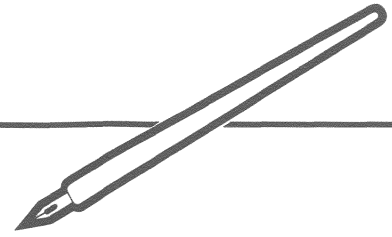




**Clarion**  
THE CANADIAN REFORMED MAGAZINE

Volume 37, No. 5

March 4, 1988



## Homosexuality

### The situation

In our days homosexuality is not only written about but also widely practised. A "liberated" part of the population wants to have discrimination against homosexuals banned from society on the basis of the charter of human rights. Living as a homosexual or lesbian couple must be seen as a legal alternative to a heterosexual marriage or common-law relationship. Man must be given the opportunity and freedom to live his or her own life. He must have the freedom to come to the fulfilment of his/her self. That is what we are told.

Therefore, the view that people with a homosexual disposition have also their right to live their own life in accordance with their constitution is more and more accepted, not only in the modern secular world, but also in a modern liberal Christianity. There are specific gay churches in which gay couples are "married." In many of the larger denominations on our North American continent, and elsewhere, one finds a debate about the issue and decisions in which homosexuality is declared acceptable.

The reader may know the situation in the Synodical Reformed(?) Churches in the Netherlands. They have declared, in synodical decisions of some years ago, that the Lord's Table and the offices in the church should be open for practising homosexuals. This matter will again be an issue at the coming synod meeting of the Reformed Ecumenical Synod.

Regular readers of *Nederlands Dagblad* are aware of the fact that the matter of homosexuality is quite an issue in the Christelijke Gereformeerde Kerken (related to the Free Reformed Churches) and the Netherlands Reformed Churches (de "Buiten-verband" kerken). In both denominations there is an association of relatives of homosexuals which did not want to declare that homosexuality is sin. Some ministers in the Christelijke Gereformeerde Kerken left their denomination when their positive attitude toward homosexuality was declared unacceptable. There is also such an association in our sister churches, which, however, maintains that homosexual activity is sin in God's eyes.

The fact that in our modern world homosexuality is more and more accepted, and that it is either accepted, even in Reformed circles, or is recognized there as an important issue, makes it necessary that we pay attention to this matter.

### The problem

With the word homosexuality we mean a homosexual activity or relationship. In his book *Homofilie* (Amsterdam: Ton Bolland, 1973) Dr. J. Douma distinguishes between homosexuality and "homophily." The latter word I did not find in my dictionary, which does have the word "homophile" and gives as meaning "1. a homosexual. 2. a person who opposes laws that discriminate against homosexuals" (*World Book Dictionary*, 1972). Dr. Douma uses the word *homosexual* for the homosexual act or practice, while *homophile* is indication of a homosexual inclination or disposition. As I understand it, in the English language *homosexuality* stands for the act and the

practice, while *homosexuality* points to the inclination or disposition.

Whether one likes it or not, homosexuality and heterosexuality are part of our modern society. It has been asked what the cause can be. On p. 68 Dr. Douma writes that researches do not all agree. Some say that homosexuality (the disposition) is congenital or genetic: a person is born with it. Others deny this. They say that both the disposition and the practice are psychogenic and caused by the environment, which means, either the family or the society, or both. Again others are of the opinion that it is a combination of the two: it is both inborn and result of environment. Basically the same is said in an article by Armand M. Nicholi II sub "Homosexuality and Homosexuality" in *Baker's Dictionary of Christian Ethics*, edited by Carl F. Henry (Grand Rapids: Baker Book House, 1973).

Of those who assume a genetic cause, some have said that it is a matter of hormones, while others have asserted that it has to do with chromosomes. Douma writes on p. 69 that in this respect no decisive proof has been provided. Those who assume an environmental or "psychogenic" (Armand M. Nicholi II) cause seek the homosexual disposition as the consequence of unhealthy relations in the family with a mother or a father. As said, many do not want to choose between the two and prefer a combination of the genetic and the psychogenic theories.

Perhaps we can say that the cause of homosexuality does not always have to be the same. However, in my opinion, it is highly incredible that, as some assert, ten percent of the population is born with a gay disposition. For there is another cause as pointed out by the apostle Paul in Romans 1:18-25. Here the apostle writes that God gives those who refuse to acknowledge, to honour, and to serve Him, over to their own lusts and passions. "Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another" (1:26,27).

Not denying the possibility that one can be born with a homosexual inclination or that the environment of a family or society can have pushed someone in such a direction, we certainly must reckon with the fact that there is a strong similarity between the decadent world of Paul's and that of our days. As in Paul's time people refused to honour the only true God and submit to His law, so they do today. Douma, quoting C.H. Dodd, writes on p. 57 that "it is terrible to fall *in* the hands of the living God, Hebrews 10:31; but that it is just as terrible to fall *out* of the hands of the living God." Also in this matter our thinking must be guided by the Word of this living God.

### What does God's Word say?

We shall not discuss here all the texts in the Old and New Testament that deal with homosexuality; however, the most important ones will be mentioned.

Leaving out Genesis 19 and Judges 19, which tell us about



cases of homosexual wickedness, we turn to God's law. In Leviticus 18:22 the Lord says in the context of a prohibition of forbidden sexual relationships: "You shall not lie with a male as with a woman; it is an abomination." And in Leviticus 20:13 the LORD says: "If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them."

The power of these texts has been reasoned away by explaining these words as referring to a context of cultic or temple prostitution. God, so it is said, forbids cultic homosexuality in the service of idols, but His law does not deal with homosexuality as a disposition and homosexuality in a personal relationship of love. An argument for this explanation is sought in the use of the word "abomination." That word, so it is asserted, is used in connection with idolatry.

Now it is true that in the Pentateuch, and elsewhere in Scripture, idolatry is characterized with the word "abomination." But the word is not restricted to idolatry. Any good concordance can show this. Sacrificing to the LORD "an ox or a sheep in which is a blemish . . . is an abomination" (Deuteronomy 17:1). In Deuteronomy 25:13-16 "two kinds of weights, a large (for buying) and a small (for selling)" and "two kinds of measures, a large and a small" are forbidden, "For all who do such things, all who act dishonestly, are an abomination to the LORD your God." In Proverbs 6:16-19 Scripture says, "There are six things which the LORD hates, seven which are an abomination to Him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and a man who sows discord among brothers." Besides, there is the fact that Leviticus 18 and 20 do not speak in the context of sins against the First or Second Commandment, but in the context of sins against the Seventh Word of the covenant.

When we turn to the New Testament, there is, besides Romans 1, I Corinthians 6:9,10, where the apostle writes, "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers, will inherit the kingdom of God." The New International Version (NIV) translates: ". . . nor adulterers nor male prostitutes nor homosexual offenders nor thieves . . ." The Greek uses for "male prostitutes and homosexual offenders" two words of which the first, *malakos*, means "soft, effeminate" and indicates boys or men who allow themselves to be used as the "female" partner in a homosexual relationship. The second word, *arsenokoitēs*, literally "one who lies with a male," points to the "male" partner in the same relation. The fact that there are two different words for the two partners can be indication of the fact that in the Greek-Roman world of the apostles homosexuality was a known and widespread phenomenon. Often masters bought slave-boys to commit this abomination with. The second word is also used in I Timothy 1:10.

When we turn our attention once again to Romans 1:24-27 it is clear that Paul points out that homosexual actions are unnatural. This means: in conflict with the male and female's (physical and mental) nature as created by God. This is not hard to understand for those who abide by the Word of God.

Our conclusion must be: God clearly forbids all homosexual practice in His Word. It is an abomination in the eyes of

the Creator and Redeemer. When we want to live by what God says, we simply must maintain this.

### How can we help?

Homosexuality is sin, and those who practise it have no place in the kingdom of God. Is this message the only help that the church can offer to homosexuals? Certainly not! If that is all that we can say, we are poor Christians. The message of the church is a message of redemption in Christ.

To the words quoted from I Corinthians 6:9,10 the apostle Paul added (verse 11): "And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." These words of the apostle point to the fact that there had come a total change in the lives of these believers. Christ was preached to them as Redeemer and Restorer of life through His blood and Holy Spirit. Christ was received by them in faith, this faith being the work of the regenerating Holy Spirit. This work of the Spirit, this faith in Christ in response to the preaching of the gospel, meant a breaking with their former sinful ways of life, including homosexuality. They were

washed, sanctified and justified.

We do not help homosexuals when we say that homosexuality is not a sin, but a matter of being different, either through genetic or psychogenic causes. We do not help them by proclaiming a homosexual relationship of mutual attraction and loving friendship an alternative to a heterosexual relationship in order to take away from them frustrating and depressing feelings of religious and social guilt. God's truth remains: Be not deceived; those who practice homosexuality and live in such sin will not inherit the kingdom of God.

Thus the message is: there is forgiveness of sins in the blood of Christ for all those who believe in Him and who in that faith, fruit of the work of the Holy Spirit, repent from, and break with their sins. Through His Holy Spirit, Christ is mighty to break the bonds of sin, today as well as in the days of Paul, and so to save man from God's wrath and to bring him back into His mighty delivering and healing hands.

Now it is also known that among those who sincerely confess the name of Christ some have had to cope with a homosexual inclination, even until the end of their lives. An example is the Dutch poet Willem de Merode. Douma mentions him. Just as one can find kleptomania (the urge to steal) among Christians, so one can have people who feel attracted to a person of the same gender. We must not condemn those with a physical and/or mental problem. They need helping support in their struggle against sin; in their struggle to overcome in the way of faith. Let us not forget that many have to carry a burden and struggle with it — just as the lack of a partner can be a burden for a heterosexual single, for a widow or widower, or for someone who has to cope with a broken marriage. The burden may be different, but each has to bear his/her own and to struggle the struggle of faith; and they all need helping support.

Indeed, we have to maintain: homosexuality is an abominable sin in the eyes of God, like falsehood and deceit, a lying tongue, and a heart that devises wicked plans, and a man who sows discord among brothers. But also: there is redemption in Christ Jesus: forgiveness of sin and renewing of life, cleansing and power to overcome, through His blood and Spirit.

J. GEERTSEMA

---

**“. . . God clearly forbids all homosexual practice in His Word. It is an abomination in the eyes of the Creator and Redeemer.”**

---

# Language and corruption

## God looks down from heaven

The silence in the secular press about the Lord God who made heaven and earth is deafening. Except for negative barbs in the direction of heaven by way of cheap cartoons, or sarcastic remarks about imposing personal religion on others, the King of glory with His demands and rights are conspicuously ignored. However, while man may so try to ignore God by petulant journalistic de facto atheism, the Lord does not and never has reciprocated by ignoring men and their activities on earth. After all, the world and man is His creation and even if the fool says in his heart and therefore in his newspapers and other media that there is no God, then God still looks down from heaven on mankind (Psalm 14:1,2a; 53:1,2a). He is deeply interested in what transpires here. After all, it is His creation, His life, and His world. He looks "to see if there are any that act wisely, that seek after God" (Psalm 14:26; 53:26). Or as we read elsewhere: "The LORD is in His holy temple, the LORD's throne is in heaven, His eyes behold, His eyelids test, the children of men" (Psalm 11:4).

Biblical wisdom is difficult to find today. The bankruptcy of thinking devoid of God and His will is painfully evident in the current blind and normless wrestling with the moral issues of the day. Such is the spectacle of the mainstream media today. "In the pride of his countenance, the wicked does not seek Him; all his thoughts are: there is no God" (Psalm 10:4). This is not so much a theoretical as it is a practical atheism (cf. Psalm 10:11). Our hedonistic and narcissistic society reminds us of the words of our Saviour as recorded in Matthew 24:37, "As were the days of Noah, so will be the coming of the Son of man . . . ."

## "As were the days of Noah . . ."

The days of Noah were notorious for their sin and decadence. The earth and its inhabitants were thoroughly corrupt. There was no respect for God's will and rights. There was violence all over the world (Genesis 6:11). The Hebrew original shows that this violence indicates extreme wickedness, so that actually no justice was possible anymore because force is used to maintain injustice. Obviously man

was not too concerned about God, but God was concerned about man. He looked down from heaven and was deeply grieved and hurt. Indeed, Scripture tells us that "the LORD was sorry that He had made man on the earth and it grieved him to His heart" (Genesis 6:6). "The LORD saw that the wickedness of man was great in the earth." Genesis 6:5 continues to explain why this wickedness was so great. God saw "that every imagination of the thoughts of his heart were only evil continually." One could also translate this: "everything shaped by the thoughts of his heart was exclusively evil all the time." Whatever man formed with his mind, it was always evil.

This description of the corruptness of man who has so eliminated God from his thinking and acting that he can only yield evil products makes one think of the spirit of the present age. For example, the Supreme Court's decision earlier this year to strike down the federal abortion law has caused a euphoria among feminists because they now supposedly control their bodies. The evil joy is so great that one must conclude that their consciences have obviously already been desensitized far more than we may have expected. When the news of the decision broke, jubilant young women screamed in triumph. After all, they now have an un-

contested right to kill any child they might conceive. Can a woman really want the authority to kill her own offspring?

Another, but broader and essentially even more serious example of how the modern secular mind shows its aptitude for shaping evil thoughts, even with the potential of excluding all distinction between right and wrong, is the gradual elimination from present day speech of moral overtones when all types of so-called sensitive issues are discussed.

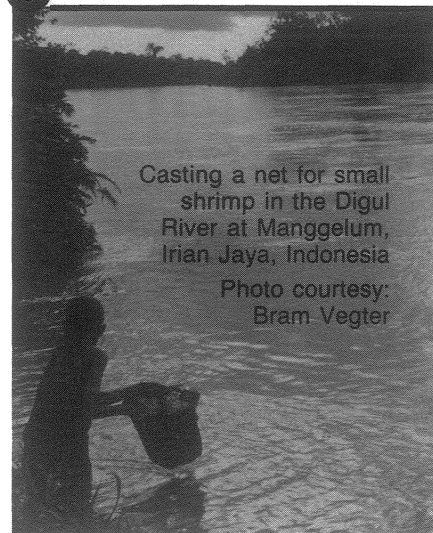
## Corrupt language in a corrupt culture

It has been noted that the modern world has developed "an entirely new language of good and evil, originating in an attempt to get 'beyond good and evil' and preventing us from talking with any conviction about good and evil."<sup>1</sup>

What used to be called "mercy killing" is now called "euthanasia."<sup>2</sup> The former term at least recognized the practice for what it was, namely, killing. The present term, euthanasia, masks the basic issue with a euphemism. It also shifts the point of contention from whether it is morally justified to kill for reasons of mercy to whether it is a human right to be able "to die with dignity." Our society has become so corrupt that what used to be a self-evident axiom, namely, the will to live and survive, has now become the will to die if one experiences suffering. Not surprisingly, movements are underway in the United States to legalize suicide and to declare it a fundamental right of a man. It is well-known that in the Netherlands, euthanasia both voluntary and involuntary is widely practised in that nation's hospitals, in spite of the fact that the practice is (still) officially illegal. But, the corruption has spread sufficiently far in society that those guilty of this killing enjoy strong public support and a lenient judiciary. Understandably, many of the elderly are afraid to enter a hospital for fear of never being able to escape alive.

Another example is that whole area of life of which the seventh commandment speaks. What used to be called adultery, is now called a relationship. This became all too obvious in the scandal surrounding PTL's Jim Bakker.<sup>3</sup> Never did this former "preacher" speak of his sin

## OUR COVER



Casting a net for small shrimp in the Digul River at Manggelum, Irian Jaya, Indonesia

Photo courtesy: Bram Vegter



or of adultery, only of his relationship, for which he says he is sorry. But who can fault him for having a relationship with someone? How can you repent from that? The term is morally neutral. However, because the term is more and more used as a substitute for adultery, the word picks up sexual overtones when this is not intended, thus giving "relationship" a double meaning. If Bakker says he has repented of his "relationship" with his secretary, what are we to think when he says he has a good "relationship" with PTL's Board of Directors? So neutral words by being misused pick up overtones that corrupt their meaning at other times. Language becomes saturated with evil suggestions and connotations, something the secular modern mind-set often finds delightful. Similarly, in the current AIDS scare, we do not hear that homosexual sin should stop, but only that "high-risk behaviour" should be terminated. It is all right, as long as it is safe. Again morally neutral terms like "high-risk behaviour" pick up sexual overtones which become part of a (hidden) double meaning when this phrase is used in completely different contexts. Our sensual age is poisoning word meanings so that it becomes increasingly difficult to express oneself without arousing wrong connotations in decadent minds.

One final and completely different example to show how pervasive this corruption of eliminating moral overtones in language is, is the way segments of Canadian history are being rewritten. Around the area of the historical site, Sainte Marie Among the Hurons, in the Midland region of Ontario, Jesuit missionaries were massacred by the Iroquois in the mid-seventeenth century. They died as martyrs and have always been referred to as such. However, that word "martyrs" has now been eliminated from the official film at the visitors' centre. Rather than being pictured as martyrs for their faith, the question was stressed whether the Jesuits were not intruders into a culture they should have left alone. The Indians had their religion, did they not?

The secular culture we live in tries in many different ways and on widely disparate fronts to take morality and absolutes out of our language and hence out of our thinking and reasoning. We cannot overestimate the gravity of this situation. "Amoral language also breeds further corruption. The more we employ . . . the language of value relativism, the more we are tempted to think that values really are relative."<sup>4</sup> (cf. also James 3.)

### Consequences

It happens more and more often that Christians and unbelievers no longer understand each other. Not in a superficial

way, but they really simply do not grasp the full import of what the other is saying. Feminists, humanistic rights activists and thoroughly secularized man have often drifted so far from Christian absolutes that they genuinely cannot understand how some people can still live by the demands of the God whom they have completely excluded from their lives. That means that real communication barriers are becoming apparent. Another result is that patience and tolerance shown to Christians can be much more short-lived than has been the case in times past. Secular press accounts of issues like B.C. Premier Vander Zalm's anti-abortion stand and their coverage of the Christian Heritage Party provide ample illustration.

On the other hand all those who accept the demands of God and recognize His norms, are increasingly hard put to try to listen to everything that the godless segment of our society has to say. The thought patterns emanating from their minds are totally different from ours. The language of their hearts is also becoming more and more foreign to us. Without clearing ourselves of any blame (!), the words of Jeremiah 17:9 are appropriate: "The heart is deceitful above all things and desperately corrupt; who can understand it?" (cf. Psalm 52:2,4.) After reading the secular press on issues of moral import, one thinks, there you have it, straight from the spirit of deceit. One can, as it were, sometimes taste the hate of hell against the God of heaven and earth.

This brings us to another consequence. God watches from heaven! He still does! Therefore Jeremiah 17 continues: "I the LORD search the mind and try the heart

to give to every man according to his ways, according to the fruit of his doings." Our world is getting ripe for judgment.

In the days of Noah, the Lord could not take the sin any longer. He made an end of it by the flood. In his long suffering, God did promise that even though man's heart is corrupt, never again would a flood destroy the world.<sup>5</sup> The next time the destruction would come by fire. We live in the last age and the words "as were the days of Noah, so will be the coming of the Son of man" (Matthew 24:37) again come to mind. More and more we notice that our culture has so much rot and degeneration that the very fabric of our language has become interwoven with evil overtones and connotations. "As we get closer to the point where we cannot speak or think without evil thoughts, can a Flood-like judgment be far away?"<sup>6</sup>

However, there is more to it than simply ending on such an uncomfortable note. Our God is not only Judge, but also Redeemer! More about that the next time.

C. VAN DAM

<sup>1</sup>A. Bloom in his *The Closing of the American Mind* (1987) as quoted by P.J. Leithart in *Chalcedon Report*, January 1988.

<sup>2</sup>For what follows, see especially G.J. Moes, "The Death of the Survival Instinct," *Chalcedon Report*, February 1988.

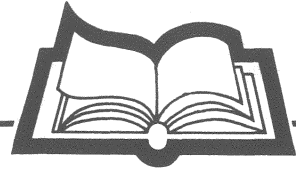
<sup>3</sup>On this and what follows see P.J. Leithart, *op. cit.*, 3.

<sup>4</sup>P.J. Leithart, *op. cit.*, 2.

<sup>5</sup>Genesis 8:21 reading with the NIV: "... Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures as I have done."

<sup>6</sup>P.J. Leithart, *op. cit.*, 3.

 <p><b>Clarion</b> THE CANADIAN REFORMED MAGAZINE</p>		<p><b>IN THIS ISSUE</b></p>												
<p>Published bi-weekly by Premier Printing Ltd. Winnipeg, MB</p> <p>EDITORIAL COMMITTEE: Editor: J. Geertsema Co-Editors: K. Deddens, J. DeJong, Cl. Stam, C. VanDam and W.W.J. VanOene</p> <p>ADDRESS FOR EDITORIAL MATTERS: CLARION 41 Amberly Boulevard Ancaster, ON, Canada L9G 3R9</p> <p>ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.): CLARION, Premier Printing Ltd. One Beghin Avenue Winnipeg, MB, Canada R2J 3X5 Phone: (204) 663-9000</p> <p>SUBSCRIPTION RATES FOR 1988</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th></th> <th style="text-align: center;">Regular Mail</th> <th style="text-align: center;">Air Mail</th> </tr> </thead> <tbody> <tr> <td>Canada</td> <td style="text-align: center;">\$25.00</td> <td style="text-align: center;">\$44.00</td> </tr> <tr> <td>U.S.A. U.S. Funds</td> <td style="text-align: center;">\$27.00</td> <td style="text-align: center;">\$41.50</td> </tr> <tr> <td>International</td> <td style="text-align: center;">\$36.50</td> <td style="text-align: center;">\$63.00</td> </tr> </tbody> </table> <p>Advertisements: \$6.00 per column inch Second class mail registration number 1025 ISSN 0383-0438</p>			Regular Mail	Air Mail	Canada	\$25.00	\$44.00	U.S.A. U.S. Funds	\$27.00	\$41.50	International	\$36.50	\$63.00	<p>Editorial — Homosexuality — J. Geertsema . . . . . 98</p> <p>Language and corruption — C. Van Dam . . . . . 100</p> <p>From the Scriptures — One for All! — J. De Jong . . . . . 102</p> <p>Press Review — Rainy days and reading — Cl. Stam . . . . . 103</p> <p>Women in the history of the church — C. Meliefste . . . . . 105</p> <p>School crossing — In favour of the smaller school — A. Witten . . . . . 107</p> <p>International — W.W.J. VanOene . . . . . 109</p> <p>Ray of Sunshine — Mrs. J. Mulder . . . . . 110</p> <p>Ministers' Conference — R. Aasman . . . . . 111</p> <p>Consulaat-Generaal der Nederlanden — Laatste Bekendmaking . . . . . 112</p> <p>Our Little Magazine — Aunt Betty . . . . . 112</p>
	Regular Mail	Air Mail												
Canada	\$25.00	\$44.00												
U.S.A. U.S. Funds	\$27.00	\$41.50												
International	\$36.50	\$63.00												



“Pilate said to them, ‘Behold the man!’ ”

John 19:5b

## One for All!

Once Pilate decides to depart from the truth with his haughty statement “What is truth?,” he turns to political expediency in order to rid himself of the case of Jesus. And the turn is not surprising. Once a man rejects the way of truth, he cannot but seek support in the ways of falsehood. And from this point on, the trial proceeds along the crooked ways of perverted justice. Pilate first tries to release the Lord Jesus by setting Him up on a trade-off with Barabas. When this fails, he has the Lord Jesus scourged, and mockingly redressed in gaudy quasi-royal garbs. After Jesus is brought out Pilate says, “Behold the man!”

Some take this as an expression of real pity on the part of the Roman governor. But we should not forget that the soldiers reviled and mocked the Lord Jesus as they dressed Him for this appearance. They had great fun with Him. And Pilate is a Roman with the Romans! He also enjoys the humour of the soldiers as they humiliate the Lord Jesus, and his words to the crowd reflect something of the common contempt that they feel for this helpless-looking Jew. Just look at this good-for-nothing fellow, Pilate wants to say. Are you getting all excited about a man like this? If you have experienced some harm or bother from Him in the past you certainly need not fear Him any longer. Look how harmless He is!

This is another deep moment in Christ’s humiliation for us. Rejected by Jerusalem, the Lord Jesus is now mockingly presented to the Jews again. Rejected by the church, we see that the world does not want Him either! Indeed, He appears as a worthless fellow, an eccentric ringleader of a new sect. And He appears as one who is unable to help anybody. He stands with empty hands and must endure the disdain and contempt of all the onlookers.

Yet the same governor who abandons the road of truth cannot but help speak the Truth! As a victim of the devil, he follows the lie. But as an instrument in God’s hand he cannot but speak the truth that God wishes to have spoken. He becomes a figure like Balaam, who spoke the truth of God contrary to his own will. Against his own will and beyond his own knowledge Pilate testifies to Jews that Christ is the *Man*, indeed, the Right Man on our side! For Christ is the last Adam, and He stands here before the church and the world, before Jew and Gentile as the Son of Man who came to give His life for the sin of the world.

So while Pilate conveys the disdain of the whole world for what he sees as a weak and pitiful creature, Christ may also hear in these words the charge and mandate of His Father. He is the *Man*, the One for all! He stands here outside the church and the covenant, as mere creature. But as mere creature He represents no special interest group,

race or colour. He comes to gather all God’s children into one, Jew and Gentile alike. He assumed our flesh and blood, and He stands before the world in the *impersonal* and *impersonal* human nature; indeed, He is a *public* Person, One for all. He is fully *Man*, last Adam! As such, God says to all, “Behold the Man!”

In these words, Christ hears that as last Adam He must continue with His office, and so fulfil the covenant obligations of the beginning. As one rejected from the covenant, He must obediently fulfil its obligations from our side, in order to restore us to that covenant again! And the message of Good Friday is: the last Adam was obedient to death! We may be restored in the image of God again!

For Christ perseveres in the mandate given to Him. He endures the disdain and contempt of the world. So He saves the world from destruction, and brings His church, the new mankind, before the Father. As one rejected by men, He continued in faithful covenantal obedience. Where the first Adam failed, He did what the covenant required of Him: offer Himself as a willing sacrifice of thanksgiving to the Father!

This is Christ’s triumph before Pontius Pilate. Only a few hours before He had said to the Sanhedrin: “From now on you will see the Son of Man seated at the right hand of Power, and coming on the clouds of heaven,” Matthew 26:64. Here Christ is already locked in the road of triumph. For Pilate has locked himself in the road of defeat! He departed from the way of truth, and now can only be a mouthpiece for the demons. But the demons also believe and they shudder! Against their own will they are heralds and witnesses of the insuperable truth of God!

“Behold the man!” — still today the world mocks and ridicules Him! The hero is a man for everybody. Wasted humanity is of interest to no one. But God still asks us today, “How do you see Him?” For when Christ stood before Pontius Pilate and heard these words, He knew that this moment of His greatest weakness was also the moment of His greatest strength. He knew — and His silence proves it — that He already had power over Pilate, and all the instruments of the evil one. And He knew that his doom was near!

So the Father says: Regard the Son well! See Him for who He is! The last Adam has come, our Redeemer and King! So we know

The stone the builders had rejected  
Was chosen as the cornerstone,  
This marvelous act most unexpected  
The doing is of God alone, (Psalm 118:6).

J. DE JONG





## Rainy days and reading

Nowadays I hear the concern expressed more than once that *reading* is becoming a lost ability. Illiteracy statistics are staggering, to say the least. Many people do not know how to spell properly. The other day I read a sign in a Supermarket, "Please do not put money on belt, for it is hungary, and money will not return." Or another request directed to an editor, "Please put this in bullatin." It's a good thing there are edeturs.

From *The Banner*, February 8, 1988, I take the following piece written by Rev. Andrew Kuyvenhoven from the column "Cornerkick."

I once asked a theological professor in the Netherlands how he and his colleagues were able to read so many books. He replied, "Well, what else can one do in this country?"

He spoke in jest, of course, and before television became popular in his country. He also viewed us North Americans as a people who indulge in travel and (outdoor) life enjoyment. Actually he himself might have liked our life-style. But in Holland it rains a lot. And many books were begging to be read.

Reading and writing books are overrated virtues in some environments. And sometimes I doubt the value of the reading of and writing in periodicals.

But Christians are people of the Book and of the Word. The Christian church has pioneered literacy among numerous nations. Churches have given birth to educational institutions from Sunday schools to day schools to academies to universities. It's unthinkable that Christians would have no interest in reading.

Yet I fear the unthinkable is happening. Our attention span has shrunk so much that we cannot manage to concentrate on a book or even a speech anymore. Adult-education classes in churches rise no higher and dig no deeper than the Dobson films. My wife and I once counted twenty-one churches in the Grand Rapids, Michigan, area that were "studying" these films.

Of course, reading a book or listening to a speech should not have to be a torture. I tried to work my way through the speech Mikhail Gorbachev gave at the seventieth birthday party of the Soviet revolution. His words, in fine print, cover fifteen oversize pages. All dictators and

communist leaders seem to talk for more than an hour at a shot. I suppose that those in Moscow who walk out of these speeches are in trouble. But in North America one would have to tell many jokes to keep people for that long.

Nevertheless, some disciplined reading is overdue for today's church people, including ministers. We need some rainy days.

I also fear that the unthinkable is happening. Many parents and teachers will confirm this. We are losing the ability and the desire to read. If you do read still, and have read this, please bring it to the attention of others. See how they react.

Lack of reading and a shortening of the attention span (also in church services) will prove to be very destructive for the church. Reading and comprehension must remain one of the top subjects at our Reformed schools!

### What about the OPC?

We remember that the Orthodox Presbyterian Church was considering a "joining and receiving" process with the Presbyterian Church of America. Since we, as Canadian Reformed Churches, have a "temporary ecclesiastical contact" with the OPC, we are, of course, interested in possible developments.

It appears that the OPC has still not come to a clear course in this matter. The vote tends to favour unification with the PCA, but the vote has not yet gained a required two-thirds majority. Still the attempts continue. From *New Horizons*, an OPC magazine, February 1988, I take the following information from an article by Roger W. Schmurr, under the title "Ecumenicity."

... union with the Presbyterian Church in America is being actively considered again by the OPC. Although a majority of the OPC's 1986 General Assembly voted for union, that was short of the necessary two-thirds vote for uniting the two churches. Some felt that the procedure of "joining and receiving" was not good.

Consequently both the OPC and PCA General Assemblies in 1987 authorized their committees dealing with ecumenicity to talk with each other "to explore what options are feasible for us in

order to move to the common goal of union." The OPC's Committee on Ecumenicity then met with the Committee on Interchurch Relations of the PCA after the NAPARC meetings mentioned above in November.

The PCA Committee in June had said that it believed that the PCA at large wanted to wait awhile before voting on the question of union again. But the tone of the November meeting was set by one of that Committee's members stating that since majorities in both denominations desire union, the Committees' job is to be forthright in seeking to remove obstacles to that union.

PCA minister, David Jones, said that the reason that the PCA presbyteries did not ratify the invitation to the OPC last spring was because the latter's Committee on Ecumenicity said that there was not sufficient unity in the OPC for it to respond positively to J&R. In other words, the proposal was turned down out of respect for the OPC.

Bernard Stonehouse, a member of the OPC's Committee, said that three things which were important in the OPC's failure to get the two-thirds vote in 1986 for church union probably will not be a factor in a future vote. First of all, the PCA General Assembly has received and passed along to its presbyteries a strong report on the Masonic Lodge. It exhorted church members till in freemasonry to "reconsider their relationship with that organization in the light . . . of Scripture." By mid-1988 the OPC will probably have pulled out of the Reformed Ecumenical Synod, so the PCA's reluctance to join the RES will be a moot question. And the nostalgia surrounding the OPC's 50th anniversary in 1986 may not be such a factor in later years.

At the meeting the OPC Committee discussed several matters that would be of concern in a united church. The PCA Committee encouraged the OPC Committee to propose Articles of Agreement that ultimately might be part of a union process. For instance there might be a commitment by the PCA to study the OPC Form of Government and to consider amending its own. And there could be an agreement to fund Great Commission Publications adequately — a bone of contention in recent years. John Galbraith of the OPC described the PCA's

willingness to let the OPC propose articles of agreement as "greatly encouraging to the OP Committee."

The Committees agreed to meet again in Atlanta in mid-February. They would meet with OPC and PCA representatives of denominational ministries such as home missions, foreign missions and Christian education. Then the two Committees would discuss the proposed Articles of Agreement.

A brief discussion at the end of the meeting dealt with those OP congregations that are considering joining the PCA immediately, because they feel union will not come about any other way. It was noted that if such churches leave the OPC, this would be a self-fulfilling prophecy. For union votes would be lost. Richard Barker, a member of the OPC Committee, said that such voluntary realignment (VR) was wrong; Presbyterianism means that we abide by the decisions of our brothers. The PCA men said that they discouraged VR, and they hoped that the progress of the meeting will encourage churches to remain in their communions and to work for union.

You may remember that our Synod 1986 decided that if the OPC would merge with the (larger) PCA, our relationship with the OPC would be thereby terminated. Some OPC churches are apparently eager to get on with this union and may "jump the gun." Others will perhaps stay behind and refuse to be taken in. The situation is not yet very clear.

We hope that the OPC will not move in the direction of liberal evangelicalism, but may continue actively to seek unity with churches that truly uphold the Reformed standards. The direction, I fear, is otherwise.

### Single parent families in the church

There is a terrible divorce rate in the world. Happily it is so that in our churches the divorce rate is not very high. Still, we too are affected by such sad events. There are single-parent families also among us, through divorce, separation, or otherwise.

The position of a divorced person in the church is certainly very difficult. Often it is not made any easier by the members of the church. We must learn how to deal with such situations, not only for the divorced persons themselves, but also for the sake of their children.

From *Covenanter Witness* of January, 1988, magazine of the Reformed Presbyterian Church of North America, I take the following parts from an article by Sandi Harding, titled "Supporting Single-Parent Families."

#### Feelings of isolation

The number one problem of the single parent is a feeling of not belong-



ing. As families disintegrate, a loss of close relationships with other families always occurs. The prior support systems are fractured, and questions of self-esteem and self-worth arise: "Am I needed?" "Does anyone care?" Additionally, the still-potent stigma of the "broken family" serves to increase the feelings of isolation.

Children also are isolated if a move has occurred. They leave familiar places and friends behind. New and strange responsibilities, coupled with feelings of loss, anger, and depression further separate them from their peers.

Against these emotions, single parents strive to prove that their family is nevertheless "O.K." Offers of help are turned down due to pride or fear. No parent wants to admit, "I can't handle things."

Thus the overwhelming feeling among single parents is that they are *all* alone; there is no significant other person to share in the joys, no one to share responsibilities (one is now doing what two did previously) and no one to share in the discipline.

#### Role identity

The single parent is faced with a new challenge — playing the role of both parents. This creates confusion, frustration, and anger. The mother who previously was the caretaker and source of affection must now be the breadwinner and disciplinarian. Single fathers often have an easier time, since full-time child care usually allows their daily routines to be less interrupted. However, they too discover new roles, such as shopper, launderer, and cook.

Children also demonstrate confusion of their identity, and if allowed will attempt to take the place of the missing parent. Sadly, the remaining parent frequently encourages this reversal due to his or her own emotional needs.

#### Financial pressures

After a separation or divorce, financial pressures confront both women and men. However, studies show that men have more earning power and regain their financial loss more quickly.

Women have a harder adjustment for several reasons. They may not have been working and now must seek employment or the embarrassment of gov-

ernment assistance. Typically, the earning power for women is below that of men, 90 percent of them making under \$15,000 a year. From this is subtracted the expense for day care. Statistically, the level of income for women decreases 76 percent after a divorce, while the level for men actually increases 24 percent.

This article does not touch on the matter of the right and wrong of divorce or separation. That is *another* issue. The RPCNA Testimony on this point is quite clear and unmistakably reformed. We will conclude our survey with it. But the above-quoted article does indicate the need for compassionate and understanding support whenever such situations arise. Often divorced and separated people already feel guilty, isolated and ostracized. We should not make it any worse by not giving the help required.

#### Marriage and divorce

What the RP Testimony Says (Excerpts from Chapter 24)

Marriage is an ordinance of God; however, to be unmarried is also an equally honourable state, and it may be the will of God for a person to remain single. Every effort should be made to submit to the direction of God in this matter, and to maintain a chaste and obedient life-style. I Cor. 7:7-8.

By God's appointment the marriage relationship is to continue as long as both parties are living . . .

Marriage is a covenant relationship made before God between a man and a woman. Prov. 2:17; Mal. 2:14, cf. Hos. 2:16-23.

Before seeking divorce, it is the responsibility of the innocent party to attempt reconciliation with the guilty party in the same manner as in any case of sin, first by his or her own appeal, and then, if need be, by calling on the elders of the Church. Matt. 18:15-17.

In any marriage threatened with dissolution, or even if divorce has occurred, both parties ought to strive for reconciliation on the basis of repentance for sin and willingness to forgive. Eph. 5:25 ff, 4:31-32; I Cor. 7:10-14.

Members of the household of faith should beware of seeking marriage counsel from unbelievers or from those who have failed to integrate their faith with their professional work. Matt. 18:15-17; II Cor. 6:14-17.

Desertion can be a ground of divorce only when the departing person is an unbeliever. I Cor. 7:15; Matt. 18:17.

If the unrepentant guilty party in a divorce marries another, he commits adultery. Matt. 19:9.

Where the guilty party shows evidence of repentance for the sin of breaking a marriage, the Church may receive or restore him or her to membership. Gal. 6:1.

CL. STAM



---

# Women in the history of the church<sub>1</sub>

Sisters in the Lord!  
Women of the Eighties!

Traditional and modern, we are all here. There may be some contrast, but there is no contradiction between us. We are all sisters in the Lord, we are all women of our time.

This we have in common with all women in history, with the women of all ages. With them we are sisters in the Lord. Whether living before the birth of Christ, or in the 3rd, 11th, or 20th century after Christ, they were and we are women of our time.

We are sisters in the Lord, which means that we all have our existence in God, that we all belong to the Holy Catholic Church which has been bought by Christ with His blood, and that we, equipped by the Spirit, show this in our life.

For the first two points, that we find our existence in God (creation), and that we are bought by Christ (redemption), we turn to God's self-revelation, the Bible, the history of salvation. These points will also be our starting point, our point of view. For the response to this, thankfulness in our life, we will turn to general history, of which we also are part. The women we will deal with lived out of the knowledge of salvation. What was their response? Through glasses given to us by God in His Word we will look at their actions.

First of all then the root of the topic and the very beginning of the history of women. When, how, and why were they created? When Adam was created and had started his comprehension of creation (e.g., the naming of the animals) a longing for companionship arose in him. God saw to it that this longing was immediately fulfilled. He put Adam in a deep sleep and formed from his rib a woman. So woman was created after Adam, from his rib, in order that they could rule together over creation, be fruitful together and increase in number. Woman was to be a help to him, a partner. Dr. K. Deddens calls her "a help who is near, a help on the same level." This is very important in order to understand the position of woman. Adam was first created, out of dust; he received the commands directly

from God. Woman was created after him, out of his bone, and received the commands from God via Adam. You notice the difference in order. Of the two human beings God created, man was the leader; he must lead and guide woman. This was the situation, a beautiful couple in a beautiful garden.

Then a fallen angel tempted them. He attacked them in that very creation order. He did not go to man as the leader, he went to woman. She should have gone to Adam for guidance concerning the words of the angel which were different from God's words, but she judged herself, against the rule of the order of creation. She fell for the temptation, tempted Adam, and he succumbed. Punishment followed. The serpent, Satan's tool, is cursed. Then follows first God's division of the human race into two different parts, the serpent and his offspring over against the woman and her offspring. Between these parts God established a hatred, a fight, the outcome of which would be the crushing of the serpent's seed by that of the woman. This conquest would be performed by Christ in the sacrifice of Himself on the cross. After this we read of the punishment of the woman and man. Both are punished in their temporal existence — woman in her being fruitful (with pain), in their order (with distortion); man in his dominion (with toil and sweat); both in the end of temporal life (death): "to dust thou wilt return."

Woman had taken the leading role instead of being led and guided according to God's ordinance. As punishment she will have the continuous desire to rule over man. Instead of leading and guiding her, man will rule over her. J. DeJong puts it this way in *Clarion*, 1984, "The woman had reached 'higher,' now she is in effect put lower and placed in a position of stronger dependence upon man." A distorted companionship indeed.

Creation as such did not change. Still created in God's likeness, Adam first, then woman. Still companions. Still the command: Be fruitful and have dominion. But death and distortion would be felt in everything and everywhere. However, this punishment must be seen in the light of

the earlier-mentioned fight between the two sides of humanity, with the women's side as winner. The God-given enmity, salvation in Jesus Christ, determines whether this punishment becomes a judgment or a blessing. Rejection of Christ would give rise to a continuous struggle for freedom, struggle to surpass man, to be like God. It would result in greater distortion and ultimately complete death. On the other hand, being saved through Christ's blood would result in fighting against the desire to rule over man, and a beginning of a new unity and a new harmony would be found, and ultimately eternal life.

In the light of God's saving grace in Jesus Christ we follow the women on their way in history. That the punishment was real, leaves no doubt. Many instances can be found. And still, not the punishment is the first thing we read about after that fateful occurrence, but faith, faith in the promise of Gen. 3:15. Not about pain in childbearing, but faith in the bringing forth of a man with the help of the Lord. It is faith that is significant in the life of men and women. Faith in the promise and fulfilment of salvation for sin.

There are many examples of godly women in the Bible but the stories of their life, their moral and psychological problems (although important and for our instruction) are not given to be identified with, not given to be copied. Is there anyone among us who can lead the life of Sarah, Miriam, Deborah, or Abigail? They were children of their own time, which determined their way of life. But their faith can and must be imitated. Trust in the Lord. Accept the place He has given us. Not a place of inferiority, but a place of help and companionship, a place of being man's jewel. "Because of faith," A. Kuyper wrote in *Women of the Old Testament*, (p. 13), "the position of women is so essentially ennobled that she can be held up before all Christian women as a model. That faith does not, however, come to expression through means outside of the natural course of events. In fact, it finds in ordinary living the substance into which it can shoot roots and begin to grow." However, also in the Old Testament already, God called women to a task beyond

**“... the mother is usually mentioned in the same breath as the father in matters of education.”**



that of cooperation and companionship to her husband. We read about women who were called to be a prophetess, a judge, women who ministered at the door of the tent of meeting.

The equality of the importance of the sexes before God is found in the law where the mother is usually mentioned in the same breath as the father in matters of education, (Prov. 19:26, 20:20, 30:17). Capital punishment for adultery is commanded for both sexes. Attendance at religious assemblies was the rule for women as well as for men, (Deut. 31:12, Neh. 8:2&3). Women were present when prayers were said, at feast and sacrifices, at the reading of the law. This was a sign of God's grace if we look at the position of women outside the history of salvation, where punishment and sin were prolonged.

Socrates, for example, in the 5th century B.C., prescribed the rule that man had to regulate himself to the law of the state, woman to the character of the man. Among the Greeks the only value of existence for the wife was to bear children. She was completely separated from public life, led the life of a slave rather than that of a wife. She had no rights, only duties, and spent her life in sombre women's chambers. The distortion of the sexes was even more apparent in the fact that beside wives there were also other women, concubines and hetaerae. The latter were unmarried intellectuals, companions of men to stimulate their discussions. There was a common saying: hetaerae we have for our pleasure, concubines for our body, and wives to get lawful children.

Among the Romans the wife had more freedom than among the Greeks, although also here she was and remained to exist to the will of the man. The Roman woman was "res inter res," a mere thing or matter, nothing more. With the decadence of the Roman civilization the women began to feel the curse more and more. When laws lost their power, when women emancipated themselves from men, moral decadence and the ruin of the Roman empire followed. Punishment became judgment.

In Israel in the meantime, after the exile, when religion became more an outward matter, when more value was rendered to circumcision, a visible sign, women's worth decreased, because she did not partake in circumcision. Some quotes found from that time are: "Rather should the words of the Torah be burned than entrusted to a woman," and "Whoever teaches his daughter the Torah, is like one who teaches her lasciviousness," (Rabbi Eliazar, 1st century). "Let not the testimony of women be admitted on account of the levity and boldness of their sex," (Josephus, *Antiquities*, Bk. IV, Ch. VIII, Par. 5). At this time women were present in a special court in the temple. In the synagogue they sat on the balcony, often behind latticework. A far cry from the harmonious life in Paradise.

This low point in history, however, was God's time to materialize the promise of salvation. Through the punishment of painful childbearing, Jesus, the promised Messiah, was born, the greatest blessing possible. Jesus' birth was the culmination of all childbearings.

Jesus broke through the contempt and saw woman as a complete member of the human race. He came to pay for her sins also, to free her initially from punishment, although the consequences would still be felt. Although she must still fight against her desire to rule, she knows the Spirit will help her. Jesus spoke to her (John 4:1), which a rabbi would never have done. He touched her (Matt. 8:15), let a bleeding woman touch Him, and healed her, an atrocity according to Jewish law. His attitude toward women, his high regard for marriage, everything directs us back to the order of creation. After Jesus' sacrifice we see a continuation of the saving grace resulting from it. The saved part of humanity, the church, under her King Jesus Christ moved forward. Prophets and prophetesses, priests and priestesses, kings and queens. Men first as leaders, women being led and guided but with the same command, expanded in Matt. 28: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."

We find in the Book of Acts women in many capacities:

- participants in prayer meetings, 1:14
- spirit-filled prophets, 2:4
- establishers and supporters of local churches, 16:40
- teachers, 18:24-28
- victims of persecution, 8:3
- doers of charity, 9:39
- recipients of God's healing power, 16:18
- responsible sinners, 5:1-11

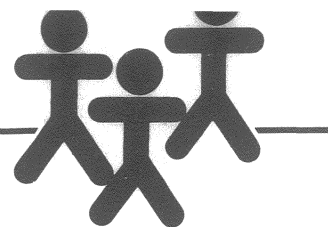
God used women's talents to ensure the surge of the gospel into the world. Women were also given the gift of prophecy at this particular time, when the Bible was not yet complete and God deemed it necessary to use them in this way.

However, the New Testament church of believers, such a harmonious unity, living for God and neighbour, was a thorn in the eye of Satan. Although conquered, he still had received power of destruction, even in the church, even among women. Sin still ruled in the hearts of man. We see it in the story of Ananias and Sapphira. Now the man took the initiative and acted, the woman followed. Punishment was the same for both. Her responsibility was just as great as her husband's.

The desire to rule over man came up and is coming up time and again. Therefore God gave them and us some further instruction how to live together. "The Lord wants to use women in church work but not in functions which are in conflict with the God-ordained position," L. Selles, *Clarion*, 1974.

— To be continued  
C. MELIEFSTE





## In favour of the smaller school<sup>1</sup>

Smaller schools are back in vogue. New York city is building smaller schools! Have we come full cycle from the day when schooling was conducted in the one room rural schoolhouse? In public education changing educational philosophy, new teaching strategies and instructional technology, environmental policies, land costs and population shifts are some of the factors of modern life that lead many to think that the small school is alive and well.

In the Canadian Reformed community we have always expressed the need for a close tie between the church, home and child and organized usually very small day schools. In this article, written in February during the height of the "hiring madness" I wish to briefly consider some of the advantages and disadvantages and needs of our smaller schools. In doing so I will be relying heavily on the research and discussion by Weldon Beckner in PHI DELTA KAPPA.

Beckner's contention suggests that it is true that traditional measures of educational achievement have shown students in small and rural schools to be lagging behind their urban counter parts. However, it can be argued according to Beckner with considerable validity that students in these smaller schools may be learning values in self-reliance, human relations, character development, and other areas not measured by standardized tests that urban students have often been noted to lack. Although small schools can't always provide the extensive curriculum offerings found in larger urban schools, they do offer a solid basic education program and have far fewer problems with discipline, drugs, vandalism and truancy.

Researchers suggest that the purported educational advantages of consolidated large schools have probably been exaggerated considerably. Even the argument of being able to offer the advantages of more specialized and advanced classes in larger schools is muted by the fact that only a small percentage of exceptional students actually take the specialized classes. Research on school size economics is also inconclusive for factors other than size such as expanded curriculum, additional student services, trans-

portation and other costly 'plant' additions may largely offset savings related to increased size.<sup>2</sup>

### Strengths of smaller schools

Historically the school for the youth of the congregation serves as a nucleus in a congregation with strong support from parents and non-parents alike. The supporters' awareness of school policies and of what is going on in the school results in a kind of informal accountability. More parental involvement in school activities results in mutual expectations for student behaviour. The community exerts more direct control over the school and thus sees that the school serves the specific needs of the community.

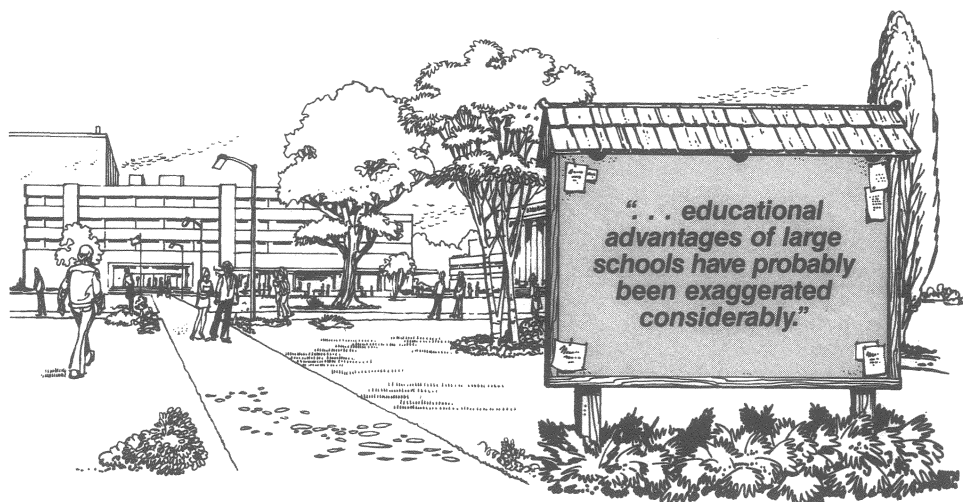
Because of a more direct relationship to the school as specified in the baptismal vow parents are to be most willing to support the school financially. Administrators' relationship with students, parents and other community members is usually more informal with less bureaucracy and red tape. Normally more cooperative relationships make it easier to implement changes in the organization and administration of the school. Schedules can be altered more readily to accommodate instructional objectives. Record keeping and reporting activities are less complicated.

In a small school each teacher must assume a variety of roles including involvement in guidance functions. Teachers are more likely to be respected as

valuable members of the community. They know their parents better and therefore receive better cooperation in resolving problems that arise. Because teachers have to be generalists, they are more receptive to participating in team teaching, program planning and other cooperative ventures. Teacher-student ratios are usually lower. School morale tends to be higher, for students are less alienated and are more likely to approach teachers with individual needs, and because each student is needed, a larger percentage is involved in student activity programs. Individualization of instruction is a necessity; therefore the school is likely to be learner-centered, with more independent study and cross-age grouping likely to occur.

The advantages inherent in small schools can, however, if not recognized by administrators and teachers, become hindrances to good education. Small class size has little advantage if teachers persist in lecturing when small-group procedures would be more appropriate. Scheduling flexibility could become scheduling inflexibility if administrators persist in using scheduling systems developed for large schools. Although I wish to make a case for small schools the disadvantages of small schools also need attention.

Smaller communities tend to be more conservative and slow to meet changing needs of students. Because the school is so central to the life of the congregation the community may exercise an over-






bearing influence on the school. The general tendency to value the notion that "bigger is better" might affect the community self-concept. Such inferiority feelings may make it difficult to maintain high morale in the school. Small schools are not inherently efficient financially. The potential benefit of close contact with teachers and students may become a disadvantage if relationships are not good. Attracting and keeping quality teachers is one of the greatest difficulties faced by small schools. Professional development for teachers is especially difficult. Students have fewer choices relative to course offerings and teacher assignments. When small schools mimic larger schools in organizing their curriculum, the result is often course offerings with limited scope and depth.

### Best practices

The curriculum must relate to the everyday lives and problems of the students. There must be a strong foundation in basic skills and an emphasis on practical skills and learning by doing.

Both research and experience tell us that the teachers most likely to accept positions in smaller schools and then stay there are those who themselves grew up in small communities. Few teachers remain in the small school and congregation unless there are other more compelling reasons for their being there in the first place. Probably the best long range solution for meeting personnel needs of the Canadian Reformed schools is to recruit in each congregation from the

supply of those who have grown up in that community. With the continuing teacher shortage in fields such as Mathematics, Science, and education of the disabled the Canadian Reformed schools face serious problems in attracting and holding good teachers especially in those fields. Salaries are not the whole answer, although improving them will help. Such factors as the teaching environment, and opportunities for personal and professional development probably have more influence than salary in recruiting and holding teachers. Doing something about these factors is even more difficult than



**CHURCH NEWS**

---

CALLLED and DECLINED to the Church at Chilliwack, BC

REV. C. BOSCH

of Smithville, ON

\* \* \*

ACCEPTED to the Immanuel Canadian Reformed Church at Edmonton, AB

REV. E. KAMPEN

of Houston, BC

improving salaries. Perhaps the League committee (of the Canadian Reformed School Societies) investigating these matters will make suitable comments.

Personnel needs in small schools are not limited to classroom teachers. Just as serious is the shortage of good administrators and student service personnel. It is a discouraging fact that, with notable exceptions, those who continue in leadership positions in small schools tend to be either those who have little other opportunity or those whose avocations and "moonlighting" interests keep them in the community, but at the same time take much of their time and energy. Some bold and innovative actions seem needed.

Here are some, perhaps not very bold, things administrators and school board members should, according to researchers such as Weldon Beckner, keep in mind when "hiring" in order to keep good teachers.

1. Recruit those who grew up or are familiar with your community and have sound understanding of covenantal education.
2. Try to get "generalists" who understand the church, home and school relationship.
3. Look for teachers who are flexible and able to adjust to the lifestyles, shopping facilities, cultural life and recreational opportunities in your community.
4. Recruit teachers who are able to accept being scrutinized by parents and other community members with whom they are in daily contact.
5. Try to attract teachers who can help students overcome limited perspective and experience.
6. Offer the very best salary and fringe benefit plan possible, even if it means neglecting some other budget items.
7. Arrange for good housing if it is not available, even to the extent of subsidizing it if necessary.
8. Do everything possible to help teachers with their own professional development, including good local inservice programs, financial aid for graduate study, and appropriate salary increments for professional development activities.
9. See that teachers are included in the recreational activities of the community.
10. Be sure that teachers know that they are the most important part of a good school and treat them like the professionals you want them to be.

<sup>1</sup> Beckner, Weldon "The Case for the Smaller School" PHI DELTA KAPPA Educational Foundation Bloomington, Indiana. 1983.

<sup>2</sup> Fox, William F. "Relationship Between The Size Of Schools and School Districts And The Cost Of Education," Department of Agriculture. Technical Bulletin No. 1621., Washington. D.C. 1980

A. WITTEN



## BIBLE SOCIETIES

The biggest United Bible Societies World Service Budget yet — US\$ 33, 232, 300 for 1987-1988 — represents an increase of about 10% over the 1986-1987 expenditures for the fiscal year just ended.

About four-fifths of the World Service Budget for the current year, which began on November 1, 1987, will be devoted to Scripture distribution projects. Approximately 19.8% of the total will be spent on Scripture translation programs and inter-regional services provided to national Bible Societies. (QNCBS)

The printing of Russian Bibles has begun in Stuttgart, Federal Republic of Germany, ready for dispatch to the Soviet Union early next year. The Bibles are part of a shipment of 100,000 Bibles that are to be sent by the UBS to the Baptist Church in the USSR.

A total of 48,000 Russian Bibles are being produced in Stuttgart, and a further 50,000 are to be printed in England. This biggest-ever shipment of Bibles to Russia will be completed by 2,000 Ukrainian Bibles that are already in stock in Stuttgart.

As well as granting the import permit to the Baptists, the Russian authorities have also given the Russian Orthodox Church permission to print 100,000 Russian Bibles within the Soviet Union to mark its celebration of 1,000 years of Russian Christianity. (QNCBS)  
**(Canadian Scene)**

## BUDAPEST

A renovated and enlarged Raaday College was inaugurated here in late September. The college is one of the intellectual centers of the Reformed Church of Hungary. The renovation costs were borne by donations from members of the RCH congregations, from the state, and from foreign sources. To mark the occasion, eight honorary doctorates were awarded, including one to Zambia's President Kenneth Kaunda and Archbishop of Canterbury Robert Runcie. (EPS)

From the government's point of view the Hungarian Church is the most cooperative one. Communist leader Janos Kadar singled out the church for praise at the opening of the National Assembly in September. He said the late Protestant Bishop Lazlo Lekai was a model for other

non-communists to follow. (KNS) (RES NE)

We understand the praise of a communist leader when we read the names of some of the recipients of an honorary doctorate!

## WHY OUR SKY IS DARK AT NIGHT

Paul Wesson, an astrophysicist at the University of Waterloo in Ontario says that astronomy textbooks in use today are wrong and scandalously misleading.

Wesson has teamed up with two fellow scientists at the University of Oslo to publish a paper which claims that modern textbooks fail to answer such a fundamental question as why the sky is dark at night. Their paper points out that the German astronomer Johannes Kepler explained it all 400 years ago, but modern astronomers are refusing to pay heed.

Kepler argued that the sky is dark at night not only because the sun has gone below the horizon, but because our universe is not without limit. An infinite universe, he reasoned, would have an infinite number of stars which would keep the sky luminous at all times. Kepler also concluded that our universe is too young for starlight to have had time to penetrate all parts of the sky.

Wesson says that modern scientists have swung away from the earlier concept of a limitless universe, but they continue to reject Kepler's conclusions about why the sky grows dark when the sun goes down. The explanation given in most textbooks today is that the expansion of our finite universe has deflected starlight from our sky which, says Wesson, is absolute rubbish.

**(Canadian Scene)**

## NEW HOPE FOR CANCER VICTIMS

A new treatment of malignant tumours is being pioneered in hospitals in three centres in Ontario, and in a cancer centre in Vancouver.

The treatment, called Photodynamic Therapy (PDT) involves the use of porphyrin, a chemical found in the bloodstream of all mammals. It possesses two features that attracted the attention of researchers: it tends to concentrate in malignant tumours, and it is highly photosensitive, turning toxic under red light.

James Kennedy of the Kingston Regional Cancer Centre, has been working with PDT since 1978. The patients are injected with porphyrin and two days later, when the chemical has had time to concentrate in the tumour, the affected area is exposed to a powerful light which activates the porphyrin to kill the tumour. Kennedy says he has had success in the treatment of skin, bladder, breast and other cancers which can be readily exposed to light.

Vancouver researchers, led by Stephen Lam, report successful treatment of lung cancers, using PDT. He says that of the patients he has treated during the past three years, one-half are still alive. This is a remarkable record, when it is remembered that lung cancers are usually not detected until they are far advanced.  
**(Canadian Scene)**

## THE DREADED LAMPREY RETURNS

Great Lakes fishermen are extremely worried by reports that lampreys are making a comeback on their fishing grounds. Lampreys live by attaching themselves to other fish, sucking them dry and thus killing them. They are a salt-water fish, but after entering the Great Lakes during the last century, they adapted themselves so successfully that they almost wiped out the Great Lakes fishery a quarter of a century ago. An all-out campaign by the Great Lakes Fishery Commission got the predator under control by the late 1960's. This was achieved by finding the lamprey spawning grounds in the lesser tributaries of the Great Lakes and spraying them with a special chemical that killed the larvae without injuring other marine life.

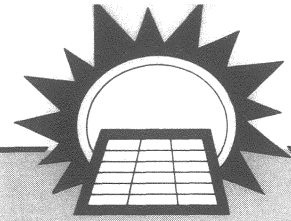
Fishermen report a return of the lampreys in growing numbers and this has been confirmed by fisheries officials. Before a new campaign can be started it has to be determined where the lampreys are now spawning. And the extent of the resurgence seems to indicate that a much more extensive campaign will be needed.

Meanwhile, fishermen are faced with the prospect of having lampreys loose in the lakes, each one killing about 18 kilograms of trout and whitefish in the 18 months it flourishes before it returns to its spawning grounds.

VO



# RAY OF SUNSHINE



“Count it all joy . . . when you meet various trials, for you know that the testing of your faith produces steadfastness.”

James 1:2

**Dear brothers and sisters,**

*That is a tall order! It even seems contradictory, what James writes here. How can one rejoice in times of trials and afflictions? The trials James is referring to indicate temptations. They are certain conditions of our life Satan uses in his attempt to pull us away from the LORD and His service. As such they are nothing to rejoice about. But while Satan tries to tempt us to sin, the LORD uses Satan's evil intentions for His own good purpose, namely, to test our faith. Adam and Eve were tested by God, when Satan tempted them to transgress the command of life. When Satan tempted much later our Jesus Christ in the wilderness, God tested His obedience.*

*The first Adam gave in to the temptation, the last Adam remained faithful. In themselves our trials are painful and not to be desired. Therefore we pray, “LORD, lead us not into temptation.” For we know that without the will of the LORD Satan can do us no harm. But if we have to go through times of trial and afflictions, then we must remember that the LORD is working on us for our good. He wants us to rely on Him in times of need! In Jesus Christ He has delivered us from the power of Satan, so that by the power of His Spirit we are able to resist all the temptations of the devil.*

*And if the result of our trials is a stronger faith, living closer to God than we did before, then there is indeed reason to rejoice.*

*Sometimes God's children have to endure many hardships, which only seem to result in sorrow and grief. Can we then still confess it that God makes all things work together for good to those who love Him? Yes, but only through Jesus Christ, who has paid for all our sins and has set us free from the power of the devil.*

*Therefore we can still rejoice be it with trembling, we still smile although sometimes tears fill our eyes. As Paul says it, “We are afflicted in every way, but not crushed; perplexed, but not driven to despair,” II Corinthians 4:8. And we do not lose heart! For all momentary affliction is preparing for us an eternal weight of glory.*

*Let us trust that promise of our God! Also this one that trials do produce steadfastness. Nothing will be able to separate us from the love of God in Christ Jesus our Lord. Romans 8:37-39.*

**Our Birthday Calendar for April:**

**Derek Kok**

160 Park Street  
Strathroy, ON N7G 3V8

*Derek hopes to celebrate his 18th birthday on April 2nd.*

**Marinus Foekens**

“Epic North,” Communication Unit  
S.W. Regional Centre  
Box 1000, Blenheim, ON N0P 1A0  
*Marinus will D.V. be 36 years old on April 19.*

**Arlene DeWit**

Barnston Island  
Surrey, BC V3T 4W2  
*Arlene's 27th birthday will be on April 23.*

*Congratulations to all three of you! I'm sure our “Sunshine” friends will help to make your birthday a very special day!*

How long, oh Lord, how long, how long?  
So oft is this my plea,  
When burdens press upon my soul,  
And grief weighs heavily.

How long, My child? Till Thou hast learned  
The precious secret blest  
In finding in Thy Father's will  
Eternal peace and perfect rest.

How long! Until Thy faith transcends  
This sphere of time and space,  
And rests in His eternal will —  
The Giver of all grace.

*Greetings to all readers,*

**Mrs. J. Mulder**

1225 Highway 5 RR 1  
Burlington, ON L7R 3X4

---

# Ministers' Conference

Theological College of the Canadian Reformed Churches on January 4, 1988

During the morning session, Prof. Dr. C. VanDam addressed the conference on the topic, "Incense Offering." Prof. VanDam dealt first with the terms and legislation of the incense offering. The word which is often translated as "incense" comes from the root, "let smoke/odour ascend." The first mention in Scripture of "incense" is in Exodus 25:6 in connection with the LORD's directives for tabernacle construction. In Exodus 30:1-6 the LORD instructs Moses to build the altar of incense with precious materials and set it "before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you." In Leviticus 16:11-14 the LORD instructs Aaron that on the day of atonement, when the high priest enters through the veil, he shall "put the incense on the fire before the LORD, that the cloud of the incense may cover the mercy seat which is upon the testimony, lest he die." Furthermore, in connection with the daily burning of incense, it should be understood that the entire tabernacle was constantly filled with the pleasing odour of incense, an odour which continually penetrated through the veil to the mercy seat.

Prof. VanDam dealt next with the significance of the incense offering. The significance of the incense offering and the altar of incense is manifested in the "pleasing odour" which penetrated to the LORD on the mercy seat. Literally this "pleasing odour" means an "odour which gives rest." It gives rest to God because it speaks of the restoration of the broken relationship between God and His people. Thus the altar of incense is also closely connected with the altar of burnt offering. On the basis of atonement through blood, man may again draw near to God to present himself as a pleasing odour and "give rest" to God because God sees the fruit of his salvation. Therefore the element of giving also becomes prevalent in the offering of incense: man gives or dedicates himself to God. Consequently incense is often synonymous with prayer, as we read in Psalm 141.

Ultimately the significance of the altar of incense is that it points to and is fulfilled in Jesus Christ. Paul writes in Ephesians 5:2: "And walk in love, as Christ loved us and gave Himself up for us, a

fragrant offering and sacrifice to God." Our Lord Jesus Christ is the High priest who offered His own blood as the atonement for man's sins, and entered once for all into the Holy Place where the Father received His sacrifice as a fragrant offering, as an offering which gave Him rest, with the children whom Jesus Christ had redeemed with His precious blood. On this basis those who embrace Jesus Christ by a true faith may offer the sacrifice of their lips to God, expressing brokenheartedness because of sin, seeking communion with God through the fragrant and rest-giving offer of Christ's blood, and expressing gratitude for a perfect and eternal redemption. Like the incense offering of the Old Covenant, prayers in the New Covenant must and may be without ceasing. Indeed, the great High priest will also assist us through His Holy Spirit in the offering of our hearts and lips to God.

On the great day, the Holy of Holies will descend upon us and God will dwell in our midst. Then our prayers will turn into the sanctified praise of everyday life.

During the afternoon session, Rev. C. Bosch addressed the conference on the topic, "Shepherding the Youth of Christ's Church." Rev. Bosch pointed out that our young people live in a world of crass materialism and every form of hedonism, to which they are not immune. Pastors have the duty to lead and instruct these young people, as Paul writes in Ephesians 4:11, "to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ . . ." In other words, the preaching must be relevant and clear, arming young people against every form of heresy and un-Christian lifestyle. Catechism classes must be more than just a matter of academics, they must give practical guidance for everyday life. In connection with this, a minister must also be ready and willing to listen to the questions and concerns of young people in catechism class. Furthermore, consistories must be mobilized in such a way that all elders and deacons are aware of the problems and special needs which confront the youth of the church, and that all elders and deacons are actively in-

involved through homevisits, visits to young peoples' societies and just casual visits to guide and shepherd the youth to mature manhood.

A fact which the Preacher illustrates in Ecclesiastes 11 and 12 is that young people are very gifted and have opportunities which are often not afforded to the elderly and those near death. These gifts and opportunities must be cultivated to establish a firm foundation of commitment and love to the LORD, so that with lamps which are trimmed and filled with oil they may go out into the world and be a light to the world. Thus they may show in their daily life that in Christ Jesus God has reconciled these young people to Himself.

This introduction by Rev. Bosch was intended to cultivate a fruitful discussion. He was not disappointed. During the discussion, especially two closely related points came to the foreground. In the first place, there is the danger that preaching be dull and boring and filled with negativisms which surely do not excite the hearts of young people and fill them with a joy which soaks up the Word of God and wishes to express itself in daily life. In the second place, there is a negativism which parents can instill in their children by warning them not to get involved in any way, shape or form with the world around us. As a result children do not get involved and they stagnate in the areas of education, music, art, athletic activity, and so on. Culturally they become deficient and in their stagnation they either do nothing or else get into really serious problems with alcohol, drugs, and so on.

Over against the possible self-destructive negativism of the pulpit and home, the discussion pointed out that our young people are not of the world, but they are in the world. Through clear, joyful preaching and teaching, young people must be warned how to stand on guard against the temptations of the devil, the world, and our own sinful flesh. But at the same time they must be guided in how to use the talents which God has given them and the beautiful creation which God has placed all around them, so that in every aspect of life their lamps may be burning brightly and cheerfully in preparation for the heavenly Bridegroom's return.

R. AASMAN

**Consulaat-Generaal  
Der Nederlanden  
CONSULATE GENERAL  
OF THE NETHERLANDS**  
One Dundas Street West  
Box 2, Suite 2106  
Toronto, Ontario M5G 1Z3  
Phone: (416) 598-2520

**OPSPORING ADRESSEN:**

VAN ASSELT, Johan W., geboren op 4 juli 1923 te Nijverdal, laatste adres in Nederland: Duinkerken 7, Vreeland. Naar Canada vertrokken op 25 april 1983.  
DE GEUS, Willem Adriaan, geboren op 13

oktober 1922, laatste adres in Nederland: van Galenstraat 16A te Den Haag. Naar Canada vertrokken op 14 september 1957 met bestemming Toronto.

GROENEVELD, Gerard Jan, geboren op 31 maart 1935 in Groningen. Naar Canada vertrokken in 1953 met bestemming Fredericton, NB. Eventueel later verhuisd naar Vancouver, BC.

HIEMSTRA, Pieter, geboren op 6 december 1882, naar Canada vertrokken in 1926.

DE LAAT, Belinda Anna Adriana, gescheiden van B. van Willigen, geboren op 26 september 1959 te Kingston, ON. Laatsbekende adres in Nederland: van Galenstraat 1 Eindhoven. Opnieuw naar Canada vertrokken op 24 juni 1986.

VAN MAURIK-Engelman, Jansje Martina, geboren op 19 mei 1937 te Rotterdam. Naar Canada vertrokken op 5 augustus 1957 met bestemming Toronto.

DE VEER, Dirk, geboren op 4 juni 1940 te Amsterdam, laatste woonplaats in Nederland: Dieman. In 1987 naar Canada vortrokken met mogelijke bestemming Toronto.

ZIJLSTRA, Paulus, geboren op 15 juli 1909, laatste adres in Nederland: Schoolstraat 26, Baarn. Naar Canada vertrokken op 22 januari 1952.

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

**OUR LITTLE MAGAZINE**



**Hello Busy Beavers,**

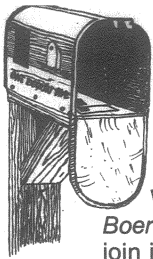
Do you like getting a letter in the mail?  
Why don't you write a pen pal?  
It's fun to "talk" to someone far away about everything that's important to you.  
You can trade pictures.  
Remember each other's birthdays.  
See how your pen pal's life is different from yours.  
Maybe you like the same hobby.  
One thing though!  
Be a PAL and take the PEN to answer your pen pal when he/she writes!  
Here are some names and addresses of Busy Beavers who would like a pen pal.  
Don't be shy.  
Don't wait for someone to write you.  
You write a friendly note to one or more of these Busy Beavers.



Picture by Heather Leyenhorst

<i>Kelly Kleefman</i> (Age 11) #7-13615-76th Avenue Surrey, BC V3W 8J5	<i>Carla Schoon</i> (Age 12) 8 Gretna Drive Brampton, ON L6X 2E5
<i>Corinna Stroop</i> 193 Dianne Drive Orangeville, ON L9W 3N3	<i>Hannah Harlaar</i> (Age 12) 13045-58th Avenue Surrey, BC V3W 1M2
<i>Annette Jonker</i> (Age 11) RR 2 Orangeville, ON L9W 2Y9	<i>Lucy 't Hart</i> (Age 10) 50 Leonora Street Albany 6330 Western Australia
<i>Kristen Jagt</i> (Age 10) 21 Carl Crescent Waterdown, ON L0R 2H0	<i>Josh Rosa</i> (Age 9) RR 2 Waterdown, ON L0R 2H0
<i>Melanie Krabbendam</i> (Age 12) 15537-91 Avenue Surrey, BC V3R 9E6	<i>Joyce Wieggers</i> (Age 13) 7375-182 Street Surrey, BC V3S 4P1
<i>Darlene Vanderpol</i> (Age 11) 19471-72nd Avenue Surrey, BC V3S 4P1	<i>Rachel Vanderpol</i> (Age 11) 8591-150th Street Surrey, BC V3S 5A3





## From the Mailbox

Welcome to the Busy Beaver Club, *Juanita Wilde-Boer*. We are happy to have you join us. Be sure you join in all our Busy Beaver activities, Juanita. Does your friend live close by?

I see you've been very busy, *Annette Jonker*! Thank you for the puzzles. I hope by now your brother is walking without his cast. Are you looking forward to your spring break, Annette?

How did you enjoy your birthday, *Linda VanSydenborgh*? I see you had a very nice book to read! And you did a good job on the puzzle. Write again soon, Linda.

Thank you for an interesting puzzle, *Anne Van Laar*, and for a chatty letter. Congratulations, still, on your baby brother. I hope by now he's feeling better and having lots of fun with you! Did you have a fun party for your teacher?

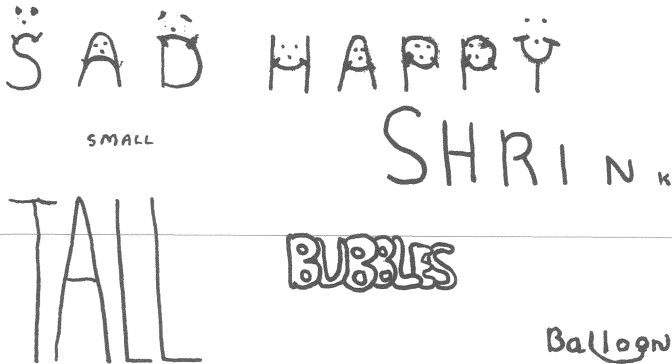
How is your bedspread coming along, *Alice Van Woudenberg*? And how did it feel getting your name in the paper? I hope you got the snow that you wanted to play in, Alice! Thank you for your "expressive words."

### HAVE YOU READ THESE BOOKS?

Old Faithful by Guy Zer.  
Use Your Noodle by Mac. A. Roni.  
Pretty Weeds by Dan D. Lion.  
Where the Buffalo Roam by Ann T. Lope.  
Falling Trees by Tim Bur.

Thanks for sharing the fun Busy Beaver  
*Michael Hummel*

Busy Beaver *Alice Van Woudenberg* wrote:  
Here are some words that show their meaning.



# Quiz Time!

## BIRD WORD FIND

By Busy Beaver *Alisha Stroop*

C	A	N	A	R	Y	N	G	K	L	P	Z	G	K	L	Z	<b>Find:</b>
A	I	Z	P	N	H	U	M	M	I	N	G	B	I	R	D	canary
R	X	I	K	W	E	P	Z	M	Z	K	W	M	G	B	A	blue jay
D	U	C	K	T	R	N	K	R	P	I	G	N	Z	L	B	hummingbird
I	P	G	I	U	O	Z	G	Z	T	U	K	X	P	U	C	heron
N	Z	N	N	R	N	K	I	N	Y	P	Z	Y	N	E	D	robin
A	G	K	G	K	Z	Y	P	G	K	H	G	N	M	J	E	kingfisher
L	Y	Z	F	E	P	G	K	N	Z	Y	E	Z	L	A	F	duck
N	G	P	I	Y	Z	G	K	N	N	K	P	N	K	Y	G	turkey
W	Y	Z	S	Z	P	Z	N	I	I	P	Z	G	K	J	H	crow
U	X	G	H	Y	K	C	B	L	B	K	O	P	Q	S	R	owl
E	F	H	E	Z	L	R	X	W	O	R	C	S	T	W	U	rooster
I	J	K	R	E	T	S	O	O	R	W	Z	W	X	Y	Z	hen
L	M	N	O	R	Q	W	Z	P	S	Z	P	A	B	C	D	cardinal

## CODE QUIZ

By Busy Beaver *Julia Jonker*

1 - E	3 - T	5 - Y	7 - L	9 - H	11 - O
2 - S	4 - P	6 - D	8 - R	10 - I	12 - M

3 9 1 7 11 8 6

10 2 12 5 2 9 1 4 9 1 8 6

Bye for now, Busy Beavers.  
Have fun writing your letters!  
And keep busy!

Love from your  
Aunt Betty

The LORD has blessed us by entrusting to our care, a son:

**AREN JACOB**

Born January 15, 1988

Arnold and Ingrid Jansema  
(nee Feenstra)

RR 1 Lane Road  
Dunnville, ON N1A 2W1

With much joy and thankfulness to the LORD, we wish to announce the birth of our daughter:

**ERIN OLIVIA**

Born December 23, 1987

A little sister for *Steven*  
Sanford and Donna Vanderwoude

87 Abbey Close  
Ancaster, ON L9G 4K9

With thankfulness to the LORD, who has entrusted us with our first child, we announce the birth of:

**GERARD**

Born January 16, 1988

George and Sharon Veurink

Box 1635  
Coaldale, AB T0K 0L0