



Clarion

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Congregational Involvement in Disciplinary Cases

The topic which has been given me by the previous conference is a wide one. In fact, it covers the whole field of Church discipline, and to say something worthwhile about that certainly is no small task.

We could, just to mention one thing, make various distinctions. When you speak about congregational involvement, what do you mean then? The involvement of the Congregation before or after a matter has been brought to the attention of the Consistory? Or do you mean the involvement before or after the Consistory has made anything known to the Congregation? Or do you mean the involvement in secret sins and their admonition or in public sins and their discipline?

I think that I do know what has occasioned the formulation of our topic, namely the question whether anyone in the Congregation has any task for as long as the Consistory has not made anything known to the Congregation. We may formulate it even more precisely, namely: whether the Consistory is obligated or even entitled to enter into a discussion with members of the Congregation about disciplinary action against a member, and this even before a first public admonition has taken place. Although, strictly speaking, this question does not form part of our topic, we shall try to answer it in the course of our investigation.

I looked in vain in my library for a treatment of this specific topic from which I might learn what all can be involved, but I do not possess any such treatment, and therefore we shall have to go it alone.

That the Congregation is involved in disciplinary cases, is certain. Discipline is never a matter of the Consistory alone: it is always a matter which concerns the whole Church. In most cases the discipline will even start with the Congregation and by the Congregation without the Consistory being involved at all. But even when the Consistory is already involved, even then it is and remains a matter of the whole Church. One may state that the Church was not yet organized in the form in which it gradually became organized, when the Lord Jesus spoke the well-known words as recorded in Matthew 18: "If he refuses to listen to them, tell it to the church"; yet we follow the form for the ordination of Elders and Deacons when we uphold that this does not mean "each of the churchmembers in particular" but more specifically those who govern the Church of which they are chosen. When the Apostle Paul speaks of the sinner in the Corinthian Church and when, in the spirit, he has convened a meeting of the Congregation there, he himself is present and then the excommunication takes place in cooperation with the Congregation. They are all involved. The readmission is equally a matter of the Church as such, as we may learn from II Corinthians 2.

It will not need any additional proof or reasoning that discipline is never a matter of the Consistory alone but always a Church-matter. That is not the point where the questions arise. That point is: When and how is the Congregation involved?

* * * * *

Let us begin with stating the mutual supervision

and the mutual admonition and exhortation is a matter of the Congregation as such in the very first place.

We speak here in the first place of the secret sins. That is: the sins which are known to one member only. There you already have involvement of non-office-bearers, for that's when the so-called "office of all believers" has to function. The Lord Jesus tells us expressly that the admonition shall be secret, "between you and him alone". The Saviour added, "If he listens to you, you have gained your brother." That is the purpose of the admonition: to gain the brother, to bring him back from his wicked ways.

From these words of our Lord we also have to draw the conclusion that the admonition should be secret: nothing should be made known to anyone except the brother in question. The good name, the reputation of the brother should be protected as long and as much as possible. If, therefore, someone should approach the Consistory with a complaint or an accusation, the first obligation of the Consistory is to ask whether the brother had the right to come with this complaint or accusation. It is not an imaginary case that the Consistory may have to admonish the brother who comes with the complaint, even though his complaint in itself may be justified. Our Saviour has commanded us expressly that we should admonish between the brother and us alone.

That has its consequences also for the further treatment. In Article 72 of our Church Order we provide, "In case anyone sins against the purity of doctrine or piety of conduct, as long as the sin is of a private character, not giving public offense, the rule clearly prescribed by Christ in Matthew 18 shall be followed." Evidently, we mean here that the admonitions shall be private and "secret". And in Article 73 we state, "The secret sins of which the sinner repents, after being admonished by one person in private or in the presence of two or three witnesses, shall not be laid before the Consistory."

Here we hear of the two or three witnesses. The moment will come - if no repentance is seen - that the one who is aware of the secret sin has to call in one or two other members that they may be witnesses. Here the involvement of the Congregation is expanded. The question is in what manner this involvement is expanded. Are these witnesses called upon to examine the case and to take sides? Are they to be witnesses in this sense that they side with the "accuser"? Do they have to form a judgment in the case? In his doctoral thesis, *Getuigen van Jesus Christus in het Nieuwe Testament*, Dr. R. Schippers reminds us of the witnesses as mentioned in the Mosaic Law, and appears to favour the idea that these witnesses of whom our Saviour speaks are not "silent witnesses", but witnesses who support the offended party with their authority. That points into this direction, that these witnesses have taken sides. Schippers even states that, if a matter has been conducted according to Matthew 18, and the case has to be brought to the Consistory, this has to be done by the witnesses! While that may indeed have been the meaning of the witnesses of whom Moses speaks, I, for one, am of

the opinion that the witnesses of whom the Lord Jesus speaks are persons who are to be witnesses of the fact that a brother is being admonished and that he does not wish to heed the admonition. I am of the opinion that these witnesses are not called upon at all to form a judgment in the case. They have not been witnesses of the sin; all they are witnesses of is: the admonition and the refusal to listen. They should, therefore, not be considered as "helpers" of the accuser but as witnesses of what the accuser does and of the reactions of the accused. If the accused denies the accusations, the witnesses are not called upon to ascertain whether the accusations are justified or not. That comes only then when the Consistory has been informed by the accuser that his admonitions, alone and in the presence of the witnesses, have remained fruitless: Although he himself should continue, he then also gives it into the hands of the Consistory, whose obligation it is to continue the admonitions and then, of course, also to investigate whether the admonishing as done by the brother, have a sound basis or not, in other words, whether the accused is indeed guilty of the sins of which he is accused and about which he has been admonished.

Thus the involvement of the Congregation before the matter has been brought to the attention of the Consistory is limited to the brother who admonishes and the witnesses whom he has asked to go along so that they can testify before the Consistory that the matter indeed is ripe for the office-bearers to deal with it further.

I am not so innocent as to assume that in all cases the matter has remained secret all the time. Much to our shame, we have to admit that in most cases which reach the Consistory level the secrecy has not been maintained. Oftentimes the accuser spoke about it to others; frequently the accused broadcast it all over the place. Even if the case reached the stage of witnesses, these witnesses sometimes did not keep silent but spoke about it. How often has it not happened that the Consistory knew about it already via rumours long before the matter was brought to its attention and long before the office-bearers were requested to continue the admonitions? But when we discuss what *should* be done, we should not let ourselves be guided by how it *is* frequently done.

* * * * *

When the matter is ripe for the office-bearers to deal with it further, these office-bearers have to investigate whether the brother is indeed guilty of the sin about which he has been admonished by the other member. If the Consistory comes to the conclusion that the admonitions are well in place, the sinner is exhorted to return from his sinful way and, if no repentance follows, forbidden to partake of the holy supper, with all the consequences of that. This, and we repeat it, is still a secret action. If the sinner is convinced that the Consistory wrongs him by their admonitions and discipline, then he has the right to appeal to a major assembly. That is the way which we have agreed upon in our Churchlife. No one has the right to appeal to the Congregation! That is not the Reformed, the Scriptural way of dealing with things. And here we have one of the reasons why a Consistory should not enter into discussions with Churchmembers - at THIS stage - about the discipline applied to one member. If the member concerned does not keep silent but reveals his "case" to other Churchmembers, and complains to them that he is being wronged, he goes a wrong way; he should address himself to the major assembly; and all churchmembers who deem it to be their

duty to take up that case and write to the Consistory about it, violate the rules which we have adopted and which are known to all Churchmembers. In the first place, the Consistory has not made anything known to the Congregation and the case is still in the "secret" stage so that no one has as yet been called upon to join in admonishing the brother and thus finds himself in a position that he has to judge the validity of the admonitions; and in the second place; the accused brother did wrong by informing other members of the Congregation and thus, practically, appealing to the Congregation over against the Consistory. If members fall for that, the Consistory should not do so and should teach those members the correct way. Then the Consistory should inform them that they have not been told anything by the Consistory and that, therefore, the Consistory cannot enter into a discussion with them about the case they write about. For that is the main reason why the Consistory should not go into the matter when others write about it. The admonitions by the Consistory are secret and the Congregation has not been called upon by the Consistory to join in admonishing the brother. Thus the Congregation has not been called upon to form their own judgment as to the nature of the sin and the severity of the hardening in sin. As long as that has not been done, everyone should stay out.

A different case it would be if the member who is being admonished comes to the Consistory and takes a brother with him to be his "mouth", because he himself is not able to defend his case sufficiently and now has secured the help of another member who can do this better. The Churches have, for a very long time, granted every member the right to take such a helper along if he felt that he was unable to present his case adequately. However, also in that case, a Consistory would not enter into a discussion with another member of the Congregation but speak with him only as the "advocate" of the accused.

The Congregation is not called upon to join in admonishing the member until an announcement has been made with the name and the address of the sinner. If then members, going to admonish the brother, come to the conclusion that he is not a sinner at all (you know how I mean this!) and when members then approach the Consistory and wish to discuss the case with the Consistory, then the Consistory will have to enter into a discussion with these members, for how can they be asked to join in admonishing if they are convinced that there is no reason for admonition?

Our conclusion is that, once the admonitions have reached the stage of admonition by the Consistory, the Congregation is not involved until the Consistory requests the prayers of the Congregation as stated in the first public admonition, and until the Consistory requests the Congregation to add their admonitions to those by the office-bearers when, after Classical advice has been obtained, the name and address of the member involved are made known.

* * * * *

That, someone may remark, regards only the secret sins. What about the public sins? Is then the Congregation not involved at a much earlier stage?

It all depends what you mean.

When there is a public sin the Congregation is - or at least should - be involved right from the beginning in this way: that they all go and admonish the brother who committed that public sin. And here, too, the admonitions

The Lord is My Shepherd

The LORD is my Shepherd!
 Though death may draw near,
 Though shadows my lower,
 I trust in His power.
 His rod is my comfort:
 Why should I then fear?

The LORD is my Shepherd!
 Before all my foes
 My Saviour is able
 To spread me a table.
 I'm richly anointed!
 My cup overflows!

The LORD is my Shepherd!
 No want I shall know.
 With all things provided,
 By Him I am guided
 To flourishing pastures
 Where still waters flow.

The LORD is my Shepherd!
 My soul He'll restore;
 He'll cherish and heed me
 And evermore lead me
 In pathways of justice.
 His Name I adore!

The LORD is my Shepherd!
 His mercy I praise.
 No harm can assail me:
 His love shall not fail me!
 I'll dwell in His temple
 Throughout all my days.

Psalm 23 - adapted on request, to be sung to the familiar melody of "De Heer is mijn Herder! / 'k Heb al wat mij lust!" [N.B.: "lower" rhymes with "power", stanza 3.] - WH

CONGREGATIONAL INVOLVEMENT cont'd.

should be secret and personal in the first place. Here, too, the admonishing should be done in the presence of witnesses if the "personal" admonitions remain fruitless. For, that the sin is public and that, therefore, the Consistory has a right - and the duty - to take the matter up right away, does not mean that the involvement of the Congregation is not needed. The obligation of which the Lord Jesus speaks remains irrespective of whether the sin is secret or public, whether the sin has been committed against the brother who goes and admonishes or not. And: that the sin is public does not mean that now the admonitions by the Consistory are public right away too! We are always to differentiate between the sin and the hardening in sin. When the Consistory makes something known to the Congregation, this is in first instance not the SIN but the HARDENING IN SIN. The Consistory does not make known to the Congregation whether a brother is being admonished or not; when the moment is there, the Consistory announces that the admonitions thus far have failed to yield the hoped for fruit! Even in cases where there are public sins the involvement of the Congregation is limited to personal admonitions apart from anything the Consistory does, and to cooperate with the Consistory once the name and address of the sinner have been made known. Also in the case of a public sin the obligation remains to protect the honour and the reputation of the brother as much as possible. Although the honour and reputation of the neighbour may have been damaged by his own public sin, that does not mean that now a Consistory should have the right to divulge hardening in sin prematurely; and "premature" it would be indeed if a Consistory should enter into any discussion of the case before the advice of Classis has been obtained regarding the second admonition. What has not been made known to the Congregation as a whole, may not be made known to an individual member of the Congregation either.

I realize, of course, that we cannot do anything but draw some general lines and that there may be conditions and circumstances which would give a Consistory the right to follow a slightly different course. I deem it possible, for

instance, that a wife or a husband, a parent or a child, being very much involved in the whole procedure from the very beginning, would wish to discuss the case with the office-bearers. Who would, in such cases, accuse a Consistory of doing something illegitimate if it should enter into a discussion with those members even during the stage in which the Congregation as such is not yet involved? Yet even then it would be good if the Consistory kept in mind what the Lord says through Moses that "if your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is as your own soul, entices you secretly, saying, 'Let us go and serve other gods' . . . you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people." Deut. 13. Or that other word, "If a man has a stubborn and rebellious son, who will not obey the voice of his father or the voice of his mother, and though they chastise him, will not give heed to them, then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives, and they shall say to the elders of his city, 'This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard'." Deut. 21. What I wish to say with these quotations is that a Consistory should not enter into a discussion too soon, since our experience is that parents and other relatives are oftentimes inclined to side with the offender over against the Consistory, contrary to the command of the Lord mentioned here. But if close relatives wish to discuss the case, then, I am convinced, there is not much to allege against such action, seeing the close bonds that exist. Any other such effort, however, appears to be out of place and out of line.

Congregational involvement is involvement of the Congregation. For this we have certain rules, which I have tried to apply in this introduction. The treatment has been far from complete, but may have given some food for thought and some material for further discussion. vO

* This introduction was delivered at the Ontario Office-bearers' Conference on April 5, 1975.

school X crossing

HOW MUCH DOES THE DUTCH LANGUAGE MEAN TO US? AND WHY?

With these words the last School Crossing was concluded. This question can of course only be answered by each individual. In an article we cannot speak for others on this point. But it would indeed be very interesting to find out how important the Dutch language is to all of us. In the Smithers school bulletin it was pointed out that thousands of books have been translated from Dutch into English. I was and am not aware of this great number. But it is true that many works of Dutch authors have been translated. Anyhow, even if our Reformed people may not always be aware of their rich heritage in their native tongue, others outside our churches are. In the article mentioned, Rev. G. Vandooren is quoted, who in the *Canadian Reformed Magazine* of July 5, 1969, tells of a visit to Theological Seminaries in the U.S.A. He wrote: "It struck us that in both places (Westminster Seminary in Philadelphia and Calvin College in Grand Rapids, MCW) to hear that there is a lack of good textbooks". "In both seminaries we were congratulated that we still have an easy access to the rich heritage of the Reformed theology of the Netherlands and were advised to see to it that our students be able or become able to read Dutch!" And in *The Banner* of the Christian Reformed Church, of March 14, 1975, Rev. C. Boomsma, writes: "I recall in the early fifties spending a social hour with Dr. Carl F.H. Henry, now a well known fundamentalist theologian, who at that time spoke of the great need for our input in conservative American Protestantism. He finally remarked that the least we could do was to translate the Dutch theologians to make them available to American readers". Now, if American theologians urge us to at least translate Dutch works into English, why should we hesitate to work for it that our younger generation has at least a working knowledge of that language? Not because we want to make an idol of the Dutch language, but because

there is so much Reformed material available in our native tongue. Others know it and go even through the trouble to learn that language, which we and our children can fairly easily keep up. In B.C. the school curricula provide for Spanish and Italian courses for "an understanding of the way of life and the cultural heritage" of Spain and Italy. Is our "cultural heritage", in particular our "Reformed heritage" not many times more valuable than for instance the Spanish, Smithers' school bulletin asks. I think we all agree that it is. A plea is then made for introducing Dutch as a subject in our schools. Or even evening courses for those who are not familiar (any more) with Dutch. We can only encourage this. For have many of our teachers themselves not discovered and experienced the wonderful sources which at least a reading knowledge of Dutch has opened up for them? Why then should we deny our children something very valuable for all their life, which they can so easily acquire? Let us as parents and school boards give this some serious thought!

ACROSS THE OCEANS

With the study of Church History our children become aware of the fact that we have sister churches abroad. To help strengthen the bond that exists, could we not establish some sort of "correspondence club" for our students? They could write to pen pals in Australia in English and try to write to students of our schools in the Netherlands in Dutch. Besides, you never know how many good international contacts may develop from this in the future!

BACK TO THE PUBLIC SCHOOL

In CARMAN the skating rink has gone "down the drain", as the secretary puts it. Their hope is now for next summer to have something done. But what is more serious is that Carman still does not have the third teacher they need badly. If none will accept a position in this school, they have no alternative but to send two grades back to the public school. That would be a terrible thing. In the

first place for the children. But also for the parents, who are already sacrificing so much to have three teachers. And what would the world say if this should happen? If there are any teachers available to take a position in one of our schools, I hope they will seriously ask themselves whether they are permitted to let this happen. A teaching position is not just a job, it is a great calling to work in and for the communion of saints. Also for those little saints in the elementary grades. No, of course, these children are no saints at all in the sense that the word saint is used so often. Far from it. But they are, according to the Scriptures, the little saints of the Lord, Who in baptism has marked them as His children and has set them apart in this world, distinguished from the children of unbelievers. Infant baptism requires Reformed education. When infants are baptized all the members of the church receive these infants as their children, as members together of the Body of the Lord.

M.C. WERKMAN



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The Care of the Needy in the Old Testament (2)

To deal with our subject in the proper way we should pay heed to the provisions in the Law. Let us consider some of them.

We read, for example, in Exodus 22:25: "If you lend money to any of my people with you who is poor, you shall not be to him as a creditor, and you shall not exact interest from him." The poor is someone who has no landed property. The well-to-do Israelite would not borrow on interest. The point at issue is: What is meant: interest or usury? The Hebrew word can stand for both. So it can be interest, but the creditor in our verse undoubtedly is a usurer. The person who borrowed money had no intentions of carrying on trade or going into business, but he borrowed because there was indigence, want. When money was borrowed on interest, the man concerned was getting in imminent danger of debt-service. Interest was forbidden here, since it was a taking advantage of someone else's indigence. It was the *poor* to whom money was lent. And when it reads "any of my people", it says so in apposition to the word "poor". The rich man should take into account that the poor was a member of God's people as well. The motivation is thoroughly religious! We are in Israel here. We have an echo of what is more generally stated in Prov. 22:2. The poor stands on a par with the stranger in vs. 21 and the neighbour in vs. 26 of whom it is also supposed that he is poor; otherwise he wouldn't have to give his garment in pledge. The word "to lend" in itself can have a favourable sense. Israel should not hesitate to do that. The word for "creditor" has a definitely unfavourable sense. It meant: a sort of profiteer. Usually creditors were foreigners.

In Lev. 25:35 it is the poor again who is in the focus. "If he cannot maintain himself with you", the LORD says, "you shall maintain him," that he may live with you. Live! How? Under what conditions? "As a stranger and a sojourner", for whom special provisions had been made by the LORD. And it was impressed on all Israel that they should keep these ordinances. If any, Israel was expected to heed these. Hadn't they all been strangers and sojourners in Egypt? They were supposed to know what it was all about. Within the frontiers of such a people, rich and poor could meet one another. All of them without exception were dependent upon the LORD, and it was the needy who were privileged in their proper position to reflect the dependence of all the people upon its God - who alone was rich, strictly speaking - just as it was the rich who were privileged to represent the LORD God. Verse 38 the people all together are reminded by the LORD of the benefit of His having them brought forth out of the land of Egypt. It was the LORD who put his treasures at the disposal of the rich in order that they should obey his voice when he summoned them to care for the brother and sister reduced to poverty.

We turn to Deut. 23:19. Loan comprises now not only money, but also victuals and anything that can be lent. It is the poor but the non-poor as well who comes to the fore now, since it is as "brother" that he is placed over against the foreigner. Foreigner is different from alien; "*ger*" is the Hebrew term for the latter. They were resident aliens in Israel's territory, enjoying certain privileges. Repeatedly the

LORD bids his people to take care of them and uphold them. The glory of Israel was, among other things, its hospitality. Foreigners on the other hand - "*nokri*" is the Hebrew term - were travellers through the land, journeying afar for business. To such a foreigner Israel was permitted to lend on interest, which however does not mean that something like usury was allowed with regard to those people. Also he should be able to perceive that he was amidst Israel, a people taught to abhor suchlike malpractices. Moreover, it is unlikely that Israel could commit usury over against foreigners. Foreigners, being tradesmen, were independent. It was the poor, the needy who could fall victim to a usurer. In his study, *Israels economisch isolement*, Mr. J.P. DeVries points out that the lending upon interest in such a case would be a Canaanite custom, just like the cultic prostitution of the previous verse.

Whether this is the only motive or not, from the three aforementioned texts on lending and loans we gather that the care of the needy should be near to the heart of the people. The Israelite ought to be gladly willing to lend to the poor and he might ask a proper discharge but never take interest on the loan so as to overburden the needy and benefit by his indigence, by the casualty. A poor man was not just "a case"; the needy was not just a representative of a certain class or group, namely, that of the underdogs. What the LORD God impresses upon his people was that they should consider him as a brother; so, someone to be maintained in his legitimate rights in the midst of Israel. The poor is a member of the body in the New Testament we say: Body of Christ. It is normal that he should be sustained. It is a privilege to another to help his brother who is becoming improverished, maybe on the brink of bankruptcy and ruin. It is especially a people like Israel which was under the obligation of doing so. If anywhere, it was among Israel that Prov. 22:2 could come true. They just should remember what the LORD had done to them when they were sojourners, slaves, poor and destitute in the land of Egypt, being at the mercy of their oppressors. The rich and the poor meet together; they are mutually in need of each other. Also the rich is dependent upon the poor. How otherwise would he have the opportunity to show his mercy and tender care? And so still after the fall into sin it holds good: The LORD is the Maker of the two.

And as for Israel, there would never be a lack of resources. Israel was promised the blessing. A prospect of prosperity was held out (Lev. 26 and Deut. 28) provided that Israel would believe and fear the LORD. Yet at the same time, in this very Law provisions were made by the LORD in view of poverty and hardship; also in view of serious illnesses. How to reconcile the one with the other? How do those provisions tally with that which the LORD had promised to them?

Well, the LORD knew that they were a people tainted with sin. Heading for the inheritance, they were accompanied by poverty and illnesses entering along with them. However, with such a good Law, life was to be and could be upheld in times to come. The future looks promising for the poor, in the midst of a people which is emphatically reminded of its own poverty and indigence before God.

I think of stipulations such as we meet in Lev. 19:9, 10

We Read for You

. . . the following lines in an article entitled "Proposed Revision of the Form of Subscription", by the Rev. Jelle Tuininga in *The Outlook* of April 1975: "*Freedom for differences of opinion within the framework of the creeds is a very precious and necessary thing. Confessionalism can be almost as dangerous as anti-confessionalism [think, e.g. of the developments within the Vrijgemaakte Kerken in Holland]*".

We agree with the general trend of the article concerned, in which the

Rev. Tuininga investigates the reasons for a proposal to revise the Christian Reformed Church's Form of Subscription.

However, we wonder what he means by his reference to the developments in our Dutch Sister-Churches.

Theoretically it could mean that he refutes the anti-confessionalism that came into the open during these "developments within the Vrijgemaakte Kerken in Holland".

But it seems to me that Confessionalism is the main subject, the threat that endangers the "freedom for differences of opinion within the framework of the creeds". So that the Rev. Tuininga seems to accuse our

Sister-Churches of a confessionalism that does not grant this freedom.

Since this could harm the reputation of our Sister-Churches in The Netherlands, it is to be regretted that these lines were written and published in such a vague way - and, if the author means to put the blame of Confessionalism on our Sister-Churches, without any proof.

It is our conviction that the struggle in our Sister-Churches of some years ago was one against the effort to expand the above-mentioned freedom to such an extent that the confession could be put into a filing-cabinet, "with many thanks for the services rendered in the past".

G. VANRONGEN

and 23:22: "And when you reap the harvest of your land, you shall not reap your field to its very border, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and the stranger." A witness of YAHWEH's love for the poor and the needy. Pay attention to the motivation in 19:9 and 10. "I AM THE LORD YOUR GOD." Hadn't He brought a poor and miserable people out of the land of Egypt? And made a covenant with them? So it is not a consideration as: "What will people say?", but: "What is the judgment of the LORD with respect to me his child in my care for His other children, my brothers?" This holds good especially for the sabbatical year. Ex. 23:10, 11a: "For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the wild beasts may eat." The LORD cares for the land. The land should have its rest in due time lest it become exhausted. But also the needy may benefit by this institution; more than that, even the animals do not escape the LORD's notice. And again it is the LORD whom we should see in the background.

I can go on. What about Deut. 15:1-11? Here the release is the point at issue. Or rather, the postponement of paying since the debt remains in force. This Law has in view the lending to the poor that his need may be provided. The poor had not harvested, so he had nothing with which to pay his debts. For the time being the creditor (in the good sense) ought to be lenient. But the poor man has his honour, so he should be given the opportunity to return the money, to repay. Restoration and reimbursement are the underlying ideas in the Law of the LORD. Each and everyone, rich and poor, both being brothers, are entitled to have and to be maintained in the place allotted to them in Israel.

Some scholars are of the opinion that Israel's Law was far from perfect and satisfactory. For one thing, there were no sanctions. Obedience could not be enforced by appropriate measures. Only an appeal to people with good will could be made and that was all. Often Israel's legislation is stamped as theoretical, utopian and idealistic, and branded as not really social legislation.

This definitely is a serious misunderstanding! Namely, of what the LORD was after and had in mind. Surely it is not a civic Law-code. It is a religious Law throughout in which the voice of the LORD is heard and observed. It is

YAHWEH who makes an appeal to His people. They should feel morally, I better say spiritually, obliged to care for the needy. They should feel obliged by the tie of the covenant uniting rich and poor with the Maker of both. The GOD they serve is a saving God, famous and glorious on account of His deeds of salvation. God did not create poverty; He hates it. Yet there are among his people those who are poor. And to keep the idea of mercy and salvation alive they will be there for ever and ever in order that they may be cared for by hearts made willing by the Holy Spirit. For whenever there is someone who is poor, the LORD wills that he be restored to his original place and honour. Also the poor man has his honour. He is God's creature. That is why the institution of the *go'el* (read Lev. 25:25 and 47ff.) is to play such a considerable part in the life of the people. That is why in Psalm and prophets the LORD lends his ear to the poor who cry to him. And when they pray: "Hear a just cause!" or "Vindicate me and defend my cause," they pray for their right, which originally was given them in God's mercy and favour.

In conclusion I may say that the Church of Jesus Christ, called to go in the footsteps of O.T. Israel, can learn from all the instances quoted, from the continuous doctrine of the O.T. in this respect, that we should see in the poor the brother and sister first of all. The right and justice of Psalm 17 and 43 is stamped by the covenant and so there is all the difference between that and what e.g. labour-unions claim to be the rights of their members. The latter idea is absolutely foreign to the spirit of the Old Testament, which wills that both rich and poor members of the people of God be maintained in their God-given place; not so as to remain just poor or rich, but so as to serve the LORD to the best of their ability. That's what they are for. That's why it was seriously laid to Israel's charge when later on the poor were in disregard. It clashes with Israel's proper character. Then they wipe out the boundaries separating them from the godless peoples round about, and the logical consequence was that such a people had to go into exile to be at the mercy of the heathen. "For you always have the poor with you," the LORD JESUS once spoke. And the true Church, a Church which is truly church, should be pleased with these words. So her very character can be brought out.

H.M. OHMANN

[In the next issue Professor Ohmann hopes to continue with his articles on "Israel - Its Past, Present, and Future".]

Perspectives in Teaching

TEACHING CHILDREN

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways.

[1 Corinthians 13:11]

In this column we have been dealing with education. After one article about the necessity of education, drew attention to the object of education: the child. We saw that the child was Covenant child, a sinful child, a child of Church and Kingdom, an heir. All these aspects of the child influence our teaching, and help us to set our aims for education. Now the question may arise, "Does not the child itself, with his likes and dislikes, his interests and abilities, his inclinations and limitations, influence our teaching?" In other words, we have concerned ourselves with paedagogic and educational matters, but should we not first of all listen to what psychology has to tell us?

The Bible has an open eye for psychology, for child psychology also. God's Word does not treat children as if they were "adults of reduced size." We may get that impression when we see early-Christian paintings, especially of the Madonna with Child (Mary the mother a young and devout woman, but Jesus the child a small naked old man); the Bible does not promote that view. The words of Paul that I quoted show clearly that he for one acknowledges the distinctiveness of the child. When the Preacher in Ecclesiastes 10:16 exclaims, "Woe to you, O land, when your king is a child!" he, too, be it in a more negative way, shows himself to be aware of the peculiarities of childhood. And of our Lord Jesus Christ, Who became a child Himself, it is written, "And calling to Him a child, He put him in the midst of them, and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven" (Matthew 18:2, 3). Jesus' reference to children may illustrate the concept of regeneration, the 'being born anew', but the more obvious features of a child's faith, trust, and simplicity are certainly present also.

Nonetheless, the Bible does not make childhood itself a standard in

education, and that is noteworthy. The Bible does take childhood in consideration; we read that the Lord treated His people Israel as a child ("Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on his pinions, the LORD alone did lead him" - Deut. 32:11), guiding him by pictures and illustrations (the sacrifices, the feasts, the temple service, all of which we now call "shadow service") to Christ, the Saviour. But it is the Father Who in His wisdom teaches the children. He knows what is best for them; He knows the end and the means and "our frame." The frame of the child may influence the way of teaching, it does not determine the goal or contents of teaching.

That is noteworthy, I said. It is, especially in our times, in which there is definitely an overrating of psychology and child psychology. The twentieth century has been called "The Age of Psychology" and "The Age of the Child" not without great cause. As a result of psychological studies the child has been "liberated" and "emancipated". After dark ages of child labour the child has become child again, and more than that. "The child is king" and "The child is Majesty" are not mere slogans; they form the basis of philosophies and educational systems. Names of famous educators like Pestalozzi, Montessori, Froebel, Piaget and Dewey are linked with the reverence for the child. We should not fool ourselves: these theories have induced a complete silent revolution. Psychologists like Freud and Adler, with their undue stress on subconsciousness and early childhood, have contributed to that process. Fathers have become afraid to educate and discipline their children as they were made aware that their approach might "break and ruin" the child. Teachers were urged to observe the child, to wait for sensitive periods, to stand back and watch the child's creativity, rather than to force knowledge or convictions upon him or enforce rules. The child must grow and he will grow by himself. Popular ladies' magazines still feature many articles of doctors and psychologists about "How to treat your child with-

out damaging it", and the desperate mother who asks her child, "What do you want me to do with you?" is not a laugh.

The science of psychology is a useful one; it can be a great help in the realization of our educational aims in home and school. When it is overrated, however, it proves and has proven to be a great obstacle, leaving parents uncertain, making teachers overcautious, undermining and opposing authority and healthy discipline, and causing young people to be dissatisfied with what they "got out of their homes." When we want to see the child in proper perspective, and when we want to discover perspectives in teaching, we turn to the Holy Scriptures first of all, for there we read what Father says, Father of Israel, our Father. He Who created all, He knows our frame; He remembers that we are dust.

EWOU D GOSKER

Books

Sergei Kourdakov, The Persecutor, Fleming H. Revell Co., Old Tappan, New Jersey, 1973, 251 pp., \$5.95.

"What was I doing here, on that cold morning of September 4, 1971, so near to death and so far from home? What had caused me to forsake the life of a naval officer and Communist youth leader in Russia and brought me here, at the point of death, to the alien, rocky Canadian shore?"

To this question, which Sergei states at the end of Chapter 2 of his autobiography, he gives an answer in the rest of his book. God had brought him, who in Russia was the leader of a special police operation squad formed to resist the spreading of the Gospel, to our continent to inform us of the plight of brothers and sisters behind the iron curtain. Persecution is not only an item of the past but is going on in full force in our modern so-called "tolerant" age. Sergei tells us how God used the bravery of a christian girl to awaken in him the seed of faith.

This book is not only written as a part of history but above all to arouse to action, as we may also gather from the information about the Underground Evangelism, given on the last page. May many read it and answer its call.

MRS. C. MELIEFSTE

Dutch Church Activities on Taiwan (1)

IN THE NEWS

Recently Taiwan was in the news again.

This happened when word was spread that Generalissimo Chiang Kai-Shek had passed away.

Under similar circumstances the world of some years ago would have been confronted with the existence of two different Chinas, that of the "People's Republic of China", the large communist country on the mainland, and the "Republic of China", also called Nationalist China, of which the island Taiwan is the center and the seat of the government.

However, after the United Nation's expulsion of the latter in the year 1971, and consequently the former's recognition, the world hardly remembers Chiang Kai-Shek's China.

These two republics were, as it were, personified in respectively Mao Tse-Tung, chairman of the Chinese Communist Party, and Generalissimo Chiang Kai-Shek, the nationalist.

Two Chinas, two great Chinese, two different ideologies, meant also two distinct ideals. Mao claims he has liberated more than 450 million Chinese in the year 1949, and still maintains he will not rest until he has re-united Taiwan, the Pescadores islands, and any other territory now occupied by the Nationalist troops, with the mainland.

On the other hand, Chiang considered it as his calling to free the Chinese mainland from the communist yoke. From Taiwan with its approximately 8 million people the banner of freedom would be carried to the Chinese mainland and another important era of the long Chinese history entered into.

As long as the United States of America supported Chiang and were successful in keeping Communist China out of the United Nations, there was indeed a small theoretical possibility of the fulfilling of these ideals. But these good olden days are all over now. Mao's representatives have taken over from Chiang's in the United Nations Assembly as well as Security Council, and Taiwan's role seems to be restricted to that of providing today's world with cheap

shirts and other merchandise.

The era of Taiwan playing a certain role - be it on the sidelines - seems to have ended definitely with the death of Generalissimo Chiang Kai-Shek.

INSTRUCTIVE REMINDER

We will not elaborate on political and political-historical data but turn now to Church history, even more specifically to missionary history.

We are afraid that not many people know that Taiwan used to be in the hands of the Dutch - for 38 years, from 1624 to 1662 - and in particular that they were very active in the field of mission work and organizing Churches.

Indeed in those days there happened to be a flourishing Church life on Taiwan. During those years no less than 32 ministers of the Word found the field of their activities there. They spread the Gospel, organized - under God's blessing - many Churches, and even established Christian schools.

It is not for nothing that someone wrote: "Formosa was the culminating point of our Reformed missionary activities" (1).

Someone else said: "Nowhere else, neither in the East nor in the West, have the Dutch done so much for the natives as on Formosa, where many zealous men have worked along the lines of their enlightened ideas regarding the education of the natives" (2). This was declared concerning the ideas of Reformed people, who are usually branded as "conservative" and old-fashioned, even narrow-minded.

It is true, the Dutch have shown an abundance of Reformed energy on Taiwan and done a lot of good. But that they were truly Reformed may be clear to those who take notice of the old documents that show us what Prayer Forms and Catechism-class material were used, and of other writings (3). Now and then the direct influence of the National Synod of Dordrecht 1618 - 1619 is really obvious.

FORMOSA

In the meantime the name

Formosa has been mentioned. Indeed, Taiwan is the Chinese name for the island that in former days was better known as Formosa - which is Portuguese from the 15th and 16th century.

Experts say Formosa means: the Beautiful (island), and Taiwan, or Tay-ouan is: elevated bay, or bay of the terrace.

Anyhow, both names suggest an attractive scenery.

However, at the moment the old history of missionary activity on Taiwan is more attractive for this present writer - and hopefully also for our readers.

Let us listen to the story!

(To be continued)

G. VANRONGEN

- (1) W.A. Ginsel, *De Gereformeerde Kerk op Formosa, of the lotgevalen ener handelskerk onder de Oost-Indische Compagnie 1627-1662*, dissertation Leyden University 1931, page 5.
- (2) H. Kern in *De Gids*, Volume I, 1914, page 367, in a contribution entitled "De Hollanders op Formosa".
- (3) Several of these writings have been published in J.A. Grothe, *Archief voor de oude Hollandsche Zending*, Volumes 3 and 4 of which deal with Formosa. Others are in the archives of Classis Amsterdam of De Nederlandse Hervormde Kerk, and as far as we know have never been printed in a translation.

The editors and publishers are pleased to announce that the Rev. G. Van Rongen, minister of the American Reformed Church, Grand Rapids, Mich., is now one of our Regular Contributors.

FOR READERS INFORMATION

This issue was mailed from Winnipeg Central Post Office on Friday, May 9, 1975.

OUR COVER

No, this is not the church building of one of our congregations. It is the Church of Our Lady, in Guelph. Photo by Bert Nederveen, Burlington.

news medley

This time we begin with our congratulations to several couples in our midst who received the privilege from the Lord that they celebrated a special wedding anniversary.

The previous **Clarion** contained a picture of Mr. and Mrs. Kok of Lethbridge. They were married for no less than fifty years. That is a long time and there will have been many occasions to give thanks to the Lord for His mercies. It is good, however, that there are also special days and dates on which we may remember them all and give thanks for them all. We wish our brother and sister still quite a few more years together. May they also in the future receive from Father's hand the sweet and the bitter, the joy and the sorrow, knowing that nothing can separate us from His love in Christ.

Another couple who may remember that they became husband and wife fifty years ago are brother and sister L. Lodder of Guelph. To them, too, we extend our heartfelt congratulations. A few years ago it seemed as if brother Lodder would not live much longer, but the Lord restored his health to a great extent and they both are able to enjoy the many good things which the Lord gives them. When you look at the picture of the 1954 Synod and when you compare that one with the one of the celebrating couple in this issue, you can see the difference in age. I was very happy that I was allowed to officiate more than twenty-five years ago at the wedding of one of their sons and last year at the weddings of two of their grandsons; and further to baptize their first great-grandchild.

Then we go to brother and sister J. Werkman. They hope that they may celebrate their forty-fifth wedding anniversary in June. They have experienced the truth of the text which was chosen for their wedding, that one proceeds only in safety when the LORD leads the way. Although brother Werkman's health is failing, yet it is a miracle that they are allowed to reach this milestone. Many years ago, when I visited brother Werkman in the hospital in Barrhead on a Sunday, I conducted the services there, it did not seem that so many more years would be given to him and thus also to his wife and children. Yet the Lord has spared them for so many years and we are thankful with them and with their children and grandchildren.

Our previous **Clarion** contained advertisements of the fortieth wedding anniversaries of two DeJong couples, the one in Burlington, the other in Smithers. I am sorry that I cannot tell many particulars about these two couples, and therefore we shall have to content ourselves with expressing our best wishes to them on this occasion. They will accept it from us that no discrimination is intended; but what you don't know you can't tell, isn't it? Maybe we shall as yet receive a picture to be published. I hope so.

The same issue contained an advertisement telling us of the fortieth wedding anniversary of brother and sister D. Sikma of Cloverdale. Of them I can tell a bit more. They are, if you are interested in this, the only couple thus far who provided me with the only chance I had to officiate at a double wedding. I solemnized the marriages of two of their children at the same ceremony. From the **Clarion**

correspondent we received the sad information that he had been unable to confiscate a picture of the couple; the "latest" picture was about 15 years old. No, that won't do, I agree. Mr. and Mrs. Sikma were married in Oenkerk, Fr. They emigrated from St. Nicolaasga in 1952 to Edson, Alta. As far as I know, they lived in Peers, Alta., for some years. After working there they moved with all their children to Surrey, B.C., in 1954. Here the Sikma family started to farm and built up a dairy farm. By now Mr. Sikma is semi-retired. They are both still in good health and they enjoy visiting their children who are all living in the Fraser Valley.

And then, when I saw the picture of still another couple celebrating their fortieth wedding anniversary, I thought, "Yes, that's brother Luut!" I refer, of course, to Mr. and Mrs. L. Oostenbrug, who belong to the Abbotsford Church. It was still the same mischievous face. It was in the house of the L. Oostenbrug family that the catechism classes in Surrey were conducted for a considerable time. They did not hesitate to bear patiently with the inconveniences which that caused. Then they moved to a dairy farm close to Cloverdale and finally bought their present property. Last year they both were involved in a rather serious accident at the Manitoba border, if I am not mistaken, but the Lord made it well.

All the above brethren and sisters may be convinced that we all are thankful to the Lord for the gifts bestowed upon these members of Christ's Church. We wish them that the grace of our God accompany them also further in the same full measure which they have received until now.

In connection with these celebrations the following. Would the relatives who send in advertisements please do so well in advance? From the information which the publisher gives every time it is evident that the issues of **Clarion** are mailed one week before the official date of issue. The copy, as you will understand, has to be in about a week before that. If the printing of our Magazine were all Premier Printing had to do, they could juggle things around a little. But if they had to depend on the publishing of **Clarion**, they would soon go broke! Thus they have to fit it in with all their other work and only in emergencies they can make some last-minute adjustments. Conclusion: send your advertisements in as early as possible with the date when you would like to see it published.

And in the second place: you do not have to send negatives; just send a picture, as long as it is clear. We are happy that so many do send pictures. Also in this manner we are able to honour the ones who, in a certain sense, may be called the pioneers, and we gladly do so.

If you have any other interesting picture, of a rally or a mission day or a graduation program, or any other special occasion, send it; if it is of any interest to the general membership, we shall insert it with pleasure.

That's all about that.

Now another thing. About a week ago I received a little brochure all the way from Australia: it was an English translation of Prof. K. Schilder's address to the annual meeting of the League of Reformed Young Women's Societies in the Netherlands, held in 1951. Its title? "Your Ecumenical Task". I did not play the record containing the same address to check the faithfulness of the translation. Nor did I compare it with the Dutch text of the same address. I only read it again and saw anew how difficult it is to render Dr. Schilder's oftentimes abrupt

sentences in understandable English. He had a special idiom and way of putting things. However, my impression is that the translators have succeeded very well in doing the best a translator can do. In the preface by the Launceston Committee I read, "If Schilder-the-word-artist has suffered in the process, the publishers hope that Schilder-the-minister-of-the-Word comes through, loud and clear, to the young Christians of today!" I can say that he does. This translation is an asset. I presume that Vonkenberg Study Aids will have it available in due time.

Our women in Ontario met in an annual district meeting in Fergus, and the topic discussed was "Authority". An annual League Day is planned for the 18th of June. There Mrs. G. DeBoer will introduce the topic "Maria de moeder des Heeren", and in the afternoon the Rev. D. VanderBoom will speak on "Sabbath and Sunday". Especially the latter topic will have the full interest of the "League Day Goers" (I am speaking of the topics, not the speakers!). We expect that in due time we shall receive a report and some pictures. (?)

From the Rehoboth bulletin we gathered that the Rev. Cl. Stam and family expect to arrive sometime in the middle of July. Meanwhile, measures are taken to provide a place where they are to live. I was shown the place where the house is to be built, and from the bulletin we learn that "the Consistory accepted the 'Raised Ranch' plan with this adjustment, to add a ground level study to the plan as opposed to have a study on a sublevel." That is much better literally and figuratively speaking. I had a study in the basement for many years and it is not ideal. The thermostat usually being upstairs and not activating the furnace when the sun is shining in spring and fall, your basement study is always sort of chilly in those periods of the year. But then, there was no other solution since those homes were not built as a manse. When you build a parsonage, then you can take into account that the study is the most important part of the house. And, since a minister is sitting most of the time, he tends to have cold feet sooner than one who is "on his feet mosttimes". However, let me stop about this topic.

The Ebenezer Consistory, Burlington, discussed mission matters. We are informed that "It is agreed that a mandate will be drafted for a new Committee for Foreign Mission with the ultimate purpose that we work towards sending out our own missionary when the time has become ripe." That is a development about which we only can be happy. We wish the brethren that their desire may be fulfilled within the foreseeable future.

I told you the other time, the Brampton Consistory spoke about their own responsibility in teaching the doctrine of the Church to those children who attend the John Calvin School at Burlington. You will recall the decision to which they came. This decision was discussed at the meeting of the Ebenezer Consistory. The Consistory came to the conclusion that Brampton's decision will create a strange situation in the J.C. School classes. A letter will be written to suggest a solution. Here my eyebrows went up. Is here not a confusion of "sphere sovereignty", so to speak? What are those classes? Are they classes organized by the school? But then it is not a Consistory matter. Are they classes organized by Ebenezer's Consistory with permission of the schoolboard? But then the Brampton children do not belong there at all. Keeping things separate is always the best way to prevent difficulties.

50th Wedding Anniversary



Mr. Leonard Lodder was born in 1901 and Mrs. Josina Lodder was born in 1902. They were both born in Barendrecht, where also all their boys were born. On March 17, 1950, they left the Netherlands and arrived in Halifax on the 28th of that month. The farmer for whom they were to work picked them up in London, Ont., and he brought them to the house where they were to live. In that house they found a table, a few chairs and an old stove which did provide them with heat if only it was constantly fed with wood. For four weeks they slept in a row on straw until their possessions arrived. They lived there in Exeter for one year and, as a result of their contact with other brethren and sisters, moved to Orangeville on March 4, 1951. They bought a farm there and they lived in Orangeville until August 1973, when they moved to Guelph. After their arrival from the Netherlands they did get into contact with the Protestant Reformed Churches, but discovered soon enough that there was a specific "Protestant Reformed Truth" to which they were bound and that they were not being considered as fullfledged members since they were first to be instructed in that specific "truth".

Both Mr. and Mrs. Lodder enjoy a relatively good health and are happy that they are living in the midst of their children, grandchildren and great-grandchild.

One more thing about the East: In Chatham a brother built a "threefold stage for the Church basement and donated it to the church." This gave Rev. Werkman the boldness to mention that, if anyone else had something in mind, he knew some projects! Those ministers!

On our way to the West we pass through Winnipeg. Beware when you go to Church there! You can get a parking ticket. No, this is not issued by the Winnipeg Public Safety Department (as it is called there) or, to put it more clearly, by the Traffic Police, but by your own brethren! Parking on the property is prohibited until the parking lot has been paved. There is ample room on the street leading up to the property; the only thing is that those who come later have to walk farther. On the other hand, they are out earlier. Six cars had the courage to bring their owners to the parking lot, letting them out there and then waiting for their return. Upon their return the

40th Wedding Anniversary



Luitjen Oostenbrug and Geertje Bolhuis were married in 1935 in Niezijl, Groningen. They have eight children, the last of whom was born in Canada. Mr. Oostenbrug worked in the peat fields [at first to avoid the labour unions] and later on he framed houses and did many other jobs besides. In the beginning, there could hardly be any meeting at which Mr. Oostenbrug had not to supply someone with horsemeat. The big washtub surely came in handy in the family!

One of their children wrote, "Both Dad and Mom taught us many things from the Bible. They were never too busy to answer our questions."

They bought their present farm in 1958 and are now semi-retired. They are sort of looking into selling their farm and moving into town, or in any case closer to Church. Mr. Oostenbrug had a recorder and melodica club in the Abbotsford Church for some years.

owners found a parking ticket of \$1.00 (a bargain as far as tickets are concerned) to be paid to the building fund. One has paid it so far. The others maybe will wait for a summons. Remember: court costs are extra!

Winnipeg is still considering the purchase of a pipe organ. Their organ fund is well over \$2,500 by now; one member pledged \$50.00 per month for this purpose, another member promised to be \$500.00 before the end of the year. It is amazing to see how much our people bring together for various purposes. But then: when you give you also make room for what you may receive. People who do not give do not have any empty spots left and therefore cannot receive. That applies in every respect and every case. You cannot pour more water into a container that is full and remains full.

The birthday committee donated twelve sets of dishware plus cutlery, etcetera; it was decided to look for a second-hand piano to be used in the basement; and the Consistory decided to wait with introducing the Revised Standard Version till they would have had the opportunity to study the Acts of the 1974 Synod.

Edmonton's Organ Committee was very active. They formed a non-profit organization, promising full employment for some time at no pay. There would be lots of coffee, if anyone was willing to make it, and the labourers could eat as many cookies as they wished, if only they brought them along to the job. Purpose: to cure the organ of all ills and to make it ready for a concert which Mr. Dirk Jansz Zwart is scheduled to give on May 25th.

Edmonton's bulletin also gives us particulars about the eventual issue of special "College Spoons". It appears that at least one thousand of them have to be ordered to make it pay. I would not be afraid to go ahead, for I think that they will sell. Our ladies work mostly in secret without being secretive; it is only very seldom that a tip of the veil is lifted and we have the opportunity to learn of their activities. They are working indeed and the College benefits from it. Everywhere the bulletins mention the yield of the Savings Cans. Wait till the next Convocation!

Mr. Dirk Jansz Zwart intends to give some concerts in the Valley too. In the middle of May a concert will be held in New Westminster, then in Cloverdale, where they will have their new organ ready by now. The official dedication was set for May 9th. I can hardly wait till this summer to see it and hear it. Cloverdale also took a step forward by deciding that smoking shall not be allowed during Congregational Meetings. Further they decided to change the ordination date for office-bearers from the beginning of July to the beginning of June. And they reminded everyone of it that films to be shown in the churchbuilding are to be previewed by some members of the Consistory to prevent that wrong films should be projected before the eyes of the memberships.

Abbotsford decided to increase the number of elders by two, and is considering to enlarge the number of deacons too. The study in the Abbotsford parsonage has been remodelled and now has become a "real office" instead of the "pijpela" it was, as Rev. VanderWel writes. That will be a real improvement, for I could never understand it why a study was made where it was and in the shape it was. However, now it will be alright.

The New Westminster Consistory discussed a proposal to institute prayer in the Consistory room before every worship service. They decided not to do that. I would be interested to know what the arguments were and why it was deemed necessary to introduce a prayer in the Consistory room before each service. I cannot see the need for it at all. But my feelings on this point are well known in the West.

New Westminster scheduled a congregational meeting where the building plans were to be discussed. Finally the authorities seem to have come to a decision and to approval of the plans.

On his tour, Mr. Zwart plans to spend some time in Ontario. A concert has been scheduled for May 30th in either Fergus or Guelph. For May 31st, we read in the **Church Herald**, a lecture is scheduled in the College to which ministers, organists, and students are invited; possibly that same evening there will be a concert in Rehoboth Church, Burlington, and on the Monday following one in Toronto. It is to be hoped that the attendance in the last two places will be better than the previous time. We shall keep you informed about these events.

Yes, and now I am at the end of my news.

I therefore had better stop.

vO

Letters-to-the-Editor

Dear Sir,

As a member of the Orangeville Canadian Reformed Church, permit me to make some remarks about the allegations I read in News Medley of *Clarion*, April 19, 1975.

Here three Churches are accused of dishonesty in not reporting the true figure of their membership to the publisher of the yearbook, simply because of the fact that their membership was exactly the same as last year.

A miracle? As Orangeville is concerned you better believe it.

Our clerk not only dutifully report these membership figures to the publisher of the yearbook but also gives full account of his church members. What struck me most, was the sentence stated, that the author believes in miracles but not in the honesty of his neighbour consistories in Christ, that is a sad statement from everyone but more so from a minister of the Word.

In case of surprise, love would have covered everything, we read in the Holy Scripture. The integrity of our elected consistory is put in doubt with no proof by this statement in News Medley.

Reports like this are not fit to be published in *Clarion*, weaken the confederation of churches and are not to the best interest of the Church of our Lord.

Yours, J. DEGROOT
Orangeville, Ont.

Dear brother,

It is a good thing to read before you write. You did not do that, for you write that I accused three Churches of "dishonesty". Before you come with such serious accusations in the future, you should first ask yourself whether you have a right to do so. One can speak of dishonesty only if figures are given with the purpose of deceiving. Did I write anything in that line? Please read again what I wrote. I shall repeat it here for your benefit:

"I would rather assume that the correct number simply has still to be figured out and that the publisher of the yearbook did not receive the latest information in this respect."

That's all!! And then to correct serious accusations to this as you do? How does a minister of the Word dare to state that he does not believe "in the honesty of his neighbour consistories in Christ"? Dear brother, you put something into my words, and your accusation returns upon your own head.

The situation is simply so that, if no figures are given, the publisher

just prints the same figures as those of last year. That's what I said in the above sentence.

You imply that I suggested that false figures had been given. I did nothing of the sort! I do deem it possible that the membership of a Church is exactly the same as it was last year, see f.i. Houston. But what I cannot believe is that there are *three* Churches whose membership not only remained exactly the same but who also have exactly the same number of communicant members as per January 1, 1974. Knowing that the publisher repeats the figures of the previous Yearbook if he does not receive "new" figures, I cannot but conclude that he did not receive the latest information when I see exactly the same number of members and communicant members. I did not even say that, apparently, the ones who had to send in the requested particulars just copied last year's figures for convenience's sake! I only stated that the publisher apparently did not receive the latest figures.

I write the above lines not to defend myself but in order to convince you of your mistake in reading very superficially and then writing such serious accusations which lack any basis.

I hope not that you will disgrace yourself again in this manner. vO

* * * * *

Dear Sir,

It is with dismay that I deem it necessary to protest some statements made by the writer in the News Medley, April 19, 1975, where the writer discusses the new Yearbook of the Canadian Reformed Churches.

It seems he does not believe some of the information sent in by certain churches with regard to total membership. I find it incredible that such a remark should come from one of our ministers.

Does he wish to make us suspicious of our own consistories? Are we not to have faith in them in these matters? And then to go even further to suggest possibly it is because of a saving of money by reporting a lower membership than in actual fact.

If I have to be suspicious and be in doubt about our consistory about matters such as these, then all the more so about serious matters.

I for one would ask the writer to refrain from making such remarks, and to stick to the news as it is meant to be.

This in my opinion is what the News Medley is for: to report the various things that are happening in our churches, not to make derogatory remarks. If the writer insists on doing

this, I suggest you change the title from New Medley to News Medling!

R. KAMPEN Orangeville, Ont.

Editor's notes

1. For reply see above remarks.
2. Go back to school and learn how to really read.

* * * * *

Dear Mr. Editor,

Again, you disagree with an opinion of the consistory of the Canadian Reformed Church of Calgary. In the April 5 issue of the *Clarion* you refer to our proposal to classis in which we state that we believe the classis has a responsibility with regard to the training of office-bearers. You express as your opinion that to believe such a thing reflects such a poor training in Reformed Church Polity that it is something to cry about.

I am writing this note because I believe your remarks are not very helpful and I would like to ask you a few questions. Would it not be a better approach when you read something like this to say to yourself, "What in the world is this? I have never heard of such a thing in all my life! It certainly does not fit in with anything I have ever read to be in the line of Reformed Church Polity! But, let me be careful now how I react. These men are elders in Christ's church, called by the Lord Himself. They have had Reformed training and I am sure that they are not entirely ignorant of what Reformed men have taught, so let me find out some more about this. On what basis do they argue this? Maybe there is something to this opinion. After all, I do remember that the books on Reformed Church Polity do not say much about the actual training of elders and deacons."

When you have found out how we reasoned, would it not be more beneficial to then, in a loving and gentlemanly way, reason with us and show us how, in your opinion, we are wrong? Would it not be healthier for the church if such matters were carefully discussed, always using the Bible as the ultimate norm?

If it should happen that we were totally unwilling to discuss in a Christian way or showed that we really just did not have a right belief concerning what the Bible teaches on such matters, would it not then be the time to say to yourself, "Wir setzen uns mit Tränen nieder?"

Your Brother,
RALPH BOERSEMA

Dear Brother,

Thank you for your letter. It is important enough to merit some reaction.

In the first place I may state that it is not just a matter of disagreeing

with something which Calgary decided. There are oodles of decisions made by our Consistories with which I disagree, but about which I do not write. I do consider it to be my duty, however, to raise my voice when I read something of which I am convinced that it may be the beginning of a course which will be very dangerous, to put it mildly. Then it does not make *any* difference to me whether it is Calgary or Ebenezer Burlington, just to mention those two. Whatever can be said of what I write, no one can justly claim that I play favourites. As the editor of a periodical I have my responsibilities towards the Churches and towards the membership. No one should be able to say later on that I failed to warn. You yourself know that I am concerned about various decisions in Classis Alberta/Manitoba; think only of the classical regulations. Seeing a proposal which bears in itself the seed of hierarchy, I saw it as my duty to warn.

I did not find the proposal to which I referred in Calgary's bulletin but in the one of Carman. Thus it was public and you know that I go only by what has been published; I say so when, the odd time, I don't.

I had no business to write to Calgary's Consistory. The brethren would have been fully justified if they had sent my letter back with the marginal notation, "We don't need you to manage our affairs". It was a public matter, just as proposals for a Regional Synod or for a General Synod may be discussed in the press without the Consistory which sent the proposal having been approached beforehand.

The question was not whether I had ever heard of such a thing in all my life but whether the matter itself was in line with or contrary to Reformed Church polity. For this I did not need any further information; nor was it necessary for me to know the reasons which brought the Calgary Consistory to the proposal in question. A matter is or is not in harmony with Reformed Church polity irrespective of the reasons which led one to it.

Of course, I fully recognize the Calgary office-bearers as such. When you say that they have had Reformed training and are not entirely ignorant of what Reformed men have taught, I can only accept your statement. But that they are elders (and deacons, I presume) in Christ's Church, called by the Lord himself, is no guarantee that they will always take good and Reformed decisions. The one we are talking about certainly was not, and that is the point. Of *that* decision I said that it was not learned from Reformed books on Church polity and on the ground of that decision I said that training in Reformed Church polity was needed.

Yes, the Word of God is the ultimate norm, but I fail to see what that statement is intended to achieve here. It is an irrelevant statement in this case. I do believe from the heart that the Reformed Church polity is in harmony with the Scriptures. But, to be frank, a statement that "the Bible is the ultimate norm", however much it is basically true, makes me wary! Too often I have heard it being used by people who handled it as an argument to deviate from the truly Reformed Church polity and to go

into a spiritualistic and independentistic way.

Finally, if you wish to argue that the training of elders and deacons is a matter which belongs to the Churches in common, as Article 30 of our Church Order states, I shall gladly give you room in the columns of our magazine; reserving, of course, the right to react to it in an article arguing the opposite.

Yours in Christ,
W.W.J. VANOENE

mission news

During December '74 and January '75 we stayed in Butip. Then my wife spent three weeks in Kouh, where she reorganized the policlinic and where she had the supervision over the policlinic helpers while I visited Manggelum and the other villages in the area there. Meanwhile Dr. Oosterhuis, the father of the candidate M. Oosterhuis whom you called for missionary work in Manggelum, has arrived here from Holland. He intends to stay here for about six weeks, and is to report to Holland whether it is advisable to have a mission doctor work in our area.

When Dr. Oosterhuis arrived in Kouh, my wife was there, and she could hand over to his care some serious cases. He worked a week in Kouh to get acquainted with the nature of the medical work there. Together with my wife he also flew from Kouh to Butiptiri. This flight was made because Januarius had reported on the radio that his wife Belandina, who had been suffering from kidney trouble for several months, was very sick; her abdomen was badly swollen. They took her to Kawagit, where Dr. Oosterhuis treated her, but during the night she passed away. Belandina was not a member of the church and never applied for admittance either. She was buried the same day in Kawagit.

From Kawagit Dr. Oosterhuis also paid a visit to Manggelum. It was a non-medical visit, although he gave injections to some patients. He came because he had promised his son to visit this station and to tell him his impressions.

We were in Manggelum at the time, and could show him around.

This month Dr. Oosterhuis was more successful in reaching Manggelum than I was a week earlier. I went from Kawagit up the river by sloop. Together with me went Ambiwo. He is from Manggelum, and he finished school last week in Kawagit. He came along to be placed as a teacher in Sawagit, because this

village has been vacant since May last year. A mantri from Jayapura also joined us to give BCG (against tb) to the people of "our" villages.

The water was nice and high. No problems in reaching Manggelum. But when we took the last bend in the river (we could see Manggelum already), we got into trouble there, under the surface of the water, are rocks, which caused high waves. Those waves hit our flat-bottomed sloop and overturned it. The next moment I found myself in the water with Ambiwo. Meanwhile the outboard motor (20-HP) was still running at full throttle, and the boat began to go around in circles. Fortunately the mantri was still inside, and could stop the motor. The circling sloop started to sink and the mantri grabbed his belongings and also jumped into the river. Shortly afterwards the sloop tipped over upside down. Our belongings either floated around us or went straight to the bottom of the river. The fast stream pulled us along. We grabbed the rope of the sloop and swimming tried to reach the riverbank, drawing the sloop along. We succeeded in reaching the gravel bank, and we turned the sloop again and emptied it of water. I lost three tins with books, food, and clothes. But on the bank we thanked the Lord together that we all were safe and that none of us was hurt in the accident.

Because the motor had been upside down in the river, it would not start again. It was impossible to reach Manggelum by sloop without a running motor and we had to return home first. Using oars we went down to nearby Sawagit, where we spent the night sleeping on the bare floor. The next morning the mantri first gave his BCG (fortunately he had been able to save his equipment) and we then went down further to Kawagit, where we arrived about 4:00 p.m. The next morning I brought the outboard motor to Kouh to be overhauled completely by Mr. DeWolf. My

next effort to reach the area succeeded better.

Sawagit: Only part of the people were present in the village. Though they knew they could expect a new teacher, they had not yet finished the school; also, the teacher's house was quite a ruin. So I told them that the new teacher would not come before these things were as they should be. The teacher needs a good place to live and to work in. We spent a Sunday in Sawagit, where I preached twice. There was a good attendance. Many people had come to the village, not because they knew that I would spend the weekend with them, but because they had been informed that the police spent most of their time in the jungle and are not eager to cooperate.

Mangelum: Together with the village people, Garet, my foreman in Mangelum, had gone on gathering material for a permanent house. The progress is pretty slow but steady. Mr. DeWolf will employ a carpenter from Jayapura for the ZKG and have this man build the house. If possible, this would be nice. About Christmas, Garet's wife gave birth to a baby, their second child. The child was baptized by me in a Sunday morning service. It was the first baptism that took place in Mangelum. Two adult men and one boy in Mangelum want to confess the Lord's name. It was good news and it is encouraging for the teacher Johan, who has been working there faithfully for many years. Their desire is a response to his preaching of the Gospel. We talked with them; they have a pretty good knowledge of God's way of salvation. The teacher, who knows them better, told that they are faithful in attending the services and the catechism class. I put Ambiwo in school to teach in Mangelum for a while together with guru Johan and to get the necessary experience in this way.

Heyokubun: From Mangelum we also went to visit Heyokubun. The morning we intended to go the river was "banjirring": The water was very high and full of logs and branches. We had to wait till the afternoon; then the river quieted down a bit, and the wood had gone, so that it was less dangerous. In Heyokubun the teacher Kornelis has started school now. The building is really nice and is also used for the Sunday services. There are about 24 pupils there, divided in two classes, of younger and older children. The pupils are eager to learn. The teacher does his best, and feels at home there; an important thing! Recently two babies were born in the village. Both of them died. Most likely - the teacher told me - they have been killed by their mothers by strangling. There is no real proof, however. I spoke to one of the mothers with the help of a trans-

lator.

Most likely our latest stay in Butiptiri was also our last one as a family there. We had a good time among the brothers and sisters. Every Sunday afternoon we preached (catechism), where as the elders led the morning services. Because the building still stands in the old village, it is quite a walk for the people from the new village to the church, and because they take it easy, it takes half an hour before the service can start. Every other week at 6:00 a.m. we gave daily instruction from the gospel of John. When school had started again after the Christmas holidays we also gave Bible lessons to the school children three times a week. The Quiptiri children then went to their Roman-Catholic catechist for instruction, though one of them always attended my lessons of his own free will.

Several times we had consistory meetings to discuss the matters of the congregation. One of the things the elders asked me was, whether we intended to move our prefab house to the new area. It is true that the reason why Butip did not have to move now, whereas Quip had to move to Butip, is that we had settled in the village by building our prefab there and by building an airstrip. But these reasons are not valid anymore when we have moved. We answered that we have no such intention for the time being. I for one am not in favour of pulling down the house: future counsellors need a good place to stay. Moving to the Gentiri would be a bad thing for the congregation. Then they would be far from their sagu swamps. Furthermore, people will be allowed to move to different existing villages, so that the congregation would likely be scattered over several villages. At the end of January, when we left Butiptiri for Kouh by boat, we talked with the Camat (the district head), and though we did not ask him directly, I got the impression that at the moment there are no plans to have the village people move.

Before we left Butip we had a good farewell party with more than 200 guests. The teachers' wives cooked the rice for us; and several village people helped in cooking the meat or roasting it. It was for everyone involved a busy day. But everything was ready when at 7:00 p.m. the bell was rung. The churchbuilding was crowded - who would not like to come and eat pig? Some speeches were delivered. Everybody felt at ease and took his time: it took two hours before we all could start and eat. But everyone enjoyed it. The last two weeks we were busy, beside other things, with the packing of some personal belongings. When we left on Monday at noon we had officially closed a period of our life, though I

myself still intend to pay a visit to Butip in May or June, before we leave Irian definitely. During the month of January, mantri Januarius had his vacation and my wife did the polyclinic work. She enjoyed the work again very much.

Yours in Christ, H. KNIGGE

[Note: This letter was written on Feb. 28, 1975]

Church News

Correct Address:

CANADIAN REFORMED CHURCH
at GUELPH, ONTARIO

P.O. Box 1636, Guelph, Ont. N1H 6R7

REV. H. KNIGGE

Rev. Knigge will terminate his missionary work in Irian Jaya by the end of June, 1975. From July to December, the Lord willing, the Knigge family will enjoy their furlough.

Rev. Knigge wishes to serve in a Canadian congregation and upon his arrival in the Netherlands he will apply for a Canadian immigration visum. Hopefully the whole family will pass the medical requirements for the visa. Plans are for the Knigge's to arrive in Canada the second half of August so that the children may start school in September. In Holland their address will be Zendingpastorie, Gereformeerde Kerk (Vrijgemaakt), Lorentz Straat, Assen.

The Theological College Faculty has invited:

MR. DIRK JANSZ. ZWART

of Rotterdam, the Netherlands, to give a lecture. This lecture will touch all aspects of our liturgy and all members involved. All ministers, organists, assistant-organists, student-organists and all those who are interested are hereby invited to attend this meeting on D.V. Saturday, May 31st, 1975 at 2:30 p.m. at the Rehoboth Canadian Reformed Church, Burlington, Ontario. Mr. Zwart has requested to conclude this day with an Organ Concert and community singing in the evening at 8:00 p.m. in the above mentioned Church. Everyone is invited to this Concert and to participate in an edifying and cultural evening.

Country Walks

It seems that the average person is of the opinion that only house sparrows, starlings, and pigeons are able to endure our winters and automatically presume that all other birds flee to the south until the weather mellows somewhat.

A fact is that in early March, an hour before sun-up the crows start their annual mating rituals. From all directions they'll come together in a certain area to see who is the loudest, the bravest or who can show off the best. The noise and din caused by this is unbelievable and it is then that people notice the crows and announce: The crows are back.

At about the same time, when it is still dark, the cardinals wake up, hunt for the highest perch in their area and send their rolling penetrating whistles over a town still asleep; people who wake up from this will happily exclaim: The cardinals are back from Florida.

Little do these people realize that the crows and cardinals and so many other species of native birds have never left their area at all and that it only took some attention and interest and possibly some bird seed to get acquainted with them.

It is through experience that we are able to connect a particular bird sound to a certain bird; that is why, except for a few weeks in late summer, I have encountered cardinals the year around.

Like all other finches, they prefer seeds for food at any time and most of the time I'd spot them after I'd heard their sharp "chip" coming from garden shrubbery or the dark interior of weedy, overgrown fencerows.

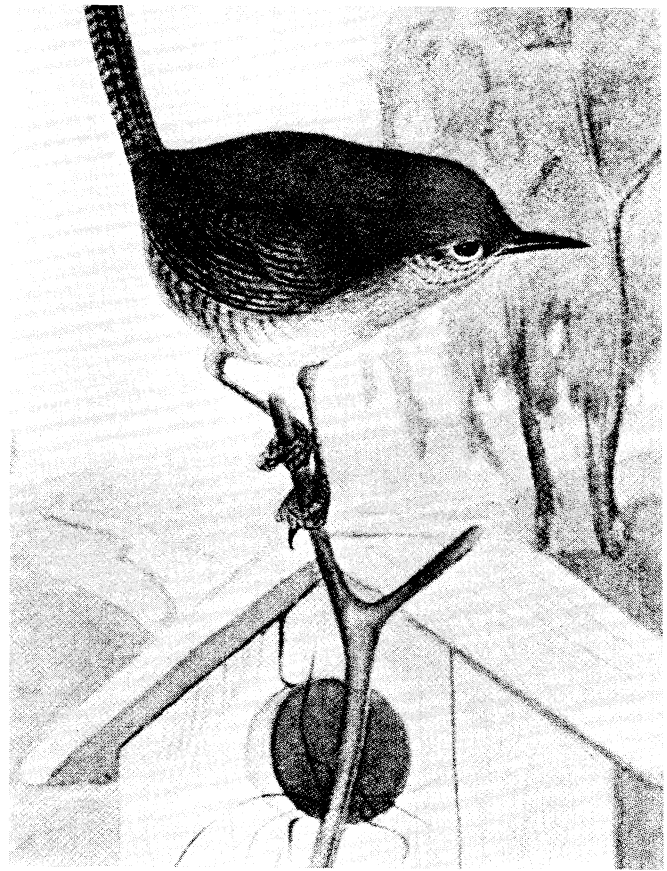
Watching a tree where a wheezy whistle originated from, we sooner or later will see a brown bird clinging to the rough bark on its spiralling way upward. We have just seen an elusive Brown creeper, which due to its solitary manners is almost unknown.

Watching a group of noisy house sparrows at or near a bird feeder in winter we could spot a sparrow acting different from the others; nervously twitching its tail and obviously ill at ease this close to human dwellings, a song or savanna sparrow has overcome its fear and driven by hunger it mingles with the house sparrows.

Most people know the harsh, loud screech of the blue jay. But by no means is this the only sounds this beautiful scoundrel produces. The hilarious sound of an old barn door slowly being opened or the squeel of a wooden well pulley badly in need of grease are also produced by these jays and are sure to mystify most people.

The evening grosbeaks, which also this past winter have drifted down to our regions, utter a loud chirp, not unlike that of the plain house sparrow, and once we've heard them it should be easier to trace them next time we encounter them. A dozen times this winter did I see them in Brampton as well as in Fergus; some single ones but also groups of 30 or more.

The chickadee, so named as it calls its own name, does have more than one song, and when a clear, melodious, three-syllabled song comes floating from down the street, we know that one or more chickadees are foraging in the neighbourhood. Similarly, the nuthatches have quite a variety in their nasal notes and the strange sounds coming from the bare tree branches are sure to baffle some passerby.



House Wren [National Museum of Canada, Ottawa]

The song of the robin, so anxiously waited for in early March, is a typical spring and summer sound. During the fall, previous to their departure south, the robins don't sing anymore; all we hear then is their call or alarm notes and if we are familiar at all with this sound we could even meet them during the winter, as one or two quite often remain in most localities in southern Ontario.

The list of birds I've spotted in the Brampton area during winter gets longer every year and something out of the ordinary pops up even during days when the creeks are almost frozen over. A few times this winter did I encounter a kingfisher flying along the Etobicoke hunting for open water, and in the same area, a wooded ravine near the creek, a house wren appeared one day. Both kinds of birds told me their presence by their call: The rattle of the kingfisher and the exuberant song of the wren.

This winter was also the first time that I caught sight of a purple finch (one of the northern species) while it was singing. Busy as it was scattering the frozen meat of a crab apple in order to get at the seeds, it would pause every so often to sing its very pleasing finch song. Somehow I had heard this song before but always suspected it to belong to a goldfinch. Another thing I learned recently was that all along I had been of the opinion that Chipping sparrows would return at around the same time as the song sparrows. I discovered recently that juncos, who are with us all winter and only seemed to be able to twitter, feel like singing when the weather turns a bit warmer and their monotonous chipping is remarkably similar to that of a chipping sparrow, the only difference between them being that whereas the chipping sparrow likes to sing from exposed perches like telephone wires or even T.V. antennas, the juncos prefer to remain in the safety of evergreens, proving that we will always learn something new as time goes on.

COR TENHAGE

our little magazine

Dear Busy Beavers,

I know you're looking for the promised quizzes! And I'll keep my promise, don't worry. But first here is a Spring Poem by Busy Beaver *Jenny Bosscher* - just to put us in the right mood!

Spring

Spring is a wonderful season
There are lots of reasons:
The flowers bloom,
The cars go zoom,
Pussy-willows bud
And children play in mud,
Fathers are mowing
And Mother stops sewing
Children ride bikes
And go on hikes.
That is the reason
I like this season:
Spring

* * * * *

BOOK NOOK

Five in a Tent

by Victoria Furman

This book is about Chris going to camp. She is in tent 5. They have many activities such as horse riding, swimming, going to Loon Island, and parent's weekend and many others. Guess who wins the Alpine Star? Just read it and you will know.

from Busy Beaver *Melanie DeGelder*



From the Mailbox

Welcome to the Busy Beaver Club, *Tony VanDelft*. We hope you will really enjoy joining in all our Busy Beaver activities. Have you received your membership card, Tony?

And a big welcome to you too, *Frances DeBoer*. We are happy to have you join us, and hope you will really enjoy being a Busy Beaver! Do you and your brothers look after all those pets, Frances?

Thank you for the quiz, *Johanna Veldkamp*. I'm sure the Busy Beavers will enjoy doing it! How is your new bedroom coming along? Have you moved in already? Bye for now, Johanna.

I hope you get a penpal soon, *Melanie DeGelder*. What do you like to do best when you help in the greenhouse, Melanie? And how did your pictures turn out?

Thank you for your pretty letter, *Tammy Alkema*. And you did very well on the quizzes too! How do you like today's puzzle?

Hello *Evelyn Geusebroek*. Yes, I think you are right about penpals. It really is a lot of fun to exchange letters isn't it?

Thank you for your nice story, *Joanne Kuipers*. I really enjoyed reading it, and won't the Busy Beavers enjoy that surprise! Do you write a story quite often, Joanne? Thank you for sharing.

And now Busy Beavers! Who would like a penpal and exchange letters with:

Melanie DeGelder

R.R. No. 2, Hamilton, Ontario L8N 2Z7

* * * * *

QUIZ TIME

Here are some riddles for you from Busy Beaver *Corrie DeBoer* and *Loretta Dam*. Got your thinking caps on?

1. What transport do elephants use?
2. Why do Swiss cows wear bells?
3. What must you do before you get out of a train?
4. Where were doughnuts first fried?
5. Why is a watchmaker like a jailer?
6. What dog has no tail?
7. As long as I eat, I live, but when I drink, I die.
8. What sings morning, noon, and night and when the fire's out, shuts up tight?
9. What is it that everyone has at the same time?
10. Name me and destroy me.
11. Use me right, I'm everybody; Scratch my back, I'm nobody.

Answers:

1. jumbo jets
2. Because their horns don't work
3. Get in it
4. in Greece
5. Because one sells watches and the other watches cells
6. a hot dog
7. fire
8. a tea kettle
9. a name
10. silence
11. a mirror

Busy Beaver *Johanna Veldkamp* has a WORD SEARCH PUZZLE for you! Look carefully - the words may be in there across, down, sideways, and even backwards!

A Man Who Tried to Hide

Clue! Answer: Jonah

I	S	E	A	G	G	O	D	S	U	N	J	D	T
H	A	P	P	O	T	E	N	L	A	N	D	I	N
R	S	R	S	D	I	E	I	R	A	E	F	S	A
E	H	Y	S	R	E	T	N	E	P	E	R	P	L
E	A	O	C	H	O	E	E	Y	A	R	P	L	P
D	D	E	K	C	I	W	V	T	Y	L	L	E	B
E	E	V	P	I	H	S	E	I	S	E	V	A	W
K	S	I	A	N	T	T	H	P	M	C	A	S	T
C	R	L	F	O	J	O	U	R	N	E	Y	E	F
A	E	E	R	A	F	L	O	W	E	R	O	D	O
T	T	M	A	A	A	W	E	R	H	T	B	A	R
T	A	F	I	S	H	G	U	I	L	T	Y	L	T
A	W	H	D	H	D	E	P	P	A	R	W	G	Y

Top Secrets

Can you match these secrets with the Bible personalities to whom they belong?

- | | |
|--|--------------|
| 1. My strength was in my hair. | a. Jacob |
| 2. I pretended I was my brother. | b. Lazarus |
| 3. A servant girl persuaded me to take a certain cure. | c. Lot |
| 4. I would not eat of the king's rich food. | d. Nicodemus |
| 5. Attacked by a viper, I did not die. | e. Samson |
| 6. I carried one of Paul's letters to Rome. | f. Daniel |
| 7. Jesus raised me from the dead. | g. Joseph |
| 8. I doubted Jesus was risen. | h. Thomas |
| 9. I talked to Jesus at night. | i. Saul |
| 10. I interpreted Parah's dream. | j. Naaman |
| 11. I was the first king of Israel. | K. Phoebe |
| 12. My wife became a pillar of salt. | l. Paul |

Mothers

1. Ruth
2. Elisabeth
3. Jochebed
4. Eunice
5. Zilpah
6. Bathsheba
7. Hannah
8. Leah
9. Bilhah
10. Maachah
11. Naomi
12. Hagar
13. Sarah
14. Rachel
15. Rebekah
16. Eve

Sons

- | | |
|----------|-------|
| Solomon | ..... |
| Ishmael | ..... |
| Dan | ..... |
| John | ..... |
| Chilion | ..... |
| Judah | ..... |
| Asher | ..... |
| Isaac | ..... |
| Timothy | ..... |
| Benjamin | ..... |
| Moses | ..... |
| Esau | ..... |
| Seth | ..... |
| Absalom | ..... |
| Samuel | ..... |
| Obed | ..... |

Answers

Mothers and Sons

Try to match the names of the sons in the second column and the names of the mothers in the first column.

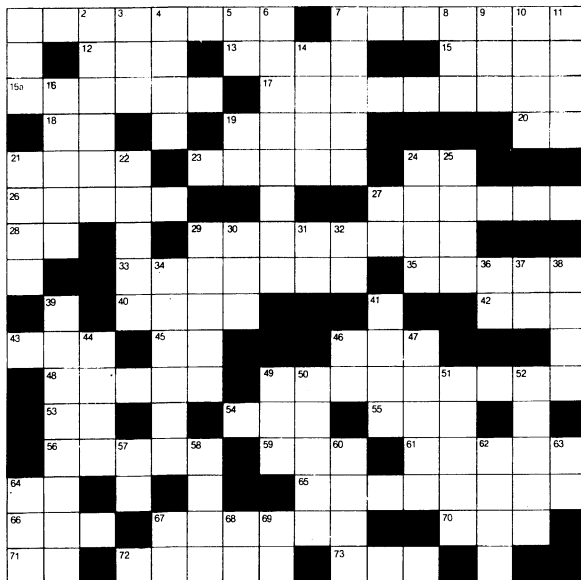
Answers next time!

Bye for now, Busy Beavers.

Till next time!

With love from your Aunt Betty

Puzzle No. 9



ACROSS

1. holidays
7. large plate
12. pray (Latin)
13. reckoned value
15. relating to aircraft (prefix)
- 15a. absorbent cloth (pl.)
17. in their teens
18. plural (abbrev.)
19. colour
20. wind direction
21. vegetable
23. covering for feet
24. not out
26. fraternal society
27. colour
28. musical note
29. a tear
33. boat
35. at no time

40. end, purpose
42. by way of
43. signal of distress
45. verb
46. trouble, afflict
48. flat pieces of rigid material
49. free time
53. input/output (abbrev.)
54. musical note
55. Chinese leader
56. shelters of canvass
59. downcast
61. sharp, intense
64. Greek alphabet, 16th letter
65. unconcerned
66. electrically charged particle
67. musician
70. was seated
71. name not known (abbrev.)
72. farther inland, as in . . . Canada
73. organ of the body

DOWN

1. barrel
2. hooded
3. 100 square metres
4. discussion
5. either, . . .
6. relating to a nation
7. peers
8. label
9. small peg
10. makes mistake
11. shrub
14. camping equipment
16. drama set to music
19. Post Office (abbrev.)
21. stem, trunk
22. Examinations
24. metal
25. back of the neck
27. see 5 down
29. seizes physically
30. female animal
31. musical note
32. Doctor (abbrev.)
34. animal
36. vice versa (abbrev.)
37. egg (Dutch)
38. seldom found
39. standing
41. steadfast
44. fruit of the blackthorn
46. anti-aircraft (abbrev.)
47. authorized absence
49. see 43 across
50. locality
51. works hard
52. damp
57. wind direction
58. cleansing agent
60. challenge to show courage
62. meat (kind)
63. the Reverend (Dutch abbrev.)
64. pointed piece of wire
67. horsepower (abbrev.)
68. with regard to
69. Public Relations (abbrev.)

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