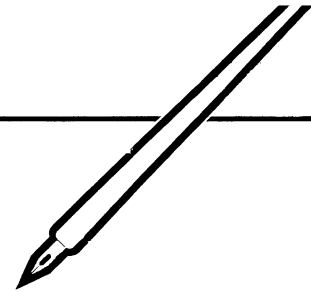




Clarion
THE CANADIAN REFORMED MAGAZINE

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The longest day

This year marks many anniversaries, also the fortieth anniversary of the greatest of all invasions, D-day, the invasion of Normandy. Both the glory and the tragedy of this monumental invasion are of such proportions that we pray something like it will never (need to) occur again.

The invasion was necessary to open up a much-needed "third front." Nazi Germany was engaged on its eastern borders in a fierce battle with the Soviet Union. In southern Europe via Sicily and Italy, the allied troops were slowly but steadily gaining ground at great cost. But still another major offensive was required to bring the immense Nazi war-apparatus to its knees. Knowing full well the incalculable risk, the allied commanders chose Normandy as place of attack. The invasion took place in the early dawn of June 6, 1944, on the beaches, as thousands of allied troops were thrown against the massive Atlantik-wal erected by the German Wehrmacht.

That first day has been described as "the longest day," a day which never seemed to end because of the ferocity and intensity of battle. Members of the German staff had predicted earlier that if the allied forces could survive the first day of invasion, the allies would inevitably win the war. Both parties knew that the most decisive moment in the entire war had come, and the battle was fought with this clear realization. When finally the night fell after that longest day, the combined forces of Great Britain, the USA, Canada, France and Poland had survived, be it after tremendous loss of men and material. In that single battle, they had indeed won the war. The turning point had been reached; the end of the Third Reich was at hand. Everywhere in occupied Europe the word was spread, "The allies have landed!" These few words brought immense relief and new hope for millions. The allies have landed. People shouted, wept and prayed.

There are some puzzling peculiarities surrounding the event of the invasion. The ever-watchful Germans were on that day not very attentive. Their commander-in-chief, Field Marshal Erwin Rommel, had left the front to celebrate his wife's birthday back home. The German supreme command of the western sector had gathered elsewhere to partake in "war games." Although German intelligence officers had broken a code signalling the invasion, the message was not taken seriously. Military aides in Berlin were afraid to wake up the Fuhrer to hear from him what should be done. German panzer divisions were too far behind the lines and were not allowed to advance. The invasion came as a total surprise to the Germans on June 6, 1944, also because of the harsh weather conditions.

All these factors worked in favour of the allied troops. And even then, after recovering from their initial shock, the Germans fought back with amazing tenacity. The success of the invasion on that day was more than once in great peril.

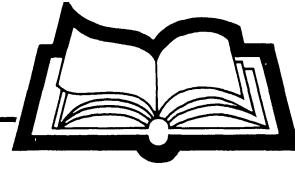
Many will today ascribe these "peculiarities" to circumstance. The allied forces were "lucky," they say. But we know that in all these things the hand of the Lord is to be seen. It is our God who attends to the smallest details also in the greatest battles of history! Had the arm of the Lord been shortened — to use a Biblical expression — the longest day would have ended in disaster for the free world. God in His grace gave another time of freedom and relief for the sake of His Name and the furthering of His Kingdom.

This year, in June, leaders of many Western nations gathered in Normandy on the beaches to commemorate the fortieth anniversary of "the longest day." Very few of them outrightly acknowledged the Lord of Hosts for granting a victory against impossible odds. Of the few, perhaps President Reagan of the United States was in this respect the most outspoken. Such a commemorative event should never be merely a matter of celebrating human courage and esteeming human sacrifice; it should always be a matter of giving God the glory.

Now, forty years later, the Western world is still enjoying the freedom restored and defended in 1944. But much of this liberty has been turned into licentiousness. Many of the "old values" have disappeared. When Satan cannot use the power of military coercion, he uses the method of spiritual erosion.

As we remember those who gave their lives for our freedom, we realize that the *real* battle is still fiercely being fought. We understand that we may not become complacent in this struggle, but that we need the whole armour of God in this spiritual warfare (Eph. 6:13). We know that the world is increasingly entering into an era of lawlessness and selfishness. The "latter days" are here, and they will become very ugly. The "ruler of this world" is doing his utmost to control and govern his domain of darkness. In many countries the brotherhood suffers from outright persecution. The church of Jesus Christ knows that this greatest of all battles will be ended only when Christ Himself appears in glory on the clouds of heaven with His legions of angels.

The longest day is still to come.



“In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, ‘It is more blessed to give than to receive.’”

Acts 20:35

Motto for Ministry

It is remarkable that the apostle Paul comes to the summary and climax of his farewell sermon to the elders of Ephesus with an “unpublished” saying of the Lord Jesus. One cannot find these words of the Lord Jesus in the gospels; but what the Holy Spirit “withheld” from the gospel writers, He saw fit to give to Paul, so that he passes on to the church this central teaching of the Lord Jesus.

This seemingly insignificant variation in passing on the teachings of the Lord Jesus actually accentuates the work of our Saviour, both in His self-sacrifice as well as in His call and commission of the apostle Paul. As our Saviour, He gave Himself completely to death — and that through His own power. All anyone else can give is therefore entirely due to His grace; all energy and power to give comes forth only from Him. But His gracious giving resounds to greater heights when we see that He Himself does not disclose the secret of giving and its blessings, but leaves that saying to be passed on by His chosen servant, Paul.

For Paul, coming to grips with this central teaching involved a total reversal of his life. All his previous actions were determined by the goals of *acquisition* and *merit*. He preferred to get rather than give. But when the exalted Saviour descended and appeared to him, he was transformed in his vision and all his aims, and a new road was set before him: rather than causing suffering, he himself had to suffer for the sake of Christ, Acts 9:16. And the things he previously valued, he now counted as refuse, Phil. 3:7ff.

So a new beginning takes shape in the life of Paul the Pharisee, a new turn of events which finds him helping rather than hurting the weak, giving rather than getting. It’s only too obvious from his letters as well as the account of his journeys in Acts that *giving* is the central theme of his mission. He gathered the gifts of the Gentile churches to aid the poor in Jerusalem, calling the collection “an acceptable offering” Rom. 15:16, and a “gracious work,” II Cor. 8:6 — terms which show the importance of the gift in his work.

Yet the reversal to giving manifests itself even more in his own life, in his sufferings and undivided willingness to serve his Master and Lord. The more he sees himself as a sinner — also because of his past in persecuting the Church (I Cor. 15:9, Ephs. 3:8, I Tim. 1:15) — the more he expresses his willingness to die for the Lord, offering his life

in His service. In fact, this moment of farewell to the elders of Ephesus forms the turning point for him, and against this background, the saying he quotes of the Lord Jesus acquires a deeper perspective.

For the Spirit has prepared him to give his life, and yet as it were adds years to his ministry, in order to bring it to its required completion. Paul resolves in the Spirit to go to Rome, Acts 19:21; yet he announces that he is ready to die for the Lord Jesus much sooner, Acts 21:13. When he actually does reach Rome, he again expresses his willingness to give his life in death, Phil. 1:23, 2:17; again he must work and wait for the Lord’s time. The Lord consistently requires *more* giving of him, and in the power of the Spirit he may make a greater sacrifice to the Saviour who bought him.

Finally, he reached the point of full sacrifice. “For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith,” II Tim. 4:6, 7. For the sake of the church, more years were given to him, even though he did not wish it. But his call to duty in the Spirit triumphed over personal wishes. So he learned the secret of the simple saying, “It is more blessed to give than to receive.” Indeed, it becomes a motto for his whole ministry.

And what forms a motto for Paul should be a motto for all ingrafted into Christ in this new age, all spiritual “descendants” of Paul’s special mission. We have all been given a place in the church, and we all have something to give, spiritually and materially. We all must deepen in both our sense of helplessness and inability to give *of ourselves*, as well as our willingness to give all we have *in the power of the Spirit*. Then our offering, too, is none other than one taken out of Christ, and given to Him, through the grace of His Spirit.

Then we all may discover new elements of the same secret, the same paradox: the more you give, the more you have to give; the more we offer, the more blessings we receive in return, and the more we can offer. It is only within the capsule of this secret that we find out what *ministry* really is — receiving from the Lord, only to give to Him again, receiving on giving, giving on receiving, and so giving all the more. For out of Him, and from Him, and to Him, are all things.

J. DEJONG

Test-tube babies₂

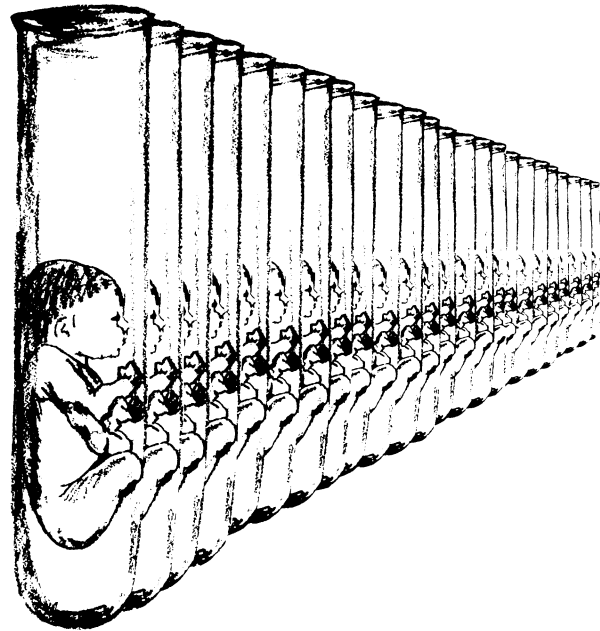
4. Alarming developments

To show how dangerous and alarming the present developments are, we will pass on some information, as we found it in *Right to Life NEWS*, the magazine of the "Right to Life Association of Toronto and Area."

The Karolinska research hospital in Stockholm is one of the most renowned hospitals in Europe. In the past I had the privilege to visit this hospital a few times for study purposes. Dr. Largs Hamberger is one of the specialists associated with this hospital. According to Dr. Hamberger, researchers are already using human sperm to fertilize animal eggs "in vitro." The European Medical Research Association has approved such experiments, according to Dr. Hamberger. They are using hamster ova, rat and mice eggs and they have approved in principle the fertilization of monkey ova with human sperm. It is little consolation to read that the embryos "are not allowed to develop past initial cell cleavage stage in test tubes." This only means that, for the time being, the results of such experiments are destroyed in an early stage, to prevent the development of "monstrous" creatures.

Dr. Hamberger says: "I am personally a little scared at the experiments and I am very surprised that there has not been a wider public reaction for discussion on the topic." "Whichever way you look at it, you end up with ethical problems." "To my knowledge, no one has yet carried out the experiments on the higher species of ape, but one can have one's thoughts that some researcher may try it."

Dr. Hamberger was one of 12 experts in human and animal genetics called before the European Medical Advisory Council in Brussels last June, when the council established guidelines. The recommendations state: "Studies on interspecies interactions involving human gametes are valuable in providing information on the penetrating capacity and chromosomal complement of sperm. The product, however, should not be allowed



to develop beyond the early cleavage stages" (Quote from *Right to Life NEWS* June 1984).

This is an alarming development and with Dr. Hamberger we are surprised that there has not been a wider public reaction. It is high time that we become aware of what is going on in this respect. IVF is sometimes presented as an innocent procedure, just another medical treatment to help couples who cannot receive children in the normal way. In the last six years 500 so-called "test-tube babies" have been born in England. Let us be on the alert. We have to see it as part of a development in which the biochemists try to take the origin of human life into their own hands.

The two main reasons why we reject the use of IVF is, in the first place, that the conception of human life becomes a matter of biochemical manipulation and, in the second place, that during this process the doctor has to make a decision: which fertilized egg will be implanted in the womb. When we consider conception the beginning of human life then this choice means a decision which human being will be given an opportunity to grow to a normal life, which one will be destroyed

and which one might be "frozen" to be used in a next experiment.

An additional reason is the following, Dr. Donald De Marco, who is with the faculty of philosophy at St. Jerome's College, University of Waterloo stated in a recent public meeting that many researchers require the parents to permit abortion should deformities be suspected.

Acceptance of IVF brings us inevitably into a position of getting involved in abortion and the deliberate killing of human beings, either in the mother's womb or even before they have reached this natural environment. We have come closer to A. Huxley's science-fiction story than many of us might be aware of.

5. Artificial insemination

After what we have said in previous sections, a few remarks have to be made about artificial insemination. It is clear that we reject every form of AID, by which sperm is used from an anonymous donor. This is simply an intrusion into the unity between husband and wife and the holy married state. It boils down to adultery in a medical-technical way. When this AID is accepted, no one should be surprised

if the next step is the acceptance of physical adultery to help a couple that would like to have a baby. The Lord has instituted the married state and the unity of husband and wife, and He will use this unity to continue and increase the human race, as we can read in the Form for the Solemnization of the married state. Also

“ . . . researchers are already using human sperm to fertilize animal eggs ‘in vitro.’ ”

in this respect we must remember the warning that what God has joined together man should not put asunder.

It is a different story with AIH. In such a case the unity between husband and wife in the married state is honoured. Husband and wife are the natural parents of the child conceived in such a way. Sometimes it is argued that the procreation of a child is disconnected from the unity between husband and wife in which they become “one flesh.” Allegedly it is disconnected from the sexual unity. However, that is not necessarily so. AIH is not used to replace the sexual unity between husband and wife, at least it should not be used in that way. There are cases in which a physical defect prevents a woman from becoming pregnant. In such a case AIH can help to overcome such an obstacle. The fact that this medical procedure is not “natural” does not make it unacceptable per sé. Nowadays many children are born by caesarean section and that is not the “natural way” either, but still it is generally accepted. To me the decisive criteria in this matter are, in the first place, that conception takes place in the normal way in the body of the mother and, in the second place, that the child is a child of husband and wife, a child that grows in the normal way in the womb of the mother.

The great difference in respect to AID and IVF is that, in the former case, the child is not a child of the husband while, in the latter case, conception takes place outside the body of the mother and some “human beings” are simply destroyed after the researcher has made his choice on the basis of “quality.”

For these reasons we believe that under certain circumstances AIH can be an acceptable procedure to overcome a medical and physical obstacle, while both AID and IVF are unacceptable under any circumstances.

6. Final remarks

We realize that these matters have far-reaching moral and ethical consequences. Further consideration, also among our people, is necessary. We hope

that with this article we have given some food for thought. We are living in a world in which respect for human life is very low. Talking about human rights, about constitutional rights and freedoms, does not really help as long as people do not respect the Right of the Lord, God Almighty, the Creator of human life.

Psalms 139 speaks in a beautiful and impressive way about human life and the origin of human life, especially in the verses 13-18:

“For Thou didst form my inward parts,
Thou didst knit me together in my mother’s womb.
I praise Thee, for Thou art fearful and wonderful.
Wonderful are Thy works!
Thou knowest me right well;
my frame was not hidden from Thee,
when I was being made in secret,
intricately wrought in the depths of the earth.
Thy eyes beheld my unformed substance;
in Thy book were written, every one of them,
the days that were formed for me,
when as yet there was none of them.
How precious to me are Thy thoughts, O God!

How vast is the sum of them!
If I would count them, they are more than the sand.

When I awake, I am still with Thee.”
This is a song of praise to the glory of God, our Creator. Let that be our confession and the guideline in our discussions about these matters.

And let us not forget what follows in the verses 19-24:

O that Thou wouldst slay the wicked, O God,
and that the men of blood would depart from me,
men who maliciously defy Thee,
who lift themselves up against Thee for evil!
Do I not hate them that hate Thee, O LORD?
And do I not loathe them that rise up against Thee?
I hate them with perfect hatred;
I count them my enemies.
Search me, O God, and know my heart!
Try me and know my thoughts!
And see if there be any wicked way in me,
and lead me in the way everlasting!”

That is a strong warning to be on the alert and to resist and fight all those who try to destroy the wonder of God’s creating power or to intrude on His intricate work.

It also contains a warning to examine our own heart, to see “if there is any wicked way in us.”

May the LORD, by His Holy Spirit “lead us in the way everlasting.”

W. POUWELSE



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Today is October 18, and the last issue of *Clarion* which I received is the one of September 21. Sometimes the one I receive by first-class mail arrives later than the one that comes by regular mail. Can you understand that I am frustrated at times? It becomes almost a sad refrain, but this does not make any impression on the inside workers at the post-offices or their loud-mouthed representative. The president of Canada Post announced that there won't be a rate-increase for some time. There better be not any, otherwise I am going to set up an organization in competition with Canada Post. A nice retirement project, you might say, and one that will be very lucrative, for anyone can improve on the service.

Speaking of retirement-project, several brothers and sisters have asked me whether I was already retired. Reason? They missed their almost indispensable news medley. No, I have not retired as yet; besides, I intend to continue this feature even after that date, be it that it need appear as irregularly as it has during the last few months. As you see: my retirement won't affect your favourite column all that much.

What I have been compelled to do due to the very irregular arrival of our beloved magazine is: forget about mentioning brothers and sisters who celebrate their fortieth or more wedding anniversary. It makes no sense to come two or three months after the fact with some congratulations, however well-meant these are. And: if all who send me bulletins would send them regularly and as soon as possible after their appearing, there still might be a possibility to be on time. But this is not the case either. I appreciate the faithfulness with which some are present with their envelope, every week or every two weeks and thank them once again. I would, however, once again ask all correspondents to send the bulletins at least every two weeks. Honestly, if you send bulletins of June, July and August some time in September, they are practically worthless for my purpose. Then you can use the postage better instead of wasting it in this manner. If I am to pass on news from the churches via this column and want it to be as little stale as possible, I cannot work with fossils, for these tend to be somewhat stale, don't they?

Now as for you missing our column, it was in Winnipeg in time for the previous issue, the one I mentioned above, but apparently there was no room for it this time. I expect that it will grace the October 5 issue, which I expect to be here any day now. But then: it happens more often that something is a couple of weeks overdue.

In any case, let's go on with the news.

Something which is always close to my heart is a pipe organ, as you all know. No, I cannot tell you any news yet about the instrument which Fergus is going to get. We are just as anxious to know something as you are. This time I am going to mention two other congregations, the ones at Chilliwack and Houston, both in British Columbia.

From the *Bulkley Valley Echo* I take the following sentences: "A letter has been received from the Ladies' Auxiliary regarding the possibility to set up an organ fund. They have set aside \$200.00 to start the fund and would like the consistory

to support this financially. Also, it is requested that the consistory send a representative to sit on a committee which will study all the aspects about getting a new organ. Since no money has been set aside for this purpose in the budget, it is planned to budget it for next year." Two brothers declared themselves willing to be members of the "organ committee." Good.

The second church is the one at Chilliwack. From the consistory report we learn the following.

"The C. of A. gave Council the most recent figures regarding possibilities of financing a future pipe organ. Another plan by Spilker Organ Builder (the same that built the Abbotsford organ, VO) was also tabled. The committee is charged to get the advice of an expert regarding this plan and report to Council at a later date. The congregation will be informed via *Church News* of the reasons for the delay in the meeting planned regarding the organ. It is also discussed whether we should reimburse our organist for taking lessons or for buying music which is to be used in the church."

Preparations for the purchase of a good organ always take long, but then: it is a purchase which will last for many decades, perhaps even centuries. We hope, of course, that the days of this world will not be that many, at least not in its present state, but we are to work and plan as if it were millennia away.

One thing I wish to underline: that is the question whether not the organist should be reimbursed at least for the music he or she purchases. No one can work without tools, and if one gives so much time — including the practices — to accompany the congregational singing in such a manner that it is edifying and to the glory of our God, then the appreciation of the congregation should be shown in a certain amount on the budget which the organist(s) are allowed to use as they please. Frequently the work of an organist is taken for granted, but we all know how much difference it makes with the singing how it is being accompanied. On many budgets there is an item "Organist" and it should be on the budget of every church. Let those who have not yet done this, put it on there for the next year and then ever after.

There is more news from the Fraser Valley. Some sad as well as some happy news.

The happy news is that the first tenants have moved into the Rest Home in Langley: the sad news is that about seven-teen hundred dollars worth of mirrors and tools were stolen from this Home. I do not know whether there was any insurance, which covers this loss, but if not, the Board will be twice as happy with the monetary fruits of a concert which was held for the benefit of the Home and which yielded approximately eighteen hundred dollars.

As our readers know, services are being held now in the State of Washington, more particularly in the Lynden region. Rev. VanderWel writes about this, "Touching upon Washington, in the past weeks we noticed in the worship services in Lynden (also in Abbotsford) several visitors. We do appreciate their attendance, as we happen to know that they do not just come out of curiosity, but rather out of concern for the Reformed Faith." This is a reason for joy and thankfulness. Let us con-

40th Wedding Anniversary



Mr. and Mrs. J. DeVries hope to celebrate their 40th Wedding Anniversary, the Lord willing, on November 23, 1984. They were united in marriage on November 23, 1944, in The Netherlands. In 1948, they immigrated to Canada with three children and settled in Alberta, where four children were later born. In 1972 they moved to Abbotsford, BC, where they still reside. Presently, they are enjoying their retirement and are both in good health.

50th Wedding Anniversary



Klaas and Geertien Vanderland

November 15, 1984

tinue to hold on to the Reformed Faith, and those who are concerned about it and love it will come and travel together with us.

Frequently I receive all sorts of requests from various organizations to insert a message from them in our bulletin. When this request comes from societies within our own congregation or from a society or organization within the Canadian Reformed Churches, we comply with such a request. All others disappear into the wastepaper basket, and then not because they do not deserve any better treatment but because it is our policy that, since the bulletin is paid for from the budget of the church and not financed by private subscriptions, we are convinced that we should not use the money of the church to provide all sorts of societies and associations with free advertising. Only in exceptional cases do we insert a piece from others, but this is done by express decision of the Consistory.

The line has been drawn, and not arbitrarily: it is a clear line between messages coming from within our own community and such as are coming from outside our own community. Now we do not have to weigh every publication for insertion and there is no subjective element: we know what is allowed in our bulletin and what is not.

The same question has been raised recently in more than one Consistory, sometimes as a result of letters from members of the Congregation. Mind you, I don't like letter-writing all that much. Sometimes I am appalled at the number of letters that are written to a Consistory. What a waste of time, what a waste of energy, what a waste of money! There may be situations

in which writing a letter is the only sensible and proper thing to do; but these are exceptions. Would a Consistory not pay just as much attention to a request or an objection if a brother or sister said, "Brother A., would you please draw the attention of the Consistory to such and such a point, for I think that it should not be done, and rather than writing a letter I would have you raise it."?

Anyway, the Langley Consistory received a request for insertion of a message. "This request is denied since it does not meet the Consistory's criterion of dealing with only church matters." They mean, I think "matters which concern the church, the Congregation and the congregational life." Apparently Langley has the same policy which we have here in Fergus. It is a good policy, I think.

I also noted with gratitude the correct use of the word "criterion." This is singular, the plural being criteria.

A last item from the Fraser Valley. Knowledge of this last item comes from the Okanagan Valley. The brothers there reported that they had Rev. and Mrs. VanderBoom in their midst, and that this was precisely on the 30th of September, the day when Rev. VanderBoom celebrated the thirtieth anniversary of his ordination. Actually, it was on September 29, that our brother became a minister in Broek op Langendijk, Alkmaar, for the two places were combined.

I am convinced that I speak on behalf of the brotherhood when I offer our heartfelt congratulations to Rev. and Mrs. VanderBoom on this occasion. During the years they have been in Canada they have occupied quite a place in our midst and ministered to quite a few congregations, have learned to know a lot of people and fulfilled various tasks for the churches. May the LORD give them many more years in which they can enjoy their retirement. We also express the wish that we may still benefit from our brother's gifts and knowledge, perhaps via some contributions to *Clarion*? We have never been spoiled by him as far as this goes, but there is always hope for a change.

Although generally it is said that people who are retired are even busier than those who have not yet reached that stage, yet there must be some opportunity to let us all benefit from a rich experience and knowledge.

I don't think I am the only one who pays attention to this fact in our magazine.

Carman has some encouraging word for those who labour to spread the Word of God via the radio waves. I paid some attention to this point before, but still, we like to know whether it is noticed that we have programs on the radio and whether there is any reaction. At times I read utterances which give the impression as if churches or brothers and sisters become sort of discouraged and are on the verge of giving up. They wonder whether the time spent on it and the money given for it are indeed justified. Let me give you a few sentences from the Carman *Church News*.

"In the past month our contract with radio station CISV has expired and also been renewed for another year. Although requests through the radio broadcast are not that plentiful, we still feel it is a worthwhile expense. The radio station did inform us that they do get positive response from people who write in concerning the station's programming and who mention our broadcasts." Keep going, brothers and sisters!

Except in British Columbia, the Classes are always held in the same place. Those of the churches of Ontario North are held in Toronto. When a Classis is held, there are always extra activities involved, especially for some of the sisters. Meals have to be prepared, when the brethren arrive from the various churches, some after a one-and-a-half hour drive, they love a fresh cup of coffee, and so on.

The sisters in Toronto were always greatly handicapped by the absence of a sink and of a dishwasher or even a proper place in the kitchen to do the dishes. They had to retire to a dark corner where some laundry tubs were located. This was not very pleasant, although I have never heard a complaint about it. Now things are different.

"In case you have not done so yet, go downstairs and have

a look at our newly equipped kitchen, complete with sink, and dishwasher. The ladies who looked after the meals at classis on Thursday received a big applause for their care in providing food and drink." Congratulations. Next time I'll have a look.

Burlington West is busy building the parsonage. I haven't seen it yet, but will have a look one of these days. Concerning this edifice it is reported that "the property committee reported that the manse will be ready by Nov. 1, 1984 (Yes, I don't think it would be 1985, VO). The committee also recommended that a request from the young people to build (?) a soccer field and a baseball diamond on the church property be approved in principle. Council concurred." It is beautiful when a congregation has so much property that these things can be done and that the young people are on their own terrain when playing baseball or soccer. It strengthens the bond as well. Not in all places do the young people have this golden opportunity, but where they do have it, let them use it.

And then a last item from Burlington West: "The Church at Burlington West, church for the next General Synod (1986) has been requested to call this Synod together in the month of April 1986 in order to appoint a new Professor New Testament, who then hopefully can start his work at the College September 1986." This request — having come as I read in other bulletins — from the Board of Governors, was granted. It is good when this is published for, although there are not all that many committees this time that have to have a report with the churches well before synod is held, yet it cuts half a year off the time of preparation and then it is good when it is known in time that there are not three full years.

Yes, and here I have to come to a conclusion again, for I don't have any more bulletins from which to gather material.

Anyway, I enjoyed meeting our readers again and having a chat. I am certain that the pleasure is mutual. Let's keep it that way.

See you next time, the Lord willing.

VO

A Canadian remembers

I remember years ago
When I was just a boy
I remember
A war.
I remember
A present
A chocolate bar.
I remember
Orange
Forbidden orange
Armbands, hankies, carrots
I remember
A big smiling Canadian
Convoy trucks
Fleeing Germans
Stench of burning straw
I remember
FREEDOM

Six years later
When I needed space
When I had to leave home
I remembered
Soldiers who died for me
Canadians
Canada
I would go to Canada

Today
I own a business
I have a family
I prosper
In Canada
And . . . I remember.

by Valerie Kegel

Valerie's poem won 1st in the provincial youth and education, sponsored by the Royal Canadian Legion.

Welcome to Winnipeg

It does not happen very often that a father of seven children presents himself as a candidate for the ministry. That Willem den Hollander at age 37 having been duly examined and declared eligible, did so present himself does not indicate that he was an "eternal student." Rather, it indicates that after a teaching career of 11 years he decided to study for the ministry. However, he did not immediately plunge into a full-time study program after that intention had crystallized. He accepted an appointment as school principal at Grand Rapids, Michigan, where, beside fulfilling his classroom duties and serving a term as elder, he also managed to obtain the B.A. qualifications necessary to enter the theological seminary in Hamilton, from which he graduated earlier this year. He accepted the call extended to him by the Church of Winnipeg.

Who else would install this man than the Reverend J. Van Rietschoten, himself a late starter in the ministry? He had witnessed the growth of br. den Hollander's

desire to enter the ministry as both men held their respective offices of pastor and elder in the church of Smithers, BC.

Rev. van Rietschoten, before placing his hand on the new servant's head, preached on II Timothy 3:16 to 4:2, the well-known text which on one side of the coin describes the equipment for the man of God, and on the other side charges him to use it.

In the afternoon the newly-ordained minister preached on I Corinthians 3:9, in which the ministers and the congregations of Jesus Christ receive their position according to God's grace. He elaborated on their status before God, their calling from God, and their certainty in God.

After the inauguration the congregation descended into the lower recesses of the church building for a reception. Both parents of the new minister as well as his wife's parents had come over from The Netherlands to witness this event. After much handshaking, all enjoyed the coffee that was served.



The following day (Thanksgiving) there was a less formal, but no less festive, welcome. Winnipeg is a musical congregation, which was demonstrated by two organ solos, a choir performance, and a welcome sung by the pupils of Immanuel Christian School. The new minister received a gavel as a symbol of his Consistorial chairmanship, with appropriate instructions for the use of such an instrument.

The ministerial imagination was put to the test as the names of several families were represented in visual displays. A closed truckbody with a bird's head posed no problems: "VanBeek." The Schriemer family pronounces its name "Screamer," and that picture needs no description. A froglike creature was declared to be a "toad." Insiders figured that one out soon enough. The minister passed, as a bit of goodwill was weighed in with the test results.

The young people gave a very vivid demonstration of the minister's skills as a motorist and changer of tires and then it was time for the women's society to formally introduce the congregation to its new minister. Dressed up in the appropriate garb, representing the various vocations held by the members of the Congregation, the ladies produced a hilarious review, praising the skills of our expert plumbers, describing the printers at Premier (covered all over from head to toe, covered all over with paper and ink) and recommended the services of an insurance agent to the tune of "My grandfather's clock." It was the type of performance that would do a commercial copywriter real proud. The evening, which not many will easily forget, was closed with fitting words by the new pastor.





Winnipeg, after a vacancy of no more than four months, could welcome its new minister.

The one time school master could see his dearest wish fulfilled: from a

teacher of children, he had proceeded to become the teacher and shepherd of God's congregation.

JOHN DE VOS

**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:

BRUINSMA, Jan, laatste woonplaats in Nederland, Leeuwarden of Huizen in Friesland, naar Canada geëmigreerd in de midden vijftiger jaren.

HALLEMA, Anne Pieter, geboren op 1 maart 1942 te Surabaya, laatstbekende woonplaats: Rawdon, PQ

HOUTZAGER, Peter, geboren 1 maart 1942, laatstbekende adres: 8 Fairmount Crescent, Toronto.

HOWLETT, geboren Sprengers, Maria, gehuwd met Sydney Charles Howlett, geboren op 15 november 1919 te Helmond, laatstbekende adres: 104-6919 Elbow Drive, Calgary, AB.

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

Ordination and installation of Rev. D.G.J. Agema

After nearly five years of disappointments, the events of Sunday, September 16, 1984 were cause for much joy and thanksgiving to the congregation of Hamilton and the churches of classical region Ontario-South. Only four days after successfully completing his Peremptory Examination, Rev. Douwe Agema was ordained and installed as missionary.

The Cornerstone church building was filled to capacity when, in the morning service, Rev. W. Huizinga preached on Luke 5:1-11. In this Scripture passage Luke has recorded a miraculous catch of fish in the waters of the Lake of Gennesaret. This astonishing event concludes with Jesus' words to Simon, "Do not be afraid; henceforth you will be catching men." The response of Simon and the other disciples is to leave everything and follow Him.

The theme of this sermon was given as: The Lord trains His disciples to become dedicated fishers of men.

Two activities in that training were emphasized:

1. Listen, for the Lord teaches the Word of God;
2. Look, for the Lord displays great power.

When Simon and his colleagues come ashore after a wasted night of empty nets, they are confronted by their Master, preaching the Word of God. They had gone fishing while He went on preaching. They were still drawn to the water as Jesus drew crowds. Jesus commandeers Simon's empty boat and uses it as a pulpit for His authoritative preaching. Simon (soon to be Peter) must now listen and learn and draw his conclusions. The Son of God, the Word of God, demands their undivided attention. No longer will they be able to divide their time between fishing and following.

After this sermon on the deck Jesus tells Simon to return to the fishing grounds. Once there He commands great numbers of fishes to swim into the nets. Simon (Peter now) has heard, and now has seen, the Lord at work in His great power. The

effect of this miracle upon Simon Peter is his immediate self-recognition as a sinful man. His unworthiness induces fear. The office to which Jesus calls him could hardly be filled by one such as Peter. "Do not be afraid," says Jesus. Simon Peter, in his capacity as a fisher of men, will not have to rely on his own skills, but the Lord of the gospel harvest will drive the catch into the net of Simon Peter's preaching.

This promise stands true today for all who in obedience to Christ cast their nets allowing many to leave the dark waters of sin, to be caught alive for a life of eternal light and glory.

The Form for the Ordination and Installation of Missionaries, which was read following this sermon, sketched the calling and the work of the missionary with pastoral, instead of marine brush strokes. Thus the fisherman became a shepherd, the school a flock and the hold a fold. The scene may have shifted, but the emphasis remained: "It is the calling of the church . . . to move people to believe . . ." In order

to fulfill this command this congregation receives this brother.

Then came the moment for which children stood and the older ones shifted in their seats. Kneeling before God and His congregation, with the hands of Prof. L. Selles and Rev. Huizinga resting on his head, Rev. Agema heard the words: "God . . . who has called you . . . enlighten you . . . govern you . . . to the honour of His Name and the expansion of the kingdom of His Son Jesus Christ. Amen."

At the end of this service the congregation rose to sing the words of Hymn 64:

*Go forth in His Service,
Be strong in His might
To conquer all evil
And stand for the right.*

After the service many took the opportunity to wish Rev. Agema and his fiancée, sr. L. DeBoer God's blessing in His service.

That afternoon Rev. Agema preached on Isaiah 19:23-25. These verses speak of a day when there will be a highway from Egypt to Assyria and the Lord will call Egypt His people, Assyria the work of His hand and Israel His heritage.

Rev. Agema spoke on this theme: The Spirit of Prophecy predicts the Glory of Pentecost. This glory is seen in:

1. the unity of the nations;
2. the task of the church;
3. the blessing given by the Lord.

Chapter 19 of Isaiah introduces Egypt as a nation which deserves the wrath of

God. This is spelled out in the most graphic terms. Punishment will rain on Egypt. But suddenly the prophet begins to speak of another time, another day when the Egyptians will know the Lord and worship Him. That "day" will be the Messianic age. The Messiah will not merely come for Israel's benefit. His coming will have international effect. Hostility between the superpowers of Egypt and Assyria will end when they worship together. Enmity toward God, His people and among men is turned into love for God and unity among each other. This was first demonstrated on the day of Pentecost and continues to be evident wherever the Messiah is preached. Egyptians and Assyrians, Brazilians and Canadians, all travel toward each other on the highway paved by the blood of Christ. Real peace movements walk this highway instead of littering the city streets with placards and signs.

In that day Israel will become united with Assyria and Egypt in a triangular or threefold bond. No longer will Assyria and Egypt contend with each other for possession of Israel. With Israel this new coalition will become a blessing in the midst of the earth. Called to become a blessing for all the nations the church of Christ must call to Christ, both in Hamilton and in Brazil.

The glory of Pentecost is further seen when God renames Assyria and Egypt and gives them His covenant-family names; Egypt becomes "My people"; Assyria receives: "the work of My hands"; Israel remains: "My heritage." The nations of the world are drawn into the covenant by the

proclamation of the gospel. The blessing of the nations demands action from God's people. The glory of Pentecost becomes evident where the gospel of Pentecost is preached.

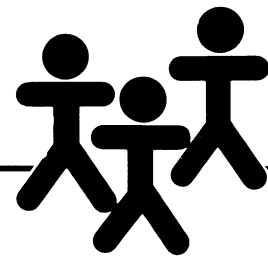
Following this service br. M. VanderVelde spoke as representative of the churches in classical region Ontario-South. He called this day exciting and festive and brought congratulations from all the supporting churches. He reminded the audience how The Netherlands had once had a foothold in Brazil in the 17th century but had abandoned that area. It had become known as "Lost Brazil." The Dutch Protestant influence gave way to that of the Roman Catholic Church. Today, Reformed missionaries of Dutch origin are again working to call the lost of Brazil to Christ. He wished Rev. Agema God's blessing upon his work and assured him and his future wife that they would go and work there with the prayer of the churches supporting them.

Rev. W. Huizinga then read a congratulatory letter from the Maranatha Canadian Reformed Church at Surrey, BC, which has two missionaries in Brazil and has frequently served the Church at Hamilton with valuable advice.

A day of great joy and much gratitude was drawing to a close. God granted the congregation at Hamilton and the supporting churches a day of achievement on the highway to Brazil.

Blessed be Brazil, His people, the work of His hands, when Rev. Agema joins in casting the net of the gospel and brings in the lost of Brazil.

SCHOOL CROSSING



A. Discipline — again!!

If a scheduled PTA meeting is in need of a topic that will attract a good turnout, inevitably some aspect of discipline will be on the agenda. It probably is also the topic most often discussed at staff meetings. Teachers are often labelled by it and the homes receive the brunt of criticism when the children are perceived to be rowdy or unruly. Since it is so foremost in the minds of parents and educators, a few paragraphs in *School Crossing* seem to be appropriate. Most of it you have heard before — maybe too often. However, it ought to have our attention — again!!

This catchall word includes many aspects: behaviour, attitudes, respect, challenge to authority and being a leader or a follower. It dictates performance on the job, obedience to the laws of the road, and to attitudes at home. In fact, in its most complete meaning, discipline deals with one's walk through life, with or without God.

Discipline is also very closely tied to education. Since many questions are raised about discipline today, many eyebrows are raised about education as well. In a recent *Life* magazine, education was coined as being the object of nation-wide discontent; something that was tinged with frustration, dashed hopes, and unre-

alized expectations. According to the article, parents are dismayed at the amount of lawlessness that permeates every level of education. The magazine speaks of drug pushing, excessive drinking, deficient students, attacks on teachers, lack of standards and an absolute void in the teaching of values at school.

Several months ago, an editorial in a local newspaper picked up the same theme. It stated that Western society was going through a profound shift in values — as profound as that which separated the Renaissance from the Middle Ages. The seven deadly sins of the Middle Ages, namely pride, rage, lust, greed, gluttony, envy, and sloth, gave rise to the Renais-

sance and, later on, the Industrial Revolution. In the same way, the 1980's (so the article goes on to say) are marked by a period of unbridled demand for freedom and rights, without any regard for the accepted norms of an orderly society. According to the editorial, the so-called new values will break down society as we know it today. Turbulence lies ahead of us!

Let us not be so naïve as to suggest that our Reformed community is exempt from this. For example, more than once, neighbours tell us that the children of our schools are rowdier, more defiant and often use worse language than their public school counterparts. Thankfully, our heavenly Father has allowed us to establish schools which are founded on Biblical norms. We don't always understand how all subjects must be taught in a Christian way. We don't have many proper textbooks or guidelines to show us a way to provide a fully Christ-centered curriculum. Yet, we do know what the Bible says about respect, sin, and the bringing up of children. We do know what proper discipline *ought* to be. Although discipline is an overworked word, it still is the cornerstone of our schools, perhaps not always in practice, but definitely in theory.

Various characteristics of discipline:

1. It is not synonymous with punishment — rather it has to do with a more positive type of nurture.
2. It has to do with the leading of a child to self-reliance, love, responsibility, and maturity.
3. It means that the child has to be provided with positive directives and a positive direction, *both* at home and at school.
4. It is primarily begun and fostered

CHURCH NEWS



CALLED and ACCEPTED to Smithville (Ward North), ON:

CANDIDATE C. BOSCH
of Burlington, ON

DECLINED to Lincoln, ON (2nd call):

REV. R. AASMAN
of Guelph, ON

OUR COVER

The cenotaph of Park Circle,
Winnipeg, MB
Photo courtesy artroom staff,
Premier Printing Ltd.



in the home. Consequently if nurture breaks down as the child grows up, the home often bears most responsibility.

5. Discipline means that life in and outside the home (or classroom) must have a significant carry-over. Too often we are accused of knowing the right answers, but not practising them.

6. It is designed to show children various limits of life.

7. It means that parents and teachers should realize that all children need correction, direction, and instruction.

8. Discipline is closely connected with discipleship. Children want and need guidelines.

B. News from various schools

Some appropriate thoughts about homework:

With the onset of the new school year, one of the first things that students have to adjust to is homework. This seems to be a special trauma for the Grade 7 students. All students, and especially the Grades 7 and 8's, are shown early in September how to organize their notes, plan their homework and organize their schedule. The homework increases through the grades as the students' study and organizational skills increase. We as staff view homework as assigned work *and* time spent at home reviewing information for the day. Through homework, students gain further knowledge and skills in their subjects through additional practice, develop self-learning skills that will last a lifetime, and allows learning to take place in a less-structural environment. How can parents help us to maintain high quality student work?

1. Maintain a quiet area where distractions are kept at a minimum.
2. Keep a large calendar near the study area that your child can use to record upcoming tests and assignments.
3. Ask about specific subjects that the students have studied. Keep a copy of their schedule at home to help you in this.

4. Call the school if you or your child has any problems in carrying out the required homework.

(from *Link* — Fergus/Guelph)

Maintaining proper home/school contact:

If there are occasions where parents need to contact the school regarding certain matters, please keep in mind the following suggestions:

- for subject related matters, contact the teacher who teaches that subject to your child; only when satisfaction isn't achieved, should you contact the principal;
- for general matters concerning the school, contact the principal;
- please phone all absence of students so that both the school and the parents know the whereabouts of the child;
- remember that the Education Committee and the Board should only be contacted by you if unsatisfactory results are received from the principal.

(from *Annunciator* — Winnipeg)

Why read aloud to children???

Enjoyment is primary and should be. But there are secondary reasons that are important as well. Reading aloud to children also:

- gives individual experience with a story while at the same time gives shared pleasure with parents, siblings, or classmates;
- exposes them to literature they may not choose themselves but would enjoy;
- allows those with limited reading skills to enjoy the reading of books fully;
- tells them the importance you personally place upon them and upon the enjoyment of reading;
- gives them a time to actively exercise listening skills;
- gives them a model for reading aloud, teaching them the wide ranges of the human voice for variety in intonation, pacing, volume, etc.;
- broadens and enlarges students' listening vocabularies.

(from *Beacon* — Carman)

Some thoughts about recent developments in Ontario in regards to possible financial aid to independent schools:

During the summer, Premier Davis appointed a commission "to document and comment on the role of the independent school in Ontario." Independent school boards can expect to supply the commission with rationales for their school's existence, the learning program, and the quality of its education and staff. In other words, schools will be asked to deliver the "goods" we claim in our constitutions and general aims and objectives.

Accountability is the key word. It must be noted however, that the establishment of the committee does not guarantee governmental funds for the operation of our schools; rather, its task is only to determine whether the independent schools play a role in Ontario education. But the commission's report may very well recommend government support. Its recommendation will be based on the "evidence" independent schools give them.

We often point out our weaknesses. It is time to articulate and redefine our strengths. We will need to be positive. We will need to point our Christian distinctiveness as it pertains to the home, the student, the teacher, the curriculum and to the school atmosphere. The government has challenged us to define our system, in order that we may be a witness to this

world, showing that Jesus Christ exercises Lordship over education too. We may be thankful to our heavenly Father that He has moved our governing authorities to this witnessing challenge. Let us pray that He may give us insight in meeting this challenge without sacrificing our principles.

(from the school *Newsletter* — Chatham)

C. Postscript to the main topic of this month's column:

Dr. Benjamin Spock, the pediatrician whose *Baby and Child Care* has influenced millions of families, now speculates that experts like him, may have encouraged a generation of parents to evade their own responsibilities by letting others decide what was best for their children. Spock says that he laments the reputa-

tion he has acquired for encouraging parental permissiveness and abnegation of responsibility.

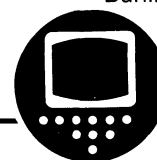
D. On the lighter side . . . (found in a school bulletin)

A country doctor awoke one morning to find an ailing mule collapsed on his lawn. When he phoned the humane society to have the beast removed, a sarcastic clerk replied: "I thought you doctors had the job of looking after the sick." "We do," the doctor answered, "but first we notify the next of kin."

Until next month! (D.V.)

NICK VANDOOREN,
John Calvin School,
607 Dynes Road
Burlington, ON

PRESS RELEASES



Executive Committee Meeting CRTCA, Canadian Reformed Teachers' College Association, Hamilton, ON.

After a short summer rest we met again on September 14, 1984.

The meeting started in the usual Christian manner and we then dealt with the financial report. Our treasurer was happy to inform us that we ended the year with a balance of \$11,172.46. We are thankful that the LORD has also guided us in this situation and that many were found willing to help solve our problem. We are also thankful that in the past year we received gifts totalling more than \$26,000.00. And we were very surprised and thankful that our Australian brothers and sisters send us \$3,847.42. Thank you very much, Australia.

It is mentioned that we need a much broader support from the Reformed community in order to have sufficient finances to cover our needs. From our Principal's report it appears that this year we have twenty-two students enrolled divided over three years of study. The committee also takes note of the fact that there are *no* male students enrolled in any one of the three years. The committee hopes that there will be young men amongst us who will consider teaching as their career. From the Principal's report we also notice that the faculty continues to broaden their knowledge by attending various universities.

The library now contains over 3000 items. It is starting to become crowded in the library. The faculty also continues to cooperate with the CARE committee. We again express our thanks to the Church

at Hamilton for the use of their facilities. We will continue to use the basement of the church building until other suitable quarters can be found. We also express our thanks to the party who supplied the College with a much needed photocopier.

On behalf of the committee,
C. HOFF

Theological College of the Can. Ref. Churches. Board of Governors, Thursday, Sept. 6, 1984

The chairman, the Rev. J. Mulder, called the meeting to order. He read Psalm 119:105-112, and led in prayer. All the members of the Board of Governors were welcomed.

Several items were added to the *agenda*, after which it was adopted.

The following *officers* were reappointed: Rev. J. Mulder — chairman; Rev. J. Visscher — vice-chairman; Rev. M. van Beveren — secretary; Mr. A.J. Hordijk — treasurer.

The *minutes* of the meeting of the Board of Governors held on September 9, 1983 were adopted.

The *Executive Committee* reported on the correspondence that had been received and sent.

Upon the recommendation of the *Academic Committee*, the following recommendations were discussed and adopted:

1. To request the Senate
 - a) to investigate the possibility and feasibility of inaugurating a program of study leading to the degree of Master of Theology (M.Th.);
 - b) to investigate the need and feasi-

bility of establishing a program leading to a bachelor's degree or a diploma in theological studies for B.A. students who do not have nor seek qualifications in Hebrew, Greek and Latin;

- c) to investigate the need and feasibility of starting a preseminary program in Hebrew and the classical languages;

d) to report to the next meeting of the Board of Governors.

2. To petition the churches to convene General Synod 1986 in April 1986 to appoint a professor in New Testament.
3. To advise the Senate to draft by-laws governing its internal affairs, as well as all necessary academic regulations.
4. To grant the request of the Rev. W.W.J. VanOene to release him of his lectureship as of August 31, 1985, due to his having reached retirement age and to charge the Senate to make proper arrangements for the Department of Ecclesiology.

The Board of Governors received the *counselling reports* of the applicants: H. Bergsma, J. Kroeze, M. Luimes and L. Roth. The Board appointed a Counselling Committee to interview applicants for admission composed of Prof. J. Faber, Prof. L. Selles, Rev. J. Mulder and Rev. Cl. Stam.

The *Finance and Property Committee* submitted its reports.

1. The Financial Statements 1983/84 were adopted;
2. The Second Annual Report was adopted;
3. After an extensive survey of the salaries and benefits of the ministers

in our churches was submitted, the board decided to raise the salaries of the professors;

4. The treasurer requested the advice of the board with regard to one of the churches that is in serious arrears. Advice was given;
5. The board decided to give the Canadian Reformed Teachers College the first option to purchase the present College building for a reasonable price.

The Board discussed the feasibility of having the *Teachers College* housed in the new Theological College building. It came to the conclusion that sufficient space is not available.

Among the *other reports* adopted were those of the senate, principal and registrar. The report of the Convocation Committee was also adopted. In connection with it, the acoustics of the Wellington Square United Church were discussed. It was mentioned that improvements had been made and will be assessed. The Rev. W.W.J. VanOene will be the suggested featured speaker for the 1985 Convocation, to be held, D.V., on Friday, September 27, 1985. The Report of the Visitors to the College was also adopted. It could be reported that the teaching at the Theological College was faithful to the Scriptures and in harmony with the creeds of the church. The Report of the Librarian was adopted. The future computerization of our library will be studied and a recommendation will be made.

The following *visitors* were appointed for the academic year 1984/85: for the first semester — Rev. P. Kingma and Rev. Cl. Stam; for the second semester — Rev. J. Geertsema and Rev. J. Mulder.

Under *new business*, it was decided:

1. to instruct the By-Law Committee to draft regulations that deal with elections by mail;
2. to authorize the By-Law Committee to investigate the printing of the Act and By-Laws;
3. to video tape the Convocation, if feasible.

The *Press Release* was read and adopted.

Mr. M. Van Grootheest led in thanksgiving and the chairman closed the meeting.

For the board,
J. VISSCHER

“Anchor” Canadian Reformed Association for the Handicapped, Hamilton, September 21, 1984.

The meeting was offered by the chairman, who requested the singing of Psalm 150:1, and followed by the reading

of Psalm 150. He welcomed all present.

After a minor change the minutes were accepted.

Letter is sent out to Revenue Canada.

Resignation letter of a Public Relation Committee member.

Report of Public Relation Committee. Coordinator's job is discussed.

Brother Zomer will be called.

Grammar for the By-Laws are corrected and discussed.

Next meeting will be held October 12, in Burlington.

Question period.

The Building Committee has the permission of the board to proceed to sever a lot in the Lincoln area.

After the singing of Psalm 150:3 and prayer the meeting was adjourned.

For the board,

MRS. A RIESEBOSCH

Classis Alberta/Manitoba, Edmonton, AB, Oct. 2, 1984.

1. *Opening.* On behalf of the convening church, the Rev. M. VanBeveren calls the meeting to order by requesting the delegates to sing Psalm 93:1, 4. He then reads Psalm 111 and leads in prayer.

Delegates and visitors are all welcomed, especially br. W. den Hollander, as candidate for the peremptory examination, and the deputies ad Art. 44 of Regional Synod West, the ministers M. VanderWel and J. Visscher. The Church at Winnipeg is congratulated on their minister-elect.

2. *Credentials.* The delegates of Edmonton (Providence) report that the credentials are in good order. Every church is properly delegated. There are instructions from four churches.

3. *Constitution.* Classis is declared constituted. The following officers take their seat: Rev. P.K.A. DeBoer, chairman; Rev. A. DeJager, vice-chairman; Rev. M. VanBeveren, clerk.

The chairman expresses gratitude for the work done by the convening church and the chairman of its consistory.

4. *Agenda.* The agenda is established and adopted.

5. *Examination of Candidate W. den Hollander.* After the required documents are found in good order, the examination starts with a sermon proposal on Titus 2:10b-14.

After evaluation in closed session, the decision is made public to continue the examination. The candidate is examined respectively by the ministers: VanBeveren, in O.T. Exegesis; I Sam. 15:1-26; DeBruin, in N.T. Exegesis; I Cor. 3:1-17; I John 5:1-12; and in Diaconological subjects; DeBoer, in Knowledge of the Holy Scriptures; Wielenga, in Doctrine

and Creeds, and Church Polity; Tigelaar, in Church History; DeJager, in Ethics.

The examination is completed. After due consideration of Classis and having heard the advice of the deputies ad Art. 44, Classis declares the examination satisfactory, and Classis decides to admit br. W. den Hollander to the Ministry of the Word and the sacraments. Br. den Hollander is informed of this. The chairman wishes him and his family God's blessing. He congratulates the Church at Winnipeg and reads the subscription form, which is signed by the candidate.

Classis expresses gratitude to the Lord by singing Psalm 95:1, 3 and offering a prayer of thanksgiving.

6. *Reports.*

a. Report from the consistory of the Providence Canadian Reformed Church, re auditing the books of account of the classis, is accepted with thankfulness to the committee for the work done. Classical treasurer, br. A. Nauta, is discharged from his responsibility from Oct. 83 to June 1984;

b. Report from the old standing committee for aid to needy churches is accepted. Its mandate will be finished as soon as all the outstanding levies have been collected and distributed;

c. Report from the recently established committee for aid to needy churches, giving information and proposing a new formula in order to make the support for the needy churches more equitable. Classis will inform the committee to proceed with their gathering of the necessary information from the churches;

d. Report from the committee for financial aid to students for the ministry is taken note of with gratitude and the brothers are thanked for the work done.

7. *Proposals and Instructions.* Requests and instructions re Art. 10 C.O. from the Churches at Barrhead, Calgary and Edmonton (Immanuel) are dealt with.

The Church at Barrhead will receive support on the same basis as last year, until the next classical meeting in the spring of 1985.

The Churches at Calgary and Edmonton (Immanuel) are instructed to present themselves to the committee for needy churches.

Classis further decides to add to the mandate of this committee: “that it shall deal with all the requests brought to her by the needy churches, so it can make recommendations to the next classis.”

The Church at Neerlandia gives notification of an upcoming appeal to Regional Synod re decisions made by the previous classical meeting '84.

8. *Question Period ad Art. 44.* Advice is asked by and given to the Churches at Coaldale and Calgary in closed session.

A request from the Church at Carman re Art. 63, solemnization of marriage, s answered.

9. *Correspondence.*

a. Contact with the OPC:

1. Letter from General Synod committee or contact with the OPC (CCOPC) advising the exchange of observers on the Presbytery-Classis level.
2. Letter from the Fraternal Relations Committee of the OPC (Dakota Presbytery), informing Classis of their meetings to be held Sept. 25, 1984, and March 26, 1985, encouraging contact.
3. Letter from Neerlandia re the matter of contact.

Classis decides:

to send an observer to the next general meeting of the OPC (Dakota Presbytery) who is to report back to Classis and Classis will send a copy of this report to the Committee for Contact with the OPC.

1. to invite the Presbytery of the Dakotas to send an observer to attend the next Classis Alberta/Manitoba.

The Rev. Wielenga is appointed as observer, with the Rev. VanBeveren as alternate.

b. Letter from br. R. Winkel is declared inadmissible according to Art. 30.

c. Invitation by the Church at Winnipeg to have Classis represented at the ordination of Candidate den Hollander. The Church at Carman is appointed to represent Classis.

10. *Appeals.* Two appeals are dealt with in closed session.

11. *Preparation next classis and appointments.* The next classis will be held March 12, 1985, D.V., in the Immanuel Church at Edmonton. Convening church will be the Church at Neerlandia. Suggested officers: chairman, Rev. S. DeBruin; vice-chairman, Rev. P.K.A. DeBoer; clerk, Rev. A. DeJager.

Re-appointed are: Br. A. Nauta as treasurer.

Edmonton (Providence) for auditing the books of the treasurer and taking care of the archives.

Edmonton (Immanuel) for inspecting the archives.

The ministers Wielenga, DeBruin, and VanBeveren as church visitors.

The brothers C. Veldkamp, A. Hamoen, and W. Volgelzang as committee for financial aid to students.

The ministers DeBruin and DeBoer as deputies for contact with the government of Alberta and Manitoba.

The brothers S. DeBruin, A. Harke, and J. Leffers are appointed to a committee for the revision and updating of the present "Regulations for Classis."

12. *Personal Question Period* is held.

13. *Censure according to Art. 44 C.O.* is not necessary.

14. *The acts* are read and adopted. *The Press Release* is read and approved.

15. *Closing.* The chairman expresses gratitude to the Providence Church for having hosted the Classis, and to the ladies of the Providence Church for their good care. After words of farewell, he requests to sing Psalm 146:1, leads in prayer, and closes the meeting.

For Classis,
A. DEJAGER, assessor e.t.

**Classis Ontario-South, London, ON,
September 12, October 3 and
October 4, 1984.**

1. *Opening.* On behalf of the convening Church at Lincoln, the Rev. Cl. Stam calls the meeting to order. He requests to sing Psalm 87:1 and 2, reads Psalm 87, and leads in prayer. He welcomes the delegates and guests, also the Deputies of the Regional Synod (Art. 48 C.O.), the Revs. J. Mulder and W.W.J. VanOene, who are present for the peremptory examination of Cand. D. Agema. Br. Agema is also welcomed and offered a word of encouragement.

2. *Credentials.* The delegates of the Church at Hamilton are requested to check the credentials. They report that all the churches are properly represented. The Churches at Grand Rapids, Hamilton, Lincoln and Watford have given instructions.

3. *Constitution.* Classis is constituted. The members of the moderamen take their appropriate places: chairman, Rev. P. Kingma; clerk, Rev. J. VanRietschoten, assessor, Rev. Cl. Stam.

The chairman, Rev. P. Kingma, speaks a few words of welcome. He congratulates the Churches at Hamilton, London and Watford who saw the work of calling blessed with the acceptance of calls by the candidates Agema, Moesker and VanLuik. He also mentions the installation of Dr. K. Deddens in the Church at Hamilton. Rev. Kingma expresses the wish that the examination of br. D. Agema may be conducted to the satisfaction of all.

4. *Adoption of Agenda.* After the instructions are read, the agenda is adopted. Two requests for future peremptory examinations are noted. Under "Incoming mail" is listed a report of the classical treasurer.

5. *Peremptory Examination and Approbation of Call* of Cand. D.G.J. Agema.

Classis proceeds with the peremptory examination of Cand. D. Agema, missionary-elect of the Church at Hamilton. All the required documents are found in good order.

Br. Agema presents his sermon proposal on Jeremiah 2:9-13. In closed session Classis discusses this proposal and

has no objections to continue the examination. Closed session is terminated, and br. Agema is informed of this decision. The examination proceeds as planned.

Rev. J. VanRietschoten examines in the Exegesis of the Old Testament, Genesis 15 and Jeremiah 34.

Rev. W. Huizinga examines in the Exegesis of the New Testament, I Thessalonians 4 and 5.

Rev. P. Kingma examines in the Doctrine of the Church, Church History and Diaconology.

Rev. Cl. Stam examines in Ethics and the Knowledge of the Scriptures.

Rev. J. VanRietschoten examines in Church Polity.

Various members of Classis make use of the allotted time for additional questioning in various subjects. In closed session Classis discusses the results of this examination and agrees that there are no objections to admitting Cand. Agema to the ministry of the Word. The Deputies of Regional Synod are in full agreement with this decision. Closed session is terminated and br. Agema is informed of and congratulated with this decision, which also implies approbation of the call to Hamilton. Br. Agema signs the Form of Subscription for ministers in Classis Ontario-South and receives a written declaration concerning the outcome of this examination. Classis rises to sing Psalm 121:2 and 3, and pauses to congratulate Cand. Agema.

The Deputies of the Regional Synod are thanked for their presence and participation.

Classis is informed by the Church at Hamilton that Cand. Agema will be ordained, D.V., on Sunday, September 16, 1984, at 9:30 p.m. and that the inaugural sermon will be delivered in a service at 3:00 p.m. that same Sunday. Classis requests the Church at Lincoln to represent the sister churches at these occasions.

6. *Question Period ad Art. 44 C.O.* None of the churches need to avail themselves of this opportunity.

7. *Reports.*

a. Report of the Classical treasurer is referred back to him for further clarification.

b. The Church at Chatham reports that no requests have come in for support ad Art. 20 C.O. for the year 1984-1985. The assessment for 1984 is still \$5.00 per communicant member.

8. *Instructions.*

a. The Church at Grand Rapids has the following instruction, "Since the communication of the convening Church at Lincoln for items on the agenda of this Classis was received too late to meet the date set, the Church at Grand Rapids requests your assembly to deal with the Report Re-

garding the Request for Institution of a church in Florida." The said Report is submitted with the instructions.

Classis decides:

1. since this Report contains no new material, Classis is unable to deal with it;
2. if the Church at Grand Rapids considers it necessary to report on this matter to Classis, the Church at Grand Rapids should present a report which indeed addresses the issue as decided by Classis, December 14, 1983 (Acts, Art. 7a).

b. The Church at Watford requests pulpit supply. Since at this point Classis sees no need for such supply, this request is not granted.

c. The Church at Hamilton repeats its instruction made at the previous Classis, namely that the possible project of a "minister-at-large" (as proposed by the Church at Grand Rapids) "would honour the existing ecclesiastical relations and churches whom we have recognized."

This instruction will be dealt with when the letter of Grand Rapids on this project is discussed (see: Incoming Mail).
d. The Church at Lincoln requests classical approval according to Art. 4c C.O. to extend a second call. Having heard the report of the delegates of Lincoln, Classis decides to grant the request.

9. *Incoming Mail.* Letter of the Church at Grand Rapids re "the calling of a minister-at-large."

Due to the late hour, Classis decides to extend this Classis to October 3 and 4, and to deal with this matter at that time. The peremptory examinations of Cand. J. Moesker (Oct. 3) and Mr. VanLuik (Oct. 4) are also scheduled for that time. A copy of the sermon proposals shall also be given to the Deputies of Regional Synod two weeks in advance of the examinations.

10. *Appointments.* No appointments need to be made at this time.

11. *Personal Question Period.* Is held and made use of by some of the brethren.

12. *Acts.* The Acts, Articles 1-12, are read and adopted.

13. *Press Release.* The press release Articles 1-13 are read and adopted.

14. *Censure of Art. 44 C.O.* is not necessary.

15. *Adjournment.* The chairman requests to sing Psalm 122:2, and leads in thanksgiving prayer. Classis is adjourned until October 3, 1984, at 10:00 a.m.

16. *Reopening, October 3, 1984.* The chairman, Rev. P. Kingma, calls the meeting to order. He requests to sing Psalm 80:1, 4, 6 and 8, reads John 15, and leads in prayer. He welcomes the brethren and also Cand. J. Moesker who is present for his peremptory examination. A special welcome is extended to the Deputies ad Art. 48 (Regional Synod), the ministers J. Mulder and W.W.J. VanOene.

Roll call is held. Some alternate delegates are present for this meeting.

17. *Agenda.* The agenda will be continued as decided earlier (see Art. 9). A clarifying letter of the classical treasurer has been received and will also be dealt with at this session (see Art. 7a).

18. *Peremptory Examination of Cand. J. Moesker.* Classis attends to the peremptory examination of Cand. J. Moesker who has accepted the call of the Church at London. All the required documents pertaining to this examination are examined and found to be in order. Classis proceeds with the examination.

Br. Moesker delivers his sermon proposal on Philippians 3:12-14. Classis enters into closed session to discuss this proposal. There are no objections to continue the examination. Closed session is terminated, and the examination continues.

Rev. J. VanRietschoten examines in the Exegesis of the Old Testament, Isaiah 6.

Rev. W. Huizinga examines in the Exegesis of the New Testament, Acts 17 and 18.

Rev. P. Kingma examines in the Doctrine of the Church, taking his starting point in the doctrine concerning the Holy Spirit. He also examines in Church History, particularly the history of the churches in The Netherlands from 1800 to the present.

Rev. Cl. Stam examines in Ethics and Knowledge of the Scriptures.

Rev. P. Kingma examines in the general principles of Diaconology.

Rev. J. VanRietschoten examines in Church Polity.

After the examination is completed, Classis enters into closed session to evaluate the results. There are no objections to admit Cand. J. Moesker to the ministry in our churches. The Deputies of Regional Synod also concur with the above. Closed session is terminated.

Br. J. Moesker is informed of and congratulated with the positive outcome of the examination. Herewith Classis also approves the call extended to Cand. Moesker by the Church at London. Br. Moesker signs the Form of Subscription for ministers in Classis ON-South. Classis rises to sing Psalm 84:3, and pauses to congratulate br. Moesker. Classis requests the Church at Chatham to represent the sister churches at the ordination of Cand. Moesker, D.V., on Sunday, October 7, 1984. The Deputies of Regional Synod leave the meeting.

19. *Additional Report Classical Treasurer* (see Art. 7a). Classis deals with the additional report received from the classical treasurer, and decides to set \$4.00 as the amount due per communicant member for 1985. The churches are urged

to pay the amounts still owing to the treasurer.

20. *Incoming Mail/Instructions* (see Articles 8 and 9).

The letter of the Church at Grand Rapids re "a minister-at-large" for work in the USA and the instruction of the Church at Hamilton regarding the same are dealt with.

Classis considers:

1. that the possible calling of a "minister-at-large" by the Church at Grand Rapids is not a classical matter, but only the approbation of an accepted call is;
2. that the proposal of Grand Rapids — as seen from the provided task-description for such a minister-at-large entails a broad project of evangelism and/or mission;
3. that the matter of financial support e.g. for mission work is not considered a classical matter.

Classis decides:

1. to express its enthusiasm for the proposed project;
2. that it is not in the province of Classis to make financial demands on the churches for this project;
3. to advise the Church at Grand Rapids — if it wishes to proceed with this project — independently to seek support from the churches and to organize this project after the manner of the "sending churches" in our federation.

Classis further is of the opinion that with the above given decision there is no reason to deal further with the instruction of the Church at Hamilton.

21. *Adjournment.* Br. H. Wildeboer leads in thanksgiving prayer, and the chairman adjourns the meeting until October 4, 1984, at 10:00 a.m.

22. *Reopening.* The chairman, Rev. P. Kingma, reopens the meeting. He requests the delegates to sing Psalm 89:7 and 8, reads Titus 1 and leads in prayer. He welcomes the Deputies of the Regional Synod, the ministers M. Werkman and W.W.J. VanOene. He also welcomes Cand. M.H. VanLuik who has accepted the call from the Church at Watford and is present for his peremptory examination.

Roll call is held. Again various alternate delegates are present. The Church at Grand Rapids is represented by only one delegate.

23. *Peremptory Examination Cand. M.H. VanLuik.* Since the necessary documents for the examination are in order, Classis proceeds to this examination as planned.

Br. VanLuik presents his sermon proposal on Habakkuk 3:16-19. In closed session Classis discusses this proposal and with the concurring advice of the Deputies of Regional Synod decides that there are no objections to continue the examination. Closed session is terminated.

Rev. J. VanRietschoten examines in the Exegesis of the Old Testament, I Samuel 15.

Rev. W. Huizinga examines in the Exegesis of the New Testament, Romans 5 and 6.

Rev. P. Kingma examines in the Doctrine of the Church, concentrating on the doctrines concerning the church and the sacraments. He also examines in Church History, especially the history of the churches in The Netherlands from 1800 onward.

Rev. Cl. Stam examines in Ethics and the Knowledge of the Holy Scriptures.

Rev. J. VanRietschoten examines in Church Polity, while Rev. P. Kingma examines in the general principles of Diaconology.

The examination having been completed, Classis enters into closed session to evaluate the results. Classis decides with concurring advice of the Deputies of

Regional Synod that there are no objections to admitting Cand. M.H. VanLuik to the ministry and to approved the call extended to him by the Church at Watford. Closed session is terminated, and br. VanLuik is informed of and congratulated with these decisions. Br. VanLuik signs the Form of Subscription and Classis rises to sing Psalm 68:8. The chairman thanks the Deputies of Regional Synod for their presence and cooperation. Classis pauses to give opportunity to congratulate br. VanLuik.

The ordination of Cand. VanLuik will take place D.V., on Sunday, November 4, 1984. Rev. J. VanRietschoten will represent Classis at this occasion.

24. *Appointments.* Next Classis is scheduled for December 12, 1984, 10:00 a.m. at London.

Convening church is the Church at London.

Proposed moderamen: chairman,

Rev. W. Huizinga; clerk, Rev. P. Kingma; assessor, Rev. J. VanRietschoten.

25. The Church at Hamilton requests advice of Classis for the date of convening Regional Synod. Classis advises to convene Regional Synod in March, 1985.

26. *Acts.* The Acts, Articles 12-28, are read and adopted.

27. *Press Release.* The press release, Articles 16-25, are read and adopted.

28. *Closing.* The chairman thanks the brethren for their cooperation during the long sessions of Classis. Censure is not necessary. He also speaks a word of gratitude to the ladies of the hosting Church at London who have so excellently cared for the delegates. After Classis has sung Psalm 65: 2 and 3, the Rev. Cl. Stam leads in thanksgiving to the Lord. Classis is dissolved.

For Classis Ontario-South, CL. STAM, assessor e.t.

OUR LITTLE MAGAZINE



Hello Busy Beavers,

This poem comes to you from very far away!
Can you guess from where?

MY POEM

As the gum trees sway in the cool breeze
There's a kookaburra laughing in the distance,
There's an emu running across the plain,
Next comes a dingo trying to catch it.
A kangaroo flashes past,
A head pops out of its pouch.
What is it?

Answer: 'oɹɔɹɔgɹoo ɹɔɹɔ ɹ

Thanks for sharing your poem "Busy Kangaroo" *Duncan Olde*.

We are happy to have a club member "down under" again!

Our newest Busy Beaver may live half-way around the world from the rest of us, but that makes sharing our Busy Beaver activities all the more fun!

November

Best Birthday Wishes go out to all you Busy Beavers celebrating your birthday in NOVEMBER!
Here's hoping you have a thankful, fun day with your family and friends!
And here's hoping too, the Lord, our heavenly Father will bless and guide you in the coming year.

Jennifer Stam	2
Margaret Oosterveld	4
Alex Meerstra	11
Aimee Jagt	13
Michael Schouten	13
John Linde	15
Peter John Sikkema	15
Sharon Veenendaal	16
Debbie Vandergugten	17
Hilda De Vos	21
Cathy Van Delden	21



From the Mailbox

Welcome to the Busy Beaver Club *Duncan Olde*. You really are a "Busy kangaroo" hopping all over the world the way you did! Will you write and tell us when your summer holidays start, Duncan, and keep us up to date on things "down under"?

Of course you may join the Busy Beaver Club, *Wendy VanderVeen*. We hope you'll really enjoy being a member of

the Club. Be sure to join in all our Busy Beaver activities. Bye for now. Write back soon!

Welcome to the Busy Beaver Club *Angela Kippers*. I see you are a real Busy Beaver already! How do you like living on a farm, Angela? Do you help look after the animals?

Congratulations on your baby brother *Joyce Broersma*! I think you enjoy looking after him because he smiles and coos at you, right? Thanks for the riddles, Joyce.

Hello, *Alida Knol*. It was nice to hear from you again. I'm glad you had a good summer holiday. Yes, I did, too, thanks. But mine seemed to be very short! How about yours?



JOKES



RIDDLES FOR YOU

They were sent in by Busy Beavers *Henry Moesker* and *Joyce Broersma*.

1. A crowd of girls dressed in yellow are peeking out of a grocery store. What are they?
2. What is the strongest animal of all?
3. Who never speaks until he is slapped, and then cries out in a loud voice?
4. What is it that is made dirty by washing?
5. What kind of bush does a fox sit under during a rainstorm?
6. What has six legs but walks on four?

(Answers below)

Quiz Time!

CODE TIME

Busy Beaver *Heather Vanderberg* has a Bible text in code for you.

15-S	2-B
8-T	4-C
1-F	18-U
5-W	6-I
3-A	7-M
9-P	12-O
10-K	16-E
14-R	13-H
19-N	17-Y

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6   3 7   1 12 14   9 16 3 14 16
2 18 8   5 13 16 19   6
15 9 16 3 10   8 13 16 17
3 14 16   1 12 14   5 3 14

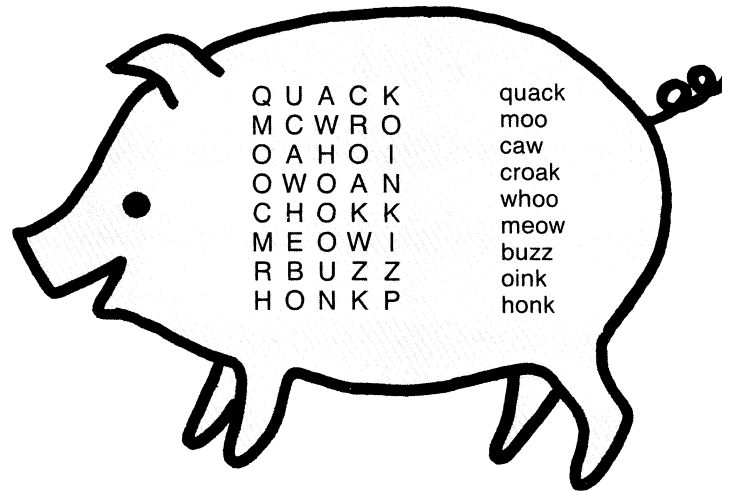
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(Psalm 120:7)

SOUND SEARCH

from Busy Beaver *Cherie Schullenberg*.

Find each of the animal sounds in this list:



quack
moo
caw
croak
whoo
meow
buzz
oink
honk

Put together the leftover letters to spell the secret word:

(Answers below)

Sound Search secret word: chirp

one 6. a man on a horse carries its house on its back! 3. a drum 4. water 5. a wet

Answers: Fiddles: 1. a bunch of bananas 2. A snail because it

Names of Bible People (from last time) 1. Jezebel 2. Timothy

3. Jehoiachin 4. Joshua 5. Lydia 6. David 7. Gideon 8. Zalmunna 9. Sisera 10. Deborah

Foods from the Bible crossword (from last time) Across: 1. green plant 2. fig 4. barley 6. meat 8. guails 9. sheep 12. honey 13. salt 15. pomegranate 17. apple 18. locust Down: 2. fruits 3. grapes 4. bread 5. herbs 7. manna 10. pottage 11. wheat 14. meal 16. oil

How did you do, Busy Beavers?
Let me know if you got them all right!
Till next time!

With love from your
Aunt Betty

You know my address!
Aunt Betty, Box 54
Fergus, ON

With great thankfulness to the Lord,
we joyfully announce the birth of
another son:

HENRY EDWARD

Born: October 4, 1984

A brother for: *Harold, Jacob*
and *Rebecca*

Henry and Roeli Kelly
(nee Jansema)

RR 2, Dunnville, ON N1A 2W2

With joy and thankfulness to the
LORD who has entrusted us with
another one of His covenant chil-
dren, we announce the birth of our
son:

DARYN JOSEPH

Gerhard and Teny Visscher
(nee Bouwman)

Bradley Benjamin
Charlene Ida

October 9, 1984

35 Pineland Avenue
Nepean, ON K2G 0E6

With thankfulness to the Lord, the
Creator of life, we are happy to an-
nounce the birth of our first child,
a son:

ADAM JAMES

Born: July 23, 1984

Burt and Cathy van Delden

19462 - 62A Avenue
Surrey, BC V3S 5M8