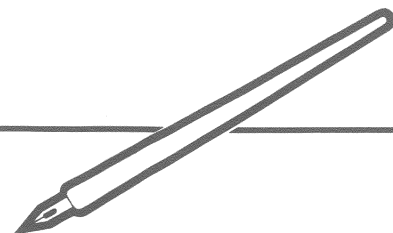




**Clarion**  
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## Experience comes with faith

### The reality of experience

We have seen that Christ must be preached and not the law. The law must flow forth from Christ. And so must obeying the law. Obedience of faith is only found in those who are ingrafted into Christ by a true faith. Christ works in those who live in fellowship with Him through the Holy Spirit. The Spirit renews them after Christ's image.

The same principle must be maintained with regard to experience. Experience of grace can only be found in the fellowship with Christ. It is the result of the regenerating work of the Spirit of Christ in the hearts and lives of those who believe and who through that faith are ingrafted into Christ.

Here we acknowledge the fact that believers who live in fellowship with Christ do experience the presence of the Holy Spirit and His work in their hearts and lives. We shall not and must not deny this. In John 14:16ff. the Lord Jesus speaks about the promise of the Holy Spirit. He said to His disciples, "I will pray the Father, and He will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; you know Him for He dwells with you and will be in you."

The Holy Spirit's being with and dwelling in the disciple or believer cannot remain unnoticed. The believer whom Christ draws into His fellowship through the Holy Spirit, experiences the presence of the Holy Spirit. We can also say, on the basis of the above mentioned text, when the believer knows the Holy Spirit because the Spirit dwells in him, there must be the experience of that presence.

In reaction against subjectivism that focuses all the attention on the inner experiences of the Holy Spirit in one's soul, we should not deny or ignore the reality of the presence of the Spirit and His work in the heart, neither should we deny or ignore the reality of the *experience* of this presence and work. Through the Spirit, dwelling in the believers, they live in fellowship of faith with Christ. That is a reality in their lives. That reality can be very strong. That reality can also be weak. Sheep can sometimes stray away from the shepherd. Children of the LORD can sometimes live in disobedience without true repentance. The experience of the Spirit is not strong at such a time. The Canons of Dort speak about these things, in Chapter V, Article 4-11.

### Watch for dangers

But we have to watch out for a few dangers here. Acknowledging the reality of the presence, and the experience of the presence of the Holy Spirit in the heart, does not mean that we *know* the Holy Spirit from experiencing His presence and work in us. We cannot find and must not seek the knowledge of the Holy Spirit by turning inward into our own inner experience, our soul. We *know* the Holy Spirit in the same way in which we know the Father and the Son, namely, from His Word. *In His Word* our triune God reveals Himself to us. In and with the Scriptures the Holy Spirit comes to us and

makes Himself known to us. True faith accepts and lives by that self-revelation.

When, instead of the Scriptures, our own soul, our religious experience becomes the source for the knowledge of the Spirit and His work, we easily fall into the trap of mysticism, emotionalism, and other forms of subjectivism. Then it is no anymore: what does the Lord say in His Word? What does He want us to do? Then it is: what do we feel? And what we feel is then right, the things which we *feel* to be right, are right, and that is then what we live by. Instead of turning to the Scriptures as norm for faith and life, that which we feel, which we think, which we experience, becomes normative. With this subjectivism "believers" are found in the condition against which Christ warns in Matthew 7. There is a saying "Lord, Lord," but the Scriptural obedience of faith as one of the basic true fruits of the work of the Spirit disappear. Christ admonishes us, that not everyone who says "Lord, Lord" will enter the kingdom of heaven, but those who *do* the will of the heavenly Father.

Another danger of turning into our own soul for the knowledge and the certainty of the Spirit and His work is that we become individualists who mainly have attention for religious experiences, emotions, and testimonies, while there is no church consciousness, no concern for the doctrine of the church, for the covenant, and so on. Matters to which God's Word gives, and for which it requires so much attention from God's people. Once again, this is the consequence of a man-centered religion. Man and his experiences are placed in the center instead of God who comes to us in Christ through and with His Word, His covenant promises and obligations.

When that Word is received in faith through the Spirit, the fruits of the work of the Spirit will appear. We can also say: the fruits of living in fellowship with Christ, for that is what the Spirit does: He places those who believe in communion, in unity with Christ. What are the fruits of living in the fellowship with Christ? What are the fruits of the work of the Spirit?

### The fruits of the Spirit

Besides the text that was mentioned above, there are many more words and passages in Scripture to which we can refer. Paul writes in Romans 14:17 that "the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit." Also in Galatians 5:22ff. we hear the apostle speak of joy and the Holy Spirit: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." These fruits of the Spirit are placed over against the sinful works of the flesh.

This contrast between the flesh and the Spirit is also described by Paul in such a clear way in Romans 8:6-8, "To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God."

When sinful human flesh does not, and even cannot obey

God's law in humble submission, it follows that only the Spirit can work such obedience. One must be regenerated by the Holy Spirit, John 3:3-5. God commanded the apostle Paul and others to preach the gospel of Christ Jesus "to bring about the obedience of faith," Romans 16:26. Believing is obedience and makes obedient. And believing is the work of the Holy Spirit.

Our conclusion can be: there is the work of the Holy Spirit in the hearts of those who believe. That work is faith and the obedience of faith. These works point at the presence of the Holy Spirit. There are also the fruits of the Holy Spirit, like love for God and for the neighbour, friendliness, joy, patience, self-control, and so on. Where these fruits are present, as clearly fruits of faith, fruits of living in the fellowship of Christ, then there is the presence of the Holy Spirit.

### First Christ, then experience

Now the question is, how can we receive those fruits of the work of the Holy Spirit in us? The answer is, by obeying the gospel call of faith in Christ Jesus. The Holy Spirit will use the preaching of the gospel to work such faith. And when Christ

is received in faith, and through faith the believer is placed in the communion and fellowship of Christ through the Holy Spirit, then the experience of the work and fruits of the Spirit will be present as well. The more we live out of Christ, the more the fruits will appear in our life.

We must not turn the order of things around. We must not seek for the fruits of the Spirit in our heart, and then decide or conclude that we are believers and that we are saved. We must believe the gospel that is preached. We must believe in Christ. That is what God wants us to do always and always again in the first place: believe in My Son whom I offer to you as a Saviour. And whenever we believe and through faith are ingrafted into Him and His fellowship, the experience of both the work and the fruits of the Spirit will follow. *We must not turn into ourselves. We must turn to Christ.*

Must we then not examine ourselves? Certainly, we have to do that. But the true self-examination is always done in facing Christ and His Word. Do I live out of Christ? Do I live in His communion? Do I obey His commandments? Do I live by His Word?

J. GEERTSEMA

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# Media and manipulation<sub>2</sub>

## 3. Advertising

Did you ever think about the meaning of advertising? You can see all kinds of silly commercials on T.V. Do they make sense? Sometimes it seems that there is no message at all in the whole commercial. The content has little to do with the product that is advertised. You might wonder whether there is any customer who will buy the product because of such a commercial. Still, an enormous amount of money is spent on these messages. It is big business. The advertisers are paying millions of dollars for it. They must have their reasons. Market research proves the results. These companies are certainly not wasting their money on things which do not pay. How is that possible? The reason is that we are manipulated more than we are aware of. You might think that the content of a commercial does not affect you but the opposite might be true. Did you ever notice how often children are used in these commercials? There are at least two reasons for that. In the first place the participation of children in such messages makes the whole matter more touching and affecting for the adults. That is one important reason. But there is more. Practice has proved that the influence of children upon the buying pattern of the parents is much greater than many of us realize. Market research shows that, through the continuous repetition of a message, some words or brand names are imprinted on the minds of children as well as adults.

Through a seemingly meaningless commercial the brand name is associated with a nice experience, a happy feeling or with desirable circumstances. The brand name becomes a word in its own right. Statistics have proved that sometimes a brand name is identified with a certain product in general. The children take over this habit. While the parents are shopping the children do not ask for a certain product but simply use the brand name which has been engraved on their minds. It even happens that the nice experience pictured in the commercial reminds them of the brand name. When something happens they quote or whisper the name of the related product. That is the psychological effect inherent in this system of advertising. You might think that it does not affect you but the opposite is true. There is a complete philosophy behind this advertising business. The large companies would not spend such enormous amounts of money on their commercials if practice had not proved that it is money well spent.

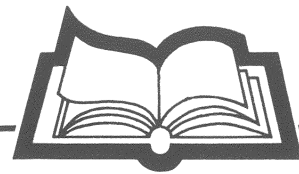
It is important that we realize these things. The people of the world have their tactics. Business people use this "manipulation" of public opinion. Politicians are making it part and parcel of their campaign. Also Satan is using his refined methods to lead people astray. I am afraid that we are not aware enough of these things, and the result is that we easily fall into a trap. Let us be alert! A too great naivety can be dangerous. It does not

mean that we have to use the same sophisticated psychological techniques in our education and in our evangelism, but still we can learn a lot from others when we notice what is going on. Be it alone that we are on the alert. The continuous stream of advertising, the watching of commercials during a newscast and even reading the ads in a newspaper might have a greater impact on our life than we realize. What counts for commercials is even more relevant when applied to the modern entertainment and the watching of T.V. in general. It does not leave us untouched. There is an old Greek saying: "Constant dripping wears away a stone." The same counts for people who receive their daily dose of indoctrination via the commercials. In the end it has its effect.

## 4. Brainwashing

Brainwashing means, to cause someone to change his mind by means which are not limited to reason or force. It is a form of systematic indoctrination by psychological manipulation, to undermine or change someone's opinion. This brainwashing plays a larger role in modern society, and also in our personal life, than most people realize. It might look silly to repeat the same message endlessly but it has its effect. The "action-groups" and "movements" in our society have proved to be effective. No matter how unrealistic a message is, if you repeat it endlessly, eventually it will stick. These are the tac-

— Continued on page 281



“On the Sabbath day they rested according to the commandment.”

Luke 23:56b

## The Final Sabbath

Luke’s closing words to the passion narrative appear at first as an incidental announcement of minor significance. The disciples rested on the Sabbath — after all, it was the normal and customary thing to do. But these words begin to speak much more to us when we recall that this was the final Sabbath of the Old Testament, the Sabbath at the dawn of the new, eternal Sabbath. With the coming of this Sabbath, the law is fulfilled, the old is passing, and the new has come. The day before, Friday, had ended with Christ’s words, “It is finished,” which signified the close of an age, the end of the divine wrestling to the day of redemption. Now He has the victory! So all ends in *rest*, the rest of the church in harmony with divine rest, the rest of God on the last Sabbath.

It is also noteworthy that *Luke* brings the passion episode to a close this way. Luke is the evangelist who repeatedly points to the *plan* and *counsel* of God, and calls us to see the unfolding of the events in this light, compare Luke 7:30; 24:36, 44; Acts 2:23; 3:18, etc. In the midst of the frantic and hellish tempo of Good Friday, God Himself was working to have His counsel fulfilled on the Sabbath. Just as the chief priests wanted to be rid of the Lord Jesus by the Sabbath, so God in heaven led all things to the completion of our redemption on this Sabbath. The church comes to rest; the law is fulfilled; heaven and earth are united in newfound harmony, the harmony of *divine rest*.

In marked contrast to this simple statement concerning the disciples, the activity of the chief priests and Pharisees stand out as a picture of total *unrest*. Matt. 27:62ff. describes how the chief priests and Pharisees gathered before Pilate in order to obtain a guard. They thought that they were rid of the Lord Jesus, but they simply cannot shake Him loose! Their Sabbath-day gathering is the center of *unrest*, and the events that follow on the first day of the week only compound the matters for them. We see that in the circle of those who believed in the Lord Jesus, that is, in the circle of those who accepted Christ as the fulfillment of the law, the Sabbath day is *kept* — to the glory of God, and in line with His own work. But in the circle of unbelief, the circle of those who sought to preserve the law and its institutions from the “onslaughts” of the new Teacher of Nazareth, there the Sabbath is *broken*.

So we see the effects of the cross begin to work *immediately*. The antithesis drawn by the cross takes immediate effect; in the church gathered by the Lord, the law is maintained; in the false assembly — the assembly that

had now become false through its rejection of the Messiah — the law is trampled underfoot. Here the time of delay has passed, the day of decision has come. The chief priest made their choice, and hardened themselves in it. So we see them as victims of *unrest* — the *unrest* of *divine judgment*. The disciples followed their Master, even in the face of the hostility of the Jews, and they become recipients of *divine rest*. The church — without knowing it — shares in the final Sabbath of the Old Testament the rest of God Himself.

Here *eternal lines* are drawn, and from this point on we see God’s counsel fulfilled according to this basic division. Luke describes it all for us in the book of Acts: how the Jews, in rejecting the Messiah sent by God, bring nothing but eternal unrest and condemnation upon themselves; yet how this rejection is at the same time God’s *raison d’être* for bringing the gospel to the Gentiles. Notwithstanding all his attacks, Satan cannot thwart this glorious work of God.

So we see the sun rising on the church more and more. On the first day already, the church shares God’s rest. Even in their ignorance they are caught up in God’s counsel, partakers of His glorious work. The law is fulfilled, but they keep it as it was meant to be kept — in simple faith and trust. So the Lord also rewards them. The very next day He appears to them, and makes them partakers and participants of the new and eternal Sabbath. Their last Old Testament Sabbath was a bridge to the new Sabbath, the first day of the week. The end of the Old Testament rest is in itself the dawn and breakthrough of the new and abiding rest, the final eternal Sabbath from above, the Sabbath which we also may share every time we meet together on the first day of the week to remember the resurrection of Christ from the dead.

So we see eternal lines drawn for us as well: eternal rest among the people of God; eternal unrest among those who in hostility and unbelief turn against Him. Still today God goes forward, in these last days, to usher in the fullness of the final rest. Still today He comes with His call of grace and eternal rest which can only be found by gathering to Him, drawing near to Him in Christ the Saviour. But we must not delay, for the Day draws near! Then what we now share as foretaste will appear before our eyes in the fullness of rest with God the Father and His Son, Jesus Christ. And all those who reject Him will be lost in eternal, complete and unrelenting unrest and turmoil. “Let us therefore strive to enter that rest . . .” Heb. 4:11.

J. DEJONG

**Media** — *Con't from page 279*

tics of many "movements." We might consider some actions to be foolish, but let us not underestimate their effects.

Nowadays we notice a selective indignation. People seem to be very upset about certain things, while other events hardly cause any reaction. Why is this? There is certainly a philosophy behind it and, more often than not, it is a well-planned strategy. We mentioned already the so-called peace movements and the actions against the testing of cruise-missiles. The same can be said about the actions against the killing of wolves. Is that really such a big deal? Can the general public evaluate what the impact is on the survival of the one species at the cost of the other? Only a few are able to make a reasonable judgment. Still it is an issue that received extensive coverage in the news. The length of the news clips about these things are not always in proportion to the importance of the issues. Many people get excited about it. "How do they dare to kill these 'innocent' 'poor' wolves?" Yet, it is only a matter of a well-founded decision of the government with respect to wildlife. We call this selective indignation because people get excited simply because of the attention paid to it by the news media, while we do not notice much indignation and excitement about other developments which might be much more dangerous. In a previous article we mentioned experiments, which are well underway, to fertilize human ova with the sperm of an animal and to fertilize animal eggs with human sperm. These experiments in the laboratory are a very dangerous threat to the human race. These fertilizations in vitro can lead, not only to a manipulation of the public opinion, but to a manipulation of - and experiments with - human beings. However, little attention is paid to it. We hardly hear any reaction or criticism. Hardly any indignation is expressed via the news media. Why? Because it is not important? We consider these developments much more important than the killing of a certain number of wolves. Also in this respect the public is manipulated and "brain-washed."

Fortunately there are, in our country, many actions against abortion and a relatively broad coverage is still given to these actions in the newscasts. Let us be thankful for this awareness of murder. Probably we, as Christians, could do more to strengthen this cry against this threat to human life. The same counts for actions against euthanasia. Let us try, wherever we can, to stop or slow down the process of rejection of the divine ordinances for human life. It certainly does not depend on our effort but the Lord has called us to be witnesses in this world. Let

our voice be heard in a world in which the commandments of the Lord are hardly considered to be of any value.

## 5. Literature

And what happens to the habit of reading good books, magazines etc.? Much time is spent, also in Christian families, watching T.V. Little time is spent on reading good books. It is important that we try to reverse this trend. More time should be spent on active education and active entertainment. Although watching T.V. has a greater impact on our children than we often are aware of, it is not an active education. It certainly teaches something, but not in the way we want it. It manipulates our children and shapes their minds. Let us try to reverse the trend so that children learn to appreciate a good book. In that way they can study and become acquainted with all kinds of issues. They can form their own opinion and learn to resist the influence of the modern mass media. The necessity of more reading counts not only for the children, but for all of us. The study societies are important, and often not exploited enough. However, we can only benefit from such societies if we personally put enough effort in it. The so-called "fore-study" should not be a matter of just reading a few things about the topic to be dealt with. No, we should put more effort into reading and studying in general. To read a good book, an article in a magazine or in a newspaper can be a real help in shaping our opinion on certain issues. Let us not forget that the devil is at work. He is going around like a roar-


ing lion, seeking whom he can destroy. Be on your guard. In Hosea 4:6 the Lord warns us, "My people are destroyed for lack of knowledge." This might be one of our weakest points. The T.V. and radio are a danger for family life. We can have extensive discussions about whether we should do away with it completely, or whether there are still certain programs we can watch. We can have lengthy discussions about the pro's and the con's. But one of the most important aspects is that it makes people passive, without their own opinion, and, thus, an easy target for manipulation.

Are we too busy to read a book or an article? Do we have no time for it? Adding up the time spent watching T.V. and listening to the radio might give a different picture.

The Bible teaches us clearly that we must have our own life-style. Is that really the case? Do we dare to be different? Do we dare to show what it means to belong to Christ? In order to be able to survive in this world and to resist and overcome all the attacks of the power of darkness, we have to take on the whole armour of God as mentioned in Ephesians 6.

In the midst of a world full of indoctrination and manipulation we have to stand firm, equipped "with knowledge and all discernment, so that we may approve what is excellent, and may be pure and blameless, for the day of God, filled with all the fruits of righteousness which come through Jesus Christ, to the glory and praise of God" (Phil. 1:9-11).

W. POUWELSE



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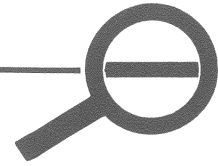
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## A social gospel thinking conquers Christianity

Not so long ago, although no date is mentioned, Dr. Allan Boesak, secretary general of the World Alliance of Reformed Churches (WARC), was in Canada, in Niagara Falls, to speak to about a hundred church economists at a meeting of the Ecumenical Development Cooperative Society (EDCS). This is what *Calvinist Contact* of May 24, 1985 tells us. Dr. Allan Boesak is a non-white, coloured minister, in one of the non-white churches of Reformed origin in South Africa. He is strongly opposed to the system of apartheid. This might have been one of the reasons why he was chosen to have a key position in the WARC. The same organization, at the same convention, two years ago, threw two white South African Reformed Churches out, because they did not denounce apartheid like everybody else. Dr. Boesak gave guest-lectures at Calvin College some time ago. He studied in Kampen, at the Theological Seminary of the synodical Reformed Churches in The Netherlands. In these churches many teach and preach a social(ist) gospel. when one reads what Dr. Boesak stands for, it is not much different. I shall give a few quotations of what he told the meeting of the EDCS, as reported in the above mentioned issue of *Calvinist Contact*:

The West can no longer hide from the cruel realities of worldwide poverty. "The age of innocence is over . . ."

"Large parts of the world don't even have the most basic necessities. Some 500,000 children die yearly of a simple lack of food," he said. Boesak then indicated that the United States uses more fertilizer on lawns and golf courses than Japan uses in its entire agriculture program.

The Coloured leader from South Africa said that there is anger and disillusionment. "People in Asia say: 'Development isn't our word; it was coined by the West.' Many Third World governments find themselves captives to multinational corporations. Development is a tag; the ideology of developmentalism — power — remains a reality and the power remains with the First World (West) structures."

Boesak pleaded for a fair chance for the poorer nations of the world to attain sufficient strength so that they could determine their own future.

The suggestion is made here, as so often in socialist-communist, and World Council of Churches circles, that the poverty

and other miseries in the world are the consequence of the capitalist Western world, especially the United States. This is communist instigated propaganda or a modern social and socialist gospel that paves the way for a rebellious communist takeover in many countries. We have here the same basic thinking as in the Liberation Theology that helped Nicaragua become a communist satellite of Cuba — the Soviet Union.

Certainly, there is some truth in what Boesak says, as there is always in all false prophecies, Capitalist multinational corporations are not philanthropical institutions. They are there to make money. That is their goal. And that is in itself idolatry. God's Word teaches us that everything, business whether small or big included, must serve God and the neighbour, not mammon.

That "the United States uses more fertilizer on lawns and golf courses than Japan uses in its entire agricultural program" must serve to kick at the United States. It fits exactly in the anti-United States mood in communist and Western socialist countries, as well as in many modern, liberal Christian minds. But all these people in the Western world forget that it is for a large part through the power of the United States that they still live in freedom instead of under a totalitarian communist government. This self-inflicted blindness of political and religious leaders in the West, this giving in to the peer pressure of modernism in theology, this adaptation to the philosophy of the day, which is socialism-communism, is a horrifying false prophecy of our Western world, through which the West more and more paves the way to a communist world government, digging its own grave. Besides, from which part of the world does most of the help for the Third World come? It comes from the rich West. I mean here: unselfish help. It is the one-sided leftist approach that makes such speaking such a sad thing.

But let me also give another part of the speech of Dr. Boesak as reported in the article mentioned above. The heading is "**Poverty is not blessed.**"

He launched into a discourse on the Biblical, Reformed view of poverty, quoting from Abraham Kuyper and proudly reflecting his Dutch roots (he studied at Kampen).

"The proclamation of the Word is the proclamation of the life of Jesus Christ — a life of action. We must get our Biblical priorities straight. One reason why the

church is so afraid to act in the world is because 'activism' seems to be such a sin. We do not know how to base that upon the Bible. The Bible is too political, too action oriented for us and we can't handle that," Boesak said.

He pointed out that the Bible does not speak of poverty, but of the poor.

"Blessed are the poor." "The Bible is interested, not in an ideology, but in people. We are confronted with people who are created in the image of the living God who look us in the eye and cry out for help."

"Jesus' ministry was one of good news: to the poor, certainly not that being poor is being more spiritual. God has taken up the cause of the poor and made it His own. We must help the poor. We have no other message because there is no other God."

I thought that the proclamation of the Word was the proclamation of the grace of God in the blood of Christ for the forgiveness of sins in the way of repentance. Not the proclamation of the life of Jesus as a life of (social) action and activism. The gospel of grace for sinners has been turned into a social gospel here. I can only say: poor people that follow such leaders, or rather: misleaders. They think they follow Christ Jesus. That is what they are told. And they end up being the adversary, the devil.

This article, that appeared on the front page, points the reader to more on the topic on page 5. On that page Keith Knight, also the reporter of what is quoted above, gives us more information on the EDCS under the title "Church capital is for people, not banks." This sounds good. We read:

The Ecumenical Development Cooperative Society (EDCS) is a 10-year-old organization with world headquarters in Amersfoort, The Netherlands. It is managed by Dr. Adrian Wijemanne formerly of Sri Lanka (Ceylon).

The EDCS has been termed "a new experiment in mission" in that it uses investment capital from churches to create enterprises which provide income for hundreds of families and which improve the economic development of a developing country.

The structure of the society makes it possible for a church to give and yet to remain the owner of its capital. A church or church agency receives shares in the Society in exchange for funds invested and it receives annual returns based on the Society's over-all profit position at the end of the year.

**Invest in people.** The EDCS challenges First World churches to take seriously this

investment alternative to strictly profit-motivated corporations and commercial banks, and not always to seek the highest possible return on money in a bank but to seek a social return along with a yearly dividend — a return that brings involvement with the poor and powerless in the world.

At the same time EDCS challenges churches of the Third World not to continue to depend only upon the grants system which often has turned churches toward themselves, their buildings, and their programs; but to become involved in true Christian, human development by turning outside to the people, the poor communities in the nations and to be with them in the common struggle for a just, participatory and sustainable society.

Let me begin with expressing my appreciation with the goal of this society, namely, to invite and urge people not to invest their money in banks but in poor and needy people. I should say: beautiful. Good. But there is one thing, that in my opinion is completely wrong. This whole piece gives the impression that it is not so that individual church members invest their money in this organization, but that churches do. Churches are here investing money. Churches are getting a return on their invested money. Churches do business. And that should be prevented. The church is to preach the gospel. The church can also do deaconal work. But investing money, even in this manner, to me, distracts from the purpose of the church of Christ in this world. Such church endeavours are completely in line with a social gospel, that places all the emphasis on social and economical help.

What I miss in *Calvinist Contact*, and I like to emphasize that first part in this name, is any critical comment. This means that the readers of this magazine are invited to look at things mentioned in a positive way. I see this as a lack of truly Calvinist and Reformed leadership. I see this as steering the readers in the direction of a social gospel thinking. I wish it were different, for the sake of the readers.

### Gorbachev's eulogy at Chernenko rites

Now that we are dealing with partly political matters anyway, I may as well add something that is waiting, for some time already, for the right opportunity. In *Christian Beacon*, Volume 50, number 6, March 21, 1985, I found the full text of the speech which the new Russian leader gave at the funeral of his predecessor. It was photographically reproduced from the *New York Times* of March 14, 1985. Let me give you, the readers of *Clarion* the full text . . . I will place a few remarks:

Dear comrades,

We are bidding our last farewell to Konstantin Ustinovich Chernenko.

At this mournful hour, Soviet people are paying a tribute of profound respect for a true son of our party and people, a steadfast fighter for noble Communist ideals, a prominent party and state figure.

Since his early years, Konstantin Ustinovich fully devoted himself to the service of the party's cause, the interests of the people. Whatever specific party and state work he was doing — at a frontier post, in Siberia or the Volga region, in Moldavia or in Moscow — everywhere Konstantin Ustinovich Chernenko worked to full effect, was a passionate propagandist of Marxism-Leninism, encouraged and rallied people together, skillfully directed their efforts to big, useful deeds. He was always characterized by ideological conviction, creative enthusiasm, business competence, party principledness, considerate and attentive attitude to people.

The vast political experience of Konstantin Ustinovich Chernenko was most fully revealed at the posts of the General Secretary and of the C.P.S.U. Central Committee and President of the Presidium of the U.S.S.R. Supreme Soviet. Under his leadership, the Central Committee and the Political Bureau of the Central Committee adopted and translated into life important decisions on cardinal problems of the country's economic and sociopolitical development, of the Communist education of the masses.

Konstantin Ustinovich did much to implement the Leninist course of our party — the course toward raising and strengthening the might of our motherland, preserving and strengthening peace on earth.

Chernenko was a great man, an excellent communist leader, a true son of the party and the people, a passionate propagandist of Marxism-Leninism. It is clear that Marxism-Leninism is here like a theology, a religious doctrine. And the party is the church. Communism hates the true religion because it is a false religion. Therefore, it is so horrible that so many modernist and liberal Christians support and cooperate with communistic terrorists and revolutionary movements in the name of social justice.

The last paragraph is also clear in its message: Chernenko "did much to implement the Leninist course of our party — the course toward raising and strengthening the might of our motherland, preserving and strengthening peace on earth." That Leninist course means not only a totally communistic social and economic order, it also means world dominion. In order to rule the whole world, Russia, motherland of all communist countries, must be very strong. Chernenko has done much for the raising and strengthening of the might of Russia and brought her a little closer again to that goal that all the na-

tions gather under the wings of mother Russia. When that goal is reached there will be peace on earth, the Russian peace, the communist peace. To reach that goal of that communist peace, revolution everywhere, conquering here and there, will continue. It is for the sake of peace.

But let us listen further. The same goal is maintained.

**Great Cause of Socialism.** Today, the Communist Party, its Central Committee, the Political Bureau of the Central Committee firmly declare to the Soviet people their unshakable determination to serve faithfully the great cause of socialism and Communism, the cause of peace, social progress and happiness of the working people.

With Konstantin Ustinovich Chernenko's active participation, the party line was collectively shaped and carried out to intensify in all ways production, further raise the living standards and spiritual culture of the people, perfect the political system of society and deepen socialist democracy.

We will continue to work purposefully for realizing the decisions of the 26th C.P.S.U. Congress, the November and subsequent plenary meetings of the Central Committee on speeding up the country's social and economic development, strengthening its economic and defensive might. Satisfying the growing requirements of Soviet people, improving the conditions of their work and life, have always been and remain the major concerns for the party and the state.

The development of the initiative and creative endeavor of the masses, strict observance of law and order, consolidation of labor, state and party discipline will continue to remain in the center of attention. We will support, encourage and elevate in all ways those who by deeds, practical results, rather than by words, show their honest and conscientious attitude toward civic duty.

The first paragraph that follows now does not sound promising for those who disagree with the communist ideology and goal, among whom those who follow Christ Jesus as Saviour and Lord and have God's peace in Him. And when it is said that "the Soviet Union has never threatened anyone," it could be interpreted in such a way that is sounds correct. But what about Afghanistan? What about Hungary in 1956? What about the people in the Ukraine? One only has to read the books of Solzhenitsyn to understand a little bit what the Soviet Union is.

**Swagger and Irresponsibility.** We shall fight any manifestations of showiness and idle talk, swagger and irresponsibility everything that contradicts the socialist norms of life. The Central Committee will continue tirelessly strengthening the party's cohesion, its bonds with the masses and perfecting the style of party, state and social activities.

Konstantin Ustinovich Chernenko's name is associated with the implementation of the foreign policy of the Soviet state, the major peaceful initiatives aimed at terminating the arms race and removing the threat of a world thermonuclear catastrophe. Our party and state will continue stepping up efforts in this direction, doing everything to preserve peace. We proceed from the conviction that the right to live in conditions of peace and freedom is the prime human right. We reaffirm once again our readiness to maintain good-neighbourly relations with all countries on the principles of peaceful coexistence on the basis of equality and mutually advantageous cooperation.

The Soviet Union has never threatened anyone. But no one will ever be able to dictate his will to us. Socialism, as Lenin taught, will prove its advantages, but it will prove them not by force of arms but by force of example in all fields of society's life — economic, political and moral.

The growing might and cohesion of the

countries of the socialist community reliably serves the cause of peace and social progress. The C.P.S.U. Central Committee and the Soviet Government are doing everything necessary for their fraternal alliance to become still stronger and their political and economic cooperation to develop and deepen. Faithful to the principles of socialist internationalism, our party will continue to do everything for broader interaction between the fraternal countries and the enhancement of their positions in international affairs.

And here follows the last part.

**Selfless Work of the People.** We are convinced that the objectives set by the party, which is marching toward its 27th congress, will be achieved. The earnestness of this is the selfless work of the Soviet people, the indestructible unity of the party and the people.

On behalf of the C.P.S.U. Central Committee and the Soviet Government, permit me to express gratitude to the fraternal par-

ties, the working people of the countries of the socialist community, the government and the peoples of other countries, to all who have honored the cherished memory of Konstantin Ustinovich Chernenko.

In this hour of parting with Konstantin Ustinovich, I want to express sincere and deep condolences to his family and relatives.

Bowing our heads before you, our dear comrade and associate, we promise unswervingly to follow the course of our Leninist party. To serve its cause is to serve the people. We will discharge this duty of ours to the end.

Farewell, our dear Konstantin Ustinovich. Dedication is good when it regards a good cause. Let us commit ourselves to the cause of Christ. May Christians, also under communism conquer through Christ. He is the legal Lord of all. He is the King of glory.

J. GEERTSEMA

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## Fifth Conference of Reformed Mission Workers in Latin America

### São José da Coroa Grande/Maragogi, Brazil

From the 10th of April to the 17th another mission conference was held on the mission field of Maranatha Canadian Reformed Church. Besides the mission workers from the Dutch sister churches who are labouring on Curacao (Netherlands Antilles) and in Curitiba (Brazil), Dr. K. Deddens, who teaches missions (and other courses) at the Theological College in Hamilton and Rev. D.G.J. Agema, Hamilton's new missionary, joined the workers in Northeastern Brazil for seven days of intensive study and discussion of our Reformed mission work.

One of the main topics was the "Church Growth Movement." This is a missionary school of thought which originated in the United States and has much influence in missions today. The topic is very large and our discussion did not nearly touch on all the issues involved. We did note strong Arminian thought patterns in this movement. Nevertheless, we can learn things from this school. It stresses that our emphasis must be on the proclamation of the Word of God. In our discussion we concluded that giving priority to the proclamation of the Word does not take away the need for Christian social action,

but that both Word and Deed must aim at the reconciliation of man to God. The Church Growth School also rightly emphasizes that different social and cultural groups must be approached in different ways. The problem is how to do this and yet build up a church in which these different groups can live together in true unity.

Among the other topics discussed were "Paulo Freire" (a well-known Brazilian educator), "Mission Among Younger Young People" and "May Covenant Children Participate in the Lord's Supper?" With regard to this last topic, there was a division of opinion. Another controversial topic was whether we should baptize (again) someone who makes confession of faith in the Reformed Church and was baptized by Roman Catholics when a child. To help our discussion on this point two guests were invited, Dr. F.L. Schalkwijk who is principal of a Presbyterian Seminary in Recife and Rev. Mario Alves, a Presbyterian minister in Recife. Dr. Schalkwijk was quite involved in this topic when he as a missionary from The Netherlands began to work with the Presbyterian Church in Brazil. The Presbyterian Church in Brazil baptizes all such people. Rev. Alves worked for a number of years with Reformed churches in South Africa, doing mission work among Portuguese people.

He returned to Brazil when that Reformed church there would not let the Brazilian ministers rebaptize any more. He said they were faced with quite some pastoral problems. For example, he would be told, "I was baptized with the baptism of infusion of grace. I now want the true baptism of the promises of the covenant." The opinions at the conference were quite divided on the point of whether a Romish baptism should be accepted or not.

One of the missionaries from Curacao presented a paper about the program for training evangelists in Curacao. One of the questions that was raised in the discussion was whether such training should immediately begin with the stated purpose of training evangelists or whether the initial training should be more general, directed at a larger group in the congregation. It was recognized that what is being proposed for Curacao is not very different from the training already being provided in São José in a somewhat less organized way.

As at all our conferences, we also discussed the developments in the work on the various mission fields. We particularly noticed how on all the fields the number of preaching points is growing. In Maragogi there are now three, in São José two, in Curitiba three and on



Curacao the plan is to de-centralize to three locations. These developments were influenced by discussions at former conferences about how best to let the churches on the mission fields grow to maturity and independence. Especially some of the ideas of John L. Nevius play a role in our thinking. The small group of Reformed believers in Paramaribo (Surinam) also received attention. There is still some feeling of sadness about the fact that no Reformed missionary is being sent there any more.

An interesting part of the conference was the trip to Recife. This was immensely enjoyed by all. A highlight was Dr. Deddens' lecture about "Liturgy" which he delivered at the Presbyterian Seminary.

Here are some of the conclusions from the discussions:

1. Striving for church growth, in both its qualitative and quantitative aspects, is a mark of the church. This is covered by the three marks of the church in Article 29 of the Belgic Confession.

2. We must beware of the Arminianism in the Church Growth School, but the movement does provide many worthwhile insights for our mission work.

3. The traditional conditions for recognizing a baptism administered in another church federation, must, in the light of Romish doctrine and practice in Latin America, to say the least, be critically evaluated.

4. The office of evangelist in the New

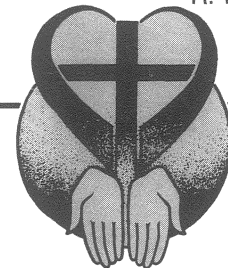
Testament is to be compared with our present day missionary minister of the Word. This means that the use of this term for nationals who help out in the mission work must be done with care.

5. Such helpers on the mission field should preferably be ordained elders who have an evangelizing task. When such elders have gifts for pastors and teachers they should be trained for this office.

6. Youth work on the mission field is an integrated part of the whole.

The following conference is scheduled for early 1987 to be held in Curitiba.

R. BOERSEMA



CRWRF

## Impressions of Bangladesh

*Sue Van Tol recently returned from a trip to Southeast Asia and shared with us at CRWRF much of what she had gleaned during the six weeks she spent with the Ysselsteins in Bangladesh. The many excellent slides she had taken and her enthusiastic and detailed report brought the work we support there much closer. At our request, she kindly recorded her impressions in this article.*

*N.B. CRWRF's support does not cover the Ysselsteins' living expenses, but does totally fund both the Christian Extension Services and Projaputi Women's Skills Program as mentioned in the article.*

Last November I had the opportunity to travel to Bangladesh to visit my friends Peter and Geraldine Ysselstein. We had all been members of the Guelph congregation for a number of years. Then I moved to a new job in Vancouver, BC, and they went to work for the Christian Reformed World Relief Committee (CRWRC). So after not seeing each other for almost two years, it was a happy reunion at Dhaka airport.

Immediately on stepping outside the airport building, we were surrounded by a noisy crowd of native men all trying to carry our suitcases (for a fee of course!) and scores of beggars with hands outstretched crying "Baksheesh!" (alms). Though it was the winter season, I found the weather uncomfortably hot and humid. Thus my first impression of Bangladesh was that of noise, heat and confusion.

Early the next morning, we gladly left the capital city behind to travel north to Bogra, where Peter and Geraldine make their home. Here in Canada, a distance of 120 miles can easily be covered in two hours, but over there, it's a different story! Our Volkswagen bus had to share the road with transport trucks, rickshaws, buses, oxcarts, pedestrians, and wandering livestock. The road was paved, but narrow, full of potholes and under construction, making it a long, hot, dusty, and bumpy drive. We spent most of the morning crossing a river — first waiting one and a half hours for the ferry to arrive, and then another two and a half hours on board the ferry. So although we left Dhaka before daylight (5 a.m.), we did not arrive in Bogra until teatime (2 p.m.) and that is considered a good trip. I was told that "Murphy's Law does prevail, and especially here in Asia!" When travelling, you start out early and take along generous supplies of patience, water, food, and toilet paper because mechanical breakdowns, flat tires, hartels, bus strikes, late ferries, and other unexplained delays occur frequently. You'll get to your destination sooner or (probably) later!

Bangladesh is a small country — only 55,598 square miles in size — but has a population of about 95 million. Ninety per cent of the population is rural, living in 71,000 villages scattered throughout the country. So, given an average density of 1700 people per square mile, you can understand that you will see people everywhere you go. As foreigners, we

could not travel unnoticed or even quietly. Our fair skins attracted attention as honey attracts flies. Villagers, farmers, labourers, school children, and their teachers — all dropped whatever they were doing to come running to the roadside to watch us pass by, or to crowd around us when we stopped. At first I felt like Pied Piper without his flute, but soon I became accustomed to it. After all, I was just as curious about them as they were about me!

So what does the countryside of Bangladesh, one of the world's poorest countries, look like? I expected mud huts, palm trees, lots of waterways, darkskinned people and wandering cattle, but what else? I found Bangladesh to be a beautiful country — as Geraldine had written me, "There are thousands of photos to be had." Despite it being the winter season, there were vibrant colours — fields of brilliant yellow mustard, dark green potatoes, purple eggplants, bright green beds of rice seedlings, golden-brown fields of rice ready for harvest, reddish-brown ploughed fields, vividly-dressed natives, red clay paths, golden sunshine, and clear blue skies. The national flag is indeed appropriate — a bright red circle, representing the sun, on a dark green background which represents the scenic beauty of Bangladesh.

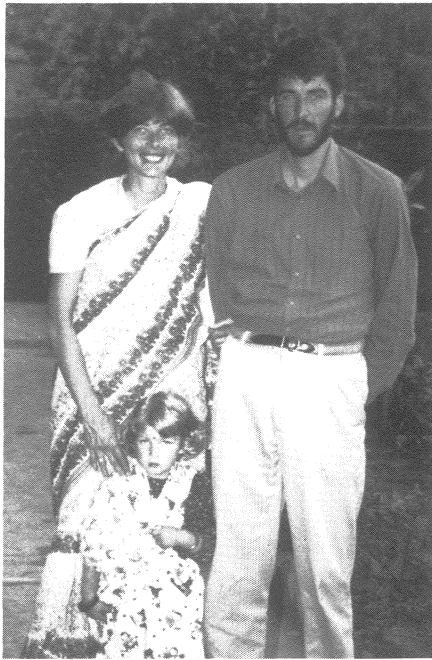
There were people everywhere, busy at their various occupations — farming, fishing, road-repairing, transporting goods and people, basket weaving, tending shops, and doing other small in-

dustries. All the work is done by hand. Wooden ploughs, fashioned from tree stumps and pulled by oxen, are used to till the soil. The rice crop is cut and bound into sheaves by hand, then threshed with a flail, and the kernels gathered and spread out on the highway to dry in the sun. Even the transport boats, with their long oars and cotton sails, look as if they have not changed design since Biblical days! Villages, comprised of a small group of mud huts with thatched roofs, usually are located beside a pond or waterway. The women usually are busy preparing a meal in the central courtyards while toddlers play nearby, and older sisters carry their baby siblings on their hips or backs. As soon as the children are old enough, they help support the family — whether by tending animals, helping in the fields, weaving baskets, or hiring themselves out at various jobs.

The weeks quickly flew by as my days were filled travelling around the countryside by motorbike, van, rickshaw, ferries, third class train and on foot. I visited various agricultural projects, gardens, fishponds, villages, women's programs, hospitals, medical clinics, missions, churches, schools, and markets. I had the opportunity to sit in on adult literacy classes, health and nutrition classes, prenatal clinic, sewing group, and CRWRC business meetings, attend a Bengali Christian church service, and take language lessons. There was no time to be bored — indeed there was so much to see, do, and learn that I wish I could have stayed a lot longer!

Everywhere I saw poverty, disease, and hunger, and heard about political unrest, corruption, and natural disasters — so many problems and obstacles in the progress of Bangladesh. Since returning to Canada, I have heard a comment several times, "What's the point of giving money to Third World countries? How

do we know where it goes? The poor people don't receive the benefits because the corrupt officials steal it all." Indeed corruption is a major problem, but we are fortunate in having CRWRC and CRWRF to manage our donations. Have you heard



*The Ysselstein family (minus the newest addition — a baby girl) in their garden at Bogra*

the saying, "Give a man a fish, and he eats today. Teach him to fish, and he eats every day?" This is the motto CRWRC has adopted. In the past, many mission groups gave free handouts, and the natives soon developed a "relief mentality." They learned to expect that the "rich foreigners" would look after them. Misguided good intentions ruined the natives' pride and motivation to work. Now teaching and working together are emphasized.



*Plots of land are very small in this heavily populated country, so every square yard counts*

During my travels (I also spent time in Thailand and Nepal), I saw a variety of development agencies and missions, but was most impressed by the work of CRWRC. They keep their costs down and their effectiveness up by hiring and training local people to carry out the programs, rather than hiring all foreign staff who require higher salaries and cannot "get across" as well to the natives. The foreigner staff members set up the programs, hire locals, then supervise the work and act as consultants. The goal is to have the locals trained to take over so that eventually the foreigners can leave and the programs will continue without our direct aid and supervision. The programs are dynamic, not static — they are constantly evaluated and revised, expanded or phased out as necessary. CRWRC cooperates with other agencies wherever possible and pools resources for example with the Church of God mission, to form Christian Extension Services in the Khanjanpur area (*Clarion* May 18 1984). The staff are caring, energetic Christians who have learned the Bengali language so they can communicate directly with the people and share their knowledge and ideas for the improvement of the community. These are some of the ways in which CRWRC shows excellent stewardship.

I could see positive results of the work being done. An example quickly comes to mind. In one village, I was shown two groups of women who were receiving training in health and nutrition, literacy, banking, and cooperative skills. The first group had been meeting for approximately one month. These ladies were shy, lacked self-confidence, and were obviously poor, with malnourished children, and a multitude of health problems. But the second group, which had been in a cooperative for over a year, conveyed an atmosphere of confidence and well-being. Although still poor, they were dressed neatly, looked healthier, and had a modest savings account at the local bank. Their children had sparkling eyes, and some even looked "fat and sassy!" What a contrast between the two groups — what an obvious difference education and guidance can make in the welfare of the people.

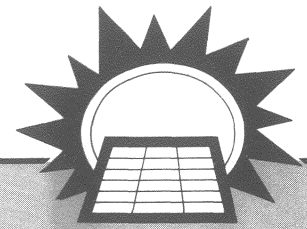
— *To be continued*

In His service,  
SUSAN VAN TOL

Gifts for the work of CRWRF may be directed to:

CRWRF  
PO Box 793  
Burlington, ON L7R 3Y3

All gifts are gladly received. Donations of \$10.00 or more will be issued a receipt for tax deduction.



## What God Hath Promised!

God hath not promised Skies always blue, Flower-strewn pathways All our lives through; God hath not promised Sun without rain, Joy without sorrow, Peace without pain.	But God hath promised Strength for the day, Rest for the labor, Light for the way, Grace for the trials, Help from above, Unfailing sympathy, Undying Love.
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Annie Johnson Flint

### Dear friends,

Since Mrs. Riemersma has to undergo a serious operation she has asked me to take care of this column for the time being. I agreed, although somewhat hesitantly. And you understand I think why I hesitated. During the past years Mrs. Riemersma has done such a wonderful job in bringing some comfort and cheer to those who are ill, that it is not easy to be her substitute. But I will try! I hope for everyone involved that it is only for a few times!

On the other hand it is not that hard either to bring comfort. We don't have to "produce" it ourselves. That has already been done by the LORD our God in Jesus Christ our Saviour. We are His with body and soul in life and death. And that promise is the basis of all consolation in whatever form or with whatever words we bring it. We trust that also all evil which God sends to us in this life serves our salvation. And when God brings grief, He will have compassion! You can read that in Lamentations 3:21-33. Maybe you can read it for yourselves.

We hope and pray that these promises will also comfort and strengthen our sister Riemersma in Fergus and all others who have to go through times of affliction. We know that in everything God works for good with those who love Him.

It will not surprise you that we give you the following name and address to sent a card to:

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

(I did not ask her permission!)

On the calendar Mrs. Riemersma passed on to me, I found these brothers and sisters who, the LORD willing, will celebrate their birthday in July (and we

hope that it may be a good one and that they may enjoy many visitors!).

**JIM BUIKEMA**  
549 Enfield Road  
Burlington, ON L7T 2X5

Jim is the oldest of the seven Buikema children and is mentally handicapped. He enjoys visiting people and being a member of a choir. His birthday is on July 4th.

**JENNY HANSMAN**  
19890 - 55A Avenue  
Langley, BC V3A 3X5

Jenny hopes to celebrate her 38th birthday on July 7th. Last year she received many cards and letters and she wrote Mrs. Riemersma that she enjoyed it very much to read all the good wishes and names. She suffers from encephalitis (a form of sleeping sickness) and lately she has been in the hospital to be treated for other problems as well. She is confined to her home most of the time.

**CHARLIE BEINTEMA**  
401 Parkstreet  
Chatham ON N7M 3S7

Charlie will celebrate his 10th birthday on July 20th, if the LORD wills it. I think Charlie is looking forward to receiving many cards. Last year he put them all in a scrapbook. So make sure that you send him a different one than last years!

**JIM WANDERS**  
Huron Regional Centre  
PO Box 1000  
Orillia, ON L3V 6L2

Jim hopes to celebrate his birthday on July 29th. It will be his 24th! He cannot speak or write, since he is mentally handicapped but he enjoys swimming and bike riding. The Centre where he lives tries to develop the skills he has and Jim likes the training he receives there.

That is it for this first time!  
Send your requests (with permission of the person involved) to me, and please send me also updated information if necessary. I appreciate your help!

**MRS. J. MULDER**  
1225 Highway 5, RR 1  
Burlington, ON L7R 3X4

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# Farewell, Rev. VanOene!

April 28, 1985

Having preached the Word of God as an active minister for forty-two years, Rev. VanOene, in his farewell sermon, reminded the congregation that listening to this proclamation is not only a privilege but also a duty. This is true because the Word always contains warning and comfort.

Both of these elements were clearly brought out in his sermon, for which the same text was chosen as for his first, inaugural sermon: Revelation 22 : 10 and 11. In these verses the apostle John is told not to seal up the words of the prophecy which had been revealed to him. This is so, explained the minister, because these prophecies had to be made public in order that they could be fulfilled. This fulfillment must be realized before the return of our Saviour. Today is the period of the fulfillment and realization of the promises and judgments depicted throughout the Book of Revelation.

Rev. VanOene then went on to ask us what our reaction is to the events around us. As verse eleven describes, there are only two options from which to choose: that of the wicked and the hardening of the heart or that of the



righteous and repentance. Each can go his own way, but nobody can deny that he knew the consequences of the path he had chosen. Each of us was again urged,

as we were so often in the fifteen years Rev. VanOene had been among us, not to allow anything to separate us from the love of Christ. The sermon ended with a





personal confession of faith by our minister: "For it is also on the basis of this text that I believe in the perseverance of the saints."

After the sermon delegates of six sister churches went on the pulpit to speak a few words of thanks and farewell to our parting minister. A letter from the Church of Ottawa was also read.

On Friday evening, May 3, we as congregation of Fergus had a farewell evening for Rev. and Mrs. VanOene. The evening was well filled. The senior choir and the junior choir gave us an enjoyable time. Several societies had a delegate say some words of thanks and appreciation to the ministerial couple. The young people held a garage sale in which a famous orange shirt and a great variety of ties in all colours were sold. Several presents were given to Rev. VanOene, who opened these in such a way that a person could wonder which was appreciated the most: the present itself or the wrapping paper. The Rev. and Mrs. VanOene received from the congregation an album with pictures of all the members and a beautiful painting of a river scene in Fergus.

At the end of the meeting Rev. VanOene spoke a few words of appreciation, whereafter he closed the meeting with giving thanks to our heavenly Father. We then went downstairs for refreshments and said farewell.

H. BOUWMAN

## NEWS MEDLEY UPDATE

Dear readers:

You have missed the News Medley a few times. I regret this as much as you do, but am certain that you understand the difficulties we were facing when moving our temporal possessions from Ontario to British Columbia. Amid all the tension and nerve-wracking calculations which such a move brings with it, one simply cannot sit down for the serious business of writing one of our beloved medleys. And we are still not out of the problems. However, I can promise that you may look forward to another of our bi-weekly meetings shortly.

In the meantime, we are living in "tents" so to speak, at least for the time being. Until some time in the fall of next year, we shall not have a permanent address. For the time being, however, we request you to send all mail for us to:

801-720-7th Avenue  
New Westminster, BC  
V3M 2J4

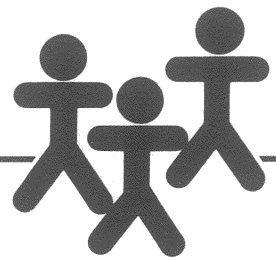
This "all mail" does not include contributions for Aunt Betty. As Rev. Stam is going to live in Fergus, he will take care of the passing on of these letters. Continue sending them to Box 54, Fergus.

Sorry for all the inconvenience, but retirement does bring some complications.

Thank you for your cooperation.  
W.W.J. VANOENE

## OUR COVER

St. Andrews-on-the-Red. The oldest stone church in Western Canada still in regular use. Photo courtesy of the Manitoba Government.



## A. Teenagers despair

This March, the results of an extensive sociological study - called Project Teen Canada - were released to the major newspapers. It was a major study involving 3,600 Canadian adolescents between the ages of 15 and 19. Among the more remarkable finds was that "74% contend that suicide is a serious social issue for themselves and their peer group."

The study was designed by a Mr. D. Postersky of Inter-Varsity Christian Fellowship and Dr. R. Bibby, a sociologist at the University of Lethbridge. Among the more startling conclusions are these five prevalent views:

1. Adults treat them as subhuman;
2. Teachers are no longer influential;
3. Friends are of primary importance;
4. Suicide is a major concern;
5. The church is irrelevant.

Or, as one of the conclusions reads to summarize it all, "We have generated in young people a disposition that moves towards fatalism. Young people are now wondering whether they will survive."

If this is indeed an accurate description of what teenagers in Canada are thinking now, we have a serious social problem in this country. Initial commentators raise voices of alarm and panic. The older generation cannot understand how the younger generation could get to this world-denying, self-affirming attitude. Are they not one of the few generations in this world to have grown up with prosperity, peace, and stability in their lives?

However, the question should be raised: Why are people surprised at this result when in fact it accurately reflects the message that is currently being preached in the public schools and in the media, not to mention the newspapers?

Let us take some specific examples. The mass media itself, especially Hollywood, has exploited the generation gap which came into existence supposedly sometime around 1965. It has become a doctrine on T.V. The high school and university science curriculum with its materialistic determinism has been preaching fatalism for nearly four decades. The textbooks in the social sciences from grade four to graduate school in university have been severely critical of all major institutions in the Western world under the excuse of stimulating critical awareness in youth. Is it any wonder that many of them are disgusted with what their parents' genera-

tion has accomplished?

The influence and character of religion have been systematically ignored or denied for at least six decades in the public school system. Is it any wonder that the students now think that the church is irrelevant? We need not even mention the influence of teenage music.

As for the other matters such as the claim that teachers are no longer influential and that suicide is now a major concern, these matters are too complex for comment in this space. The writing is on the wall. A major shift in attitudes has been taking place in the younger generation.

*What has been going on in the Reformed communities during this time???*

## B. Wazzat?

### Our communication skills

"Wazzat" is a Canadianism that could be translated as "what's that." You will hear the word "wazzat" in meetings where an inarticulate speaker is frustrating the audience. When "wazzat" is heard you know that a communication problem exists. The failure of message transferral between speaker to listener is quite complex. How to get rid of "wazzat" is the main topic of this consideration.

In an age of increasing shift to electronic communication there is an ever greater need for effective oral communication. The popularity of assertiveness courses, Dale Carnegie courses, indeed all types of public and corporate courses attest to this. Adults realize how important it is to make a point effectively.

The teenager is up against formidable standards in the area of oral communication. Because the teenager usually has the stature of an adult, he is expected to perform like an adult. Besides the relative lack of experience, the teenager also carries with him the age group characteristic of insecurity and sensitivity about being on the spot.

Effective communication depends on the knowledge, self-image, social experience, conviction, and personality of the speaker. True as this may be, good speaking techniques can be learned by people who are sensitive to the notion that they can themselves be quite confident speakers if they will give it a try. Some two-day intensive immersion courses can make great differences in a person's performance.

A large newspaper did a survey on

people's greatest fears. Some people said that they were afraid of heights, snakes, the dark, cancer or death, but the greatest number of people said that they most feared public speaking. This fear is both unnatural and learned. It is an unnatural fear because those who communicate effectively on a one-to-one basis can apply the same principles to speaking effectively on a one-to-one-thousand situation.

Have you noticed the tremendous emphasis that political parties place on speech making? History has shown that the ability to communicate is a key factor in being a good leader. The charisma of a good leader or communicator is tied to his dramatic flair. This idea of dramatic flair will be important when we focus on the three aspects of delivering a good message.

Three aspects of good oral communication are the verbal, the vocal and the visual. What aspect is most important? Be prepared for a surprise. The aspects are graded as follows:

verbal	7%
vocal	38%
visual	55%

With the whopping 55% given to visual you see now where the element of dramatic flair comes in.

When a speaker comes into the light of the crowd's attention, he basically is saying "here I am!" His action and sound will be the most potent elements of his effectiveness as speaker.

Use your body naturally. Avoid the rigid and inhibiting stereotypes that I'm sure we've seen all too often such as copy reading, looking at three people in the audience only, or eye darting. Spread your gaze over the entire audience. Look at each person for 4 or 5 seconds. This is called the extended contact technique.

What shall I do with my hands? How should I stand? These questions are asked when we feel ill at ease and centred out. Usually in a one-and-one encounter these ideas don't even surface consciously because we take care of it naturally and automatically. So, do the same in a crowd. Be natural. Avoid the old rigid poses that we have seen so often. Many of these positions have names of their own. Notice that some people stand with their hands clasped at groin level. This is called the fig leaf pose. Others cross their arms over their chest. This is called the stern father pose. Those who clasp the podium as though either

they or the podium would collapse if they let go are said to be using the podium clutch technique. Some speakers put their hands behind their backs like an old Dutchman skating down a canal. This is called the parade rest pose. Many more poses have been coined by many watchers such as swaying, jangling and arm flopping.

Please avoid these unnatural mimicked poses because they are ineffective. Every generation must overcome the "wazzat" problem. In Roman times, rhetoric was a major subject in a student's

course of studies. Skill, effort and practice must be applied to become good communicators.

In short then, how can we improve our delivery? Use a tape recorder, a full-length mirror. Be yourself and build confidence and self-esteem. Make effective eye contact and use natural gestures. Dress appropriately and use a natural voice. Be clear with your audience as to what your intention is.

P. Smid

(Link — Fergus/Guelph)

### C. Sacred Freedom

Once upon a time  
 along a lone country road,  
 a little red schoolhouse  
 stood of brick and stone.  
 A neatly paven path  
 let its way to the door,  
 where buttercups and daisies  
 sprang up by the score.  
 In the center of the lawn  
 and glistening in the sun,  
 a tall silvery flagpole  
 greeted everyone.  
 From its tip daily fluttered  
 the flag of the land,  
 boasting freedom of religion  
 from strand to strand.  
 Inside the little schoolhouse  
 the bustling very young,  
 rose for their devotions-  
 with prayer they were begun.  
 From the wide open windows  
 came the tunes of their songs,  
 as their voices united  
 in glory to God.  
 Tiny little voices:  
 Seedlings of the Church,  
 recruiting for the Army  
 for whom Satan lurched.  
 Daily they were tutored  
 in the fear of the LORD  
 pruned and instructed  
 by the light of His Word.  
 Each tender seedling,  
 anchored into place,  
 sprouted unto service  
 through the riches of His grace.

'Twas a schoolhouse for the rich;  
 not with silver or gold,  
 but with the wealth of the covenant  
 unto Abraham foretold.  
 Seed rich with promise,  
 through God's redemptive plan;  
 heirs of the Kingdom,  
 though once fallen man.  
 Saved from destruction  
 by the death of a ram;  
 bought by their Saviour,  
 Christ Jesus, the Lamb.  
 Fostered by Mother,  
 who toiling in pain,  
 was assured by Her Master  
 She with Him would reign.  
 With loyalty She laboured,  
 and with one accord,  
 seized every freedom  
 to train for the LORD.  
 Until night fell;  
 as long as it was day,  
 the songs of Her seedlings  
 from the windows rang away:  
 "The law of the LORD is perfect,  
 reviving the soul;  
 the testimony of the LORD is sure,  
 making wise the simple . . .  
 the fear of the LORD is clean,  
 enduring for ever;  
 the ordinances of the LORD are true,  
 and righteous altogether.  
 More to be desired are they than gold,  
 even much fine gold;  
 sweeter also than honey  
 and the honeycomb."

quote: Psalm 19

Wilma Hutten  
 RR 2  
 Kent Bridge, ON

### D. In closing . . . .

Although the school year has come to an end, several more columns will appear during the summer. Some of the contributions are piling up. There are also a few more topics which should be addressed. Until next month — the Lord willing!

NICK VANDOOREN  
 John Calvin School  
 607 Dynes Road  
 Burlington, ON

## CHURCH NEWS



CALLED to Smithville South, ON  
 REV. A. DE JAGER  
 of Neerlandia, AB

\* \* \*

CALLED to Ancaster, ON  
 REV. R. AASMAN  
 of Guelph, ON

\* \* \*

For Smithville South:  
 Clerk: H.J. Homan  
 RR 1  
 Wellandport, ON  
 LOR 2J0

As per July 1, 1985 Smithville South  
 will become:  
 CANADIAN REFORMED CHURCH  
 OF ATTERCLIFFE

\* \* \*

The Canadian Reformed Church  
 of Ancaster was instituted on May 5,  
 1985.

The congregation meets in the  
 church building of ST. ANDREW'S  
 PRESBYTERIAN CHURCH, 31  
 Sulphur Springs Road, Ancaster,  
 Ontario.

Services are held at 9:00 a.m. and  
 3:00 p.m.

The time of the afternoon service  
 is under review and may be changed.

Postal address:  
 P.O. Box 7383, Ancaster,  
 ON L4G 4G4

Chairman of the consistory:  
 H. van Veen, phone (519)  
 752-3921

Recording clerk:  
 H. Jager, phone (416)  
 387-0463

Correspondence clerk:  
 G. Hart, phone (519)  
 623-5268

Committee of administration:  
 M. Slomp, phone (416)  
 388-1636

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# The Annual League Day of the Women's Societies of Manitoba

Eight a.m. June 12, 1985. At the manse beside the Winnipeg church building, sleepy eyes are rubbed in amazement. Yes, it's League Day today, but what time does it start? The women are already showing up! Aah . . . that explains it. The faithful custodians of the coffee pot have arrived to begin their morning preparations. It's nearer 9:30 by the time more vehicles roll into the parking lot — vehicles filled with already-chattering women. Yes, it's League Day today!

The meeting was officially opened at 10:00 a.m. by the Chairman of the hosting Winnipeg society "God's Word as our Guide," Mrs. Annie Teitsma, although most ladies had already had a chance to enjoy some refreshments. We joined in glorifying our Creator with the words of Psalm 8: 1, 3, 4, and 5. God's blessing on our League Day was sought, then Colossians 3:1-17 was read. All 52 ladies present were warmly welcomed by the chairman, and a card sent by the Women's League of Alberta expressing their wish that our day be successful and to the Glory of His Name, was read. The minutes of the 1984 League Day were read and adopted and then our chairman introduced our speaker for the morning session by giving a brief biography of him. After a few wry glances, Mr. John Baron read his speech entitled "Women in the Church." He warned us not to fall into the trap of worldly teachings and ideas advocated by the many "equal rights" groups today, but rather to look to the Bible for our guidance. He traced the position of women through the ages. Before the fall woman was privileged; during Old Testament times women were degraded, at times little more than slaves in their households. The coming of Christ heralded a new era for women: since then women have played important roles as mothers, teachers, and active members in church and society life. Mr. Baron also reiterated God's teaching that man is head of his household and in the church.

This precludes women's voting and being ordained or elected in the church.

After this thought-provoking speech, Psalm 128:1,2, and 3 was sung. We enjoyed a poem read by Mrs. Marg Nobel

entitled "Be the Best of Whatever You Are." During intermission beverages and loaf cakes were consumed (rapidly!). Questions during discussion period focussed on women's voting rights in the church and the mechanics of election. Our speaker was thanked for the time and effort he expended, Psalm 85: 1, 3 was sung, and we were given a few minutes to stretch our legs before sitting down to indulge our appetites.

And indulge we did! — in hot soup, cold juices, assorted salads and cold meats, buns, and fattening but delicious desserts. Mr. Baron led us in prayer at the beginning of our feast, then read a portion of the Scriptures, and closed in thanksgiving at the end of our meal. The Entertainment Committee tickled our funny bones with a hilarious League Day Report.

The afternoon session opened with the singing of our League song, "Sing God's Glory," and "O Canada." We noted that not everyone knows the new words yet! Portions of Philippians, Isaiah, and Corinthians were read and once again a thumbnail biography of our speaker was provided by the enterprising chairman. Mrs. Hilda Tiggelaar introduced the topic "Self-Esteem: 1. How Do We See Ourselves; 2. Building Self-Esteem in our Children."

Self-esteem was defined as how we see ourselves. It was noted that self-esteem is not inherent but must be learned. We must learn to judge ourselves by God's standards rather than the values of man. If we love ourselves as God created us, we will also be able to love our neighbours. If we love and accept our child as God created him, that child will learn self-esteem. Many factors can influence this building of self-esteem; as parents we must equip our children for life and instruct them in the proper Scriptural values.

A bittersweet poem, "To All Parents," was read at the close of this speech. During intermission already-full stomachs were topped off with punch and dainties. Question period was opened after the singing of Psalm 133:1 and 2. Discussion centred around the question "Is self-esteem a matter of faith?" Many facets

of this question were explored.

Shortly before 4:00 p.m., discussion was closed and the hard-working members of various committees, the accompanist and the speaker were thanked for all they had done. Mrs. Theresa Weessies provided a touch of nostalgia with the poem, "Saturday Night Tub." The chairman of Carman's Women's Society, "Rejoice in the Lord," expressed her appreciation and thanks to the hosting society. We sang of our desire to serve the Lord and walk in His ways with the words of Psalm 119: 12 and 13, and then our speaker closed the meeting in prayer.

That was not the end of the day though! There were dishes to be done, coffee to be imbibed, open-faced buns to be devoured, and (more) news to be shared. We could return home thanking God for this opportunity to meet in fellowship and study, praising Him for His goodness.

D. LODDER

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## PRESS RELEASE

**"Anchor" Canadian Reformed Association for the Handicapped, May 24, 1985**

After the singing of Psalm 42:1, the chairman opened the meeting with prayer and read Psalm 42.

The minutes were accepted.

The building fund pamphlet is passed around.

The severance of the lot in Lincoln has been verbally approved. The building committee is also looking into another alternative.

We heard from the Summer Camp Committee that they have bought some trailers.

Organization of the Summer Camp is almost complete. An advance of \$700. has been requested on the budget.

A gestetner duplicating machine has been bought.

A general discussion follows.

The press release is read and approved.

The meeting is closed with prayer.

E.J. DEJONG



# Wijziging Algemene Ouderdomswet (AOW)

Artikel uit *Nederlandse Staatscourant* d.d. 29 maart 1985

Gelijke rechten op AOW-pensioen voor mannen en vrouwen per 1 april

*Met ingang van 1 april 1985 worden mannen en vrouwen in de Algemene Ouderdomswet (AOW) voortaan gelijk behandeld. Ook de Eerste Kamer heeft nu het wetsvoorstel daarover van staatssecretaris De Graaf en zijn collega mevrouw Kappeyne van de Coppello van Sociale Zaken en Werkgelegenheid aangevaard. De uit dit voorstel voortvloeiende voordelen krijgen terugwerkende kracht tot 1 januari 1985. De regering voldoet daarmee aan de derde EG-richtlijn, die voorschrijft dat mannen en vrouwen op het terrein van de sociale zekerheid gelijk moeten worden behandeld.*

## Ongehuwde bejaarden

Voor de ongehuwde bejaarden vindt er in de nieuwe opzet van de AOW geen wijziging plaats. Ongehuwde mannen en vrouwen werden in deze wet al gelijk behandeld. Zij ontvangen bij het bereiken van de 65-jarige leeftijd een ongehuwdenpensioen, dat ook in de nieuwe situatie 70% van het netto-minimumloon bedraagt. Ook voor gehuwde bejaarden die een ongehuwdenpensioen ontvangen, omdat zij pas na hun 65ste jaar in het huwelijk zijn getreden, treedt geen wijziging op.

## Gehuwde bejaarden

In de gewijzigde AOW krijgt iedere gehuwde pensioengerechtigde op de eigen 65-jarige leeftijd een zelfstandig recht op een pensioen, dat is vastgesteld op 50% van het netto-minimumloon. Indien die gehuwde pensioengerechtigde een jongere huwelijkspartner heeft, bestaat bovendien recht op een toeslag, die maximaal gelijk is aan dat basispensioen. De hoogte van deze toeslag is in principe afhankelijk van het inkomen van die jongere huwelijkspartner. Onder inkomen wordt verstaan inkomen uit of in verband met arbeid in het bedrijfs- en beroepsleven. De inkomensafhankelijkheid zal pas vanaf 1 april 1988 gaan gelden. Tot die tijd wordt de volledige toeslag uitbetaald. Het basispensioen en de maximale toeslag zijn te zamen gelijk aan het gehuwdenpensioen-oude stijl.

De toeslag vervalt zodra de jongere partner de 65-jarige leeftijd bereikt en zelf aanspraak op een basispensioen kan maken. De basispensioenen van de gehuwde man en gehuwde vrouw zijn te zamen weer gelijk aan het gehuwdenpensioen-oude stijl.

Zowel het ouderdompensioen als de toeslag kunnen in het buitenland worden uitbetaald.

## Nieuwe AOW-bedragen

Door de systeemwijziging zien de bruto-uitkeringsbedragen per maand er met ingang van 1 april 1985 als volgt uit.

Ongehuwden (ongewijzigd) f 1 096,17  
Gehuwde met een volledige toeslag f 1 564,16.

Gehuwde zonder toeslag (in dit geval ontvangt de huwelijkspartner een zelfde pensioen en vakantie-uitkering) f 782,08. De bruto-vakantie-uitkeringen per maand zijn resp. f 65,30 (ongewijzigd), f 93,29 en f 46,95.

## Overgangsmatregelen

Het nieuwe systeem zal niet op alle onderdelen direct in werking treden; ook niet alle bestaande en toekomstige bejaarden zullen met dit systeem worden geconfronteerd. Daartoe zijn enige overgangsmatregelen getroffen.

## Gehuwden die al vóór 1 april 1985 AOW ontvangen

Voor de huidige groep van personen, die gehuwdenpensioen ontvangen, dat wil zeggen degenen, die vóór 1 april 1985 de 65-jarige leeftijd hebben bereikt of bereiken, treedt als gevolg van de wijzigingen in het algemeen geen verandering op in hun financiële situatie. Daartoe is een speciale overgangsmatregel getroffen. Deze groep bestaat uit twee categorieën:

1. Echtparen, van wie beide echtgenoten ouder zijn dan 65 jaar. Voor hen wordt het gehuwdenpensioen-oude stijl gesplitst in twee afzonderlijke basispensioenen. Zij kunnen de Sociale Verzekeringsbank verzoeken dat zij ieder hun eigen pensioen afzonderlijk krijgen uitbetaald.

2. Een gehuwde pensioengerechtigde man met een echtgenote die nog geen 65 jaar is. Zijn gehuwdenpensioen-oude stijl wordt omgezet in een basispensioen en een volledige toeslag.

In de beide hiervoor genoemde gevallen zal het totaal te ontvangen bedrag gelijk zijn aan het in de oude situatie toegekende ouderdompensioen.

## Gehuwden, van wie de oudste echtgenoot tussen 1 april 1985 en 1 april 1988 65 jaar wordt

Voor de gehuwden, van wie de oudste echtgenoot in de periode tussen 1 april 1985 en 1 april 1988 de pensioengerechtigde leeftijd zal bereiken, is bepaald, dat aan die oudste echtgenoot — zolang de jongere echtgenoot niet zelf de leeftijd van 65 jaar heeft bereikt — naast een pensioen een toeslag zal worden toegekend. Deze toeslag is niet afhankelijk van eventuele inkomsten. Zodra de jongere echtgenoot zelf de 65-jarige leeftijd bereikt, vervalt de toeslag en komt er een eigen recht op ouderdompensioen voor in de plaats.

## Gehuwden, van wie de oudste echtgenoot na 1 april 1988 65 jaar wordt

Gehuwden, van wie de oudste echtgenoot op of na 1 april 1988 de pensioengerechtigde leeftijd bereikt, ontvangen — zolang de jongere echtgenoot niet zelf de leeftijd van 65 jaar heeft bereikt — een basispensioen en een toeslag die afhankelijk is van het inkomen van die jongere echtgenoot. Als echter de jongere echtgenoot op 1 april 1988 inmiddels 60 jaar of ouder is, wordt de toeslag onafhankelijk van eventuele inkomsten toegekend.

Niet het gehele inkomen van de jongere huwelijkspartner beïnvloedt de hoogte van de toeslag.

Vrijgesteld is een bedrag ter grootte van 15% van het bruto minimumloon, dat is — uitgaande van het huidige minimumloon — f 320 per maand. Indien de jongere echtgenoot niet meer dan dit bedrag per maand verdient, ontvangt de AOW

gerechtigde nog de volledige toeslag. Als de jongere echtgenoot meer in komen ontvang wordt van dat meerdere nog eens éénderde vrijgesteld.

### Voorbeeld

Stel de jongere echtgenoot verdient f 1220 bruto per maand. Hiervan is vrijgesteld f 320. Van het meerdere (f 1220 - f 320 = f 900) is éénderde vrijgesteld:  $f 900 : 3 = f 300$ . Totaal is dus vrijgesteld  $f 320 + f 300 = f 620$ . Het overige in komen ( $f 1220 - f 620 = f 600$ ) wordt op de toeslag in mindering gebracht.

Dit voorbeeld is gebaseerd op de situatie per 1 januari 1985. Als de inkomens-toets over drie jaar in werking treedt, gelden uiteraard andere bedragen.

### Gehuwde vrouwen die nu al 65 jaar of ouder zijn, met een jongere echtgenoot

Gehuwde vrouwen, die vóór 1 april 1985 reeds 65 jaar zijn geworden en van wie de man dit nog niet is, hebben met terugwerkende kracht tot uiterlijk 1 januari 1985 recht op een eigen basispensioen en een volledige toeslag. Zij moeten het pensioen en de toeslag zelf aanvragen. Aanvraagformulieren zijn verkrijgbaar op de postkantoren of bij één van de Raden van Arbeid.

### Samenwonende bejaarden

De regering streeft ernaar om met ingang van 1 Januari 1986 gehuwden en ongehuwd samenwonenden gelijk te behandelen. Die gelijke behandeling zal dan wel moeten gelden voor het gehele terrein van de sociale zekerheid. Een studie hierover vindt op dit moment plaats. Bij die studie zal eveneens de positie betrokken worden van gehuwde bejaarden, die na hun 65ste jaar met elkaar in het huwelijk zijn getreden en ieder hun ongehuwdenpensioen hebben behouden.

### Overlijdensuitkering

De wet bevat voorts een wijziging van de regeling van de overlijdensuitkering in de AOW, zodat deze gelijk wordt aan die van de overige sociale verzekeringswetten. De overlijdensuitkering, die bestaat uit een basispensioen van de overledene over twee maanden, wordt voortaan zoveel mogelijk uitbetaald in een bedrag ineens en wordt daardoor belastingvrij.

Bovendien is de kring van rechthebbers uitgebreid. Indien de overleden bejaarde geen echtgenoot achterlaat, kunnen zijn minderjarige kinderen aanspraak maken op de overlijdensuitkering. Als die ontbreken, kan de overlijdensuitkering gaan naar personen, die door de overledene grotendeels werden

onderhouden en waarmee in gezinsverband werd geleefd.

In de Algemene Weduwen-en Wezenwet (AWW) is nu een soortgelijke regeling opgenomen.

### Overgangsmatregel op belastinggebied

Voor de situatie waarin van een gehuwde pensioengerechtigde in het eerste kwartaal van 1985 over het gehuwdenpensioenoude stijl loonbelasting is ingehouden naar tariefgroep III (alleenverdiener-toeslag) zal, indien zijn echtgenote 65 jaar of ouder is, een overgangsmatregel gelden. Op grond van die maatregel zal over de maanden april tot en met december 1985 extra loonbelasting worden ingehouden. Het gezamenlijk netto resultaat van de AOW-uitkering zal

door deze overgangsmatregel derhalve niet wijzigen. Met deze maatregel wordt zo veel mogelijk voorkomen dat door de ingangsdatum 1 april 1985 van de verzelfstanding van de AOW-uitkeringsrechten aan de echtgenoten aanslag inkomstenbelasting moeten worden opgelegd.

### Voorlichting

Over de gelijke behandeling van mannen en vrouwen in de AOW en de daaruit voortvloeiende consequentie voor de uitkeringen is een uitvoerige voorlichtingsbrochure verschenen, die binnenkort verkrijgbaar zal zijn bij alle postkantoren en Raden van Arbeid. Tevens zal hieraan in de televisie-spots van Postbus 51 bekendheid worden gegeven.

## Hollandse Dag!

Hier een korte weergave van onze eerste Hollandse Dag, gehouden op 11 mei, 1985 te Smithville, ON.

De koffie was klaar, dus begonnen we daar maar mee. Rond half elf klopte de voorzitter met de hamer, het teken van orde. We hadden de basement van de John Calvin School wat versierd met de nodige bloemetjes, plus echte kop en schotels. Gelukkig waren er voldoende dames die de kunst van het afwassen nog verstonden.



Het was een goed verzorgd programma, waarin ernst en luim elkaar afwisselden. We hoorden o.a. over *Pake* uit het boek van Ds. Knoop, *Bid en werkt*, *Joost van den Vondel*, *Scharrel koeien*, *Smakelijk eten*, *History*, *Witte Piet*, *Julius Caesar*, *80 jaar terug*, *In en uit* (kinderen van een bunzing), *Vrouw sneed, sneed zeven scheeve*



*sneeden brood* (even vlug na zeggen), *Het spiegelglas*, *Op de grote stille heide*, *De klok*, *Ga niet alleen door 't leven*, *Geen gids nodig*, *Najaars laan*, *De nieuwe leeraar*, *De kamer jacht*, *Ongeachte aanvulling*.

Na de lunch sprak Ds. C. Stam tot ons over *Het Unike Evangelie*. Daarna zongen we *Gezang 28:1, 2*, waarna Ds. Stam met ons dankte voor deze mooie dag.

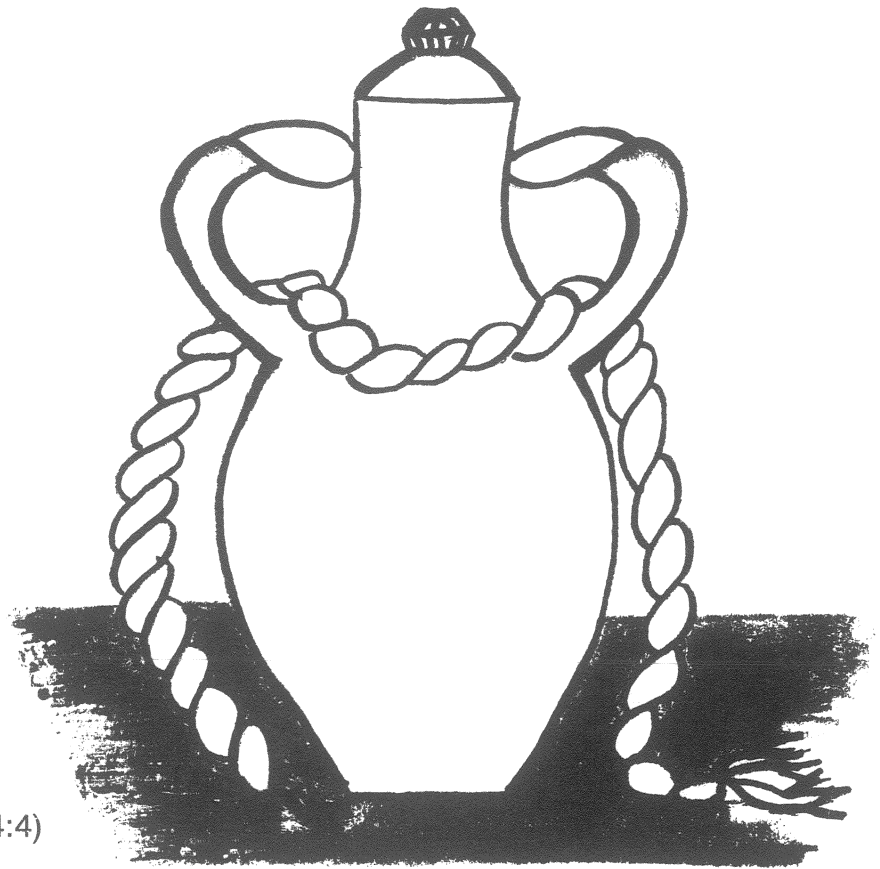
We hebben toen nog twee coupletten gezongen van het *Wilhelmus* en *O Canada*.

We wilden hier mee, al de genen welke de Nederlandse taal verstaan en niet aanwezig waren, op het hart binden het volgende jaar D.V. wel te komen. En vergeet niet, deze dag is voor alle leeftijden. Namens de club "Gezellig bijéén."

HENRY KROES

# ABC BIBLE COLLECTION - by Mrs. John Roza

# Jj



## J-jar

(1 Samuel 26:11, Genesis 24:4)

## Quiz Questions

*Colour me!*

1. While this man was sleeping, he had a vision. He saw a ladder that reached to heaven with angels ascending and descending on it. What is this man's name? \_\_\_\_\_ (Genesis 28:10)
2. This young man was stripped of his robe and cast into a pit by his brothers. Who was this young man who later was made ruler of Egypt? \_\_\_\_\_ (Genesis 41)
3. Who was swallowed by a great fish? \_\_\_\_\_ (Jonah 1)
4. Which disciple betrayed Jesus? \_\_\_\_\_ (Matthew 26)
5. This birth was foretold to Zechariah, and when he was born, his name was written on a tablet. What was this baby's name? \_\_\_\_\_ (Luke 1:57)
6. What was the name of the man who was Mary's husband, mother of Jesus?  
\_\_\_\_\_ (Matthew 1)

## Answers for the letter "J"

1. Isaac 2. Ishmael 3. Image 4. Immanuel 5. Image

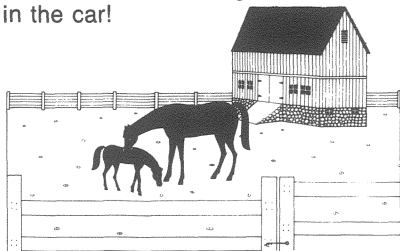


## Hello Busy Beavers,

What are we all thinking about?  
Holidays, of course!  
Busy Beaver Cheryl Boeve has a story about her holidays.  
I think you'll like it!

"We left on holidays to North Thomas Lake. We stayed in a cabin at Eagle Point Resort. If we looked out the window we could see the lake. It was a very clean lake, but not cold! The only thing that was wrong was that it didn't have a sandy beach for my younger brothers. Otherwise it was very nice. One day we went for a drive. We went to see the Buffalo Enclosure. From the lookout we couldn't see them very well, they were so far off. So we drove along a road through the field to a different lake. On the way back we drove over that road again. This time the buffalo were so close that we stopped the car to watch them awhile. As we were watching them they started to the road. We took a picture of a calf, a cow, and a bull. My Mom could have touched one bull! When they finished crossing the road we drove back to our cabin. When we were there we did some swimming. After supper we did some fishing and caught some fish. After breakfast on Saturday we had to pack . . . we were leaving."

Are you going for a long drive?  
Busy Beaver Jennifer Siebenga has a real fun game for you to play in the car!



It's called,  
**HORSES AND GRAVEYARDS**

Everyone in the car can play. Everyone has to look for horses. The first person to see them says, "Horses" and adds them to his or her collection. Everyone must also look for a graveyard. The first person to see and say "Graveyard" buries everyone else's horses, but keeps his or her own! The game continues the same way with those who have lost their horses beginning at "0." the one with the most horses at the end of the trip is the winner.



## From the Mailbox

Welcome to the Busy Beaver Club, Lois Helder. We are happy to have you join us. Sounds to me as if you're going to have a fun holiday this summer, Lois Do you write your pen pal often? Bye for now. Write again soon!  
Hello, Terri-Lynn Schulenberg. Thank you for your letter and the puzzle. I think the Busy Beavers will enjoy doing it! What will you do this summer, Terri-Lynn?  
Do you help look after all those pets, Geraldine Schenkel? I hope you get a pen pal soon. Will you write and tell me? Thanks for the riddles! And I like your picture, Geraldine!

I'm going to have to try your "Church Squares," Teena Buzeman. They sound delicious! I see you've been very busy Teena. Keep up the good work. And thanks for the puzzle!

Thank you for a lovely picture, Marjorie Barendregt! It was nice to hear from you again. What are you planning to do this summer, Marjorie? Bye for now.

Busy Beavers we need a PEN PAL for  
Geraldine Schenkel (age 11)  
RR 2  
Hamilton, ON  
L8N 2Z7

Now that you are home for the holidays you'll have time to try Busy Beaver Teena Buzeman's recipe. It's fun to bake and share. Here it is:

### CHURCH SQUARES

3/4 cup oil  
3 eggs  
1/2 teaspoon salt  
1/2 teaspoon vanilla  
2 cups brown sugar  
2 1/2 cups flour  
2 1/2 teaspoons baking powder  
1 cup chocolate chips

Bake at 350° F for about 20 minutes.

## Quiz Time!

Busy Beaver Terri-Lynn Schulenberg has a game for you.  
1. Fill in the first letters of the names  
2. Find the names of 3 flowers in the first letters (going down)

A	<u>D</u> ONNA	B	<u>R</u> ICK	C	<u>_</u> AN
	<u>_</u> RTHUR		<u>_</u> SCAR		<u>_</u> RT
	<u>_</u> RENE		<u>_</u> AM		<u>_</u> ANCY
	<u>_</u> ARAH		<u>_</u> LAINE		<u>_</u> IANE
	<u>_</u> OLANDA				<u>_</u> VE
					<u>_</u> ARRY
					<u>_</u> VAN
					<u>_</u> LIVER
					<u>_</u> ORA

Answers: A \_\_\_\_\_  
B \_\_\_\_\_  
C \_\_\_\_\_

### CODE QUIZ

by Busy Beaver Michelle Oostdyk

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

3 14 4 11 3      6 12      3 8 10  
9 13 14 2      1 9      5 1 7 11