

Clarion

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Support, Not Wages

What is the character of a minister's remuneration?

Does he receive wages in payment for the work that he did or does?

Or does he receive support, his "livelihood, living" from the Church which he serves?

That was — and is — our question.

Let me start with stating right away that it would conflict with the whole line of the provisions we find in Holy Writ regarding this matter if a minister's remuneration would have to be considered as payment for the work he does just as every one else receives wages for labour provided.

We may already learn from what the LORD told His Old Testament Church regarding the support which the priests and the Levites received from the people. There were the tithes, there were the portions of the offerings to which the Levites and the priests had a right. What they received was not a payment for the work which they did and for the labours which they performed.

The tribe of Levi did not have a separate inheritance. They had been set apart by the LORD to serve at His sanctuary, to do all the things which had been entrusted to Levi's descendants. Because they had no separate inheritance among Israel — the LORD was their inheritance, Deuteronomy 10:9 — the LORD ordained that all the tribe of Levi should eat "the offerings by fire to the LORD, and his rightful dues" (Deuteronomy 18:1ff.).

There is not a single hint into the direction of payment. The LORD wished everyone among His people to be able to live happily and without worries under His protection and government. To that end He gave to every tribe its portion and so ordained that Levi's children should be supported and maintained by the rest of the people.

* * *

We are to realize, of course, that the coming of the new dispensation

and of the fulfilment of all the shadows by the Lord Jesus Christ has made an end to the special position of the tribe of Levi. And we are not to equate the position of the ministers of the Gospel with the position of the priests and the Levites in the Old Testament Church.

We maintain, however, with Article 25 of the Belgic Confession that, although the shadows have been fulfilled by Christ, "yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. In the meantime we still use the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel, and to regulate our life in all honourableness to the glory of God, according to His will."

Thus we also take the testimonies concerning Levi's "wages" to regulate our actions and practices accordingly.

When we do that, we do not do so on our own authority but are instructed in this line by no one less than the Holy Spirit Himself.

He teaches us through the Apostle Paul.

* * *

In I Corinthians 9:13, 14, the Apostle writes, "Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel."

As in the Old Testament provisions, so here with Paul there is no trace whatever that what they receive who proclaim the gospel is considered to be their wages, the "pay" they receive for their work.

The apostle defended over against the Corinthians his right to receive his "food and drink," verse 2, just as all the others who brought the gospel of Christ. He and Barnabas had the same rights as the others, including the apostles. What God said about

oxen treading out the grain showed the Lord's care for the preachers of the Gospel. Yet he, Paul, did not use his right. His reward, his "pay" was that he brought the gospel free of charge, verse 18. Meanwhile the "substance and truth" of the Old Testament shadows stood: "those who proclaim the gospel should get their living by the gospel."

Paul follows the same reasoning in I Timothy 5:17, 18. Again he quotes the provision about the ox which should not be muzzled when treading out the grain.

Yes, Paul also quotes "The labourer deserves his wages."

* * *

The question is whether Paul here quotes a word spoken by the Lord Jesus Himself, Luke 10:7, or a well-known proverb. The latter would not be improbable; Paul more often uses a well-known saying to make a point. He even quotes from contemporary literature. However, this word in I Timothy 5 is quoted as a word from Scripture, and for that reason we are to understand it as being a repetition of what the Saviour Himself said in this respect.

The Lord Jesus used the word "wages" in Luke 10:7. In Matthew 10:10, however, He used the word "food," "livelihood."

What did our Saviour wish to make clear by stating that "the labourer deserves his wages," his "livelihood"? What was the point? Did the Lord wish to establish this: "What the labourer receives is 'wages,' 'pay,' and nothing else?" Was the point in Christ's word what the character, the nature of the "reward" was? Or was it His intention to impress upon His disciples (whom He sent out on a mission) that same truth which was revealed so abundantly already in the Old Testament, and which would be formulated later on by His servant Paul in these words, "Those who proclaim the gospel should get their living by the gospel"?

The choice between those two questions is not hard at all.

* * *

We should be aware of the fact that the words used in the Holy Scriptures frequently are used in many and varied shades. That is something which the sects do not take into account. They just consult a concordance and quote indiscriminately the texts in which that particular word is found. Then they claim that that is serious study of Scripture! It is as "unserious" as can be!

When we read the word "wages" or "reward" or "recompense," we should not think that that means "pay for work done" wherever it occurs in Holy Writ. Just to mention one point, would any truly Reformed person understand "wages" in John 4:36 as "pay for work done"? Recall also what we confess in Lord's Days 23 and 24.

When our Saviour says that "the labourer deserves his wages," Luke 10:7, He alternates that with "the labourer deserves his food, his living," Matthew 10:10.

It was not the Lord's intention at all to characterize that which the bringer of the Gospel receives as "wages," but to stress that His disciples should not worry about receiving their food and drink, whatever they would need for their living, when they went out to bring the Gospel. The "truth and substance" of the Old Testament provisions was still with them!

* * *

To this we have to add that the Gospel is no merchandise, and that bringing the Gospel should *never* become a means "to get paid." In the same context in which we find the Lord's assurance to His disciples that they will receive their "living" when they go out without any resources of their own, we also find the admonition, "You received without paying, give without pay," Matthew 10:8.

"Getting paid for work done" conflicts with the very character of a minister's work.

Our conclusion is that the Reformed Churches have always been completely in the line of the Holy Scripture when they spoke of "proper support" for their ministers and not of paying them for the work they did.

The principle is: "Let him who is taught the word share all good things with him who teaches," Galatians 6:6.

vO

Basis for a Christian Marriage

If you were to ask a secular (i.e. an unbelieving/non-Christian) marriage counsellor for advice about the basic requirements for a happy marriage, then you will undoubtedly hear the following advice summarized in the statement: "There will need to be compatibility between the man and woman contemplating marriage." Compatibility is the ability to live together harmoniously; the getting along well together.

You will undoubtedly say: Of course, this is a basic requirement for a happy marriage! But now the question is, what determines compatibility? The secular marriage counsellor will tell you that in order to be considered compatible for marriage you should have the same interests, likes, and dislikes, etc., that you should be able to communicate with each other effectively, and be socially near-equals.

We will not deny the truth in the foregoing. But nevertheless, this secular advice is incomplete. For the very basis of real compatibility is to be found in the unity of the purpose and goal of life, i.e. the sharing in the same religion or philosophy.

It is a well accepted fact by most of the philosophers of this world that man is basically a religious being, and that a man's philosophy is also his religion. Basically there are only two religions in the world. On the one hand there is the religion which is man-centered, that is, all the religions where man is the norm or the measure of all things. Think of the various pagan religions as well as the religions of modern man such as Communism, Materialism/Capitalism, Technology, etc. On the other hand there is the religion which is God-centered, that is, the religion in which God is the norm or measure of all things. This God is known to us via the created reality (Psalm 19:1-6, Romans 1:18-23) and from the Holy Bible. This Bible is His Self-revelation. If it were not for this Bible we would have no knowledge whatsoever of our origin, purpose, and goal of life. Man's purpose of life is to serve this God in accordance with His revealed will (the Bible), and his goal is to live with God eternally.

So then there are two main religions, the one true and the other false, the one is God-centered and the other is man-centered, the one is called the

Christian religion and the other the religion of humanism or secularism.

Therefore, when two non-Christians contemplate a marriage they are basically compatible, for they have the same religion. But nevertheless, this basic compatibility does not guarantee a happy marriage, because their norm of compatibility is valueless. Their norm (something to be measured by) is man, and a man being by nature what he is, i.e. prone to hate God and his neighbour, makes this norm totally untrustworthy. The secular man can



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only measure truth by what he is himself, and seeing that all people are different (different opinions, feelings, attitudes, etc.), there is no real norm or truth to speak of. But in spite of this, man still strives to set standards for the conduct of life. It is precisely on account of these secular standards which we see being applied to our society today that things are going from bad to worse. All we need to do is look at the mounting marital misery in our western society today, the broken homes with the broken lives of both parents and children, the skyrocketing divorce rate, etc., and then we will see the disastrous results of trying to follow the norms (rules) set by man instead of those set by God in His Word, the Bible.

For the Christian the answer to what constitutes real compatibility is to be found only in God's Word. This Word reveals to us that real compatibility is to be found only in the being united in the same purpose and goal of life, which is the being united in the same God-centered religion; the same philosophy of life. This means to share in a common commitment to, and salvation in, Jesus Christ. This commitment is the mutual bowing under the yoke of Jesus Christ, the desire to serve Him with our whole being. If this commitment is missing in either of the young man or woman contemplating marriage, then all further talk of compatibility becomes so much foolish and baseless chatter. As a matter of fact, then we can only speak of an absolute and total incompatibility.

Too often the foregoing is not realized by our young people. They meet a "nice" boy or girl and become thoroughly infatuated. (Some call this "falling in love.") As a result they begin to rationalize by saying that they have so much in common, and that their basic desire is to win this person for Christ; failing to realize that marriage never has been nor ever will be an evangelical institution designed to win a spouse for Christ; failing to realize (or else ignoring) the fact that God forbids such unions. They also fail to realize that when they attempt such an association they reveal something about themselves which can be summed up by the popular saying, "birds of a feather flock together." This saying holds true for both Christians and non-Christians.

Our Lord wants His children to "flock together," i.e. only to be friends with and to marry fellow-Christians.

Cf. Exodus 34:11-16, Deuteronomy 7:3-4, II Corinthians 6:14ff., etc. He strictly forbids any association, any marital unions with those who belong to the unbelieving world. Cf. John 15:19, James 4:4, etc.

Yes, it is indeed true that the former saying holds true for all people. For those who are committed to Jesus Christ will automatically seek others of the same conviction, with the same desire to serve the Lord in accordance with His Word. But for those who do not have this desire, let me spell it out in simple terms: When members from the Church, either young men or women, seek to establish or maintain a friendship or a marital relationship with someone who is not committed to Jesus Christ, then by this very act they reveal their own lack of commitment to their Lord. Remember? "Birds of a feather flock together," or to use the Dutch equivalent, "soort zoekt soort." It is very important to point out, be it also sad to see, that it is practically always the person weak in faith who strives to establish an unbiblical union with an unbeliever, to the detriment of both. For if there is no common basis to build on, then the friendship or the marriage will become a disaster.

At first it may seem that such an unbiblical relationship is not all that bad. It may look as if you have much in common, e.g. the same tastes, likes, dislikes, you are socially near-equals, you seem to be able to communicate rather well together, etc. But if there is a difference in the basic religion and philosophy of life, even though this difference may be very small in the beginning, then this superficial compatibility will change in time to total incompatibility. When there is very little commitment to the service of the Lord on the part of the boy or girl from the Church, then the visible difference between them and unbelievers is often not very clear. But when they begin to grow in their individual religions then they will gradually grow apart. You may not believe this, but *all* people will experience growth in their lives. For all their life long they will either be growing more and more towards God, or further and further away from God. It is entirely impossible for a human being to constantly remain the same, for his whole life is a matter of constant evolution (constant change). No man can be or remain neutral with respect to the two main religions of life; he will be committed either to the true or to the false religion. Therefore it is

only by growing into the same direction that we can expect a happy marriage.

It is even grossly unfair and unjust to unbelieving young men and women to expect them not to develop in accordance with their own religion and philosophy of life. For they cannot but be and become what they are. Unfaithful young people from the Church often deceive their unbelieving boy- or girl-friends into believing that they will be happy after their marriage. But the results of many of these mixed marriages speak for themselves. They often turn into a "hell on earth" for all involved.

It is extremely sad to see that so many of our young people as well as parents fail to understand and see God's love in His prohibitions of mixed marriages between believers and unbelievers. They fail to see how God wants real happiness for His children, and that He therefore instructs them as to how they may achieve it. They fail to see His concern for their welfare, for their salvation. They fail to see His awareness of our weaknesses, and how He strives to protect us from falling victim to the gods of this world. It so often happens that God's people act as if they know better than God's Word, refusing to learn from the bad examples of other disastrous mixed marriages, being seemingly determined to drown in their own stupidity and unfaithfulness, ignoring their covenant God.

But, what else can be said? If you refuse to listen to God's Word, to your parents, to your Christian friends, and you start such a "mixed" relationship anyway, then you have very little assurance of a happy marriage, but on the contrary you are endangering your own salvation. If you have the mistaken notion of contemplating such a mixed union, then your only hope is to repent from such a self-willed, wrong direction and to submit your whole life to the teachings of God's Word, that your happiness may be secured in your Saviour Jesus Christ.

Some of our young people will undoubtedly counter this by saying that there is so little real choice of boys or girls in the Church of which they are a member, and for that reason are almost compelled to look for a mate outside of the Church of Jesus Christ. The answer to such a statement can be brief and simple, namely, it is better to remain unmarried than to start an unfaithful marriage which

lacks a Christian basis. Better no boy or girl-friend than the wrong kind of boy or girl-friend. It is much better for you to obey God's trustworthy Word than your own untrustworthy feelings. You must all learn to be patient, and to prayerfully look for a mate with whom you can share the joy of belonging to Jesus Christ. And stop worrying about the fact that you do not have a boy or girl-friend as yet, for in due time the Lord will provide you with the mate He has planned for you. Be patient, and remain steadfast.

Does this mean that you may only look for and marry a person from the Church of which you are a member? *No*, it does not. For even among the young people of the Church of which you are a member there are undoubtedly some who are not committed to the Lord, and a marriage with such a person is also forbidden by the Lord. Remember, a nominal (by name only) church membership does not guarantee salvation or commitment to the Lord. A person will never be or become a Christian only by virtue of the fact that he or she is born of Christian parents. God simply does not have grandchildren. But if you meet fellow-Christians outside of the Church of which you are a member, then let them first prove their commitment to the Lord by letting themselves be instructed by God's Word and by joining you as a member of the flock of Jesus Christ. If they are true Christians they will come, cf. John 10:16. But it happens all too often that God's people want to do things backwards, i.e. first marriage and then be concerned about the mutual commitment to the Lord. However, if we insist on doing things backwards, then we may rest assured that our Lord has not promised any blessings for us, cf. Deuteronomy 7:3-4. Rather, He warns us for the judgment to come.

What then is the basis for a real Christian marriage? Only a mutual commitment to the Lord, a bowing under the yoke of Jesus Christ which is revealed by the mutual desire to be living members of the Church of Jesus Christ, a striving to obey all His commandments, and a rejoicing in a common salvation. In brief, the only real basis is that both husband and wife stand and continue to stand on that only foundation, Jesus Christ the Lord. Then, and only then, may we expect and will we be blessed with a truly happy Christian marriage.

S. DE BRUIJN



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.

COMMUNISTS DEMAND EXCLUSION

Berlin, West Germany. The East German authorities have demanded the insertion of an explanatory note with the text "The ungodly have no peace" (from Isaiah), which appeared in a "daily devotion booklet" spread by the Hernhutter Brotherhood throughout the East German republic. The footnote must explain that this text has nothing to do with the communists, but is only a general admonition to Christians to repent. In the past century a similar incident occurred, when the Russian Czar demanded that Luke 1:52 be removed from the new Russian translation. That text reads, "He has put down the mighty from their thrones, and exalted those of low degree."

ASCENSION DAY ON SUNDAY?

Rome, Italy. The Italian Bishop's Conference has officially declared that Ascension day in Italy will no longer be celebrated on the 40th Day after Easter (Thursday), but on the 7th Sunday after Easter. The Roman Catholic Church is presently postponing former weekday celebrations to the Sunday in an effort to aid the Italian government in bettering the economy. The many ecclesiastical holidays during the work-week were causing too many free but paid days.

WOMEN IN OFFICE (Buiten-Verband Churches)

Groningen, The Netherlands. The Reformed Church of Groningen (Liberated, Outside the Federation — Buiten-Verband) has asked the Buiten-Ver-

band sister Churches in the northern region of The Netherlands whether women may be admitted into office. Recently a regional conference of these churches decided that admittance of women to office of elder or deacon as such is not contrary to God's Word. However, the Church at Groningen was advised not to implement this principle decision until a common stand could be taken and the mutual contacts would not be hindered.

TUBERCULOSIS PREVAILS ON IRIAN JAYA

Rotterdam, The Netherlands. "The mission of the Reformed churches on Irian Jaya is greatly deterred by the presence of tuberculosis. The Society MESOZ (medical and social mission aid) is pondering whether a female or male nurse will have to be sent out to the mission field (Tiau) to tackle this problem." These words were spoken by Dr. G.J. Oosterhuis, who recently made a trip to the mission-field in an attempt to survey the medical problems. Already Dr. Louwerse has been sent to the mission field in view of these difficulties.

C.I.S.

P.S. In the March 26 issue I commented on the Dutch interim-report on correspondence with foreign churches, and asked whether we had ever received a "rendering of account" on the Dutch decision to enter into correspondence with the Koryu Pa. It has since then been brought to my attention that the Dutch sister-churches have officially apologized for their negligence in this respect. I gladly offer this information to set the record straight.

Furthermore, it was not my intention to darken the reputation of our own Deputies. I'm sorry if that impression was received. I only wanted to voice my concern to *all* sides that in these matters of correspondence we must be "on our toes."

C.I.S.

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on April 29, 1977.

school X crossing

WIDER CHOICE AT GUIDO

At a recent membership meeting of Guido de Brès High School in Hamilton, several proposals of the Board were accepted by the membership. Until now students could not advance at this institution beyond Grade 12. Now Grade 13 will be added in the next season. There are enough qualified teachers at the school to teach the subjects for this last grade of high school. What held some back initially was the cost involved and the relatively small number of students for this grade at the moment. So far about 10 students have asked to continue their education in Grade 13 at our high school. The principal pointed out that adding this grade stands to reason. This high school was established to provide Reformed secondary education for the children of all the members. Secondary education includes Grade 13. It must be seen as a step backward to force our students to return for their final year of secondary schooling to a public high school and have them exposed once more to the philosophies dominant there. At this age the students will normally be intellectually more mature and this offers a unique opportunity to prepare them more fully for the philosophies and ideologies they will encounter after they enter university. Even though the number of students is fairly small for this grade at this time, an increase may be expected in the next and following years from the present lower grades. The small number now makes it somewhat easier to find the right direction and prepare the right programme. Since financial contributions were made by people outside our re-

gion, it is well possible that they also may want to have some of their children take Grade 13 at Guido. The options chosen by the students so far made it possible to keep the cost down. The subjects will be divided among the present staff, and one additional teacher will be needed.

Another proposal that was adopted is to increase the vocational options. There are two kinds. For both boys and girls Accounting, Law, Business Practice, and Junior Typing are offered. Other subjects like Shorthand, Business Typing, and Office Practice are usually taken by girls only. When they have finished their Grade 12 they will be ready to start a clerical career. The other type of vocational training is primarily for boys, with the exception of the Home Economics option, of course. Last year it consisted of a bit of Shop and Drafting in the two junior grades. This year a half credit course in Drafting is given in Grades 9 and 10, while a full credit course in Electricity has been provided for the senior grades. These are the bare minimum, because of lack of space, teachers, and resources. The amount budgeted this year for the vocational programme is \$7,500.00.

The third proposal (it was actually the first one adopted) contains the institution of a two-year course in addition to the existing four and five year courses. The five-year programme is meant for the students who are able to follow academic subjects at an advanced level. The four-year programme is for those students who have some difficulty with some academic subjects at the advanced level and therefore take these subjects at

the general level. They usually also take some vocational options. With their Grade 12 diploma they may embark on an apprenticeship programme with advance credits or enter a community college. In addition to the four and five year programme, a two-year course will also be given in the next season. It is meant for those students who are not expected to do well beyond Grade 10. They will have vocational options like Business Practice, Typing, Basic Electricity, Drafting, Carpentry, and Home Economics. The core subjects such as English, History or Geography, Mathematics, and Science will be taught at a lower level. Students taking the two-year course will receive 14 academic credits, the required minimum for entry into most apprenticeships. Students who want to transfer to the four-year course may do so if their performance and marks justify such a transfer.

We are to be thankful that now all the high school grades are offered. Let us not only hope, but also work towards it, that more boys and girls will benefit from it. It is one thing to set up a high school. It is quite another thing to "populate" such a school. We should encourage our boys and girls, who have received the talents from the Lord, to be educated at a Reformed institution. Especially the last year before entering university or college is very important for them. It is often a difficult year. Now, by the goodness of God, they may receive help from Reformed instructors in a Scriptural atmosphere. Hopefully, the number of students for this last grade will not be 10, but double that number. Here is the opportunity!

WORLDWIDE STRUGGLE

Our three sister churches in Australia each have their own elementary school. As the congregations kept growing over the years, the number of students increased as well. The school in Armadale now has 230 pupils enrolled. There are 7 full-time teachers plus 4 part-time. The school in Albany has 4 full-time and a few part-time teachers. Earlier this year Armadale has opened their new high school. Launceston in Tasmania has made similar efforts, but at the moment of this writing, I cannot ascertain whether they have already opened their secondary school.

In Pretoria, South Africa, an elementary school has been operating for
(Continued on page 172)



Edmonton's school building under construction.

"GRASS" (III)

A number of circumstances render it advisable for me to turn again to the subject of marijuana, about which I wrote a few issues ago. The first circumstance is sad: since writing the first article on drug abuse, a few more cases out of our circles were brought to my attention. I mention this just for the record. Although we cannot nearly speak of a drug epidemic among our youth, still we must be aware of the reality of occasional drug usage, and we must discuss the problem openly, at home and at the schools! Let no false security cause a dangerous silence.

The other circumstance is that shortly after writing my second article on "grass," I came across a very relevant interview in Variant (the Saturday supplement of Nederlands Dagblad) with a certain Dr. K.F. Gunning, a physician in Rotterdam. Dr. Gunning has spent many years as a district-physician in Morocco and there he was directly confronted with the results of high-scale, long-term usage of marijuana and hashish. After returning to The Netherlands, Dr. Gunning made a study of all the literature internationally available on this subject, and wrote a number of impressive brochures as chairman of a National Committee for Drug Prevention. I thought that it would be worthwhile to pass on some of the points raised by Dr. Gunning, and I gratefully borrow this valuable material from Variant.

Dr. Gunning first points to a 1974 report of a sub-committee of the U.S. Senate which contained devastating evidence against cannabis production and usage. The report indicates that usage of marijuana is thirty times more dangerous than consumption of alcohol. Although, e.g., brain damage was never discovered with young alcoholics, it was found with their peers who regularly smoked "pot."

More startling evidence: it appears that the dreaded Parkinson's disease (a progressive musculatory disease resulting from malfunction within the cerebral cortex, known by its excessive shaking), a sickness usually found only with elderly people, has been diagnosed among 18 and 19-year-old pot-smokers. The report also indicates that cancer and lung-emphysema, both often incurable, have been linked to marijuana

Circumspection...

usage (as is the case with tobacco).

One of the scientists heard by the sub-committee, an apparent expert in the field of radiology, testified that the chromosomes and white blood cells of pot-smokers showed deviations similar to those found among the survivors of the atomic attacks on Hiroshima and Nagasaki. Marijuana usage, therefore, could very well be a cause of generational deterioration.

Now it is true that the results of



Chou-en Lai.

most scientific tests are (at least) "influenced" by the principle starting point of the researcher. I realize that someone opposed to marijuana usage will set out to gather as many negative results as he/she can, while someone who wishes to see marijuana legalized will diligently seek out its more positive qualities. But Dr. Gunning strongly emphasizes: the basic results of this scientific research-work have never been adequately refuted. Often the reputation of the researcher(s) was made questionable, but the facts remain facts: marijuana is extremely dangerous for man's physical and mental health!

There's yet another aspect to

the marijuana problem which is quite intriguing, not so much scientific, but political. Dr. Gunning points to an interesting biography of the late Egyptian president, Nasser, written by the influential Arab journalist Heikal. In this biography there is a passage in which Nasser asks the Chinese premier Chou-en Lai where China received the courage to withstand the powerful U.S. in Vietnam. Chou-en Lai smilingly answered that the Chinese had a secret weapon: marijuana. The premier did not overstate his case: it is an established fact that the notoriously low morale of the American army in Vietnam was for a large part caused by the steady in-flow of drugs, provided with communist compliments. These drugs, which are "imported" mostly from far and near-eastern countries, have indeed become a major weapon to weaken our physical and spiritual resources.

It makes you wonder. While enemy forces — by their own admission — are pumping destructive drugs into our land and people, our lives, our health, our values, our freedom are being threatened. Instead of praising the increasing permissiveness towards drug usage and sales, Dr. Gunning advocates that governments take a "hard line," an approach which can effectively curb the progression of drugs, if all departments (political, judicial, medical, religious, etc.) cooperate in one combined effort. Such an approach, I add, will have to be taken jointly by the free nations, and police departments throughout the world will have to continue together in breaking up the various "connections."

Many of those who are engulfed in a world of (hard and soft) drugs are signing their own death warrant. Some escape, but others do not. And those who prey upon the enslaved should be called to justice. If our political and social apparatus doesn't act in determination and with force, our world will go up "in smoke."

Not only Canada, but the whole western world, is going to pot. And the vultures are ready for the spoil.

Cid.

Smithville Dedication and Re-dedication

On Tuesday evening, March 1, 1977, the Smithville Congregation came together for the re-dedication of the renovated building and the new organ. The appointed Building Committee, Brothers I. Bos, G. DeBoer, B. Dekker, J. Schulenberg, and B. Steltman, who took over as general contractors, deserve a well-earned thanks

SCHOOL CROSSING — Continued.

some years, while recently a school was opened for the first time in Kaapstad. This is certainly quite an effort for our rather small sister churches in Australia and South Africa both. Perhaps we don't often realize enough how blessed we are with the number of congregations we have in our country, and, as a result, the number of schools and high schools. The Lord's blessing on the work done in our sister churches abroad can only encourage us when we strive towards the same goal. Edmonton's efforts have been rewarded. Two brothers have been found willing to leave their present teaching positions in order to help start the Edmonton school next September. Brother B. Van Raalte of Burlington has been appointed as the new principal. Brother R. Van Delft of Edmonton is the second teacher. They still need a (female) teacher for the lower grades. The nine grades will be divided among the three teachers. The building program has been progressing well. A lot of free labour was offered. Because of the very favourable weather this past winter the work progressed faster than expected. When we consider the fact that, also as a fruit of the reformation of the Church in 1944, Reformed schools have been established in Canada, South Africa, Australia, and in the past even in Brazil, we can only stand amazed at the faithfulness of our Lord Jesus Christ, Who gathers, defends, and preserves His Church in this wide world. May our world-wide struggle be a constant struggle for faithfulness to Him Who has shown His great faithfulness to us in so great a measure.

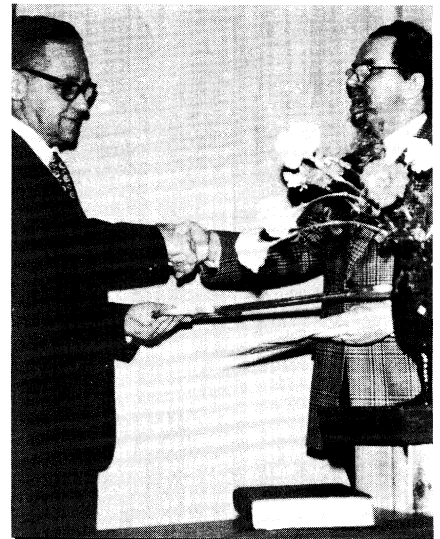
M. WERKMAN

for the beautiful job they did in renovating the old church building.

The chairman for the evening was Br. K. Flokstra.

In opening, Psalm 146:1 and 3 were sung. The chairman read from Scripture Psalm 146:1-5, after which he led in prayer. Words of welcome were extended to all.

Br. B. Steltman, Chairman of the Building Committee, was called upon to say a few words. He began by thanking our Lord and Saviour for the strength and guidance He gave to them, and that all this work was done without any major accidents. The consistory was commended for their cooperation during the planning and construction. Brother Steltman went on to thank all who gave their free labour so willingly, and a special thanks went to the ladies who cleaned up all the mess after the men were through. Brother Steltman then presented a gift to James DeBoer, the youngest member of the construction crew, who willingly worked through warm and very cold weather to help finish the job. Brother Steltman presented the key to our minister, Rev. P. Kingma, Chairman of the Consistory, expressing the hope

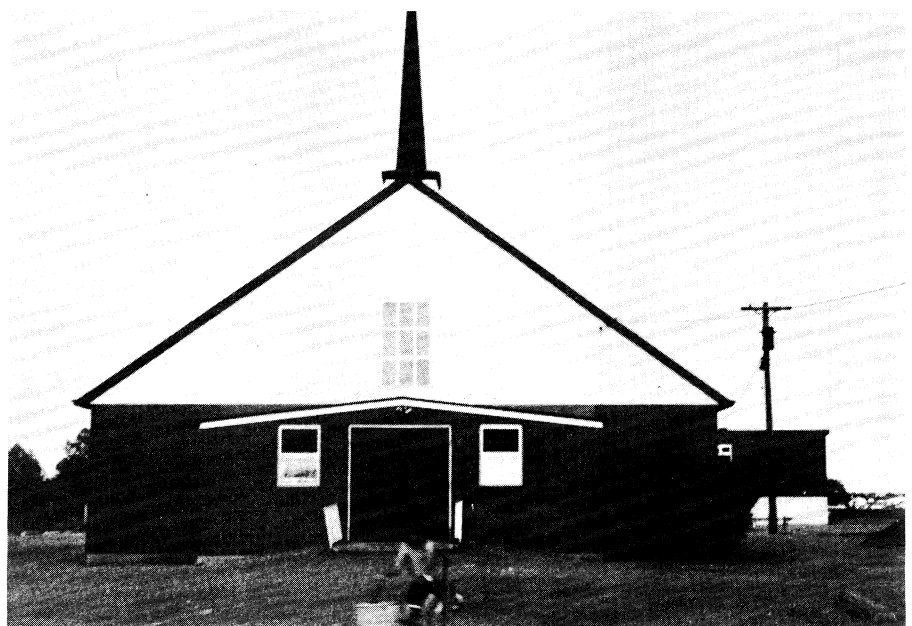


The Chairman of the building committee, Mr. B. Steltman, presenting a symbolic key to the chairman of the consistory, Rev. P. Kingma.

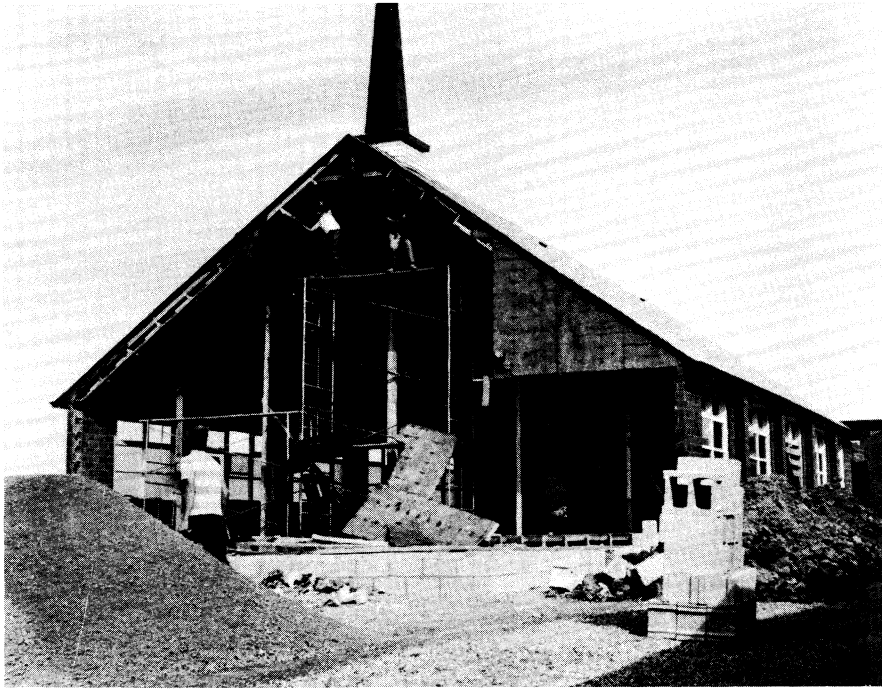
that this building may be used for many years to come, and that the Lord may continue to give strength and guidance to our minister to continue to preach the Word of God.

The chairman of the Organ Committee, Brother H. Riesebosch, presented the Vice-chairman of the Consistory, Brother P. Oosterhoff, with a miniature organ pipe inscribed with name and date, expressing the hope that it would find a place on the wall of the new consistory room.

Brother J. Schulenberg showed



Before renovation.



During renovation.

slides of the old building and of the various stages of construction, which were enjoyed by all.

A humorous report of the Building and Organ Committee was presented to us by three members in skit form. The evening was filled with congregational singing and organ recitals by our two organists, Brothers L. Kingma and P. Ravensbergen, who very aptly displayed that fine tones can be produced from the new organ. This shows us that the instrument can be used to the praise of God in leading the congregational singing as well as in organ solos.

Towards the end of the evening, the floor was given to Rev. P. Kingma who, on behalf of the Consistory, thanked the Building and Organ Committees for all the hours of discussion and for all the work they have done. He said, "The Consistory realized it was not a job for us to do, so we put some people together and tonight you can see the results of the talents of these people."

The Congregation was thanked for their praise of the building, their constructive criticism, and their financial help.

Rev. Kingma went on to say, "Tonight, when the key was handed to me in a symbolical way for this building, I was thinking of Christ Who calls

Himself the Key of David. He does that in connection with writing a letter to one of the churches of Asia Minor. He calls Himself the Key and says, 'I open and I shut.' In addressing Himself as a Key to a church, He thereby makes us

understand that He has instructed a church and given that church (also here one of His churches) a building in order that *His* key should be handled in that building in the meeting of the congregation. His keys whereby He opens and shuts are the two keys given unto His church in the preaching of the Gospel and in the exercising of discipline.

"This church building receives its meaning from the handling of those keys, entrusted to you. This building has no significance without you, but has all the significance with you, who do see the charge laid upon you all to see to it that the keys are handled properly.

"There is no other building to be compared with the building where God's people meet every Sunday. There the kingdom of heaven is opened and shut: first of all to you, but also to everyone who is called and accepts the Word of God preached here or who rejects the Gospel preached here.

"Let us rejoice that it has pleased the Lord to have in this country, under this government, a project as this building for the purpose of having Christ use His keys in heaven through the keys given to you."

Rev. Kingma then led in thanksgiving and prayer, after which we sang Hymn 62:1, 2, and 3.



New organ installed.



Dear brothers and sisters:

On the third day of the new year we returned from our short stay in Kawagit. Several days later we heard from Reverend Zandbergen that a student from the Bible School in Kawagit had expressed the wish to work in Gauwop. He is Saul Domuno. He is married and has one son.

Gauwop is situated on the West Digul River, on approximately the same latitude as Heyokubun. (This after you've put the West Digul in its proper place — change East and West around. Sorry about that one! See *Clarion*, No. 13, June 26, 1976, p. 220).

I have spoken with some men from Gauwop, while they worked here for several weeks for the mission, and asked them to discuss the possibility of receiving a guru-evangelist with their people. They would ask prominent members in the village to return to Manggelum. We could then discuss the responsibilities and obligations involved, if indeed they are eager to receive a guru-evangelist. This all happened approximately two weeks

ago and we have not heard from them as yet. Therefore, I'm planning to have a look in Gauwop together with Saul. I've been wanting to do this for a long time, but due to the small gasoline supply here I've been unable to make this trip. We hope that you pray with us that these people also may receive their guru-evangelist and so be confronted with the Word of God, the good news of our Saviour Jesus Christ.

On January 11th Saul Domuno arrived in Manggelum, and he will stay here until we have arranged his work in Gauwop. Also on this day I went to Heyokubun to deliver an additional blackboard. The people are busy with setting up their new village, which is on the riverside of the Digul. Formerly they had to walk five minutes in order to get to a river. Right now the Digul is on one side of the village and a smaller river, named Bike (Beeke), on the other side. We hope that this move will also increase the health and sanitation standards of the people.

On January 12th Miss Janet Vel-

vis and Miss Greet Euwema went to Port Moresby (Papua New Guinea) to check out Janet's condition more thoroughly. All we have heard is that she is receiving physio-therapy and is not allowed to leave the hospital yet. We hope you will remember her in your prayers.

News came through on January 21st, that the MAF wants to try to serve our area with their helicopter. The waterplane could not really serve us adequately the last months and their idea is to give it a trial period with the helicopter. This meant that we had to start all of a sudden with making a landing pad for such a machine. We hope to finish it within a week or two.

On January 23rd Reverend Zandbergen told the other ZGK posts via the radio that he had received two arrows. These arrows were sent by Koro-way people, a people to the North that we have not been able to contact due to their known hostility. One of the arrows was meant for the mission, the other for the government with the possible idea that if the mission would enter first, the government could follow. Plans are being made to make some further contact in the near future. We pray that He will guide and bless us, also in this undertaking.

On January 26th we held men's and women's society in Manggelum for the first time. The women's society has 20 members at the moment. It is held three times a week, in the morning from 9 till 10. The first reactions were very enthusiastic as you can see by the number of times it is held per week. The men's society counts eight members, and we come together twice a week, in the afternoon from 4 till 5.

We first try to recall the story of last Sunday. Hopefully this will make them more attentive during the Sunday services as well. I have started with explaining the story of Creation. Joanne does this also. We work with simple pictures on the blackboard. With the women Joanne uses an interpreter, for their understanding of the Indonesian language is fairly poor. They also receive a piece of paper with a drawing on it so that they can look at it again back home and hopefully will talk to others about what they've just learned. At regular intervals we will try to keep you up to date regarding this.

On January 27th we heard the news that Dr. Ken Dresser (from Senggo), his wife, and children will



From our house looking towards the village (the Digul River is at the right).

have to leave Irian Jaya within several weeks, due to a kidney disease of one of his children. Pray that all may go well with them.

January also supplied us with four more drums, so that only one drum is still in Kouh. It is nice to have our own stuff now.

On the last day of this month the school children entered the new school for the first time. They had worked hard the last few weeks to get the desks ready, and last Saturday I helped them to make four sturdy blackboards stands. Although not everything in the new school is finished, we are very glad that (finally) lessons can be given in it. The pupils have done a great deal themselves in getting this school ready.

The attitude of most village people is very disappointing. It is practically impossible to get all of them to work. The new house for guru-evangelist Yohan Bakai (started September 1976) is still not finished, and progress is hardly visible. You just have to be very, very patient.

As far as we ourselves are concerned, we are all in good health now. Joanne's hands are still in very good shape. Also with Emily everything is fine. She crawls around now at a steady pace, and stands up whenever she can.

With Christian greetings
to all of you,
BRAM and JOANNE VEGTER.

*A large tree house
in the jungle of
Irian Jaya.*



His Load is Light

Matthew 11:28-30

1. All you who are so tir-ed
And so oppressed,
O come to Me, your Saviour,
I'll give you rest.
2. Take then the yoke I give you
And learn from Me,
For I am meek and lowly
As you will see.
3. The yoke I give is easy.
It is just right.
The load I give to carry
Is O so light!



S. VanderPloeg

news medley

There is hardly anything more pleasant than that one can begin with congratulating people. One little dictionary which I use not infrequently describes the verb "to congratulate" as "to express pleasure at the happiness . . . of a person." I am not certain of it, but this word (coming from the Latin) could mean something like: "Together to say grace," together to express thankfulness for a certain blessing or achievement. If that is indeed the meaning, then there can hardly be found any better word by which to express what we are doing: together express our gratitude to the Lord for the blessings bestowed upon some of His children, our brothers and sisters.

There are in the first place brother and sister A. Mulder of Cloverdale. They celebrate their fiftieth wedding anniversary on May 15th. When they came to Canada, they settled in Barrhead, and it was in their (old) house that several services were held and that meetings took place. Wandering elders and preachers found a refuge there. Already at the first "Classis Canada," which was held in Lethbridge on November 15, 1950, we find brother Mulder as a delegate from the Church at Neerlandia. That was not the first Church in Canada where he was an office-bearer. On Sunday, July 9, 1950, he was ordained as an elder of the Church at Edmonton. Although he lived in Barrhead, that appeared to be no impediment. The minutes of the meeting of Edmonton's Consistory of August 13, 1950, however, mention that the brethren A. Mulder and Hamoen were relieved from their office upon their request, since on August 6th a Church was to be instituted in Barrhead-Neerlandia. Many a time brother Mulder was an elder in that Church. Now he and Mrs. Mulder live in Cloverdale, the place to which they moved after they retired.

That is then the fiftieth wedding anniversary which we have to mention.

Now a forty-fifty wedding anniversary. That is the one of brother and sister M. Beijes of Smithville. I am sorry that I cannot tell you much about them. I did hear the name Beijes more than once at the "talent evening" of the Guido de Brès Highschool which was held a few weeks ago, but that is about all I can say. No discrimination meant!

For two fortieth wedding anniversaries we go to New Westminster.

There are brother and sister K. Stam and brother and sister P. VanEgmond.

When we arrived in Port Coquitlam on November 11, 1952, brother Stam was there to welcome us as the chairman of the New Westminster Consistory. Looking at the picture which was taken when we left the train and were escorted to the waiting cars, I can detect a trace of triumph and relief on the face of our brother. It was indeed a relief for people who had to work long hours, who lacked proper means of transportation, who had to struggle with the normal disappointments of immigration and everything connected with it, and then still had to do everything necessary to build up the Church-life, when, after five or six tries, finally a minister accepted the call and was there bodily.

The Stam family first arrived in Lethbridge and worked

in the beets, but they belonged to the first large group which left the wide vistas of the prairies when the work was completed in the fall, and the employers told them that there would be no more work (and no more income!) till the next spring. The Lord has blessed them greatly during their years in the Valley. He did not spare them sorrow and trial, neither did He keep illness away from them. Yet the gratitude will be great and the thanksgivings many.

As for the VanEgmond family, they went to Vancouver Island when they immigrated from The Netherlands. They did not stay very long on the Island but came down to the Mainland and settled in New Westminster. That did not go without difficulties and disappointments. It was not long after their move to the Mainland that brother VanEgmond had an accident which laid him up for a considerable time. The social services and insurances at that time not being what they are right now, you can imagine that they went through difficult times, also financially. What would you say if you had to "live" on seventy-five dollars per month? I know that in those years seventy-five dollars was "more" than two hundred right now, but still it was far less than half of what were then normal wages. Yet the Lord helped them through, and everyone was always welcome at their place. It was to their house that we were brought after our arrival on November 11, 1952, and it was in the old and roomy kitchen that we first met the Congregation of New Westminster. It was in their home that Congregational meetings were held at first, until the number of members became too large.

Coming from the "bollenstreek" (Bulb-region), our brother saw his love for bulbs and flowers never leave him. When we came to New Westminster, he could talk for many

45th Wedding Anniversary



On May 6, 1977, Mr. and Mrs. Albertus Johannes van Sydenborgh of Burlington, Ontario, will celebrate their 45th Wedding Anniversary with their family and friends. Mr. van Sydenborgh was born in Haren (Gr.), on August 18, 1907; Mrs. van Sydenborgh (Kuiper) was born in Hooghalen (Dr.), on November 10, 1908. '08.

They left Assen, The Netherlands, with 7 children and arrived in Halifax on April 13, 1950 after a very seasick journey. On April 15, 1950 they arrived in Cainsville by train.

They have lived in different places including on a fruit farm in Winona and in Burlington where Mr. van Sydenborgh is now retired from his landscaping business. They have seven children and thirty two grandchildren.

hours about the landscaping which he was doing and the gardens which he took care of.

Yes, I should proceed, but when the old memories rise up in one's mind, one could talk and write for hours!

Let no one think that I minimize the role which the sisters fulfilled in all the above experiences and activities. But the work of the sisters is more indoors than the work of their husbands.

To all of the above couples: con-grat-ulations: we say grace with you for the blessings which the Lord our God has bestowed upon you. May His mercies upon you never cease, according to His promise.

As for the Churches, the only thing we have to mention from the Valley Churches is that in Cloverdale it was decided to install carpet in the auditorium and to do so also in front of the pulpit in spite of fears that it might absorb too much of the sound of the organ and thus have a bad effect on the acoustics. One can tell that only after it has been installed; that is always the most difficult aspect of such decisions.

I do not wish to bore you with all sorts of tales about organs, but I think that you would like to know where progress is made. That is the case in Smithers. They received word from the organ builder that the materials are in his shop and "they are now making the large wooden pipes, and we hope to visit him, and see the proceedings around March 25th, the Lord willing." That is already more than a month ago and I have not yet read a report on that visit. However, we have something to look forward to. Otherwise we might not have anything about organs the next time!

Now that we are on this topic anyway, why not quote from Coaldale's bulletin?

I do not intend, in case you are wondering, to make the organ a regular feature in our Church News; however I would like to keep you informed of certain developments. On Monday May 16, in the afternoon, the CBC will tape a 30 minute program of organ music in our building. Mr. W. Woolhouse will perform. It will be heard at a later date (at this time unknown) on the program "Organists in Recital" on the Canada-wide CBC network. Unfortunately **no** guests or audience will be present at this recital so that the highest quality recording may be made.

Many of our readers may be used to tuning in on that program "Organists in Recital." It is, if I am not mistaken, an FM feature. I, for one, have never heard it on the AM network. I very seldom listen to the AM stations anyway! I hope that Coaldale will receive word when it will be broadcast and that that is early enough to inform our readers everywhere of the date (or week) of that broadcast. It would be nice if we all could enjoy it.

The struggles about an organ in Winnipeg are still going on. Apparently the Balwin organ which they tried out was not satisfactory. Now we read, "The Organ Committee is expected to come up with proposals concerning an Allen organ at the next meeting." May it be just as unsatisfactory as the previous one. Mean, isn't it?

A Spring Concert was to be held together with the Carman Congregation and choirs. Once again it was expected to have solo pieces for Trumpet and organ, violin and organ, and so on. I am always sort of jealous when I read things like that. Let our young people do their best to learn how to play an instrument, whatever instrument it is. It does take a lot of

45th Wedding Anniversary



Mr. and Mrs. J. Bos will celebrate their 45th Wedding Anniversary, D.V., May 20th, 1977. They married in Stedum (Gron.), The Netherlands. They lived in "Het Groninger Land" till 1954, when they emigrated to Alberta. After two years in the Camrose district as a farm hand they moved to Edmonton, where they still live.

practice, that's true. But the enjoyment which you get out of it yourself and the enjoyment which you give to others cannot be measured.

We move on to Ontario.

Let's go down first: Chatham. The brief report on the meeting of the Consistory tells us that "the Consistory cannot see real grounds for reinstating collections for church." It would, I am convinced, have been a step backwards if the Consistory had decided again to have collections for "the Church." And therefore I am happy that the Consistory did not do that. I am also happy with the other decision which we are going to quote: the Consistory "is in principle in favour of using the R.S.V., but will decide after congregational meeting on this matter, in which reasons for change will be explained." That is the proper way: to discuss the matters with the Congregation and to explain the decisions which affect the reading together in the services.

Several bulletins from Churches in Ontario South mention receipt of a letter from Hamilton. That Church apparently is planning to send out their own missionary as soon as that is possible. They asked the Churches in "South" whether they would be willing to support Hamilton in that endeavour. The Watford Consistory mentions the following. "The letter from Hamilton re calling their own missionary is discussed. Hamilton asked if we would support them financially if and when the need arises. It is decided to go along with this if Hamilton in their proposal keeps to all the regulations of the present agreement with Toronto."

We have come a long way since those first feeble efforts to come to the sending of a missionary by one Church which was to be supported therein by the other Churches. Then there came the (natural) split between East and West, with Toronto and the Ontario/Michigan Churches responsible for one, and New Westminster and the Western Churches responsible for another missionary. Now we find that Ebenezer Burlington is thinking about sending one; Hamilton apparently is planning in the same direction, and from the West we hear of efforts to send more than one to

Brazil. All this activity is encouraging and is cause for rejoicing. One of the aspects for which we are to be very grateful, too, is that no Church tries to achieve its goal with neglect of the obligations taken upon itself in the past when cooperation with either Toronto or New Westminster was promised. When the development goes along these lines, we can be certain that the Lord will bless them and that a fruitful cooperation will remain a fact.

Hamilton, too, established an "Evangelism Committee." And now that I mention that, I also have to say something about what the Rehoboth Church in Burlington experienced.

The Consistory sent a letter to the sister Churches with proposals and suggestions to come to the formation of an "Evangelism League." In that letter, the Consistory also outlined some of the goals and activities of such a league. Twenty-seven such letters were sent. What was the result?

The results are as follows: out of a possible 27 congregations, only 12 answered (less than half!!). This (lack of) response seems to indicate that politeness is not among our foremost qualities. But we are happy already with this meagre harvest of letters, for it does enable us to form a conclusive picture and bring the general attitude towards our proposal into focus.

Yes, that answering of letters. I must admit that sometimes it slips my mind, too, to reply to a letter, although I do try to answer them all faithfully, be it that it may take quite a while before I can sit down to write back. I also am aware of the fact that our Consistories oftentimes are quite busy. In some instances the clerk has a whole section just like any other elder, and he has to write the minutes and to send letters as a sideline, so to speak. I am further aware of the fact that sometimes too much is demanded or expected from our office-bearers. The brethren have their own families that need their attention. They frequently have a job which brings much tension with it and which causes quite a few headaches. And then they come home, wash up, have supper, and have to go out again to visit the members. These visits, too, sometimes are not too pleasant: when members have to be admonished, when difficulties have to be solved. There are elders who are hardly ever at home in the evening. And then they can still hear sometimes, "And does the Consistory not do anything to this or to that?"

At the latest Office-bearers' Conference I was disappointed because the number of those attending could have been so much larger. It is a bad time, the beginning of the outdoors work, let's admit it. And the Saturday for many is the only day that they can be at home and putter around a little, relaxing in a more or less useful manner. When we consider that, we can still be thankful that so many attended. Those who were not there missed much, that much I can tell them. In quite a few cases it may have been better for them to stay at home to fulfil their obligations towards their families. Yet I would urge those who are able to attend such conferences to come there faithfully: we meet one another and endeavour to build one another up in faith and in knowledge of the requirements for the proper discharge of our respective offices.

Members oftentimes are not aware of how much is being done by the office-bearers and how many hours the brethren spend in work which is not rewarded by anyone except by the Lord. Yes, I know that that is sufficient, but a human being needs some encouragement from his fellow-workers just the same. Let's not withhold that.

Meanwhile, let us also answer letters which have been received, especially when they come from a sister Church. I do not think that any excuse can be found for not replying to the above mentioned letter from Rehoboth Burlington. When fifteen out of twenty-seven Consistories do not reply, there is something wrong, don't you think so? And do you not agree with me that improvement should be shown also in this respect? I wonder how many Consistories will as yet reply to Rehoboth's letter!

The same Consistory apparently asked some information regarding correspondence with the Korean Presbyterian Church, Koryo Pa. From the reply received from our Committee on Correspondence it appeared that not much progress can be reported. That brings the Rev. Cl. Stam to the following lines: "I still wonder if we will ever get a clear picture without sending delegates to visit the Korean Churches. That might be a costly and impractical suggestion, but it seems that correspondence is established best through immediate visitation and personal discussion."

I am a little afraid of those visits. They tend to make the matter too "personal." I always like to have things in writing. And if the Korean Churches do not bother to answer the questions which our committee places before them, and therein show little desire to come to an understanding, then I do not feel like going into much trouble and into many expenses in order to virtually beseech them to listen and to ask them whether they please will do us the favour of telling us a few things. If there is a sincere desire to come to closer contact, then they should show that. "Graag of helemaal niet," that's what I think about it. This may not sound very lovely, but you cannot say that it is not clear. Love can not come from one party only! To me it would also mean too much responsibility if I had to go there and to report to the Churches here on the basis of which report the Churches would have to make a decision. No thank you! Put things into writing, then everyone can judge and we will all know just as much as the others. That keeps things straight, I think.

For this time I've said enough and therefore speak a brief word of

Farewell, vO

Psalm 1

1. How bless-ed is the man whose walk is not
In coun-sels which un-god-ly peo-ple plot,
Who does not stand where sin its pleas-ure of-fers,
And will not take a seat with sin-ful scoff-ers;
But his de-lights are with God's coven-ant law:
By night and day he pon-ders it with awe.

Summons*

Summon a Doctor of Law
(social-feeling democrats for instance
with hearts beating warmly
for the weaker fellow-man)
he will prove, black on white,
in spite of your own carefully
constructed legal rules
that eighteen days after conception
the tiny heart of a human beats
— wanted or unwanted —
a human being

Summon a staff of specialists
ask them how a child of two months old
and a few inches tall can defend himself
against the suction-power of the killer
against the forceps of noble metal
away from his bed in the womb
away from his element, the water
into the washed, yet guilty hands
crushed like a toy doll
for which toddler weeps, trampled upon
by a human being

Summon an experienced detective
tell him to make a fingerprint
— we do want a sign of life —
of a child of ten weeks old
to prove by hand
that he or she
— no longer an “it” —
has his own identity
personal data
recorded from Above
a human being

Summon your conscience
and figure out in faith
who it is that dies when the die is cast
and sign with your heart
with your created hand
your inherited name
save the unborn child

* *The original Dutch text is to be found in Leven, a bundle of verses by Lenze L. Bouwers, a “Vuurbaak” edition, Groningen, The Netherlands.*

Books

Herman Veldkamp, *The Farmer from Tekoa*, Paideia Press, P.O. Box 1450, St. Catharines, Ontario L2R 7J8, \$6.95.

Translating is a difficult work and it is especially hard when a writer has a special style. That was the case with the Rev. H. Veldkamp. His books on various prophets are never dull and have found a rightful place in many libraries. It is especially with the Minor Prophets that Veldkamp is helpful and shows the meaning and relevance of their writings for the New Testament Church. His “meditations” are always interesting and lively, although one sometimes has the impression that he jumps too much and too fast from the one thing to the other and at times is too quick with his exegesis.

The Paideia Press has undertaken the publication of a translation of Veldkamp’s book on Amos. They write that they are “a relatively unknown publishing company at this time.” I am convinced that they soon will become

more well known if they continue publishing books like the present one.

It is well-nigh impossible to check the translation from cover to cover. I just “spot-checked” and came to the conclusion that the translator has succeeded in his undertaking with a remarkable measure of accomplishment, although he sometimes is paraphrasing more than he is translating. I understand that that is necessary to write correct English and at the same time to say exactly what Veldkamp said in his original book.

Let me just mention a few items from three different pages.

It is not clear to me why the translator, on page 27, substitutes “Paris” and “France” for what I found in my Dutch copy (second edition): “London” and “the British Empire.” Even if one does not wish to use the expression “British Empire” any longer, “England” would have done just as well. On the same page “and his son and successor Benhadad” has been omitted. While in the Dutch edition Veldkamp lets the Syrians come with “nooses around their necks,” the Eng-

lish translator tells us that they came with “ropes on their heads.” It is not clear to me how the latter should be visualized.

On page 28 Veldkamp’s (Dutch) text “Church of the Lord” is changed into “Body of Christ,” and Veldkamp’s “concentration camps in Germany” have become “concentration camps in Siberia.”

Jumping to page 173: the name “Israel” has replaced Veldkamp’s “covenant people.” Why?? Whereas Veldkamp (Dutch) speaks of sensitivity “as the needle of a magnet,” the translator speaks of sensitivity “as a nail is to a magnet.” Why?

As for the dustcover, the one around *The Farmer from Tekoa* is too smooth and “uneventful” to my taste: it does not seem to go with Amos. Then I prefer the one which covers my second Dutch edition: a “rough” face with fiery eyes and hair blowing in the wind, a hand holding up a torch.

Recommendation is included in the above remarks, as the attentive reader will have discovered.

vO

Letters-to-the-Editor

Dear Sir,

With regard to Cl. Stam's article, "The Case for Television," February 26, 1977, I wish to express regret that *Reader's Digest* or more specifically "Reader's Digest indigestible abridgements" were placed on a level with *Harlequin Romances*.

Over the last two decades, I have found the *Reader's Digest* to be the one mass circulation magazine that has told the truth about the growing menace of expanding Communism, in language that ordinary people can read and understand — "in 32 countries and 13 languages."

The February '77 issue of *Reader's Digest* gives an honest description of "... the dark age that has engulfed the people of Cambodia" in "Murder of a Gentle Land."

There are lots of magazines to criticize, without knocking one of the few publications we still have that tries to warn us — probably in vain.

N.C. PERT

* * *

Dear Editor,

With interest and agreement I read your article "Evangelist?" in *Clarian* of April 9th, 1977. The following is only to underline the main thrust of your article, namely that a missionary is "just" a minister of the Word with a special task."

Under the subheading "For Life?" you wrote:

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.

Indeed, put *this* way, it is strange and difficult to understand, and such a practice could be compared to a minister informing his Consistory: "After I am back from holidays, I shall stay another year, but that is it."

However, have you presented the practice correctly? Perhaps if one looks at it from a different, more positive angle it is not so strange and hard to understand.

The missionary does *not* say:

"Brothers, after 6 or 9 years I am leaving the mission field," but he says: "Brothers, for 6 or 9 years I will not leave the mission field or consider other calls." It is exactly because he remains a minister that the sending Church usually desires such an agreement. He would have the same right as any other minister to accept another call after two or three years, but, exceptions aside, it would be a sign of poor stewardship. His special task involves special training in mission, language, etc., and generally many extra expenses.

In the case of regular ministers similar factors also receive consideration. Exceptional are the cases that a congregation will call a minister who has been somewhere for two years or less, even though there is no agreement to this effect to my knowledge. But is it then so strange and hard to understand that in the case of a missionary an agreement is made as to the length of time that he will not consider another call, and that he gives his Consistory advance notice about the time when he will consider another call?

The calling is not negotiable or on a contractual basis, but his commitment not to consider other calls can be and should be. Good stewardship demands this, and it is no more than cordial to allow the sending Church ample time to search for and train another minister/candidate.

I do agree that a missionary may only leave the field if the Lord opens the way by giving him another call, or if for weighty reasons repatriation becomes necessary. (In that case it is also the Lord Who shows the way!) In either case it should be by mutual agreement between the missionary and the Consistory of the sending Church. After all, "he is 'just' a minister"!

C. VAN SPRONSEN

* * *

Dear Editor:

Enclosed is a booklet on the "Reform of Property Taxation in Ontario." I believe that pages 13 and 14 might shed some information which would interest us regarding the Canadian Reformed Schools. I am not certain whether this information leaves loopholes or not.

Also I would like to hear or read something about holidaying in areas where we do not have a church. It used to be, when I was younger, that people took their own sermon along,

etc. But now it seems that you either don't go to church, or you go to whichever church is in the area — largely the Christian Reformed Church. This is not restricted to the younger generations only, but I am amazed that those retired parents, who 15-20 years ago told us and our friends that you only attend your own denominational church, now go to Florida for 1-3 months a year, and diligently attend the Christian Reformed Church. Florida is an ideal place to holiday during the winter, and I would like to know if there is not some way to attend our own denominational church in Florida. Is it not possible to erect a church, e.g., from December to April, in a centralized area in Florida? Could one of our retired ministers preach there? Or am I completely off the track?

I would appreciate hearing some comments regarding both of the above subjects.

Yours truly,
(Mrs.) A. VEENMAN

As for the first question, I do not think that many of our readers could give some comments on the Reform of Property Taxation in Ontario, and therefore I shall write a few lines about it.

As for the second question, our readers have heard it (and not for the first time!); we welcome suggestions and comments. Keep them brief and to the point, remember?

Ed.

* * *

REFORM OF PROPERTY TAXATION IN ONTARIO

The request to write a few sensible words about the proposed reform of property taxation in Ontario is more easily made than complied with. There is more to this whole issue than might appear to the uninformed observer. From various publications it has become evident that there was a need for a commission for the reform of that property taxation. For example, during the course of re-assessment work, it was discovered that there were over 270,000 properties which had never been assessed before and whose owners consequently never paid any taxes on those properties.

Further, the Commission on the Reform of Property Taxation in Ontario quotes with wholehearted agreement the following statement from the Select Committee of the Legislature: "For example, we see no reason why pin-setting machines in a bowling alley should be considered assessable as real property as is the case at present, while pool tables in a billiard parlor are not."

In an extensive 143 page report, the "Blair Commission" — as it is popularly known — discusses many obvious discrepancies and unfair provisions, but we shall skip them for they are not relevant for our immediate topic.

What interests us here mainly is the cause of the independent schools.

One hears and discovers the stand of the Commission already in the opening paragraph of the section dealing with "Property Owned by Private Schools":

The level of concern expressed by private schools matched that of charitable and non-profit organizations. Arguments in favour of a continuation of the exemption privilege ranged from constitutional considerations, to double taxation, to simple sheer abhorrence in contemplation of the consequences in particular circumstances.

It would take too much room if we should discuss all the arguments pro and contra exemption which the Commission mentions and evaluates.

It appears to me that the Commission does not take into account the one important argument which distinguishes independent schools from all other charitable and non-profit organizations. That is this argument: When we establish and maintain schools for our children, we do so *because the Government has made it compulsory that our children receive school-instruction between certain ages*. In other words, we do not undertake this work on our own initiative, but we do so because the Government demands it; and therefore several arguments which the Commission brings to the fore are irrelevant in the case of independent schools, since they ignore the point of compulsion.

The Commission ultimately does recommend a course of action which, for all *practical* purposes, does not alter the present situation. The Commission's reasoning is one based on practical consequences. They realize that continued operation of many, if not of all, of the independent schools would be jeopardized if their properties were assessed at 100% of their market value, except where such properties are residential properties; in those cases the assessment would be at 50 percent of their market value.

Although, they state, they have no means of quantifying the sum it would cost the Province extra (cost of absorbing an additional estimated 55,000 students into the public or sep-

arate school system, less the money gained by way of imposition of the property tax), they realize that "even conservative estimates will lead to a prima facie conclusion that this is entirely unacceptable. It is also clear that the cost to the Province is far greater than the aggregate tax exemption costs in all of the communities where there are private schools."

The Commission agrees with the Government's statement in *Budget Paper E*: "It is felt that direct assistance through grants is preferable to property tax exemption." Consequently, the Commission concludes that "logic dictates that the cost of the offsetting measures should be supported by all in the Province . . . since we have determined to our satisfaction that the cost of an exemption removal without offsetting measures would bear upon all in the Province."

In its recommendations, the Commission proposes then that exemptions from property tax, heretofore extended to private schools, be removed, and that the properties be taxed at 100 percent of their market value, except where they are residential properties, in which case a 50 percent assessment would apply.

If the Provincial Government should follow the Commission's recommendation, the latter recommends also that the Provincial Government pay grants to private schools in the precise amount of the property tax paid by such private schools.

In order to prevent abuse (someone could, e.g., set up such a school, enjoy freedom from property taxation or receive his property taxes back, and then after a few years sell out and pocket the profits), the Commission recommends further that the Provincial Government keep account of all such payments to private schools, and that the Government reclaim a maximum of 10 years' payments, together with simple interest thereon at the weighted average annual bank prime lending rate, in the event of a sale of the relevant real property of such a private school, except where all of the net proceeds of such a sale are used for education purposes in the Province of Ontario.

Although after considerable hesitation, the Commission recommends an alternative approach to the problem in case the Provincial Government should not go along with the above recommendations. That alternative approach is: if exemption from a tax on

real property continues to apply in respect of real property owned by a private school, the Government should include the assessment of such property in the assessment for grant purposes, and pay a grant to an affected local government in the amount of the tax it has forgone perforce of the exemptions.

Our readers will recall that quite a few months ago, the Rev. M. Werkman mentioned the Reform of Property Taxation in Ontario and expressed the fear which we all had: that revision of the taxation would have disastrous consequences for the independent schools. Briefs were submitted to the "Blair Commission"; letters were exchanged with the Minister of Revenue and the Premier of Ontario, with Members of the Provincial Parliament, and with other officials. Time and again we have been reassured by, among others, Mr. William Davis, that it was not his intention nor the intention of the Government to jeopardize the operations of independent schools in any way. It was stated publicly that the valuable contribution which these institutions for learning are making is recognized.

We realize that there are unfairnesses in the taxation as it is in force at the moment. We also realize that changes will be necessary. We also have discovered that those who are in authority are willing to listen and to reply to our petitions and to our letters.

And when we read the proposals and recommendations made by the Commission, we must state that the Lord our God has so directed the hearts and the thoughts that the dangers, which we feared and saw hanging above our heads as dark clouds, have been greatly diminished if not altogether disappeared.

We are grateful for the opportunity which we have received to bring the cause of the independent schools once more to the attention of the rulers. The matter of the reform of property taxation has at least borne this fruit: that the Premier has openly declared that "While we do not traditionally support with tax money, the independent schools, the private Catholic high schools and the Christian schools, we do not propose to change our position that these schools make a worthwhile contribution to the overall educational mosaic of Ontario and as a Government we are simply not prepared to jeopardize that contribution in any way." vO

PRESS RELEASE

of Classis Ontario-North, held April 13, 1977, at Thornhill, Ontario.

Article 1 — Opening. Rev. C. VanDam calls the meeting to order, reads Psalm 100 and leads in prayer.

Article 2 — Credentials. The credentials are examined by the brothers B.D. Kamstra and B. TenHage. The following Churches are represented: Brampton, Burlington (Ebenezer) and Toronto.

Article 3 — Constitution. As chairman is chosen Rev. C. VanDam, as clerk br. P. Van der Schaaf.

Article 4 — Agenda. Approval of the call of Rev. D. VanderBoom, M.Th. at Toronto, Ontario to the Church at Langley, British Columbia.

Article 5 — Approval of the call of Rev. D. VanderBoom. The following documents are presented and read: a) From the Church at Langley, B.C.: letter of call addressed to Rev. D. VanderBoom; b) From Rev. D. VanderBoom: letter to the Church at Langley, B.C., stating that the call has been accepted; c) From the Church at Toronto, Ontario: Act of Release, issued to Rev. D. VanderBoom; d) From the Church at Toronto, Ontario: letter requesting to release Rev. D. VanderBoom from his services in this Classis.

Classis approves of the call extended by the Church at Langley, B.C., to Rev. D. VanderBoom.

Rev. D. VanderBoom will be provided with an honourable release in duplicate from Classis.

Article 6 — Commemoration. Classis commemorates with gratitude the work Rev. D. VanderBoom has done in our midst.

Article 7 — Acts and Press Release. Acts are read and adopted.

Press release is read and approved.

Article 8 — Closing. The chairman adjourns Classis after br. J. Jans leads in prayer of thanksgiving.

REV. C. VANDAM, Chairman,
P. VAN DER SCHAAF, Clerk.

PRESS RELEASE

of Classis of the Canadian Reformed Churches in Alberta and Manitoba, held in Edmonton, March 15 and 16, 1977.

On behalf of the Convening Church at Neerlandia the meeting of delegates was opened by br. S. Tuininga. He had the meeting sing Psalm 32:1 and 6, read I Thesalonians 5:1-11, and led in prayer.

He welcomed the delegates to the soon to be constituted Classis, and extended a special welcome to Rev. J. VanRietschoten who was present for the first time.

The delegates of the Convening Church reported on the Credentials which were found in good order, except that some did not mention whether a delegate was an elder or a deacon. Due to a misun-

derstanding about the time of opening of Classis the elder-delegate of the Church at Winnipeg was not yet present, but expected to arrive on Wednesday morning, which indeed was the case. The Churches at Barrhead and at Neerlandia had an instruction.

Now Classis was constituted with as officers: Rev. R.F. Boersema, chairman; Rev. S. DeBruin, clerk; and Rev. D. De Jong, vice-chairman. The chairman, Rev. R.F. Boersema, called the meeting to order, and asked Rev. J. VanRietschoten to sign the Classical Form of Subscription, which he did. The Church at Carman was congratulated with receiving Rev. J. VanRietschoten as their minister.

The Agenda was adopted after some items which came in later were added.

Proposal of the Church at Calgary re Genevan Tunes. The Consistory of the Canadian Reformed Church at Calgary overtures Classis to propose to the next General Synod (either directly or via Regional Synod): That in addition to our present Genevan Psalter, the committee for the *Book of Praise* be instructed to prepare a collection of rhymed versions of the 150 Psalms set to non-Genevan tunes. That this collection be soundly Scriptural. That a supplement consisting of as much of such a collection as can be completed by such time be prepared and presented to the churches a year before the next General Synod. Or: That a Committee be appointed to investigate existing Reformed Psalters to determine whether one of these can be recommended to the churches for their use along with our present *Book of Praise*, and to report to the next General Synod."

It is moved and seconded that Classis not adopt the proposal of the Church at Calgary, and that the Church at Calgary, having heard the sentiments of the delegates, do her gain with that and go directly to the General Synod with a proposal, if she so desires. ADOPTED.

Proposal of the Church at Calgary re Foreign Mission. "The Consistory of the Church at Calgary requests Classis to adopt the following proposal:

To appoint a Committee with the following mandate:

1. To advise Classis in all matters of foreign mission that are of concern to the churches of the Classis.
2. To propose to Classis a course of action with regard to the sending of a missionary(ies).
3. To keep close contact with the Church at New Westminster with regard to the work being done by that church in the area of missions!

Classis decided, having read and discussed the proposal of the Church at Calgary, to appoint a Committee to study the question whether, and if so, in how far, Classis can and ought to be involved in the matter of foreign mission, and to advise

Classis concerning Calgary's proposal. Ground: It has appeared from the discussion that Classis is not sure whether Classis can and ought to be involved in the matter of foreign mission.

In the Committee were appointed: Rev. S. DeBruin (convener), Rev. J. VanRietschoten, Brother C. Poppe.

Proposal of the Church at Calgary re Home Mission. "The Consistory of the Canadian Reformed Church at Calgary requests Classis to overture the forthcoming General Synod (either directly or via Regional Synod): To appoint a Committee with the following mandate:

1. To assist the churches by preparing materials for communicating the Gospel to our neighbours through the mass media, and to advise the churches about existing materials.
2. To report to the next General Synod and to make recommendations to that Synod concerning this matter.
3. To request the churches for a financial contribution of \$1.00 per confessing member per year."

Classis decided not to accept this proposal.

Preaching-arrangements for the vacant Churches at Barrhead and Neerlandia were made as follows: March 27 — Rev. Visscher, Neerlandia (twice), Barrhead (once); April 17 — Rev. Boersema, Neerlandia (once), Barrhead (twice); May 15 — Rev. DeJong, Neerlandia (twice), Barrhead (once); June 12 — Rev. Visscher, Neerlandia (once), Barrhead (twice); July 12 — Rev. Boersema, Neerlandia (twice), Barrhead (once); August 14 — Rev. DeJong, Neerlandia (once), Barrhead (twice); September 4 — Rev. Visscher, Neerlandia (twice), Barrhead (once); October 2 — Rev. Boersema, Neerlandia (once), Barrhead (twice); October 30 — Rev. DeJong, Neerlandia (twice), Barrhead (once).

Further the Sundays before and after Classis for the ministers in Carman and Winnipeg.

Instruction of the Church at Barrhead. "The Church at Barrhead would like to be advised by Classis on the following: A. Whether it is advisable to call a minister when a reasonable opportunity arises, taking into account the situation of the Church at Barrhead. B. Whether Classis would request the Churches in its region to support the Church at Barrhead financially in the same manner as the Church at Calgary."

Classis decided that it deemed it inadvisable for the Church at Barrhead to call a minister at this time, and to request Classical aid for this minister. Furthermore Classis advises the Church at Barrhead, in light of the uncertainty of the situation, to try to come to another agreement with the Church at Neerlandia on sharing any future minister, subject to his approval.

Report Committee for Needy Churches is taken note of. The Committee's recommendation to support the Church at Calgary for 1977 as done in 1976 is ADOPTED.

The Committee is asked to come with

a draft mandate for the Committee, since the original mandate needs correction.

Report Treasurer of Classis is taken note of.

Report Church for the inspection of the Archives. The Church at Barrhead reported that the Archives are in good order. Taken note of.

Question period ad Article 41, Church Order. The Church at Calgary asks advice about how to proceed in having contact with the Reformed Presbyterian Church (Evangelical Synod) in Calgary. Advice was given.

Letter from the Church at Edmonton re Regional Synod, convened for May 11, 1977. Taken note of.

Letter from Sr. H. Smit at Edmonton is read. An answering letter is drafted and adopted.

The Church at Winnipeg is appointed as Convening Church for next Classis, to be held on Wednesday, October 26, 1977, at 9:00 a.m., in Edmonton. Suggested as officers are: chairman — Rev. J. Visscher; clerk — Rev. R.F. Boersema; vice-chairman — Rev. S. DeBruin.

As Delegates to the Regional Synod are appointed: Rev. S. DeBruin, Rev. D. De Jong, Rev. J. Visscher. (Alternates: Rev. R.F. Boersema, Rev. J. VanRietschoten, elder C. Veldkamp.)

Elder W. VanAssen (alternate: elder P. Eelhart), elder T. VandenBrink (alternate: elder W. Vogelzang), elder C. VanSeters (alternate: elder A. Hamoen).

Censura according to Article 43, Church Order was not necessary. Personal Question period was held. The *Acts and Press Release* were read and adopted.

After a word of thanks to the sisters of Edmonton Church Rev. D. DeJong led in thanksgiving prayer. Classis was closed on Wednesday at 9:35 p.m.

For the Classis,
D. DEJONG



OUR COVER

The renovated Church building of Smithville, Ontario.

Letter to My Daughter

Dear Jean,

Dr. McIvor and four companions have been in South Africa for 6 weeks to participate in the exchange program sponsored by the International Rotary Club. He and his friends are back in Canada now and at a club-meeting the other day he told the members that Canadians have been duped into believing that the powerful minority of South African whites are suppressing and exploiting the 18 odd million black South Africans. He said that "the whites are bending over backwards to help those people."

I have saved this newspaper report for you. It is interesting reading. Even more so because in this case an Englishman, at least somebody with an English name, gives his thoughts. And if you might accuse a Dutchman of bias, it is very unlikely that an Englishman is biased in this matter.

Of course they are not all the same anyway. Some time ago I met a Dutchman who had been in South Africa, but returned because of the discrimination he had seen. He could not stomach it.

But be that as it is, I do not feel qualified to sit in judgment over South Africa either way, although I have my own ideas and my own bias. However, the statement that Canadians have been "duped into believing, etc. . . ." is right up my alley. Just as you can talk a person into sickness, so you can also give a person (in this case a country) a bad name by repeating certain expressions over and over again. The method is not new. The Nazis used it, the evolution teachers used it and, when it comes to the point, I think that it originated in the Garden of Eden. Just watch it. Any time you see an article in the newspapers about Rhodesia and South Africa, you will find certain expressions, tendentious expressions. The Russian Pravda could not have done a better job. Those poor, helpless blacks, all of them. Those bad,

mean whites, all of them. I have never been able to understand why the guerilla fighters also kill blacks. . . .

I realize, of course, that the whites are no angels. We have been brought up with the "Java-Soemba film" and the stories of the mission there. We all know the famous saying of J.P. Coen that "something great can be performed in the Indies" and we have listened to and read of the great things that have been performed since. Schools and hospitals and missionposts! Beautiful! But we forgot most of the time that teachers, doctors, and missionaries formed only a very small minority of the white people in the East Indies, and that besides these there were also many who went there only to get rich.

No, the whites are no angels. If that were so, the Western world would not need so many prisons for the criminals. But don't tell me that all the whites are criminals, or that there are no criminals among the blacks! That I don't believe. I do believe that blacks as well as whites were created after God's image, and when mankind fell in sin they all became criminals. The blacks did not remain innocent, neither did the whites.

But to come back to South Africa: I read a book about it by Leo Marquard. It was fair reading. Marquard seemed to be objective, a lot more objective than I had heard up till that time. One could notice that he was a liberal, but that was all. Until I came to the chapter about the churches. And I discovered that those Calvinistic, puritan, Bible-carrying churchgoers had caused all the trouble. Those stubborn Dutch Calvinists!

I know, I know! Churchgoers aren't angels either. If they were they would not have to go to church any longer. But I do believe that, in general, the self-knowledge of the churchgoers will be a safeguard against the stupidities of which the liberals accuse them. And also, if and when a liberal accuses a churchgoer, you'd better check if he is still objective. Very often that's where he becomes tendentious.

So long for now,
Love, Dad

our little magazine

Dear Busy Beavers,

Mother's Day is close!
Let's start with a quiz on:

Mothers in the Bible

1. What mother, who called herself, "A Mother in Israel," was a judge? _____
2. What mother said, "Not so," when neighbours and friends wanted to name her son for her husband?

3. What mother went to God's house and prayed for a son? The priest thought she was drunk. _____
4. What mother, in giving birth to a son, gave comfort to her mother-in-law? _____
5. What mother went to the wilderness with her son, where she found a well to quench his thirst? _____
6. What mother reminded her husband, the king, that their son should be successor to the throne? _____
7. What mother came with her father and sons to her husband, who was leading his people? _____
8. What mother made a small basket-boat to place her son in? _____
9. What mother was called the "blessed among women"?

10. What mother was called "the mother of all living"?

11. Who was the mother whose faith Paul commended?

12. What mother was called "the mother of nations"?

***** (Answers next time.)

Mothers in the Bible were very important, weren't they? Just think of Hannah, Ruth, Rebekah, and many others!

But our Moms are important too, just the same, right? The Lord gave us our Moms to help us, and care for us, too.

So, on Mother's Day we get a special chance to say to our mothers, "Thank you, Mom. We are thankful for what you mean to us."

How will you say that to your Mom? Have you made something nice for her? Or have you planned something special for her? I'd love to hear from you how you made Mother's Day nice for your Mom.

And here's something for you to do, Busy Beavers! I would like you to write an essay or poem about this topic:

"What mother means to me. What I mean to my mother."

Let's hear about your ideas. Don't wait too long. I promise you a small reward for your work when I receive it.



From the Mailbox

Welcome to the Busy Beaver Club, *Edith Hof-sink*. We are happy to have you join us, and we hope you will enjoy taking part in all our Busy

Beaver activities. Bye for now. Write again soon, Edith.

Thank you for a pretty letter, and for the quiz, too, *Cheryl Hansma*. How are your organ lessons coming? I'm sorry I didn't receive your card just yet, Cheryl.

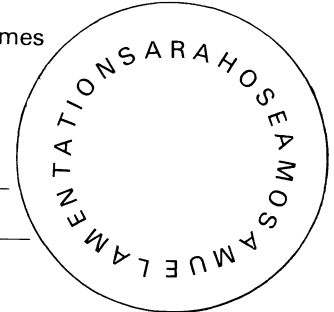
Hello, *Billy Doekes*. It was nice to hear from you again. If I remember right, Billy, you sent me the Easter picture two years ago at Easter. For some reason it wasn't in *Our Little Magazine* last year, but this year I thought it was just what we needed! Thanks for sharing, Billy.

I think you have a really clever dog, *Anita Meints*. Thank you for the interesting puzzle you made for the Busy Beavers. They'll like it, I'm sure. Bye for now, Anita.

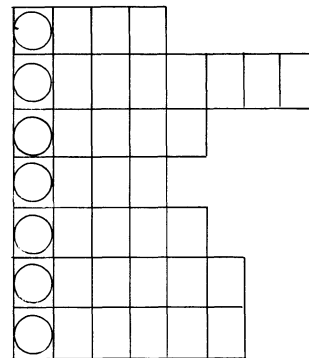
QUIZ TIME

Puzzle Circle

Can you find the five Bible names in this puzzle circle?



1. _____
2. _____
3. _____
4. _____
5. _____



1. the first man on earth
2. one of the sons of Jacob
3. the lady who saved 2 spies
4. one of the sons of Adam
5. Sarah's slave
6. One of Jesus' disciples
7. Moses' sister

In the circles (O): the "father of all believers."

Matching: Sons and Fathers

James	Terah
Ishmael	Joseph
Abraham	Saul
Saul	Noah
Jesus	Kish
Lamech	Abraham
Jonathan	Zebedee

Thank you, Busy Beavers *Anita Meints* and *Sharon Knol* for these puzzles! I hope you had as much fun making them as we all have fun doing them!

How did you do on your quizzes last time? Shall we see? Here are the answers:

Who's Who in the Bible.

- | | |
|-----------|-----------|
| 1. Pilate | 6. Caesar |
| 2. Martha | 7. David |
| 3. Adam | 8. Jonah |
| 4. Paul | 9. James |
| 5. Philip | 10. Mary |

Bible Names Scramble.

1. Zadok; 2. Paul; 3. Matthew; 4. Mary; 5. Martha; 6. Aaron; 7. Mahlon; 8. Luke; 9. Thomas; 10. Peter; 11. Jesus; 12. Boaz; 13. Rahab; 14. Salmon.