

Clarion

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“Body” or “Flesh”? ³

What about Paul and especially what about I Corinthians 15:50: “Flesh and blood cannot inherit the kingdom of God . . .”? Does the apostle Paul in his usage of the words “flesh” and “body” exclude the classic confession concerning the resurrection of the *flesh* (sarx)? Several authors have attacked this confessional expression “resurrection of the *flesh*” as un-Pauline, e.g. W. Bieder, C.H. Lindijer, O. Cullmann, and H.N. Ridderbos. But there are differences in the fierceness of their attacks. C.H. Lindijer wrote a dissertation about the concept of flesh with Paul, *Het begrip Sarx bij Paulus* (Assen: VanGorcum, 1952). He defended the proposition that “Paul believed in a bodily resurrection but most probably not in a resurrection of the flesh,” and he concluded from I Corinthians 15:50 “that the flesh material and the blood shall have no place in the heavenly body” (p. 126). H.N. Ridderbos states, first of all, that Paul rigorously upholds the bodily resurrection. Paul constantly denotes the future resurrection as the being raised, the glorifying of the body. Then he remarks: “There is mention here of ‘body’ and not, for example, of ‘flesh.’ ‘Flesh,’ even when it is not used in the sense of sinful existence, always has the meaning of that which is only temporal. It denotes man in his weakness and mortality. ‘Body,’ on the other hand, typifies man as he has been created by God, for God’s glory, and to his service and therefore as he is raised from the dead and saved by God” (*Paul*, p. 548ff.).

Ridderbos therefore shares the opinion that the confessional expression “resurrection of the flesh” is not in harmony with the Pauline usage and would not be possible in it. G.C. Berkouwer had appealed to I Corinthians 15:53, where Paul says that this corruptible puts on incorruption. This “corruptible” is undoubtedly the same as the “flesh and blood” in verse 50. Responding to this remark, Ridderbos still upholds that it has not been proven therewith that according to the

Pauline usage, one could still call the corruptible, when it shall have put on incorruption, flesh. He remarks: “This does apply to ‘body,’ but (in Paul) certainly not to ‘flesh.’ Otherwise this is a question of usage. There need not be a material difference here between ‘resurrection of the body’ and what the church means by ‘resurrection of the flesh.’”

If I understand the situation well, then the issue with Ridderbos is more about the term “flesh” than about the contents of our confession, while, e.g., Lindijer states that the heavenly body shall have no flesh material, a spiritualizing remark not to be found in Ridderbos.

Nevertheless, I would like to make some remarks about H.N. Ridderbos’ position and try to defend the viewpoint of G.C. Berkouwer. First, the confession of the church, also in its terms or expressions, is not only based on the letters of Paul and his usage. Last time we studied the Old Testament usage of the word “flesh,” and read, e.g., the quotation of Psalm 16 in Acts 2 and its application in verse 31. Confessional language can be non-Pauline and nevertheless Scriptural. Moreover, we are to distinguish between *non*-Pauline and *un*-Pauline. The fact that the apostle does not use a certain word or expression does not mean that this word or expression contradicts Paul’s teaching. We already made a distinction between non-Pauline and non-Scriptural. The fact that the apostle Paul does not employ a certain term or phrase does not exclude that it or its basic element is found elsewhere in Holy Writ. And the confession of the church is based on the *totality* of Scriptures, the Bible as a whole.

Second, although I hesitate to attack H.N. Ridderbos in his own field of New Testament exegesis, in which he undoubtedly is a proved master, I wonder whether he does not make too much a contrast between Paul’s usage of “flesh” and “body”; flesh would denote man in his weakness and mor-

tality; body, on the other hand, would typify man as he has been created by God. In II Corinthians 4:10 Paul states that we are always carrying in the body the death of Jesus, so that the life of Jesus may also be *manifested in our bodies*. Immediately in the following verse the apostle says: “For while we live we are always being given up to death for Jesus’ sake; so that the life of Jesus may be *manifested in our mortal flesh*.” Do “body” and “flesh” in these verses not have essentially the same meaning? Sure, Paul writes about “mortal flesh,” but in a similar manner the apostle can write about our “mortal bodies,” or about our “lowly body” (Romans 8:11, Philipians 3:21). When he has used the word “flesh” in the ethical sense of our “sinful nature” and has complained that in his *flesh* nothing good dwells, he can also exclaim: “Who will deliver me from this *body* of death?” (Romans 7:24), and can proclaim that our bodies are dead because of sin (8:10). I am not so sure that it is against the usage of the apostle Paul to speak of the “resurrection of the flesh.” Although he does not use the word “flesh” in Acts 13:35, Paul quotes Psalm 16 in a similar manner as Peter did in Acts 2. And when he admonishes husbands to love their wives as their own *bodies*, he immediately adds: For no man ever hates his own *flesh* (Ephesians 5:28, 29).

These are a few instances on the basis of which one might warn against a cut-and-dried distinction as Ridderbos makes between “flesh” and “body” in Pauline usage. And would the apostle, who speaks about a manifestation of the life of Jesus in our mortal flesh now already, deny a continuation of this manifestation in the resurrection on the last day? Ridderbos himself acknowledges that the human body as it now exists is to perish or to be changed. “In that sense it applies to the present body no less than to ‘flesh and blood’ that it cannot inherit the kingdom of God” (p. 549). According to my opinion, this undermines a

little bit the contrast that Ridderbos made between "flesh" and "body."

The reference to "flesh and blood" leads us to the discussion about I Corinthians 15:50: "I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable." It would be interesting to review the history of the exegesis of this text, for many a so-called "church-father" dealt with it. Let it suffice to mention only Augustine. In one of his earlier works, *The Faith and the Symbol* (393), Augustine stated that I Corinthians 15:50 does not contradict the resurrection of the flesh, but it declares how that will be which now is flesh and blood. He apparently interprets the expression "resurrection of the flesh" in the same manner as the phrase "resurrection of the dead" in the so-called Nicene Creed. After their resurrection, the dead are not corpses anymore; "the dead" indicates the point of departure, and so the flesh "will be changed into a heavenly and ethereal body and will be no flesh anymore." Later he took "flesh and blood" to be equivalent to the corruption; and in his *Retractationes* I, 17 (426-427), he corrected the passage of the year 393:

Whoever would so understand this that he thinks that the earthly body, as we now have it, will be so changed in the resurrection into a heavenly body so that neither these bodily members, nor the substance of the flesh remain, he must undoubtedly be corrected and be reminded of the body of the LORD who after his resurrection appeared with the same bodily members, not only visible to the eyes, but also palpable to the hands; and he must also be assured that he had flesh, saying, "Touch me and see; for a spirit has no flesh and bones as you see that I have" (cf. L. Boliek, l.c., p. 72).

In his own exegesis, Boliek remarks that elsewhere Paul uses "flesh and blood" in the sense of a typical concrete Hebrew expression in which a part or parts of man are taken to indicate the whole. After God's revelation of His Son to him, Paul did not confer with "flesh and blood" (Galatians 1:16). It is obvious that he did not have in mind some formless quantity of flesh and a pool of blood. "Flesh and blood" indicates the whole man as a living, acting, thinking, speaking being. The same sense is given to "flesh and blood" in Ephesians 6:12 as well as in Matthew 16:17. "Flesh and blood" is not formless material but the concrete

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Evangelists?

A contribution to the discussion around the question whether a missionary has a special, separate, peculiar office which is distinguished from that of the Ministers of the Word and is to be recognized as a separate office also in the Revised Church Order.

The above title with its subtitle sounds somewhat like the yards-long titles which writers of books and brochures gave along with the products of their literary cunning a little over one hundred years ago. Titles of books have become shorter (and fortunately so) and thus they can be remembered more easily. On the other hand, they had the distinct advantage that one knew right away what the main thrust of the book or the brochure could be expected to be, since the writers endeavoured to make clear in their lengthy subtitle what they set out to prove or to disprove.

It is on purpose that I wrote such a lengthy subtitle above this article. Thereby our readers will know from the outset what the point in question is.

No one will deny that the work which a missionary does differs in many respects from the work which is being done by the "common" ministers of the Word.

Yes, they both bring the glad tidings of the redemption through the Lord Jesus Christ; they both are ambassadors, sent by the Lord Jesus Christ; knowing the fear of the Lord, they persuade men, as the Apostle writes in I Corinthians 5:11.

The one, however, does so to the people of the covenant, the Church of Christ, and the other brings the Gospel to those who have never heard it or have only a faint knowledge of some of the contents of the Word of God.

The question is now: Do they both have the same office and is the difference between these two preachers only that they labour in different fields and among different people? Their message in itself does not differ, although it is modified and co-determined by the position of those to whom it is addressed. As for the rest: they do the same work, they preach the Word, they teach the people, they administer the sacraments, they exer-

cise Church discipline, they open and close, they close and open the kingdom of heaven. What, then, is the difference between them? Do they have a different office?

We have been using the title "missionaries," but thereby we have not been indicating a difference in the basic character of their office from that



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of the "plain" ministers of the Word. We have been using that title only to indicate that these ministers have received the specific task of bringing the Gospel to the heathen.

For the treatment of our topic we shall leave out the fact that many people consider "mission" to be a name which covers both what used to be called "mission" and what has been commonly known as "evangelization." They would rather not speak of "mission" and of "evangelization" but of "foreign mission" and "home mission," considering these to be two aspects of the one missionary calling of the Church.

When, in this article, I speak of "mission," I simply mean the preaching of the Gospel to the heathen, and I use the term "missionary" only of those who are or have been sent out to far-away places and fields.

It will be clear to every one that the form for the ordination or installation of Ministers of the Word does not fit when a missionary is ordained or installed as such. His task is so much different from that of a minister who serves in a Church, that using the Form for the latter would in many respects just be a show and irrelevant when used of the former.

SOME HISTORY

In the years after the Liberation, the Reformed Churches in The Netherlands reconsidered and re-evaluated the concept of mission as it had developed in the course of the decades. They were particularly unhappy with the centralization of the mission work.

Between brackets: gradually we see the centralization return, even to such an extent that decisions are made which also affect the work of the Church at Toronto, of which that Church is not even properly informed in due time, decisions which affect the weal and woe of the Church at Butipiri which has come into existence as a fruit of the work done on behalf of the Toronto Church. Not everyone, just to mention that still, is happy with the establishing of one (central and comprehensive) "mission paper" *Tot aan de Einden der Aarde*, which covers all aspects of the mission work conducted by and on behalf of The Netherlands Churches. Some fear that this monthly will not be read by the majority of the people because it covers too much.

The Synod of Amersfoort 1948 appointed a committee to advise the

Churches regarding various aspects of the mission work. One of these aspects was the question, "What is the office of those who preach the Gospel among 'un-christianized' nations?"

The appointed committee submitted five reports, the fifth one containing a summary and provisions for the transition period. The first of these reports deals with the character of the office of the "missionaries." Actually, there are two reports: the majority of the committee advised to recognize the office of an "evangelist" as a separate, distinct office in its own right; a minority came to the conclusion that that should not be done but that ministers of the Word are to be sent out for this work, as had been the regular practice in the Churches until then.

The majority state that, if — contrary to the opinion and the advice of the majority of the committee — the Churches should conclude that "the 'missionary' and the 'pastor and teacher' are one and the same, even then it should be recognized, in their opinion, that the missionary is a minister of the Word in a different sense and with a wholly differently worked out charge than the local pastor and teacher."

Re-reading that report, it appeared to me that the majority of the committee argue too much from the difference in the people among whom and the manner in which the missionary works, and conclude from the difference they note between that work and the work of a "regular" minister of the Word to a difference in "position" and in "character of office."

In other words, it seems to me that they conclude from the circumstances under which those office-bearers work and the things they have to do to the character of their (respective) offices.

Mind you, they do not for one moment suggest that a missionary could be content with a "lower" level of study and ability than a (regular) minister of the Word. On the contrary, they express as their conviction that the requirements for such office-bearers are definitely not less, rather more stringent than those for ministers of the Word.

The Reformed people oftentimes had the impression that missionaries were sort of second-class ministers, and one could even hear the opinion once in a while that someone might be good enough to go into the mission work if he were not good enough for the position of a minister in a Congre-

gation. The opposite rather holds true: for missionaries, one might say, the requirements are even more and heavier than for service in a Congregation. For by far the larger part of the time one is completely on one's own, compelled to make decisions without having the possibility of consulting experienced and wise elders or colleagues who are in the neighbourhood. If it pleases the Lord to bless the labours in such a manner that a Church can be instituted in the long run, the missionary has to build up everything from the ground up. He must be an all-round man, a "Jack of all trades" so to speak, and then I do not mean this in the sense of being able to fix engines, to build a house, to teach the people how to take care of their gardens, etcetera. Then I mean that in this way: that "ecclesiastically" he must be an all-round minister. He must, so to speak, combine in his one person the various gifts which the Lord bestows upon His servants in rich variety. We know that the one minister is "better" in this, that the other is "good" in that, etc. A missionary must be good in everything.

Let's return to the committee.

In their summary, the committee proposed, among others, the following provision:

Besides the examinations to which future ministers of the Word will have to submit themselves, an evangelist shall also be examined in specific subjects regarding the mission; the General Synod shall further draw up regulations covering this matter.

That shows of how much importance the work and the good preparation for the work of an evangelist was deemed to be.

You saw here the word "evangelist." That's what the (majority of the) committee proposed to call the preachers of the Gospel to the heathen, advising the Churches to recognize this as an office in its own right.

CONVINCED?

From what I have read about it, however, I have not become convinced of it that a missionary has an office different from that of a minister of the Word. He may work among different people, he may — to a certain extent — combine all three offices in his person until such a time when a Consistory can be formed as a result of his labours (as the above named committee suggest), but basically he is just a minister of the Word with all the

Continued on page 150.

“CURFEW”

Another true story, I'm afraid. Recently a young girl had been coming home rather late-at-night, let's say between midnight and 1:00 A.M., and the parents decided to impose and enforce a curfew. Sweet little Susie had to be home by eleven, or else. The only point was: Susie didn't accept this restriction of her personal freedom; she packed her bags and left home. For your information: Susie is Canadian Reformed.

It is quite disturbing, and I've come across it more than once lately: when kids don't agree with Mom and Dad on some issue, they simply pack up and check out. Relationships between parents and children are easily “strained” these days. There is a real crisis of authority in our contemporary society and this also reflects in our families.

Susie figured that she herself had the right to decide when she was coming or going, and would not be “grounded” by her parents in any way. When her parents (finally) did ground her, she flew the coop. The taste of freedom had sent her free-wheeling. For Susie it was only a small step to leave permanently.

All this because of a simple curfew? Because children have to be home at a certain, pre-set time? I wonder: In how many families today does this curfew cause problems? How many children diligently stick to the time-limit set by the parents, and how many parents have simply given up enforcing such rules? If we conducted a poll, the results might be revealingly negative.

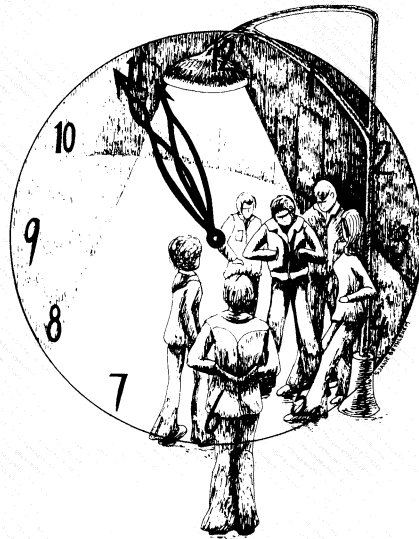
Yet a curfew is such a simple matter. I found out (via my friend Webster) that the word curfew comes from the French “couvrir feu” (cover up the fire). Multi-culturalists will appreciate this little note. Apparently this meant a regulation, prominent in the Middle Ages, to cover up or extinguish fires at a certain time in the evening when a bell was rung.

We can understand such a measure. In those days houses were much less fire-proof than they are now, and fire-fighting equipment was almost non-existent. Whole cities could be ravished by fire in one night, and hundreds of people could be killed by the flames and the fumes. So it was essential for general public welfare that at a specific moment people were reminded

Circumspection...

to cover up or put out their fires. The curfew-bell was a public service to the community.

A curfew (or time-limit) is often regarded (by children) as a dictatorial measure, and indeed it is sometimes imposed by dictatorial regimes to keep the citizens under control. During the Nazi occupation in Europe, a curfew was a common means to curb sabotage. But one can hardly regard a parental curfew as being dictatorial, or as an attempt to



“ground” their children. Parents make such regulations only out of love and concern for their children; not out of mistrust, but out of the experience that every person (especially a young person) is a weak, easily-seduced individual.

A curfew is simply a preventive and protective measure, designed for the children's own benefit, and any child who fails to recognize this or refuses to admit this, needs a solid boot in the butt. Besides, in family life (just as in civil life), there must be some established, accepted order, which must be maintained, otherwise chaos results and everyone goes his/her own way. A curfew is not only designed to protect the children, but also to regulate family life.

Especially when the children grow up, and the parents have to deal with children of various ages, curfews become important. The time may vary with the age, of course, but the curfew itself is essential, and by eleven o'clock all children (generally speaking) should be at home. Then parents and children can both enjoy the necessary rest. For if one child is still roaming about in the night, parents (who must face a full daily task again in the morning!) are worried and restless. Kids should realize this and grant their parents this rest; it is a part of God's commandment to “honour father and mother.”

A curfew is necessary and vital, but, of course, the exception confirms the rule. It could be that a child cannot meet the curfew because of valid reasons, like going to a youth-meeting in another place. That can be arranged ahead of time or explained later. The curfew itself, however, should be an undisputed rule.

During my teenage days (and, believe me, that's not too long ago) most kids had to be in by eleven o'clock. That's a good time for (older) teenagers. Then the evening is over and the night begins, the time for sleeping. I sincerely hope that parents and children both will adhere to this curfew also today. If not, I foresee much trouble in our families, trouble which could ultimately be very destructive to the Church of Christ.

And what if one of the children (like Susie) refuses to accept the curfew? The solution is not: giving Susie her own way. The solution is never that parents sacrifice sound rules for the sake of peace. Susie must repent and come home in obedience to and in acceptance of parental rules. That's God's will, expressly revealed in the fifth commandment. Susie, never forget that! Parents must be reasonable in setting rules, but children must be obedient to these rules. Thus God has regulated family life.

It's ten to eleven, are you on the way home? It's eleven o'clock, parents, do you know where your children are?

Cid.

EVANGELISTS? — Continued.

authority, rights, and privileges that go with that office. The difference is to be found in the place where, the people among whom, and the manner in which he brings the Gospel. To reason back from that difference to a difference of office appears to me to be the wrong method.

FOR LIFE?

There remains the fact that missionaries are a class by themselves for as long as they are missionaries.

On purpose I add "for as long as they are missionaries."

Here we hit upon another aspect which should not be forgotten.

If we should insert a separate article in our Church Order "covering" missionaries, and if that should be in this line that "missionaries" or "evangelists" are stated to have a separate office, then we should also realize that they are called to that office for life, just as the ministers of the Word.

I may be mistaken, but to my recollection the situation before the Second World War was as follows: someone who was called to be a missionary remained a missionary all his life, unless he was called by a Church to serve that Church as its minister. If he did not receive such a call, he just remained a missionary.

After the Liberation, however, we have become faced with a strange phenomenon: time and again ministers and/or candidates were called as missionaries, accepted the call, went to the mission field, but at a certain moment told the sending Church that after their next furlough they were not going to return to their work: this would be their last term as a missionary. That I have always found strange and I still do not understand it.

What minister can tell "his" Consistory: "After I am back from holidays, I shall stay another year, but that is it." and then expect that that Church will still support him until he receives a call from another Church? Is it, however, not basically the same when a missionary tells "his" Consistory the same thing? I cannot find an answer to that question which would show such practice to be correct.

No, I do not forget that the work especially in the tropics seems to cause a person to age more rapidly. I do have great admiration for those who give themselves for this work and are prepared to give up many of the

conveniences and luxuries which we take for granted. I do not know whether I would be fit for that work; I doubt it. However, that is not the point.

The point is whether a missionary is sent out only for a certain period of time, from furlough to furlough, and whether he can view his position as being sent out on contract with option to renew it for another term, *his* option, that is.

I think that we should have an extremely hard look at that whole situation before we decide to put anything into our revised Church Order which would "codify" the position of a missionary or "evangelist" as a separate office in its own right.

I do not claim that a missionary cannot or should not be called by a Church. That, however, I would consider to be the only reason (besides illness, disability or reaching retirement age) why a missionary could legitimately leave his post and position; and, as far as my recollection goes, that was the only way before the Liberation.

A MINISTER WITH A SPECIAL TASK

Meanwhile, I have not become convinced at all that a missionary has a special office. I am still convinced that he is "just" a minister of the Word with a special task, received from the Lord through one of His Churches.

That I consider him to be "just" a minister with a special task also means that he remains subject to that call until such a time when he receives another call and decides to accept it. If he does not receive such another call, he does not have the right to consider the first one to have lost its effect, and to do so at his own option.

We do not believe that the office of a minister or, for that matter, the "office of an evangelist" has a *character indelibilis*, a character which cannot be lost or destroyed. We do not say, "Once a minister, always a minister," nor would we say, "Once an evangelist, always an evangelist." Yet, we do say, "Always a minister for as long as the call is there." Likewise, we would have to say, "Always an evangelist for as long as the call is there!"

When I came to Fergus, I did not say, "I am coming for a three year term after which I may renew that as often as I wish to if I feel like it." I simply did not have the right to do so.

Likewise, I would not have had that right either if I had been sent out by that Church to work on Taiwan.

Everyone will understand, I hope, that I just write about a *practice* I have noticed since the Liberation, not about specific *cases*. And I bring that practice into discussion in connection with the revision of our Church Order.

A few years ago, the Rev. G. Van Dooren wrote two articles about the report of the committee on the revision of the Church Order which was sent to Synod 1974. He wrote, among other things:

Do we have only three offices? As we hope to see later on, the missionary task of the Church gets hardly any attention in our Church Order . . . I suggest that we take another look at the New Testament, whether not Paul in Eph. 4, by putting "evangelists" in between "apostles" and "pastors and teachers" gives us an indication what to call a missionary: an evangelist!

As far as I am concerned, I would not be opposed to inserting a provision concerning the missionary task of the Church. Nor would I be opposed to inserting an article in our Church Order dealing with the specific charge to be given to missionaries. I would, however, not feel free to add the office of an "evangelist" to the three mentioned in Article 2 of our Church Order. To me, the givens of Holy Writ are too inconclusive to come to the conviction that that *is* an office in the Church today.

I have, of course, not by far taken note of all literature on that question. It is possible that conclusive evidence will be brought in by which we all become convinced. We shall welcome contributions in this field. The above lines were written to inform our readers and to contribute to a discussion on this question.

vO

OUR COVER

The magnificent Canadian Rockies, with its majestic mountains, towering forests, picturesque lakes, and intriguing badlands, makes Canada's exciting western province, Alberta, a sight-seer's wonderland. (Alberta Government Photo.)

Grootouders en kleinkinderen ¹

Als we iets gaan zeggen over dit, voor velen van onze lezers so uitermate belangrijk, onderwerp, gaan we natuurlijk niet allerlei persoonlijke meningen en opvattingen ten beste geven, maar zoeken we ook in de verhouding van grootouders tot kleinkinderen te wandelen in het licht van Gods Woord.

Op het eerste gezicht mag het lijken dat de oogst schraal is, als we de Bijbel gaan vragen om voorlichting in deze verhouding.

Het vijfde gebod luidt nu eenmaal niet, "Eert Uw grootvader en Uw grootmoeder." Ook zegt Paulus in Epeze 6 niet, "Gij grootvaders, verbitert uw kleinkinderen niet maar voedt hen op in de tucht des HEEREN." Zulke opdrachten worden gegeven aan ouders; niet aan grootouders. Aan kinderen, niet aan kleinkinderen.

Heeft de HEERE zelf niet, tot op zekere hoogte, een scheidsmuur opgezet tussen grootouders en kleinkinderen, toen Hij, al direkt aan het begin der geschiedenis, ordineerde: "Daarom zal de mens vader en moeder verlaten, en zijn vrouw aanhangen . . ." "Verlaten!" En daarin zit dus voor de ouders, als hun kinderen gaan trouwen, de opdracht in van "loslaten"! Gehuwde kinderen hebben hun eigen en volle verantwoordelijkheid voor hun gezin dat ze opzetten; en grootouders moeten zich daarin dus niet gaan mengen.

Is er dus voor grootouders wel enige taak en roeping ten aanzien van hun kleinkinderen?

Als, wat tot nu toe gezegd is, alles was, zou er dus niets zijn.

* * *

Maar er is wel meer, véél meer ook.

In de eerste plaats mogen we, zonder vrees voor tegenspraak, vaststellen dat het Oude Testament leert een groot respect te hebben voor de ouden in het algemeen. "De oudsten des volks" zijn, in bijbels klimaat, heus geen buitenstaanders, die afgedaan hebben wat het volle leven betreft, en dus aan de kant gezet kunnen worden.

Zulk een belangrijke plaats voor de ouden, inclusief de grootouders (en mogelijk overgrootouders) wordt nog steeds aangetroffen temidden van vele Oosterse volken. Daar hebben heel

vaak de grootouders het voor het zeggen; hebben in elk geval het eerste woord, omdat zij geacht worden, de wijsheid der ervaring te bezitten. De lezer heeft iets soortgelijks ook wel gezien, als er veel Italianen in zijn buurt wonen. Of daar de grootouders ook in tel zijn! Ze worden geëerd, hun raad wordt gevraagd; ze horen er nog ten volle bij. Of dat altijd tot gezonde verhoudingen leidt, is een andere zaak, maar zulk een familie-leven toont een héél ander beeld, en heel wat prettiger ook, dan in onze moderne tijd in heel veel gevallen te zien is. In veel gevallen zelf jong getrouwd, zien de ouders hun kinderen al op vroege leeftijd de deur uitgaan; dus worden ze al grootouders, terwijl ze nog lang niet oud zijn. Ze hebben nog een heel stuk leven voor de boeg; hebben er vaak al naar uitgezien, om weer met zijn beidjes te zijn. In veel gevallen trekken ze naar warmere oorden, en de kinderen redden zich wel met hun kinderen. Als grootouders willen ze er liever ook niet te veel mee te doen te hebben; ze hebben hun eigen kinderen "groot gemaakt" en dat was al welletjes genoeg.

Zo wordt "de lijn der geslachten" in stukjes geknipt, terwijl toch de praktijk leert dat ontzag voor de ouden, en een sterke familie-band van twee, drie, soms vier geslachten behoudend en zegenend gewerkt heeft.

Wat het Nieuwe Testament betreft, Paulus schrijft aan Timotheus, aan de ene kant (I, 4:7) dat hij afkerig moet zijn van "oudevrouwen-praat" (eigenlijk, "grootmoeders-praat . . ." dus grootmoeders krijgen hier een waarschuwing!), maar anderzijds prijst hij Timotheus gelukkig dat hij de zegenende invloed van zijn grootmoeder Lois heeft ervaren (II, 1:5). Ook wijst de apostol aan oudere vrouwen, meestal weduwen, een belangrijke taak toe, in het midden der gemeente, tegenover jongere vrouwen (II, 5).

Dat is dus een enkele greep uit de Schrift.

* * *

Maar moeten we nu werkelijk, als het gaat over de verhouding tussen grootouders en kleinkinderen, en meer bijzonder over de taak van grootouders ten aanzien van hun kleinkinderen, zoeken naar een losse uitspraak, hier en daar verspreid in Gods Woord?

Natuurlijk niet!

Om te bewijzen dat er verband is tussen grootouders en kleinkinderen hoeven we alleen maar het *Verbond* te noemen, waarvan heel de Schrift, dat Boek van het Oude en Nieuwe Verbond, vol is.

Het *verband* tussen beide ligt in het *Verbond*.

Inplaats van een soort scheidsmuur tussen grootouders en kleinkinderen, waarvan we eerder spraken, is er de lijn der geslachten, waarover Psalmen als 78 en 105 etc., zulke heerlijke dingen zeggen.

Dat Verbond reikt maar niet tot het derde geslacht, maar beslaat "duizend geslachten."

In het tweede gebod der Wet dreigt de HEERE dat Hij de zonden der vaders bezoeken zal tot in het derde geslacht, dat zijn de kleinkinderen, en tot in het vierde geslacht, dat zijn de achterkleinkinderen. Maar Hij belooft Zijn zegen tot in de "duizenden," dat is de geslachten dergenen die Hem vrezen en in Zijn wegen wandelen.

Tegenover, en in onderscheid van, een ongelovige wereld, waarin de geest der revolutie heerst, en dus die "lijn" in stukjes geknipt wordt, waardoor men niet alleen het verleden maar ook de toekomst kwijt raakt, wil de HEERE dus dat Zijn volk met alle macht aan die genadige Verbondslijn vasthoudt.

Daaruit volgt dus duidelijk, dat grootouders voor hun kleinkinderen een zegen kunnen en mogen en moeten zijn. En ook dat die kleinkinderen zo opgevoed worden dat ze openstaan voor die zegen.

* * *

De belangrijke vraag is nu natuurlijk dat we ons gaan afvragen *hoe* dat verband geoefend moet en kan worden.

Schrijver dezes heeft zijn vier grootouders nog lang gekend, en zelfs twee overgrootmoeders, en hij is er zich wel van bewust, hoe grote invloed en zegen die (over)grootouders op zijn jonge leven hebben gehad. Wij groeiden op in een "compleet" geslacht, omringd door grootouders, oudooms en oudtantes die voor ons het verleden vertegenwoordigden, en van wie wij konden leren hoe de HEERE Zijn kinderen leidt.

Echter — en daarom wordt dit artikel geschreven — daar kwam *de emigratie*! Wat betekende die voor de zaak die ons bezighoudt? Voor verre-
Continued on page 160.

press review

THE CHILDREN OF GOD: DISCIPLES OF DECEPTION

Under this heading an article appeared in *Christianity Today* of February 18, 1977.¹ It is an interview with two former members of the sectarian group "The Children of God," hereafter referred to as COG. The author and interviewer is Mr. Joseph M. Hopkins who hopes to publish a book on the COG this summer. In the introduction we read:

Moses David Berg claims to be "the original founder" of the Jesus revolution. He is a former Christian and Missionary

"BODY" or "FLESH" — Continued.

living man in contrast to a Revealer of far greater importance or an adversary of much greater strength. Therefore, in I Corinthians 15:50, "flesh and blood" is not taken as an enumeration of material components. It speaks of the whole man, who in *his* weakness, *his* mortality, is "flesh and blood"; the perishable does not inherit the imperishable. "For this perishable nature must put on the imperishable, and this mortal nature must put on immortality" (verse 53).

If we see the difference between the expression "flesh and blood" and the simple noun "flesh," if we take into account the content of the other passages, it is obvious that "flesh and blood" does not denote the substance of the human body. Also J.A. Schep in his study, *The Nature of the Resurrection Body*, p. 204, gives as interpretation of I Corinthians 15:50 that *man, as he is now, a frail, perishable creature*, cannot have a place in God's glorious kingdom. This does not mean that the body of the resurrected saints cannot be a body of flesh. The change, necessary for man to enter the new world, is *not* the annihilation of our present body and its replacement by a completely new body of a different substance. In conformity with his general teachings, the apostle Paul speaks exactly in I Corinthians 15 in an unambiguous way of the resurrection of this our *body of flesh* in a glorified condition.

J. FABER

Alliance minister who in 1968 began a ministry to hippies in Huntington Beach, California. It has grown into a globe-encircling network of 800 "colonies" (communes) in seventy countries. There are reportedly 5,000 fulltime disciples, two-thirds of them male; fewer than 15 per cent are in the United States. Since his "retirement" in 1970, Berg, now fifty-seven, has maintained a low profile in Europe, but he carries on his role of latter-day prophet (Moses) and King of Israel (David) by writing a profusion of "MO" letters — more than 500 in five years. These he mails to his colonies to be printed and distributed on street corners in exchange for donations

Much of the truth about the COG is shrouded in secrecy. But in July 1973, Jack and Connie Wasson (whose "Bible" names were Timotheus and Gracie) broke with the COG. Connie had been one of the original four dozen members in Huntington Beach; Jack had been involved for just a year. Two years later, in July 1975, David Jacks (Jonathan Archer in the COG) repudiated Berg as a false prophet and left the organization. Jacks, a member for over five years, had helped to pioneer South America for the COG. He was a COG archbishop and had access to top-level information denied to ordinary disciples and to leaders of lower rank. In the following interview these two young men — Jack Wasson, 28, and David Jacks, 24 — hope to alert the public to the evils being perpetrated by David Berg on his followers.

From the interview which follows, I take over a part so that the reader can get a fair idea about this sect and the way they work:

Hopkins: You say when you first joined there was just one travelling colony. What is the set-up now?

Jacks: Now colonies range from six to twelve full-time followers. The colony leader is called a shepherd. When it gets more than twelve members, a colony has to divide and create a new one. Three (sometimes two) colonies form a district, presided over by a district shepherd. Three districts form a region, headed by a district shepherd.

And so on. There are bishoprics, archbishoprics, ministries, and prime ministries. In 1975 there were four prime ministries, each headed by a prime minister. And those four formed "the King's Counsellors." The interview goes on:

Hopkins: How important are the MO letters?

Wasson: The COG disciples believe the MO letters are the inspired word of God for today — and the Bible was the inspired word of God for yesterday. For this reason the MO letters are called the "New Wine" and the Bible the "Old Wine." There are at this time more than 500 MO letters; and beside this, there are a number of tapes that have been sent out by MO to the colonies. The first MO letter was called *The Old Church and the New Church*. Berg had a wife but had been living with his secretary, Maria, and the word was beginning to get out. He was either going to have to repent or to sidestep the situation, which is what he chose to do. There was a meeting in Montreal, Canada, in 1969. David Berg had this prophecy about "the old church and the new church." In it he said that Maria was the new church and Jane Berg, his wife, was the old church, and that God was putting away the old church, Jane, because she had been a hindrance to the work. In her place God was giving him a new wife, Maria. David Berg was doing what was explicitly forbidden by Scripture, and he knew it. To justify himself, he had to come up with something that was at least as authoritative as Scripture, if not more so. That was the very first MO letter.

After this we are informed that there are various categories of MO letters, some for the general public which are sold on the street, others for disciples and friends, others for disciples only, still others for leadership training, or for those who are leaders, or even for the "Royal Family Only." More than 218 million copies of MO letters seem to have been distributed. Letters, we are told, are sold, together with other publications, for from 5 cents to \$1.00. Ten percent of the profits goes to Berg, as well as a part of all other "income" from donations and from "the kids who 'forsake all.'" We read further:

Hopkins: What do they say when they go up to someone to "provision" something?

Jacks: They will say, "We're a Christian group. We're trying to help get kids off drugs. If you can help us out, we'll really appreciate it and God will bless you."

Wasson: And what kind of drug program do they have?

Jacks: They have no drug program whatsoever.

There are more (religious) movements which work that way. They try to sell something to the passers-by on the streets and say that the profit goes to a youth drug program or something like this, while they only collect for

their own organization (or its leader), according to an article recently published in a newspaper. We continue with the interview:

Hopkins: To get back to the MO letters, is it true that Berg claims to have received messages from occult sources?

Wasson: He has a number of what he calls "spiritual counselors" . . . that give him revelations, supposedly from God. His main counselor is Abraham, a supposed Gypsy king who has been dead for a thousand years, who enters into Moses David's body and speaks through his mouth in a broken-English dialect. The messages that come, as you will see, are blasphemies and heresies, filled with arrogance, pride, and lust. There are dozens of these counselors. Beside Abraham, there are Rasputin, the Pied Piper, Joan of Arc, Oliver Cromwell, Merlin the Magician, William Jennings Bryan, Martin Luther, and many more.

Hopkins: You mean he actually claims that he is in communication with these people?

Wasson: Oh, yes. That they enter into his body and speak to him. Many of these revelations come in the middle of the night after he's primed the pump with a little wine. [Prime the pump = get things started.]

Hopkins: Do you have a MO letter in which he describes this method?

Wasson: Yes. In *Jesus and Sex* (March 1974), Berg states, "When I get drunk, I yield to God's spirit If you get intoxicated, why, it just makes you even more free in the spirit — at least it does with me."

That so-called contact with the spirits of the dead is nothing but having set one's mind open for evil spirits. If there is anyone who speaks at all, it is not the spirit of one who died. It can only be a devil. And getting intoxicated, or — simply — drunk, is another way to have the devil rule your mind. It is a matter that must have our attention in this affluent society, in which among us, too, drinking can easily become a problem. Christ has bought us body and soul. Our mind is bought by the Lord and is His. Therefore — and that is now our responsibility — we must so rule our mind that it serves Christ. When we are drunk, or intoxicated, or are using drugs (that is the same), it is not we any longer who rule our minds for Christ, our Lord, but we have given our minds to the devil to rule. It can be clearly seen with Mister Berg that there is no stopping, but that it goes from bad to worse. There is no longer anything Christian in this, except some words. It is all fully devilish. This is evident also from what follows. Hopkins asked a question about common-law

liaisons. From the answer I quote the following:

To go on with the effect of the COG upon married life, I'm going to quote from a MO letter called *One Wife*: "God breaks up marriages in order that he might join each of the parties together to himself. He rips off wives, husbands, or children to make up his bride if the rest of the family refuses to follow. He is the worst 'ripper-offer' of all. God is the greatest destroyer of home and family of anybody! . . . If you have not forsaken your husband or wife for the Lord at some time or another, you have not forsaken all."

This is total misuse of a word of Christ in Matthew 10; it is interpreted in such a way that it is being used for sin. Jacks answers another question as follows:

The COG is degenerating. David Berg is getting more and more into pornography, spiritism, astrology, and other far-out things — substituting this garbage for the fundamental Christian faith.

Hopkins: The MO letters abound with four-letter words. Is this sort of language common in the colonies?

Jacks: Most of the Children of God, all the way down to the lowest disciple, swear like pirates. Even when they witness, they use four-letter words. They believe it helps them relate to the people on the street.

The article goes on yet. But this is enough for our purpose: to know what the COG is. I would still like to point to one thing from the interview. It says somewhere: "COG members will do almost anything to avoid being called *unrevolutionary*." The italics are mine. This is understandable when we remember that the movement was started among the hippies, who, just as David Berg, were against everything that belongs to "the establishment," established churches and governments. Revolution appealed to them. But the Word of God calls it sin against the fifth commandment. Keeping that fifth commandment is pleasing the LORD. He has connected His blessing with it. Rebellion, revolution, brings destruction along with it. This does not mean that the established government is so perfect, or that the established church consists of almost sinless people. However, God's Word teaches us that redemption is never a matter of revolution and rebellion, but of being saved by the humble obedience of Christ, and that those who are saved through the righteousness of Christ, learn to submit for Christ's sake, even to hard masters, as long as

the submission does not bring one into conflict with God's Word.

A second lesson to be learned here is the importance of the biblical truth as we confess it in Article 28 of the Belgic Confession: that we may not remain or stand on our own, but that we have the calling to join the church which the Lord Jesus Christ gathers by His Spirit and Word in the unity of the true faith. We need the true church as a mother, who teaches and educates in the true doctrine of the Scriptures. We need a thorough education, a thorough knowledge of the doctrine of the Scriptures. That is also what young people need, in order that they are not led astray by all kinds of devilish false doctrines.

In the third place we can see the seriousness of the warnings of the apostles against false teachers and teachings "in the last days." I Timothy 4:1, "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and *doctrines of demons*, through the pretensions of liars whose consciences are seared." Compare II Timothy 3, and the whole second letter of Peter. In chapter 1 of this letter Peter warns that we must not come with our own interpretations. In chapter 2 we have a description of the false teachers who "secretly bring in destructive heresies, even denying the Master Who bought them, bringing upon themselves swift destruction. And many will follow their *licentiousness*, and because of them the way of truth will be reviled." I will end with the concluding admonition of Peter (II Peter 3:17, 18): "You, therefore, beloved, knowing this beforehand, beware lest you be carried away with the error of lawless men and lose your own stability. But grow in the *grace and knowledge* of our Lord and Saviour Jesus Christ. To Him be the glory both now and to the day of eternity. Amen."

J.G.

¹ Reprints of this whole article are available: 20 cents each for fewer than 100 and 15 cents each for 100 or more. Order from: Reprints, *Christianity Today*, 1014 Washington Building, Washington, D.C. 20005, U.S.A.

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on April 1, 1977.



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

INTERNATIONAL "RELIGIOUS FREEDOM" CONFERENCE

Amsterdam, The Netherlands. From March 21-23 a world-congress will be organized in Amsterdam, devoted to discussing the problems surrounding religious freedom in the world. One of the most prominent speakers at this Congress is Dr. Philip



Dr. Philip Potter
"Speaker at Liberty-conference . . ."

Potter, Secretary-General of the World Council of Churches. It is the intention of the organizers to come to a "dialogue" with leaders of East-European and other "problematic" countries. For this reason the vice-president of the department of religious affairs of Rumania, Basil Nençiu, has been invited. The Congress is organized by the Dutch department of the International Religious Liberty Association which has its headquarters in Washington D.C., an association originally set up by the Seventh Day Adventists. Goals of the conference are to study differences of opinion regarding religious freedom and to recognize those who have contributed towards greater religious freedom. The Congress also hopes to improve the diplomatic work of the IRLA in Washington.

SYNODICAL CHURCHES NOT WELCOME

Pretoria, South Africa. Contrary to earlier reports, the Synodical Reformed Churches in The Netherlands are not welcome at the regional conference of member-churches of the RES (Reformed Ecumenical Synod) on Racial Problems to be held in late April of this year. The conference has been postponed indefinitely. Apparently the (white) Nederduits Gereformeerde Kerk (NGK) has strong objections against synodical participation, because the conference must discuss regional problems only. Besides the Dutch Synodical Churches, also the Christian Reformed Church of America and the Reformed Churches of Australia were to have participated in the conference.

TIES MAINTAINED

Leusden, The Netherlands. The Nederduits Gereformeerde Kerk (white) of South Africa will not break all ties with the Reformed Churches (Synodical) in The Netherlands. The relationship between the two Churches became strained in 1974 when the Dutch Churches decided to support the Program to Combat Racism (PCR) of the World Council. Also doctrinal conflicts within the Dutch Churches contributed to a "cooling off" of relations. The Dutch decision to stop support of the PCR was termed an opening to "continue the conversation" by the African Church.

335 MILLION BIBLES DISTRIBUTED

New York, USA. The World Association of Bible Leagues has handed out 335 million Bibles in the past year,

a record number, 35 million more than in 1975. The complete Bible has now been printed in 262 languages, while sections of the Holy Scriptures have appeared in 1600 languages (dialects). The greatest increase lies in the field of Bibles "for beginners," translations into simple language. Papua, New Guinea, received the most new publications (six languages) and Mexico was second. Most of the Bibles, however, were handed out in the USA, India, Indonesia, and Korea.

WYCLIFFE MAY STAY

Lima, Peru. Despite the close scrutinization and the accusation that the Wycliffe Bible Translators had associations with the American CIA, the Peruvian minister of Education recently gave Wycliffe Translators a clean bill of health and permitted them to continue their work for the next five years.

INTERNATIONAL ANGLICAN CONFERENCE

London, Great Britain. The Anglican Church is presently quite active with the preparations for the eleventh "Lambeth Conference" to be held from July 22 to August 13, 1978, at the University of Kent. All Anglican bishops — approximately 400 — are expected to attend. These Lambeth Conferences are held every ten years since 1867, and are not legislative bodies (like Synods) but are organized to make suggestions to the independent member-churches. Bishop John Howe, secretary-general of the organizing committee, stated that the conference's main goal is "to ponder the task of the Church regarding mission." Possibly also a number of controversial items will be on the agenda, like ordination of women to priesthood, the Eucharist, and the authority of the Church.

PROF. DR. H.R. ROOKMAKER PASSES AWAY

Ommen, The Netherlands. Recently the well-known professor of art-history at the Free University of Amsterdam, Prof. Dr. H.R. Rookmaker, died of a heart-attack at the age of 55. He was born in 1922 and received his doctorate in 1959 with a study on the theories of Gauguin. He wrote diverse books related to art, e.g. "Modern Arts and the Death of a Culture," and was a noted art-critic. He was also internationally recognized as an authority in the area of modern music, especially jazz, blues, and spirituals. Prof. Rook-



Prof. Dr. H.R. Rookmaker
"Passes away at 55 . . ."

maker was a great friend and partner of Dr. Francis Schaeffer.

C.I.S.

COMMENT

RELIGIOUS LIBERTY

There are many organizations which devote themselves entirely to the protection and promotion of "human rights." Even the United Nations, as President Carter of the U.S. so bravely noted in his recent maiden-speech to the General Assembly, is basically an organization seeking the realization of human rights and prosperity. And we can agree with President Carter that the member-nations of the U.N. must see to one another in keeping the promises made with respect to human rights!

Among all these organizations, the International Religious Liberty Association (IRLA) takes in its own humble place, but nevertheless maintained an impressive list of prominent speakers at its recent congress in Amsterdam.

Yet I am of the opinion that most speakers, including Dr. Philip Potter of the WCC, approach the matter from the wrong end. Religious liberty, for example, is not primarily a right of man, but it belongs to the God-given task of the government to promote freedom and order among the citizens so that the Church can serve the Lord according to His Word. Before governments must reckon with the rights of their citizens (laid down in the Human Rights Charter of the U.N.) they must reckon with the demand of God, from Whom their authority comes and to

Whom they are always responsible first.

Or, as we confess in Article 37 of the Belgic Confession, "Their (the government or magistracy) office is not only to have regard unto and watch for the civil state, but also that they protect the *sacred ministry*, that the Kingdom of Christ may thus be promoted." God's demands precede human rights, and earthly governments must come to realize that the Lord orders them to promote a healthy climate in which He can (and will) be worshipped according to His Word.

Dr. Potter represents an organization which doesn't shun revolutionary methods to overthrow established governments, an organization which is noted for its support of (leftist) dictatorial regimes. He hardly seems suited to speak in Amsterdam on the topic of religious freedom.

But the main point remains: a government which does not seriously reckon with its God-given office, will ultimately disregard the "rights" of the citizens. The recognition of human rights (the love towards the neighbour, also politically) is born out of obedience to God.

C.I.S.

IN MEMORIAM PROF. DR. ROOKMAKER

Possibly many of our university students (and others, of course) have read the interesting book "Modern Art and the Death of a Culture," a book in which the late Prof. Dr. H.R. Rookmaker convincingly shows how modern man has turned away from God in gross revolution and thus destroyed the very essence of true art and culture. This book is an excellent indication of Dr. Rookmaker's work: to confront the culture of our time with the norms of God's Word, and to show how humanism (no matter in which form) breaks down the glory of God in art and culture, and ultimately also destroys man himself.

In this work Dr. Rookmaker was a "pioneer" (as *Nederlands Dagblad* put it), not in the least in his studies of modern music. Rookmaker painstakingly analyzed this modern music so that parents and teachers would know how to deal with it in the education and upbringing of their children. While many people simply rejected modern culture, Rookmaker dared to tackle, refute, and unmask it with such insight and wisdom that he became internationally known, especially among Bible-

true Christians, as a Christian art-critic, a rare specimen.

In his last years, Dr. Rookmaker was a member of the Churches outside the Federation (Buiten Verband) and it is sad to note that he failed to see the basic origin of cultural ruin in ecclesiastical deformation. But that doesn't undo the great respect which I have for the life's work of a man I've personally met: to let God's heavenly light shine on a dark, worldly culture, and test also these spirits from out of the Word of God.

May others continue this work, because also "the arts" belong to the realm of Christ the King!

C.I.S.

Capital Calling

It sounds more like a radio call from Ottawa, but it is meant as a person-to-person call, showing appreciation to all who spent some or all of their summer vacation in Ottawa.

At the same time it is an invitation to come to the Capital to those who plan to spend their vacation away from home.

It is very encouraging for the Congregation of Ottawa to find more visiting brothers and sisters than there are members of the Congregation.

With the summer coming up, we would like to have you visit the beautiful camping sites around Ottawa, and see several points of interest within a day's travel.

Ottawa being situated in a valley, you can get a full view of the city!

Then there is the guided tour through the Parliament Buildings, boat and bus tours, museums and galleries.

For those who like to spend their time in a more relaxing way there is fishing, boating, swimming, water skiing, and nature trails. Ottawa is a beautiful city!

So, spend some of your leisure time here.

Our worship services are held in the Ottawa Christian School library on 3191 Benjamin Avenue, at 10:00 a.m. and 2:00 p.m.

Come as you are and someone will introduce you after the services, or call:

W. Scheper — (613) 825-2403

C. Torenvliet — (613) 832-2004

The Brothers and Sisters in Christ,
CONGREGATION OF OTTAWA

news medley

We are going to start with the Hofsinks. I could, of course, mention another couple first. Yes, let me do that. I learned about brother and sister Brinkman Sr. from the Chatham bulletin, which mentioned that this brother and sister celebrated their fortieth wedding anniversary. Even though they will be unknown to most of our readers, we join in wishing them the Lord's blessing on their further pathway. May the only comfort in life and death continue to accompany them.

From Chatham to the Houston/Smithers area is quite a distance. From the previous issue of **Clarion** I learned about one wedding anniversary there, and about another one in Chilliwack, both of Hofsinks. The one in Smithers is of brother and sister J.W. Hofsink, and the one in Chilliwack of brother and sister J.H. Hofsink, respectively the fiftieth and the fortieth.

In Houston and Smithers you could easily get mixed up with all the Hofsinks, and therefore the above grooms were usually referred to as Jan Willem and Jan Hendrik. Brother and sister "Jan Willem" (to use that same "title") belong to the early immigrants in the Houston/Smithers area and quite a few of their children are still living there. Originally they come from the Hardenberg area in The Netherlands. Hardenberg and Bergentheim are not that far from each other. As far as brother and sister "Jan Hendrik" are concerned, I had the privilege of officiating at the wedding of three of their children which was a most pleasant experience, as you can imagine. As for "Ome Jan Willem," some of their sons helped with pushing my car back onto the road when, in the wet summer of 1954, the old faithful Dodge began to act as a bulldozer after having left the slippery pathway which had been cleared for regular traffic by more trustworthy equipment. It will not have happened to many ministers that a thus formed new path was named after them and was called the "VanOene Avenue." Unfortunately, that was all unofficial and, with the construction of the new highway and the disappearance of the old "trail" even that monument erected in my dishonour has disappeared. I, at least, could not find it back during a subsequent visit.

What I actually wanted to say was: heartfelt congratulations to all of you, also on behalf of the Family.

Since we are in the West anyway with our thoughts, we may as well mention a few more particulars about Smithers.

The organbuilder sent word that the Organ had been cleared by the customs. Prudently, he added that the next payment was due now. It is a good thing that everything has arrived in our country, for you never know what can happen on the way. Was it not in Brampton, that the console got lost completely? If not there, where did that happen again?

The dinner which was organized by the Young People in Smithers yielded the balance of some \$434.25 for the Organ Fund.

It is a sad thing, but nothing can be said about British Columbia at the moment. Thus we move on to Alberta. And, since we referred to an organ, we may as well continue with that topic and tell you something about Coaldale. Let me quote the whole relevant passage, then you know it all.

As a result of the extensive coverage given to our organ by the **Lethbridge Herald**, the CBC in Calgary interviewed Mr. Woolhouse (organist and adviser, vO) over the radio network last Wednesday afternoon The CBC also expressed regret for not being present at the opening recital. They had not been informed in advance. (Unfortunately we did not know that they were interested). They expressed the desire to come down sometime in the future and to tape a concert for the radio network. We naturally will be glad to oblige Oh, one more thing. Although we were not aware of it at the time, it turns out that while the organ console dates back to 1927, the organ itself dates back to 1880. That information was recorded on the chests.

And all that, I thought, for the total sum of some six thousand dollars. Good for years and years to come. Once more: congratulations!

Another point which we wish to mention from Coaldale is the following. "Because of a request brought forward the Council examined the rules for the election of office-bearers to determine whether the minimum amount of ballots for election should be 33% or 50%. After some discussion it was decided to leave the matter as is for the present time (namely 33%)." It is not completely clear to me, but I presume that in Coaldale there is the rule that one can be appointed to the office of elder or deacon if he has received more than 33% of the total number of votes (divided, of course, by the number of candidates). Yes, why not? Usually we have the rule that one has to have more than 50% ("half plus one," as it is sometimes said). But that is not necessary at all. That would be necessary if one wishes to speak of "majority rule" — then one would need more than fifty per cent. Personally I would prefer fifty per cent if there are only two candidates of whom one has to be elected. But when there are more brethren to be chosen, then the distribution of votes can be so "strange" that only one candidate receives more than fifty per cent of the votes. Then it can prevent the need for another election when a Consistory has set as a rule that one can be appointed if he has more than one-third of the total number of votes. That advantage is there, too, when one of the brethren is relieved of the appointment and when someone else has to be appointed. Then the Consistory can just appoint from those who have the most votes, for as long as they have no fewer than 33%; that, too, prevents the necessity of another election.

We continue, for I should not meditate for too long.

Travelling north, we reach Edmonton. It seems that there they had some unwelcome visitors during one of the services. That is the first time I read about something like that. I gather that some unwanted guests entered the basement during the service and caused a disturbance. Now the Consistory took measures to prevent that from happening again.

The "Consistory decided to station an usher in the vestibule, to install glass-panelled doors at the back of the sanctuary and to install a loudspeaker in the vestibule. The usher will keep an eye on visitors entering the building during the worship service, directing welcome visitors to the sanctuary and refusing entry to unwelcome guests."

It is disturbing when such measures have to be taken. When we are no longer "safe" while a service is in progress, things have become rather bad.

I told you about the study course in Edmonton before. Now we read the following. "Volunteers are now approaching the NDP, the Liberal Party and the Progressive Conservative Party for information on what they stand for. Another volunteer tries to find out about the work of the Law

Reform Committee. At a later date we will discuss the results, and what action to take from there.”

That is something which could be done also in other places, and thereby our political awareness would be greatly improved. Another thing that could be done in this field is the discussion of the B.N.A. Act. That's what they were going to do in Orangeville. Do we know what this our Constitution contains? And do we know why there is so much opposition to “repatriating” the British North America Act? It is a strange situation that we do have a constitution, but that we do not have it “here.” It is abroad!

We return to Edmonton.

The Rev. D. DeJong tells the Congregation — and us — about what had been discussed at the latest Classis Alberta/Manitoba. From this “report” I take the following parts.

Classis decided to appoint a Committee to study if, and if in how far, Classis may and can be involved in foreign mission work.

The reason for this is, that in the proposal of Calgary the desirability was expressed that from the midst of our classical resort a missionary be sent out. There was general agreement that if a missionary would be sent out from the midst of our classical resort, one of the churches should be the sending church. A question in discussion was, whether help from supporting churches should be organized separately (as is being done now as far as support of New Westminster is concerned), or that this is a matter for Classis (e.g. just like aid for Needy Churches has been made a Classical matter).

A proposal to overture the General Synod that it appoint a Committee for providing and recommending material to be used in home-missionwork was after ample discussion defeated. Reasons for voting against this proposal were not all the same, but common was the fear of entrusting too much into the care of General Boards or Committees.

Thus far, for the time being, the quotation from Edmonton's bulletin. I am most thankful for the fear that was expressed in the last paragraph. Yes, indeed, we should not entrust too much into the hands of general boards. I would like to go even farther: we should not have general boards at all, except for matters which are in the province of a general synod because they are matters of the Churches in common; and then not because by common consent they have been **made** common (you could do that with practically everything — but that would lead the Churches into the wrong direction — but because they **do** pertain to the Churches of the major assembly in common.

From the outset we have been careful not to make the mission, just to mention that point, a matter of major assemblies. That was not just one of the many ways we could have followed, it was not just “accidental” that it was done that way, no, that was well-considered and has been maintained until this very moment. One who studies the manner in which the Churches dealt with the whole set-up of the mission work can easily discover that. The conviction that mission work is a matter for the local Church and does not belong at a major assembly has been very strong among us. It is my sincere wish that that will not change, for a change in this respect will not be a change for the better but for the worse. I hope that the fear, expressed at the latest Classis in Edmonton will never leave the brethren and will dominate their deliberations and their decisions. Then I do not mean the fear as such, but the fear as “inspired” by the conviction that we should oppose even the first beginnings of a line of thought that would lead us to hierarchy, to the lording it over the Churches of the Lord by major assemblies.

One could, of course, for fear of hierarchy, lean to-

40th Wedding Anniversary



Mr. and Mrs. J.H. Hofsink will celebrate their 40th Wedding Anniversary, the Lord willing, on April the 16th, 1977. They were married in Heemse, The Netherlands, where they lived until 1954. Br. and sr. Hofsink emigrated to Canada and arrived in Houston, B.C. with their eight children on June 11th, 1954, after an eventful trip that lasted 17 days.

Mr. Hofsink worked in a lumber mill for a few years until he started his own contracting business. After most of their children had left home and settled in different parts of Canada, they also moved and made their home in Chilliwack, B.C. in 1972. Before he retired, he once more built a home for his family. Br. and sr. Hofsink still find a task in caring for their daughter Helga, who was born a year after their arrival in Canada. In the mild climate of the Fraser Valley they enjoy their beautiful garden. All their children and their 26 grandchildren hope to be present at their anniversary to gratefully remember that the Lord has kept them in His care all these years.

wards another extreme, namely independentism. That, too, would be wrong. Truly Reformed Church polity is not: keeping the exact middle between two extremes; it is of a totally different nature although it does avoid those extremes.

There are several developments among us which cause me concern in this respect. It is very easy and it is so convenient to “entrust” things to major assemblies, which will appoint a committee, which committee will develop into a board, which board will decide; and the Churches can sit down and sit back and relax: the “work” is being done. They get reports at regular or irregular intervals, these reports circulate among the brethren, bulletins quote from them and “inform” the Congregations, but the whole matter has been taken out of the hands of the local Church and be **made** a classical or synodical responsibility. It is convenient, but not Reformed.

I do realize that gradually we get a younger generation that did not go through the tensions and difficulties of the Liberation and its aftermath. I realize that we get a generation that has grown up here and sees practically nothing but centralized ecclesiastical communities round about them. I do not say that in the past everything was

done so correctly and that it could not have been done much better. But I shall continue to warn against centralization and against any tendency (promoted wittingly or unwittingly) to bring to major assemblies that which does not belong there **by its very nature**, as Article 30 C.O. states so clearly. A matter with which each Church has to deal does not by that very fact become a matter which pertains to the Churches in common.

From the report which the Rev. D. DeJong gave I also quote the following.

Then there was a proposal to overture General Synod about the **Book of Praise**, namely to **add** to it a collection of 150 psalms of non-Genevan tunes It appeared from the discussion that not only in Calgary it is felt that the singing of exclusively Genevan tunes (apart from the very few psalms in the hymn-section) is not ideal and should not be a must, and could be a stumblingblock on the road of people seeking to join the Canadian Reformed Churches.

Classis did not adopt the proposal. For this I am thankful, too. What I would like to comment on is the statement that singing the Psalms on the Genevan tunes could be a stumblingblock on the road of people seeking to join the Canadian Reformed Churches. I would say, if that singing is a stumblingblock, let them stay where they are; if **that** is going to hold them back, I don't want them.

Of all the people I know who have joined the Churches coming from a different background, I have never yet heard complaints about our using these tunes. Surely, they had to get used to them, for it was so completely different from what they were used to, but being convinced of the truth of what we believe and confess, they learned the tunes and sing along with the Congregation as well as everyone else.

Mind you, I do not claim for one second that the Genevan tunes are something like inspired tunes. Nor do I claim that we would not be allowed to replace them by others. I am also aware of it that quite a few of the tunes which we have are seldom or never used, even though there are quite a few among those unknown tunes which are beautiful. Our schools have a golden opportunity here to improve the Congregational singing by teaching the students those tunes. However, I do not believe it at all that to someone who really wishes to join the Church the Genevan tunes would constitute a stumblingblock, and I recall a saying which contains more truth than one might be willing to accept at first sight: "The Gospel has never entered by singing, but it does leave via songs." (Het Evangelie is er nog nooit zingende ingegaan, wel zingende er uit gegaan).

Man, what a lengthy medley; it is about time we proceed. However, I have sometimes been berated for just making statements and not giving arguments for those statements. No one can say this time that I did so.

Let's get out of Alberta and proceed to Manitoba.

When I wrote some words about Coaldale and its organ, I had to think of the sad situation in Winnipeg. "The organ committee had informed the consistory that the price of a new pipe-organ would range anywhere from \$23,000 - 26,000. The consistory agreed that this would be too much of a burden, and therefore instructed the organ committee to obtain a Baldwin organ on trial. Ways and means of financing an organ of this kind will be discussed at a later date." There is still hope, for it is only "on trial" that the committee has to procure such an instrument. But it seems that the switch has been thrown, unless the Congregation becomes so dissatisfied with the sound that it is decided, after all, not to proceed on this path.

We can, of course, understand it that the Consistory does not wish to lay too heavy a burden on the Congregation. I gather that they also have to sacrifice much for the school, and are planning or in the process of erecting their own schoolbuilding. One cannot do everything. At the moment the Churchbasement is being utilized for school purposes. That, I think, is behind the following: "A request to make the basement hall available on Sunday nights for youth activities was rejected. It was decided to wait until the fall, for by then the school will be, the Lord willing, in its own building."

Winnipeg's minister moved, as I told you before. Quite a few things had to be changed in the "new" parsonage. Some things were added, too. The new parsonage boasts of two telephones. No, not two sets, but two different telephone numbers! One for the family, one for the minister. "There are no extension phones for this number in the rest of the manse, in order to assure strict privacy to anyone wishing to call the minister. Also, in order to assure the accessibility of the minister for the congregation two more phone-jacks have been installed, i.e. in the livingroom and in the master bedroom." These extra jacks surely will provide ready accessibility, but do they also provide privacy? However, I do not have to solve that problem. I just have one number and that does nicely for me. But then, I belong to the older generation by now and cannot keep up with the miracles of technology, I presume.

There is not too much time left for Ontario this time. We'll try to visit them all.

The Ottawa Church is going to use the presence of Dr. Trimp to have him conduct a service on "Good Friday." That sister Church will have two professors in its midst over the Easter weekend.

We come down to Toronto. Apparently Toronto used to have election of office-bearers in July or August. Now they changed that to April. That would give more members the opportunity to take part in the election and, if a second vote is necessary for one reason or another, it would not mean as much of a delay as it would if the election were held at the end of the holiday season. Therein Toronto has joined the long row of Churches that have the election of new elders and deacons well before the beginning of the summer holidays.

Each late spring, early summer, a bus trip is organized for all members fifty-five years old or over. Preparations are being made right now already.

Even though summer is still quite some time away, the temperature is climbing slowly. However, in the Rehoboth bulletin we read, "Record of knowing the assignments is increasing with the temperature outside." Yes, it is the experience that, as soon as there is a feeling of spring in the air, the attention at catechism classes diminishes; it becomes next-to-impossible to hold the attention once daylight saying time has been introduced.

Speaking of catechism classes, Hamilton's bulletin mentions, "Visits to catechism instruction classes are reported on and is felt that before another season begins, something should be done about the facilities, which are overcrowded to say the least."

With the growth of the families, an increase in the number of students at catechism classes can be expected. The only solution to that would be splitting the classes up, so that a smaller number of students attends each class. That means, however, more hours for the minister and that means either shortening the hours so as to fit them all in the same

number of evenings or adding another evening, with all the "problems" concerning transportation that are the result of such action. Classes of more than twenty students are too unwieldy and fruitful work becomes more difficult then. At least, that is my experience.

Without any desire to ride my well-known horse, I would once again stress the necessity of providing a special and functionally designed catechism room instead of the makeshift facilities which the ministers have been compelled to use until this very moment.

Watford mentions that the Consistory received several "copies of the 'Mission News' . . . from our Churches out West." I was wondering why we never get them. Things are divided unevenly in this world!

The Watford Church received a legacy from a brother: his library, consisting of well over 200 books. The Rev. M. Janssens was willing to catalogue them, and the Women's Society organized a potluck supper for March 24 with a "paper collection for the adults and a silver collection for the children." The yield of that supper would be used to purchase a bookcase for that library.

Finally, we come to Chatham. From the Chatham bulletin we learn that the latest Classis Ontario South ap-

pointed a committee to study the question of the pronouncing of the blessing in the services by elders when they conduct a service. I doubt whether they will be able to come up with more than what Dr. C. Trimp published about that some time ago. I, at least, have not been able to find anything to add to that. However, if the brethren in South find something, let them do us all a favour and publish it in one way or another. We could read that also in The Netherlands (and not only in our sister Churches) the question is being considered.

The Rev. J. Geertsema is busy getting acquainted with the Chatham Church. If one wishes to find the husband, too, at home, visits are usually restricted to the evenings, and of evenings there are not too many, never enough when it comes to the point. Thus we can understand the following passage:

"Some of you may think, 'Where does that minister go all the time? For we have not seen him yet at our place.' I like to ask for more patience. My wife and children say, 'Where does Daddy go this time? He is almost never home in the evening.'"

I repeat my advice: Just be yourself.

As always,
vO

T O T I U S



(Totius is the pseudonym of J.D. du Toit, born on February 21, 1877, famous South African poet, psalm-arranger and translator. Recently in South Africa a memorial statue was erected in his honour. *Clarion* joins in this memorial by offering our readers a sample of his excellent work.)

Totius is de schuilnaam van de heer J.D. du Toit, geboren 21 februari, bekend Zuid-Afrikaans dichter, psalm-berijmer en vertaler, die veel betekend heeft voor de bewaring en de ontwikkeling van de Afrikaanse taal. Kortgeleden werd in Zuid-Afrika zijn honderste geboortedag herdacht en een standbeeld werd ter ere van hem onthuld. Verschillende oudere lezers van *Clarion* hebben in het verleden wellicht genoten van de werken van Totius, en wij geven onze lezers gaarne een selectie.

Het gedicht werd geschreven door Totius na de Boeren-oorlog, waarin hij de angst van kinderen beschrijft gedurende een Britse overval

op een Transvaalse boerderij. De tweede selectie betreft een berijming van Psalm 130. Een en ander is hier overgenomen uit de artikelen van L.L. Bouwers in "De Reformatie" (Cl. S.).

DAAR KOM HUL

"En sla de moeder met de zonen"
Genes 32:11.

Kinderjies:

Daar kom hul, daar kom hul,
o'er heuvel en hang!
o Moeder, beskerm ons,
nou word ons gevang!

Moeder:

Mijn kinders, jul moeder
verwag hul reeds lang;
en bad ver jul almal,
met heilige drang.

Kindertjies:

Maar moeder, daar kom hul,
met skuim an die stang,
Og, was nou maar vader
nie lang al gevang!

Moeder:

Mijn kinders, kom binne,
en wees nie meer bang:
die Vader daarbowe
bestuur hulle gang.

Kindertjies:

Hier is hul, hoor buite
die woeste gedrang!

Moeder:

Wees stil maar! nooit sal hul
klein kindertjies vang.

(noot: hang — heuvel; stang — bit). L.L. Bouwers tekent hierbij nog aan dat 22,257 kinderen gestorven zijn in Britse concentratie-kampen gedurende de Boeren-Oorlog.

Psalm 130

*Uit dieptes, gans verlore,
van redding ver vandaan,
waar hoop se laaste spore
in wanhoop my vergaan;
uit diep van donker nagte
roep ek, o HEER hoor,
en laat my jammerklagte
toch opklim in u oor.*

*As U, o HEER, die sonde
na reg wou gadeslaan,
wie sou een enk'le stonde
voor U, o HEER, bestaan?
Maar nee, daar is vergewing
altd by U gewees;
daarom word U met bewing
reg kinderlik gevrees.*

*Soos een wat op die mure
as wagter uitgestel,
gedurigdeur die ure
met sy gedagte tel —
so wag my siel, en sterker —
gedurig op die HEER,
tot Hy, die Ligbewerker,
die nag in daargraad keer.*

*Hoop, Isr'el, in jou klagte;
vertrou, o volk, wat treur;
sy guns verduur die nagte,
sy heil breek eind'lik deur.
Dan skyn'n soete vrede:
gans Israel word vry
van ongeregthede.
HEER, doen ook so aan my.*

Totius

GROUTOUDERS EN KLEINKINDEREN — Continued.

weg de meesten betekende het, dat onze kinderen ineens niet meer in zulk een "compleet geslacht" konden opgroeien: ze hadden praktisch geen grootouders meer. En onze ouders raakten hun kleinkinderen zo goed als kwijt.

Er waren geen complete geslachten meer. Ook geen complete kerk meer. In Nederland leefde je als predikant temidden van een gemeente waarvan een belangrijk deel gevormd werd door de ouderen. Een belangrijk deel, niet alleen door hun getal, maar doordat ze er waren, als een ouder geslacht, waarvan je veel kon leren, en die je hielpen in je werk, vaak zonder dat ze het zelf merkten.

'k Zal niet licht vergeten dat artikel van Laura Schippers in "De Nederlandse Courant voor Canada." De titel was: "Ik heb je grootvader nog gekend." En ze schreef dat hier in Canada, in die jaren, niemand dat ooit tegen je zou (kunnen) zeggen. We hadden jonge gemeenten, maar we hadden geen grootouders (behoudens een enkele uitzondering).

En dus: we namen onze kinderen hun grootouders af! En daarmee namen we hun een belangrijk deel van het familie-leven af.

Tegelijk stelden we ons, ook al hadden we nog maar een jong gezin, op als geslachts-*hoofden*. We beseften dat eigenlijk niet, toen we op De Waterman of De Grote Beer, en later per vliegtuig, de oceaan overstaken. Misschien was ons bewuste motief alleen maar: verder bij Rusland vandaan. Of: kans om zelf een boerderij, een zaak, te krijgen. We dachten er amper bij door dat, met die overtocht, wij niet slechts onszelf, en onze kinderen, maar ook het derde en vierde en vijfde enzovoorts geslacht, tot aan de Dag van Christus' wederkomst, overplantten naar een ander, een vreemd werelddeel.

* * *

Wij beseffen dat nu wel een beetje beter. Na zoveel jaren zijn in veel gevallen de geslachten weer "compleet" geworden. De zakelijke inhoud van dit artikel diende als een inleiding tot de bespreking in de bijeenkomst van "De Jeugd Van Vroeger," allemaal grootouders, sommigen zelfs al overgrootouders. En we beseften in die kring, dat wij, hier gekomen als ouders, nu als grootouders een belangrijke functie

te vervullen hebben. Wij moeten dus nu, als de ouderen, voor onze kleinkinderen vertegenwoordigen: het (Gereformeerd) verleden, de zede, gewoonte, traditie, de band aan het verleden, opdat ons nageslacht daarvan de zegen ondervinde, zoals wijzelf dat ondervonden toe we nog jong waren.

Daaruit volgt, heel simpel, dat grootouders dus voor hun kleinkinderen "bereikbaar" moeten zijn en blijven! Niet vreemden voor hen worden. Grootouders moeten, eerst hun harten, dan ook hun handen, uitstrekken naar hun nageslacht.

En daarmee zijn we dus toegekomen aan . . . "die taal . . ."

* * *

Ja, die taal . . .

En taal is meer dan alleen maar taal. Taal is de omgeving, het "klimaat," de levensstijl, het onderwijs, de gedachtenwereld.

De HEERE vraagt niet van iemand wat hij of zij onmogelijk doen kan.

De vraag is maar: hebben zij, die nu grootouders zijn, alles gedaan wat ze konden om de consequenties van hun emigratie te trekken, en dus alles gedaan om de taal te leren?

Niet ieder kan daar met een eerlijk geweten ja op zeggen. 'k Heb wel gehoord, "laten die Canadezen maar Hollands leren." En ook, dat een Vader, na 20 tot 25 jaar in Canada, nog steeds "dornweg" (ja dat is't!) uit de hollands Bijbel leest, en in het hollands bidt, ook al verstaan de kinderen er geen woord van, en denken ze dat godsdienst een hollands zaak is.

(Over-)grootouders mogen van hun (achter-)kleinkinderen niet eisen dat ze "hollands blijven." Zulke grootouders worden erg eenzaam en hun grijze haren dalen met droefheid ten grave. Dat is wel heel tragisch, maar dat is ook heel erg.

We haasten ons daaraan toe te voegen dat er uitzonderingen kunnen en moeten zijn. Als onze getrouwde kinderen hier hun "hollandse" ouders hebben, die maar heel erg moeilijk het Engels een beetje machtig zijn kunnen worden, en het weinig dat ze geleerd hebben, ook nog weer kwijtraken nu ze ouder worden — dan hebben onze kinderen een taak. Als ze willen dat hun kinderen niet alleen hun ouders maar ook hun grootouders zullen eren, zullen ze — de praktijk bewijst dat dit niet onmogelijk is — ervoor zorgen dat hun kinderen twee-talig blijven opdat de band tussen grootouders en kleinkinderen bewaard blijve.

Het is ronduit verschrikkelijk (de schuld-vraag nu maar in het midden gelaten) als wij onze kleinkinderen niet kunnen verstaan en zij ons niet. Gevolg: dan mijden ze hun grootouders, worden vreemden voor elkaar, over en weer. Dan kun je alleen je kleinkinderen vertroetelen als ze babies zijn, maar zo gauw als ze beginnen te praten is het afgelopen; en vraag niet hoe het wordt als die kleinkinderen teenagers worden! Een hoge scheidsmuur!

* * *

Aangenomen nu, dat de taal geen scheidsmuur is, dan komt weer de vraag op, wat kunnen en moeten, en vooral ook: wat *mogen* grootouders doen ten aanzien van hun kinds-kinderen?

Daar is natuurlijk, en allereerst, dat wij veel, heel veel bidden voor ons nageslacht, dag aan dag. Het gebed is het sterkste wapen dat onze Hemelse Vader ons in handen gegeven heeft. En dat gebed van het oudste geslacht strekt zich verder uit dan de eigen familie — het strekt zich uit naar "God's familie," Zijn volk. Gepensioneerd, niet meer naar 't werk, rustend, betekent niet dat we ook deze taak neerleggen. Juist het tegendeel. In de meeste gevallen behoeven grootouders er niet meer op uit. Ze hebben alle tijd. Of we ze nu noemen de voorhoede of de achterhoede, dat is niet zo belangrijk. Maar ze nemen, door hun bidden, een heel belangrijke, een onmisbare plaats in, in de familie, in de gemeente. Zolang we mogen weten dat al onze ouderen in praktijk brengen, "Bidt zonder ophouden," hebben we goede hoop voor hun kleinkinderen. Het is niet alleen erg, maar ronduit *zonde* als oude, oudere, mensen "zich vervelen," "niet weten wat ze met hun tijd moeten doen." Dat wil de HEERE niet hebben! Hij geeft de tijd, om gebruikt en benut te worden. Ouderen die klagen dat de dagen zo lang duren, zitten op hun dood te wachten, anders niet.

In de tweede plaats, en het is eigenlijk al gezegd, zullen grootouders "bereikbaar zijn" voor hun kleinkinderen, niet alleen met de taal, maar met hun belangstelling, hun geïnteresseerd zijn in alles wat hun nageslacht aangaat. Het gevolg zal zijn dat de kleinkinderen graag naar "Opa en Oma," of Grandpa and Nana, gaan; ze vinden het fijn.

G. VANDOOREN

(To be Continued.)

BUTIPTIRI

Since our report of December 1976, further letters were received from Rev. J.B.K. de Vries who visited Butiptiri in October and again in December 1976. The first visit was a very special one, because on that trip, which was made by plane, Rev. de Vries was accompanied by the delegates from the churches of Sumba, namely, Rev. K. Retangu, Rev. B.N. Radja and br. P. Hawu who had travelled to Irian Jaya to establish contact with the churches there. The delegates were able to talk often with the consistory and many topics were discussed, such as mau mau (black magic), poligamy, funeral customs, lifestyle, etc. A congregational meeting was held and Rev. Retangu conducted one of the services on Sunday. The Butiptiri people found the Indonesian that was used by the brothers from Sumba quite hard to follow. It was decided that Ambrosius, the chairman of the consistory, would attend the conference in Kouh in the beginning of November, where the Sumba delegates would meet with mission workers and representatives from various congregations.

The December visit was made by boat and hereunder follows most of

what Rev. de Vries wrote about it.

The consistory met Friday evening and Saturday morning and in the evening of that day a congregational meeting was held where the main theme was the profession of faith and baptism for the coming Sunday. With the explanation of baptism and holy supper I have emphasized the place of God's covenant.

The matter of the man who married an abandoned woman is still unsolved. There are very many rumours, but still no trustworthy message from the former husband. The consistory will now try to obtain more certainty via the government.

A brother was held off because of sin against the 7th commandment and another brother for reason of irregular church attendance. One brother publicly confessed his sins regarding receiving stolen goods.

On Sunday morning, December 12th, five adults, three men and two women, did profession of faith; they had received baptism in the Roman Catholic church. Further, nine adults were baptized upon profession of their faith, four men and five women. Finally, twelve children were baptized. It is the rule in the congregation that children from ten years old and up do not

receive baptism. They themselves must ask to be baptized and follow instruction until the consistory has examined them and admitted them to the sacraments. The consistory said that the reason for this age limit is that the parents up till this age still have sufficient control over their children. After this age it becomes less; there are various children who don't go to church with their parents any longer. During the church service all kinds of mischief is being done in and around the houses. So the "youth problem" is not a western phenomenon.

An important matter discussed at the consistory meeting was the calling of Paulus Omba as evangelist. The Rev. Zandbergen had received a letter, dated November 27, 1976, wherein the information was given that the congregation called Paulus Omba as evangelist. For this the consistory thought it necessary to have three congregational meetings, for they wanted to be sure that the congregation indeed wished to have this brother. Also a salary was agreed upon, namely, Rp 7000. monthly. Moreover, the building of a house has started and when that is ready the penginjil can come.

Catechism classes are held regularly, and so are meetings of the women's society, where 51 members are registered. From nyore Package I received the following numbers of those present in the period of September until December: 26, 29, 29, 38, 23, 19, 24, 30, 40, 31, 32, 26, 25, 26. Meetings are on Saturday afternoon and there are also members present from the Roman Catholic congregation. They, however, come less regularly because they are not in Butiptiri every Sunday. They stay fairly often in the neighbourhood of their old village Quiptiri to look for food.

The number of pupils in the school is decreasing a bit. Also the teachers complain about the rebelliousness of the children: the parents give too few admonitions. A new house has to be built for the new teacher but with the elections in sight (April), everyone is very busy making prows. At that time the whole village will have to stay in Getentiri for two weeks, and for such a mass exodus there are not enough prows right now. Therefore there is not much progress with the building of the new teacher's house. It is the intention that Ambrosius will attend the Bible School in Boma in the beginning of 1977.



"Starting at the bottom with frame work for benches and desks."



"Clearing ground in front of the new school in Mangelum."

Letters-to-the-Editor

Dear Editor:

Some weeks ago we wrote in "Church News," the bulletin of the churches in the Fraser Valley, about a decision of the Consistory of New Westminster regarding Article 19 of the Church Order: "The Consistory also decided, since support of theological students is a matter of common interest for the churches, to request the forthcoming classis, to be held in April, to establish a classical fund so as to share the responsibility with the sister churches."

In *Clarion's* "News Medley" of February 26th you quote the decision and undertake to show that you are in total disagreement. That is your right, of course, and we would not have thought of reacting to it if you had not tried to give the impression that the Consistory is completely out of line.

You first try to do so on strictly logical grounds and say that the wording shows an unwarranted jump from the category of "common interest" to the category of "sharing the responsibility." That is a declaration which would almost impress us, but when we ask what your argument for such a statement is, we only read that "there are oodles of things which are matters of 'common interest' but those matters do not ipso facto, by that very

fact, become a matter of common responsibility." Nobody will contradict this remark, yet it is logically irrelevant to the point at issue, for the Consistory was not speaking about "oodles of things" of common interest (imagine!), but about that particular matter of support of theological students as a matter of common interest not for the man in the street but for the churches. This renders the conclusion of "an unwarranted jump" invalid (and, if I remember well, in Logic it is called *ignoratio elenchi*).

Behind your reasoning, of course, is your conviction that support of needy students is not a matter of common interest for the churches. Again, you are entitled to have your conviction. We are not going to explain why we are of a different opinion, but we wish to state that the wording of the decision of the Consistory does not say, as you imply, that the churches *have* to share the (financial) responsibility. We believe that it is in accordance with Article 19, Church Order, when the churches, in this case of Classis Pacific, show a lively ecclesiastical interest in the well-being of theological students especially if so requested by one of the churches; whether or not a classical fund will be established depends entirely on how that Classis will evaluate the need and desirability in this case.

We would have liked it if you had

given us a better historical picture. The "practice of churches in the days of the great Reformation" does not favour your position, we believe. Ever since 1570 (see Joh. Jansen's exposition) the records speak of "general" and "public" funds. That several local congregations aided theological students does not support your view if we know that the monies were made available by the *civil* government. We indeed do not have to refer to the sister churches in The Netherlands where they recently (two years ago) established a general fund ad Article 19, Church Order. But restricting ourselves to the Canadian Reformed Churches, why not mention, historically speaking, that for at least 10 years there is a classical fund for needy students in Classis Ontario North, Classis Ontario South and Classis Alberta-Manitoba, till the present day.

Under the present circumstances we personally are not so much concerned whether or not there will be a fund in Classis Pacific. But let us keep the records and the guidelines straight.

REV. M. VAN BEVEREN

* * *

Reply

It is refreshing and comforting to experience that also the brethren in the West *can* write even if, for the time being, it is only by way of a "let-

ter to the editor." That gives hope for the future. May these firstfruits be followed by a rich harvest.

And now to the point in question.

What New Westminster decided to propose to Classis is not that "the Churches . . . of Classis Pacific show a lively ecclesiastical interest in the well-being of theological students," but that Classis establish a *classical fund* (emphasis mine).

The ground for that proposal was: it "is a matter of common interest," and the establishing of such a classical fund is stated to be aimed at sharing "the responsibility with the sister churches."

I am well aware of it that in many instances aid to students is organized at the classical or even synodical "level."

I am also aware of it that I found such a situation when coming to Ontario. However, contrary to what some might think, I am not in the habit of acting like a bull in a china shop . . .

I am further aware of it that one can quote from history to show that there was a precedent for almost anything you could think of. However, I did not write that "the" Churches in olden days showed the practice of which I am a defender, but that one could point to the practice of "churches" in those days. I did not deny at all that other ways, too, were followed in the course of history.

As for the situation in Canada, I am *worried* about a centralizing trend which I notice in the midst of the Churches. And *centralizing is the death to truly Reformed Church life!!* This centralizing trend is there not only in ecclesiastical respect, it is there also in the field of education, especially secondary education. I say more about it in today's "News Medley" and therefore refrain from elaborating on it in this place.

I have lived and worked in the midst of the Churches here in Canada for more than twenty-four years and can say from my own recollection and experience that there has always been a clear effort to avoid such centralization, at least in the West. And I recall with great gratitude the fact that there was no difference of opinion about that between the early colleagues. Van Popta as well as Stel as well as Piefers were of the very same opinion and conviction which I had and propagated. It can always happen, of course, that later on "there arises another paraoh who did not know Joseph."

In this respect, insofar as I have noticed, Ontario has always been more oriented towards The Netherlands than the West has been. That is a fact and I could quote many examples of this. One only has to look at the proposals for General Synod 1954 which came from the Churches in the East and the reactions to these proposals which came from the Western Churches, and one will have a rather clear picture of the situation, at least as it was quite a few years ago. Things have changed partially also in this respect.

In my remarks I stated that forming "a 'classical fund' would mean that something was introduced in 'the West' which in the past has been persistently rejected."

I do not know whether the Consistory of New Westminster consulted the Acts of previous Classes to see whether any decisions regarding classical arrangement of this aid were taken in the past to prevent that what had been dealt with before should again be proposed. If they did, they will have found, among others, the following.

Classis West of July 29, 1954, adopted a proposal not to accede to various proposals made by Classis East for the General Synod 1954, and decided "not to ask two collections per year for the execution of Article 19 C.O., since each Church has the obligation, insofar as may be necessary, to support brothers from her midst who are preparing themselves for the Ministry of the Word, and since this Church can request the help of one or more sister Churches in case she cannot give the full support on her own."

Classis West of April 28, 1955, rejected a proposal to establish a committee for the execution of Article 19, Church Order, on the ground that Classis of July 29, 1954, made a negative decision in this matter.

Classis November 24, 1955, dealt with the same matter. The decision of 1954 remained in force.

Classis November 29, 1956, pronounced the 1954 decision to be without force because in that decision Classis unduly restricted the execution of Article 19, Church Order, "since the manner in which this article is to be executed is, in the article itself, left in the freedom of the Churches." Classis 1954, it was declared, restricted that unduly by stating that each Church *has* to do it in that manner.

Classis September 5, 1967, up-

held the 1956 decision. The Church at Coaldale came with objections and quoted from the Synod of Emden 1571: "As soon as Churches have been gathered out of the dispersion and have achieved a certain measure of rest and wellbeing, they shall support some students under the condition that, upon completion of their studies, they shall serve those Churches . . . and that, if other Churches wish to call them, these Churches are to pay back the costs of their studies, unless they borrow the minister for some time."

It appears therefore, Coaldale argued, that the 1954 decision was correct: the Churches themselves are to do it.

Classis September 5, 1957, did not accept that argument for, it said, not the manner in which Emden 1571 applied it is binding but only the text of Article 19 itself.

It was not until Classis Alberta-Manitoba of March 11 and 12, 1969, that a classical fund was established. Efforts finally succeeded.

Classis Pacific has, until now, remained free from such centralization. Establishment of such a fund there would be introducing something new, something which those Churches have not known since they were instituted more than twenty-five years ago.

That they may remain free from it is the heartfelt wish of

vO

Consulaat-Generaal der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

10 Kingstreet E.,
Toronto 210, Ontario Phone: 364-5443

Onderwerp: **Opsporing Adressen.**

Met verwijzing naar bovenvermelde aangelegenheid moge ik U hiermede een lijst van personen doen toekomen, welke dienen te worden opgespoord.

Deze luidt als volgt: —

TAUWNAAR, C.L., geboren 4 maart 1926 te Paramaribo,
VAN DER SCHOOT, Jan Gerrit Theodoor, geboren 5 juli 1921 te Nijmegen,
PEUSSCHERS, Bernard, geboren 31 mei 1914 te Strijp,
VERLEGH, Paula Dymphna J.A., geboren 14 augustus 1950,
WILLE, Dirk (geen nadere gegevens bekend),
SCHULTING-BURGER, B.N.J., geboren 4 juni 1915 te Rotterdam.

DE CONSUL-GENERAAL, voor deze: —
(W.S. TEN BOSCH, Asst. Kanselier)

Puzzle No. 18

ACROSS

1. Has delivered from sin.
8. poisonous snake
11. heights (abbrev.)
14. biblical woman
15. urn
16. surpassed
18. cattle food
20. scattering or headlong flight
23. commands
25. peel
26. small insects
29. juice of a tree
30. apart
32. Maine (abbrev.)
34. symbol for ferbium
35. public relations (abbrev.)
36. Chinese leader
37. hail
39. an annual flower
42. vital organ
43. container
47. hardwood tree (pl)
50. not out
51. a capital city in U.S.A.
54. petroleum
55. wind direction
56. greek god
58. name not known (abbrev.)
59. skid
61. symbol for thoron
62. present tense of to be
63. a treaty organization
64. one of a wandering people
66. annum (abbrev.)
68. expression of hurt (Dutch)
69. ailments
71. hardhitting batter
75. transported by truck
77. boys name
78. a male person
79. devastate
80. pronoun (pl)
81. not even
82. symbol for thallium
83. commerce, barter
85. metal
86. jewel
89. to eat (Dutch)
90. number
91. persistent
93. collective farm
94. either . . .
95. you (French)
96. length of tree trunk
98. young shark
100. chinese shrub
103. symbol for rhenium
105. . . . and large
106. fit snugly
109. insect
110. transfer of ownership
112. wind direction
113. present tense of to be
114. music. note
115. system of signals
117. a heated dispute
119. chorus
120. airtight (abbrev.)
121. see 114 across
122. person (abbrev.)
123. chief (abbrev.)
124. death, ruin
126. imprint
129. symbol for sodium
130. type of grain
131. too
133. 16th letter, Greek alphabet
134. a monetary unit (Can.) (abbrev.)
135. path
137. Dutch monetary unit (abbrev.)
138. egg (Dutch)
139. tavern
141. a tool
143. see 58 across
145. electric. appliance

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94	95	96	97	98	99	100	101	102	103	104	105	106
106	107	108	109	110	111	112	113	114	115	116	117	118
112	113	114	115	116	117	118	119	120	121	122	123	124
117	118	119	120	121	122	123	124	125	126	127	128	129
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130	131	132	133	134	135	136	137	138	139	140	141	142
135	136	137	138	139	140	141	142	143	144	145	146	147
139	140	141	142	143	144	145	146	147	148	149	150	151
143	144	145	146	147	148	149	150	151	152	153	154	155
148	149	150	151	152	153	154	155	156	157	158	159	160
154	155	156	157	158	159	160	161	162	163	164	165	166
159	160	161	162	163	164	165	166	167	168	169	170	171

our little magazine

Dear Busy Beavers,

Easter Sunday! Did you ever stop to think what that day was to the Lord Jesus' disciples? Early Friday morning in the Garden of Gethsemane they had run away from the Lord Jesus, scared. Later that day they had watched the soldiers crucify their Master. And later still the sad women had helped get His body ready for the grave. What a sad, sad day it seemed to all of them.

But we call it Good Friday! Why? Because it was followed by Easter Sunday! What a change! Now everything was different! Now it was the Roman soldiers who fled from the Garden of Joseph of Arimathea. Now the Pharisees were scared.

But for the disciples and the women there was joy in their risen Saviour. As the Good Shepherd He gathered all His scattered sheep together again. "The Lord is truly risen!" they cried. He is stronger than sin, and death, and Devil! Because He is God!

* * * * *

Busy Beaver *Billy Doekes* has an Easter picture, and an Easter story for us.



Easter Sunday

"It's time to get up," said mother as she came upstairs. Paul and Jenny jumped out of bed.

"What day is it?" asked Jenny.

"Easter Sunday!" answered Mother. "Get your Sunday clothes on. We are going to church."

They got their clothes on and went for breakfast and then to church. The sermon was about the resurrection of Christ, for it was Easter Sunday. After that they went home and talked about the sermon.

* * * * *

Busy Beaver *Helena Blokhuis* made an Easter search puzzle for us. Can you find all the Easter words?



- 148. self esteem
- 149. South American tree
- 150. volatile flammable liquid
- 154. long movable arm
- 155. texture of a fabric
- 158. a legal suit
- 159. distress signal
- 160. of the deer family
- 161. weight (dec.) (abbrev.)

DOWN

- 1. return to Scripture
- 2. always
- 3. acta
- 4. part of day (abbrev.)
- 5. gob
- 6. estimated (abbrev.)
- 7. harvesters
- 9. male animal
- 10. boll
- 11. horse power (abbrev.)
- 12. camping equipment
- 13. South Dakota (abbrev.)
- 17. turf
- 19. lack of hearing
- 21. plat
- 22. empty talk
- 24. revolution per minute (abbrev.)
- 27. greek goddess
- 28. to lay away
- 30. bath
- 31. symbol for astatine

- 33. part of the day
- 38. each (abbrev.)
- 40. metal
- 41. lasso
- 44. see 133 across
- 45. fierce attack
- 46. a football term (abbrev.)
- 48. trunk artery
- 49. a region in the Yukon
- 52. interior
- 53. dread
- 57. layers
- 59. cut roughly
- 60. Italy (abbrev.)
- 62. British statesman (1867-1947)
- 64. essence, disposition
- 65. grumble
- 67. capital city in Europe
- 70. the (French)
- 72. book containing accounts
- 73. beneath
- 74. fish
- 76. lariat
- 79. radio telephone (abbrev.)
- 84. comes in
- 85. fee
- 87. see 32 across
- 88. stout
- 91. hamal
- 92. reformer
- 97. compliance
- 98. check (abbrev.)

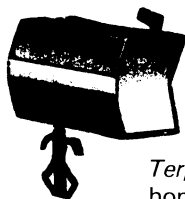
- 99. reed
- 101. see 138 across
- 102. total
- 104. a piece
- 107. a world organization (abbrev.)
- 108. certify (abbrev.)
- 111. picot
- 113. see 68 across
- 116. lack of consistency
- 118. being in charge
- 119. to cook on in the forest
- 120. expression of triumph
- 121. music. note
- 123. to press together
- 124. daylight saving time (abbrev.)
- 125. serious physical injury
- 127. one who flatters
- 128. bolus
- 132. Hail to the reader (Lat. abbrev.)
- 136. enmity
- 140. daubs of colour
- 142. symbol for rhenium
- 144. nomen
- 145. Aurora
- 146. path
- 147. vegetable
- 151. township (abbrev.)
- 152. metric liquid unit (abbrev.)
- 153. old piece of cloth
- 156. the (French)
- 157. Electrical Engineer (abbrev.)

G. DEBOER



B	E	G	Y	R	R	E	S
Y	E	R	O	C	K	O	J
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D	R	O	S	E	U	V	H
A	S	T	A	L	S	G	D
Y	G	D	D	T	L	G	O

Monday
Jesus
rose
heaven
Easter
dead
grave
angel
Mary
tomb
rock



From the Mailbox

Welcome to the Busy Beaver Club *Corinne Terpstra*. We are happy to have you join us. We hope you will really enjoy being a Busy Beaver.

Write again soon, Corinne.

And welcome to you too, *Chuck Buikema*. We hope you will join in all our Busy Beaver activities. Do you help look after the pheasants and chickens, Chuck?

Welcome to the Busy Beaver Club, *Elaine and David Bisschop*. We hope you will enjoy joining in all our Busy Beaver activities. Bye for now. Write again soon.

And welcome to you too, *Jennifer Jelsma*. We are always happy to have new members join us. I'm glad you enjoy doing the quizzes and hope you will join in all our Busy Beaver activities, Jennifer.

Welcome to the Busy Beaver Club, *Henrietta Gansse-koel*. I see you already are a real Busy Beaver! We hope you will enjoy joining in all our Busy Beaver activities, too. Write again soon, Henrietta.

Hello *Tammy Alkema*. It was nice to hear from you again! Thank you for your pretty letter. And you did very well on your quizzes too. Keep up the good work, Tammy!

I'm glad you like your new home, *Ricky Leffers*. Too bad you can't swim in the lake. Did you do a lot of cross-country skiing? Thank you very much for sharing the quizzes, Ricky.

Did you like doing our quizzes, *Linda Knol*? Did you think that orange-coloured toothpaste could taste so bad? But it was fun at first, wasn't it. Bye for now, Linda.

Thank you for your new quizzes, *Sharon Knol*. It was you who sent them, wasn't it. There was no name on the letter! I hope your friend is all better and that you could go to see her, Sharon.

I think you had a very exciting time in Ontario last summer, didn't you, *Geraldine Hamoen*? First an airplane trip, and then being bridesmaid. Thank you for the pretty pictures, Geraldine.

Thank you for a very interesting puzzle, *Caroline Marissen*. Write again soon!

How do you like living in your new house, *Tanya Harlaar*? And did you get some snow yet this winter? Are you looking forward to having your visitor from Holland, Tanya?

Thank you very much for your contribution to the Birthday Fund, *Joan Hofsink*. And thank you too, for the nice quiz. It was nice to hear from you. Write again soon, Joan.

That's all for this time, Busy Beavers. Hope to see you next time! Bye for now.

With love from your,
Aunt Betty.

P.S. Did you notice I forgot to give you the answers to last time's quizzes? Let's have them right now!

Here are the answers to the Alphabet Code Quiz:

1. Thou art the God of Abraham, Isaac, and Jacob.
2. The Lord has been with these three patriarchs.
3. These are the fathers of the covenant line.

And these are the names unscrambled. Did you get them all right? Keep up the good work!

- | | | |
|------------|---------------|------------|
| 1. Matthew | 4. I John | 7. Jonah |
| 2. Mark | 5. Revelation | 8. Amos |
| 3. Luke | 6. Numbers | 9. Genesis |
| | | 10. Job |

Busy Beaver *Evelyn Geusebroek* has a quiz for us called: *The Cleansing of the Temple* (John 2:13)

1. What feast was going on? Passover
2. Where did it take place? Jerusalem
3. Whom did the Lord Jesus find in the temple? people selling oxen, and money-changers
4. With what did the Lord drive them out? a whip of cords
5. What did the Lord Jesus say to these people? Take these things away. You shall not make my Father's house a house of commerce.
6. For what did the Jews ask? a sign
7. What did the Lord Jesus answer? Destroy this temple and I will build it in three days
8. What did the Lord really mean by this? He meant the temple of his body

And now we have a puzzle for you from Busy Beaver *Caroline Marissen*.

In Revelation 21 we read about the holy city, the new Jerusalem coming down out of heaven from God after the Last Judgment when Christ returns.

The Bible tells us that on the twelve foundations of the city are written the names of the twelve apostles of the Lord Jesus. And on the gates of the city are inscribed the names "of the tribes of the sons of Israel."

Find the Names of The Twelve Tribes

