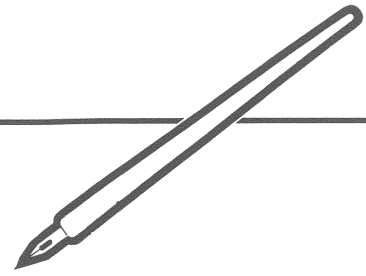




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Vacation

It is vacation time. My dictionary says that vacation is a time of rest and freedom from work. The word originates from a Latin verb meaning that something is empty, free, unoccupied, for example a piece of land or a house. A person can be empty, free, unoccupied with regard to work.

Now we all know that one can be unoccupied with regard to work in different ways. There are bad ways and good ways. A bad way is that a person loves to work, eagerly and diligently seeks work, but cannot find it. He is out of work, unemployed compulsory. Many are faced with such a situation these days. And they suffer under it. Compulsory unemployment can be felt as a terrible emptiness. Not being occupied with a normal daily task for days and weeks and even months can make a man feel useless. Life can become more and more meaningless for him.

This effect should not amaze us. We are made by God in His image and after His likeness. God works. He rules and builds and upholds. God has made man to till and guard the garden, and to subdue the whole earth, Gen 1:28; 2:15. Since the Scriptures do not picture God as one who is empty of work, idle, doing nothing, the Scriptures also praise diligence and condemn laziness in people. The righteous works hard, the one who spends his days in idleness is a fool. That is the wisdom in the Book of Proverbs as well as in Paul's letter to the Thessalonians.

There is another aspect to the daily work of a man. When we read Genesis 3 about the punishment of both woman and man, we notice that the most important task of the woman is to bear and bring up children (seed of the woman), while the task of the man is to provide for the family with hard work. In a normal situation, a man wants to work and provide food and all other things necessary for his family. Therefore, we do understand when there is frustration and a terrible feeling of emptiness in a situation of unemployment. It is only natural to experience an unemployed life as meaningless and senseless, to get irritated because of it, and bitter with the consequence that (when a family is involved) not only the husband and father but also the wife and children—the whole family—will suffer.

A similar difficult situation can arise for a person who experiences a (sudden) retirement after a busy life, when this retirement means a constant vacation and emptiness of work. Again, the same, is basically felt by persons who become physically so weak through old age or through illness, that they are unable to take care of things. There should be much understanding by those who live with persons in such situations. An attitude of patient, friendly support is needed, and most of all the guidance of the Word of God.

The Lord teaches us that suffering, trial, hardship, are means in His hand to purify and strengthen our faith. Living to His glory in prosperity is hard, although it can seem easy. Living to His glory in adversity is certainly not less hard. The Lord, in His grace and care, puts burdens upon our shoulders

for our own salvation. He keeps us for Himself by means of the trials and tests of faith. He makes us approved believers through them. And when we see that especially by humble faith in a situation of adversity His name is glorified, then such adversity itself and the carrying of its burden becomes meaningful. Then compulsory unemployment receives a great purpose: as in such a situation we seek to honour the name of our God by our faith and patient endurance. That faith can help the unemployed to remain kind and friendly; to remain a loving husband and a caring nice father. As daily work is done for the Lord, in His service, to His honour, compulsory unemployment with its problems is accepted as coming from the hand of the Lord to be worked with for the Lord, in His service, for His honour. This life of faith is possible in the way of constant prayer, in which the help, strength, and guidance of the Lord is sought continuously.

There is also a good way of being free from work, when the daily occupation can be stopped for a while. Our God shows us this in the institution of the Sabbath day as a day of rest from work. Christ says that the Sabbath as a day of rest was made for man. God set that day apart as a day of rest and sanctified it. He connected His divine blessing to it, Gen. 2:1-3; Mark 2:27. God's pattern in His creation work was made a pattern for man in his daily work. So Father, so child. A good father is not a slave driver. The heavenly Father gave His children and servants on earth a holy day of rest as a special blessing, every time after six days of work.

The labourer deserves his rest. That is what our Lord also shows elsewhere in Scripture. In Mark 6:31 we read that Christ Jesus spoke to His disciples, after they had returned from work in and for the kingdom of God: "Come away by yourselves to a lonely place, *and rest a while.*" To take a rest after a period of work is good. A vacation may be enjoyed.

However, here also the same rule applies: as daily work done by a child of God in the service of the Lord for Him and to His honour, having a vacation from work must also be received and enjoyed as for the Lord and in His service, to His honour. The law of love for the Lord and for His church is not abolished for the duration of a vacation period. Also then we should keep in mind the honour of God and the upbuilding of His church and kingdom. That will show in the way we dress, the places we go to, the manner and place where we spend the Sabbath day. If we work, we work for the Lord, and if we rest, we rest for the Lord, for we are the Lord's.

Those who are unable to have a vacation because of hard circumstances, because of physical weakness, because of unemployment, we wish the guidance and strength of the Lord and the kind understanding love of the brotherhood. Those who receive the privilege to enjoy a vacation, we wish the dedication to the Lord and the commitment to His kingdom and church that makes their vacation a Christian's vacation.

J. GEERTSEMA

Total commitment

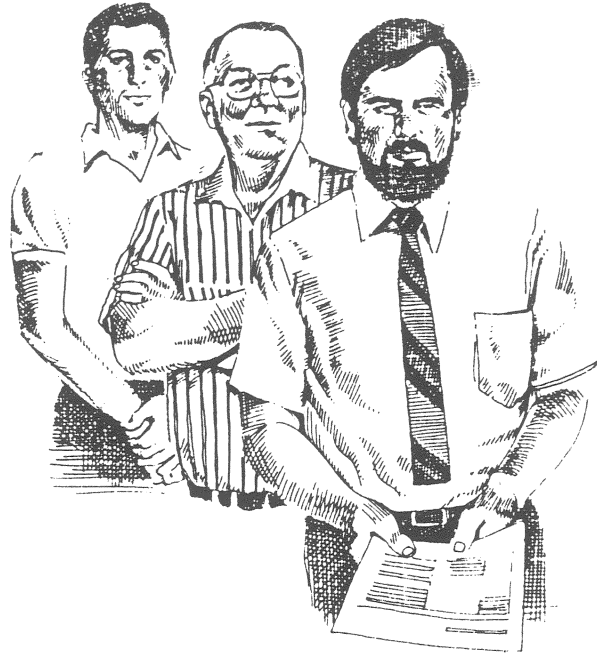
Some remarks on the labour organizations²

6. Different types of organizations

A labour movement can be organized in different ways. In the past, already as early as the Middle Ages, there were "guilds" in existence. A guild was an association for businessmen and skilled workers who joined together to help one another and to make rules for training new members. The main purpose of a guild was to maintain a high level of skill and workmanship, rather than to negotiate a contract between employer and employees. In such guilds both employers and employees were represented.

In some countries the labour movement is organized according to political or religious motivation. In The Netherlands, for instance, there is a Socialistic Labour Union, a Roman Catholic Union and a Christian Labour Union. The Socialistic and Roman Catholic Organizations recently joined together to form one organization. Each union is divided into sections for the different branches of industry. There are not only organizations of employees but also organizations of employers. Both have their own "Union" and the labour contracts are collective settlements between the organization of employers and the organization of employees. There is no mandatory membership of the union. There are no closed shops. Everyone is free to join or not to join a union. Within a particular company everyone is free to join the union of his choice. In almost all large companies all three big Unions are represented. There is even a Reformed organization called GMV (which stands for Gereformeerd Maatschappelijk Verbond or Reformed Social Union). In this organization employers and employees work together. Many members of our sister churches in The Netherlands are organized in that Union and in some companies it is officially recognized as a trade Union.

In our country, however, it is a different story. In Canada the unions are organized only per branch of industry and in one particular company there is only one union. Moreover, here we have the mandatory membership. If a company is "unionized" all employees *have* to join the union. The company is not allowed to hire people who are not willing to join the union and sometimes people who have been employed for a long time have to be



fired. Later we will go into more detail regarding the structure of the labour unions. Now we will first give our attention to the different types of organizations which are required by legislation.

7. Legislative regulations

A very confusing and sometimes controversial issue is the difference between labour unions, trade associations, products boards, marketing boards and similar organizations.

Some are established by law. And now the questions arise. Some people say "We, as law-abiding citizens, have to comply with the law and, therefore, we have to participate in such organizations, whether we like it or not. It is the same as paying taxes. Although you might not like it and consider it to be unfair, you have to pay."

Others say "If you are allowed to participate in a products- or marketing board and pay your share, because it is law, why can we not also pay our fee for the union, if that is mandatory?"

Another group reasons just the other way around and says "If you disapprove of membership in the trade unions and ask people to seek other employment, which has no union, then you should also disapprove of participation in marketing boards, products boards and trade associations. We should not make any difference between "blue-collar" and "white-collar" workers in this respect. We have to obey the law but we can avoid a confrontation with the law by seeking another

trade or business. If, for instance, it should become law that every nurse is under the obligation to assist in the performance of an abortion, it would become necessary for nurses to seek another job."

These reasonings sound appealing and they have a certain value. From the book of Revelation we can learn that there will come a time of persecution and boycott for those who believe in Jesus Christ and obey the Word of God. There will come a separation between those who bear the sign of Jesus Christ, the Lamb of God, and those who have the mark of the beast upon their forehead and upon their right hand (Rev. 13).

In some, and probably in an increasing number of professions, there will be no place for believing Christians. That is what the Bible teaches us and we had better be prepared for that.

However, more must be said. Not all organizations are the same. We have seen already that a labour movement, as such, is not necessarily wrong. The fact that employees work together to protect their own position and to get a better contract can be a right cause. The question is: which way do they achieve their aim? What kind of means do they use?

Before we can answer these questions, we have to take a closer look at the structure of the labour unions.

8. Nature of the commitment

Before we reject a certain organization and condemn those who join such an

organization we should first study the constitution to see how they reach their goal.

With regard to the products boards and marketing boards, they are established by law. Sometimes the members are appointed by the Governor in Council or by the Minister of Agriculture, like for instance the Canadian Dairy Commis-

many people it is even more than a religion. People trust in their union.

We confess in Lord's Day 50 that "the Lord is the only fountain of all good and that without His blessing neither our care and labour nor His gifts can profit us." We therefore, withdraw our trust from all creatures and place it alone in the Lord.

"When someone has to 'pledge his honour to faithfully observe the Constitution and laws of a Union' and 'to comply with all the rules and regulations for the government thereof,' the question has to be asked what this commitment means. What are these 'rules and regulations'?"

sion (Act RSC 1970, c. C-7). Sometimes an existing committee is authorized and empowered by the Governor in Council, for example the Agricultural Products Marketing Boards and Agencies (Act RSC 1970, c. A-7) or by another Cabinet Minister, like the Canadian Wheat Board (Act RSC 1970, c. C-12). Such boards can have power and authority "to fix, impose and collect levies or charges from persons engaged in production or marketing of the whole or part of any agricultural product."

That means that the producers and sellers of certain products have to pay a levy. They are obliged by law to do so. However, that does not mean any further obligations than to pay a certain "tax."

It is a different story with trade associations. Sometimes a voluntary membership is involved or a mandatory membership to be allowed to work in a certain profession. In such a situation the question has to be asked, what commitments have to be made in joining the association. What does the constitution say and how is it practiced? There might be no unacceptable obligation or commitment. It is also possible that membership brings with it a conflict situation and that commitments are asked which cannot be made by a believer. Careful consideration is necessary and every case has to be considered on its own merits.

It is impossible, within the framework of this article, to go into detail in all these cases.

9. Total commitment

We will mention one example to show what the nature of the labour unions is all about.

A labour union is not just another association of workers in a certain profession, but it is an organization which requires complete allegiance and total commitment. It is almost a religion and for

However, the members of the union put their trust in their union. "Solidarity for ever and the Union makes us strong" they used to sing. In the unions they call each other "brothers and sisters." They have a form for the installation of officers, which is very similar to our Form for the installation of office-bearers in the church. In an Appendix of the Constitution of one of the unions we found the recommended text for the ritual of installation of officers. It begins as follows: "You have been selected by your brothers and sisters to fill the different offices of this local union. We shall now proceed to the installation of the officers." Then the question is asked: "Do you solemnly pledge your word of honour in the presence of this meeting, that you will, to the best of your ability, discharge all the duties incumbent upon you as an officer of a local union. . . ." In the recommended text we further read phrases like these: "Fill your office well and leave it with honour. He or she who has risen to office has done well; he or she who has risen in office has done better. May the better part be yours." "Therefore, be faithful to the office you have been elected to fill." "Be zealous in your office." "One who is faithful in that which is least is also faithful in what is much. Be faithful."

All this shows clearly that it is close to a religion. Almost the same words and phrases are used and the same commitments have to be made.

Eligible members, before being admitted to full membership, shall subscribe to the following obligation: "I . . . (name) pledge my honour to faithfully observe the Constitution and the laws of this Union; to comply with all the rules and regulations for the government thereof; not to divulge or make known any private proceedings of this Union; to faithfully perform all the duties assigned to me; that

I will not wrong a member, or see him or her wronged, if in my power to prevent; to so conduct myself at all times as not to bring reproach upon my Union, and at all times to bear true and faithful allegiance to the . . . Union."

The whole formulation and setup of the procedure shows that the union requires complete and full allegiance of its members.

In Lord's Day 42, answer 111 of the Heidelberg Catechism we confess that the eighth commandment requires: "That I further my neighbour's profit wherever I can and may, deal with him as I would have others deal with me. . . ." The unions require the same from their members, but not with respect to their "neighbours" but only with respect to their brothers and sisters in the union.

In Lord's Day 47, answer 122 we pray the Lord to grant us "that we may so order and direct our whole life, thoughts, words and actions, that Thy Name may not be blasphemed but honoured and praised on our account." The union requires from its members that they conduct themselves at all times so as not to bring reproach upon their union, and that at all times they bear true and faithful allegiance to their union.

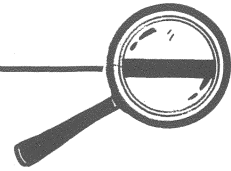
Before a Christian can make such a commitment, the consequences have to be considered. When someone has to "pledge his honour to faithfully observe the Constitution and laws of a Union" and "to comply with all the rules and regulations for the government thereof," the question has to be asked what this commitment means. What are these "rules and regulations"?

The most important and far-reaching rule is that every member of the union is under the obligation to participate in a strike, as soon as such a strike is approved by the National President or by the National Executive Board. The constitution says that "Any member having accepted employment in any place in which a strike has been approved by the National President shall, by this act, expel himself from membership in the National Union."

The members of the union also have the obligation to walk the picket line, if requested to do so, and failure to perform picket duty is considered to be a serious offence contrary to the constitution. Against such a member disciplinary action can be taken, "which may include a fine, suspension, removal from office or expulsion from membership."

Before we deal with the question whether a believer can make such a commitment we first should have a closer look at what a strike is all about.

— To be continued.
W. POUWELSE



Rock Videos

In *NOW* one of the local papers, issued in April of this year, here in the New Westminster-Surrey area of British Columbia, an article appeared about the "Video phenomenon." I shall give a number of quotations from it and make some remarks.

Every day millions of people between the ages 14-39 tune in fanatically. They are everywhere, and what we're seeing may be only the beginning.

"They" are rock videos, a powerful communication medium that has brought rapid and significant changes to the social activities of young adults.

The force with which they have struck has many social scientists intrigued and some parents a little worried. . . .

One of the people interested in the video phenomenon is Dr. Martin Laba, a communication professor and a specialist in pop culture. He views the current video mania as a clever marriage of technology and marketing keyed to a consumer sector which was ripe for a new dimension in music. . . . Laba says he doesn't find the popularity of videos particularly surprising. "There is an entire generation of people who were raised on television; it's a familiar medium that young people know how to interpret and the videos add an entirely new and dramatic dimension to music."

At this point I like to ask attention for the fact that "the current video mania" is called "a clever marriage of technology and marketing keyed to a consumer sector which was ripe for a new dimension in music." It is big business with an immense profit. This profit is gained from exploitation of a specific consumer group, the young adults. Big money is one of the main drives behind rock videos. This is in the first place. Further, the young adults were ripe for this exploitation through its familiarity with *television* (and with rock music). Rock videos is rock on film. It is rock made visible, rock with visible images. This visibility is the new dimension in music, if I understand it well. We read:

Laba, formerly a professional musician, also questions the impact of music videos on the creativity level of the musicians themselves. "It has been suggested that the sudden focus on visuals means musicians have effectively abdicated control of their musical message. Often the intended message of

the composer in the lyrics is lost because of what the visual producers choose to do to guarantee audience attention," he says.

These words are noteworthy, while not even speaking about the contents of the message in the rock lyrics. That message is far from Christian. But let us first continue with what the article says.

And increasingly music is being written specifically with video in mind. All this, in Laba's opinion, means videos are likely to determine most of the rock stars of the future. "Record companies are already looking at the video potential of artists before signing them. The more cynical observers are referring now to "pretty boy rock" where appearance is as important to success as musical proficiency."

The changes videos have brought to music go even further though. They influence the way we interpret music.

"It used to be that people constructed their own fantasies to music from the lyrics and the sound or both. Often these fantasies were rich in personal meaning.

"Any music lover knows the experience of connecting certain songs to a person,


time, place, or mood. Videos have virtually changed how people recall songs because the interpretive agency is overridden by the televised image.

"The images of the video become the major impressions because subconsciously the video establishes the proper interpretation of the songs," Laba says.

While Laba feels the jury is still out regarding the social implications of rock videos he has no doubt about their visual impact. The effect on viewers is extremely potent, almost hypnotic, a fact due largely to something known in the production business as the IPM quotient, or ideas per minute. As one successful producer states, "keep up your IPM and you'll do alright."

This power was demonstrated graphically in a research project which involved observing the reactions of . . . pub patrons to live bands performing in establishments where videos were also offered. It was noted:

"Over the course of several nights it was discovered that greater attention was paid to the screen than to the live musicians. Even when the videos were played without sound while the bands were performing, the audiences still paid greater attention to



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the videos. Vividly and repeatedly the dominance of the visual image was demonstrated.”

This hypnotic power of rock videos on young adults must frighten us. For this hypnotic power is not used in the service of the LORD. It is placed in the service of the evil spirits.

Music has an effect on those who listen to it. It can bring us in a certain mood. Music has a goal and purpose, a message. Music can quiet a person down (Saul), create a feeling of peace and joy; it can cheer up. But music can also arouse feelings of anger, lust, and so on. Music can be used in the service of God, to His glory and man’s spiritual joy and peace in the Lord. The apostle Paul says, “Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart” (Eph. 5:18,19).

But music is often used in the service of sin. Lamach sang his song of revenge (Gen. 4:23ff.). Both the lyrics and the sound of (heavy) rock music drives to and promotes sex perversion, drugs, rebellion, in short, lawlessness. Bob Larson, who once was a rock musician himself, writes in a pamphlet about “Rock Music” that this music is not intended in the first place to be listened to, but to be felt. Through rock music the minds of so many, especially teenagers, are influenced by a philosophy, a view and way

the music tremendously. It gives rock music an almost hypnotic power over its listeners, so that their experience becomes what the producer and his musician want them to experience. Without any critical evaluation they lose even more of their independence. Their minds become almost totally inactive, passively receiving. The listeners are even more manipulated and made into uncritical addicted slaves of the money-hungry producers and their musician-servants, who use lawlessness for their own lawless purposes, and who, with their lawlessness (as it comes out in both the lyrics and the sounds) make themselves instruments of the evil one.

Watching rock videos on CBC TV and listening, at the same time, to CBC FM radio for the stereo sound effect on a Saturday evening, can show parents that in this “music” and gyrating body movements we have a modern form of the old, wild, ecstatic, trance-creating, pagan tribal dancing at the monotonous arousing beat of some musical instruments. This new, sweeping, trance-indicting paganism is dominated by the evil spirits the same as the old was. That is why it lends itself so easily and readily for the propagation of occultism and satanism.

I give you some more food for thought from the article from which I quoted. It speaks clear language.

As to the rock video success story, Laba subscribes to the theory that music is once

with their teenagers, who are obstinate and rebellious? That is, in my opinion, to a large extent, the consequence of the fact that these young people give themselves over to rock music, the lyrics and the sounds, the beat. Let us not deceive ourselves. When (young) people give their minds to this kind of “music” they surrender to its philosophy and take over its thinking and acting. Lawlessness, rebellion, comes from the great rebel, the devil. He uses rock, and also rock video, to break down our Christian families, to destroy the good Christian relation between (Christian) parents and their teenagers and to break those young people away from those Christian parents, from the Christian family, from the church, from Christ and from their heavenly Father.

Please, parents, do not look at an addiction to rock as just a period that your teenagers *have to go through*. It is too dangerous to be viewed so lightly. Warn, forbid, because (hard) rock is in conflict with the holiness of Christ. “What partnership have righteousness and iniquity? What fellowship has light with darkness? What accord has Christ with Belial?” (II Cor. 6:14ff.). Hate, as parents, what the LORD hates. God hates immorality, perversion, drug abuse, rebellion, and so on. Teach your children to do the same, and hate it yourself, also as it comes in that form of rock and rock videos. He who loves God cannot love rock at the same time.

Fight against the influence of the devil in whatever form he comes, but not in the least against his influence that comes through rock and rock video. Fight to prevent the coming of a generation gap in your family. Let not this music instrument of the devil take hold of your child. Fight for true Christian unity in your house, the unity of faith and obedience of faith. Perhaps, a last quote can help in turning young people away from modern paganism:

“Of course the production companies don’t care a bit about counter-culture considerations or generation gaps,” Laba says. “They view the videos strictly as promotional vehicles to increase profits and in these terms, videos have to be one of the most impressive marketing coups in recent decades.”

If you believe that Christ Jesus went through hell and thus with His blood, bought you to be His own in body, soul, and mind, then you do not want to give your mind and your body to iniquity, to the devil. Our Lord and Saviour hates lawlessness. That must rule our reaction to rock (videos).

J. GEERTSEMA

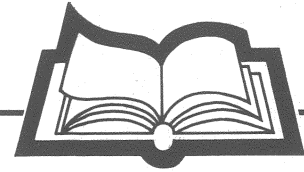
“Please, parents, do not look at an addiction to rock as just a period that your teenagers have to go through. It is too dangerous to be viewed so lightly. Warn, forbid, because (hard) rock is in conflict with the holiness of Christ. ‘What partnership have righteousness and iniquity? What fellowship has light with darkness? What accord has Christ with Belial?’ ”

of life that is the opposite of what God gives in Christ. It brings people under the strong influence of the devil.

This makes the new video dimension of rock so much more dangerous. Although all music, rock included, can have such a strong effect on those who listen to it, music as such still leaves its listeners a certain amount of independence. A listener’s mind remains active. He has his own experience. However, as is pointed out here video adds the visual dimension of television to the audible dimension. This video aspect increases the effect of

again being used to establish young adults as a separate cultural group. “Causing the older generation to fret and feel slightly alien is precisely what it’s all about. The rapt attention of young people to videos is the classic example of setting up opposition to the parent culture. This schism in attitudes and behaviour between generations has been with us since the beginning of rock and roll and even in the decades before if people care to remember,” he says.

Will parents and young people pay attention to these words? Why do so many parents also in the church have problems



“. . .for he was hastening to be at Jerusalem, if possible, on the day of Pentecost.”

Acts 20:16b.

Pentecost for Paul

The book of Acts revolves around two important cities: Jerusalem and Rome. The book begins in Jerusalem and ends in Rome. Similarly, the book begins and ends with the day of *Pentecost* both the power and significance of what happened on that day. The first day of Pentecost is well-known. On that day in Jerusalem, Paul is not present. The last time the day of Pentecost is mentioned in the book, however, Paul is a central figure. At the end of the third missionary journey, Paul is found hastening to Jerusalem with living proof of the power of the gospel among the Gentiles. His aim was to get there by Pentecost. And by all accounts, it appears that he made it on time, Acts 24:11. What is the significance of reaching Jerusalem at this time?

This was a day in which many foreigners would be in Jerusalem, particularly Jewish proselytes from the surrounding areas. The other apostles, too, would no doubt be there. It was an opportunity not to be missed, an opportunity to show the power of the gospel among the Gentiles in a clear and visible way—also in the presence of many foreigners. Paul, as the special ambassador of the Lord Jesus to the Gentiles, knew that he could not miss this important event. He had to be there.

At the same time everything in the structure of the book indicates that this is a day of *decision* for the apostle, a day that would put his life in the balance. As he says, “the Holy Spirit testifies to me in every city that imprisonment and afflictions await me,” Acts 20:23. And he states that he is ready to die for the cause of the gospel, if only he finishes the course and ministry appointed to him. Even when the Holy Spirit Himself testifies through the mouth of Agabus that he will be delivered into the hands of the Gentiles, he continues on his set course, and cannot be dissuaded from continuing. This is his ministry and calling in the Lord.

As it turns out, this final day of Pentecost mentioned in the book is a day of decision for the apostle. The parallels with the events surrounding the Lord Jesus are only too numerous to miss. He bids farewell to the elders, as Jesus did to His disciples, John 14-16; the sorrow is the same, compare v. 38. In Jerusalem, Paul is surrounded by guards, as Jesus was; the crowds cry out “Away with him!” just as they had cried out against the Lord Jesus on that dramatic Passover so many years before. On this day of Pentecost, Paul must follow his Master, suffering for the sake of the Lord Jesus, and enduring the same humiliation and shame. “For it cannot be that a prophet perish outside of Jerusalem,” Luke 13:33.

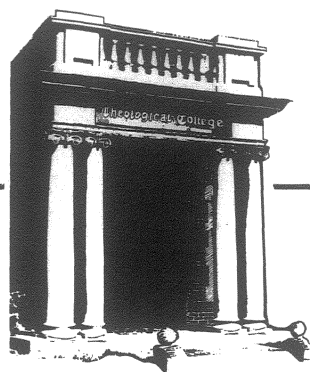
Yet this is where the parallel ends. For the Lord Jesus had to die; Paul, however, escapes and carries on with the gospel. In fact, the judgment of Jerusalem is the catalyst that brings him to Rome. The day of decision is a day of the victory of the gospel of the resurrection; Passover becomes Pentecost, death gives way to life. For the gospel of peace and reconciliation is brought to Rome after Jerusalem has fully rejected it. The gospel moves into the world forum after the Spirit of Pentecost is fully rejected by the first inheritors of the promise. And at the end of the book we find the Spirit of Pentecost proclaiming the message in Rome, the great world city, “openly and unhindered,” Acts 28:31.

Here, in dramatic contours, the whole mystery of the gospel lies open for all to see. Paul’s *judgment* in Jerusalem leads to his *triumph* in Rome. So, too, God’s *judgment* of Jerusalem and Israel signals His full *clemency* to the Gentiles. As Paul is “handed over” to the Gentiles, Acts 21:11, the Gentiles are given to him, that is, to his preaching and to the gospel of peace. The end of God’s patience and longsuffering with Israel is the beginning of His unsurpassed grace and mercy to the world. The full measure of His *justice* is also the full revelation of His *mercy* in Christ the Saviour. And that was the mystery that Paul could proclaim to the Gentiles, Eph. 2.

And what the apostle saw and experienced is still experienced by all who believe today. In Christ Jesus, all must give their lives for the gospel. But everyone, doing so may know assuredly that the day of decision is the day of victory, the day of death is the day of life—just as it was for the Lord Jesus Himself, in His hour on the cross. For because of Him and His work, the *triumph* of the Spirit makes its way through the world. That is why there is never any disappointment in His service. Those who give up all—even to death—receive more than all in return: the triumph of the Spirit and life everlasting.

So we may strive in the Spirit of Pentecost to the last Pentecost, the final day of Pentecost, the day of decision and judgment. Then, too, the last witnesses will die, Rev. 11:7,8. But “death will be swallowed up in victory” and those who steadfastly endure, trusting in the Lord to the end, will live in the freedom of the reign of God, sharing the disclosed mystery of God’s truth, “openly and unhindered” through time unending.

J. DEJONG



OUR COLLEGE

It is the end of June at the time of this writing. That means that the academic year 1983-1984 is already over for some time. In fact that was the case on May 20, when, after the writing of the last exams, the final chapel or devotions, with which each work week is begun and ended, was held and the principal closed the course with some appropriate words. However, as if often the case, a lot of work had to be done yet before quits could be called. The greater part of the students had to finish written assignments as yet. They concerned both exegeses, dogmatics and church history. The deadline was according to the regulations three weeks after the closing of the course, which came down to June 8. According to the same regulations the teaching staff should have their three weeks to mark the papers. It was impossible to stick to that for classis, which can only exam students and declare them eligible for call after it has received a certificate that the students concerned fulfilled the requirements for their degree, was scheduled for June 20 and 21. So the marking became a race against the calendar. But, it got all done and the day before Classis South convened the faculty meeting was held at which the exam results, including the marks for the papers, were evaluated in the framework of the progress made over the whole year of study. The weighted average of the sum total of the marks for the year has to be at least 65 or a C to fulfill the course demands. If this average is reached but the mark of one or two courses is below fifty, then, but then only, the opportunity is given to rewrite the exam of that particular course(s) in order to obtain a passing mark for it (them). As the names of the students who completed their study has already been passed on to the Magazines I need not repeat them in this write-up.

When the students are finished for the year quite a chunk of work is still to be done by the faculty. The teaching, as is well-known, is given under the supervision of the Board of Governors and then for this part of the College operation, especially of the academic committee of the Board of Governors. So the faculty has to give account of their teaching and of the results of it to them in a report of the senate, consisting in a survey of the coursework which was done over the year. The academic committee is not completely uninformed as to this course work for under "Curriculum" the various course contents are summarized in the *Handbook*. Moreover, two times per year the College is visited by the governors, in the one semester by two of the east and in the other by two from the west. The date of these visits is always a deep secret which only occasionally becomes known one way or another. This secrecy has its rationale, of course, in the impossibility for the teachers to hoist all sails, to speak in the language of the tall ships, and to make a parade of their sailing by. So everyone tries to act natural and no pirouettes after the departure of the governors, as a certain prime minister once made after a visit to the queen, are performed.

When at the next course we are still on the payroll, we may assume that our teaching was passable. In addition to the report of the senate the faculty, or members of the faculty, are responsible for the principal's report, the report of the registrar, the library report and the report of the committee for the convocation, wherein, in addition to the faculty, a member of the academic and the financial committee of the College is rep-



resented. The library report was written this time by the librarian Dr. J. Faber and the associate librarian Mrs. M.K. Marren, a graduate in library science and the wife of student Marren. With her specific know-how she is not only able to bring the setup and the cataloguing up to date but also to direct it in such a way that in due time the whole library will be on the computer. To help her realize the work she is assisted during the winter time by our administrative assistant Miss Theresa Bouwman and in the summer time by a student in library science Miss Margaret van den Berg. So you see there is more to a library than books. It makes us double grateful that we still have and hope to hold the "Women's Saving Action" to make a contribution to library books and building. Mentioning a library building, it won't be this year yet that we will move to the new College. Next June, when hopefully the present building has been sold and the renovation of the new building is completed, we hope to move and start using the facilities September 1985.

Looking back on the past academic year I will not give a survey of all the weals and woes (mostly weals) of the '83 - '84 course. You will find it all in the principal's report which will be published. Let me just give some general impressions. What I like to say in the first place is that though the word "hard" might not be the right one since it could give the wrong impression, it was anyway a demanding year. Saying that, I think especially of the older students with families. They managed but it was hard at times even though they were spared serious sickness in their families.

Family circumstances with little ones and adolescents made their demands in addition to those tied up with the full-time study. The burden of them fell for the greater part on the student's wives who have to be a bit of everything at the same time and who hundreds of times told the kids to be quiet because dad had to study. An endless way it must have seemed once in a while. And though father was spared a lot of things, not everything could be taken from his shoulders. It was not always easy to live up to the obligations of student, husband and father, but the Lord gave and renewed strength and everything worked out all right.

What a relief that the end of a long road is reached and that, as far as the study for the ministry is concerned, it is all over.

As in other years it was also this year a joy to meet each other within the College precincts as students among one

another and as teachers and students. Communication in the best sense of the word was enjoyed. Age, married or unmarried state, being a freshman, sophomore, junior or senior did not make any difference. Studying at the College was enough to be a real student body, be it without all kind of social activities beyond the College hours. A basket- or volleyball game at Guido formed one of the few exceptions. There was simply no time for much else.

For us as teaching staff it is, though we as well have looked forward to the end of the course, a funny feeling to sit in our studies in the morning and not to hear the noise, the greetings and the exchange of the latest news of the arriving students and not to hear at coffee time their laughter and joking, or to have them come in for a moment for some more serious talk.

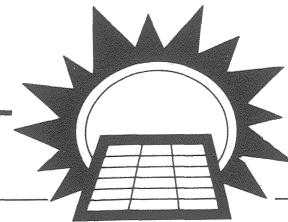
In the meantime, however, the work and preparation for the new year is getting underway. It looked as if the number of new students would be very small. Two applications, one from Australia and one from Korea, had come in and have been accepted. The coming of the Australian student seems to be sure but no confirmation of the acceptance of the admission was received so far from Seoul. It might be that the student concerned will go to a College where he can also do graduate work and obtain a master's and a doctor's degree in theology.

We will see. However, in this time of uncertainty something has happened. The Synod of the Free Reformed Churches decided to advise those who present themselves for the training to the ministry to study at our College. That means that two students, who have finished or will finish this summer their B.A. study, will join the freshman year. We are happy with this decision and recommendation. It does not just fall from the sky. A number of years ago and again a year ago discussions in this direction were already held between faculty and the deputies for the training to the ministry of the Free Reformed Churches. Because of the common basis on which the Free Reformed and the Canadian Reformed Churches stand there is a tie that binds. It is our hope that the study of these students may contribute to it that this tie becomes stronger and, what is uppermost in the minds and hearts of both churches "the Word of God increases," Acts 6:7.

As to the number of students at the College for the upcoming sixteenth year of its operation it means that, D.V., we will have twelve students, i.e., full-timers, and one part-time student who wants to brush up on the knowledge of the creeds and the intricacies of philosophy.

L. SELLES

RAY OF SUNSHINE



Happiness

The happiest people are rarely the richest, or the most beautiful, or even the most talented. Happy people do not depend on excitement and "fun" supplied by externals. They enjoy the fundamental, often very simple, things of life. They waste no time thinking other pastures are greener; they do not yearn for yesterday or tomorrow.

They savour the moment, glad to be alive, enjoying their work, their families, the good things around them. They are adaptable; they can bend with the wind, adjust to the changes in their times, enjoy the contests of life, and feel themselves in harmony with the world. Their eyes are turned outward; they are aware, compassionate. They have the capacity to love.

Jane Canfield

For the month of August we have on our "Calendar"

PHILIP SCHUURMAN

PO Box 1000
Vineland, ON

Philip will be celebrating his 25th birthday on August 5.

ROSE MALDA

Oakland Centre
53 Bond Street
Oakville, ON L6J 5B4

Rose looks forward to celebrating her 27th birthday on August 9.



FENNY KUIK

38 Rizzuto Bay
Winnipeg, MB R2C 3Y8

Fenny hopes to celebrate her 32nd birthday among family and friends, on August 18.

JACK DIELEMAN

307 Connaught Avenue
Willowdale, ON M2R 2M1

Jack will be celebrating his 12th birthday on August 23.

Brothers and sisters, please do not forget to send them cards, during the busy holiday season. Why not send them a card from your vacation spot?

Thank-you John Feenstra for your postcard from "Camp Boo." I believe you had great times together.

A thought for today.

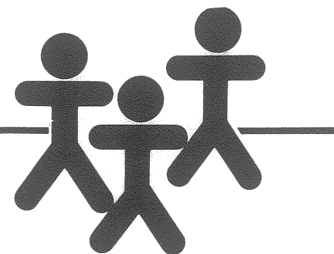
"Beware of the half truth. You may have gotten hold of the wrong half."

Seymour Essrog

Send your requests to:

MRS. J.K. RIEMERSMA

380 St. Andrew Street East
Fergus, ON N1M 1R1



A. Reflections — 1983/84

Another school year has come to an end. The month of June is usually filled with many special activities—class trips, track and field days, graduation evenings and of course, those *final* report cards. By the grace of God, our schools were allowed to keep their doors open for our covenant children. In order to keep the educational process functioning smoothly, a lot of work must be done. One way to characterize parental schools would be to mention the word *dedication*. An interesting study could be done in regards to the total number of hours spent by board and committee members during the many meetings which took place during the year. Even more interesting would be an evaluation of the quality of time versus the quantity of hours. I sometimes feel that a lot of discussion is redundant or too lengthy—but that's another topic. The beauty of a parental school lies in the involvement of so many people. Besides members of the board and those in committees, there are so many other people who help to make the atmosphere at school, pleasant and efficient. I think especially of the volunteers who come to school on a regular basis to help a teacher with a reading group or perhaps with an Art lesson. Then there are the librarians, the secretaries, members of the PTA and those who spend many hours making sure that the school building is functional. The dedicated work of these people has been indispensable!

The annual shortage of teachers did not seem to affect most of our schools. In quite a few cases, there was no, or very little, changeover of staff. The first graduation of our Teachers College provided a welcome addition to the ranks of Reformed teachers. Yet, problems remain. In Chatham for example, Grade 9 and 10 will be discontinued if a suitable high school teacher is not found. Several other schools still have vacancies which somehow must be filled by September. Let's hope and pray that these problems will be solved as soon as possible.

While the continued "external" growth of our schools is something to be thankful for, the amount of "internal" growth is sometimes worrisome to the critical eye. It has often been said that the Bible is used in three ways at school. It is used for opening devotions, for instruc-

tion in the actual Bible lesson and thirdly, it is the foundation of the entire school day. The real test for the Christian school would be to take away the first two purposes of the Bible and then see if the rest of the school day would reflect Christ-centered education. This hypothetical situation would seem to point out the fact that our schools have a long way to go yet. May our heavenly Father bless all of those who are involved, both directly and indirectly, in seeing to it that the purpose of Reformed education is worked out in the realities of a curriculum!

B. Outside influences and our schools

The question of government-imposed examinations has been discussed before in this column. Recent developments in Ontario indicate that some sort of grant system for private schools will be considered. If this would ever become a reality, we would be faced with the *accountability* factor. How much influence from government departments would we be willing to accept? In Alberta there are signs that private schools face an unsettled and unpredictable future. The following article comes from the Coaldale Christian School bulletin.

At the present, the freedom, the right to exist as a Christian school is questioned, attacked, denied by segments of our society. What follows is the summarized view of Ronald Ghitter and his committee on tolerance and understanding.

- (a) Private schools prevent the proper mingling of cultures. In a brief submitted to the hearing, private schools were called "agents of intolerance and discrimination."
- (b) Private schools attack the public schools as ungodly, thus encouraging contempt for public school students.
- (c) Many private schools use a rote learning format which fills students with facts but doesn't train them to think.
- (d) Private sectarian schools simply by teaching their faith as absolutely true, encourage intolerance for others.

Alberta Report (March, 1984)

Simultaneously, an extensive study of private schools is being spearheaded by

Woods and Gordon, a consulting firm hired by the government of Alberta, to evaluate private schools. Just the other day we (the Coaldale Christian School) again received a box of tests to be completed by the students of Grades 3, 6 and 9. The results of these academic oriented tests will be used to evaluate the teaching/learning which takes place in these schools.

Surrounded by this unsettled atmosphere in and around the private schools, we need to trust the Lord. We have no reason to question His faithfulness. It is also a time for self-evaluation. To look at what we are doing, to decide if this is indeed what we should be doing. "Should be doing" in the sense of following the Lord's will and way and not our own aspirations.

I believe, it is also our duty to make known to our government of Alberta that it is their task, based on God's Word, the Constitution of the Province, and the Bill of Rights, to provide for a system of education which gives parents the opportunity to have their children educated in a manner which agrees with their (the parents') convictions and beliefs. Not to do so, would be a case of intolerance on the part of the government.

WM. VANSPRONSEN

C. And on the lighter side. . .

In June, classroom restlessness seems to increase with the temperature. The noise level makes many a teacher long for the end of the school year. Kids nowadays—why don't they behave themselves as they are told?! Let's take some comfort from the following three accounts.

"The children love luxury. They have bad manners, contempt for authority, show disrespect for elders and love to chatter in place of exercise. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up dainties at the table, cross their legs and tyrannize their teachers."

—Socrates, 5th Century B.C.

"Our youth have an insatiable desire for wealth; they have bad manners and

atrocious customs regarding dressing and their hair and what garments or shoes they wear."

Plato, 4th Century B.C.

"The world is passing through troublesome times. The young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint; they talk as if they alone know everything."

Matthew Paris, 13th Century A.D.

Until September, the Lord willing, may all of you have a safe and relaxing summer!

NICK VANDOOREN
John Calvin School
607 Dynes Road
Burlington, ON

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN:

DE BOER, Rients, geboren op 29 juli 1913, naar Canada vertrokken op 9 juli 1951, gehuwd met Wytke Peterson, laatstbekende adres in Canada: RR 1, Blyth, Ontario.

SLINGER, F.A., geboren op 14 augustus 1959 te Bussum, laatstbekende adres in Nederland: Zwartweg 34, Rheden, naar Canada vertrokken op 3 februari 1984.

RIJNBENDE-SICKINGHE, Maarten en Agaath, geboren te Schiedam of Delft rond 1880, naar Canada vertrokken rond 1910, uit het huwelijk zijn geboren: Ray of Raymond, Doris, Kenny, Fred of Frederik, eerste bestemming was Winnipeg, later vertrokken naar Calgary en daarna naar Vancouver.

BROERTJES-WASSEUR, Truus, geboren in Amsterdam rond 1931, naar Canada vertrokken ca. 40 jaar geleden.

STAM-FALTIN, Gisela Martha, geboren op 7 september 1938 te Mulheim a/d Ruhr, laatstbekende adres in Nederland: Utrechtseweg 355, Amsterdam.

The Consul-Generaal,
voor deze:-
Mevr. G. SCHNITZLER
Fgd. KANSELIER

Annual League Day Women's Societies of Manitoba

Carman's Women's Society "Rejoice in the Lord" and Winnipeg's Women's Society "God's Word as Our Guide," June 13, 1984, Carman, Manitoba.

Bzzz. . . That was the sound of the alarm. The sun was streaming in the window, and its warm rays were already being felt. It was time to rise. It was the beginning of a glorious day, a day on which we, the women of God's church, could again come together in freedom to study God's Word.

As the time drew near, the ladies arrived. Some came in time to refresh themselves with a cup of coffee and a little friendly chatter before the day's events.

Having welcomed all who were attending, our president, Mrs. Alice Vanderluis opened the meeting. We sang Psalm 145:3 and 5 and read John 17. Following prayer, we united in the singing of our League Song. Rev. B.J. Berends was then given the floor to introduce his topic, the Orthodox Presbyterian Church (OPC).

Rev. Berends started his speech with the history of the OPC. It was originally part of the Presbyterian Church in the early 1800s, until the deterioration in Reformed principles in the mid 1800s and its union with many Congregationalists and Arminians in the late 1800s. The OPC liberated in 1946 and then instituted itself on the basis of the Word of God and its doctrines.

He then went on to tell us of our history with this new church and our ecclesiastical contact with them in 1977 and the many conflicts following further contact.

We, as Canadian Reformed Churches, now recognize the OPC as a true church. Rev. Berends concluded with some remarks out of the Acts of Synod 1977 and an informative discussion followed, including remarks on the Shepherd and Hofford cases. However, all too soon our time was up and we had to close the discussion. Our song of praise was Hymn 40:1 and 2 in which we all proclaimed our one and only foundation, Jesus Christ our Lord.

The president expressed appreciation to Rev. Berends for all his work and for speaking to us on this day. On behalf of us all, she wished him well in his task as minister in his new congregation at Smithers, BC, in the near future.

The morning session closed, and we were all entertained (some arrested) in Kangaroo Court set up by a few of the ladies. The tables were made ready for lunch. Mrs. Vanderluis asked the Lord's blessing over the meal and we sat down to a variety of cold plates. After everyone was satisfied, Mrs. Teuna Jagersma read a poem and Mrs. Alice Veenendaal read Proverbs 3 with us and led us in thanksgiving prayer.

Before our afternoon session was opened, we sang our revised national anthem. Our president then read I Corinthians 7 with us, followed by our singing of Psalm 146:1 and 3.

Our speaker, Mr. Paul DeRuiter, was given the opportunity to read his speech on the above Bible chapter dealing with marriage and divorce. He coupled a few of the verses together and gave a sum-

mary of each. He dealt with the problem the people in Paul's days had with the laws of marriage and divorce, how Paul stressed the fact that God hates divorce and that it was only given because of their hardness of heart, (Deut. 24). He went on to say that we today must remember that marriage is not a goal in itself. In the unmarried state we have more time to devote to God's kingdom. But for those who choose marriage with its responsibilities and difficulties, divorce is not a way out. Even a believer and an unbeliever must strive to stay together. Our life is led with a different perspective. We must remember that we live our life to God and to the furtherance of His kingdom, and not for our own personal gains.

Mr. DeRuiter was thanked for his work and a lively question period followed in which many styles of living received attention. We were soon pressed for time again and the discussion was closed. We then dealt with some general business. Psalm 93:1 and 4 were sung and Mr. DeRuiter led us in prayer, thanking God for His many blessings upon us this day and every day.

League Day had officially come to a close, though many ladies stayed for some refreshments. Soon they, too, began to leave, having been physically and spiritually filled for another day.

The sun was still beaming its warm rays on those who stepped outdoors. Truly this had been a glorious day.

MRS. TINA HARKE



The First Graduation Exercises of May



George Hofsink addresses the faculty on behalf of the graduates.

From l. to r.: J.R. Ruggi; R.J. VanAndel; D. Breukelman; E.J. Slaa; E.J. Vanderzwaag; J.D. Veenendaal; G.J. Hofsink.

The Canadian Reformed Teachers' College Association, after a quiet—almost inconspicuous—start in September 1981, held its first-ever graduation exercises for the classes of '83 and '84. The celebration of this memorable event took place without much pomp before a large audience at the Cornerstone Canadian Reformed Church in Hamilton, on May 25, 1984.

Preceding this public ceremony, the seven graduates and their guests, together with Board members, faculty and fellow students enjoyed the traditional (even though this was the first!) graduation dinner. Dinner and accompanying entertainment was provided by the first and second year College students, aided by the Timothy Canadian Reformed School Women's Auxiliary: altogether an event appreciated greatly by all present. During this part of the festivities the unique characterizations of the individual graduates and faculty gave an apt and humorous insight into the workings of the College. The enthusiasm and good atmosphere was catching.

The public part of the graduation celebration took place in the church's main auditorium, where the audience witnessed the entrance of the graduates, after which the CRTCA chairman, Mr. G.J. Nordeman opened the evening. We sang Psalm 146:1,3:

"Praise the Lord who reigns forever. O my soul bring Him your praise. . . ."

"Happy he whose help the God is whose dominion shall not cease. . . ."

All present were welcomed, including friends and relatives of the graduates, some of whom had travelled from as far away as Carman and Winnipeg for this occasion.

Dr. J. Faber, past president of the CRTCA was invited to deliver his address. He emphasized the meaning and importance of the Reformed character which uniquely permeates a Reformed school, classroom, and teacher-student relationships. The principal's address by Mr. T.M.P. van der Ven followed. He highlighted the growth of the College programme, and paid tribute to the contributions made by the graduates. Thus there exists a teacher training programme which is based on proper Biblical analysis of the pedagogical mainstream of education in today's modern world.

The evening's main event then took place: the conferring of the diplomas. Having satisfactorily completed the requirements for the DIPLOMA OF EDUCATION (one year programme), this diploma was issued to: **G.J. Hofsink, B.A.; J.R. Ruggi, B.A.; R.J. Van Andel, B.A.**

The DIPLOMA OF TEACHING (3-year programme) was received by: **D. Breukelman; E.J. Slaa; E.J. Van Der Zwaag; J.D. Veenendaal.**

On behalf of the graduates, Mr. George Hofsink then presented a plaque to the faculty in appreciation for the education received. The valedictorian, Mr. Ed Slaa, introduced the audience to the contributions of the individual graduates and faculty to the success of the Teachers' College as a place of work, frustration, pleasure, and growth. His personal anecdotes



Canadian Reformed Teachers' College

1984



Staff and Students.
 First row: Jane Holtvluwer, Marjorie Smouter, Alida Stad, Diane Breukelman, Rita Klos, Elnita Van Luik, Magaret Vanden Haak.
 Second row: Trix Hordyk, Leanne Wieske, Liz Vanderzwaag, Margaret Doornbos, Mr. T. Vander Ven, Grace Kingma, Ria Hofsink, Audrey Van Veldhuizen, Janet Veenendaal, Jane Stad.
 Third row: Mr. M. Vander Velde, Mr. W. Horsman, George Hofsink, Adrian Veenendaal, Ed Slaa, Jake Ruggi, Mr. A. Witten, Dr. W. Helder.
 Absent: Debbie Buist.

vividly recalled some of the major events of the past three years.

For this Observer, the significance of the closing comments of the valedictorian, as well as the final remarks from the president were captured best the words of one of the hymns we sang during this ceremony:

*Who trusts in God, a strong abode
 in heav'n and earth possesses;
 who looks in love to Christ above,
 no fear his heart oppresses. . .
 O God, each day direct our way;
 renew us by Thy Spirit
 until we stand at Thy right hand
 through Jesus' saving merit.*

(Hymn 43:1a,3b.)

Finally, a beautiful evening was concluded with a reception during which congratulations were extended, especially to the graduates who have all received and accepted employment in our schools in Ontario, Manitoba, and Alberta. Thus ended an historic event: the first-ever graduation day of the CRTCA!

If this evening is any indication, the schools across the nation will be well served by capable young people, DEO VOLENTE!

An Observer

Order of Proceedings

1. Entrance of the Graduands
2. Singing: Psalm 146:1, 3
3. Opening and welcome by G.J. NORDEMAN, President CRTCA
4. Graduation Address by Dr. J. FABER, Past President CRTCA
5. Singing: Hymn 43: 1, 3
6. Principal's Address by T.M.P. VAN DER VEN
7. Conferring of Diplomas
 - Diploma of Education:
 - G.J. HOFKINK, B.A.
 - J.R. RUGGI, B.A. (Hons.)
 - R.J. VAN ANDEL, B.A.
 - Diploma of Teaching:
 - D. BREUKELMAN
 - E.J. SLAA
 - E.J. VANDERZWAAG
 - J.D. VEENENDAAL
8. Valedictory
9. Closing by the President
10. Singing: Hymn 19: 1,5,6

Third Conference of Reformed Missionaries in Brazil

The Third Conference of Brazilian Missionaries was held in Curitiba from the 21st of May, 1984 to the 25th. On the afternoon of the 21st, Rev. J.P.C. Simpeelaar of Curitiba welcomed the three other missionaries in his capacity as chairman. The others present were Rev. P.W. van de Kamp, also of Curitiba, Rev. P.K. Meijer of Maragogi, and Rev. R.F. Boersema of São José da Coroa Grande. After we sang Psalm 5:1,2,10, Rev. Simpeelaar read Psalm 122 and reminded us that our work should serve "the peace of the house of the LORD" in Brazil.

Do not confuse these conferences with the Latin American ones. In the conferences of Reformed mission workers in Latin America, the missionaries in Curaçao (and formerly in Surinam) also participate. These conferences deal with study papers about all aspects of our mission work. The Brazilian conferences, on the other hand, are more work conferences dealing with important work that relate specifically to Reformed Church life in Brazil. So far, the main work at these Brazilian conferences has been that of the translation of the Reformed Creeds into Portuguese.

Our main work was done in the translation of parts of the Belgic Confession and of the Heidelberg Catechism. A preliminary translation has already been made of all of both these confessions. Some parts had already undergone further revisions. As many as possible of these articles and Lord's Days were discussed at the Conference in order to come to a final translation. By the end of the week sixteen articles of the Belgic Confession and three Lord's Days of the Heidelberg Catechism were finalized in this form.

In an earlier conference we had already adopted a translation of the Apostles' Creed except that we could not yet come to a decision about whether we should speak about "descended into hell" or about "descended into the realm of the dead." Hopefully we can resolve this issue before too long, well before another conference.

At this Third Conference we were able to adopt a translation of the Nicene Creed. Maybe at the next one we will be able to come to a final version of the Athanasian Creed.

Another matter that received our attention was our contact with the Presby-

terian Churches in Brazil. In the first place, it was noted that the Korean Presbyterian Church of São Paulo which had been a sister church of the Dutch churches, was dissolved because they were quite small and unable to find another pastor.

As far as the other Brazilian churches are concerned it appears that of the two major churches, the Igreja Presbiteriana do Brasil is significantly more conservative and faithful to the Bible than the Igreja Presbiteriana Independente. This second church participates in a number of ecumenical organizations associated with the WCC. Besides these two Presbyterian churches there are several others. Two are strongly fundamentalist participating in the movement of Carl McIntyre and the ICC. There are others which are either charismatic or quite modernistic or both.

It was felt by some that this matter of contact with the Presbyterian churches is becoming rather urgent. However, none of the missionaries saw the possibility of giving much time to this issue. It was decided to prepare a general historical survey of all the Presbyterian churches as a step in coming to a better evaluation. This work was divided among the missionaries present.

Some more thoughts were exchanged about the development of a Por-

tuguese *Book of Praise*, but little had been concretely done in this respect, over the last period of time. The general feeling is that we must strive to develop a book that is suitable for the Brazilian culture, which could even include newly composed music and does not have to be exclusively Genevan.

We also talked about the necessity of translating some books into Portuguese. The missionaries in Curitiba will ask Rev. Braaksma to translate his book, *Zeg ons wanneer zal dat geschieden?* and the missionaries of the Northeast will look for a student who might be able to translate *Is the Bible a jigsaw Puzzle?* by T. Boersma, into Portuguese from English.

The next Brazilian conference was set for April of 1985 just before the next Latin American conference which is also to be held in Curitiba.

In closing, I must not fail to mention the hospitality of the Curitiba missionary families, the warm contact with the members of the Church in Curitiba, the unseasonably beautiful weather, the edifying and encouraging informal conversations and the successful shopping for items unavailable in Recife. The LORD kept us safe in our travels and gave us a worthwhile conference.

R. BOERSEMA

CHURCH NEWS



CALLED to Lincoln ON,
and to Smithville North, ON

CANDIDATE W. DEN HOLLANDER
of Hamilton, ON

CALLED and ACCEPTED by Hamilton,
ON, for the Mission work in Brazil,

CANDIDATE D.G.J. AGEMA
of Hamilton, ON

CALLED to London, ON

CANDIDATE J. MOESKER
of Hamilton, ON

SMITHVILLE, ON

The Church of Smithville, ON has been divided into two wards.

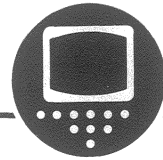
Ward North has worship services at 11:00 a.m. and 3:00 p.m.

Ward South has worship services at 9:00 a.m. and 1:00 p.m.

Both wards meet in the Smithville Church building.

OUR COVER

Toronto's Skyline, outlining the CN Tower and the office buildings of Canada's four leading banks.



Press-Release Classis Ontario-South, London, June 20 and 21, 1984

1. *Opening.* On behalf of the convening Church at Hamilton, Rev. W. Huizinga opens the meeting. He requests that Psalm 105 stanzas 1 and 2 be sung. He reads II Timothy 2 and opens with a prayer of thanks and supplication. A word of welcome was extended to all the delegates, to the students and to all the guests among whom were two brothers from the Blue Bell Orthodox Presbyterian Church near Philadelphia, USA. Some words of explanation were offered about the passage which was read.

2. *Credentials.* The credentials were examined by the delegates of the Church at Grand Rapids. All the churches are duly represented (during the course of this classis some delegates were replaced by a secundus). The Church at Hamilton has two instructions.

3. *Constitution of classis.* Classis is constituted as follows: chairman: Rev. J. VanRietschoten; clerk: Rev. Cl. Stam; assessor: Rev. W. Huizinga.

4. *Agenda.* After some additions the provisional agenda is adopted.

5. *Preparatory Examinations.* Four students—D. Agema, W. den Hollander, J. Moesker and M. VanLuik (they were examined one at a time in this order)—have requested preparatory examinations.

a. *Documents.* One at a time the students submitted the necessary documents as specified by the Acts of General Synod of 1958, Art. 188. In every case they were found to be satisfactory.

b. *Sermon-proposals.* The first part of each exam consisted of a sermon-proposal, which were on the following texts: D. Agema on Acts 4:23-31; W. den Hollander on Genesis 12:1-3; J. Moesker on Genesis 12:5-7 and M. Van Luik on Acts 4:8-12. After the classis discusses each sermon-proposal in closed session, it decides to continue the exam in the case of each student. Next, the following three examinations on:

c. *O.T. Exegesis, N.T. Exegesis, and the Doctrine of the Church*, which were as follows:

d. *Discussion of the Examinations and Declarations.* In the case of each student the classis concludes that the outcome of the examination is satisfactory and that each student can be declared eligible for call within the American/Can-

dian Reformed Churches. Each student promised verbally not to teach anything which conflicts with the Word of God as confessed in the Three Forms of Unity of this Federation of Churches. Also, each candidate was granted permission to speak an edifying word in the midst of the churches for a period of no longer than one year. An official Declaration of Eligibility was given to each student. Classis congratulated each student in turn with this highlight of God's grace in their lives.

6. *Reports.*

a. There is no report from the classical treasurer giving financial statements for the last fiscal year. This will be given, D.V., at the next classis when a recommended assessment for 1985 will also be given.

b. The books of the classical treasurer were audited by the Church at Lincoln, with a favourable outcome. This is received with thanks.

c. The Fund ad art.19 (now 20), C.O. Financial statements for the period June 1983-June 1984 for this fund are presented. As of June 1, 1984 there is \$2126.62.

The consistory at Chatham presents an audit of the books of these funds. Classis ascertains with thanks from this audit that the books are found to be in good order.

d. The Church at Watford checked the classical archives. With thanks classis receives the report that these are well kept.

7. *Question Period ad Art. 41 (now 44), C.O.* was held and used.

8. *Incoming Mail.*

a. A letter from members who reside seasonally in Palmetto, Florida and who ask for the organization of a "vacation-church" under the supervision of the Church at Grand Rapids is received and read.

The Church at Grand Rapids in a letter writes that it has no authority to decide on this by itself and that it is a clas-

sical matter. The Church at Hamilton in an instruction refers classis to the previous decision on this (Classis Ontario South of Dec. 14, 1983, Art. 7a) and advises classis to abide by that previous decision.

The classis unanimously decides to inform the Church at Grand Rapids that this matter has been finished at Classis Ontario South of Dec. 14, 1983 (Art. 7a), and that, since this is not a new matter, classis cannot deal with it.

b. A letter is received from Grand Rapids with a task-description for a minister-at-large, as was requested by the previous classis. Since it appears that not all the churches have finished discussion on this proposal, classis decides not to deal with the letter and requests the Church at Grand Rapids to put the matter on the table of a future classis.

c. A letter is received from the Committee for Contact with the Orthodox Presbyterian Church (CCOPC), asking that classis and the committee keep each other informed about developments/decisions made.

Classis considers:

i. that information regarding the decisions of classis are given to the consistories via the Acts;

ii. that information is given in general to the churches via the press releases.

decides:

i. that there is therefore no need to entertain special and regular correspondence with the CCOPC;

ii. leaves it to the CCOPC to seek information from the Church at Grand Rapids which will be reporting on the matter of the Tri-County Reformed Church.

9. *Appointments.*

a. *Church visitors.* According to (new) Art. 46, C.O. church visitors are (re-) appointed as follows for June 1984-85: Chatham—Revs. P. Kingma and Cl. Stam; Grand Rapids—Revs. W. Huizinga and J. VanRietschoten; Hamilton—Revs. P. Kingma and Cl. Stam; Lincoln—Revs.

	O.T. Exegesis	N.T. Exegesis	The Doctrine of the Church
D. Agema	Psalm 105	Luke 24	Focus on "Christ"
W. den Hollander	Psalm 132, II Samuel 7:1-17	I Timothy 5	Focus on "Scripture"
J. Moesker	Psalm 68	Matthew 3	Focus on "Faith"
M. VanLuik	Psalm 89	III John	Focus on "Church"

W. Huizinga and Cl. Stam; London—Revs. P. Kingma and J. VanRietschoten; Smithville—Revs. W. Huizinga and J. VanRietschoten; Watford—Revs. P. Kingma and J. VanRietschoten.

b. *Next classis.* The Church at Lincoln is appointed to convene the next classis, D.V., on Sept. 12, 1984, starting at 10 a.m. in London. The proposed moderamen are: chairman: Rev. P. Kingma; clerk: Rev. J. VanRietschoten; Assessor: Rev. Cl. Stam.

10. *Personal Question Period.* is offered.

11. *The Acts.* are read and adopted.

12. *The Press Release.* is read and approved.

13. *Censure ad Art. (new) 44, C.O.* is not necessary.

14. *Closing.* The chairman thanks the members for their cooperation in this long but memorable classis. The ladies were profusely thanked for their excellent services. Also, the Church at London is thanked for its hospitality given to many

of the members of classis. Hymn 62 stanzas 1 and 2 are sung whereafter the clerk, Rev. Cl. Stam, closes the meeting with prayer.

For classis,
W. HUIZINGA,
assessor h.t.

Executive Committee meeting, Canadian Reformed Teachers' College Association, July 6, 1984.

The meeting is begun in the normal Christian manner, and all present are welcomed.

The treasurer's report is presented by J. Gelderman. At present he does not have sufficient funds to pay out the salaries for August. The shortage is about \$3000.00 at this moment. Since our financial year ends August 31, those that have not yet paid their dues for 1983/1984 are urged to do so now. *It would be most serious if the College cannot meet its obligations.* It is obvious that special donations will also be thankfully accepted.

The membership committee report is also presented. This information will be

sent to all the governors.

The principal makes his monthly report. Among the items discussed is student performance in the past year. He further reports that the course allocation and the timetable for 1984/1985 are completed. Text books have already been selected. *The Practicum Teaching Handbook* has been completed and was presented. It consists of 19 pages.

G. Nordeman tenders his resignation as chairman due to personal reasons. A replacement could not be elected at this meeting, but will be accomplished at the next meeting which, D.V., will be held September 7, 1984.

After the question period a word of appreciation is spoken to br. Nordeman for all the work he has done for the College as member of the Executive and president.

The meeting is then closed in thanksgiving.

For the Executive:
C.J. NOBELS.



OUR LITTLE MAGAZINE

Hello Busy Beavers,

Did you ever help plan a trip?

It's lots of fun.

Want to try it?

Here's your chance!

Let's plan a trip to visit Busy Beavers all across Canada.

We can do some fun things together, too!

Let's start from Vancouver Airport and from there we travel (any way you like!) east across Canada to Ottawa, our country's capital.

We'll have fun visiting Club members all along the way! Now then, let's plan our itinerary. Here is the list of names of the places we plan to visit. Put the names in proper order from West to East on the lines on the map.

Use a map or atlas and look at each province—that should help you!

Happy traveling!

- Calgary
- Abbotsford
- Orangeville
- Burlington
- Chatham
- Carman
- Brampton
- Smithville
- Chilliwack
- Coaldale
- Surrey
- Winnipeg
- Beamsville
- Fergus
- Langley
- Cloverdale
- Hamilton
- Ottawa



What sights do you want to see on our imaginary tour across Canada?

How about this list?

- | | |
|----------------------|-------------------|
| Lake Louise | •British Columbia |
| the CN Tower | •Alberta |
| the Peace Tower | •Ontario |
| Lake Okanagan | •Ontario |
| Stanley Park | •Manitoba |
| Riding Mountain Park | •Alberta |
| Cable cars at Banff | •British Columbia |
| Niagara Falls | •Ontario |

It's easy to get to these places—just match the name to the Province where you find them!

Have a good time!



From the Mailbox

Welcome to the Busy Beaver Club *Shawn Veenendaal*. We hope you'll really join in all our Busy Beaver activities. I see you like drawing cars, Shawn. Will you make some more pictures to share with the Busy Beavers?

And a big welcome to you, too, *Gerard Torenvliet*. We are happy to have you join us. I see you are a real Busy Beaver already, sending us a big puzzle! Thank you! Write again very soon, Gerard.

Welcome to the Busy Beaver Club, *Michelle Kerry*, and *Vicki Roodzant*. We hope you'll all enjoy being Busy Beavers. I'm curious how long it took you to write your letter using your computer. And did you use it to make up your puzzle? Bye for now.

Hello *Mirjam Bikker*. You are very welcome to join our Club. Will you write and tell us your birthday? Thanks for the puzzle, Mirjam. You're a real Busy Beaver already, I see!

Welcome to the Busy Beaver Club, *Nora Boersema*. We are very happy to have you join us, and we're glad you like our puzzles. Will you make one up for us, sometime, Nora?

And a big welcome to you, too, *Linda Van Sydenborgh*. You're a real Busy Beaver, too, I see. Thank you for the poem. And I'm looking forward to hearing from you soon. Have a good holiday, Linda.

Welcome to the Busy Beaver Club, *Helena Hopman*. Thank you for a nice chatty letter, and the puzzle, too. Of course you may do a puzzle with one of the other Busy Beavers, Helena. That's a good idea.

Thanks for the puzzle, *Donna Pieffers*. Keep up the good work! How are your kittens doing, Donna? Are you keeping them all?

Hello, *Emily Barendregt*. Thanks for your interesting picture. I see you're keeping busy. Good for you! What are you planning for the holidays, Emily?

I see you've been very busy, *Elizabeth Barendregt*. Keep up the good work! I'm sure the Busy Beavers will enjoy your magic square and your riddles. Have a good holiday, Elizabeth.

How are the baby ducks and geese doing, *Krista Ellens*. Who looks after them? You? I hope the swallows have learned to keep away from your cat! Thanks for the puzzles and the pictures, Krista.

Hello, *Terri-Lynn Schulenberg*. It's nice to hear from you again. Thank you very much for the pretty pictures and the puzzle, too. What will you do all summer long, Terri-Lynn?

Did you have a good birthday, *Felicia Viersen*. What are your plans for the summer? Thanks for the letter and the puzzle, Felicia.

I'm glad your dentist is happy with your progress, *Pearl Vandeburgt*. When you're all done will you send me a picture of yourself. How was your bowling party? Did you see the "ads" for a pen pal, Pearl? Thanks for the puzzle!

How was your trip to the pioneer village, *Sylvia Vanbodegom*? And what part of the unit on the universe did you like best? Have a good holiday, Sylvia. Thanks for the puzzles.

Hello *Cheryl Vandeburgt*. How are your pets doing? Do you like helping to care for them? I hope you get a pen pal, Cheryl!

Busy Beavers, today we have *THREE* requests for a pen pal! Here they are:

<i>Cheryl Vandeburgt</i> age 8 7013-128 Street Surrey, BC V3W 4E1	<i>Pearl Vandeburgt</i> age 10 7013-128 Street Surrey, BC V3W 4E1	<i>Donna Pieffers</i> age 10 Box 11 Vega, AB T0G 2H0
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Quiz Time!

CODE QUIZ by Busy Beaver *Felicia Viersen*

$\overline{12}$ $\overline{16}$ $\overline{13}$ $\overline{4}$ $\overline{3}$ $\overline{3}$ $\overline{15}$

$\overline{14}$ $\overline{6}$ $\overline{1}$ $\overline{9}$ $\overline{9}$

$\overline{14}$ $\overline{15}$ $\overline{1}$ $\overline{11}$ $\overline{2}$

$\overline{17}$ $\overline{7}$ $\overline{15}$ $\overline{6}$ $\overline{7}$ $\overline{11}$

$\overline{15}$ $\overline{6}$ $\overline{18}$

$\overline{5}$ $\overline{1}$ $\overline{15}$ $\overline{3}$ $\overline{14}$ $\overline{12}$

$\overline{8}$ $\overline{3}$ $\overline{13}$ $\overline{16}$ $\overline{14}$ $\overline{1}$ $\overline{9}$ $\overline{3}$ $\overline{10}$

A-1	M-10
D-2	N-11
E-3	O-12
F-4	R-13
G-5	S-14
H-6	T-15
I-7	U-16
J-8	W-17
L-9	Y-18

