true King of Israel, whom David was called to foreshadow in so many ways, and with so many prophetic words.

For there is not one song of praise offered by men that is really acceptable to the LORD. He could not build on Israel's praises, and He cannot build on ours. All our praises are hopelessly muddled in corruption, sin, and death. David's lament, too, arises from the swirl of conflicting thoughts and stormy emotions that characterize a man

under fierce attack. Taken on its own, there would be no reason why the LORD would have to listen to it. It was born in sin, and God's holiness is far removed from anything sinful.

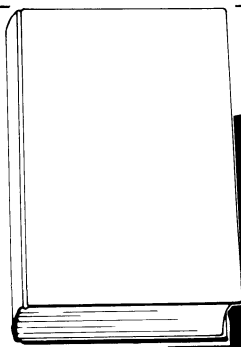
But the *perfect* song of praise was offered by our Lord Jesus Christ. At the last supper, *He* sang a song of praise, together with His disciples, Matt. 26:30 — a lament that rested completely in God's will, and was completely unstained by sin. He offered up a hymn of lament and praise in perfect unity — *lament*, because He would soon be cut off from praise; and *praise*, because this was the will of His Father for the salvation of many. That is why His hymn of praise is intercessory — He takes the voices of the disciples along in His hymn, and makes those voices of praise acceptable to God the Father.

Thus, the LORD *can* build His throne on the praises of His people. But it all has only one basis — the intercessory work of Christ. His cross and His grave form the foundation stones of God's throne among men, God's throne of song. Before Easter it sometimes appeared to waver, since the basis was not revealed. The basis had not yet been laid in David's time. But Christ brings the true fulfillment of Ps. 22. His lament, His silence, is our joy, our praise. And because of His silence, our praises can become building material for the holy throne of the LORD of hosts.

With the birth of the Easter time, all sense of wavering has now disappeared. Now the earth-oriented throne — a throne of grace — is permanently established, and will endure eternally. For the work of Christ forms a true and sure foundation for God's throne. In Christ, the question of doubt may arise, but the divine answer always comes, verse 24. For in Him the LORD has bent His ear, and has been found *willing* to listen and accept the petitions of sinful men. In Christ, all our sins are atoned, and all our songs rise up to heaven. In fact, these songs of praise are now the *catalyst* through which the LORD rules and governs all things from on high. He answers and *acts* on our behalf.

So the LORD reveals a *permanent* divine throne built on human praise after the day of the resurrection. The judicial foundation for this throne was laid down at Calvary; the actual presence of this throne appeared fully at Pentecost, when the Spirit who gives praise was poured out on the Church. That is why the psalmist says, "... stand in awe of Him, all you sons of Israel!" (v. 23). For the LORD reigns in glory, majesty, holiness, might, and power. But upon *our* praises. For the Son has risen, bringing life to His people!

J. DEJONG



About Listening and Reading

In the previous *Clarion* we could read an advertisement from Paidæia/Premier in which their books were offered at a 25-30% discount. When I saw that, I thought, "Now I should not wait any longer with drawing our readers' attention once again to this evergrowing fund of good literature."

It will not be expected that I repeat all I said about the fund on previous occasions. Interested readers will be able to look that up in past issues.

Let me start with two small booklets. Every week I make sure that I do not miss one particular column in *The Banner*. That is the column for young readers written by Joanne E. DeJonge. Now we have two little books written by her: *God's Wonderful World* and *More about God's Wonderful World*. In these booklets, priced at \$3.95, the author shows the function and place of various creatures in the framework of creation and, without preaching, proclaims the greatness and wisdom of our God. Each brief chapter deals with a different creature. The publisher tells us that "the author uniquely combines a seeing eye, compassionate heart, schooled mind and mastery of words to make God's wonderful world come vividly alive for her readers." I could not agree more. All ages.

The books by Piet Prins need little recommendation; we can only be happy that they have been translated into English in such large numbers. From this continent come books by Meindert DeJong, such as *The Big Goose and the Little White Duck*, *Smoke above the Lane*, and *Dirk's Dog Bello*. Your children will be fond of these as well.

Crusade in Jeans by Thea Beckman is a book which young readers will read with much pleasure. A travel back in time brings a boy into the year when a children's crusade is orga-

nized. A curious mixture of twentieth-century education and thirteenth-century development gives the narration a peculiar twist every time. Who would not wish to be enabled for some time to witness in person events which took place seven or eight hundred years ago? Rudolf Hefting did travel back in time and in this way young readers are told about the tragedy of the children's crusade.

The influence of Lewis and Tolkien can be discovered in *The Forgotten Kingdom* by Norman S. Power. The only thing I deplore is that some exclamations are to be considered improper.

The Van der Hulst books remain a source of delight for young and old.

Any Congregation, used to giving books to children at a Christmas celebration — fortunately a long way off! — would act wisely by purchasing a quantity of books at the present discount; it will save them quite an amount later on in the year.

Consistories should consider stocking up for gifts to those making profession of faith as well.

For study purposes *Promise and Deliverance* (now complete) remains a valuable source as does *The Church's Witness to the World*. These volumes will be found by now in all society libraries and in many a personal library as well, I hope.

For all who wish to be informed about Church life in general in the twentieth century *The Church in the Twentieth Century* by Dr. L. Praamsma is an indispensable tool.

Understandably, our interest directs our attention especially to what Dr. Praamsma writes about the Liberation of the Church in 1944 and following years. Here we are greatly disappointed. Of course, we would not expect that the author shows himself a staunch defender of this Liberation, but his accuracy has left him here,

which is deplorable.

When he writes that it "suffice to say that this quarrel between brothers was related to questions concerning the confession and the church order. As I see it, these questions could have been resolved within the federation of churches — and should have been," we ask, "Does Dr. Praamsma really not know of *binding* doctrinal utterances, of suspensions and depositions, of discipline not used to punish sins but abused to persecute those who, in obedience to the will of their God, rejected those decisions, suspensions and depositions?" And when, in a note, we read that "Article 31 of the Church Order of Dordt deals with the authority of a synod, and also with the limits of that authority," we wonder whether the writer has ever read Article 31 of the Church Order of Dordt. Of course, he has; but how in the world can he then write a thing like that? This is a dark splotch on an otherwise excellent book.

I mentioned the translation of the *Korte Verklaring* before, appearing under the title *Bible Student's Commentary*. The two volumes on Genesis should be in every library.

* * *

From The Netherlands came the *Acts* of the three Synods of Arnhem. The first two were extraordinary Synods, convened for the purpose of appointing a successor to respectively Dr. L. Doekes and Drs. H.J. Schilder. The last one was an "ordinary synod" which was opened on April 22, 1981. The price of this book is Fl. 85.00. In case one gets scared by this amount, he can order the *Acta Contracta* for Fl. 17.50, containing the main decisions made by Synod. This booklet will do for most interested church members. It even contains some pictures, e.g. of the Synod itself.

As a direct result of the decisions of this Synod, another booklet has been published, which can be purchased for Fl. 9.75. It contains the six creeds and confessions as adopted by the Synod Arnhem 1981, as well as proof texts and room for notes. Those making a comparative study of the creeds and confessions will find the blank pages and open spaces a very welcome feature. Although the number of left-handed people seems to be on the increase, I still wished that the printed material were found on the left-hand pages and the blank pages on the right so that I could make my

notes more easily and neatly. Whenever I have an opportunity, I put the text on left-hand pages in a three-ring binder and the blank pages on the right, so that I don't have to struggle with the rings in the binder when making notes.

The above three books and booklets were published by Drukkerij-Uitgeverij v/h H.P. Vijlbrief, Postbus 6080, 2001 HB, Haarlem, The Netherlands, and can be ordered from them or from any bookseller.

As for the Acts, they have a human touch. We read who was congratulated on becoming a grandfather again; the champion reached no. 22; the one who lagged behind came to 6. This also reveals something about the average age of the members of Synod. No "beardless youths," to use a well-known or even notorious expression.

The Acts are divided into three main parts: *Pro-Acta*, in which are mentioned opening, constitution of Synod, internal arrangements, etc. Then the *Acta*, in which each chapter of the list of incoming mail and reports is dealt with in its entirety, subject by subject. Finally, the *Post-Acta* which mention, a.o. appointments, adoption Acts, etc.

I have much respect for the work of the clerk of the late Synod for all he did to make the Acts readable and conveniently arranged. Each chapter does contain all that was decided about a certain subject, and this greatly facilitates reading and studying the various decisions.

The style of the recorded decisions has changed as well and is now more as we have it. No longer does one have to wrestle through interminably long sentences, such as "Synod, having taken note of . . ., Observing . . ., Considering . . ., Decides . . ." Now we have three or, at the most, four headings: Material, Arguments, Decision, Grounds. It was a pleasure to read these Acts.

Here and there one places a question mark. When, e.g. the deputies for correspondence with the Government are charged to see to it "that the Ministry of Justice has at its disposal an official list of the Reformed Churches in The Netherlands, in which list are mentioned the names of churches, classes, and particular synods," one is inclined to ask, "Do our Netherlands sister Churches have permanent classes and particular synods so that a list of them can be given to

the government?" It seems a little strange to me.

The same strange taste I get when the same deputies are instructed "to remind the ecclesiastical assemblies via the press or in some other way of it that they are to send to deputies information regarding changes which are to be made in the list." I always thought that ecclesiastical assemblies do not read papers (isn't this one of the things the late prof. K. Schilder maintained?), not even ecclesiastical papers, and that a classis or particular synod would not even be allowed to deal with any matter which came to its attention via the press, since their agenda are composed by the *Churches*. How, then, can a Synodical committee be instructed to remind ecclesiastical assemblies via the press??

It appears that all sorts of arguments had to be scraped together to defend the decision to appoint a committee for the matter of Bible translations, even though the requests to do so "regard a new matter which according to Art. 30, C.O. could have been placed on the agenda of synod only in the way of preparation by the minor assemblies." It is a dangerous thing that "the urgent character of this matter" was the reason why synod decided to comply with the requests!

The very same point came up when Synod had to deal with a letter regarding financial compensation by the government. If the Churches were to benefit from any arrangement, they had to join a Foundation formed for this purpose and to do so before November 18, 1981. It is clear that matters could not be postponed till the next Synod. With the help of the former and of the present professor of Church Polity Synod reached the decision to appoint deputies to represent the Churches in the Foundation.

One of the things I did not understand was that various members of Synod who happened to be deputies for a specific matter did not take part in the voting when decisions were made regarding "their" field. For instance, when the matter of correspondence with Churches Abroad was dealt with, the members who were also members of the Committee on Correspondence did not take part in the voting. I find this strange and a carrying Art. 33, C.O. to unnecessary extremes. Can one really say that they

should not take part in the voting because a decision to continue correspondence and to give "newly to be appointed deputies" a specific mandate "particularly concerns their persons or Churches," as Article 33, C.O. says? Mind you, when you have an assembly of thirty-six members you don't miss one or even four "abstainers." Yet I cannot see the sense of it.

A last remark.

What struck me is the length of the speeches recorded in the Acts. I admire the brethren for being able to speak so long and entertainingly when addressing one another, but wonder why it is necessary.

During our first Synods all we had at the end was the closing address by the chairman. Then, all of a sudden, in 1971, the closing address is followed by a speech thanking the chairman, and it was done "ever af-

— Continued on next page.



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A. How to Sabotage a Meeting Without Really Trying

I don't know how appropriate this topic is for SCHOOL CROSSING, but it does provide some food for thought. In our Reformed school community we are faced with a number of meetings. People who have been elected to some official capacity are faced with a large number of evening commitments. The atmosphere, participation, and general rules of conduct can have a lot of bearing on the over-all success (or failure) of a board, education committee, or staff meeting — just to name three. Here are a few verbal grenades:

1. Stick to the social niceties. Keep it all polite, friendly, and non-combative. Don't get your image dirty.

2. Argue over format, instead of the problem. Hours can be swallowed up in debating who should speak first, who should take notes, who looks after coffee, etc.
3. Don't get involved. Maintain a posture of a spectator, foreigner, outsider — someone who has stumbled in by accident.
4. Be the "class clown" — toss in bizarre remarks or various "appropriate?" jokes.
5. Let a few dominate the meeting.
6. Have not enough leadership or too much. A meeting can wander aimlessly up and down blind alleys, around in circles, and disperse in darkness.
7. Don't clarify the issue. A superficial outline usually guarantees a

superficial discussion.

8. Criticize, but don't offer alternatives.
9. Close the mind. Keep saying "it won't work." Don't let any fresh ideas sneak in.
10. Detail it to death. Get down to the nitty-gritty of where you'll rent the desk that the man you plan to hire will sit behind.

B. An Update on Staffing Arrangements

By means of "the grapevine" I found out that several schools across the country are still faced with various vacancies. A few points might be kept in mind:

1. This seems to be a year when most teachers are staying in their present schools, therefore the number of applicants is small.
2. Several teachers are getting out of the teaching profession.
3. Some schools are expanding programs, increasing the need for more teachers.

The results of these facts do not paint a bright picture for several schools. March 31 was the deadline for signing contracts. Therefore, the number of available teachers has now become practically non-existent. One option is left — obtaining teachers from Holland. With all due respect to my Dutch colleagues who have recently come here, the *idea* doesn't appeal to me very much. Not only is there a lot of "red tape" as far as immigration procedures is concerned (which probably would delay any applicant from arriving in Canada until well into the fall), there is also the question of placing Dutch teachers in certain crucial positions (eg. the primary grades).

As I have said in a previous SCHOOL CROSSING, the "Annual Headache" also deals with the fact that so few teachers are available to our schools and that, furthermore, no significant improvement can be forecast in the next few years. This brings us back to square one: "Why is this so?" In previous issues I quoted from various sources how salaries and a lack of stability in our schools could be considered factors. There are probably more reasons. Neverthe-

ABOUT LISTENING — *Cont'd.*

ter." Fortunately we don't have any "advisors" or "pre-advisors" at our Synods, otherwise we could expect another speech at the end. If the chairman did well, so much the better, but I cannot see why he has to be singled out for an ode of thanksgiving. Let's return to the simplicity we had in the first seventeen years.

Anyway: the Acts of Arnhem 1981 are worth having.

* * *

From the same publisher comes *Ik Kom Thuis*, a book with meditations by Prof. H.J. Schilder. The first copy of this work was presented to the author by the publisher during a gathering of the senate governors, and students at the Theologische Hogeschool in Kampen. Priced at Fl. 24.95, the 160-page book contains a considerable number of meditations, many on texts from the Book of Proverbs.

Prof. Schilder's style is not easy to follow. He has a particular way of expressing himself. The many breaks in a sentence sometimes irk me; they are intended to prevent misunderstanding and to clarify a point, but they oftentimes make it harder to read ar 1 to follow the line of thought.

What about the following two untranslated sentences.

"Om bij de genoemde spreuk de 'tien geboden' eens te noemen — soms is daar reden toe; maak er alleen geen systeem van — het terrein van het negende gebod blijkt nog meer te bestrijken dan het vele dat de Cat. (Z. 43) reeds uitdrukkelijk opsomt; zelfs als ge gelijk hebt, terecht die fout hebt opgemerkt — dan nog kan het geraden zijn uw mond te sluiten, in het belang van de ander, bepaald ook in het belang van u zelf." (p. 80) And: "Die verwachting, die vurige wens, vertolkte de Heere als inhoud van zijn eigen 'hard-op denken': Ik zei, Ik dacht ... en Hij formuleerde die hoop in woorden die het volk uit wijsheids-en wetsonderwijs vertrouwd in de oren klinken — Hem 'vrezende,' zijn 'tucht' aanvaarden, 'voor ogen houden' ('volle aandacht schenken aan,' vgl. Spr. 3:21; 4:21) zijn opdracht, zijn les." (p. 128)

However, one who reads attentively will benefit greatly from the accumulated wisdom and Scriptural insight, passed on in the meditations and gathered in this published work.

An index of texts facilitates later consultation.

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less, this whole issue remains a matter of concern.

C. Competition

The following article has been taken from a Newsletter from the Society of Christian Schools in British Columbia.

Competition — does it bring out the best or the worst in people? In the western world we defend competition with religious zeal. We all “know” that competition drives people to perfect their skills, cuts out the dead-wood, and raises the standard of living. Free competition — from business to sports, from work to play — brings out the best in people!

Christ and Competition

How Christian is it to use competitive means? “Competition” does not appear in the Bible; but neither does “cooperation.” So let’s try another tack.

Christian parents and teachers aim to guide the youngsters entrusted to them according to the mind of Jesus. Did Jesus think competition would lead to perfection? Christ came as a suffering servant. To be Christ-like is to be a servant. Jesus turns our expectation inside-out. He does not put John against Peter, nor does He keep achievement records. When the disciples, so very humanly, argue about first place in God’s Kingdom, Jesus deflates their project like a pricked balloon. The first shall be the last, and a child will precede grown men.

Being Our Brother’s Keepers

How much are our children motivated by the drive to compete? Much of the curriculum is not taught, but caught. The way we structure things is as important as the content. How can we shape our homes and classrooms so that our children will learn that to succeed and excel in the school of Jesus one must be driven by the desire to serve? Do our patterns of instruction and methodology conform with the mind of Jesus?

Competition in western civilization today is for the most part an abomination to the Lord. It does not build community, it is self-centered, it is not motivated by love, and it places tremendous emotional strain both on winners

and losers. It is tough when you are expected always to succeed, and never to succeed is frightfully destructive. Who can measure the pain of being continuously told, be it ever so subtly, that one doesn’t measure up?

Jesus’ promise is that His truth sets men free. But most competition does not free people — it enslaves them. Christians are their brother’s keepers; not their brother’s competitor. We should devise Christian alternative structures in our homes and schools which are signposts pointing to the rule of Christ among us. A form of nurture where competition figures prominently cannot, at least in that respect, be very Christ-like. Christian education ought to be a genuine alternative. Yet, we so easily adopt the ways of the world.

Exerting to the Fullest

Of course, we need develop to the fullest our God-given talents. In fact, in one place the Bible speaks about out-doing one another. “Out-do one another in showing honour” (Rom. 12:10). Calvin understands this to mean “... that everyone is to give honour to his brethren and not to himself; for there is no poison more effectual in alienating the minds of men than the thought that one is despised.” Speaking against competition is not to deny that we should exert ourselves!

Discipleship claims our all and best. In particular, we are enjoined to exert ourselves for the well-being of others, for that represents the servant spirit of Jesus. In competition, however, we usually exert ourselves to do the other person in. Excellence, quality, and top performance should not be attained at the expense of others. Do we need competition to attain excellence?

Motivation for Excellence

What motivates us? Collecting an award, running up brownie points, getting another star, proving we are better than others, additional pay, another bonus? Or, service to God? The system, structure, and method of instruction tells the child very quickly what counts and what does not count.

Competition — does it bring out the best or the worst? There is no

doubt that it works. It gets results quickly and efficiently. But what kind of results? How shall we measure “success”? Does competition lead to Christ-likeness? Are we building the Christian Mind? We should seriously question the role of competition in the Christian home and school.

D. Incoming Mail

A word of thanks is in order to all those who have written letters during the last few months. Your comments regarding certain issues which have been raised in SCHOOL CROSSING are appreciated. In some cases parts of letters have been reprinted; in other cases, according to the wishes of the writers, the contents have been kept confidential or solely for my consideration. A type of letter which I do not appreciate, however, is one which is unsigned, with no return address. That approach seems to me to be a “cheap way out.”

As has been done at other times, your comments on some element of Reformed education are appreciated. This column should also mean “a crossing of the minds,” as one person wrote to me recently. Please avail yourself of this opportunity.

Until next time!

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GERDINGH, W.E., geboren op 18 maart 1941, naar Canada vertrokken in 1978, laatstbekende adres te Hamilton, Ontario.

HENDRIKS, Wilhelmus, geboren op 18 maart 1917 te Amsterdam naar Canada vertrokken in 1955.

JANSEN, C.J.L.M., laatstbekende adres te Hamilton, Ontario.



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

VELP

The former (syn.) Reformed minister H.J. Hegger has been refused membership in the Netherlands Reformed (Hervormde) Church in Velp, where he lives. He also has been refused permission to partake in the celebration of the Lord's Supper as a guest. The consistory of the Netherlands Reformed Church gave as reason for its refusal that Mr. Hegger acts contrary to Ordinance No. 10 (of the Netherlands Reformed Church Order) by celebrating the Lord's Supper in a "House Congregation" which he established.

The former minister took the decision to apply for membership in the Netherlands Reformed Church because he had come to the conclusion that every secession within protestantism is to be condemned. (ND)

(Will the former Roman Catholic priest ultimately return to the bosom of the alleged "Mother Church"? If secessions within so-called Protestantism are contrary to the will of the Lord, what about the Reformation of the sixteenth century? vO)

GRAND RAPIDS (RES NE)

In a certain area of Mozambique only ruins remain of the old Dutch Reformed Church mission stations, victims of the armed struggle that wrecked the country several years ago. The missionaries were driven out and the church was subjected to great persecution. For many years the elders had to take over from the pastors.

Today the church not only survives but flourishes despite severe restrictions imposed upon it. Of the five congregations, one now has 1,500 members and each of the congrega-

tions has about 40 elders who receive Bible instruction from some new pastors who have established themselves in the area. Total membership of the five congregations is about 7,000.

No new churches may be built nor dilapidated ones rebuilt. Services in the open air are not allowed; inviting people to church is forbidden; children under 18 may not be baptized nor receive any religious instruction; no collection may be taken up in the services. Although the members of the church are poor and the pastors do not receive fixed salaries, yet the church is spiritually strong. It feels that its greatest need is for Bibles. Asked about the secret of victory in their lives, the members attribute it to God's grace.

GRAND RAPIDS (RES NE)

In May of this year it will be 400 years ago that a particular or Provincial Synod of the Reformed Churches of the Southern Netherlands met in Brugge. To celebrate this event a commemorative meeting is planned to be held in the Gothic chamber of the city hall of Brugge. Other events to mark the occasion will be the publication of a commemorative book and an exhibition.

BOSTON (RNS)

Dr. Mildred Jefferson, a physician active in the pro-life movement, has announced her candidacy for the Republican nomination for U.S. senator from Massachusetts. If she gains the nomination, Dr. Jefferson, who is president of the Right-to-Life Crusade, will oppose Sen. Edward Kennedy in the November general election.

Dr. Jefferson, the first black woman graduate of Harvard Medical School, is an assistant clinical professor of surgery at Boston University Medical Center.

She announced her candidacy on Lincoln's Birthday and said she chose the date "because we have reached a time every bit as critical" as the Civil War era.

She asked supporters to work together with her to "build for the kind of America President Reagan dreams of, that I dream of and that most of you dream of."

Sen. Kennedy has frequently aroused the ire of pro-life supporters for his votes in favour of federal funding of abortions for poor women. (CN)

VATICAN CITY (AP)

A trained bear, a horse and 110 members of the Moscow Circus went to St. Peter's Square . . . to meet Pope John Paul, who called them a source of "joy and serenity in our turbulent life."

"I greet the representatives of the Moscow Circus and I am happy to have them here at the audience," the pontiff said. "I wish you success in your difficult work, which gives people joy and serenity in our turbulent life."

Also at the general audience of 3,000 in the vast square were 85 Afghan refugees who received the pontiff's blessing . . . (KWR)

The PCA Presbytery of the Mid-Atlantic reversed its vote in January and approved by more than a 2 to 1 vote its Assembly's proposal to receive the OPC. The Presbytery previously had voted 20-20 on the proposal — which had counted as a negative vote. (NH)

(The first fruits of Mr. Norman Shepherd's dismissal??? vO)

A plan to save Singapore from becoming a nation of thieves was recently unveiled by its government. It is introducing religion as a compulsory element of its school curriculum. Education minister Goh Keng Swee said that when he was a defense minister he noticed a common occurrence in the barracks: a wallet or watch left unattended for more than 10 seconds disappeared. A three-year study by moral education committees led to the conclusion that students should have the option of studying one of the Singapore's four main religions — Buddhism, Christianity, Hinduism, or Islam — or else a combined world religion course. Private religious schools may introduce the courses immediately. (CT)

"Belief in the inerrancy of the Bible is a denial of the living God," according to an important United Presbyterian official. G. Daniel Little, executive director of the denomination's General Assembly Mission Council, said the concept of inerrancy represents a "calcifying" of narrow, outdated views. Little said lobbying to include creationism in public school curriculums "must be combatted." Just the same, he thinks the creation-

ists should be included in the denomination. Little's remarks were made during a series at Baltimore's Brown Memorial Church. (CT)

(I wonder why the papers bother to publish all this nonsense, as if it were important for the Christian world what some of the false teachers propagate. If no one paid attention to their senseless babbling they would not feel so important either. It is a sad thing when this kind of undermining the authority of the Scriptures is openly permitted and its perpetrators continue to occupy places of authority and influence. People who maintain that the LORD God has created everything "should be included in the denomination." It won't be long before they are told that they have no legitimate place there. Get out of her, My people, lest you suffer the plagues that will come upon her!)

TORONTO (RES NE)

A survey done by sociologist Reginal Bibby of the University of Lethbridge, Alberta, has discovered that Canadians are drifting into a "religionless" or "unfocused" Christianity. Though 90 percent still claim a Protestant or Catholic affiliation, fewer than one in three are weekly church-goers. About 80 percent of those interviewed indicated that they no longer believe the divinity of Christ, resurrection of the body and life after death or the importance of prayer. At the same time most Canadians are fascinated by astrology and accept the validity of such extrasensory perceptions as mental telepathy, precognition and clairvoyance.

The survey also shows that few Canadians are turning to Transcendental Meditation, Hare Krishna, the Moonies, and Scientology. Nor are Canadians turning to the electronic church. They are, in short, becoming increasingly more "a-religious."

* * *

LUNTEREN, THE NETHERLANDS (RES NE)

In an open discussion of synod on the spiritual life in the Reformed Churches in The Netherlands (GKN), Professor G.P. Hartvelt observed here that in the coming years fifty percent of the Reformed youth may leave the church. Since the sixties, centrifugal forces such as the charismatic movement have become operative in the churches. Dr. Hartvelt did not dare say what would happen to those who leave: stay in one of the groups in the

church, linger on the fringes or leave the church altogether.

* * *

LUNTEREN, THE NETHERLANDS (RES NE)

Communion for children has been allowed in the Reformed Churches in The Netherlands (GKN) since 1978. All that remained was the codification of the practice in the Church Order. However, a proposal that children between the ages of 7 and 19 be permitted to the Lord's Supper without making public profession of faith ran into opposition from synod members because of its implicit requirement that at age 19 young people must make such a profession or be barred from further participation. Many members of synod considered it wrong to confront young people suddenly with a test such as public profession of faith. One member, Dr. H.J. Kouwenhoven, contended that in principle baptism gives access to the communion table. After an intense and emotional discussion the matter was left undecided.

* * *

ORANGE CITY, IOWA (RES NE)

The governing Board of the newly created Mid America Reformed Seminary (MARS) has announced that the seminary will formally open here on September 1. Appointed to teach are four Christian Reformed ministers.

The new seminary, which operates outside regular ecclesiastical channels, is intended as an alternative to Calvin Seminary in Grand Rapids. Dissatisfaction with Calvin Seminary among the supporters of the new seminary has crystallized around the partial support given by the faculty last year to a ministerial candidate, subsequently rejected by synod, who expressed doubt about the historicity of Adam and Eve. In addition there was a tentative questioning of one of the Old Testament professors concerning the event character of Genesis 1-11. In February the Board of Calvin College and Seminary, in an effort to defuse the criticism, stated publicly that all members of the Calvin Seminary faculty believe in the historicity of Adam and Eve and their fall into sin as recorded in Scripture.

* * *

EAST BERLIN (ND)

The East German State Broadcasting is going to produce a televi-

sion film on the life of Martin Luther, whose birth five hundred years ago will be remembered next year.

The television broadcast forms part of an extensive celebration which the East German Republic has scheduled on the occasion of this anniversary. Even the chief of state, Erick Honecker personally takes part in the preparations. Understandably, the attention for Luther is modified by the marxist viewpoint: not only are the "social activities" of the Reformer stressed, but also the leader of the Peasants' Revolt will feature prominently in the film. Thomas Munzer will play an important role.

* * *

THE HAGUE (ND)

The number of ministers with the Baptist Union in The Netherlands is diminishing. The ages of the present ministers show that in the coming 13 years half of the eighty active ministers will retire. There appears to be little interest among the younger people to go for the ministry within the Union.

* * *

BUSAN (KOREA) (ND)

The principal of the College and Seminary of the Korean Presbyterian Church in Busan, Dr. Lee Kun San, offered his resignation in connection with a fire in the American Cultural Center in the city, in which some of his students were involved.

Arson was the cause of the fire, and it is interpreted as an anti-American protest action. One student was killed and two others were seriously wounded. The two main authors of the disturbance were until recently registered in the College.

* * *

KAMPEN (ND)

Almost thirty years after his death the late prof. Dr. K. Schilder was publicly recognized for his spiritual resistance against Nazism in the Second World War. The eldest daughter, Mrs. J.G. Schilder de Wilde received the posthumously awarded cross out of the hands of the burgomaster H.C. Kleemans. The latter called Dr. Schilder "one of Kampen's greatest sons." The ceremony was attended by relatives of the late Dr. Schilder, representatives of the Board of Governors and of the Senate of the Theological College and, on behalf of the resistance movement, by Mr. P. Cnossen, boardmember of the LO/LKP.

* * *

vO

news medley

The Dutch have a peculiar habit; of course, they have more than one, but the one I am referring to right now is the habit of eating candies in Church. I do not know where or when this custom originated. Perhaps it was the result of an advertising campaign by the peppermint manufacturers who have to invent new reasons for urging people to consume their product every time. That's why we have father's days in a world where the desire of becoming a father is diminishing by the day and where the fathers that are, in many instances, forsake their duties and shirk their obligations; we have mother's days in a world where becoming a mother for the second or third time is increasingly avoided and in which that which constitutes the joy of motherhood — the baby cradled in her arms and pressed against her heart — is increasingly rendered impossible by willful murder of unborn human beings.

Yet the special days are increased in number and the presents are advertised with growing urgency: this is the only way in which love and appreciation can be shown; the more expensive the present, the greater the love and the greater the thankfulness. If you want to believe it!

Anyway, we return to our peppermints. A few weeks ago we had some visitors in Church, a few ladies who came from a different background. After Church we talked, and during the discussion we were told that peppermints had been offered to them during the sermon — to which they listened attentively — but they had declined them courteously but firmly. I had to tell them about this particular peculiarity of the Dutch and did so without any pride, as you can well see.

I had to think of that again when I read the following outpouring of distress.

The candy tastes good — that peppermint flavour sure perks you up. But, O dear, what to do with the wrapper? Put it in the garbage you say? But there IS no garbage can in my pew. Now what do I do? Nobody's looking, I'll just . . . drop it. My neighbour dropped his candy wrapper without ever giving it a thought, as far as I could see. Wonder what he does at home when eating candy.

Moral of the story: if you *must* eat candy in church, please have respect for the church building as God's house. Parents please insist your children be as neat about the floor of the church as they are of the floors at home.

We hope then, of course, that the children are concerned about the neatness of the floors at home; we also hope that it is only the children (??) who are guilty of the above misdeed. Parents, of course, never do a thing like that!

How was that for an opener? An eye-opener, I mean.

Many a bulletin contains the weekly published words, "We welcome any strangers who are worshipping with us today." Perhaps we should add "and are eating candy in Church with us." When are we going to be grown up?

There are also other things which happen in our church buildings. Fergus, as someone remarked some years ago, is a Church where never anything happens! Well then, this time I can tell you a thing or two about Fergus.

On Friday, March 26, we had a Citizenship Court in our Church building. That will not have happened often, I think. The reason why it happened with us this time was a discussion which one of our members had with the judge of the court about the Constitution. She told the judge that we had a special meeting about the Constitution and that we even asked our Member of Parliament to speak for us on this topic. Thereupon the judge said that it might be nice, now that it appeared that there was that much interest in the matters of the country, to have the swearing-in ceremony in our Church building. The Consistory granted the use of the building, and things were settled. There were people from eleven countries who became a Canadian citizen and among their number were two of our own members here in Fergus.

It was a special pleasure that yours truly was invited to address the new citizens and that he could do so especially to one of his colleagues. My predecessor in Fergus, our brother M. Van Beveren with Mrs. Van Beveren and their younger daughter were among those who were received into the circle of Canadian citizens. It does not need any further elaboration that for us this fact gave a special aspect to the whole evening. The Rev. Van Beveren himself had a brief speech on behalf of the new citizens in which he put things clearly and unambiguously. It was greatly appreciated as I heard.

As you see: we sometimes have some exciting things in our good old and usually quiet Scottish town.

As far as personal information is concerned: from the West comes word that the Rev. Boersema and family expect to be in Canada around the middle of April and that the month of April has been set aside for him to visit the cooperating Churches. It is amazing how fast time goes and it is difficult to realize that they have been in Brazil already for such a period of time that a furlough is well-deserved. We wish them all a good time and much new strength to return to their field of labour.

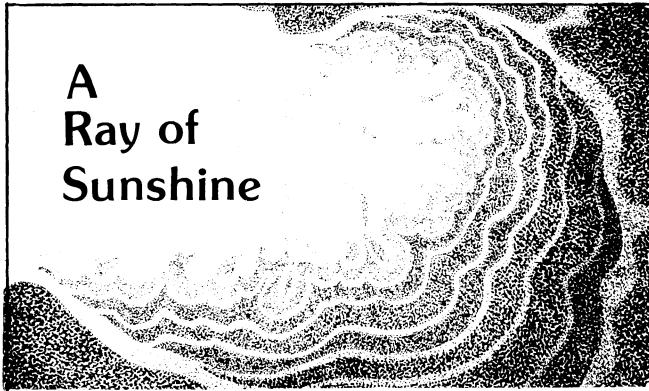
As for the efforts of Smithers to have a missionary among the Carrier Indians, there are a few Churches that have promised their support. Edmonton Immanuel decided to support the Smithers effort and so did Chilliwack. The Barrhead Consistory decided the following: "In connection with Smithers' mission work with the Indians, it is decided to send a letter stating Barrhead's commitment to this cause but also stating that as yet we are not financially in a position to support. Inquiries will be made as to how this work is progressing and that, if Smithers Church is going ahead, they will be informed that Barrhead plans to put a box in the back of the Church for the collection of money for this cause."

Another decision of Barrhead's Consistory was: "In harmony with the congregation's approval given at the annual meeting, the consistory decides to go ahead with the building of the parsonage."

What I don't like here is the expression "the congregation's approval." That sounds somewhat wrong in my ears, as if the congregation were to approve the actions of the Consistory before the latter can go ahead. Mind you, I am in full agreement with a decision to consult the Congregation and to ask for its opinion; but I would avoid the term "approval" as this could so easily lead the thoughts into a congregationalist-indepenentistic direction. We should avoid even the terms.

In nearby Edmonton the Immanuel Consistory decided "to investigate the possibilities of renting facilities.

A Ray of Sunshine



I know . . .

Revelation 2 and 3

It is very comforting for believers to read the words, "I know!" The Lord Jesus spoke from heaven, while John was on the Isle of Patmos. John had to strengthen the churches. To all seven churches the Lord starts out with these comforting words, "I know!" The Lord knows everything; our toil and patient endurance, poverty, tribulation, imprisonment, perseverance, love, faith, and service. He also knows our weakness. Therefore He urges us not to be afraid when trials befall us. "Do not fear what you are about to suffer."

"Fear not, I am the first and the last, and the living one; I died, and behold, I am alive for evermore, and I have the keys of Death and Hades." The Lord Jesus himself encouraged His children when He spoke through John. John was able to see an open door in heaven. In the Spirit, he saw heaven as he wrote about it in the Revelation.

In chapter 21, John is commanded to write down the words of "the Apocalypse" in order to comfort and strengthen the believers of all ages.

The Lord Jesus will be coming soon, bringing with Him recompense, to repay everyone for what he has done. Blessed is he who keeps the words of the prophecy of this book.

Be still! what God in His good pleasure
To you in wisdom may impart
Is given you in perfect measure;
Thus be content within your heart.
To Him who chose us for His own
Our needs and wants are surely known.

With song and prayer, in faith progressing,
In all you do God's will obey.
Expect from Him alone your blessing:

He will renew it every day,
For God will never those disown
Who put their trust in Him alone.

Hymn 48:3 & 4

Hymn Section of *Book of Praise*

* * * * *

From Albert Dorgeloos we received a thank you note. He appreciated the many cards he received; it made his birthday a very happy one. Albert enjoys reading the CLARION. He also has a very good time keeping score for the floor hockey games. Every other Wednesday he goes bowling and gets good scores. He, like everyone else, is longing for Spring. Thank you, brothers and sisters, from Albert.

* * * * *

We have received two requests:

(MRS.) ELMA VAN SETERS
Box 1254,
Coaldale, Alberta T0K 0L0

Mrs. Van Seters had a back operation at Christmas time. She has been confined to bed since then. Today, while I am writing this request, Mrs. Van Seters has to undergo another operation. It would greatly benefit this sister to receive some encouraging messages. She is of middle age and has always been very active and helpful in church life.

HERMAN WEMEKAMP
131 Brenda Boulevard,
Orangeville, Ontario L9W 3L5

Last summer Herman's name was published in CLARION. Since then he has gone through many trials. A few weeks ago he went through another operation. His condition is still deteriorating. Herman is confined to bed now. He will be celebrating his birthday on May 21, the Lord willing. He is in his forties.

It would really encourage Herman, and his wife also, to receive some best wishes.

Brothers and sisters, shall we again send many "Rays of Sunshine" to East and West?

Send your requests (with permission of the person involved) to :

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

It was decided to approach our school board with an inquiry about the possibility of renting the necessary facilities in the school for our congregational needs on Sundays and during the week; if so, what this would cost. It was also decided to send a similar letter to the Providence Church since our present agreement (re: use of the present facilities) expires at the end of June 1982."

The same Consistory reports that "it was decided to discontinue the use of pledge forms." I do not know whether there are many Churches where such "pledge forms" are still in use. It used to be more general that each member signed a form, pledging to contribute so much for the maintenance of the ministry of the Gospel. Perhaps the underlying thought was that members who had signed such a pledge would feel more obligated to contribute indeed that amount than if they had not signed any such

piece of paper. Experience will have taught that those who are unfaithful are this also in spite of their having signed a pledge. One who is always looking for excuses will not give this up when he is reminded of his signature on a piece of paper.

Before we turn East again, we mention two things about the Langley Church. First of all: "There is also some news about the organ. Many organ pipes were brought in and put in place. As soon as the console has been re-done, the wiring can be completed." And further: "A P.A. system, costing approximately \$1,800.00, is put on hold this time due to cost."

In Ontario we start with Ottawa. The Consistory received from *The Citizen* (a daily newspaper) an invitation to contribute to its weekly guest column in its Saturday Religions Section." Sometimes I am wondering whether

we make enough use of the means which are at our disposal. Perhaps we could let our voice be heard much more often in the dailies that will welcome more contributions.

Brampton tells us that "the work is progressing as planned in the church basement. A lot of old lumber and junk was taken to the dump. A Men's Society minute book — which must be at least twenty years old — was even found!" Who knows how many historical treasures will emerge when attics and closets are examined with a fine comb.

Guelph spoke again about the Organ Fund. "The Consistory is still of the opinion that the completion of the organ should not be a budget item. However, the organ committee will be maintained in the hope donations will come forward so that we can complete the organ."

It is of course every Consistory's privilege to decide that such work shall not be a budget-item, in other words: We are not going to do it. If you, Congregation, want it, then you had better pay extra for it. However, I am afraid that in this manner the donations that come in do not even keep up with the increase in cost due to price increases and inflation. Time will tell.

Burlington West's Consistory received "A letter from the three members who are investigating the possibility of instituting a church in the Waterdown-Flamborough area, informing us that approximately 80% of the members living in this area are found in favour of this idea. They further inform us that they plan to call a meeting with all the members who live in this vicinity to discuss the practical aspects in regards to instituting a church. The Consistory acknowledges this information."

Things really appear to be developing there, and we expect that shortly we can tell you more about the pro-

gress that is being made.

The Smithville bulletin has its new cover. It is adorned with a nice drawing of the church building — nicer, clearer and better than the previous one — and as a whole it makes a nice impression, although personally I find some of the letters too large for the cover. One thing I was really disappointed in was the fact that, again, the format is half letter-size instead of half foolscap, but if that is preferred, who am I to hold it against them?

Let us conclude with a pleasant piece of news from Grand Rapids. Not only is it pleasant, it is also a reason for thankfulness. Although most of our members either have their own business or have such a position that they have nothing to do with labour unions, we are not to forget that we live in a society where this evil tries to penetrate more and more. The threat is there all the time. It was there especially for some families in the Grand Rapids area.

We are filled with deep gratitude to our almighty God and faithful Father who heard the prayers of His Church people and blessed the efforts of br. K. and others who composed a letter and distributed it among the workers at the plant to keep the union out of Keeler Brass.

Four families would have been affected badly if the vote taken last Friday had allowed the union to move into the plant where the heads of those families find their daily work. Church and school would likely have felt a financial difficulty from it too. But God Who is our Shield has turned off the threatening attack of the enemy. To Him all the glory, our increased love and obedience in His service.

Rightly the words of Psalm 146 are quoted: "Blessed is he who has the God of Jacob for his help, whose hope is in the LORD his God."

vO

PRESS RELEASE

of the Classis Alberta-Manitoba held on March 16-18, 1982, at Edmonton, Alberta.

1. The Chairman of the convening Church at Barrhead, Rev. E.J. Tiggelaar, opened the meeting of delegates with a request for singing, reading a portion of God's Word, and leading in prayer. He then welcomed all the delegates and gave a brief summation of recent highlights in the classical resort; i.e., he congratulated Rev. J. Van Rietschoten on having received a call from the Church at Chatham, Ontario, and with his acceptance of this call. He also expressed the hope that the Church at Carman would soon receive another pastor and teacher. He noted the fact that the Edmonton Providence Church had issued a call to Rev. M. Van Beveren of the Church at Burlington, Ontario (Ebenezer), and expressed the hope that the Lord would bless this call. He then noted the fact that the Church at Barrhead was now for the first time in its history represented by its own pastor and teacher and that it would be rather strange to welcome himself.

2. The credentials of the delegates were checked and found to be in good order. Classis was declared constituted.

3. The Executive Committee, as suggested by the previous Classis, was appointed. The officers in this Committee were: Rev. D. Wielinga as Chairman, Rev. S. De Bruin as Vice-chairman, Rev. B.J. Berends as Clerk.

The Chairman thanked the Church at Barrhead for all the work done as convening Church for the Classis. He then congratulated the Church at Barrhead on having received its own pastor and teacher, and expressed a brief welcome to Rev. E.J. Tiggelaar, the members of Classis, and the audience.

4. The agenda was established and adopted.

5. The Classical Subscription Form was read for Rev. E.J. Tiggelaar, and it could be noted with gratitude that this was signed by him.

6. On behalf of the Classis, the Chairman then officially welcomed Rev. E.J. Tiggelaar into the classical resort of Alberta-Manitoba, and wished him the Lord's blessings and that he might be a blessing for the classical resort.

7. The Classical Treasurer (br. A. Nauta of Edmonton) submitted a financial report for 1981. After a brief discussion, this report was accepted with gratitude. The Treasurer was then discharged from responsibility for the work done to the end of 1981.

An Audit Report on the classical finances was read, covering the period to the end of 1981. It was noted with gratitude that classical finances are in good order.

8. The Immanuel Church at Edmonton informed Classis that it intends to appeal Article 47 of the Acts of Closed Session of the Classis, November 1981. This was taken note of.

9. The Church at Carman requested a classical letter of release for Rev. J. Van Rietschoten. This request was granted.

The Chairman then expressed gratitude for the classical resort for all the work Rev. Van Rietschoten had been able to do, and expressed the hope that he would also be a blessing where he was going.

10. The Church at Carman requested that Classis appoint Rev. B.J. Berends to be its Counselor as of June 14, 1982. This request was granted.

11. Question Period according to Article 41, Church Order, was held.

The Church at Neerlandia requested advice regarding the date for the upcoming Regional Synod. Classis advised that the Regional Synod be convened on June 1st, 1982, at 9 a.m.

12 The date for the next Classis was set for November 16, 1982. It was decided to suggest that the officers of the Executive Committee for this Classis should be: Rev. D. De Jong as Chairman, Rev. D. Wielinga as Vice-Chairman, Rev. S. De Bruin as Clerk.

13. Appointments:

a) As delegates to the upcoming Regional Synod, Classis maintained all the brothers previously appointed (Classis March 1980), and added delegates to take the place of those who could no longer serve.

For the ministers, Classis appointed Rev. D. De Jong, Rev. B.J. Berends, and Rev. J. Van Rietschoten. As alternates Rev. S. De Bruin, Rev. D. Wielinga, Rev. E.J. Tiggelaar, in that order.

For the Elders, Classis appointed the brothers S. Kok, T. Veenendaal, and M. Hooimeyer. As alternates the brothers S. Tuininga, W. Van Assen, and C. Veldkamp, in that order.

b) The Church at Barrhead requested that the Immanuel Church at Edmonton be appointed as Church for the inspection of the classical archives since this would be more convenient. This request was granted.

14. Classis went into closed session for a matter regarding Article 41 Church Order and for two appeals and three letters received. (This lasted from 9 a.m. Wednesday to 12:30 p.m. Thursday.)

15. Personal Question Period was held. A request was made that the Clerk send a number of copies of the Acts of Closed Session to each church which is sufficient for the number of elders. Classis decided to grant this request with the understanding that these acts will not be the property of the individual elders, but after having served the Consistory must be placed in the local archives or destroyed.

16. The Acts of Classis were read and adopted.

17. The Press Release was read and adopted.

18. The Chairman thanked the Providence Church at Edmonton for hosting the Classis, and the sisters of this congregation who had served Classis so well with food and drink.

19. Closing: After requesting a closing song, the Chairman requested brother C. Veldkamp to close in prayer. After this the Chairman declared Classis to be closed.

By order of Classis,
S. DE BRUIN, Vice-chairman

“Capital Calling”



In the past years, and perhaps still now, Ottawa has been seen as a government city, with a limited growth pattern restricted to people interested in governmental work. However, in recent years this pattern has reversed itself, and Ottawa is capitalizing on and rapidly developing in the new era of High Technology. High Technology presently employs some 18,000 persons in about 120 firms, and at the present rate of expansion it is estimated to be 100,000 by the year 1990. Ottawa is already referred to as the “Silicon Valley” of Ontario.

Throughout the years, the congregation of Ottawa has remained small and has always yearned for an increase in its number. In order to fulfill also this segment of its “Capital Calling,” the congregation, realizing the industrial growth in the surrounding area, felt that this trend should be made known.

It is impossible for us to list all of the job opportunities available. For convenience's sake, we will classify them in four categories:

1) Executive field, 170 openings or more.

2) Scientific & Technical field, 250 openings or more.

3) Administrative & Educational field, 90 openings or more.

4) Industrial field, 70 openings or more.

These figures have been derived by counting the openings as advertised in local newspapers within a certain time period.

The congregation is willing, with-in reason, to assist anyone seeking employment in Ottawa, and asks anyone interested to send a copy of his/her statistical qualifications to the post office box of the Ottawa Canadian Reformed Church, or to phone (613) 828-9711; you will be informed and advised if we find or hear of a position.

We also have verbal contact with several local “personnel pools.” All have suggested that interesting parties should send their resume directly to them. They will keep your file open until a position is found for you.

Students graduating from computer science or engineering programs can often find themselves in the position of choosing between four or five job offers.

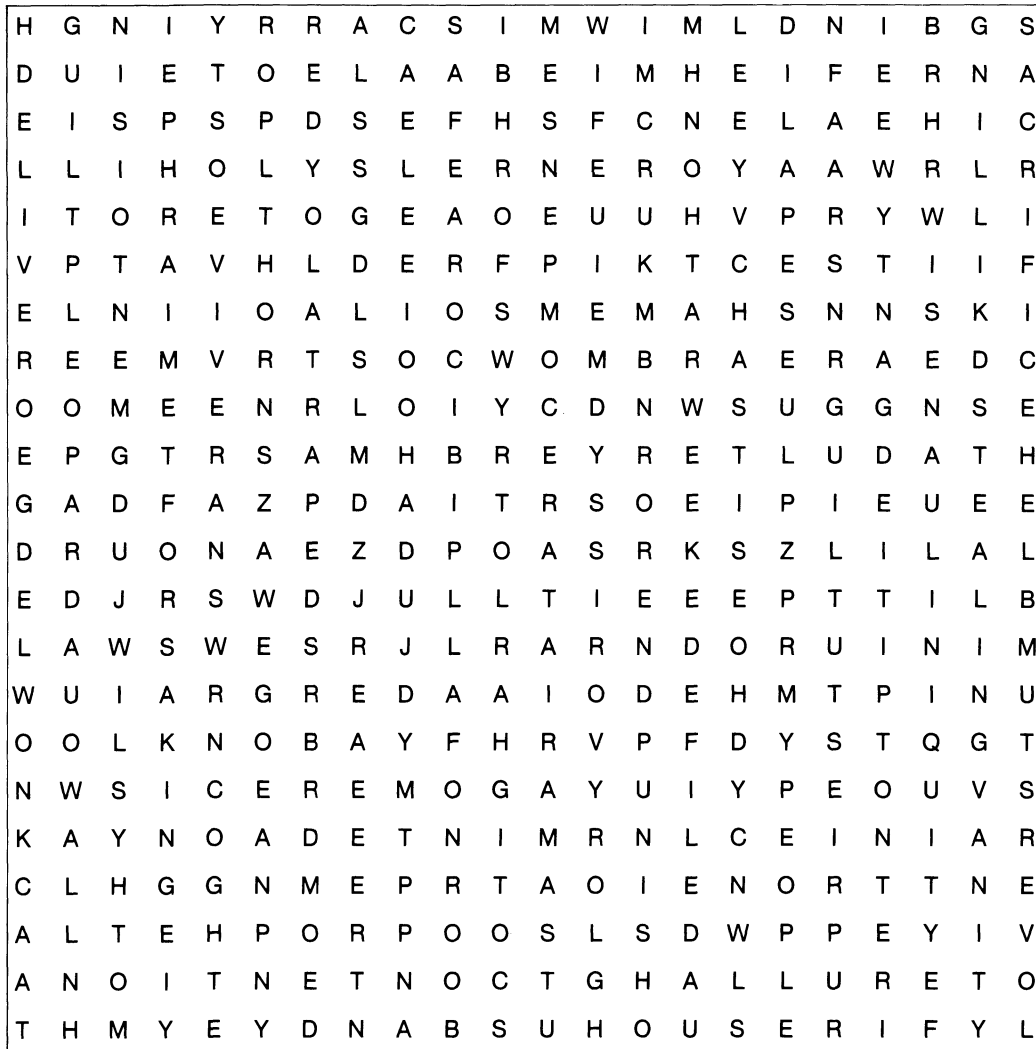
Though we cannot act as an employment agency, we *will* assist anyone in any field as much as we can. Send us your resume and we will do our best.

May the Lord grant us favour so that also the Church of Ottawa may fulfill in this, its “Capital Calling.”

Ottawa, March 1982

HOSEA

Word Search Puzzle



- | | | | | | | |
|--|---|---|---|--|---|---|
| acknowledge
adultery
allure
Assyria

Baal
betroth
bind

chastise
compassion
contention
corrupted
covenant

defiled
deliver | depart
dew

Egypt
empty
end
Ephraim

fall
false
fear
fire
fool
forsaking

glory
Gomer | guilt

harlotry
heal
hearts
heed
heifer
hire
hope
Hosea
house
husband

idols
iniquity
Israel | Jezreel
Judah
judgment

killing

laws
leopard
lily
lion
lovers
lying

miscarrying
moth
My People | net
no
Not my people
Not pitied

prey
priest
prophet
punish

rage
reap
recompense
return
revive
ruin
sacrifice | Samaria
shame
She has obtained pity
sin
snare
sow
spurned
stealing
strayed
stumble

thorns
torn
vanity
wail
wall | wife
wise
woe
womb
wrath

yoke

W. AIKEMA |
|--|---|---|---|--|---|---|

our little magazine

Spring Picture by Busy Beaver *Karen Stam*

Hello Busy Beavers,

How do the Busy Beavers feel about spring?
Here are some poems to show you!
Is this how you feel about spring, too?

The Coming of Spring

by Busy Beaver *Kimberley Vandooren*

I'm always glad when winter's over,
Spring is coming; the smell of clover,
Birds in the air "Tweet, tweet, tweet,"
Flowers blooming, smelling sweet.
The water's streaming
The sun a-gleaming
The sound of ice melting — "crack"
Oh, I'm so glad — Spring is back!



*this is my funny
cartoon Miss Tulip*

by Busy Beaver *Miriam Vander Werf*

Spring

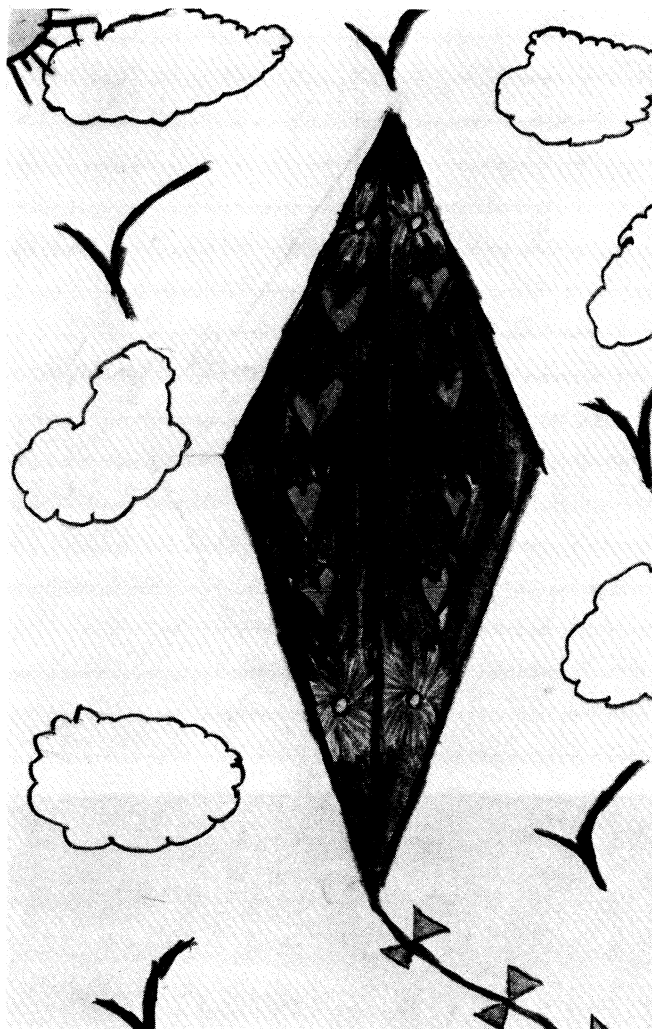
by Busy Beaver *Cynthia Oosterveld*

Spring is here,
Give a cheer!
There's lots of rain,
Make dandelion chains.
Running around,
Leap and bound.
Spring is here,
Give a cheer!

Spring Poem

by Busy Beaver *Theodore Lodder*

Spring is here,
Give a cheer.
It rains and rains,
Makes muddy lanes.
The robins sing
And fly in a ring.
We play baseball
Just like in fall.
Baby animals are born
Early in the morn.
Now winter is past
And Spring's here at last!



FOR YOU TO DO:

Make a surprise for your Mom for Mother's Day on May 9.

Why not make your own card for her?
Don't you think she'd really like that?

Maybe you have (can write) a good Mother's Day poem to share with the Busy Beavers. (Maybe one they could put in their cards?)



From the Mailbox

Welcome to the Busy Beaver Club *Angela Van Laar*. We are happy to have you join us, and we hope you'll enjoy joining us in all our Busy Beaver activities. Have you a big collection of stamps already, Angela? Thank you for the quiz. Keep up the good work!

Welcome to the Busy Beaver Club, *Joyce Jonker*. We are happy you are joining us, and we're looking for-

ward to reading some of your poems! I'm sure your baby sister just loves having you rock her to sleep. Have a happy birthday, Joyce! Next year you'll be on our list.

And a big welcome to you, too, *Bryan Bos*. Are you playing baseball at your school yet? How did you like your trip to the sugar bush? Bye for now. Write again soon, Bryan.

Welcome to the Club, *Nicole De Haas*. We hope you'll really enjoy joining in all our Busy Beaver activities. I explained all about our BIRTHDAY FUND just a little while ago in the *Clarion* of Feb. 12, 1982. You can find it there, Nicole, maybe with your Dad or Mom's help. If you can't, though, tell me and I'll explain again, all right?

I think your fort will be all melted by now, right, *Pauline Leffers*? Did you have a good time with your visitors from Coaldale? Thanks for the puzzle, Pauline. Bye for now.

Hello, *Paul Kuntz*. It was nice to hear from you again. I'm glad you liked our quiz, and I hope you had a good time on your birthday. Thanks, Paul, for your story and puzzle. Write again soon.

Thank you very much for the nice picture, *Linda De Boer*, although it isn't exactly what we're looking for. But I'll explain that later. Congratulations on a good report card, Linda. Did you have a good time during your spring break?

You've been a real Busy Beaver, I see, *Kimberley Vandooren*! Thank you for a nice chatty letter, and also for the poem and riddles. How did your school pictures turn out, Kimberley? Congratulations on a good report card. Keep it up!

Thank you very much for your contribution to the BIRTHDAY FUND, *Mary-Ann Van Woudenberg*. I see you're doing pretty good at your "train" at school. Did you enjoy the birthday party, Mary-Ann? And how did your school pictures turn out?

Hello *Angela Linde*. It was nice to hear from you again. Sounds to me as if you had a really good time New Year's Eve. How is your new dog doing? Thank you for the poem, Angela.

Thank you very much for the money for the BIRTHDAY FUND, *Tammy Linde*. I see you've been very busy going places, lately. Did you enjoy your spring holiday?

You really mean to keep us busy with your quiz, *Marion Vanden Bos*! You really enjoyed lots of winter fun, it seems to me, Marion. What did you do to keep busy during your spring break?

Thank you very much for your letter and your contribution to the BIRTHDAY FUND, *Carolin Boeringa*.

QUIZ TIME

Unscramble, Please!

by Busy Beaver *Angela Van Laar*

OPHTPRE	AMYR	IASRCAHAZ	LGBAREI
Matthew 1:22	Luke 1:27	Luke 1:40	Luke 1:26
OEHPSJ	IVDAD	TEABHIESL	DIMKONG
Matthew 1:18	Luke 1:27	Luke 1:36	Luke 1:33

Code Quiz

by Busy Beaver *Tammy Linde*

D - 2	N - 8
E - 1	A - 9
G - 3	R - 10
H - 4	S - 11
I - 5	T - 12
L - 6	U - 13
M - 7	W - 14
Y - 15	O - 19

5 14 5 6 6

6 9 13 1

12 4 1 1 19

6 19 10 2 7 15

11 12 10 1 8 3 12 4

Code Quiz: I will laud Thee, O Lord my strength.
Answers: Unscramble, Please! prophet, Mary, Zacharias, Gabriel, Joseph, David, Elisabeth, kingdom.

How did you do on the quizzes, Busy Beavers?
 Have you sent me your story about Gooly?
 Bye for now!

Yours,
 Aunt Betty

With thankfulness to the Lord who brought us together, we announce our engagement:

MONICA VIERSEN
 and

CARL OOSTERHOFF

April 2, 1982.

R.R. #2, Fly Road,
 Beamsville, Ontario, L0R 1B0.

With thankfulness to the Lord, who brought us together, we announce our engagement:

MONICA DE VRIES
 and

NICK VAN LUIK

March 26, 1982.

250 John Street,
 Fergus, Ontario N1M 1E9.

With thankfulness to the Lord, we announce our engagement:

GERLINDA BUIST
 and

STEVE BEINTEMA

March 12, 1982.

2398 Cyprus Avenue,
 Burlington, Ontario L7P 1G6
 990 Brenda Crescent,
 Burlington, Ontario L7R 3V8.