



Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 32, No. 13

July 1, 1983



MARRIAGE and FAMILY LIFE³

8. Marriage of non-communicant members

The main point of what has been said in the previous instalment about marriage to someone who is an unbeliever also applies, to a certain extent, to non-communicant members. The real question is not whether a marriage can be solemnized in the church, but whether the bride and the groom are able to answer the questions. Are they prepared to make such a pledge and commitment? They have to promise to live according to the commandments of the Lord. They have to take care of each other and to help each other to live according to the holy Gospel.

There are only two options, as far as I can see. Either a person is ready to answer the questions and to accept the full responsibility — but then he should also be able to make public profession of faith — or he is not ready, not mature enough to make profession of faith; he needs further instruction to understand what the Word of God means and he is not yet ready to commit his whole life to the service of the Lord — but then he must also be considered to be unable to answer the questions in the Form for the Solemnization of Marriage. I cannot see how someone can make the commitment asked for in the Form for Marriage and cannot make public profession of faith. We have to be careful that someone does not make such a pledge simply for the sake of the nice and impressive marriage ceremony (because that belongs to the wedding party) without understanding the real meaning and impact of such a commitment. That would not be honest and fair. We have to put the matters in the proper perspective and we have to set the right priorities. A full commitment to the service of the Lord has to come first. A person cannot and should not take the responsibility for a family and, consequently, for the raising of children, as long as he is not mature enough to become a full-fledged member of the church.

Of course, there are cases where someone is ready to make public profession of faith, but where the date of this public profession is still a couple of months away because of the program set for the pre-confession class. I consider it to be better in such a case to postpone the wedding until the profession of faith has taken place, than to make an exception to the rule that profession of faith has to come first. If there are insurmountable objections to postponing the wedding, then I would prefer asking for an earlier date for that particular person's public profession of faith, rather than the other way around. However, what are "insurmountable objections"? Probably a forced marriage. That is the next point we should like to discuss.

9. Forced marriages

It is sad and deplorable situation when two young people have lived together during their engagement in such a way that they already expect a baby before they are married. It becomes clear for everyone that they have transgressed the commandments of the Lord. It is oftentimes considered to be a shame and a disgrace for the family, especially for the parents. It gives reason for lots of gossip in the congregation and outside of it. Still we have to say more about it than just that.

The Bible teaches us clearly that sexual intercourse is undetachably connected with the married state. Every form of promiscuity or a premarital relation is a violation of the commandments of the Lord. When a boy and a girl are engaged for a long time, for one reason or another, before they can get married, it can become difficult for them to fight against the temptation to anticipate their marriage. Sometimes, through weakness, they fall into sin. We should not defend this, and we have to call sin, sin.

Lots of people deny or ignore these rules. It is becoming more and more common that young people live together as husband and wife. Sex is considered to be a form of entertainment. Everyone is free to do just what he likes. If two people agree to be together, it is no one else's business. Let us not close our eyes for this reality. Our young people are growing up in a world in which the norm of God's Word is ignored. The norm for human life is what pleases man. As long as you do not hurt or harm anybody else, you are right. What is good is what makes people feel happy. That is the humanistic attitude today. And it does not leave our youngsters untouched. Parents should discuss these matters with their children. It has to be understood that a so-called free relation is a matter of fornication.

It seems to be a different case when people are engaged and have made a strong commitment to stay together. Sometimes the question is asked: When we have made a solemn promise to live together for our whole life, why shouldn't we have sexual intercourse? Doesn't that belong to the preparation for the married state? We have to know each other in every respect. And, moreover, although we are not officially married, before the Lord we are married and we have made a pledge never to forsake one another.

This is sometimes meant as a serious question and the persons concerned really believe they are right. Still we should answer these questions with a definite "no." The Bible calls the married state "to become one flesh," and God's Word teaches us clearly that the sexual rela-

ion cannot and may not be separated from the married state.

There is, however, one aspect we should keep in mind when we talk about a forced marriage, and that is what the Word of God says about such a case. When we speak about a forced marriage we are referring to a case in which a baby is expected before the couple is married. The Bible speaks in a different way. The question whether a man has to marry a girl, whether he should be "forced" to marry her, does not depend on whether she becomes pregnant. The Bible teaches us that the simple fact of having a sexual relation brings with it the obligation to marry. We read about it in Exodus 22:16: "If a man seduces a virgin who is not betrothed, and lies with her, he shall give the marriage present for her, and make her his wife." In Deuteronomy 22:28 we read: "If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her; he may not put her away all his days." This shows us clearly that we can speak of a forced marriage whether the girl becomes pregnant or not. The simple fact that they have had a sexual relation brings with it the obligation to be publicly united in the married state. That is one Biblical aspect we have to keep in mind.

Another point is this: in the Old Testament severe punishments were sometimes executed. In some cases of fornication and adultery capital punishment was used. In this respect it is remarkable that in the case of a pre-marital relation the Bible (only?) says: they have to be united in the married state; they are not allowed to forsake each other.

That must have consequences in two directions. Sometimes a "forced marriage" is considered to be the worst thing that can happen in a family. However, it may have been a matter of falling into sin in a moment of weakness in a continuous fight against sin. We do not condone such a sin. Not at all. But it is sad when such people complain that it hurts them the most to hear from other young members of the congregation: "You should have been more careful. You could have prevented this by using the pill or other contraceptive means. This will never happen with us."

When young people use the pill or other methods of birth control (or rather, birth prevention), it is not a matter of "falling into sin" in a moment of weakness, but considered *living* in sin. Let us not fool ourselves with the idea that such things do not happen among our people. An open discussion with our young people will show another reality. Fortunately, many are fighting this decay of morality and transgression of God's commandments. But it is exactly these young people who are upset about what is going on and who once in a while open up to express their frustrations.

A so-called forced marriage is a sad matter. It has to be confessed before the countenance of the Lord as sin. But as we have learned from the Word of God (in Ex. 22 and Deut. 22), the Bible speaks about a forced marriage in all cases where there has been intercourse, no matter whether it has caused pregnancy or not. I am afraid that we would have many more "forced marriages" if we dealt with it according to these Biblical norms. Let us not forget that those who break up a relation after they have had sexual intercourse are even more guilty. They are com-

mitting a form of fornication which in the Old Testament was punished with death.

We should not treat all people alike. We are very glad that many of our young people are fighting the good fight to keep their bodies as holy temples of the Lord. We should encourage them in their struggle in the midst of a world which laughs at such an attitude. We should not blame them for what others are doing. But to prevent things from getting worse, we should at the same time have an open eye for the reality. We have to be aware of the danger which is threatening our young people. Many have fallen victim to a worldly attitude, and only an open discussion between parents and children can help in this respect.

10. Unwed mothers

In the previous section we considered what the Bible says about a "forced marriage." It means: the man has to marry the woman. The boy is not allowed to leave the girl. There is, however, one restriction we have not yet discussed. We quoted Exodus 22:16, but now we should also read what it says in the next verse. In Exodus 22:17 we read: "If her father utterly refuses to give her to him, he shall pay money equivalent to the marriage present for virgins." In other words: the father of the girl has the right to refuse the request to marry his daughter. That does not take away the obligation of the man who had a relation with her. He has to live up to the financial consequences in paying a dowry. But he cannot have her as his wife. They will not be married.

In our present situation it means that, through a sinful life, through a very short relationship with a certain boy, it can happen that a girl becomes pregnant but that there still is good reason not to get married to him.

An engagement is a relation meant as a preparation for the married state. Such a relation should not be broken lightly. In the married state husband and wife have to live together, also when there are problems, when they sometimes even disagree on certain points, or when they have a little fight. During the engagement the young people should try to understand and to accept each other, also in their weaknesses and shortcomings. But an engagement is not a marriage. Even when they have anticipated their marriage in having sexual relations, it is still not a marriage. Especially when they find out that they spiritually do not fit together, that they are not and cannot become one in Christ, they should break up their relation rather than begin a marriage in which they cannot really be one in the Lord.

The same counts, although in a somewhat different way, when a girl expects a baby. The rule is that they get married as soon as possible. They have lived together as a married couple and they should ask for the official registration of this relation. But the Bible mentions one exception in Exodus 22. The father of the girl can refuse such a request to get married to this man. That means that, when the man who has procreated the baby is an unbeliever or a person who makes a marriage in the Lord impossible, it is better for the girl to be an unwed mother than to be married to a man with whom she cannot be one in Christ.

It is a sad consequence, and we should not think too lightly about it. A sin sometimes causes consequences which cannot be undone. Although the relation was an anticipation of the married state, they were not married

yet. Also in this case the instruction of II Cor. 6:14 is valid: "Do not mismatch with an unbeliever."

One sin can never be used as an excuse for another sin. It is better for a girl to live in a close relation to the Lord as an unwed mother than to join in the married state with a man with whom she cannot be one in Christ and who will be a hindrance in her relation with Christ and in the raising of her child in the fear of the Lord.

Confessed sins are forgiven sins, although the consequences might be felt for the rest of one's life. We know that in obedience to the Lord we can count on His help and guidance, also in a difficult situation. He never

forsakes those who come to Him in true faith and repentance.

And we, as members of the congregation, should support such people, remembering what the apostle says in Galatians 6:1 "If a man [or a woman] is overtaken in any trespass, you who are spiritual should restore him [or her] in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ."

Burlington, ON

W. POUWELSE

— *To be continued.*



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.

LOS ANGELES (RNS)

The University of Southern California has created a Herbert W. Armstrong Professorship of Constitutional Law to honour the founder-leader of the Worldwide Church of God.

The endowed faculty chair was established with a gift from Mr. Armstrong's Ambassador International Cultural Foundation in Pasadena, and, says the university, is "intended to represent Mr. Armstrong's continuing interest in constitutional law, especially rights guaranteed by the First Amendment." (CN)

* * *

NEW YORK (RNS)

Afghanistan has reversed its policy of trying to eradicate religion and now wants to channel the deeply held religious beliefs of the country's predominantly Moslem population into support for the regime, an Afghan defector said in an interview here.

Col. Mohammed Ayub Assil, a former official in the Afghan Interior Ministry, said the Soviet-backed Af-

ghan regime has created a religious affairs bureau along Soviet lines. He says the new agency, called the Department for Islamic Affairs, is really a propaganda agency for the Soviet-backed government of President Babrak Karmal.

In an attempt to establish credibility among Afghans, the Kabul leadership last year encouraged a pilgrimage (haj) to the holy shrines in Mecca to display "proof" that Islam was free, the colonel said. But as one of the leaders of the 4,500 pilgrims, he recalls, "upon our arrival in Saudi Arabia, 1,512 people including myself defected." (CN)

* * *

VATICAN CITY

After 3½ centuries in ecclesiastical limbo, the great scientist-philosopher Galileo Galilei was almost — but not quite — exonerated by Pope John Paul II.

Since the beginning of his papacy, the pope has been moving toward officially redressing the wrongs done by the 17th century Inquisition to the celebrated Italian who discovered sunspots and the moons of Jupiter before proving that Copernicus was right in concluding that the Earth revolved around the sun and not vice versa.

Although Galilei recanted all that he had learned through astronomical observation and mathematical calculation, legend has it that he did so, in effect, with his fingers crossed.

According to legend, after being forced to admit that the Earth does not move, Galilei muttered under his breath, "Eppur si muove" (Nevertheless, it does move).

Vatican sources said the research committee's work was near

completion and that its conclusions, probably exonerating Galilei completely, might be released some time this summer. (CN)

* * *

LONDON (RNS)

Alexander Solzhenitsyn, winner of this year's Templeton Prize for Progress in Religion, bitterly attacked both the World Council of Churches and American evangelist Billy Graham after he received the prize here.

The expelled Russian dissident accused the World Council of supporting communism in the Third World and of remaining silent on religious repression in the Soviet Union. As for Mr. Graham, who won the award last year, Mr. Solzhenitsyn asserted that the evangelist supported communist lies "by the deplorable statement that he had not noticed the persecution of religion in the USSR."

Mr. Solzhenitsyn was speaking in the City of London Guildhall after receiving the award from the Duke of Edinburgh at Buckingham Palace. He won the award in recognition of his work as "a pioneer in the renaissance of religion in atheist nations." (CN)

* * *

MINNEAPOLIS (RNS)

Civil disobedience is not the way to seek changes in U.S. national defense policies, says the presiding bishop of the American Lutheran Church (ALC).

During a demonstration last month at Honeywell Inc., here, 139 people were arrested while seeking to prevent employees from entering the main offices of the company which manufactures military weapons.

In maintaining that civil disobedience is not the way to seek a change

PARALIPOMENA

ORWELLIAN . . .

Befouled Own Nest

Our R.C.M.P. are known around the world as being an elite police force. While in the States the Indians were exterminated systematically, the Mounted Police were the Indians' friends and pacified the country. They were clean and unimpeachable . . . , until our P.M. activated the War Measures Acts because of the threat of open rebellion against the unity of our country. The R.C.M.P. got the message and took measures fitting in a "state of war."

Since then they have been in court, but on the wrong side, as defendants, — no longer as bulwarks for maintaining the law, but under judgment for breaking the law.

The majority of Canadians were upset that in this way Canada befouled its own nest. But, as usual, it was the silent majority.

The important duty to protect our country against espionage and similar dangers was taken away from the R.C.M.P.

Feathered Own Nest

We would now get something better — if I am not mistaken, something like a "Civil Security Agency." The "terrible" things which the R.C.M.P. committed against terrorists would not be repeated from now on. The new agency would stand and work under direct control of the government.

I'm sorry, but I didn't trust this new thing at all, right from the start. One becomes suspicious, and with reason. The federal government in the last several years has given optimum reason for such suspicion. We have been brainwashed into believing that, if only the government "takes over," everything will be O.K.

So it was that I recently got a letter of congratulations on the fact that, having been a B.P. customer for years, I now would, as a citizen, own part of the gas-station: it is now Petro-can and belongs to all citizens. Your gas-dollar is now going to work for you.

I got myself a different credit card. I become distrustful when I hear that the security service now will be in the hands of the central government and lose any independence.

The federal "nest" got another feather.

"1984" in 1983.

I am glad I am not the only one with this view. The attorneys-general of all the provinces "have condemned this security agency as a massive threat to civil rights and a license for institutionalized lawbreaking." One of them stated, "It indicates 1984 has arrived six months early." Another: "It is an assault on democracy." "Agents would have totally unfettered power to break all laws, and provincial attorneys-general might never be told about it." You will have noticed the quotations marks. The quotes come from experts in law and related matters.

You will also understand what is meant by "1984." It is the title of a book by *Orwell*. In it all freedoms and rights have been taken away from the citizens by Big Brother, whose eye penetrates your living-, dining-, and bed-room. Nothing is hidden from his all-seeing eye. And woe to everyone who has an opinion of his own and tries to voice it.

I believe such a "1984" is still more than "6 months" away, although not in all parts of the world. Think of communist countries, of Iran and the like.

With the attorneys-general, however, I fear that this latest step in power-concentration is:

Incident or Symptom?

Some may say, "He sees a communist behind every tree." My answer to this is: there is a communist right behind your back, where a peace parade marches through your street.

Our country seems to have fallen asleep. In this case the attorneys-general have voiced a sharp warning. I wonder what will come out of it and who will heed it. I tried to do it in my little corner. Of one thing I am convinced: the whole thing smells. The "system" is being built stone by stone. The next one is not just an incident, it is a symptom of a well-organized, well-planned system. Beware!

CHRONICLER

in national defense policies, Dr. Preuss said, "I have great faith in the democratic process and our representatives to abide by the majority of constituents," and that is the method to influence policy, he said. (CN)

* * *

Iranian authorities are continuing a drive to decimate Bahais (followers of an offshoot of Islam considered heretical), according to reports reaching the U.S. State Department. Three were hanged in April, and 19 others were sentenced this spring. Nearly 400 Bahais are believed to be in prison in Iran, and about 4,000 are said to be "internal refugees" and in hiding. About half the Bahai children of school age — 25,000 to 30,000 — are reported banned from school attendance, and most of those permitted to attend are mistreated. (CT)

VO



THE CANADIAN REFORMED MAGAZINE
Published bi-weekly by Premier Printing Ltd.
Winnipeg, MB

EDITORIAL COMMITTEE:

Editor: J. Faber
Managing Editor: W.W.J. VanOene
Co-Editors: J. Geertsema, J. DeJong

ADDRESS FOR EDITORIAL MATTERS:

CLARION
P.O. Box 54,
Fergus, ON, Canada N1W 2W7

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.
1249 Plessis Road
Winnipeg, MB, Canada R2C 3L9
Phone: (204) 222-5218

SUBSCRIPTION RATES FOR 1983

	Regular	Air Mail
Canada	\$21.00	\$38.25
U.S.A.	\$24.00	\$38.25
International	\$31.75	\$53.25

Second class mail registration number 1025.
ISSN 0383-0438

IN THIS ISSUE

Marriage and Family Life3	
— W. Pouwelse	276
International — W.W.J. VanOene	278
Paralipomena — Orwellian	
— <i>Chronicler</i>	279
From the Scriptures —	
Happy Returns — J. DeJong	280
A Ray of Sunshine	
— Mrs. J.K. Riemersma	281
News Medley — W.W.J. VanOene	282
Patrimony Profile16	
— W.W.J. VanOene	283
Our Little Magazine — Aunt Betty	287

OUR COVER

Photo Courtesy Manitoba Government.

FROM THE SCRIPTURES

“... only they would have us remember the poor, which very thing I was eager to do.” Gal. 2:10

Happy Returns

This passage is another one of those cases where the apostle Paul says a lot in a few words. He recalls the moment when he and Barnabas were sent out by the Church at Antioch for the mission among the Gentiles, and how they were sent off with the one injunction that the poor be remembered. And Paul recalls how eager he and Barnabas were to do this. Why is this one provision added to the apostles' commission, and why were they so eager to accept it?

The significance of these words comes home to us when we notice who these poor that are spoken of are and why they were poor. Obviously the churches of Judea are meant, as well as Jewish churches in the surrounding region. Conceivably, the church at Antioch also was a poor church at the time. Why? These churches had suffered much persecution at the hand of the Jews and other leaders; besides this, they suffered the effects of famine, Acts 11:27. Persecution and natural forces brought many hardships to the early churches.

In being sent out by such a persecuted church, the apostle could not but recall his own former life in Judaism, how he persecuted the church of God and violently tried to destroy it, Gal. 1:13. Even after so many years, he could not forget his own role in causing the widespread poverty and homelessness among the early Christians, particularly in Jerusalem. Indeed, till the end of his life he does not forget, and so calls himself “the foremost of sinners,” I Tim. 1:15.

Yet the grace of God breaks through wonderfully in his life, and he cannot but rejoice all the more in it. That also explains his eagerness to help the poor. The Lord opens a way for him to make amends and bring *relief* to the very people he formerly pillaged and robbed. By God's grace and kindness, he may restore what he has taken — perhaps even fivefold (Ex. 22:1). Although he knew that he could never in himself repay the debt he owed to the Lord, yet he thankfully rejoiced in the perfect law of liberty in Christ, which permitted him to bring a thank offering of the gospel to the victims of Jewish persecution.

What makes it all the more striking is that Paul's gift for the poor was collected among the *Gentiles*, formerly strangers to the covenant. Paul is eager to collect the money and places great importance on the role of emissary assigned to him, II Cor. 8ff. Entrusted with the funds which formed a thank offering to God for the gift of Christ's redemption,

Paul hastens to bring it to Jerusalem, to lay it at the feet of the apostles, Rom. 15:25; and he intimates that this sacrifice of thanksgiving is also a debt paid by the Gentiles to the Jews, since they have learned and realized that “salvation is out of the Jews,” John 4:22.

If we also recall that Paul made a point of preaching the gospel without charge (I Cor. 9:15ff.), then we can only marvel at the way the Lord leads all things so that many debts are repaid and many returns flow forth from the good news of Christ. Paul may pay his debt to those he persecuted, and the Gentiles may pay their debt to the Jews. And Paul is not deprived of his ground for boasting. For the thank offering he brings to the Jews is the *fruit* of his own labour, which he gave free of charge to the churches of the Gentiles. He who persecuted the church of God becomes a unique figure in building it; of all the apostles, he alone administered the gifts of salvation free of charge. The only monies he collected were for the poor.

Behind all this we see a wonderful tapestry woven by the Lord and Head of the Church, who gathers His children according to the gospel of free grace which He proclaims. He specifically chose Paul, a leading Jew, to be the apostle to the Gentiles. It was Paul whom the Lord chose, “as one untimely born,” to bridge the gap between Jew and Gentile, and to make one new man instead of two, “so making peace,” Eph. 2:16. This apostle, schooled in all the tenets of Judaism, was also a Roman citizen, familiar with the life and culture of the Gentiles. He stood in two worlds, and through his sudden conversion the Lord initiated the gentle process of bringing the two worlds together into one Body, the communion of life with Him.

The initial motif of this wonderful tapestry is the simple provision that the poor be remembered — an evangelical command long known in Israel. For the gift Paul brought to Jerusalem was *tangible proof* that God had granted repentance unto life to the Gentiles, too. The freely-given labour of the thoroughly-Jewish Paul forms the link by which Gentiles are brought to the Jews, and both live together in one house. Seeing this fruit of his labour, Paul may boast — but not in himself. He boasts in the Lord who used him as His instrument to evoke a unified and overflowing fountain of thanksgiving and praise to God. Let him who boasts, boast of the Lord!

J. DEJONG

A Ray of Sunshine



“YE DID IT NOT TO ME”

They said, “The Master is coming
To honour the town today,
And none can tell at whose house or home
The Master will choose to stay.”
Then I thought, and my heart pounded wildly,
“What if He should come to mine?
How would I strive to entertain Him
And to honour this Guest divine!”

And straightway I turned to my toiling
To make my home e’en more neat.
I swept and I polished, I garnished
And decked it with blossoms so sweet.
I was troubled for fear that the Master
Might come ere my labour was done;
So I hastened and worked all the faster
And kept watching the hurrying sun.

But right in the midst of my duties
A woman there came to my door.
She had come to tell me her sorrows
And my comfort and aid to implore.
But I said, “I cannot now listen
Nor help you any today;
I have greater things to attend to.”
And the pleader turned sadly away.

But soon there still came another,
A lame man, so pale and so gray,
Who said, “Oh, let me stop and get rest here
A while in your home, I do pray.
I have travelled quite far since this morning,
I am hungry and faint and much weak.
My heart’s full of sadness and misery,
Your comfort and help I do seek.”

And I said, “I am grieved and so sorry,
But I simply can’t keep you today.
For a great and hon’rable Guest I am waiting.”
And the lame man — he just went away.
The day then wore onward quite swiftly
And my task was in the end nearly done;
In my heart I was all the time praying
That the Master might graciously come.

I thought I would jump up to meet Him
And treat Him with uttermost care,

When suddenly a small child stood beside me
With a face so sweet and so fair;
Sweet but for marks of some tear-drops
And his clothes were all tattered and old,
A finger was bruised and was bleeding
And his little bare feet were blue-cold.

And I said, “I am sorry for you, dear,
You are sorely in need of some care,
But I cannot stop now to give it,
You’d better go ask over there.”
At my words I then saw how a painful
Look swept o’er his blue-veined brow.
“Some one, I’m sure, will both feed you and clothe you,
But I am too busy right now.”

Then at last my long day was ended,
My toil finally over and done;
My house was swept clean and was garnished
And I waited in growing dusk, all alone.
I waited, but no footfall sounded,
None that once paused at my gate;
None entered the door of my cottage;
All I could do was to pray, and to wait.

I waited till night’s dark had deepened
And the Master had still not yet come.
“He entered some other clean dwelling,
And gladdened some other cleansed home,”
I thought, “and my work was for nought.”
I bowed my tired head and was weeping,
With longing and grief in my heart;
Yet after a while I was sleeping.

Then the Master Himself stood before me,
And His face looked so grave and so fair.
“Three times I have come to your doorway,
And I craved from you pity and care;
But three times you have sent me onward,
Unhelped, unconsolated and unfed;
The blessing you craved has escaped you,
And your chance now to serve Me has fled.

“The poor ones are every day with you,
They are ever in need of a friend.
And as oft as you give them what’s needed,
Those gifts to your Master you lend.
Whenever you give them cold water
Or what all their needs e’er may be,
You are helping not only my little ones
But in them you are helping Me.”

O Lord, O dear Lord, do forgive me!
How could I have known it was Thou?
My soul is ashamed deep within me;
I sinned against Thee, I see now.
Then He told me: “Your sin has been pardoned,
But that blessing is gone, as you see,
For, failing to comfort My least ones,
You have failed to comfort just Me.”

Adapted from:
TIME OUT, CFCA Stereo

news medley

Two years ago we visited Houston, BC again for the first time in more than ten years. We were surprised at the changes which took place in the time we did not see it. Not only the approach from the Topley side was different from what we remembered, but the whole aspect of the town was changed. One of the things which made it impossible for us to recognize the area was the fact that the old G.J. Hofsink farm had disappeared to make room for a totally new subdivision. With the help of a friendly brother and sister we were brought to the spot where the old farmhouse had stood and the place from where we got water from a well with horse and sled, but if they had not done this, we would have been lost.

It was the old G.J. Hofsink farm and the pleasant hours spent there when we had to go to Houston to serve the Church there during the time of its vacancy which came back and came alive again when I saw the picture of brother and sister G.J. Hofsink in the issue of June 3rd. On June 23rd they celebrated their fiftieth wedding anniversary. They were richly blessed during their life and were also protected during serious illness. Quite a few years ago it did not look as if they would be allowed to reach this milestone, but the Lord has been gracious to them, their children, their grandchildren in keeping and sustaining them and granting them this day. They enjoy travelling indeed, and we saw them here in Fergus more than once when they visited their children in Ontario. I won't say that they are at home as much in Ontario as they are in British Columbia, but it might be pretty close to that. May the Lord continue His care upon you and receive our heartfelt congratulations.

It might seem somewhat poor when our congratulations to the other couples I am going to mention are not as elaborate as those you read above. The reason is simply that I do not have all that many personal recollections of meeting the Edmonton couple, brother and sister H.A. Bosch who celebrated their forty-fifth wedding anniversary on June 1st, if I figured this out correctly from what Rev. VanBeveren wrote in the Providence bulletin; and of meeting brother and sister R. Faber of Abbotsford (Church) who celebrated their fortieth anniversary on June 10th. As for the latter couple, I do not say that I never met them. On the contrary, we did meet, but meeting someone and being able to tell something substantial about someone are still two different things.

Anyway, we offer our sincere congratulations to these couples and their children and grandchildren. Whether the Lord will still give you many years or not all that many, may whatever you receive be full of blessing and mercy.

As I have not yet received the June 17 issue, I do not know whether there are any advertisements in it informing us of other anniversaries which should receive honourable mention in our column. It will be quite a while before you will read another medley, and therefore I request you to take good note of any such advertisements and to remember those mentioned therein in a Christian manner.

All these wedding anniversaries remind us of the fact that we all are getting older and this is something for

which we are grateful. The saying may have some truth in it that one desires to *get* older and old but that it oftentimes is a burden to *be* old, still increase of years is a desirable thing and a gracious gift from the Lord. As for the disadvantages of *being* old, it is tried to counteract these as much as possible, among other things, by establishing Old Age Homes.

The Ebenezer Villa in Hamilton is scheduled to be opened officially on June 25th. It has been occupied for several months already, but some recognition of all the work and effort that have gone into establishing this "apartment building" is well in place. When you open such a complex officially, you wish to have everything completed and show how it meets the expectations and serves its purpose. Congratulations.

In the Fraser Valley the plans for a "retirement complex" have come somewhat closer to realization as well. In the *Church News* the Board makes the following announcement.

We, as Rest Home Board, thank you for coming to our last General Meeting in Cloverdale, where we received unanimous approval to purchase a property in Langley. The next day we went to City Hall for rezoning application and a meeting is also set with the Planning Department.

We received a lot of support for the location of this property which is 300 meters away from Zeller's Mall, Banks, Post Office, Library, and close to Lion's Senior Housing Complex.

We hope and pray that God will give us speedy approval by the Civil Authorities. We will keep you informed.

You will be wondering what can be told about the progress in the building activities of the Immanuel Church in Edmonton. Quite a bit, as you'll see.

The construction of our new church building is making good progress; i.e. the heating ducts are encased in concrete, the electrical service is in (power hook-up within a few weeks), the roof is completed (weather proof), the underground plumbing is going in, and fill is being brought in and tamped so that all the concrete floors can be poured.

Another piece of excellent news is that the bid which our Building Committee placed on the required number of pews for our building has been accepted. These are the pews from the old Third Christian Reformed Church which were advertised in the *Edmonton Journal*. All told they consist of 800 lineal feet (500 seating capacity) of curved pews (solid oak seats — laminated backs). Our seating arrangement is similar to the church from which they came; i.e. a quarter circle around the pulpit. As you can see, there are enough pews for any future expansion (balcony [Brrr! VO]) should this become necessary.

What is the saving in buying and refinishing old pews? If you consider that new pews, depending on the quality desired, can cost anywhere from \$40 to \$90 per lineal foot, and that our Committee bought 800 lineal feet for \$3,200.00 (\$4.00 per lineal foot) plus refinishing, you will agree that this sounds almost too good to be true.

Personally I like the quarter-circle: it brings practically all worshippers closer to the pulpit and gives more direct contact with the Congregation. Besides, quarter-circles show even more than the rectangular auditoriums which are found in most of our churchbuildings, that everything is directed towards the pulpit from where the Word of God is preached as the center of our worship services.

Also in architecture it becomes clear what the priorities are.

One of the Churches sent copies around to the Consistories of its proposal regarding rules for general synods and the manner in which affairs should be conducted at synods. I am not going to talk or write about these proposed rules. Personally I don't have any need for them: at all the general synods which I attended things went well, as far as I can see, without a set of rules and regulations. I see a grave danger in having a set of rules so that a technicality can cause disaster.

I would not have mentioned this proposal if I had not read in a Consistory report of one of the Churches that they discussed this proposal. And I still would not have paid attention to this discussion — there are more consistories who did so — if there had not been an additional element.

Taking away your suspense I quote the following sentence: "Proposed rules for the upcoming Synod are discussed along with a suggestion to have some of the professors of the Theological College present at all future Synods. These matters will be discussed at the next meeting."

The latter part of the above discussion gave me shivers. "Oh, no!," I thought, "not this again!"

When the federation of the Canadian Reformed Churches was formed, we were so "fortunate" as not to have any professors in our midst. And, frankly, we have never missed the presence of non-delegated advisers.

Now we are so blest as to have our own Theological College with professors, men who give themselves fully to the instruction of students who aspire to the ministry of the Word. That is their task, and they should be left to that task. I happen to know that our professors are not eager at all to interrupt their work for several weeks to attend a synod and there to become involved in the matters which are to be dealt with. Right now the brothers are complaining already that the time allotted to the academic year is too short to deal with all the matters entrusted to them in a manner which allows them sufficient time for every aspect of their disciplines. What would the situation be if they had to interrupt their work for a whole month or more in order to do work which the Churches have not assigned to them as their permanent and full-time task?

I know, it is only once every three years that we have a general synod. Yet, it is quite a thing to miss a whole month or more when the academic year is so relatively short already.

This is not the only thing.

In the past we have seen many good fruits of the presence of professors at general synods; we have seen many bad effects as well. It certainly is not exaggerated when it is stated that the misery through which the Reformed Churches in The Netherlands went during the war years could have been prevented to a large extent if there had been no professors at general synods. It would be too much to say that the whole struggle which resulted in the Liberation of the Church would have been prevented if there had been no professors at the general synods in those or previous decades, but who were the ones who drew up reports and travelled through the country, admonishing and threatening, advising and dominating the whole scene? Advisers should wait till their advice is asked or till matters are becoming so serious that they do not consider it warranted to keep silent any longer. They acted, however, as if they were full-fledged delegates, took part in practically every round of discus-

sion and submitted proposals which gladly were taken over by some members of synod so that they could be discussed and voted on.

The evil, someone may say, is not in the institution itself but in the heart. I fully agree, and what I wrote here does not apply to all and every one indiscriminately. I simply point out the dangers and what we have experienced.

We should not have something like this. Broader assemblies are constituted by the minor assemblies, and it is to those who have been delegated to these broader assemblies that the task has been entrusted to deal with all matters properly brought before them and to do this until the task has been completed. Others should not be invited to these assemblies. We should not even open the possibility that troubles such as we have seen are experienced.

I have — and every one will be convinced of this — no objection against any of our present professors. I regard them highly and value their advice. But the point is not whether their advice shall be asked but whether they — at least some of them — shall be invited to every general synod. Here I say, "Please, please, let's not start it. We have seen too much of it."

This is not something which I bring to the fore only now. Immediately after the Liberation the Church which I served at that time came with a proposal not to invite professors any longer to general synods. And every one who cares to consult the Acts of the Provisional Synod of Enschede 1945, will discover that at least some of the objections we had were shared, since the Particular Synod Centrum (Churches classes Utrecht and Amersfoort in the latter of which the Church at Oud Loosdrecht was found) proposed that the whole matter of position etc. of "pre-advising members (! VO)" should be investigated with a view to the serious objections which had arisen against this institution.

At that time — the time when the objections were brought to the fore — we had only two professors and we valued their judgment highly. They were S. Greijdanus and K. Schilder. Everyone was convinced that the objections raised were not directed against either *their* presence or *their* taking part in discussions. It was the phenomenon as such that we objected to.

However, when such things are thirty or forty years ago, there is a tendency to forget the lessons of the past and a possibility of not being aware of them. That's why I recall these matters. The danger is even greater since the membership of our synods is not all that numerous: sixteen men form a general synod. One can easily visualize what weight the presence and activity of a few men can put into the scales for better or worse. If it is for better — so much the better; if it is for worse — so much the worse. Let's not start it at all.

This does not have to prevent any synod from asking some professors for their advice if this advice is considered needed by that synod. If synod is held in a place which is within easy distance of the College, there is nothing against it to ask one or more professors to come for a day or an evening in order to advise synod regarding certain matters. Not only is there nothing against this, there is everything in favour of it. And I still cannot understand it why Synod Smithville 1980 did not bother to invite the professors and to ask them for their advice in specific matters which concerned the College or their particular disciplines. The brothers would have been at Synod within an hour.

We do not have to be afraid of asking advice.

We should prevent possible dangerous developments of which we have such unambiguous examples in the past.

Coming to Ontario, we quote from *Lincoln's Vineyard*.

"From now on, the first song will not be announced any more while we are standing already. There is no need to announce it (is there any need to announce any song that is on the board???)" By deciding the above, Lincoln has joined many sister Churches in the practice of not announcing the first song.

As for the question asked, no, indeed, it is not necessary to announce any song when it comes to the point, except if the minister is wrong. A few weeks ago I was happy that I did have to announce the song, for when doing this, I came to the conclusion that I had given the wrong number for the board. Now I could correct it. If I had not had this opportunity, the Congregation would have been at a loss, for it was the third stanza, and the number of the Hymn on the board was the number of one which has only a single stanza How can you sing the third stanza of a song which has only one stanza?

Lincoln's Church tries to diminish its debt-burden faster in the following manner.

"Since the opening of our new churchbuilding, the cost of servicing our debt (mortgage interest) has run to about 30% of our total annual budget, with an all-time high of 36% in 1982 due to the exceptionally high interest rate."

Now the committee of administration made arrangements for making weekly payments. "This will reduce the principal part of our mortgage by an additional approximate \$2,000.00, bringing the total to \$3,960.00 during 1983. This is a start."

I think it is quite something when payments on the principal are doubled simply by making weekly instead of monthly payments. Once in a while there appears an article in which home-owners are informed about all sorts of ways and means to save money on their mortgage and interest payments. I vaguely recall having read about weekly payments, but was not aware of it that the savings are so substantial.

Speaking about money, the Consistory of Burlington South tells us that "A discussion on 'tokens' (purchased in advance) for collections was held. Some additional information will be obtained and the matter will have our attention again at that time."

I know a much better way: get rid of all collections. However, I can well see that this is one way of achieving this. If people purchase tokens in advance, they will say in the long run, "Why do I actually need tokens to put into the collection? I paid the money already anyway! Let me just pay the money and forget about the tokens."

Our journey, started in the far West, concludes in the far South with a stopover between.

"It was brought to our attention that 30 years ago, May 1953, a house congregation was formed. It led under God's providence to the institution of the American Reformed Church of Grand Rapids."

Our congratulations to our sister Church on this occasion.

More than once we mentioned the presence of brothers and sisters in Florida, at least during the winter months. They requested help from Grand Rapids and other Churches. Grand Rapids went to classis for advice. Perhaps you will find it in a press release as well, but I thought it would be good to pay attention to it in our column; we did so before.

"This Classis made a decision which involved the American Reformed Church directly. We publish its text as adopted.

"Classis June 6, 1983, decides to request the Church of Grand Rapids to investigate the possibility of instituting a Church in Palmetto, Florida, in accordance with Art. 38 and 39 of the Church Order.

"Grounds: 1. Brothers and sisters living there have asked the American Reformed Church of Grand Rapids to help institute a Church there; 2. the American Reformed Church of Grand Rapids has expressed its willingness to offer assistance in the ecclesiastical way according to Art. 38 and 39; 3. the Church of Grand Rapids can make the necessary decisions and request help from any Church in the classical district."

This decision was published in the Grand Rapids bulletin, and we took it from there.

Herewith we conclude this medley. I do not know when I shall have an opportunity to write another one. News is scarce these days and appearances of bulletins do not spell much good as far as news is concerned either. They are skinnier and very irregular. Besides your servant is going to make a valiant effort to relax for a few weeks. In how far we shall succeed cannot be predicted with any degree of accuracy.

May I, on this occasion, wish you all very pleasant holidays? "You all," is the one half that is going away, to be taken care of by the other half. Yet it applies to all, for one time or another the roles are reversed.

May the Lord bless you all and provide you with new strength for the task which is still waiting.

Sincerely and wholly
VO



THE LOVING-KINDNESS OF THE LORD.

Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving-kindness is so free.

He saw me ruined in the fall,
Yet loved me, notwithstanding all;
And saved me from my lost estate,
His loving-kindness is so great.

When I was Satan's easy prey,
And deep in debt and bondage lay,
He paid His life for my discharge,
His loving-kindness is so large.

Through mighty hosts of cruel foes,
Where earth and hell my way oppose,
He safely leads my soul along,
His loving-kindness is so strong.

When earthly friends forsake me quite,
And I have neither skill nor might,
He's sure my helper to appear,
His loving-kindness is so near.

John Fawcett, D.D.
(Born 1739 — Died 1817)



PATRIMONY PROFILE¹⁶

By Rev. W.W.J. VanOene

Apparently de Cock's letter of February 1834 was sufficient reason for the Provincial Board to reply. On February 11, 1834, word was received that the Board was of the opinion that a further examination was necessary and that a committee had been appointed to that end.

Thankful that the Provincial Board apparently was willing to investigate his case and to give him the opportunity to defend his actions, de Cock wrote them another letter on the 14th of February. He expresses his gratitude for that, but also his disappointment that the Provincial Board let the suspension continue in the meantime. He describes the deplorable condition of the congregation and requests the Provincial Board to lift the suspension for the sake of the congregation above all.

On March 3, 1834, de Cock received a letter summoning him to appear before a committee on the 11th of that month. At that meeting he was asked the same questions which the Classical Board had asked in December, although now he received more of an opportunity to defend himself. He was also asked about the Preface in the booklet on the Evangelical Hymns, but no consequence of importance proceeded from the latter, at least not for the moment.

In a letter to his wife in which he describes his experiences, he mentions the hatred and reproach of the mobs that gathered and accompanied him, but "amidst all this reproach and slander the Lord comforted me particularly by causing me to meet a man who called out, 'That's how they also mocked, derided, and persecuted Jesus.'"

The Committee gave de Cock a week's time to answer the questions in writing, but refused to grant his request for a copy of the questions.

On April 1, 1834, the Provincial Board had its judgment worded. The suspension was sustained. However, there were a few differences with the Classical Board's decision. In the present state of things, the Board declared, "it can be foreseen that Mr. de Cock, with a continuous, indefinite suspension without loss of salary, could maintain his stubbornness, as shown until this moment, for many years without too much loss to himself, but to an unjust burden on his circuit brothers, to a permanent burden on the congregation of Ulrum; and because, on the other hand, the Board does not wish to give occasion to Mr. de Cock, by an indefinite suspension with loss of salary, that in spite of himself he perhaps once would have to do that which in his aberration he understands he is not permitted to do from a wrong princi-

ple, and thus to do it without sincere repentance."

The suspension was set at two years, with loss of salary. Besides, the only ground left for it was his booklet against Brouwer and Reddingius. Baptism and teaching were no longer mentioned.

On April 16, 1834, de Cock sent a letter to the Provincial Board. Therein he expressed his sorrow about the deterioration of the church. "God's judgment, gentlemen, will one day judge between you and me, and then it will become evident whether you have, also through this, laden upon yourselves the blood from Abel to Zechariah, yea unto our own days." He offers to fulfil his ministry in Ulrum without salary, upon condition that that salary will be donated for the needy in the congregation, and requests to receive a statement of the costs, so that he can pay them as soon as possible.

Enter: the Hymns

Already during the examination by the above-mentioned provincial committee, a preface was mentioned which de Cock had written. That would inaugurate the next phase in the proceedings.

A painter in Delfzijl, Jacobus Klok, wrote a booklet entitled *The Evangelical Hymns Tested and Found Too Light*. The language used in this booklet was not of a polished nature. Some who were in favour of the hymns spoke in a derogatory manner about the fact that a painter should write that. Others, who condemned the hymns, were of the opinion that a minister should not have written a preface to a booklet that in language and style was so far below the level of the times. One friend wrote to de Cock that he had read here and there in Klok's booklet. I acknowledge, he said, that he has a good insight into the hymns. But if an educated Christian had written it, one would have expected something else. It doesn't appear to be a booklet to which a minister should write a preface.

On April 21, 1834, the Secretary of the Provincial Board wrote a letter to Rev. de Cock informing him that a complaint against him had been received by the Board concerning his publication of Klok's booklet. De Cock was therefore invited to appear before a committee on May 5, 1834, at 11:00 a.m. in Groningen.

The letter which de Cock sent on April 26, 1834, breathed indignation. "With how much honesty you speak of an *unpleasant* need, I leave up to the Lord to decide . . ., but was that not a matter, gentlemen, which you knew when you recently passed that unjust sentence of a two-year suspension? Did you not even state that . . . you could have punished more severely? Why did you not do that then? Or why, having not done it at that moment, do you now accept accusations against me which then were not unknown to you, and which you already judged at that time? Does that ever happen in any civil court? Don't you feel yourselves, gentlemen, that your hatred against me because of my maintaining of the Name and cause of

the Lord, to which He has called me and grants me strength, is driving you on?"

He reminded the Board of Gamaliel, of the treatment of the Lord Jesus Himself. Did He disturb the good order? Did Luther and Calvin do that, or was it the pope who did it? If there were a return to the truth, the breach would be healed.

In this letter de Cock also asked for a two-week postponement.

The Provincial Board replied in a letter d.d. April 28, 1834, and the Secretary informed Rev. de Cock that he saw no reasons why a postponement should be granted since the summons or invitation was only for a committee meeting. However, the letter arrived when de Cock had already left Ulrum; Mrs. de Cock replied that her husband had left and that she could not reach him at the moment. A messenger from the Board then brought a formal summons, ordering de Cock to appear before the committee on May 26th.

To the King

Where did Hendrik de Cock go? As a result of a decision by the consistory, he was on his way to The Hague, to be at an audience with the King. He was accompanied on his further journey by P.R. de Wit, a teacher of Catechism at Wildervank. They had with them a petition by the consistory which was to be handed to the King.

The petition itself was an extensive document in which the consistory complained about the unfaithfulness of ministers and about the injustice done to Rev. de Cock. They mentioned, that the faithful ones were hauled before the courts and had to pay heavy fines only because they came together for mutual edification. They described the sorry state of the congregation which became evident, e.g., from the fact that the yield of the collections for the needy from Jan. 1, 1834, to April 15, 1834, was only Fl. 18,80. "Now our minister has again been summoned to appear before a provincial committee. If — as some suggest — he should be deposed, the effects of that on thousands of believers cannot be measured." Thus they request the King to restore their minister. This time only the elders and deacons signed the petition.

On their way to The Hague the brethren received much comfort and encouragement. In a letter to his wife, children and congregation, Hendrik de Cock described his experiences. But then, all of a sudden, we read, "Dear Madam! Thus far your dear husband!"

What was the case? The letter was continued and completed by the Rev. C.C. Callenbach of Nijkerk, who had received de Cock and accompanied him for a while on his further journey. "On Tuesday afternoon at about one o'clock we arrived in the aforementioned city (Utrecht) where, having visited friend Klijn, we went to brother Kohlbrügge who, as is self-evident, received us with joy." (We shall meet this Mr. Klijn (or Kleijn) again as minister of a Church in Michigan, U.S.A.) Callenbach tells Mrs. de Cock

that the next day the two emissaries, together with Kohlbrügge, were to go to Gorkum, then to cross the river in order "to visit brother Scholte. Scholte, too, is in great trouble for the sake of the Name of the Lord, and suspects to be suspended any day."

In a second, completely personal letter, de Cock tells his wife and children how things went further. Sunday was spent with Scholte, on Monday they went back to Gorkum, from there by steamer to Rotterdam, and from there by boat to The Hague. "Some of our friends and acquaintances were not at home and we could not find others. Finally we came to Capadoce . . ., but as Capadoce could not have us because he already had people staying with him," he found a place for them to stay.

As for the audience with the King, "Wednesday we had an audience with the King and talked with him for quite a while; I first, de Wit next. It was obvious that His Majesty tried to confuse us and to throw us off our balance, but the Lord gave to me and to de Wit after me boldness to proclaim the truth and to hold on to it, and to make clear to him that not the method but the truth itself was the target of the persecutors, as I showed him right away from the trouble which was caused, not just to me, but also to Scholte and Meerburg, from the dissolution of our forms by de Groot and van der Linde, and especially by the abominable and ungodly proposals of Laurman. His Majesty, in this respect, referred me to van Palland van Keppel, among others, but I told him that that man most likely was just as far from the truth as the others."

Deposed

Having arrived in Groningen, Rev. de Cock appeared before the committee of the Provincial Board. The discussion centered around Klok's booklet. No specific answer was given to de Cock's question why Klok's judgment concerning the hymns was wrong. Publication of that booklet, he was told, was against the good order. Upon the committee's advice de Cock read another booklet which defended the hymns, and on May 28, 1834, he sent a letter to the Provincial Board which was to meet on the 29th. "I shall," de Cock wrote them, "again try to prove my innocence. I surely was not aware of all sorts of regulations and decisions; I was, however, certainly aware of the duty of all church members to rebuke the church because of her shortcomings and idolatry. No human writings may be put on a level with the Holy Scriptures. In my subscription to the Form I have promised to refute errors, and I cannot comply with any request to rescind without your convincing me of errors. De Cock then quotes various synodical decisions regarding the hymns, says that the truth is at stake, and calls the booklet of Miss Hoogendorp which he read biased, superficial, and giving evidence of a lack of knowledge of sovereign grace.

— *To be continued.*

our little magazine

Dear Busy Beavers,

Do you fly a flag in front of your house?
It would be handy for celebrating our country's birthday!

I hope all you Busy Beavers have a good time on Canada Day.

Can you think of some reasons to celebrate our country's birthday?

I think you could make a very long list of good things the Lord gives us to enjoy here!

How about our good food,
our nice homes,
our beautiful scenery,
doctors and nurses to take care of us.

See what a long list we could make!

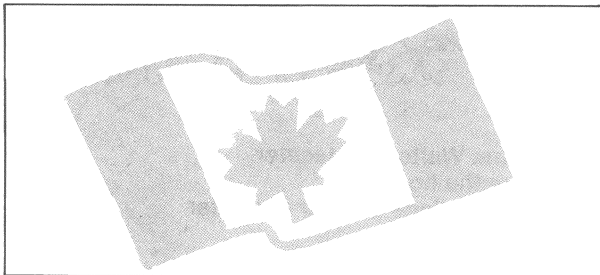
And we haven't even mentioned the most important things!

We can go freely to church and serve the Lord as He wants us to.

How thankful we should be for our country!
How many reasons to celebrate!
Happy birthday, Canada!

Busy Beavers, here is a space for you to

MAKE AND FLY YOUR CANADA DAY FLAG!



FOR YOU TO DO:

1. Find out HOW OLD is Canada this July 1?
2. Find a map of Canada when it was first a country. Put it beside a map of Canada TODAY. How many differences can you find?

* * *

But there are MORE birthdays!

Happy birthday and many happy returns to all these Busy Beavers who also have their birthday in July. May the Lord bless and keep you all in the year ahead. That is what all the Busy Beavers wish for you, including, of course, Aunt Betty!

JULY

Ian Hulzebosch	1 Sharalee Terpsma	13
Theodore Kanis	1 Irene De Jong	14
Jessica Bijker	3 Kimberley Van Dooren	16

Debbie Jagt	3 Yolanda Van Egmond	16
Angela Linde	4 Anita De Vries	17
Shona Meerstra	9 Jessica Linde	18
Joanne Hamoen	10 Lloyd Lubbers	19
Wilma Meerveld	11 Tammy Veldkamp	22
Karen Schouten	11 Eileen Salamons	24
James Slaa	11 Jason Van Vliet	26
Rosemary De Haas	12 Darlene Lodder	29
	Esther Bouwman	30

JOKES



Thanks for sharing Busy Beaver *Debbie Jagt!*

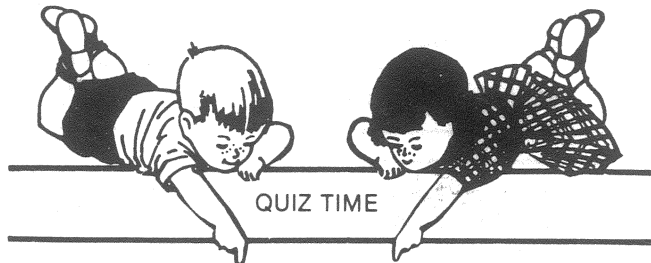
Gwen: Why are you looking in the puddle?
Martha: They said it rained an inch and three quarters, and I'm looking for the three quarters.

Teacher: Tom, if you had 2 dollars and your father gave you one dollar, how many dollars would you have?

Tom: 2 dollars.

Teacher: You don't know your arithmetic well!

Tom: Well, you don't know my father well!



Animals in Hiding

by Busy Beaver *Lawrence Stam*

1. EXAMPLE: In the pan there was enough soup for two.
PANTHER
2. You won't solve this puzzle unless you go at it seriously. _____
3. Some days everything you do goes wrong.

4. It's going to be a very hot day. _____
5. We are going to a dinner on Saturday. _____
6. I'd rather play than work. _____
7. Calico was a popular fabric for women's clothes.

8. Wait for a cab at the airport. _____
9. I'll be around if you think you'll call. _____
10. Our teacher abhors every kind of dishonesty.

11. The mail came late today. _____

(Answers next page)

MUSIC CODE QUIZ

by Busy Beaver *Nadine Woudenberg*

Look at the beginning of the music to find the code. Nadine has named the "lines and spaces." Put the name