

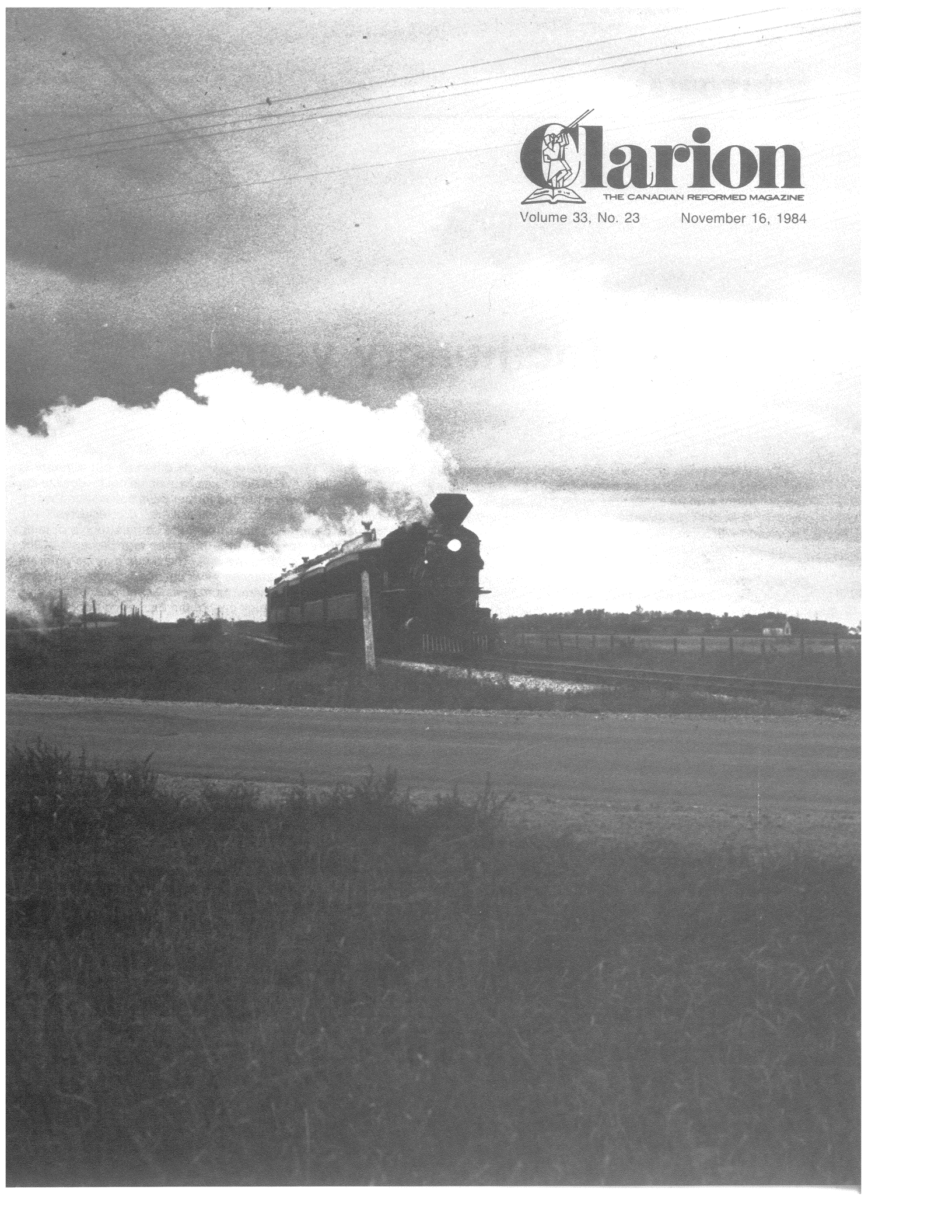


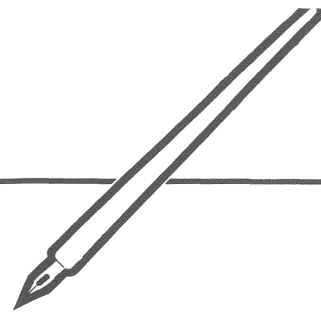
# Clarion

THE CANADIAN REFORMED MAGAZINE

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## The hungry years

There is a song written and performed by singer-composer Niel Sedaka which carries as punch line, "I miss the hungry years." Sedaka refers to the time when a (young) couple just started out in their life together and were still relatively poor. They had to struggle and work hard to make ends meet and to survive financially as a family. The pervading thought is that at this time husband and wife were so much in love, so dependent on one another and were also very *close* to one another in their needs and aspirations.

However, as this family grows wealthy and prosperous, the partners begin to grow apart. In the course of their life, they have gained much affluence, but have lost their initial closeness. Sedaka concludes that the present wealth cannot replace that feeling of closeness they have lost, and he mourns, "I miss the hungry years."

The hungry years. It is an intriguing expression. The word "hunger" here indicates a mutual need to be fulfilled. A common goal to be reached. It is a reminder of a time when small luxuries were experienced as a great step ahead, when much was done with little, and when sacrifices were still truly worth the name. A time when everything else was mostly secondhand but when love was still brand-new. People driving old cars with new hopes. Shining dreams in faded suits. At least you had each other; that was the most important thing.

Our older brothers and sisters who immigrated to this country in the early fifties recall with fondness "the hungry years." Their eyes often light up when they reminisce about the pioneering days on dairy farms or fruit plantations. *Everyone* used to attend the church picnic, they say. "We needed each other, and we stood by one another", an elderly brother tells me. Despite the hard circumstances, there was a sense of togetherness and a desire to build together. In the minds of many of these elderly brothers and sisters the immense difficulties have faded; what remains is wonderment over the many unexpected blessings and the "good times" shared by all.

Do they, too, miss "the hungry years?" Not those years as such, but the mutual caring and the strong bond experienced during those years. They might complain gently that the initial spirit of closeness has disappeared and that in many ways we have drifted apart. With affluence has come distance.

Now, some older people have the tendency not only to idealize the past but also to fear for the future, and therefore they do not enjoy the present. As if things were better in "the

olden days." Things were perhaps different, but different is not always *better*. The Scriptures caution us not to idealize the past, "Say not, why were the former days better than these? For it is not from wisdom that you ask this" (Ecclesiastes 7:10).

Every generation has to fight the same struggle of faith. And for every generation the promises and precepts of the covenant are the same, as well. The times may be different because the circumstances have changed. Today's generation for example, has many more benefits and possibilities than the immigrant one. Think only of the expanded opportunities in education, travel and business!

Yet it was during those "hungry years" that by God's grace and through His blessings churches and schools were built. Today we may expand on the efforts of our fathers. True, not everyone in those days wholeheartedly supported the demanding work of building; but the money was scraped together by communal effort and the work was greatly blessed. There was a general, strong *commitment*. "church and school" came first in the hearts of many.

My father used to say, "It is easier to build something than to *maintain* it." If the previous generation was instrumental in building, ours has the great obligation of *maintaining*. The question is whether the present generation is of the same mind and purpose and shares the same commitment, or whether we are drifting apart, placing our own interests first and setting individualistic goals.

The "hungry years" have gone, and we have come of age in this country. Our many facilities and institutions testify to this. We all share in the affluence which the Lord has given us. Do we then also maintain with the same zeal that which our parents by God's grace have built?

We need not long for "the good old days." They were not always that good. But the second generation must be careful that they do not lose the "first love" (Revelation 2: 4,5). Our life as churches should not be like that of a marriage gone stale.

The hungry years are gone, and I do not miss them. I sometimes miss that first love and that common commitment which so characterized the hungry years.

CL. STAM

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# Drugs<sub>1</sub>

## 1. What are drugs?

Nowadays we hear everywhere about drug-problems. According to statistics, provided by the Ministry of Health, the majority of the high school students have used marijuana at one time, and many are using it regularly. There is an alarming increase in the use of drugs at an earlier age. A great number of those under 14 are already getting involved. It is a well-known fact that in the army, especially during the Korean War, the use of drugs became a problem.

When we try to tackle this issue, it might be important to first have a closer look at the meaning of the word "drug." It is so generally used that we better give a definition of what we are talking about.

The word "drug" originally comes from a word which means "to dry." In the past the pharmacist, the physician or even the primitive magician, the medicine man and the witchdoctor made use of all kind of herbs, which were dried. These dried herbs were used to make a medical tea, or an extract was made from it to prepare ointments or other "medicines." Nowadays the word "druggist" is still used for a pharmacist. Originally it meant: the man who selects and dries the herbs. Later this word was used not only for natural products but also for synthesized medicines. A pharmacy is still called a drugstore and the word "drug" is used for all kind of medicines.

However, when we talk about drug problems, we are using the word drug in a very specific way, namely, in the first place, to refer to the use of mood-modifying substances for other than medical purposes.

Even with this definition we have to be careful, because what are "medical purposes"? Lots of people are using tranquilizers, stimulants or sleeping pills upon medical prescription. There is a danger that the physician becomes too lenient in giving a refill on the request of the patient, even when there is no medical necessity. In this way the patient can become dependent on the drug, or even suffer more from side effects of the drug instead of treatment of a disease.

The use of over-the-counter drugs is on the increase as well, and they are not

always necessary for medical reasons either. Also in this respect we can speak about a drug problem.

## 2. Mood-modifying drugs

In the previous section we have made reference to "mood-modifying" substances used for other than medical purposes. Let us first try to explain what is meant by mood-modifying drugs.

We can distinguish three different groups, according to the effects, caused by these drugs. They are called:

- a) *psycholeptics* or mind-restraining or mind-narrowing drugs;
- b) *psychoanaleptics* or mind-stimulating drugs;
- c) *psychodisleptics* or perception-changing drugs.

About all three of them I should like to make a few remarks.

It is not always easy to categorize a drug in one of these groups because most drugs have side effects and reverse effects. Moreover, the reaction depends on many factors. It stands to reason that the reaction depends on the dose which is administered. Less commonly understood is the fact that the reaction depends on what the person expects from the drug. Also the question whether the person is used to the drug, how his mental and physical condition is and many other factors do have an impact on the way a person reacts to a drug.

Take for instance the simple and very commonly used drug valium. In a small dose it works for most people as a tranquilizer. It makes one feel drowsy, sleepy and relaxed. However, under certain circumstances, or with a larger dose, it can cause anxiety, restlessness and even make it impossible to sleep at all. That is called a reverse effect.

Still the drugs are categorized according to their most common and significant effects.

2a) *Psycholeptics* are mind-restraining or mind-narrowing drugs. This category includes most sleeping pills and the major tranquilizers. Also the strong painkillers belong to this group, especially the drugs derived from the poppy plant (*papaver somniferum*). The best known of them are codeine, morphine and heroin.

Alcohol belongs to this type of drugs as well.

Not all these drugs do have the same strong effect. Some of them are simple "over-the-counter" type of drugs. Painkillers with codeine are free on sale without a medical prescription. Morphine is oftentimes used as a last resort painkiller in the hospital. Heroin is rarely used as a medicine but mostly as an illegally sold and administered drug. Opium is sometimes used in medicines but is also a well known and very old illegal drug. Most sleeping pills and tranquilizers are sold on prescription only.

All these drugs have in common that they give a certain feeling of calm, tranquility, and well-being, at least if they are administered in the proper way. Side effects and reverse effects occur, especially when used without medical supervision.

Also alcohol belongs to this type of drugs. Although some people seem to think that alcohol can have a stimulating effect, the opposite is actually the case. The type of bravery and activity caused by the use of alcohol is only a matter of restrained awareness of the reality. The mind is "impaired" and not able to register and react on all emotional and physical impulses.

2b) *Psychoanaleptics* have a stimulating effect upon the mind. They are also called "pep pills". The oldest medicine of this type is cocaine. It is derived from the coca leaves (*erythroxylon coca*). This name has nothing to do with coca-cola, which contains the stimulating substance "caffeine". Another well known stimulating drug is amphetamine. The effect is much the same as with cocaine, but it is synthesized. Most typical for its effect is that it takes away the awareness of being tired. The suggestion that it makes people able to do a better physical or intellectual performance has been proved to be wrong. It only takes away the natural reaction of feeling tired. Amphetamines were used during the second world war. Aircraft crews, who had to make very long trips, were given this drug to stay alert without feeling tired. The use of such drugs needs very strict medical supervision, to prevent fatal accidents. It is like removing all the red warning lights from the dashboard of a car.

The driver of such a car will not be bothered by a signal that he soon will run out of gas, that his engine is over heated, the oil pressure is low, or that the alternator does not work properly. He might feel comfortable, not aware of any trouble, but he cannot drive one mile farther than with all the lights on. On the contrary. Without any warning his engine will be blown up beyond repair. The same can happen with amphetamines. The user feels happy and fit, able to do everything, until he collapses and his heart stops. He is burned out. The natural feeling of getting tired protects the body against exhaustion and overexposure. Taking away this mechanism of natural protection can destroy the human body.

Another drug which sometimes is categorized as stimulating is nicotine. However, the stimulating effect is far less than with amphetamines and it is even debatable whether nicotine has to be listed as a stimulant. Under certain conditions and doses it can also work as a tranquilizer.

2c) *Psychodislectics*. Most illegally used drugs belong to the group of perception-changing drugs. They induce a dreamlike or delusive state of mind. The perception is *changed* or *distorted* and the user does not hear, see, feel and smell in the normal way. These drugs are also called psychedelics because the desired effect is oftentimes an *intensified*

perception and visual hallucinations, although in many cases these drugs are causing just the opposite effects like anxiety, panic and nightmares. Most users have had a so-called "bad trip" at one time or another.

The most common drugs in this group are LSD and cannabis.

Cannabis is the genetic name for a product, derived from the Indian Hennepe plant. As a drug it is available in three different ways, namely as marijuana, hashish and "hash-oil."

Marijuana is produced by drying the leaves and flowery tops of the plant. It is usually smoked as a cigarette or in a pipe. The more popular names are: joint, stick, pot, grass, weed, stuff etc.

A more concentrated form of the same drug is hashish. This product is derived from the resin, covering the leaves and flowers of the plant. This resin is scraped off and packed into bricks. Small pieces of this product are mixed with tobacco or with marijuana and smoked.

The hashish can be concentrated into a liquid form and is then called "hash-oil." The concentration of the active drug THC (tetrahydrocannabinol) is about 5% in marijuana, about 10% in hashish and sometimes up to 80% in pure hash-oil.

The use of cannabis products is very old. It seems that the Chinese people used it already more than 4500 years ago.

In some literature we can read about emperors who gave their slaves hashish to make them willing and prepared to fulfil every assignment, especially to kill those whom the emperor did not like. These killers were called "hashishins." The English word assassin for someone who kills for political reasons still reminds us of these "hashishins."

The desired effect of cannabis is a feeling of well being, excitement, joy and cheerfulness, but dependent on the condition of the user and the applied dose, unpleasant side-effects like fear, anxiety, dizziness and even nausea and depression do occur.

LSD is a much stronger perception-changing drug. It was originally derived from a mould, growing on rye grain, but is now oftentimes synthesized. It causes all sorts of hallucinations. Visual, tactual and aural perception are all mixed together. That means that the ability to see, to feel and to hear is disturbed. The user gets the idea that he can hear colours, can see voices and can feel smells. It is as if the wires are crossed between what they hear, see, feel, and smell. Sometimes it is an exciting experience but quite often such a "trip" ends up in psychotic distress, panic, and nightmares. And the result is that they try it again with a higher dose, simply to escape reality.

— *To be continued*  
W. POUWELSE

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# Reformation Day, 1984

## Prophecy and fulfillment

### 1984: a different year

As we may again celebrate the great Reformation of the church in the sixteenth century, we can only be struck by the fact that in our secular age so little actually remains of the influence of the Reformation. In fact, this year has driven the point home all the more, not only with the increase in lawlessness and international hostility, but also with the growing influence of the papal church. The pope's visit to Canada was an unprecedented media event, and next to him, our queen and her visit was almost dwarfed in stature and publicity.

The visit of the pope has also made a considerable impact in the country.

Roman Catholic church leaders spoke of a *re evangelization* of the country, a statement obviously somewhat exaggerated. Nevertheless, one cannot deny that this visit has sparked renewed interest in religious questions and in the role of the church in society. The pope immediately revealed himself to be a man of exceptional speaking skills and personal magnetism. He was also very direct and forceful in his several "homilies" spoken at various places in the land. For us it means that this pope is a figure to watch. He is not a particularly innovative figure; in fact, he's known for his strict orthodoxy to official doctrine and devoted mariology. But he has done much to put the Roman Church back into the public eye. He is the perfect media man.

## The pope and the Word

All this only leads us to ask what we must think of such a figure in the light of Biblical prophesy. Is he the Antichrist, the human figure of the last days that will oppose the Anointed One of God? Or is he a forerunner of this figure? Particularly when we consider that much of what he said actually appears to accord with Biblical teaching, we can only ask how he must be viewed.

## An old speech

A valuable guide that is well worth reading for all our members can be found in old speech of Prof. B. Holwerda, entitled *The Church in the Last Judgment*. Basically, this is a study of Revelation 17, and the implications of this chapter for

world events today. A well-known element of this speech is that Prof. Holwerda viewed the great harlot of Rev. 17: 1 as the *false church*, the gathering of apostate believers who, in effect, have committed adultery and practiced many whoredoms with the Christian faith. She sits on a scarlet beast, which represents the anti-Christian world power as it manifests itself repeatedly throughout the history of the world. She is the one with whom the kings of the earth have committed fornication, 17:2, the one who is also drunk with the blood of the saints, vs.6.

Now this is not the place to discuss in detail the merits or reliability of this exegesis. Holwerda himself gave a thoughtful and thorough defense of it in a second brochure, entitled *The Harlot in Revelation 17-19*. Nevertheless, it has not met with everyone's approval, and some Reformed exegetes do not accept it. However, we do wish to pay some attention to it, particularly in the light of today's events. It shows us that there are more prophetic notes in this lecture than we might think.

### Prof. Holwerda on Revelation 17

How did Prof. Holwerda apply the prophetic words of Revelation 17 to his time? Going back to the prophesies of Daniel, he shows how the beast with seven heads represents the godless anti-Christian state, as it has appeared in various forms throughout history. For the angel describes the seven heads as seven kings, five of whom have been, one which then existed, the other which was yet to come, vs. 10. The first five refer to the great empires of Biblical times, the sixth points to the Roman empire, the seventh was yet to come.

At this point, Holwerda sees a considerable time lag between the appearance of the sixth and seventh beast, and connects this with the mortal wound of which we read in Rev. 13:3. The demise of the Roman empire has brought a period in which no one nation or culture achieves absolute supremacy in the world. Rather, we are confronted with a series of smaller nation-states, with on-going conflicts and battles among them, as well as internal revolts and civil strife. The *democratic* ideal appears to prevail; and any attempt to eliminate it by one dictatorial leader always runs shipwreck, as the examples of Napoleon and Hitler indicate.

However, this does not mean that the seventh king will not appear. Revelation 17 speaks of his coming, and Holwerda points to the continued striving towards world federalism and international unity in his day. Clearly, we may point to the same thing today, only in a greater de-

gree. The world is moving towards the appearance of the final unified world power, a world power directed against the Lord and His Anointed.

In this approach, our present time is characterized by an interim. The beast was, but is not, (vs. 8) and now only prepares for his final (seventh) appearance, a short appearance in which the apostate Christian culture reaches its apex. Then the real figure of the Antichrist will appear, the eighth beast, and he will destroy the harlot and all her wealth. In this interim, however, no one king rules in the world. In fact, the harlot rules, vs. 18.

It is precisely on the point of the *rule* of the harlot over the kings of the earth that many find the explanation of Prof. Holwerda unacceptable. How can anyone say the *false church* rules in the world?

### Another look at the visit

A remarkable point, however, in the recent papal visit, concerns precisely this matter. It was indeed striking to notice how much authority is actually wielded by the head of the Roman Church. Several features emerged in his visit which lend much more credence to the prophetic explanation of Prof. Holwerda. Let's consider some of them.

First of all, we have in this pope a figure from the eastern bloc, a pope with an affinity to the socialist system, and with firsthand knowledge of the theory and practise of communism. He was schooled in the basic tenets of materialism, and the left wing ideology of the working classes — a point still noticeable in his speeches to-

day. He is thoroughly familiar with Soviet communism throughout the USSR, and is a well respected figure among many church leaders in the eastern bloc countries. All this gives him considerable influence in the east, and in the highest places he is a figure that is watched. Indeed, many still hold that the assassination attempts made against him arise from the Soviet Union.

On the other hand — in the second place — his unique position as a *Polish* pope have given him a special offensive position against existing communist practice today. He has more than once publicly aligned himself with the *Solidarity* trade union movement in Poland, and denounced the arbitrary abuses of human rights in Poland as well as other Soviet countries. He stands as *critic* of the East — and in his position exercises considerable power and influence over the thoughts and ideological commitments of the citizens of communist countries, particularly Poland. In fact, he is in no small measure responsible for the new wave of "religion" in the East.

However, with regard to the *West*, a third factor must be mentioned. One could not but notice how much political influence the pope actually held in Canada. Perhaps this was not surprising, since many of the dignitaries and leading figures in the country are Roman Catholic, especially those from Quebec. With all this influence, however, the pope was not one who came to flatter the country. In fact, he hardly mentioned the tradition of democratic institutions we share, and never once praised our country for its

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Editors: J. Geertsema and W. Pouwelse  
Co-Editors: J. DeJong, Cl. Stam and  
W.W.J. VanOene

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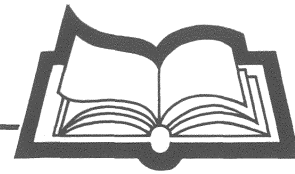
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### OUR COVER

1901 locomotive in  
St. James — Winnipeg, MB  
Photo courtesy J.F. Vanveen



“. . . and (He) makes expiation for His land, His people,”

Deut. 32:43b

## Healing the Land

The last words of the Song of Moses introduce what for us is at times a forgotten aspect of our salvation: the poet declares how the LORD will make expiation for the *land*, granting healing and renewal for God’s people and their place of dwelling. God’s redemption is total, including life and land. However, considering Israel’s rebellion and subsequent rejection by the LORD, as well as His curse and rejection of their land, we might wonder what these words say to us today. Have these words lost their significance in a New Testament setting, or do they still apply?

Actually, wider perspectives mark the whole song, and they are especially evident at its close. The word used for “land” means the same as “earth,” “soil,” or “ground.” Since the day of the fall, the LORD had brought His curse upon the ground, and in the great deluge He smote the ground with anger, destroying all living things. The great antithesis of Gen. 3:15 also affected man’s home, and spread to all creatures. But after the flood, the first lifting of the curse takes place. In Noah, the LORD brings *relief* to the ground, promising never again to curse the ground for man’s sake, Gen. 5:29; 8:21. He guarantees the regularity of the seasons, for the sake of the promise given to His servant Noah.

Man, however, was still the same; therefore, within the framework of the promise of regularity of times and seasons, the LORD still sends punishment and curse upon the land. It still cries out on account of the shed blood of so many innocent people. Indeed, as Moses here prophesied, Israel’s history was a history of rebellion and unfaithfulness to the LORD. The LORD had to send curses in accordance with the covenant-agreement given by Moses, Deuteronomy 28. So multiplied and firmly rooted, however, is the unfaithfulness of God’s people, that the LORD is as it were driven to another catastrophic whipping of all creation. Indeed, it’s more than coincidence that the Old Testament ends with the threat of a *curse* over the land — recalling the same terminology of Genesis 8:21, cf. Mal.4:6: . . . “lest I smite the land with a curse.”

Nevertheless, we find couched within the threat of impending curse the age-old *promise* of salvation. While His anger against the unrelenting force of sin as it were drives Him to forget His promise, the steadfast love and unending patience and long-suffering of the LORD keep the near quenched flame of mercy and salvation alive. The abiding promise of salvation appears to narrowly slip through the force of the descending judgment in the closing words of Malachi 4; yet slip through it does, proving God’s faithfulness, and the abiding truth of those central words: “For God so loved the world that He gave

His only Son, that whoever believes in Him should not perish but have everlasting life” (John 3:15).

But the promise which appears to escape so narrowly on the last page of the Old Testament appears as the power of God’s breakthrough and mighty rushing wind on the first pages of the New Testament. Jesus has come, and He proclaims *healing* for land and people — through faith in Him. God’s anger against sin is great; His long-suffering and mercy to contrite sinners is still greater; He grants *delay* in the revelation of anger and wrath, so that *atonement* can be made for land and people, Is. 48:9. In Christ’s death and resurrection, He proves His faithfulness and fulfills His ancient covenant word.

Here we come to the *universal* focus of these final words of the song, showing how wide its perspective really is. The effects of Christ’s atonement resound throughout the whole universe. The cross of Golgotha, suspended between heaven and earth and therefore including both heaven and earth, marks the *total* redemption of the world for the LORD, and the defeat of all the powers of evil. Because of this atonement, the final catastrophic intrusion — implicit in the promise of Gen. 8:21 — cannot but come, as the letter to the Hebrews says, “Yet once more I will shake not only the earth but also the heaven,” Heb. 12:26. Since the land has been atoned, the final act of cleansing and purification *must* come, and will come in the way foretold by the prophets and apostles, cf. II Pet. 3, Joel 2.

All this only serves to help us understand why in the letter to the Hebrews (1:6) we find a quotation of the final words of Moses’ song from an *altered*, Septuagint text. In the Septuagint, the final words of the song have been expanded, so that we read of *universal* lines, and praise and worship from all creatures, men and angels. Here we also read of the Lord, *Kurios*, who makes atonement for both land and people. Clearly, under the guidance of the Holy Spirit, the final words of the Song are given a full-orbed, New Testament perspective — showing how they apply to Christ’s atonement for the whole creation.

It is *here* (Heb. 1:6), that we see the final words of the Song of Moses connect with its beginning, and its central theme. For what does this song really sing of? It sings of the unchangeable and unsurpassing ways of the LORD, who is the *Rock*, v4. He is from everlasting to everlasting, and fulfils His purpose in ways beyond all human expectation. Knowing His unchanging faithfulness to His covenant, let us seize the inheritance won for us through Christ, and live as those who share a new tomorrow of *total* redemption, life and land, for all eternity.

J. DEJONG

**Reformation Day,**  
*continued from page 481*

freedoms. Quite the contrary, he also appeared here as the *critic*, warning against the excesses of materialism and capitalism. His strongest "homilies" denounced the rich nations, and announced the impending judgment of God over them for their failure to help the poor nations of the earth.

All this shows — and more could be mentioned — how much power Rome actually has. Indeed, one might argue that in a very real sense the phenomena of the Roman Church is a force holding the world powers at bay, particularly with the appearance of this last pope. He is a threat to all, both East and West. Both Washington and Moscow do not know which way he will turn, and consequently maintain friendly but skeptical ties. And while he may not exercise full control, one can clearly see that with his unique posi-

tion the power of the Roman Church as a political force is only increasing.

**What time is it?**

All this only means to remind us that the hour is late — just as Holwerda saw it. In fact, we see the prophetic words that he spoke taking real shape more and more. And it all proves that today the essential struggle remains the same. For with all the growth and popularity of the Roman Church, with all the kind words to Christians "outside the fold", the essential differences of the Reformation are still present today. The unfortunate reality is, however, that most of Protestantism today refuses to see this, and eagerly reaches out to the new pope as a figure of leadership and reconciliation in the Christian world.

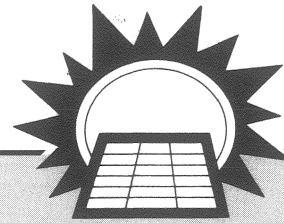
However, on Reformation Day '84, matters still stand as they did after Trent in 1563. Luther remains excommuni-

cated, and all the Reformers and their teaching still lie under the official *anathema* of the Roman Church.

Reformation Day then strikes us with the urgent question which Holwerda also saw as decisive for his time: where is the *true church*? Where must I gather with the true believers? For the beast from the bottomless pit goes forward, preparing his coming with signs and wonders. Prophecy is being fulfilled, and the hour of the final appearance of the beast draws near. Today, we must find shelter under the safety of His wings, within His courts, among His people. For here we know that the gates of hell will never prevail! Our Lord himself will keep His truth alive in this world — until He comes again. Living in this faith, we may uphold the cause of the Reformation with thankful and assured hearts, knowing that the hour of final triumph approaches for all the saints.

J. DEJONG

# RAY OF SUNSHINE



## Trust

One of life's great blessings is to have someone you can trust. Completely! With everything!	God is Someone like that, Someone you can trust. He has promised never to forget you or to fail you. He will not get weary of listening to you. He will not leave you when trials increase.
Between you and the one you trust There is total openness, complete confidence. The one you trust will never fail you or leave you. No matter what happens.	God wants to be your Friend. He wants you to trust Him. Completely! With everything!

"Trust in the LORD with all your heart, and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your path."

*Proverbs 3:5,6*

From our mailbox:

"We would like to thank all the brothers and sisters across Canada, the United States, and Australia for the cards Beverly received for her birthday—they have been put in an album again. Beverly herself is 'picking up' slowly but surely. With Christian greetings."

(Mrs.) Mary Breukelman,  
Coaldale, Alberta

*I have also received a letter from a sister who is a certified Braille transcriber in the English language. If you know of anyone who may benefit from this, please contact me.*

*This time we have received a request to send cheery messages to a young brother in Australia. Neil is nineteen years old and he lives on a farm. He lost his right eye because through an accident a piece of metal caught in his eye. How about it young people? Shall we give our brother a big surprise?*

His address is: **NEIL MOSTERT**  
Davey Road  
Redmond  
West Australia  
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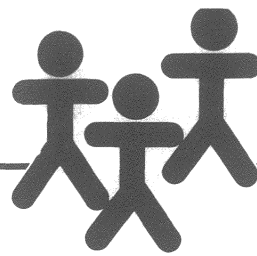
*A personal note:*

*Dear Readers, Sincere thanks for the words of sympathy I received during the past few weeks. It has comforted and encouraged me to experience the communion of saints in this way. I believe that God still sends His messengers. Those "rays of sunshine" did me a lot of good. Thanks again!*

Henny Riemersma

Send your requests to:

**MRS J.K. RIEMERSMA**  
380 St. Andrews Street East  
Fergus, ON N1M 1R1



## A. Wisdom, knowledge and teaching

On Friday, October 26, the Canadian Reformed Teachers Association in Ontario, held its annual fall convention. The keynote speaker was Prof. C. Van Dam, who dealt with the above mentioned topic as it is specifically related to the book of Proverbs. The following summary provides a lot of food for thought.

### 1. Place of the teacher

In the Old Testament, the task of the teacher and of the parent, was essentially the same. The "teacher-father" had a special place of honour in society and was held in tremendous awe. Children in Israel were taught the *law* as well as a *trade*. *Life* was imparted to them by means of the covenant blessings as well as in the learning of a specific vocation. Both the "teacher-fathers" and the parents had the responsibility of equipping the child for service in this world and for the world to come. Although the Old Testament situation might not pertain in certain instances to our specialized society, the unity of the home and the school remains unquestioned.

### 2. Consequences

The teachers (then and now) are to impart *wisdom* (Prov. 1:2-7). This wisdom is not some sort of speculative philosophy. It deals with good sense, prudence, learning perception and in making good use of one's time. Proverb's wisdom is very practical. The giving and receiving of wisdom requires effort and training as well as discipline, correction and authority.

### 3. Implications for teaching

a. Wisdom implies the knowledge of God. That determines the nature of discipline in school. It must be conducive to our beliefs. Children must sense the teacher's love and concern for them. They may not be stifled or discouraged.

b. Disciplined learning and memory work should be appreciated. There should be much more emphasis on memorizing passages from the Bible. The learning and explanation of these passages must become part of life. Consequently, all subjects in our schools must be "soaked with the Scriptures." Children must be shown and taught everything in the light of God's revelation. Teachers should not be facilitators or professional reference clerks. They must teach, give

guidance and think through important issues.

c. Students should be encouraged to ask questions. This is vital to the educational process. Teaching does not mean lecturing. There should be two-way communication. In this type of learning environment, the Biblical point of view opens up, grows and matures. A teacher must always be reading and studying. Most of all, he/she must be active and busy with the Word.

d. Education must be as practical as possible and be related to life. Abstraction and fragmentation in school is a definite problem. Students must know *why* certain subjects are important. Most of all, the *unity* of all learning should become clear to them. In this age of specialization, teachers have to remember that communication with colleagues is important. They should not work in isolation from each other.

e. We must have Reformed curricular. This does not mean that secular textbooks are out of the question. Although we should continue to disagree vigorously with their basic concepts, we do share certain truths. The teacher sets the tone and must use these books with prudence and care.

## B. The Muldoon decision

A recent interpretation in Ontario regarding tuition fees and charitable donations paid to private schools, has sparked the interest of many parents and school supporters. Mr. Lyle McBurney (whose children attended a Christian school in Toronto) was reassessed a few years ago for the taxation periods of 1976 and 1977. Revenue Canada claimed that the statement "Christian education is totally Christ-centered and therefore exempt from taxation according to the government's description of 'religious' schools", was not valid. (Many parents in Ontario may painfully recall the reassessing that took place some time ago because of the government's interpretation of its guidelines.) Mr. McBurney appealed to the federal court, disputing this claim. His action, begun in August 1981, went to trial on January 17 of this year. Mr. Justice Muldoon ruled *against* Revenue Canada's position that money paid to private schools could not be considered a gift since it was a payment for services rendered.

It is difficult to issue general guidelines in the wake of this decision. Circumstances vary from school to school in terms of admission policies and curriculum standards. Moreover, Revenue Canada intends to appeal and a higher court may even overturn the verdict. Nevertheless, the decision is an important one for our schools as well. A federal judge has become convinced that:

—public schools do not impart that hour-by-hour, subject-by-subject infusion of Christian values and implementation of subject matter which Mr. McBurney sought for his children;

—a Christian curriculum is more than the study of the Bible — Christian thought, perceptions and values permeate the entire educational program;

—the state should protect religion; Canada is a secular state, yet it is founded on the principles which recognize the supremacy of God.

Let's not translate Mr. Muldoon's statements into dollar and cents right away. If they are upheld after Revenue Canada's appeal, private school supporters in Ontario might be receiving unexpected financial aid. At the moment, that is rather distant and immaterial. Two points are worth noting:

a. In the light of the Muldoon Decision and the recent establishment of the Shapiro Commission on the status of private schools in Ontario — may all our schools spend more time on self-evaluation! A lot more discussion is needed on such topics as:

—a Reformed curriculum (as compared to a "general Christian school")

—the conditions under which financial aid would be received (accountability factors)

b. A statement of *justice* has reverberated throughout our country. A judge has chastised a number of bureaucrats and has spoken out on an issue that until now received very little public attention and sympathy.

May the case of education in His service — dealing with identity and definition, but also in terms of public recognition — have our prayerful support!

## C. Publishing the facts. . . .

A few weeks ago I received a bulletin from one of our schools which dealt with some rather sad news. The school board



felt obliged to contact the police regarding a case of apparent impropriety or suspicion involving a teacher. The board decided to pass on the various details by means of its monthly bulletin in order to "inform the membership on all the happenings and so do justice to all parties concerned." Needless to say, I don't want to comment on the specific facts. Those are only known (humanly speaking) to the parties involved. A few observations are warranted however.

1. A school bulletin should *not* be used to "clear up misunderstandings." These bulletins are circulated among too

many people, not only locally, but also across the country. As a result, in the absence of all the facts, the reader tends to form his own (and often wrong) conclusions. If the board had deemed it necessary to involve the school society in a special event, a membership meeting should have been called. Failing this, private written communication would have been much better than the public forum of a school bulletin.

2. In case of an apparent or presumed misdemeanor, our teachers seem to have very little access to the advice of peers or to an accredited grievance com-

mittee. Sadly enough, guilt is sometimes established outside of the proper means of fair justice. The results can be devastating to a teaching career.

We're often dealing with delicate matters in our schools. "Publishing the facts" is an action which may have many implications. Let's protect our brothers and sisters as much as possible!

Until next month! (D.V.)

NICK VANDOOREN  
John Calvin School  
607 Dynes Road  
Burlington, ON

## PRESS RELEASE



### Classis Pacific, Abbotsford, BC, October 10, 1984

*Art. 1:* The chairman of the convening church, Rev. M. Vanderwel, calls the meeting to order, requests to sing Psalm 25:2 and 7, reads Psalm 119:1-16 and leads in prayer. He welcomes the delegates and congratulates the suggested chairman of classis, Rev. C. Bouwman, with the birth of his first child.

*Art. 2:* The delegates of the Church at Surrey report on the credentials. All churches are duly represented. From the Church at Langley one delegate is replaced by its alternate. The Churches at Abbotsford, Chilliwack and Surrey have an instruction.

*Art. 3:* Classis is constituted. The officers are: chairman Rev. C. Bouwman, vice-chairman Rev. W. Pouwelse, clerk Rev. J. Geertsema.

*Art. 4:* The chairman, Rev. C. Bouwman, mentions the following facts:

— Rev. B.J. Berends is for the first time present as a minister in this classis.

— Rev. W. Pouwelse has resumed his work after a period of illness.

— Rev. D. VanderBoom had the privilege to celebrate the fact that he has served in the ministry for 30 years. A letter of congratulation will be sent.

— The missionaries of Surrey, the Revs. R.F. Boersema and P.K. Meyer are in Surrey for consultations with the sending church.

— The Church at Abbotsford has initiated services in Lynden, USA as a first step on the way to institution of a church in the State of Washington, USA.

*Art. 5:* After a few additions the provisional agenda is adopted.

*Art. 6:* Rev. B.J. Berends signs the

subscription form for ministers in this classis.

*Art. 7:* Instructions.

The Church at Surrey asks advice with respect to the position of Rev. R.F. Boersema. After ample discussion classis agrees with the way the Surrey council went, but advises the council to set a time limit for the position of Rev. R.F. Boersema as minister not in active service, after he has finished his study.

*Art. 8:* Appeal Chilliwack.

The Church at Chilliwack appeals the decision of Classis May 23, 1984, Acts Art. 6b concerning the invitation of the Orthodox Presbyterian Church to send delegates to their Presbytery meeting on April 27, 1984 in Bothell, Washington, USA. In the discussion it becomes clear that the pertinent decision did not imply a principle decision about the acceptance of a next invitation, but only that the invitation could not be dealt with because it was received too late. The Church at Abbotsford will inform the churches in the classis in case a new invitation might be received. The delegates of Chilliwack are satisfied with this.

*Art. 9:* Reports.

a. The Report of the "Study Committee on the matter of delegation to Classis of ministers who are not serving their congregation in a regular capacity" is dealt with. Classis accepts the conclusions of the report, reading as follows:

With respect to the *first point* of its mandate the Committee must conclude that with respect to the position of the home missionary much depends on the way in which this position has been regulated by the consistory of the church of which the home missionary is a minister. If this consistory would still involve him

in the regular government of the church, and would delegate him to Classis, in our opinion Classis would have no reason not to receive him as a proper delegate.

With respect to the *second point* of its mandate the Committee concludes, that since the Rev. Van Spronsen is still a minister of the Word within our Classis, and no Classis until now has received a request to release the Rev. Van Spronsen from his classical duties. Classis has no reason to exclude the Rev. Van Spronsen from certain classical duties.

b. The statements of Income and Disbursements for the years 1982 and 1983 are accepted and approved. The Church at Surrey reports favourably on the auditing of the books of the treasurer. The treasurer, br. P. VanEgmond asks to be relieved from his task as treasurer for health reasons. His request is granted, with due appreciation for the work done in this capacity. The Classis appoint br. A.H. Lubbers of Smithers as his successor. The Church at Smithers is appointed as church for audition the books of the treasurer.

*Art. 10:* Question Period ad Art. 44 C.O.

No questions are raised.

*Art. 11:* Appointments.

a. The convening church for the next Classis is Chilliwack. Date April 10, 1985. Time 9 o'clock in the morning.

b. The suggested officers are: chairman Rev. W. Pouwelse, vice-chairman Rev. J. Geertsema, clerk Rev. E. Kampen.

c. Preaching arrangements.

The Churches at Chilliwack and Abbotsford have asked for two services each month for both of them, the one for the Okanagan Valley and the other with

respect to the services in Lynden, USA. The requests are granted. The deputies concerned are requested to make a schedule and forward it to the churches within a month. The two ministers in the Bulkley Valley will be included, with the understanding that they will serve their turn the Sunday before or after a classical meeting, to reduce the travel expenses.

d. The delegates, appointed by the

previous classis for the regional synod, scheduled September 1984, are reappointed for the regional synod, rescheduled for February 5, 1985.

Art. 12: Censure ad Art. 44 C.O.

The chairman notes with gratitude that censure is not required.

Art. 13: The Acts are read and adopted.

Art. 14: The Press Release is read

and approved.

Art. 15: After the ladies who so kindly served us were appropriately thanked, the chairman requests to sing Psalm 147:1 and 4 and leads in thanksgiving prayer.

Art. 16: Classis is closed.

On behalf of Classis,  
W. POUWELSE

# OUR LITTLE MAGAZINE



## Hello Busy Beavers,

Do you know the poem that starts "I love the grey November day?"

Don't you think it's nice and cosy in the house on those cold, grey days?

Get out your puzzles, your Lego, your model, your pencil crayons, crocheting or whatever.

Find a nice little corner and just settle down.

Maybe your Mom will let you or your big brother or sister make some popcorn!

Or maybe someone wants to play Sorry or Payday (Memory or what have you) with you.

Never mind how grey the weather is outside.

It's cosy and warm, and there are lots of fun things to do inside!

Summer fun is great.

But cosy fall evenings are just as much fun, don't you agree, Busy Beavers?

Tell me what you think.



All you Busy Beavers celebrating a December birthday, we all join in wishing you a very happy day, and the Lord's blessing and guidance in the coming year. Here's hoping you have a great time celebrating with your family and friends, so that you can look back with thankfulness on a really nice day.

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## From the Mailbox

Welcome to the Busy Beaver Club, *Kim Vis*. I see you are a real Busy Beaver already. Keep up the good work. Thanks for the puzzles, *Kim*. Write again soon.

Hello *Alex Meerstra*. It was nice to hear from you again! Thanks for the puzzle, *Alex*. I see you are keeping busy. Bye for now.

Is your foot all better after that bad flip, *Cheryl Boeve*? And how did your supper turn out? Thanks for the puzzle, *Cheryl*, and especially for your nice letter.

Are you playing hockey yet, *Anthony Vis*? How are you doing? Thanks for the quiz, *Anthony*. It was nice to hear from you again.

## Quiz Time!

Now, Busy Beavers, *Anthony Vis* has a **TRICKY QUIZ** for you! I did the first one as an example.

Anthony wrote:

"Change the words on the top to the ones on the bottom one letter at a time with the least number of steps."

FOOT	WARM	SHIP
boot	_____	_____
bolt	_____	_____
boll	_____	_____
_____	_____	_____
_____	_____	_____
BALL	COLD	PORT