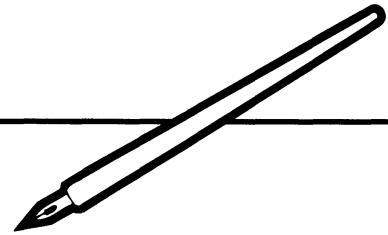




**Clarion**  
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## The Destruction Continues

The wilful slaughter and destruction continues. It sounds like a description of what is happening in former Yugoslavia, but that is not the focus here. There is another war going on in our own backyard and in most of the world, the war against the unborn child. It is a war which by most criteria is being lost by those who oppose abortion on demand. The *Toronto Globe and Mail* recently (June 3) carried an article, "Abortions Reach a New High" which detailed the increased carnage of unborn life. In the last year for which detailed statistics are available over 95,000 abortions were performed in Canada, an increase of 2.3% of the year before. According to StatsCan 1.8 million abortions were carried out between 1974 and 1991. When one stops to think through this arithmetic and consider this wanton loss of human life, then one can threaten to be overwhelmed by the magnitude of the sin and misery that is involved. How this killing must grieve the Creator!

But apparently the ever increasing rate of abortions is not enough. The NDP government in Ontario is considering implementing the recommendations of a report so that even more abortions can be done. Among the report's recommendations are that all hospitals with obstetric and gynaecological services do abortions and that all health care workers, regardless of their own personal views, make abortion referrals. It also calls for compulsory sexual health curriculum, including abortion education, in all schools and, in an attempt to silence opposition, it recommends multi-site injunctions to curtail pro-life activities. The NDP government in British Columbia recently appointed an Abortion Access Task Force and it would not be surprising if it came with similar recommendations.

The situation in our neighbour to the south is at least as dismal. The pro-abortion actions which President Clinton took so soon after taking office are well-known.

### The Bible and abortion

There are many who call themselves Christians and who agree that abortions should be as accessible as possible. How is that possible? The Bible is sometimes referred to in support of the position that the unborn are less than human and thus their life can be taken with impunity. Exodus 21:22-25 (in the RSV) is then appealed to. We read:

When men strive together, and hurt a woman with child, so that there is a miscarriage, and yet no harm follows, the one who hurt her shall be fined, according as the woman's husband shall lay upon him; and he shall

pay as the judges determine. If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.

On the basis of this translation, it is then reasoned that, since a miscarriage results in only a fine, and not the taking of the life of the one responsible, it is clear that an unborn life does not really count as a human life and abortion is permissible, no matter how far the pregnancy has gone. If, however, the woman herself is harmed, then the rule of life for life, eye for eye, tooth for tooth shall apply.

But, is the above understanding correct? The answer is no! There is no justification for translating "miscarriage." What the RSV renders "so that there is a miscarriage," literally reads: "And her children come out." (One can also translate in the singular: "and her child comes out.") The normal words for "child" and "going out" are used. The verb for going out is used elsewhere of a child coming out of the womb in birth (e.g. Gen. 25:25ff; Job 1:21) and never does this term refer to a miscarriage, unless it is specifically stated that this is the case (as, e.g. in Num. 12:12). Furthermore, there is a special word for miscarriage in Hebrew (e.g. in Ex. 23:26), but it is not used in Ex. 21:22.

The New International Version of Exodus 21:22ff accurately conveys the meaning.


If men who are fighting hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. But if there is a serious injury, you are to take life for life, eye for eye...etc.

Two things can be noted. First, the fine is imposed when there is no serious physical harm to either mother or child. In other words, the husband is allowed to sue his wife's attacker as compensation for the exposure to danger and the distress experienced, and the judges will see to it that the fine is reasonable. Second, the rule "life for life" applies equally to the mother as well as to her unborn child. "If there is a serious injury [to either mother or child], you are to take life for life, eye for eye." If the mother or child dies, so shall the guilty party. Exodus 21:21ff shows that the life of the unborn is to be valued as that of the mother. This conclusion is also in agreement with Scripture's teaching elsewhere that preborn life is fully human (e.g., Ps. 139) and can therefore be referred to as "man-child" or "child" (e.g. Job 3:3). The unborn are therefore to be under the protection of the sixth commandment.

## The situation today

Abortion today is not considered to be the abhorrent crime that it once was. Our society has fallen far. Its ability to truly discern good from evil continues to degenerate. Just how far we have fallen can be seen if we consider that in a pagan society like ancient Assyria, it was considered such a heinous offence for a mother to abort her own offspring that the worst possible punishment was reserved for such a person. She was to be impaled alive if she survived the abortion and denied burial. Even if she died in aborting her child, her dead body was to be impaled and also denied burial.<sup>1</sup> Today, there is relatively little expressed outrage at this crime left in society as a whole. Of all citizens, Christians should be the most outraged at this wholesale slaughter that continues for all kinds of selfish reasons. It flies against the most fundamental values revealed in the Word of our God.

It could very well be that the Lord our God is judging our nation by letting it drift further and further into a thinking that lacks all norms and objective ethical standards as they are found in His Word. The situation as it was in the days of Noah can be repeated. Part of the circumstance of that age was that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). It can come to the point that man cannot even think a pure thought, but everything is determined by evil.

It behoves us to be diligent and to continue the struggle against this murder. May all efforts against this horrible crime be blessed and may the Lord in His favour turn the tide and bring a change in the collective conscience in the mind of our nation and not deliver us completely into the judgment we deserve. 

<sup>1</sup>G.R. Driver, J.C. Miles, *The Assyrian Laws* (1935), 115-118, 421.

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# Visit to the 247th Synod of the Reformed Church of the U.S.A.

By E. Kampen

## Introduction

The Synod held in Lincoln in the fall of 1992 decided "to mandate the Committee on Relations with Churches Abroad (CRCA) to investigate the Reformed Church in the U.S.A. with a view to entering a relationship of Ecclesiastical Fellowship..." (Acts Synod 1992, Art. 79, recommendations point b). In connection with this decision, the undersigned was appointed by the CRCA to visit the 247th Synod of the Reformed Church in the U.S.A., scheduled for May 24-27, 1993 in Sutton, Nebraska.

## History

The readers of *Clarion* will be somewhat familiar with the RCUS through the reports from the Church at Carman some years ago. For the benefit of the readers it will be beneficial to give a brief overview of the history of the RCUS.

As can be noted from the fact that the Synod attended is entitled the 247th Synod, this Church has been around for a long time. Historically, many of its members were of German descent. The late 1800s and early 1900s saw the RCUS also affected by the liberalizing trend found in so many churches. In the 1930s the RCUS decided to join with other Reformed and Lutheran bodies. This union was pursued by basically abandoning all binding to the Reformed confessions. A small group in the RCUS, made up especially of Reformed believers of German Russian descent who had immigrated in the 1870s and settled in the Mid West, resisted this development. This group was concentrated especially in one classical region, namely, the Eureka Classis. When the great majority joined in this union in 1940, this Eureka Classis, refused to join, and declared itself the legitimate continuation of the RCUS. To understand the dramatic character of this de-

cision, it should be realized that what had been a group of 1675 churches with approximately 350,000 members was reduced to a group of 26 churches with approximately 1400 communicant members.

This group of churches continued to bind itself to the Heidelberg Catechism. The 1992 statistics reveal that at present the RCUS consists of 35 churches divided into four classes, with 2 chapels (mission congregations). The total membership at the end of 1992 was 4176, of which 3166 are communicant members. The largest congregation consists of 414 members, while the smallest has 19. Of the 35 congregations, 22 have a membership of less than 100 members.

## Observations during the visit

It was my privilege to be able to attend the Synod of the RCUS for three days, from Tuesday morning, May 25 till Thursday evening, May 27. The moment you entered the building where

the Synod was held, you knew you were in a Reformed Church: the focal point of the auditorium was the pulpit.

The Synod had officially started with a worship service on the previous evening. On Tuesday morning, however, the real work began. One of the first acts was the election of the Synod executive. These officers not only lead the Synod, but they also serve as a committee between Synods to deal with matters that need attention. That task, however, is rather limited. In that sense they would function like one of our synod appointed committees, charged with a specific task.

Whereas in our churches we are accustomed to send only a certain number of delegates from each Regional Synod, in the RCUS each church is allowed to send two delegates. This made for a rather large meeting of over 50 men. Having this large number of people present made for some lengthy debates. All was done, however, in a very cordial and brotherly atmosphere. It should also be realized that unlike our Synods, which can last a number of weeks, a synod of the RCUS is only a matter of days. Thus, delegates would not be away from their home churches for too long a period of time. In that respect, it is more like a lengthy classis.

This particular Synod has to spend much time on the report by their committee on Constitutional Revision. In the discussion about that report it could be noticed that the RCUS Constitution is a blend of Reformed and Presbyterian Church polity. The discussion reflected the difficulty that arises when you want to maintain the autonomy of the local church, while at the same time you want to maintain a level of inherent authority for the classis and synod. The overall impression from the discussions on the Constitution was, however, that those present have a real desire to think and act in a Reformed manner. There was a fear of hierarchy. While their present church polity speaks of inherent authority for both classis and synod, it should be realized that this is balanced by the fact that all major decisions must be ratified by the local congregations.

The RCUS maintains fraternal relations with the OPC. It is also seeking membership in NAPARC (North American Presbyterian and Reformed Council). This latter desire was somewhat surprising, considering that some members of NAPARC see the RCUS as being too narrow-minded and too inward looking. At present, the RCUS has a sister church

relationship with the Reformed Churches in the Netherlands (Liberated). That relationship came especially through their cooperative efforts among the Reformed believers in Zaire.

It was interesting to observe how the members of Synod can initiate actions. For example, study committees were set up to study and defend the RCUS view of the church and its church government, as well as the role of the women in the military upon the request not of particular churches but upon the request of individual members. Such studies, however, are not meant to become extra confessions, but to be of service to the congregations.

During the Synod another worship service was held, on Wednesday evening. Rev. Gross preached a sermon on Psalm 2. There was also opportunity to hear a number of other ministers explain Scripture, as each morning from 9:45 - 10:00 a.m. the Synod held its morning devotions.

As observer from the Canadian Reformed Churches, I was given opportunity to address the Synod. This opportunity was taken advantage of by giving a brief overview of the Canadian Reformed Churches in terms of history, doctrinal standards and life in the churches. Each member of Synod was given a package of information so they could familiarize themselves more with the situation in Canada.

The Synod also gave much attention to the matter of mission. In cooperation with our sister churches in the Netherlands they support work among the Reformed churches in Zaire. Also, a number of mission congregations or chapels are discussed at Synod and financial support is given via Synod. Synod also supervises the publication of the *Reformed Herald* as well as other material for use within the churches.

Another item that received the attention of the Synod was the proposed revision of the liturgical forms used in the RCUS. Some discussion took place as to what translation to use in this proposed revision. It appears that many are quite attached to the King James Version. The Committee was given the mandate to use the New King James Version in its proposal to the next Synod.


During the visit there was much opportunity to speak with many present. There was a friendliness and openness in all the discussions. There was a willingness to share the struggles and problems that arise from striving to hold to the truth.

Though there are some definite differences, in all the personal discussions as well as listening to the discussions on the floor of Synod one could notice one was present in the company of those who love the Reformed faith, and who strive to do things in the Reformed way. It was very encouraging to notice the strong resistance to Arminianism which glorifies man and the desire to proclaim the message of sovereign grace so that the glory for our whole salvation goes to God and Him alone. Even though the RCUS officially subscribes only to the Heidelberg Catechism, both the Belgic Confession and the Canons of Dort are well known, and used extensively both to teach the members, as well as in outreach projects. It is worthwhile to note that the matter of adopting the Belgic Confession and the Canons of Dort is a matter that will be placed before the next Synod again. There appears to be a real desire to adopt those confessions, especially with a view to safeguarding the Church from heresy and to be able to draw nearer to other churches who also hold dear the Reformed faith.

## Conclusion

This first official visit gave a very positive impression. It is always a little difficult to approach others who have a different history, and due to different historical developments do things differently. From what could be observed, however, it can be noted that even with only the Heidelberg Catechism, and with a church polity that includes elements of Dort and Presbyterian style polity, here is a group of churches that continues to fight the good fight for the Reformed faith.

From this visit, as well as from having reviewed much material pertaining to the RCUS, the undersigned is convinced that we should first of all rejoice and give thanks to God in finding a group of churches that strives to be Reformed. One can only rejoice that the RCUS has resisted the pull toward liberalism, and has not been afraid in the ocean of Arminianism to boldly stand up for the Reformed faith. Though it should not be downplayed that there will have to be some serious discussions about a number of matters, we should approach the RCUS in an atmosphere of brotherly trust, dealing with them as fellow strugglers in the age-old battle.

May the Lord guide us and give us wisdom to proceed further in this matter to the glory of His Name. 

# REMEMBER YOUR CREATOR

By G.Ph. van Popta

## Unions

Quite some time ago someone asked me to write something about membership in trade unions. She wondered whether membership in a union was compatible with membership in the Church of Christ. This is a worthwhile question. As you young people look for jobs and prepare for professions, the need for a decision to join or not to join a union will confront you.

To make a blanket statement that all unions are evil and that we may not join any is saying too much. Blanket statements are easy to make; however, they are often not based on any definite criteria.

To decide if you may join a specific union, you must read through the union's constitution and the collective agreement between the union and the employer. You must determine what members of that union bind themselves to. If, by joining that union, you would place yourself under a yoke which would replace the yoke of Jesus Christ, you may not join that union. "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). You will find, in almost every case, that joining a union would place you under an ungodly yoke.

### Objections

Most unions require unqualified obedience of their members. Their constitutions will say something like:

Members of Local Unions shall conform to and abide by the Constitution, Laws, Rules, Obligation and Ritual, and the decisions, rulings, orders and directions of any authority of the International Union empowered by this Constitution to make them (Constitution, International Union of Operating Engineers, Art. XXIV, 3a).

The union has the power to discipline members who do not obey:

Any member...who refuses to acknowledge or perform the lawful

command of those authorized within the International Union to issue the same, may be disciplined or, upon trial therefore and conviction thereof, be fined, suspended or expelled from his Local Union (Constitution, Art. XXIV, 7e).

These articles demand unconditional submission to decisions, rulings, commands, etc., made in the past or *yet to be made in the future*. The Word of God prohibits us from binding ourselves or allowing ourselves to be bound to anything which now already or in the future may conflict with our commitment to God and His Word. "We must obey God rather than men" (Acts 5:29). "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and de-

spise the other. You cannot serve God and mammon" (Matthew 6:24). We may not bind ourselves to two (possibly) conflicting masters. We should also remember what the Lord Jesus said in Matthew 10:37-38: "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me."

The first problem with union membership is this demand of unconditional obedience. The unions do not say: "Whatever we decree shall be considered settled and binding, unless it is proved to be in conflict with the Word of God." Rather, they say: "Whatever we decree shall be considered settled and binding," period.



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The second problem has to do with the adversarial model used in negotiations with the employer. Strike action is a foundation pillar of the union movement. Strikes, work stoppage, "work to rule," even the securing of a strike of all such other trades and workmen as can be obtained, are all used in order to resolve grievances or disputes with employers. A union member will be put under discipline if he works contrary to a declared strike:

Any member working contrary to a declared strike . . . shall, upon trial and conviction thereof, be subject to a fine of not less than Twenty-five (\$25.00) Dollars, or expulsion, or both (Constitution, Art. XXIV, 7e).

This adversarial model of grievance and dispute resolution is anti-biblical. The Bible teaches a harmony model:

Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men, knowing that whatever good any one does, he will receive the same again from the Lord, whether he is a slave or free. Masters, do the same to them, and forbear threatening, knowing that He who is both their Master and yours is in heaven, and that there is no partiality with Him (Ephesians 6:5-9).

It can happen that the employer becomes an "enemy" of the employees by the way he treats them; however, that

the employer does not subscribe to the biblical harmony model does not allow us to subscribe to an adversarial model. In fact, the Bible teaches: "Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also. . . . Love your enemies and pray for those who persecute you" (Matthew 5:39 & 44).

These two reasons alone make membership in almost every union unacceptable.\* What are you to do when confronted with having to choose whether or not to join a specific union? Perhaps the job you want requires union membership. It's a "closed shop."

### Your options

You have three options. The first is, compromise your Christian convictions and join the union. Not only is this unacceptable. It is very dangerous.

Your second option is to forget about that trade or profession and go look somewhere else. You may need to do this, but do not do it too quickly. The "closed shop" philosophy is morally reprehensible. By demanding that the job or profession be closed to non-union members (usually called "union security" in the collective agreements) the union is stealing from you. If the Lord has given you gifts and talents for a specific profession or trade and the union does not allow you to employ them unless you join it, the union is stealing from you. It is stealing your rightful place under the sun to work as God's image upon the earth. It is stealing your livelihood – your way to sup-

port the ministry of the gospel, the needy, yourself and your family.

You have a third option. You can seek an exemption from membership in the union and from supporting it financially by way of union dues. The provincial labour codes of the four Western provinces and of Ontario each contain an article which allows for such exemptions. The federal code provides an exemption for employees working under federal jurisdiction. (Unless matters have changed recently, Quebec and the Atlantic provinces do not allow exemptions. I do not know what the laws in Australia or the USA call for.) The exemption will be granted if you can show that you have sincerely held religious beliefs and convictions which prevent you from being a member of a trade union. A supporting letter from your pastor may be helpful. If it refuses, which, being zealous, it is sure to do, you can appeal to the provincial labour relations board.

The rules are different in the various provinces. In Alberta, the board is primarily interested in the personal beliefs of the individual while in British Columbia and Manitoba the board needs also to be convinced that the church officially teaches against union membership.

When the exemption is granted, you and the union will need to decide upon a mutually acceptable charitable organization to which an amount equal to the initiation fees and union dues will be directed, such as the Red Cross or the Cancer Society. Unfortunately, the Canadian Reformed World Relief Fund will surely not qualify.

Seeking an exemption is an honourable option. It will give you a good opportunity to confess the Name of Jesus Christ before men and seek to obtain employment for which you are qualified and to which you have a right.

Perhaps the thought of going before a secular panel and speaking about your beliefs and convictions makes you nervous. That is understandable. However, do not forget that when you have the truth on your side, you are strong. With the right Man, Jesus Christ, on your side, no one can do anything to you. You can do all things through Him who strengthens you. Remember your Creator. Honour Him. He will honour you.

Note:

There are other reasons. Read W. Pouwelse, "Organized Labour," *A Spiritual House*, Winnipeg: Premier, 1986. **C**



If I had checked the copy for the previous news medley more accurately, I would have saved the church at Taber some \$300,000.00! Fortunately they did not have to spend it. When I read the previous news medley (It is always the first thing I read!) I noticed the error when seeing that it said that Taber was going to purchase property for \$333,000.00. There was one "3" too many. The price was "only" \$33,000.00.

The Rev. G. VanPopta also sent me a little note from which I quote the following. "Only in the Fraser Valley does one acre cost \$333,000.00. The land *we have now decided to buy costs* \$33,000.00. Not bad for a one-acre corner lot within town limits, *fully serviced, sidewalks and all!*

Not bad, eh? After you publish this correction, we will be looking out for people heading east over the Rockies seeking affordable housing in Taber."

Quoting now from the Taber section of the bulletin, we find a confirmation of the Rev. VanPopta's information: "The consistory has in principal (=principle, VO) accepted the Town's offer but would first like to hear out the congregation before proceeding with the purchase." Apparently the congregation expressed itself in favour of proceeding with the acquisition.

As we are paying attention to Taber anyway, I like to pass on what the Rev. VanPopta wrote about the Acts of the latest General Synod. "Admittedly, synodical decisions are not the most exciting reading; however, it is important that we test the decisions with the Word of God, the Confessions of the Church, and the Church Order. When the membership lets the broader assemblies merrily do their work in the belief that 'everything will be alright,' they may wake up one day to discover that many things have gone wrong." How true!

Yes, the Acts have arrived, much later than anticipated. I have not had much of an opportunity yet to study them. One thing I noticed right away when browsing through them, that again we have the nonsense of "the chairman of the convening church." What kind of an animal is that? Pre-historic or latter-day? Strictly speaking, we do not even know a "chairman of the *consistory*," for all it says in our Church Order is that "in all assemblies there shall be a president," (Art.35) and that at the meetings of the consistory "as a rule the ministers of the Word shall preside." (Art.38)

When a broader assembly is opened, who cares whether the one who does so on behalf of the convening church chairs the consistory meetings or not? Please!

And now that we are speaking about terms anyway, I might as well add a few remarks. When I read that a member of the church celebrates his or her birthday "*in abstentia*," I am wondering what that means. My Latin dictionary does

not mention any such word. I read of *abstinentia*, but I do not think that this applies when one celebrates a birthday.

Further, may it not be expected of someone who is supposed to have studied Latin that he knows that the word *media* is the plural of *medium* and requires the plural form of the verb? That we find abominably wrong grammar in the newspapers, let us avoid it in our own publications. I am always thankful when someone corrects me when I make a mistake in this field.

Speaking of publications, Coaldale's consistory received a communication from "Coaldale Christian School informing council of some errors in the new Year Book concerning the school, and requests council to contact the principal for this info. in the future. Council adopts this request."

Here the school turned things upside down. It is not the duty of a consistory to ensure that the information in the Yearbook is correct. It is the duty of each and every society, including the school society, to pass the correct information on to the one whom the consistory appointed to send the relevant particulars on to the printer. Practically every year I read in the consistory reports that a request has been received from the Publisher of the Yearbook to send in up-to-date information that a church wants to see included. Then it is not the obligation of the consistory to contact various secretaries or organizations to make sure that the particulars are correct, but of the secretaries to provide the consistories with correct details.

In connection with the Yearbook I received a letter from a colleague which contained the suggestion to have the Yearbook published in August. He adduced various reasons for this suggestion, arguing that with the present practice of publishing it after January or February the particulars practically are outdated for some 10 of the 12 months. Usually in June new office-bearers have been elected and ordained, general synods will be held in the month of May from now on, and changes of address as well as appointed committees can be included right away when publication is moved from the beginning of the year to the end of summer.

Personally I see much merit in this suggestion, but I would appreciate hearing from the membership before taking it up with the publisher.

We may as well conclude our visit to Alberta with mentioning that the Providence consistory of Edmonton came to the conclusion that it "favours a combined bi-weekly bulletin." This is then combined with the Immanuel Church, whose consistory appointed a committee to meet with that of the Providence church.

At the consistory meeting of the Providence church a brother reported "that they sent a questionnaire to the members of the congregation in the St. Albert area. The re-

sult of this questionnaire indicates that there is not overwhelming support at this time to consider establishing a church in the St Albert area in the near future."

Different information comes from the Abbotsford consistory report: "Matters for Classis Pacific. The delegates are instructed to ask classis for advice concerning the institution of a church in Yarrow. . . . Pending the approval of consistory on the advice of classis, it is decided that institution of this new church would be D.V. June 27, 1993." We may expect that by the time these lines reach our readers the institution has become a fact, since favourable advice was received.

In nearby Langley there appears to be further development as well: "We are awaiting final confirmation from the people who operate the Kinsmen Hall in Aldergrove on the use of their facilities as of June 20. If all goes according to plan, then the above schedule for worship services will go into effect." This "schedule" refers to services at two different locations.

"It might also be appropriate to mention at this point that the Consistory has decided to have at least one of the worship services video-taped every Sunday for the benefit of our sick members."

The church in Winnipeg now also has four services per Sunday, no doubt in preparation for splitting the congregation into two autonomous churches. This may still be quite a few years away, but I foresee such a move in the future.

Carman has been discussing the request of elderly members once in a while to have a service in Dutch, as some apparently are losing "their English." Now the consistory decided "to have a Dutch service every last Sunday of the month. . . . This will be on a trial basis until Dec./93, at which time it will be looked at again."

The consistory also received a "request for individual cups at the celebration of the Lord's Supper. The consistory decides to seek medical advice on the matter of transmitting diseases through the sharing of the cup."

It may be helpful here to pass on what I found in the Chatham bulletin.

"After reading the information received from a medical doctor and wanting to keep the practice of the celebration of the Lord's Supper as close as possible to the Biblical Lord's Supper, the consistory decided not to proceed with the request for individual cups."

"Though not only but no doubt due to the danger of the H.I.V. virus, the consistory has been requested to replace the communal cup by individual cups. We wrote to two brothers who are both (medical) doctors for their advice in this matter. Unfortunately we never heard anything from one of these brothers, but the other one wrote the following: 'After consulting with a microbiologist who specializes in infectious diseases I can tell you that there is virtually no risk for contracting communicable infections, and that includes the concern about the H.I.V.virus.'

"Because of this answer and because the communal cup forms an essential element in the celebration of the Lord's Supper (cf Mark 14:23), the consistory decided that there is no reason to change the use of the communal cup."

Seeing the medical advice quoted above, pray, what other valid reason could there be to abandon the practice of the communal cup?

In the early days church-goers came from far and near and in many instances stayed over for lunch between the services. This prompted the consistories to schedule the

times for the services so that there was not too much "free time" between the morning and the afternoon services.

I am not now referring to the exceptional cases when a vacant church only occasionally had a minister in its midst, an opportunity of which the amplest use was made. In the early days, when we had to go for a classical appointment to Houston, the second service started half an hour after the conclusion of the first one; then the 42 miles to Smithers were covered in as short a time as the road conditions allowed, so that the first service there could start at 3:00 o'clock, followed by the second one at 5:00.

In Abbotsford, for instance, the services were held at 11:30 and 1:30. This was the case in 1962, while Cloverdale's times were 11:00 and 1:00. Gradually the services were spread farther apart and at present they vary from 9:30 and 2:00 to 10:00 and 4:00.

Chatham's services were still scheduled for 10:00 and 1:30, but now "after discussion, the consistory with the deacons decided to change the time of the afternoon service to 2:00 o'clock." One of the reasons for allowing more time was to give more opportunity for a "snooze" in between. A wise decision in my view!

A last quote from Chatham: "Since the celebration of the Lord's Supper has been increased to bi-monthly, and only in the morning service, the consistory decided to discontinue the sermonette in that service."

In London "The consistory with the deacons hopes to have a meeting . . . with members of the Aylmer Independent Christian Reformed Church. . . . An invitation will also be extended to the London ICRC to send two members of their consistory to this meeting."

Hamilton had a combined meeting with the Hamilton Independent Christian Reformed Church, and Chilliwack's consistory met with the one of the Free Reformed Church. More such contacts could be mentioned. We all will be happy with the contacts that are established and maintained, and it is our sincere prayer that they may result in unification.

In Burlington West "A motion was dealt with regarding four services and an eventual division of the congregation. While there was much agreement with the substance of the proposal, it was agreed to defer the matter until September since it was felt that it is yet too early to make such a decision."

It is encouraging that a time-limit has been set: September. This will prevent unnecessary delay. In general, the argument "It is too early yet," or "The moment is not yet there" is a perfect way of killing a proposal or plan. You don't have to give any arguments, you can even express that you wholeheartedly are in favour of a certain proposal, but "the time is not yet ripe for it." This can be utterly frustrating.

This frustration I also noticed in what the Rev. Nederveen wrote in the Ebenezer bulletin. Our readers know that there was a proposal to divide the Eastern churches into three classical areas instead of the present two. In my opinion, this would only benefit the churches. But what happened?

### **"Where do we go from here?"**

"Quite some time ago you were informed via the short report that council had sent a letter to Classis Ontario North with the request to initiate the first steps for restructuring Regional Synod East into three classical districts. Perhaps you wonder what happened to our proposal.

"Classis of March 12, 1993, has dealt with our overture and we find the following in article 9 of the Acts:

*"9. CORRESPONDENCE RECEIVED*



a. *Ebenezer Church at Burlington East overtures Classis to request Regional Synod East to appoint a committee to study the feasibility of restructuring the present two classical regions into three classical districts. Classis denies this overture..*

That is all we read. Classis has denied our overture.... What is strange and missing? Let me say it again: there is nothing wrong in classis not going along with our idea. What is strange is that classis does not give any reasons, any grounds for its decision. That is what is missing. Especially since Burlington East went out of its way to document previous decisions on the matter and came with grounds why it overtured classis to deal with the matter. One of these grounds was that Regional Synod East of October 19, 1988 decided that the time was not yet ripe for a restructuring of two classical districts into three districts. But Regional Synod also encouraged the consistories to look at the matter again in due time. Which is what we did because in the past few years two new churches have come on stream and each classis felt this expansion.

"What is the result of the decision of the March classis in denying our request and not giving any grounds? With this decision classis has tied the hands of the churches. For Article 33 of the Church Order states '*Matters once decided upon may not be proposed again unless they are substantiated by new grounds.*' How can any of the churches in Classis Ontario North bring this same matter before classis a few years down the road and bring in new grounds if they do not know on what grounds the overture was denied? Hence the question as heading of this brief exposition. Yes, indeed, Where do we go from here? "

If you don't say *why* the time is not ripe yet, who is to determine when the time is ripe indeed?

It is an easy way of avoiding a decision and shoving a proposal out of the way.

Orangeville found a way of paying off the mortgage. No, they are not without debt, but "Private loans have been arranged and the mortgage at DUCA discharged on April 20, 1993."

Also from Orangeville comes the following.

"Summary. Why 'our minister' does not add the summary of the Law to the reading of the Ten Commandments in the morning service.

"It has pleased God to proclaim the Law in the Scriptures in the form of the Ten Words of the Covenant as we find them in Exodus 20 and Deuteronomy 5. Nowhere in the Bible do we find a different proclamation beside it....We should not add to the Lord's liturgy of the Law something else to make it 'more complete.'"

By adding a 'summary' "the wrong impression could be given that the Ten Commandments do not express God's will clearly enough, so that it needs the additional explanation that it means to pursue 'love.' In a time in which humanism promotes 'love' without adhering to the norms for love, namely the submission to God's will, it could give fuel to the idea of an Old Testament God who is considered hard or harsh, while the New Testament God (the Lord Jesus) is viewed as merciful and loving."

Concluding our journey in Lincoln, we listen to the conclusion to which the consistory came regarding the use of "Dobson tapes" for Home Mission. At a combined meeting of the Consistory and the Home Mission Committee "the chairman explained the purpose of this combined meeting, and gave an explanation as to why material from Dr.

Dobson should not be used to promote activities from our local Home Mission Committee. After an extensive debate, it was decided to take the necessary steps to have all three films cancelled."

I do not know what those films contain, but I am happy with the decision by the consistory. Some weeks ago we had a high school meeting, and there a videotape was shown through which the parents were informed what kind of music and lyrics their children are exposed to. I appreciated the warning and the concrete examples of the dangers, but as for the rest I became the more strengthened in my conviction that we should not use any of that material for our own instruction or for the instruction of our children, let alone for that of outsiders in order to bring them to the knowledge of the Truth and the obedience to our Head. One of our own members could just as well have informed the parents and others, or done so even better, and this without all the "show" that accompanied the presentation and was supposed to make it more palatable. I found it quite shallow, to be honest.

Speaking of Lincoln, I am happy to report that peace has been restored between the ladies of the four Niagara Peninsula churches and yours truly. I even received honourable mention in one of their newsletters. They also mentioned that they had received UPC symbols from Lower Sackville! Some good came out of the ill wind that at one time did blow from these regions here in British Columbia.

In various Ontario churches the organists are doing their best to put into practice what they learned at a workshop that was held some time ago. At this workshop the beauty and the proper singing of the Genevan melodies were discussed. Now the task of instructing the congregations had to be taken to hand. Various bulletins contained directives and examples. The more the beauty of the Genevan melodies is seen and understood, the more reluctant and even unwilling the membership will be to give that up and exchange it for something of far lesser worth.

This brings me to something else.

I shall be very mild and humble, for for many years I was not able to give the liturgy for the next Sunday before early Sunday morning! Shame on me, you are right, but that's how it was. Only during the last few years of my active ministry did I complete the preparation of the sermons well before the midnight deadline. I could, of course, have selected songs of which I *thought* they would go well with the text of the sermon, but I always select the songs when the sermon is ready.

This, I admit, may have caused some difficulties for the organists, as they, too, need time for proper preparation. Unless we want the same chords and the same preludes and postludes in every service and with every Psalm or Hymn, we do have to give them sufficient time to prepare for the Sunday. For this reason I would recommend that the organists receive the liturgy as soon as possible. Especially when an elder has to read a sermon, and presumably he selects a sermon several days before he has to read it, there is no reason why the organist should not have the information needed as soon as the elder has made a choice. Just a thought!

I think that it is about time to quit. Happy reading, profound pondering, and a very fond good afternoon from

Yours truly

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# Canadian Reformed Church at Yarrow, BC

## Instituted June 27, 1993

When the Nooksack River in north-west Washington overflowed its banks on November 11, 1991, we did not realize that that event was really a providential push to begin thinking of a congregation in Yarrow. Now, the Nooksack River means nothing to those in Ontario, Alberta, Manitoba and Nova Scotia. Even those in British Columbia hardly pay any attention to the serpentine rivulet that usually winds west, south of the 49th parallel. But on November 11, 1991, we learned about the Nooksack River and even more about the way it diverts its floodwaters across the 49th parallel or in a northerly direction rather than a westerly one. For approximately 120 members, this diluvian event closed off access to the church building in Abbotsford. A sizeable bunch to say the least. Large enough that Abbotsford consistory decided to have church services in two places on Sunday, November 11, 1991 – one service in Abbotsford and another service in the gym of John Calvin School in Yarrow. It was a “gezellige” group that met in Yarrow that day.

Dormant ideas seldom lie dormant for too long. With the constant need of chairs in Abbotsford on many Sundays, the need was surely there for something to be done. Was the solution an addition? A new church in West Abbotsford? Or maybe East Abbotsford in the Arnold/Yarrow area? What about interested members from Chilliwack? Maybe something could be done in John Calvin School again. Hey, we had church services there before! Three brothers worked their way around to the members in the potential catchment area and a dormant idea became more than just an idea. There was something almost tangible. Meetings were held – members’ meetings, a classis meeting, numerous council meetings, and a church in Yarrow began to take form.

Sunday, June 27, 1993 a new church was born in the federation of Canadian Reformed Churches. Canadi-

an Reformed Church at Yarrow. The church is so new that the name is not even definitive yet. The former minister of Abbotsford and also former minister of many of the members that came from Chilliwack, Rev. VanderWel, conducted the installation service on behalf of the consistory of Abbotsford.

Rev. VanderWel used as his text for the nonce John 21:15-22. Since the institution of a new church depends on the installation of office-bearers, we were reminded of the time in the ministry of our Lord when Peter was reinstalled as an office-bearer in the church.

Rev. VanderWel showed us how in Christ’s discourse with Peter, the Lord revealed Himself as the Great Shepherd. For their benefit He asks from His people (1) humble love, (2) heartfelt dedication and (3) personal submission.

Christ asked Peter two times “Do you love Me?” and two times Peter responds “You know that I care for you.” Rev. VanderWel pointed out to us that the Greek word with which Peter answers is different than the word that the Lord uses. It means “I care about you.” The first time Christ responds to Peter’s confession with a command to feed His lambs. Peter is not allowed to shirk the menial tasks in the congregation but reminded that he must do every task that the Lord places before him with love and devotion. He must feed the lambs – the little ones. Peter’s further confessions restore him to his full office in the church. He is to tend and feed the sheep. The third time the Lord asks Peter, He uses the word for love which Peter has been using. Peter can only answer in humble acknowledgment that the Great Shepherd of the flock knows his heart and knows his love and devotion.

Christ asks of His people complete dedication. It must come from the heart. Peter had to learn to be dependent on Christ for his every need. Therefore Peter has to learn to stretch out his hands and be guided by the Lord. Peter had to be dedicated to the Lord and His

service. Christ knew Peter and his impulsiveness. Peter has to look to the Lord and ask what is your will, O Lord? Christ warns Peter to do his work in personal submission to Christ’s direction.

We, as congregation of Yarrow, may humbly go forward wherever the Lord may lead us, dedicated to His service always submitting to His kind and loving direction.

After the service br. John Pruijm on behalf of the mother church, Abbotsford, spoke words of congratulation and encouragement. He noted that it was with a certain amount of sadness that he sees a number of families from Abbotsford leave. He compared it to the sadness and joy of a son and daughter who leaves the family home to begin a new family. There is joy but there is still the empty spot. However, he heartened us with the words of Philippians 1:27 & 28a.

Rev. VanLuik, of the church of Chilliwack, then spoke on behalf of Classis Pacific and his own congregation. As far as Classis is concerned he noted there was great joy. He reminded the congregation of the words of 1 Timothy 3:16-17 where the church is called to be the pillar and the bulwark of the truth. But that was not all. Yarrow is called to confess His name faithfully in the community of Yarrow. In his words on behalf of the church of Chilliwack, he reiterated the words of br. Pruijm mentioning the joy of a new congregation in the Fraser Valley but yet the sadness of seeing familiar faces and friends changing to another congregation.

The feelings of sadness of br. Pruijm and Rev. VanLuik clearly show the excellent spirit of cooperation and mutual understanding that existed among those involved in this new venture. When there is a spirit such as this, it is hard to say goodbye.

In the afternoon service, Rev. VanderWel chose as his text Isaiah 28:16. He informed us that usually at a festive ceremony of the building of a new church a cornerstone was laid. During

the morning service a new church was begun. Rev. VanderWel preached God's Word to us about the Cornerstone of the Canadian Reformed Church at Yarrow, BC that did not need to be laid but was laid already by God Himself ages before. He saw as theme Isaiah's announcement of the stone laying in Zion. There were four aspects to the stone laying that Rev. VanderWel drew attention to (1) the need, (2) purpose, (3) fulfilment, (4) blessing of this stone laying.

In the days of Isaiah, the leaders in Zion had become drunkards. They were not doing their job as prophets or priests. The kings looked to Egypt and Assyria for help instead of to the Lord. And there was Isaiah preaching against this with hardly any noticeable results. No one took Isaiah seriously – he only multiplied rules and regulations. The priests and prophets laughed and made jokes about Isaiah at their drunken parties.

But now God speaks. Because nothing is secure anymore, because there


are no morals or values anymore, because everything is relative, God is going to give an absolute. God is giving His cornerstone and it is tested and true. The Lord God will do this. He will not let His servants do it. He will vindicate them instead.

There are two reasons that the Lord will do the stone-laying. First it comforts the faithful people of the Lord who are caught in a deplorable situation. God will arise and set them firm on His foundation. The second reason is for those who rebel. To a drunk, a stone in the road is a stumbling block and that is precisely what the cornerstone which God has chosen is. It is a foundation, a base for those who are faithful but a stumbling block to the unfaithful.

And what is this foundation? No one less than Jesus Christ, God's own Son, could do this. On Him the floor was laid for the church of all ages. The faithful proclamation of the Word will have the same effect as Christ, the cornerstone. It will be the centre of our being or the stone that causes stumbling.

The blessing of the Stone is knowing that basing our faith on this foundation will not be disappointing. Because of the reality of the Stone we need not be anxious. Isaiah needed to know this too. He had to wait for the stone-laying – it would be done only in God's time. We have more than Isaiah today but we too must wait. The time has not yet come when Christ's enemies have had their full reward. What is the future of the church? No worries! God will finish perfectly what He has undertaken. Rev. VanderWel concluded with the command to build on this only foundation and then we will never be ashamed.

Do you see now how an otherwise unknown river in Northwest Washington was used by the Lord to affect the whole federation of the Canadian Reformed Churches? Simply providential. May God continue to bless Yarrow church and lead her as He has in bringing about her birth.

On behalf of the newest congregation  
John Siebenga 

## PRESS RELEASES



### Press Release of Classis Ontario North, June 11, 1993

1. On behalf of the convening church at Burlington South br. E. Ludwig calls the meeting to order. He requests the brothers to sing Psalm 146:1, reads Deuteronomy 8 and leads in prayer.

2. The credentials are examined by the delegates of Burlington East. Two churches have an instruction.

3. Classis is constituted. The appointed officers are: Rev. P. Aasman, chairman; Rev. G. Nederveen, vice-chairman; Rev. G.H. Visscher, clerk.

Memorabilia: The chairman remembers the fact that the church at Brampton extended a call to the Rev. B.J. Berends who accepted the call. Rev. P. Aasman declined the call to Smithers and his decision on the call to Guelph is still pending. He also remembered the various vacant churches in this classis.

4. The agenda is adopted.

5. *Preparatory examination:*

Brother J.G. Slaa submits an attestation from the church at Orangeville as

well as documents that he has successfully completed his studies at the Theological College.

Classis proceeds to the preparatory examination of br. J.G. Slaa who presents a sermon proposal on Deut. 8:2, 3. Classis decides to continue the examination. Brother Slaa is examined by Rev. J. Huijgen on Zephaniah 1:1 - 2:3; by Rev. P. Aasman on Matthew 16:13 - 17:13 and by Rev. R.N. Gleason on Doctrine and Creeds with specific emphasis on *Justification by Faith*.

The examination is deemed satisfactory and br. Slaa is declared eligible for call within the Canadian Reformed Churches.

The chairman asks the brothers to sing Ps. 134:1, 3. The new candidate for the ministry signs the Form of Subscription. The chairman leads in a word of prayer. Brother Slaa is congratulated by all the members of classis.

6. *Reports:*

a) After lunch classis hears the reports on church visitation to the churches at Fergus, Burlington West, Elora, Burlington East, and Burlington South.

These reports are received with gratitude.

b) Classical Treasurer's report. Received for information.

7. *Question Period according to Art. 44 C.O.:*

The church at Burlington East seeks advice in a matter of discipline. Advice is given.

8. *Proposals and instructions:*

Elora informed classis that the calling of a minister would substantially increase the need for financial support for 1993. Classis urges Elora to proceed with the calling of a minister.

9. *Correspondence:*

a) Lower Sackville supplies addresses of the ministers of the Free Church of Scotland in Prince Edward Island.

b) Letter from the church at Fergus re: observer status at classis of members of the Free Church of Scotland. This letter does not belong at classis and is declared inadmissible.

c) An appeal by a brother from Burlington West against his consistory regarding a voting procedure. This appeal is denied.

### 10. *Approbation:*

The church at Brampton submits the necessary documents for the approbation of the call to the Rev. B.J. Berends. Classis approves the call. Rev. P. Aasman will represent classis at the installation.

### 11. *Appointments:*

a) Convening church for the next classis: Burlington West. Date: September 17, 1993 at Burlington East church building.

b) Suggested officers for the next classis: chairman, Rev. W. den Hollander; vice-chairman, Rev. G.H. Visscher; clerk, Rev. G. Nederveen.

12. Several brothers made use of the question period.

13. Censure according to Art. 44 C.O. was not necessary.

14. The Acts are adopted and the Press Release approved.

15. The chairman requests the brothers to sing Ps. 19:1 and leads in closing prayer.

For the Classis Ontario North  
June 11, 1993  
G. Nederveen, assessor e.t.

## Classis Ontario-South of June 9 and 10, 1993

Rev. J. Ludwig, on behalf of the convening Church, welcomed the delegates and visitors. The meeting was opened with song, Scripture, and prayer. The credentials were found in order and Classis declared constituted. The following were appointed as officers: Rev. K. Kok – chairman, Rev. B. Hofford – vice-chairman, Rev. T. Hoogsteen – clerk.

The following memorabilia were noted: Rev. Kok is eagerly anticipating his wedding on July 9. Rev. Kok declined a call to Immanuel Church at Edmonton. Rev. Agema declined a call to the Church at Smithers. Rev. Van Essen was installed as minister of the Word at Ancaster. The Church at Watford has extended a call to Rev. J. Moesker.

An agenda was adopted. Rev. Van Essen signed the Form of Subscription.

The Classis conducted preparatory examinations for brs. Clarence VanderVelde, John VanPopta, and John VanWoudenberg. The examinations were successfully completed and the three brothers were declared eligible for call within the Canadian Reformed Churches. Each candidate promised not

to teach anything contrary to the Word of God and the Three Forms of Unity.

The Church at Watford requested pulpit supply for one Sunday in September. Rev. Van Essen volunteered and was appointed.

An appeal was declared inadmissible.

A report from the Fund for Needy Students (Church at Chatham) was received. The Church at Chatham was reappointed to administer the Fund for the next year.

A report from the Church at Watford, appointed to inspect the Classical Archives, was received. That same consistory was reappointed to inspect the Archives for the following year. The Church at London was reappointed to maintain the Archives for another year.

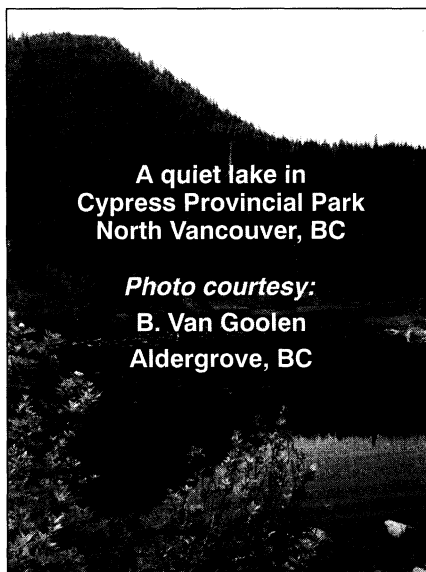
A report was received from the classical treasurer and the auditors. Br. D. VanAmerongen was reappointed as treasurer for another year, and the Church at Lincoln was asked to audit the books for the following year.

Classis approved assessing the churches \$3.00 per communicant member for classis and \$1.00 per communicant member for regional synod for the next year.

Church visitation reports were presented for the following churches: Attercliffe, Chatham, Lincoln, London, Rockway, and Smithville.

It is suggested that the next Classis be convened on September 22, 1993, at Smithville. Rockway is the convening church. The suggested officers are:

## OUR COVER



A quiet lake in  
Cypress Provincial Park  
North Vancouver, BC

Photo courtesy:  
B. Van Goolen  
Aldergrove, BC



CALLED and DECLINED to  
Smithers, BC:

**Rev. D.J.G. Agema**  
of Attercliffe, ON.

\*\*\*

CALLED and DECLINED to Watford,  
ON:

**Rev. J. Moesker**  
of Cloverdale, BC.

\*\*\*

CALLED as second minister to  
Langley, BC:

**Candidate C. VanderVelde**  
of Hamilton, ON.

\*\*\*

CALLED to Ottawa, ON and  
Watford, ON:

**Candidate J. VanWoudenberg**  
of Hamilton, ON.

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ELIGIBLE FOR CALL:

### Candidates:

J.G. Slaa of Orangeville, ON  
J. Van Popta of Hamilton, ON

Rev. J. Ludwig – chairman, Rev. T. Hoogsteen – vice-chairman, Rev. K. Kok – clerk.

Church visitation assignments were made as follows: Ancaster: Revs. Kok and Ludwig; Attercliffe: Revs. Kok and Stam; Blue Bell: Revs. Agema and DeGelder; Chatham: Revs. Kok and Van Essen; Grand Rapids: Revs. Wieske and Snip; Hamilton: Revs. Hoogsteen and Snip; Laurel: Revs. Agema and DeGelder; Lincoln: Revs. Stam and Van Essen; London: Revs. Hoogsteen and Wieske; Rockway: Revs. Stam and Wieske; Smithville: Revs. Agema and Ludwig; Watford: Revs. DeGelder and Snip.

A personal question period was held. No censure was needed.

The Acts were adopted and the Press Release approved.

The meeting was closed with song and prayer.

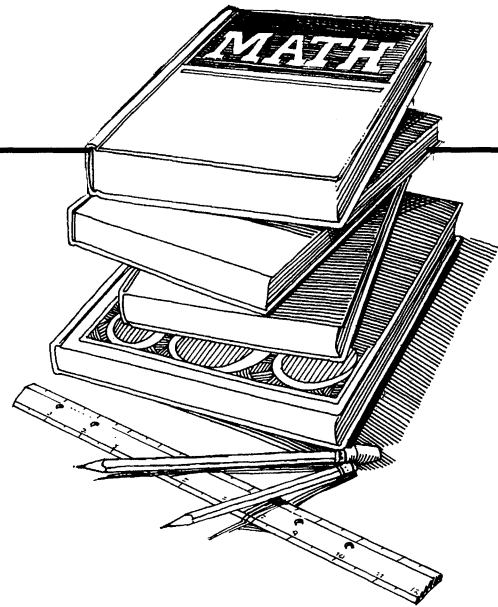
For Classis Ontario-South  
of 6/9, 10/9:

Rev. B.R. Hofford, Vice-Chairman

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# News from the League of Canadian Reformed School Societies

By M. Spithoff



*The league met on June 4, 1993 at Covenant Teacher's College in Hamilton. The following are the highlights the league dealt with at the meeting.*

## **Government Contact Committee (GCC)**

The report from this committee gave an update of the two recent meetings it had with the Forum of Independent School Associations (FISA Ontario). As a result of visits to the Ministry of Education (MOE), the hope of FISA having an "Independent School Branch" within the ministry will not be considered. This being due to restructuring and cutbacks. The best way to proceed is to address specific problems with possible solutions to the relevant personnel within the ministry. The coordinator of the Liaison Services Section is willing to assist FISA in its contacts within the ministry.

There are many areas of concern which FISA hopes to address and discuss policy approaches to the MOE. A few of these are the Inspection of Schools, the assurance that independent school teachers have access to professional programs, access of student records from public schools, certification of teachers, accreditation, etc. Since "Inspection of Schools" has a priority within FISA, the sub-committee within the league dealing with this has the impetus to move ahead quickly. The "staff development" committee has been meeting regularly and hopes to have a report soon.

FISA also is the carrier of license for our schools with Criterion Pictures. The league schools are under protection when showing feature length videos in the classroom. While the case

for Bible credits has been settled, the appeal to the Ontario Court of Appeal concerning the funding case has been scheduled for Sept. 7, 1993.

## **Curriculum Assistance for Reformed Education**

In its report to the league, CARE focused its attention on the growing need for a Central Resource Centre for Canadian Reformed Education. CARE envisions a much broader and all-encompassing centre that would include all the different aspects of education encountered at the league level. While presently a small space at the Teacher's College is a resource centre for the books it has been accumulating over the past two years, establishing a functional centre could assist staff, boards and committees in many areas. The work of the committee such as CARE, ASC, GCC and staff development are of great value to all our schools. Also the work of administration and finances, board policies, league related documents, resource material, etc. could be collected and stored at this resource centre and made available to the schools. The report outlined what this could mean in the way of personnel, equipment and space. This will have the attention of the league at subsequent league meetings.

CARE has organized a follow-up summer course, Mathematics '93 for July.

## **Assistance for the Special Child (ASC)**

This committee has organized several public meetings for the 1993-94 school year and will be sending a cal-

endar of dates to each local school. It hopes to continue in making the community aware of the needs of children with special needs.

## **Ontario Principals' Association**

At their most recent meeting, the principals focussed on their task of "teacher evaluation," its documentation and record keeping, and on the "Common Curriculum," the latest release by the MOE as a blueprint for the schools of Ontario. Having concentrated on the philosophical orientation, the principals will continue to study the curriculum's implications.

One point the principals particularly wanted to draw to the attention of the league was the matter of support for new principals. They recognize the need or desirability of some networking or peer counselling for principals new on the job.

## **The Pension Committee**

A very important task of the administrator is the receiving of funds for RRSP and Health Plan from the various boards and in turn passing them on to the insurance company. While the monies for the Health Plan need to be remitted in bulk, that is not the case for RRSP funds. If a school board is late in remitting RRSP funds only the staff of that school will suffer. The committee encourages all boards to submit their funds on time, especially in September when it seems to be a problem with changeover in staff.

This committee, made up of teacher and board representatives, continues to do research for better plans to make decisions on investment strategy.

## Hiring Practises

Presently, school boards begin advertising for teachers in January for staff for the next school year. Already in December boards are gauging the necessity to advertise for teachers. Only four

months into the current year, boards, committees and teaching staff are focussing attention on and making decisions for the following year.

The league has passed a proposal that the advertising process be delayed by two months so that advertising (with the ex-

ception of current unfilled positions) commence the first of *March* each calendar year. Cooperation in this endeavour is sought from all schools in Canada and U.S.A. There will be a review of this proposal after all schools outside of Ontario have responded to it. **C**

# OUR LITTLE MAGAZINE

By Aunt Betty



## Hello Busy Beavers,

Are you enjoying your holidays?

One Busy Beaver wrote about her vacation. I think you will enjoy her story. Thank you for sharing, Ashlea.

### MY VACATION

This year for camping we went to Cyprus Lake, a three and a half hour drive from my house. You just go down Highway 6 and you're there. Well when we got there we unpacked. Then we went to the beach. The beach there has first the sand, and then trees, and after that there was water. We didn't like that too much. Well the days went fast. Then it was the Big Day. Our friends came up! We had a campfire at night. Then all the children went to look for our friends. They were coming up that night, too. Meanwhile back near the camp more friends came. We had to help everybody set up in the dark. Well that was okay. Then everybody had to go to sleep. The next day everybody was happy. We all wanted to go on a trail. So we all did. On the trail we saw snakes and really big cliffs! People were jumping off them. Then we swam in a bay. The water was really cold! After that we went on. Next we saw some tunnels that were really neat. We saw some really neat caves with water in them. We stopped for a really long time for some snacks. When we were almost back at camp we saw an old house made right near a lake. This old lady was there and she told

us about it. Then we went back to camp. It was Saturday. All the kids went on the trail again to swim in the caves. The water was cold there, too. On Sunday we all went to church. It was the only day of rain we got.

On Monday we went to Dorcus Bay. The water is very shallow there and the sand is good for making sand castles. We made a big sand castle there with rocks, trees, fish and, of course, sand. Then lots of people went all the way home. And, ...oh, my sister came up on Friday. Well a couple of days after our friends left, my brother and I went on the Cyprus Lake trail. We saw some snakes there, too. Then on Wednesday our family went to Tobermory. We had to wake up early in the morning to go on a ferry. It can hold 115 cars, and 600 can go on it. The ferry is really neat. There are about 8 decks. It takes a very long time to get there, an hour and 45 minutes. There are two huge ferries. They're really big. We went to Manitoulin Island on the ferry. It was fun. In the ferry there are some stores. Well, when we were at Manitoulin Island we saw an old ferry. It couldn't carry cars, though. Then when we wanted to go back we wanted to go on the other ferry. We got there a minute late so we had to wait for six more hours. We got back to camp at about 8:30. On Thursday we spent a day at the beach. It was very sunny. And then it was Friday our last day. We went to the beach for about an hour. When we were at the beach my Dad was packing the camper. Then it was time to go home. We all said goodbye to the park and left.

by Busy Beaver Ashlea Jagt

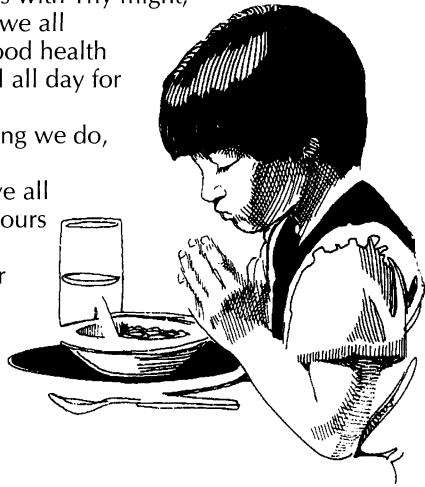


### SHARING

Busy Beaver *Tim Burger* sent in this prayer for you. I like the part "be thankful all day for our wealth." When I say "Thank you, Lord, for the sunshine and green grass and holidays," I am happy. And even when I'm sad the Lord wants to hear that from me, too. He listens! That's what the Bible tells us!

**Dear God,**

We thank Thee for this day we had,  
 And now be with us as we go to bed.  
 Please God keep watch over us this night,  
 Forgive our sins,  
 And surround us with Thy might,  
 That tomorrow we all  
 May wake in good health  
 And be thankful all day for  
 our wealth,  
 That in everything we do,  
 think, and say,  
 Love Thee above all  
 And our neighbours  
 as ourselves.  
 This we pray for  
 Jesus' sake,  
 Amen.



## Quiz Time!

### PICTURE CODE

by Busy Beaver *Jaclyn DeHaas*

A - ▲	G - △	M - ▽	S - ▭
B - ○	H - ▢	N - ▲	T - †
C - □	I - 9	O - ⊞	U - ▽
D - ◻	J - γ	P - ⊖	V - \
E - ♥	K - Δ	Q - ▽	W - ⊞
F - ρ	L - *	R - x	Y - ◇

γ ♥ ▭ ▽ ▭ \* ⊞ \ ♥ ▭ ▽ ♥ | ⊞ 9 ▭ 9

Δ ^ ⊞ ⊞ ρ ⊞ x | ⊞ ♥ 0 9 0 \* ♥

| ♥ \* \* ▭ ▽ ♥ ▭ ⊞

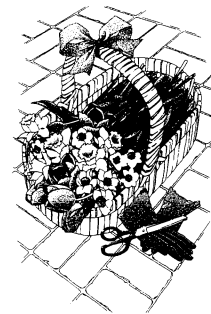
### FLOWER RIDDLES

by Busy Beaver *Felicia Oosterhoff*

Can you put the name of the right flower in each of the blanks?

1. What kind of flower is between your mouth and your nose? \_\_\_\_\_
2. What kind of flower does a lady wear? \_\_\_\_\_
3. What kind of flower should be kept in a cage? \_\_\_\_\_
4. What flower is a well-dressed animal? \_\_\_\_\_
5. What flower is looked after by the shepherd? \_\_\_\_\_
6. What flower comes out with the dawn? \_\_\_\_\_
7. What is the first thing a man plants in his garden? \_\_\_\_\_
8. Why are flowers lazy? \_\_\_\_\_

(See answers)



### TONGUE TWISTER!

from Busy Beaver *Alisa Krabbendam*

Can you say "Red leather, yellow leather" five times, fast?

### PEN PALS WANTED

These Busy Beavers would like to get letters from other Busy Beavers.

Are you interested?

Crystal DeJong  
 RR 1, Site 6, Box 9  
 Barrhead, AB T7N 1N2

Ashlea Jagt (age 9)  
 21 Carl Crescent  
 Waterdown, ON L0R 2N4

Pamela Hulst (age 9)  
 Box 656  
 Arthur, ON N0G 1A0



## HAPPY BIRTHDAY TO YOU

We all join in wishing all these Busy Beavers a very happy August birthday. May our heavenly Father bless and keep you all in the year ahead.

Have one super celebration with your family and friends, Busy Beavers!

Hannah Verhoeff	1		
Joshua Burger	5		
Mary-Ann Moes	5		
Florence Nyenhuis	8		
Danielle Ostermeier	8		
Ryan Linde	9		
Tim Burger	10		
Felicia Teissen	10		
Erinna Jansen	14		
Neal Gelderman	16		
Sharon Heemskerck	16		
Alex Sikkema	16		
Alanna Jager	17	Devon Van Veen	22
Amanda Tamminga	19	Derek Bouwman	26
Christa Jansen	20	Shelley Groen	26
Trisha Van Woudenberg	20	Aaron Hordyk	28
Netty Sikkema	21	Cindy Van Woudenberg	30



## FROM THE MAILBOX

Hello, *Pamela Hulst*. I like your cartoons! And I'm sure the Busy Beavers will enjoy your puzzle. Thank you for sharing. Keep up the good work, Pamela.

Best wishes in your new home, to you and your family, *Deborah Verhoeff*. It will be a big change for you. And very exciting. Thank you for the puzzle, too, *Deborah*. Bye-bye.

Thank you for the puzzle you made for us, *Heidi DeHaan*. I'm sure the Busy Beavers will enjoy doing it. Do you have some plans for this summer, Heidi? Have a great holiday!

*Answers*  
*Flower Riddles: 1. tulips 2. Lady's slippers 3. tiger lily 4. dandelion 5. phlox 6. morning glory 7. his foot 8. You'll all ways find them in beds!*

Watch for our Big Summer Quiz Contest, Busy Beavers. It's coming soon! Bye for now.

With love to you all,  
*Aunt Betty* 