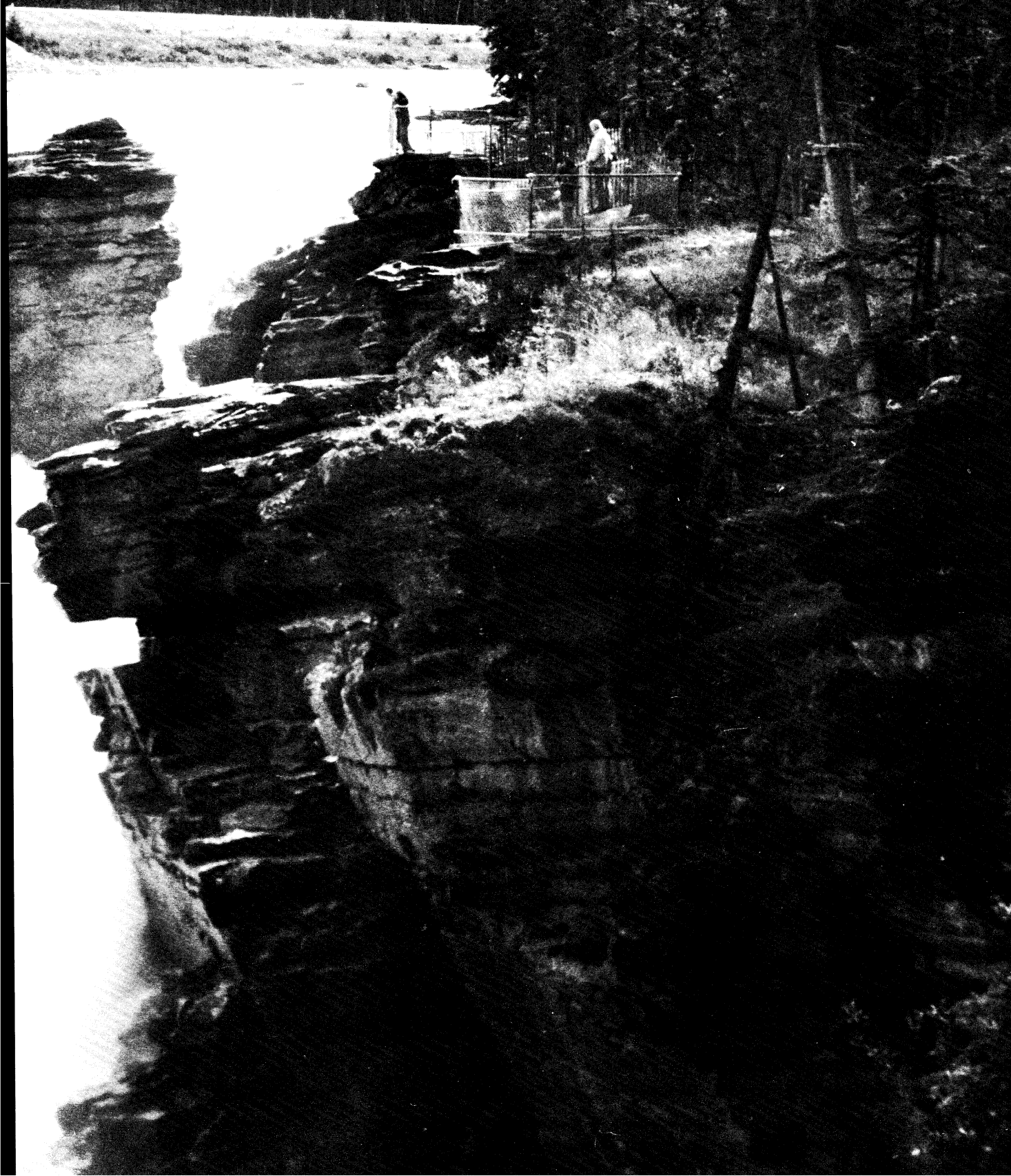


Clarion

THE CANADIAN REFORMED MAGAZINE

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The False Prophecy of Hal Lindsey

The Yellow Peril (V)

A. RETRACING OUR STEPS

As promised, we will investigate one part of Hal Lindsey's prophecy concerning the seven-year period which heralds the coming of our Lord Jesus Christ. Specifically, we promised to examine what Lindsey terms "the yellow peril." This "danger" appears in the last stage of the seven-year period.

To orient ourselves, a brief overview may be helpful. According to Lindsey, the timetable for the seven-year advent put in the fuller context of his prophecies is as follows:

1. The church is raptured (snatched up) and taken to heaven.
2. The seven years or the seventieth week of years of Daniel begins.
3. Revelation 6-19 unfolds.
4. In the last 3½ years of this period comes the Great Tribulation.
5. The Middle East conflict:
 - the Roman prince, the fuhrer or antichrist, who leads the ECM nations, makes himself god.
 - an African/Arabian attack on Israel.
 - Russian land and sea attack on Israel.
 - Russia turns traitor and invades Egypt.
 - Roman prince and allies destroy Russia.
6. Armageddon comes. Now the united forces under the Roman dictator meet the "Yellow Peril," the hordes from the east, for the last world-wide battle.
7. Jesus appears and saves the world from a nuclear holocaust which threatens man with total extinction.
8. The 1000-year reign of Jesus on earth begins.
9. The Final Judgment.
10. A new earth, paradise, an everlasting kingdom.

Hopefully, this short sketch gives you the general direction of Hal Lindsey and the school of Scofield (dispensationalism).

B. HAL LINDSEY'S "YELLOW PERIL"

Above chapter 7 of his *The Late Great Planet Earth (PE)* Lindsey quotes Revelation 16:12, 16:

And the sixth angel poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way might be prepared for the kings from the east . . . And they gathered them together to the place which in Hebrew is called Har-Magedon.

How does Lindsey apply this text? Well, listen. Read very carefully and critically, for before you know it you have swallowed his teaching hook, line, and sinker.

The original Greek words translated "east" (Revelation 16:12) are literally 'anatoes heliou,' which mean, "the rising of the sun." This was the ancient designation of the Oriental races and nations. John describes this vast horde of soldiers assembled at the Euphrates River as "the kings of the sun rising" and thus definitely predicts the movement of a vast Oriental army into a war in the Middle East (p.70, *PE*).

Before we go on allow me to ask you some questions to sharpen your critical faculties. What type of interpretation do you find here? What makes Lindsey so sure that John "definitely predicts" a vast horde of "Oriental" soldiers (does the term "east" mean the Orient or other nations in the Bible?)? Once more we give the floor to Hal Lindsey.

The Euphrates has presented a formidable problem for the corps of engineers of many ancient armies of the past. In this future invasion, however, God Himself will see to it that the river is dried up so that a trap is set for triggering the last great war of mankind.

Another important detail involving this Oriental army is unlocked by the clue involving the Euphrates. The apostle John speaks of the release of four vicious, depraved angelic beings which have been kept bound by God at the Euphrates River (Revelation 9:14-16). Immediately after their release an incredible army emerges from the Euphrates . . . it numbers "200 million" (Revelation 9:16). The four demonic spirit-beings somehow incite this great army to invade the Middle East and apparently they are the ones who make the river dry up so that the army can quickly cross this ancient barrier of east and west.

A terrifying prophecy is made about the destiny of this Asian horde. They will wipe out a third of the earth's population (Revelation 9:18). The phenomena by

which this destruction of life will take place are given: it will be by fire, smoke (or air pollution), and brimstone (or melted earth). The thought may have occurred to you that this is strikingly similar to the phenomena associated with thermonuclear warfare. In fact, many Bible expositors believe that this is an accurate first-century description of a twentieth-century thermonuclear war (p. 71, *PE*).

Again, question marks fill this page in my copy of Lindsey's book. Lindsey started by quoting Revelation 16, but now he goes to Revelation 9. Are these two passages parallel, or how are they related? Are "the armies of the horsemen . . . two hundred million," further described in verses 17-21, demonic and spiritual forces or human cavalry? Can you interpret the three plagues — fire, smoke, and brimstone — as thermonuclear warfare, "a first-century description of a twentieth-century thermonuclear war"?

Having presented his main thesis in such a spectacular way that the reader forgets to be critical, Lindsey now makes the whole idea more palatable by showing that the only Asian giant who can fit this picture is communist China. Therefore he chooses the catchy title, "the yellow peril." A description of how this Oriental dragon awakens today follows. Certainly it is interesting reading. The eight hundred million people of Red China gear themselves for world-domination by violent and forceful means, spending ten percent of their total military budget for developing nuclear weapons. Already the communist leaders have instigated two wars — the war in Korea and the war in Viet Nam. They seek to "aggravate internal subversion and 'Communist wars of liberation' " (p. 73, *PE*). And Lindsey gives some political commentary when he says:

The vaunted Sino-Soviet split is over an interpretation of Communist doctrine. The Chinese insist that the world can be captured only by force of arms and violence: the Russians now believe that the free world can be captured by the relatively limited violence of internal subversion . . . while masquerading under the guise of "peaceful coexistence." It should be marked well, however, that neither

have disembarked from their goal of total world conquest for Communism. This is an integral part of the Communist doctrine

The great charge of the Red Chinese against the Russians is the most despicable word in the Communists' vocabulary — "revisionist." They believe that the Russians have "revised" the most fundamental principle of Marxist-Leninism. Lenin succinctly stated this principle. "Marxists have never forgotten that violence will be an inevitable accompaniment of the collapse of capitalism"

Mao Tse-tung summarized his interpretation of this principle when he said, "Political power comes out of the barrel of a gun . . . the gun must never slip from the grasp of the Communist party."

So Red China prepares for the final battle of Armageddon, claims Lindsey.

Even though the political commentary may be accurate and interesting, yet the main question is, "Is it applicable?" Is the interpretation of Revelation 9 and 16 correct? To answer this we turn to the two books which we have been reviewing. By giving the floor to C. van der Waal first and then to Tj. Boersma, we hope to examine Hal Lindsey's theories, and, in addition, to "tastē" the books of the above-mentioned authors.*

C. DR. C. VAN DER WAAL

His response to such an interpretation comes under a section entitled, "Jewish Fables," which reads as follows:

We must conclude that a misuse of Scripture is made here. Hal Lindsey rejects higher criticism. Through his pseudo-hermeneutics [wrong manner of Bible-interpretation, WH] he in actual fact develops a totally wrong understanding of the Bible. This explanation turns into a political almanac. To search the Scriptures becomes a looking for texts in order to make predictions, a reckoning of political facts on the basis of current events.

We meet here a modern form of Jewish apocalyptic such as occurred around the time of Christ's birth (books of Enoch, Ezra IV, etc.). This apocalyptic was often inspired by zealot- and independent-minded thinking: the Jews would play an important role again and the kingdoms of this world would be destroyed. Christ clearly opposed this reckoning about the kingdom of God (Matthew 16:1-4; Luke 17-20; Matthew 24:4, 5, 23, 24). The kingdom does not come in such a way that you can observe or calculate it. See to it that no one misleads you!

Hal Lindsey is an example of the way in which Jewish dreams again become master of Christianity. We must see in this a *misleading* which we must *resist* (*op. cit.*, pp. 66, 67).

It is good to be reminded that there is nothing new under the sun! What is, has already been.

Van der Waal also decries the lack of attention for historical details. Everything applies directly to the period after the rapture. Consequently, old prophecies about people who have disappeared long ago must be boldly modernized, even with the inclusion of ballistic missiles. Really, it boils down to the manner in which you interpret the Bible. As long as the dispensational commentary in the Scofield Reference Bible retains its strong attraction for so many, one cannot hope for a change in this respect, C. van der Waal laments. So the Scripture becomes the vitamin of this "lindseyitis."

D. Tj. BOERSMA'S CRITIQUE

Tj. Boersma carefully examines the biblical basis for this "yellow peril." First of all, he examines Revelation 9:13ff. to which Lindsey refers.

This sixth trumpet comes in connection with the prayers of the saints and the incense on the golden altar (Revelation 8:3). The saints pray in unison that the Lord may arise and scatter their enemies, punishing the godlessness and the rejection of His Word. Now comes the answer. Four angels are released from the great river Euphrates. They are evil angels, demonic agents of Satan.

Concerning the river Euphrates, Boersma says:

This river in the Bible is the boundary of the land promised to Abraham and his seed. When the Lord cuts a covenant with Abraham, He says to him: "To your descendants I have given this land, from the river of Egypt as far as the *Great River*, the river Euphrates" (Genesis 15:18). This river thus forms the boundary between the kingdom of the Messiah and the heathen peoples, between the kingdom of God and the kingdom of Satan, the kingdoms of the heathen Assyrians and Babylonians (see Psalm 72:8).

We must understand the mentioning of the Euphrates in this way. As penalty for its apostasy, the world which has once heard the gospel is punished by heathen powers which overflow the earth as a flood and which sow death and decay everywhere. The boarder, the barrier between what was called a Christian world and heathendom, falls away. The angels of destruction, evil spirits at the Euphrates, are let loose. Demonic powers take hold of the masses that are now stirred up to do battle (p. 149).

Clearly then, heathen and demonic forces erase the border between the church and world. "The world" invades the church.

Concerning the numbers, Tj. Boersma comments:

It is not the intention of this Bible Book to describe the exact number of militia. Here we meet a symbolic expression of an innumerable army which is mobilized. How terrible are these armies and how terrifying the war! (p. 151).

Of course, these are not ordinary armies of cavalry. John describes it in such a way that the demonic influence stimulus behind it are accented. The descriptions remind us of the powers of hell — the fire, the lion, and the serpent.

To date this prophecy, pinpointing its reference to one future happen-



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ing, is impossible, according to Tj. Boersma. He explains:

As has been remarked, the reference here is not to a final struggle between the nations, but to wars, which have occurred throughout the ages also in the history of the Christian Church, and which increase in violence and terror (p. 152).

He then mentions examples from European history — the Turks, the hordes of Hitler, and the masses led by communist regimes today, including Red China.

In Revelation 16 we read of the seven last plagues. Compared to the seven trumpets in Revelation 9, these judgments are greater, more intense, and reach further. There is no longer any limit, such as the "one-third" with the sixth trumpet. For these reasons we must exercise caution in identifying the two passages as parallel passages, just because the Euphrates River is mentioned in both places.

Since the Euphrates is mentioned again, does this justify Lindsey's conclusion that these are also the twentieth-century armies of Red China? And will such a battle of the giants take place at Har-Magedon (Har = mount), the mount of Megiddo? Or must we also see in this a reference to the Old Testament? For in Old Testament times this was the famous battlefield (Judges 5:19; II Chronicles 35:22ff.). We believe so. Megiddo then stands for the battlefield of heathen nations, the place where the struggle for Canaan, the inheritance of God's people, takes place. So the nations will again contest the inheritance of the church by making a massive attack on it.

To conclude, we again listen to Tj. Boersma:

How we must picture this battle and when this will happen is not altogether clear. In comparison with Revelation 9:13ff. we may conclude that the battle has become more comprehensive. The last phase of history comes into focus here. But, seeing the veiled and symbolic way in which Revelation 16 speaks about the seven last plagues, it seems difficult to us to say in concrete terms what Har-magedon, the battlefield of the nations, will look like.

Whatever the case, Revelation 16 can confirm the conclusion to which we came in the discussion about the sixth trumpet in Revelation 9, that the Scripture does not speak here about a Chinese world-power, which will operate in the Middle East in the end-time. The "kings of the east" are the heathen powers on the other side of the Euphrates. In earlier



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.

SYNOD GRONINGEN OPENED

Groningen, The Netherlands. The thirteenth Synod of the Reformed Churches (Liberated) in The Netherlands was opened on April 11th, 1978, by the Rev. C. Stam of Groningen-Zuid. The previous evening a prayer service was held to ask God's blessing over the work of Synod. Rev. Stam announced that Synod would be visited also on behalf of the Canadian Reformed Churches by the Rev. M. van Beveren of New Westminster, B.C. The Moderators of the Synod was chosen as follows: Rev. P. Lok (Chairman); Dr. A.N. Hendriks (First Clerk); Rev. P. van Gorp (Second Clerk); and Dr. K. Deddens (Assessor).

NEW SUPPORT FOR PCR

Lunteren, The Netherlands. By an unexpected majority, the Synod of the

times these were the Assyrians, Babylonians, Medes, and Persians. Today they are all heathen powers in all the world that rise up in order to uproot the church (p. 154).

E. CONCLUSION

Again we see how close examination takes the air out of this prophetic balloon of Lindsey. Since this is only one part of his fantastic scheme about a seven-year advent, you can understand that the other aspects must receive the same cautious and critical scrutiny. In our review of Tj. Boersma's book, we found such an evaluation.

W. HUIZINGA

**All quotes from the books of C. van der Waal and Tj. Boersma are my translations.*

Reformed Churches (Synodical) in The Netherlands (GKN) decided to give new support to the Program to Combat Racism (PCR) of the World Council of Churches. This move revoked an earlier decision no longer to support this program since PCR money was being used for violent means. It was explained that the deteriorating situation in South Africa now prompted many delegates to vote in favour of renewed support. As a result of this decision, the Nederduits Gereformeerde Kerk of South Africa has severed its ties with the Dutch Synodical Churches (see COMMENT).

The Synod also decided that under certain conditions it would not prevent local churches from permitting children to celebrate the Lord's Supper. The most important of these conditions is that the participating children receive careful catechetical guidance.

REFORMED CHURCH IN AMERICA: 350 YEARS.

Holland, Michigan. In April and June, the congregations of the Reformed Church in America will celebrate the 350th birthday of this church. The Reformed Church was founded on April 7, 1628, by Rev. Jonas Michaelius in the Dutch colony of New Amsterdam (presently New York). This fact will be commemorated on April 9th and the more than 900 congregations will engage in local festivities on June 16th. The Reformed Church became independent under synod of their own in 1792. In 1857 a group seceded from this church and formed the Christian Reformed Church. The Reformed Church presently numbers 360,000 members.

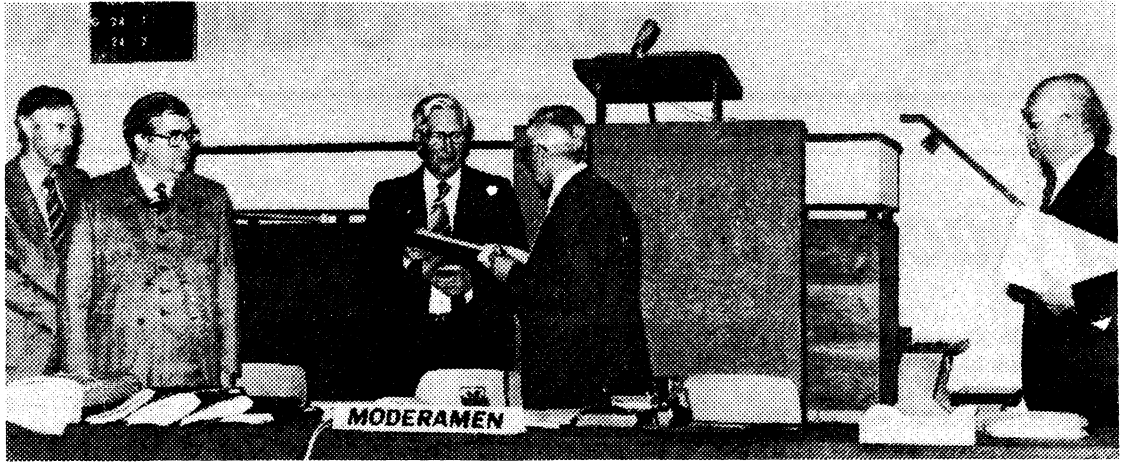
COMMENT

PROGRAM TO COMBAT RACISM

Four consecutive synods of the Reformed Churches (Synodical) in The Netherlands have occupied themselves with the World Council's disputed Program to Combat Racism (PCR). This program is intended and designed to give moral and especially financial support to various groups throughout the world which are suffering from racial discrimination.

It sounds like a noble striving. In practice, however, this often boils down to giving aid to revolutionary movements of red colour for the necessary funding of arms and munitions. As far as South Africa is concerned, for example, the SWAPO and the ANT are basically terrorist organizations which pursue a violent take-over of power.

Left to Right:
The ministers A.N.
Hendriks, K. Deddens,
P. Lok, C. Stam and
P. van Gulp.



Even if the funds are extended on humanitarian grounds with a view to medical and educational facilities, the reality still is that the support is being used to maintain organizations which in no way work from out of Biblical principles and in a Christian manner.

The first synod would not subsidize the program. The second synod reacted positively. The third synod gave the matter a "low profile" because of the many negative reactions to the questionable usage of the funds. But now this fourth synod has decided that further support is at this time again warranted and desirable. This change of mind is largely due to the recent developments in South Africa. I mention, for example, the mysterious death of black leader, Steve Biko, and the restrictions placed on the outspoken opponent of the Apartheid, Dr. Beyers Naude. Many synodical delegates compared the present actions of the South African security police with the past atrocities of the Nazi Gestapo. The Synod felt that it was imperative to show real Christian solidarity with fellow human beings who are being treated as mere "objects" by the white system of Apartheid.

Now I cannot defend all the policies of the South African government of Dr. Vorster, nor can I excuse each and every action of the South African police. Certain harsh measures might very well be deplored and rejected, also because they do not solve, but rather aggravate, the problems. But I also feel that South Africa is presently in a very precarious situation and is being used as an experimentation-field for subversive terrorist activities. The attitude of the Dutch Synodical Churches is somewhat too simplistic for my liking and does not take all factors into account.

But the *point* is: if the repressive and violent activities of the South African government are termed as despicable, why then give enthusiastic support to organizations whose methods and goals are equally (if not more!) ignoble? Here, I'm afraid, we find the subtle use of a double measuring-stick which the Scriptures forbid.

I remember there was a time when it was fashionable to condemn the Portuguese "imperialists" and to plead favourably for the Marxist "Liberation" movements in Mozambique and Angola. Now the Portuguese have long departed from those troubled areas, but have freedom and peace really come to the local population? With continued Cuban support, the dictatorial regimes have quickly proceeded to enslave the citizens by repressing the Christian religion. Do the "free," western Churches also strongly protest this "unexpected" turn of events?

Nederlands Dagblad of March 16th, 1978, carried an important news item (hardly found elsewhere) concerning recent Angolan measures against churches, and I mention the following particulars. The government of Angola has forbidden the building of new churches. Groups like the "Jehovah's Witnesses" have been declared illegal, while "legitimate" churches and religious organizations must be registered. Further, a government committee will supervise the publication of all religious materials. It is, then, no wonder that the Roman Catholic bishops of Angola have protested in a pastoral letter against the systematic violation of religious freedoms since the Marxist government came into power in 1975. The bishops complain about "the official propaganda in favour of atheism and the forced shutdown of the Roman Catholic radio station, Ecclesia." But

who sets up a Program to Combat this *religious* discrimination?

Certainly, these radical movements greatly appreciate the financial support of the "Christian" churches. But after they have been neatly helped into the saddle, they bite the very hand which fed them. The Program to Combat Racism is nothing less than a diabolical scheme of the Marxist oriented World Council of Churches to finance anti-Christian powers.

And it is therefore not without good reason that the editor of *Nederlands Dagblad*, Mr. J.P. de Vries, could write an editorial titled, "Church money — BLOOD money." From it I quote the following. "We can understand that the delegates at the Synodical Synod do not want to stand behind the policies of the South African government without criticism . . . but such does not justify the support for pure revolution which will only steep southern Africa into deepest darkness. Whoever gives financial support to this is co-responsible for the activities of these organizations."

We can also understand it well that the white *Nederduits Gereformeerde Kerk* of South Africa has finally deemed it necessary to break all ties with the Dutch Synodical Churches. One cannot maintain the unity of faith and fellowship with brethren who give "blood money" to the alliance of darkness. But, on the other hand, the South African Reformed Churches should also realize that the Dutch attitude results from gradually accepting the principles of modern, revolutionary theology. The split finally came on a *political* issue. But it should have come much sooner on the basis of *confession*. For when a church discards its Reformed confession, it soon becomes a revolutionary apparatus. CI. STAM

press review

SCRIPTURE AND TRADITION — A REPLY

The reader may remember that in the *Clarion* of February 25, 1978, I reviewed a meditation written by Dr. Hendrik Hart which had appeared in *Vanguard* of September/October, 1977. It was about the place of tradition in relation with God's grace in Christ and with the Holy Spirit. Dr. Hart, in a letter to the Editor, replied to this Press Review as follows:

Dear Editor,

In *Clarion* (The Canadian Reformed Magazine) of February 25, 1978 (Vol. 27, No. 4), on pp. 76 and 78 there appears a discussion of a meditation of mine, which I published in the September/October, 1977 issue of *Vanguard*. It is written by J. Geertsema in the column "Press Review" and has the topic "Grace contra Tradition?"

I hope that you will give me some space to discuss the reaction of Geertsema. It is obvious from his article that he is somewhat worried about the direction into which the AACS may be moving, in case my meditation is an indication of that direction. Now, it should be clear that *Vanguard* is not only independent of AACS, but also unconnected. Not only is it true that several of the ICS staff people would not at all be pleased at association with *Vanguard*, it is even true that at least one of my colleagues has expressed his displeasure about the very same meditation that has also attracted Geertsema's attention. Thus it will be helpful to let me bear the sole responsibility for my publications, especially those not put out by the AACS.

In that meditation I had made an attempt at coming to grips with the difficult problem of tradition. Unfortunately Geertsema has taken the word "tradition" to mean confessions. It does not surprise me that an office-bearer from the Canadian Reformed tradition makes this identification. Nevertheless, it is not correct. I had in mind all time-bound and human expressions of obedience to God's unchanging Word. Confessions are a special problem and I did not really intend to write about that problem at all. I simply had in mind what we more generally mean by human traditions.

A second identification, but one which is also incorrect, does not surprise me either, viz. that of relating talk about the Holy Spirit to Pentecostalism. Geertsema

took me to "oppose" the Spirit to tradition. But that is far from my intention or from my actual views on this matter. In an immediately preceding meditation (July/August 1977) as well as in a variety of others (May/June 1977, January/February 1977, July/August 1975, October 1972, January/February 1972, December 1971) I have used the pages of *Vanguard* to struggle with tradition. In those eight meditations I have tried to clarify at least these two points: human traditions that are Biblical are fallible, time-related human attempts at giving concrete shape to our obedience to God's Word; traditions that have had their time need to rediscover the Spirit of the Word in order to give renewed obedience a fresh face of reliance on that same Word. Thus, when I confronted (not opposed) tradition with the Spirit, this was specifically related to times when "tradition is the element of conflict" as Geertsema himself quoted me (78).

Geertsema is afraid that my views are placed on a level with or above the Bible. All I can do is assure him that such is not what I intend. I also want to point out that his own language about the relation of the confessions to the Bible (they bind us to the very truth - 78), is in danger of elevating the confessions to standards by which to judge what should be taken as truth.

For a more lengthy exposition of my views on the Holy Spirit I can refer the interested reader also to my book *The Challenge of Our Age*, in which the entire first chapter is devoted to this problem. In the meditation reviewed by Geertsema there is one disturbing shortcoming which I would like to acknowledge and make good at this time. Geertsema correctly reminds me that the difference between the Old and New Testament situation is such that we must speak of a one-time, unique event. Of course I agree with that. And in my meditation this is not at all clear. So I will clearly state at this time that one cannot simply treat the New Testament as relativization of the Old Testament; and certainly not as one relativization among many. However, I also believe that Geertsema overstates his case when he gives the impression that after the change from Old to New Testament there is no more change. Do the women in Geertsema's church all wear hats? Do the people greet one another with a holy kiss? It does not matter that these are trivial matters. It is important to remember that Paul one time gave commands concern-

ing these things and that we today find that we need not take these commands literally. We think that we are not disobedient in not taking these commands literally. And that is the problem of tradition.

I am pleased that Geertsema took the effort to share his worries about my meditation with a wider public and in a public fashion. If there is more to write about, I will be glad to respond.

HENDRIK HART

Since I wrote the review, I would like to answer with the following remarks. Dr. Hart writes that *Vanguard* is independent and is not connected with the A(ssociation for the) A(dvancement of) C(hristian) S(tudies). We thank Dr. Hart for this information. I thought that there was a connection between *Vanguard* and the AACS because articles in this magazine frequently come from persons who are connected with the AACS, publications from the AACS often are advertised in it, and it comes from the same address in Toronto.

In the second place — and with this we come more to the matter itself — according to Dr. Hart I did not understand him. I took "the word 'tradition' to mean confession," he writes. And this does not surprise him, since this "identification" is made by "an office-bearer from the Canadian Reformed tradition." I am thankful for this last remark. Stressing the importance of the confessions should characterize every Reformed believer. However, that I took "the word 'tradition' to mean confession," and so made that identification, is not true. Anyway, it was not meant that way by me. I understood very well that Hart meant much more by "tradition" than only the Confession of the Church.

And I wrote that I had questions on this point: What does Dr. Hart exactly mean with this word "tradition"? What was that "tradition," e.g. in Acts 15? Was it the tradition of the Pharisees? Or does Dr. Hart mean the circumcision itself as well as other laws of the Old Testament, so: the written Old Testament Word of God itself? I asked *those* questions because of the fact that many modernist theologians (and I mentioned the name of Prof. Kuitert in Amsterdam at the Free University), sort of identify the written Word of God, the Biblical text and contents, with human traditions. These questions of mine are not answered by Dr. Hart in his reply. And, when he now writes that with the word "tradition" he "had in mind all time-bound and human expressions of obedience to

God's unchanging Word," I still have the same questions. What does Dr. Hart mean exactly with that "unchanging Word" of God? Is it so that we must identify this with the Scriptures of the Old and New Testament? Or may we not do exactly that? And must we see things in this way, that that unchanging Word of God is *in* the Bible, while we have it at the same time also *in* creation, and in Christ? My questions regarding the relation of the three forms of the Word of God as seen by the AACS, namely, God's Word in creation, God's incarnate Word, and God's inscripturated Word, were also not answered by Dr. Hart.

In the third place, Dr. Hart sees a second wrong identification made by me: I had identified his speaking about the Holy Spirit with Pentecostalism. However, it was not an identification. I only made a comparison. And what I meant and wrote is that I saw a connection here not only with Pentecostalism but also, and no less, with modern liberalism. In both there is a separating of the Spirit and His guidance from the *written and infallible* Word of God, the Bible. This separating of Spirit and Word was done already by the Anabaptists in the days of the Reformation. And the modernists of our days do the same. I have to go by memory, but I remember that I once read an article in The Netherlands (I think it was in *Trouw*) in which Dr. Kuitert greatly praised the revolutionary Anabaptists with their Kingdom-of-God ideas.

And Dr. Hart has not convinced me in his letter that I wrongly drew a connecting line between the Pentecostals, the modernists (who do not accept the Bible as the written infallible Word of God, in its original text), and the way Dr. Hart wrote about the Holy Spirit and His new ways in the context of the whole article. And I am not convinced because of what we read now: "human traditions that are Biblical are fallible, time-related human attempts at giving concrete shape to our obedience to God's Word; traditions that have had their time need to rediscover the Spirit of the Word in order to give renewed obedience a fresh face of reliance on that same Word." And after this Dr. Hart gives as examples of such a tradition which is found in the Bible (I take that this is what he means with "traditions that are Biblical"): the wearing of a hat by all women in the congregation and the greeting of each other with a holy kiss.

Dr. Hart calls these matters trivial.

As far as I can understand, this means that these two examples are examples of very little importance. There are also other matters much more important. Let us mention from the same chapter, I Corinthians 11 (where Paul speaks about the wearing of hats), the matter of women in office, which Paul does not allow. This is not a trivial matter.

I know, and I think nobody will deny the fact, that we find in the Bible descriptions of a number of "traditions" in the sense of customs. And I agree that we today are not bound to certain time-bound, or time-related customs as described in the Old or even the New Testament. But I doubt whether Dr. Hart only means such customs, like the one of greeting each other with a kiss. Still today we can see that people of the Near-East greet each other that way; even Sadat and Begin maintained it. So when Paul speaks about this custom of greeting, he does not say that it is wrong. But it has to be a greeting within the communion of saints, and therefore with a holy kiss. We have to do with a custom here.

The same is true with respect to the wearing of a hat. It was the *custom* in those days that a woman, especially a married woman, wore a kind of hood which was attached to her garment as a cover for her head. This hood was a sign of her place and position *under* her husband as being the head of the family. Now there seems to have been a kind of women's liberation movement in those days in Corinth: women no longer wanted to have a subordinate place. They fought for equality and liberation. And, as a clear sign that they rejected "discrimination," they refused to wear the token of their subordinate state: that hood. They broke

with that *custom* of the hood. But — and that is the real issue in I Corinthians 11 — they also broke with God's creation ordinances as written in His Word, whereby God has created man as the head over woman. I may refer Dr. Hart and the reader to the little study of Prof. Dr. J. Van Bruggen, Kampen, The Netherlands, on this matter. The title of the booklet is *Emancipatie en Bijbel*.

What I am now afraid of, on the basis of the whole meditation, is that Dr. Hart means much more with time-related *traditions* "which have had their time" than only such customs, which are trivial matters indeed. For many today, the place of women under men who were created the heads in the families also belongs to the tradition which is time-bound. For today we live in the time of equality, they think. And here I say "No." This kind of equality is against God's *law*.

Therefore, again we come with our question: What does Dr. Hart mean exactly when he speaks about tradition? And the definition: "Fallible time-related human attempts at giving shape to our obedience to God's Word" does not satisfy me in this modern time in which so much of the Bible, yes, of the law of God, is declared to be time-bound, human, fallible, passing tradition. And therefore, my fear about a connection between Dr. Hart's way of thinking here, modern liberal theology, and even Pentecostalism, is not taken away.

A last remark: I was glad that Dr. Hart could agree with my criticism regarding the interpretation of Acts 15 as speaking of a unique situation. I hope that these remarks clarify my previous criticism.

J. GEERTSEMA

PSALM 92

The image shows a musical score for Psalm 92. It consists of four staves of music in a single system. The lyrics are written below the notes. The lyrics are: "I'tis good with ju-bi-la-tion to sing and glo-ri-fy Thy name, O LORD Most High, and thank thee for sal-va-tion, At dawn in thee re-joic-ing and in thy stead-fast love, At night the prais-es of thy bound-less mer-cy voic-ing." The music is written in a treble clef with a key signature of one flat (B-flat) and a common time signature (C). The melody is simple and repetitive, with a clear rhythmic pattern.

Evolutionism and Education

In dealing with the effect of evolutionism on education, I am taking "education" in the broad sense of the term. That is, I am not concerned with education at the schools only, but with the upbringing of young people by all those who are called to that task — that is by parents as well as teachers.

We all have to know something about evolutionism. For it is not merely a scientific hypothesis. It is that, too. But it is first and foremost a world-view (een levens- of wereldbeschouwing) in our western, post-Christian civilization. As such it strongly affects the life and thought of our age. I could also put it in a somewhat different manner by saying that it is a major element of the spirit of our times, which is an anti-Christian spirit, one that Satan makes sure will penetrate widely. It will affect politics and economics, religion and philosophy, psychology and sociology, the life of the sexes and the fields of pedagogy and academic education.

He will also make sure that its influence is spread by all possible means and media — by novels, newspaper columns, school programs, films, radio, t.v., learned works, and popular magazines. Therefore, we are confronted with it, we older ones as well as our children — also those children who are brought up in Christian homes and educated at our own Reformed schools.

In dealing with our children, we are all aware of the effects of evolutionism, even if we don't always realize that the cause *is* evolutionism. For that reason especially I am happy to discuss the topic with you. For as Christians, and as people charged with the upbringing of covenant children in a world that is more and more dominated by an anti-Christian spirit, we all must do our utmost to discern the spirits. If

we do that, we will be stronger in our battle against the enemy, *and* we will be better able to help our children in identifying and resisting him. For young people want to understand, they want proofs, they want to know the reasons behind the things they are taught.

The question that should be answered first of all is: What is evolutionism? And how did it come about? The answer can be given in a few paragraphs. Some time in the history of Western European Christendom, about 200 or 250 years ago, a number of learned people — philosophers, scientists, politicians, poets, and theologians — decided that mankind had come of age and was able to look after itself. Belief in a supernatural power, that is, in a God, was still considered a good thing, as long as it was realized that that God had very little to do with His creation. He was merely the great Engineer, the very competent clock maker, Who had created the world machine and set it going, but who had then withdrawn and left man and the universe on their own.

These ideas arose during the 18th century Enlightenment. And this stream in European religion is called Deism. Deism affected the majority of the churches in the late 17th and the 18th centuries. Many of its traits are still with us today.

These Deists and their fellow-travellers had great faith in man. God had retired to the highest heavens, but that was no problem for these Enlightened people. For man was good, and strong, and intelligent. Moreover, man had discovered science. With his goodness, his reason, and his science, man would be able to create a paradise on earth, a heavenly city here below. That time would come; these learned people were convinced of it, and they wrote big books and much poetry about it: the time when all sin and crime and ignorance and sickness and sadness and suppression and alienation and hatred and lovelessness would be abolished, and mankind would live happily forever after.

It was a pleasant idea. Only, it was not in harmony with the Bible, which

proclaimed that man had been created perfect, and that he had fallen from this perfection. And also that man was incapable of saving himself: God had to save him. The Bible, therefore, became an embarrassment to these optimistic people. Therefore, they threw the Bible overboard. Or, if they kept it, they claimed that it was only a human document with some beautiful passages — for example, in the Gospels — but not the infallible Word of God. Having done so, these people were a bit at a loss. They needed something to bolster their new-found faith. Therefore, they turned for light to the ancient philosophers, the great ones of Greece and Rome. However, these also disappointed them. True, these philosophers were humanists. Generally speaking, they had a pretty high idea of man's goodness and man's reason and capacities. Nevertheless, the majority of them did not believe that man and the world were moving onward and upward, that all would be getting better and better, and that in the end there would be perfection and universal bliss. In other words, they did not believe in unlimited *progress*. To the contrary, most of them felt that the best time had been in the past, when man and the world were young, and that it was not to be found in the future. Mankind and the world were getting worse rather than better, according to those ancient thinkers.

And this was the crux. The people of the Enlightenment desired a proof, a philosophy — I could almost say: a religion — stating without any doubt that there was progress, and that progress was natural. That in the beginning of times things were bad and primitive and barbarian. But that in the course of time things got better, so that eventually all would be perfect. And since neither the Bible nor the philosophers of Greece and Rome gave these proofs, they invented their own religion. And that religion was evolutionism.

It is as simple as that. Evolutionism was not invented by scientists. We all know about Charles Darwin, who wrote his famous book *The Origin of Species* in the 1850's. You have pro-

OUR COVER

People watching the Athabasca Falls in Jasper National Park. (Photo courtesy of John Van Laar, Abbotsford, B.C.)

bably been told numerous times that Darwin invented evolution. Don't you believe it! At least one hundred years before Darwin, all sorts of people had already decided that evolutionism was the thing, and that it had to be the truth. They had already decided that man and the world and the entire universe had started from one little speck of dust and developed to the forms they now have, over countless centuries, over millions of years. They had already decided that man had developed from an apelike ancestor, and they had already searched for the "missing link." They had also already proclaimed that God was subject to evolution. Like man and the universe, God too was slowly and painfully developing from nothing to the perfect God he would once be. He was still "growing" — and his perfection would be reached together with the perfection of mankind. All was evolving. And once again: all this has been worked out before Darwin was ever born.

This does not mean that Charles Darwin is of no importance. In the first place, he dug up some scientific proofs that could be construed as evidence of evolution. Mind you, that is not too difficult. You can find scientific proofs for just about any world-view you happen to fancy. Any scientist could come up with equally good proofs for the opposite of evolution — devolution, as it is usually called. For example, you could dig up some prehistoric skeletons of giants and of dinosaurs and thereby "prove" that men and animals had gotten smaller and weaker all the time; that there was regress, rather than progress. Furthermore, Darwin's proofs were never conclusive. And although ever since his time scientists have added new proofs, there is still no conclusive evidence. It will never be had either. In fact, many serious scientists now admit it. Yet they cling to their evolutionary theory. Why? Well, as one famous scientist once expressed it: there is no alternative. If we reject evolution we will have to go back to the belief in special creation, and that would be too ridiculous.

Nevertheless, Darwin's work was important. For he did give *some* scientific proof, and in this day and age people believe that science is infallible. Consequently, anyone who says he does not believe in evolution can be ridiculed as a reactionary, an obscurantist, one who closes his eyes to the irrefutable facts revealed by science and reason.

Another reason why Darwin was important was that he added something to the older evolutionism. That was his idea of the "struggle for survival" and the "survival of the fittest." Hereby he meant that all life is constantly engaged in a struggle, a competitive battle to the death, and that this struggle is natural, and therefore good. For only through struggle can perfection be reached. By struggle the unfit are eliminated from the face of the earth, and the fittest survive — the superior species. That is necessary, for only thus will perfection ultimately be reached.

So much about the growth of evolutionism, and the role played by Charles Darwin and other scientists. From this brief discussion it will have become clear that we can indeed speak here of a world-view, a *levensbeschouwing*. For evolution deals with the ultimates: with mankind's views of God and man and the world and history and the outcome of history. It is just as complete a world-view as Biblical Christianity's is. And I hope that it has also become clear that Satan is using every way and means at his disposal (and they are almost unlimited) to make this evolutionism a part of the spirit of our age. And not surprisingly so, for this world-view gives hope to mankind — a this-worldly, horizontalist hope. It further negates the truth that man is God's special creation, made in the image of his Creator. Instead, it proclaims that man is an animal. Superior to other animals, it is true, but of the same nature, and therefore with the same impulses. Also, this world-view has brought God down to the level of His creatures. Satan has no objection to the evolutionist belief in a God, for this God is not the omnipotent One, and therefore he *is* not God, but an idol. And finally, this world-view glorifies struggle, ruthless struggle, and violence. What more could the enemy want?

That does not mean that evolution is necessarily here to stay. In our century with its wars, its Stalins and Hitlers, its crimes, its A-bombs and its Freuds, people are no longer so optimistic as they were formerly, and are not so certain anymore that progress is natural and inevitable. It is not at all impossible that some day another world-view will be dreamt up by philosophers and theologians, and that scientists will oblige by providing scientific proofs for it. But if this happens it may well be an equally satanic invention. For he goes

around like a roaring lion. And we have the struggle not against flesh and blood, but against the spirits that are behind that flesh and blood — the spirits of darkness.

The question that still must be answered is: How are we, older and younger people, affected by this spirit of evolutionism? I'll try to answer this question in point-form, mentioning only the most obvious applications. Most of these have probably already become clear from the foregoing.

One point is the belief that whatever is ancient is primitive, and whatever is modern is necessarily better. There was a time when mankind as a whole, also pagans, looked to the past and the wisdom of the past. This was true of the Jews, the Chinese, and many other civilizations. Such a belief is impossible, however, with an evolutionary world-view, which expects from the future the revelation of all wisdom.

This despising of the past, this futuristic attitude, is evident in many aspects of life. It is behind the current cult of youth. It is behind the current attack upon all authority. It is behind the hesitation among parents to enforce their God-given authority, and behind the governments' hesitation to enforce law and order, and to punish the wrong-doers. It is also behind the glorifying in going against the lessons and morals of the past, behind the new morality, and behind the proclamation that we must turn to the young for wisdom. For aren't the young closer to perfection than the older ones?

The fifth commandment is, for that reason also, an anachronism — an idea that no longer fits the facts. For the fifth commandment says that if we honour our elders and obey the powers that are set over us, we will live long, and it will be well with us. Evolutionists can never believe that. According to them we won't live long and happily by obeying — the opposite is true. Ignore the past, listen to the moderns, the spokesmen of today. With them only is wisdom. And finally, the despising of the past is behind some aspects of the new theology, with its claim that biblical revelation was really intended for more primitive people, and must be changed and updated by every new generation. There is nothing absolute and unchanging on this earth. Everything evolves.

The glorification of struggle is an

Continued on page 198.

25th Anniversary

The "Grace" Canadian Reformed Church of Watford was instituted 25 years ago on March 15, 1953. This fact was gratefully celebrated on March 17, 1978, in the basement of the United Church in Watford. Although we have our own church building, it would have been too small to hold the additional crowd of well-wishers.

Br. J. Janssens, the M.C., first gives the floor to br. G. Hutten, President of the Consistory, who requests the singing of Psalm 138:1 and 3, reads Hebrews 11:1-13, leads in prayer, and welcomes everyone. A special welcome is extended to Prof. L. Selles, minister of Chatham when Watford was instituted; Rev. A.B. Roukema, our first minister; Rev. W. Huizinga, a former minister, and Mrs. Huizinga; Rev. J. Geertsema, our counsellor, and Mrs. Geertsema. Br. Hutten then speaks a few words on the passage he read. "It was by faith that the Watford church was instituted. This faith was a gift of God. All thanks be to Him."

Next, brother Janssens reads congratulations received from Rev. M. Van der Wel, a former minister; from the Church of Hamilton; and from the

Westmount Christian Reformed Church of Strathroy. Rev. Peoples of the United Church of Watford also extends his best wishes.

Rev. Roukema had been asked to speak. He chose Hebrews 3, the first verses, as a base. He reminds us that it is Christ Who gathers, defends and preserves His church. In Christ the church has a future. We, members of the church, are not a group of individuals, but a body for whom Christ left His glory and died. This gives us a great responsibility for we are the house of God, His new creation. Watford must be an instrument of Christ Who works toward His future: the new Jerusalem. Let us not depend on men, or praise men; but let us thank and praise the LORD for His work in Watford, and let us place our trust and hope in Him.

The history of the church of Watford is then presented in audio-visual form, Jim Janssens working the slide projector while his father narrates.

After this came the intermission, and the beginning of the serving of lunch which lasted until the end of the evening.

Prof. Selles takes the floor next. He had gone through the minutes of the Chatham consistory meetings at the time of the institution and reminisces on the early days of Watford. When he said he always had a soft spot for Watford, he was drowned out by applause.

Br. G. Tamminga, the next speaker, recalls (in the Dutch language), in a lighter vein, especially the early years, starting at the time a few families met in worship at the home of br. and sr. Jacob Lenting at Keiser's Corners (no point in trying to locate that on the map).

In between the various speeches, there is singing by the congregation, by our young sisters, by the Sunday School children. There are also skits by the Young People, and by two young brothers.

As the evening draws to a close, sr. Linda Dokter beautifully sings the Lord's Prayer.

Rev. Geertsema of Chatham speaks to us yet as our counsellor, and br. H. Wildeboer speaks as representative of London.



Prof. S. Selles reminiscing about the early days of the church in Watford.

At the end, br. Janssens asks Rev. Huizinga to close with prayer. This he does after words of congratulations and encouragement, and the presentation also on behalf of his wife, of the book, *Promise and Deliverance* by S.G. de Graaf.

It had been a wonderful evening, which will long be remembered. May the Lord be gracious to His little church at Watford, and preserve and defend it by His Word and Spirit.

A church member



Rev. A.B. Roukema, Watford's first minister delivering his address.



Br. G. Tamminga presents his historical review.



Guests in our midst.



Sunday school children singing.



A group of young girls entertain.

Theological College

The new Handbook of the College was published recently. In addition to course descriptions, admission requirements and everything related to the study at the College, it contains a write-up on the history and character of the College, and the College Building. An introduction written by the President of the Board of Governors opens the booklet, and pictures of the building, of staff and assistants are inserted. All in all, Premier Printing presented a luxurious booklet. You may like to have it, or to send it to relatives overseas. If so, the Handbook is available for \$2.25 per copy. You may pick it up at the College or order it by calling the office.

* *

The Faculty of the Theological College of the Canadian Reformed Churches invites students who obtain their B.A. degree or its equivalent this spring, or who are eligible for admission via the admission examination, to contact the Registrar with a view to the requirements for application.

Students who graduate from High School and are considering to study theology after completion of an undergraduate program, are also requested to contact the Registrar to be advised as to the B.A. program which provides the best preparation for their study at the College.

The Registrar, L. Selles,
374 Queen Street South,
Hamilton, Ontario L8P 3T9
Phone: (416) 529-5569

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CORRECTION: Yearbook 1978

Page 21 — Dr. J. Faber's phone number should read: 388-1160.

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on April 29, 1978.

news medley

Our "News Medley" of today will be more like an article than is usually the case. There are not that many news items and that gives us the opportunity to touch upon a few points which were raised in the last few issues. The advantage of doing it in our medley is that it can be done in an informal way.

First, however, we are to pay due attention to the families that will be or were celebrating a fortieth or forty-fifth wedding anniversary.

Going by the order of dates, we congratulate the P.J. Huttema family first of all. It seems such an extremely short while ago that we congratulated them on the occasion of their fortieth wedding anniversary, and now there is the forty-fifth already! Then we had a beautiful picture of the whole family in *Clarion*. This time that would be a little harder, I presume, since some of the children have moved away and it is not easy to have them all come to Abbotsford with the small children. Anyway, our congratulations are no less well-meant, even without a picture.

Two couples celebrate their fortieth wedding anniversary: brother and sister J. Smid of Watford (Kerwood) on May 5th, and brother and sister T. Van der Veen of Burlington on May 17th. To them we extend our congratulations no less than to the first couple. When we get older we realize the more that every day which we receive is being received of grace: we do not have a right to count on it. Therefore we are grateful for every day which the Lord our God gives us.

Before I start with the "article" part of our medley, we first pass on some news. The only thing that I should like to tell you is that the Toronto bulletin mentions that the School Society saw its offer to purchase land has been accepted. As for the price, I get more and more the impression that I am living too much in the past, out of touch with reality, except when I have to pay. It was only a relatively short while ago that we paid \$66.00 per three months for the Hospital Insurance as premium. Then it went up to \$96.00, and this morning I received notice that for the next three months I have to pay a premium of \$120.00. The opposition parties are not too happy with that, and perhaps it will be rolled back. Meanwhile I will have to pay it if I do not wish to lose our coverage. They have us over the barrel, so to speak. I am wondering whether the legislation which regulated the wages and prices did not apply to an arbitrary increase of premiums. Perhaps the number of abortions is on the increase, you see, and all that has to be paid for. We have to pay high premiums to see to it that legalized murder can be committed and paid for.

I was going to say something about the acceptance of Toronto's offer. "The offer on the land has been accepted, subject to certain conditions. Therefore the pledges made to provide the required downpayment of \$50,000 will need to be paid by March 31, 1978." I had to look twice to make sure that that was the downpayment. And that's what I meant when saying that I seem to be out of touch with reality.

I got the same feeling when I read in Coaldale's bulletin that "The Committee of Administration presents the Conistory with a blueprint of a proposed parsonage which would come close to the proposed amount of \$90,000.00. It was felt that if we would want to build a parsonage suitable for a minister with a growing family, the amount of \$90,000.00 is insufficient." How long ago could a man be expected to earn one hundred thousand dollars in his lifetime? The average man, I mean. It is a strange world, indeed.

In connection with Coaldale, in the previous news medley I wrote about the "problems" involved in getting a minister from abroad. That brought a reaction from . . . The Netherlands. The Rev. G. Van Rongen received the issue dated April 22 on April 18. He wrote me right away, and this morning, April 22, I received his letter. And that whereas most of our readers in all likelihood have not seen this issue even from afar. Apparently our Canadian postal employees are kinder towards foreigners than towards their own fellow-citizens. That is a common human characteristic. It is also possible that they wish to work mail out of the country as fast as they can reasonably do so. Whatever the case, I have my reaction and can use it.

Be it, therefore, stated that the Rev. Wielenga is not minister of the Armadale Church — as erroneously put in the previous medley — but of the Church at Albany. That is one mistake removed. The second mistake that should be corrected is that the Australian Churches do not have a synod every year but every other year. There will be one this month (May), because it is two years ago since the previous one was convened.

Further, the Rev. Van Rongen also informed me concerning the manner in which the approbation of calls has been arranged in Australia. It appears that in 1956 it was decided "this approbation shall be obtained via correspondence between the Church concerned and its neighbouring Church with submission of the required documents. The neighbouring Church shall report about this approbation to the next synod."

It appears, therefore, that approbation could have been obtained without involvement of a synod. I just pass this on to prevent any wrong impressions.

And, as a final line on this topic: it seems that in Armadale, W.A., they are busy with discussions about making two Churches out of it. And that is then enough about Australia.

Jumping back all the way, we land in Lincoln.

It is too bad that it is too far away from most of our readers, otherwise they, too, could benefit from a "Slave Day" which will give you the opportunity to have your car touched up (I hope not in the way many teenagers do that!), or your basement cleaned, or your attic cleaned out, or your garden prepared, or your house submitted to a spring-cleaning. "ALL our teenagers will hold a Slave Day. For a nominal fee (which will help 'dress up' our new church building) we'll work for you to get these lovely chores done." What I am particularly happy about is the emphasis on the word "all": all the young people. Must be lots of fun.

A few issues back I commented on the installation of a sound system. I was aware that such systems are used not only for the purpose of making the minister be heard when he preaches, but also for other purposes.

Now I received a letter from a brother who gives ample information about the whole installation and the use that will be made of it. As considerable work was put into that letter, I think it will be best when I quote from it extensively. Here comes the part that I wish to pass on to you.

The system in Lincoln is installed to serve as many purposes as possible. We have a total of four microphone jacks. One on the pulpit; this microphone is always connected. Then we have two more microphone inputs at the front of the platform. The platform, on which the pulpit is located, runs the complete width of the building and is 10' deep. The two inputs are about 10' in from the sidewalls. The fourth microphone is located at the organ console.

All microphone plugs run to an amplifier in the rear of the auditorium. From there all sound levels are adjustable, for every microphone individually. From the amplifier other wires run to the two speakers, one on each side of the building and about 20' ahead of the pulpit area. There are wires also for a second set of speakers, in case we should ever need them. From the speakers one wire runs to the consistory room, where we have an outlet for a tape recorder. The tape recorder can be turned off and on by an elder via a remote control switch in the church pew. From the same speakers a wire runs to four tape outlets in the entrance hall.

The two microphones at the front of the platform and the one at the organ console can be used during a concert to announce the works to be sung or played. We took it for granted the announcer may have a soft voice and is not used to speaking in public. But the main use for the platform microphones is people being able to tape a concert at the tape outlets in the entrance hall.

Our amplifier has two more outlets which can be utilized for other purposes. One use could be for the hard of hearing. At present we do not have any outlets installed, but that can be done without any problems, as these wires are easily accessible.

In my opinion every church should have a sound system, even if it is only to help some elders when reading a sermon. Their voice quite often is soft and when reading they speak down and not out into the building.

It was a lengthy quotation, but I thought that I should do justice to the matter and should give the floor to someone who apparently was much involved in the installation of the whole system. I happen to know that in the New Westminster Church building similar provisions have been made; there they also have a separate "broadcasting room" which is a little studio needed for the broadcasting work which has been going on there for many years already.

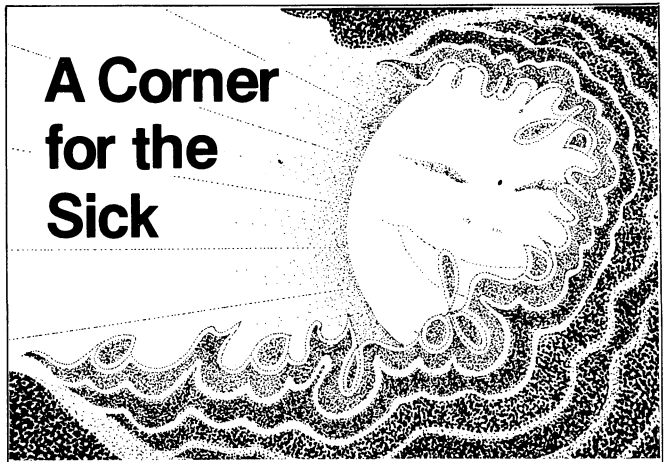
In conclusion, I pass on to you a last item from Lincoln. Really interesting!

We are thankful that the acoustics proved to be good, even near perfect. During the first service, on Good Friday, the speakers were turned on and the minister was advised to speak normally, without raising his voice, as the speakers would do the work. During the coffee hour downstairs, afterwards, several members remarked that the minister's voice sounded very natural via the system, even in the back. One person claimed he could hardly tell the speakers were on (just a little bit). Well, the truth was, as we found out afterwards, that everything was on, except the microphone!! No wonder it all sounded so natural!

And that's enough for today, I think. Hope to see you next time, quite natural.

vO

A Corner for the Sick



*"They still bring forth fruit in old age,
... to show that the Lord is upright." Psalm 92:14, 15*

It is common among older people to feel useless and not needed. The younger generation is taking over, and, naturally, they have more strength and energy. Is it right for us as believers to feel this way, too? The Lord requires of us only that which we are able to do. Remember the parable of the talents? The Lord is the Giver of all gifts; He distributes to the one more, to the other less. All He requires of us is that we work with those gifts.

It was because the one man buried his gift and produced no fruit whatsoever, that he actually became useless in God's Kingdom. Psalm 92:14 says that, even in old age, the righteous will flourish and bear fruit. Is this on account of their physical strength? We are not worldly people who measure our strength and productivity physically and materially. Our strength is in Yahweh our God. "Blessed are the men whose strength is in Thee" (Psalm 84:5). They go forward from strength to strength.

As long as the Lord gives us life we may be fruitful, bring forth fruit even in old age: "To show that the Lord is upright." We may witness to the next generations, just as the psalmist did in Psalm 92:

*"It is good to give thanks to the LORD,
to declare Thy steadfast love in the morning,
and Thy faithfulness by night.*

*At the works of Thy hands I sing for joy.
How great are Thy works, O LORD!"*

*Declare His glory to the nations;
Make known to all their populations
His marvellous works, for He, the Lord,
Is to be worshipped and adored.
To Him alone show veneration*

Psalm 96:2 Book of Praise

We have received two requests this time. An elderly sister in her seventies has been ill for a few years already. She has been in and out of the hospital several times and just came home again recently. She has not been able to attend church services for a long time. We can show her our Christian love and care by sending her a card or letter.

MRS. D. SCHNIEDERS
R.R. 2, Drayton, Ontario N0G 1P0

Continued on next page.

Our attention has been asked also for a young brother who has been isolated from the communion of saints for twelve years already. He will not be able to comprehend any written messages, but maybe the Lord will make him understand our care, which we can give as brothers and sisters in the Lord. He is a 16-year-old mongoloid, and he receives very little attention except from his family.

JAMES (Jimmy) WANDERS
Huron Regional Centre, P.O. Box 1000,
Orillia, Ontario L3V 6L2

May the Lord give us all a loving, caring heart, as He Himself has taught us in Matthew 25:40: "For as you did it to one of the least of these my brethren, you did it to ME."

Send your requests for the sick and lonely and for the special children, with information about the circumstances, etc. to:

Mrs. J.K. Riemersma
380 St. Andrew Street East,
Fergus, Ontario N1M 1R1

EVOLUTIONISM AND EDUCATION —

Continued.

other feature, especially since Darwin came with his concepts of the struggle for survival and the survival of the fittest. We meet it, for example, in Marxism. In fact, Marxism was built on the evolutionist theory, and many of Darwin's ideas can be found in the ideas of Marx and Engels and later communist dogmatics. Marxists also believe that progress is inevitable, built into the nature of things, and that man must help bring about the heavenly city by his own powers and by means of violent, ruthless, animal-like struggle. The ideas of the new left are not too dissimilar. Even many so-called humanitarians think the same. And does not this glorification of struggle, of demonstration and confrontation, exert its influence among us also?

Lastly, the evolutionist world-view is behind the belief that we must live the life of the instincts. For, after all, man is an animal, and it is natural for an animal to devour, to satisfy his instincts, to kill and destroy. If that is true of the common animal, it is equally true of man. The Bible teaches us that we were created in the image of God; that we may be office-bearers of the Omnipotent Who will be our Covenant God and Father. Evolutionism teaches the opposite: man is not the child of God, but a part of nature. He must therefore live according to nature. In fact, the only healthy thing for him is to do just that: to live out his impulses, to satisfy his instincts, and certainly not to practice any self-discipline. That is dangerous and leads to frustrations.

Children have to be told that at the earliest possible age: we all know what books on sex education, for example, are on the market and used in the schools. Perhaps it has amazed you that writers of youth columns and educationalists can tell your children that sex is as necessary to them as food and drink and rest? It does not have to amaze you. If man is an animal, this is a logical advice. And unless we remind our children time and again of the background of this stress on sexual permissiveness — and at the same time teach them that their sexuality is a gift of God, which may be used for His glory — they will so easily be tempted to accept the teachings of this new morality.

You will probably ask, "But would not all these dangers have arisen, and would not all this temptation have come, if the world had never heard of evolutionism? Has it not been prophesied by Christ and His apostles that lawlessness and self-love and immorality would increase in the last days, that man would be a law unto himself, and glorify in it?" The answer is yes. But don't forget that evolutionism is part of the enemy's strategy. People are more than animals, and therefore they demand a theory, a belief, an ideology, to justify their attitudes and actions. They want to be able to prove to themselves that their beliefs are the only possible and the only logical ones. And those proofs, those theories, are supplied by such an ideology as evolutionism. It gives solidity, reliability, respectability; particularly since it is bolstered by science, which, as I already said, has during the past few centuries assumed the status of infallibility.

To summarize: what I have been trying to show is that evolutionism is

not merely a theory that students meet in science textbooks, and that may shake their faith in God's revelation. It is that. And it may shake their faith. Many have been lost as a result of their belief in this so-called scientific truth. But evolutionism is dangerous also for those who wholeheartedly reject evolution, who are convinced that it is false, who confess and firmly believe that God created us and made us in His image. Because, once again, it is a world-view.

I have not delivered this speech in a pessimistic mood. In a serious mood, yes. Perhaps more than ever before in its history, the church lives in the midst of a hostile world whose influences reach us from every side. It is time that we exerted ourselves, for our own sake and for the sake of the children entrusted to us, so that we may realize the nature and extent of these influences — and guard against them.

Nevertheless, the main reason why I gave this speech was to give encouragement. I wanted to show that the beliefs of our age, dangerous and influential as they may be, are not so solidly and scientifically based as we are often told. They are based on a myth, a myth created by people who rejected their Creator and came to believe in an idol of their own making. I hope that this insight may help us all, also in educating our children, so that they may see that God indeed visits blindness upon those who reject Him, and so that they may believe that the fear of the LORD — the childlike faith in His Word — alone is wisdom and life.

DR. F.G. OOSTERHOFF

**The above speech was given to the membership of the John Calvin School in Burlington.*

Has Our Television Become the Silent Intruder?

The remarks that follow below are to be taken as pieces of advice to parents with whose children we are in daily contact. It is not our intention to pontificate to you what programs children should or should not watch. However, we feel that we have a duty in pointing out things about the television that could be encouraged, but also things that should be discouraged.

I would like to indicate to you some aspects of T.V. programming which are slowly influencing our way of life (if they have not done so already). These influences are not the blatant, obvious types that we are quick enough to condemn — rightly so, of course. I am thinking of the programs that are obnoxiously violent, sex-oriented, and profane. Even those who are not of the Christian faith will say this much and protest vigorously the programming of such shows.

The February 16th (1978) issue of the *Toronto Star* carried a story entitled "PTA says U.S. T.V. networks broadcast too much 'trash'." This organization lists the ten worst programs shown during children-viewing time: Soap (ABC), Red Fox (ABC), Maude (CBS), NBC Movies, Man from Atlantis (NBC), Kojak (CBS), Three's a Company (ABC), CBS Movies, Welcome Back, Kotter (ABC), and Busting loose (CBS). The ten best programs according to this organization are: Little House on the Prairie (NBC), Eight is enough (ABC), the Fitzpatricks (CBS), Rafferty (CBS), The Waltons (CBS), Grizzly Adams (NBC), Donny and Marie (ABC), Mulligan Stew (NBC), World of Disney (NBC) and 60 minutes (CBS).

Thus the organization has defined for us the ten bad programs and the ten so-called good programs. But for us the problem is: Who decides what is a bad/good program? By whose standards? By whose "values"? What are the norms used? The so-called ten best shows may be best as far as "least violent" is concerned. They may even get across the idea of family life and brotherly love, but, again, by what norms? The Walt Disney Program is a good example. This is "clean" entertainment, very informative, and highly

interesting. There is no obvious violence, sexism, or profanity. It is greatly enjoyed by many of us and our children. Yet, here is where the T.V. can subtly become an invader, an intruder, into our way of life. Subconsciously, this type of program conveys to us a set of rules, a value-system, and, ultimately, a religion (way of life).

In his life-time Walt Disney tried to build "a heaven on earth." His motto was: "Children are our richest natural resources." This idea was not new. Years before, Rousseau claimed the same thing (1700's), and he was one of the forerunners of the French Revolution. Inherent in this motto is the idea that a young child is by nature good. Deep down inside it is good, it is innocent. It is a corrupt society that eventually makes the child bad. Therefore, Disney's plan of action was to educate the young child about himself, about animals, about nature: how to live in harmony with its neighbours, with the environment. If the child can be taught to be "good" and to lead the "good" life, then society will become better, too.

However, Scripture teaches us that man was conceived and born in sin and that deep down inside (his heart) he is corrupt, inclined to do evil. No, we may not use "Society" as a scape-goat for our evil. Adam did that, too, when he used Eve as the scape-goat as the cause for his sin. God did not accept his excuse.

Disney's idea seems to be also behind programs such as "The Waltons," "Little House on the Prairie," etc. They are not violent. They even teach neighbourly love. (Love your neighbour is the *second* part of the great commandment [Matthew 22:37-40]. The *first* part is to love the Lord your God. *Only* when we love the Lord our God can we truly love our neighbour.)

Yet, what *motive* is behind these programs? Into what frame of thinking do they force us? What way of life do they teach us? Do they teach complete dependence on our Creator and Sovereign?

Unfortunately, this is not the case.

These so-called "good" programs do not recognize God as Sovereign, nor the fact that one is by *nature* evil. They profess a belief that man of himself is good, and can better himself. They profess the belief that man is autonomous, is free. If there is the "right" education, and enough of it, then man will succeed in building a "heaven on earth." If only everyone can be taught that "good" will win over "bad." If only everyone can be taught to put these minor "religious" differences aside and join in the major task of bringing together the brotherhood of man.

The idea is predominant in our present-day "community-idea." You've got to get involved in the community; you should cut your lawn on a regular basis, join in your neighbourhood barbeque parties, and have your kids on a minor hockey league team, or the local Cubs or Boy Scouts where they will teach you "leadership" and "good deeds."

The Walt Disney motive is also behind the detective programs, whether violent or non-violent, profane or non-profane. In the end the "good" always wins over the "bad." This humanistic approach is based on unbelief, and, in essence, unbelief is revolution.

No matter how high the volume of your T.V. set, these motives are hidden and silent. Quietly, they invade our homes, intrude our family and infringe upon our way of life. Even the advertisements give us the impression that without the advertiser's product you obviously are not enjoying the good life. For example, the Molson Ads which start off with: "Once a week, Jack and the boys . . ." The man is married, the father of a few children; yet, at least once a week he has to go out "with the boys." Family-life is forgotten (its responsibilities) and freedom and fun is thoroughly enjoyed, climaxed with a beer (Molson, of course). Similarly, going golfing "with the boys," hunting, bowling, etc.

The timing of the T.V. programs is another aspect of this topic. Children's programs are timed for immediately after school and after supper hour. After these "family-type" programs are over, it is bed-time for most children. However, when is there time to talk (communicate) with mom or dad, with brother or sister? What effect is this programming having on the family-bond?

We, as parents, must show a responsible use of time for ourselves as well as for our children. In our task to care for and develop this creation (our

cultural mandate), do we really have a lot of time to watch the tube "wastefully"? Does the T.V. not often become a "cop-out" that replaces our responsibilities? Do we really have all that *time* for the T.V.? Do we really know the *time*? Is it, then, not also our duty to teach this responsibility to our children? Are we being fair to them by allowing them a lot of T.V. time? Does it not shrink their creativity and originality?

We recognize the faults, but are we any different from the world in pinpointing these faults? We boldly proclaim, along with many of the world, that 50% to 80% of T.V. programs are bad. I would venture to say that 100% are so. Even the news is slanted; it is reported from a certain point of view, from a faith-commitment.

Does that mean that we should throw out our T.V. sets? Not necessarily. I am not in the position to say to John Doe that he is not responsible enough to have a T.V., nor to say to Joyce Buck that she is. However, I do think it is imperative that parents *know what* their children are watching, and that they actively engage their children in leading them to a positive response (a response that is in obedience to God's commands) about these programs. For T.V. watching, too, involves *nurturing* the child. Then timing/time, too, is vital, because children are to be led to respond responsibly in other areas of life also so that they may be fully equipped in later life.

J.A. ROUKEMA

A First Day of a Three-Monthly Visit in Butiptiri

Mrs. Knigge, who is a nurse, always did the medical work when she lived here. Besides helping the sick people herself, as well as assisting with deliveries, she also taught a boy to become a *mantri*. This *mantri* is still working by himself in the little but nice poli. His name is Yanuarius. He is about twenty-five years old. His first wife died, still young. He has a son of about four years from her. At the moment he is expecting a second child from his second wife.

Every three months I try to go and see the work he is doing.

This morning at 8:15 a.m. we departed from the river Digul with the little waterplane, M.C.E. The evangelist from Butiptiri joined us; he had returned from a conference in Boma. The weather was beautiful: blue sky, no wind. We flew high with the white clouds below us: heaven and earth exulted the greatness of our Lord!!

At 8:45 a.m. we "landed" on the river Kao in Butiptiri. Rather far from the side, the plane stopped, in the middle of the river. The pilot mentioned that he hit the sand underneath and could not go further. This is a little unusual. The pilot asked to get *perahus* to get the goods to the land. But before the little boats arrived, a lot of smaller

and bigger boys and men already walked through the water and got the *barang* on their shoulders, bringing it to the shore. Within ten minutes the plane already flew again. There were about fifty people awaiting us at the shore. It is always pleasant to meet them again. We shook hands with the teacher, the elders and their wives, and some of those whom we know a little better.

We drank coffee together with the *mantri* and his family, listened to the radio at ten o'clock, and after that the *mantri* and I went together to the village to see the sick people at home. We visited five patients: one with a swollen knee in which was a lot of water; one woman who just had been delivered of a baby; a boy who had been bitten by a snake; a pregnant woman with troubles; and at last we entered the very last house of the village. Here was a very sick woman who looked as if she was dying: eyes which did not close, sunken deeply into the skull, poorly fed, skin and bone, with five big wounds on both shoulders, both sides of hips, and one on the back. I knew this woman from the last time, but I could not recognize her. She could still speak and she recognized me. It was very pathetic. She was too sick to be helped well by the family, too

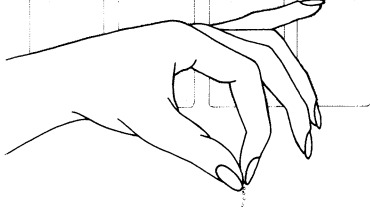
far from the poli to be helped by the *mantri*, even too far to get regular medicine for relieving the pain. And also: *Mantris* can give medicine, but nursing patients and taking intensive care of their whole situation is unusual for them. In Butiptiri there is neither room nor space for admitting patients. There is one table in use for examining patients. So we asked if the men could bring the patient to the poli; we asked if the patient herself liked it. She was very much willing to go. With two sacks and two trunks they made a suitable stretcher. And now she is here. Her husband told me that the first day she received the medicine, she vomited, so she did not actually get anything to cure her. She had severe diarrhea, a fever, and cold shivers. It seemed a story of malaria which, because of the vomiting, had been treated insufficiently. With conscientious nursing and correct treatment, we hope to be able to lessen suffering. Perhaps she may become healthy again. For this we asked together in prayer.

At the same time the very ill patient, Theresia, came (she always comes to our services in church). A pregnant woman, a teacher's wife, also came. She had troubles delivering the other children. After examining her, we made an appointment for coming to Kouh when she is about due, a little ahead of time, so that we can prepare an optional delivery as far as possible there.

After this there were several people sitting outside, waiting to sell a lot of delicious pineapple and a lot of fresh vegetables. This is something we hardly have in Kouh at this time. It makes your mouth water. After all this the day is gone, after I wrote this for you. It is now 10:00 p.m. In a few minutes I'll walk to the motor to stop the electricity.

Theresia, the very sick woman, had her whole head shaven. She was bald. Her whole skull was full of deep wounds from cutting with a razor blade. The skin of the head was swollen because of it. Also the forehead was full of cuts. On the back it was terrible: very long and deep cuts with the blade, from the shoulders to the buttocks; the same on the back of the legs, on her arms. These wounds were all reddish and had crusts, and the skin around them felt warm, too warm. This is nothing unusual here. It is the custom that when your head is sick you cut the scalp in this way; when

A PINCH OF SALT



Vitamins

A normal, Canadian diet, whatever its other nutritional and environmental drawbacks, contains more of all the vitamins that can be used by the normal body. If you follow the sort of diet recommended by the Canada Food Guide and stay away from fat-reducing diets, if you garden organically or eat a lot of produce from a local farm, you will do even better. The body's ability to store vitamins is very limited; some are excreted right away unless they are used, others hang on a little longer, but the net effect is that vitamins eaten in excess of need go down the drain. Taking extra vitamins on top of an already excessive dietary supply does no good at all.

Our recipe for this month combines turnips and apples for a very different, and I think good, flavour. Try it.

Turnips and Apples

1 medium turnip
2 medium apples, quartered, peeled and cored
 $\frac{1}{4}$ cup water
1 tbsp. brown sugar
2 tbsp. butter
salt and pepper
dash nutmeg

Peel turnip and cut into cubes. Put into saucepan, cover with boiling water, and cook until tender. Drain and keep hot.

Put apple quarters into saucepan, add water, and simmer until tender. Add drained turnips, add sugar and butter, and mash until smooth. Add salt and pepper to taste and a dash of nutmeg. Beat well until blended and fluffy. Serves 6.

One more short, quick recipe. If your family still likes milk pudding desserts, make them **Hopjes Vla**, like the taste of **Haagse Hopjes**.

Hopjes Vla

1 pkg. instant caramel pudding
 $2\frac{1}{2}$ cups milk (box calls for 2)
1 tsp. instant coffee
1 tsp. sugar

Mix as usual; adjust to taste.

your back is sick, you do this to your back. The people used to say that the dirty blood which is gathering on the sick places has to get out. But cuts as severe as on this woman I have never seen before. This is perhaps because of her whole body being very ill.

There is another thing I have to let you know. You probably know "bapak Laurens," an elder, a fine Christian, a "pillar" of the church at Butiptiri. A few years ago his wife fell ill. She seemed to have tuberculosis at first and was treated for that. But in the last two years her legs began to feel as if the strength was going out of them. Her legs were numb, she got wounds which she did not feel, and several places of her skin became discoloured. For half a year now she has been treated for leprosy. She still cannot walk. Actually she can a little: with a stick she walks from her house to the poli which is about 300 meters away. She cannot go to church; it is too far. She has five children, beautiful children. She told me that she is gardening

near the house; she gets out, sits down, and in this way she digs and tries to care for the vegetables they need. They have a very nice village house — just new. She is a Christian woman, too. Sometimes she also wonders why she is ill. She says "I have always been strong and healthy and have always been able to do all the work that has to be done here."

For this woman I would ask you to pray: to receive strength for her family, to become healthy again, to be strong in this suffering. It will still be long before she will be well, if it is at all possible for her to become well again. Our Lord hears our prayers, and He will certainly hear the prayers of His children and give His blessing to "mama Laurens" if we all do so.

If you would like to show attention to her, you could do this in a very simple way: by sending a card or a little thing. They have nothing according to our understanding of having things. These children always come into the *pastorie* when I am there and play with

the old toys which still are there from the Knigge family. The children are between two and about fourteen years of age.

CORRIE VAN DRIEL

The Multiculturalism Directorate of the federal government wishes to gather material suitable for inclusion in an anthology of original stories and poems for children. Submissions, with a high level of "kid appeal," reflecting some aspect of Canada's multicultural nature are now being sought. All those interested are asked to contact Jan Andrews (Anderson Rd., R.R. 1, Carlsbad Springs, Ontario K0A 1K0) who is working with the Directorate under contract. She will supply guidelines regarding subject matter, language of submissions, intended reader age, and deadlines, etc., on request.

our little magazine

Dear Busy Beavers,

Soon it will be Mother's Day. Here is what Busy Beaver *Arthur Pieterman* wrote about it.

What My Mother Means To Me

My mother nurses me when I am sick.
My mother helps me with my homework.
My mother sews for me.
My mother feeds me with good food.
My mother clothes me with warm clothes.
My mother cares for me.

Now, what I mean to my mother.
I am my mother's helper.
I am my mother's babysitter.
I am my mother's friend and company.

* * * * *

I especially like that part about "friend and company," don't you, Busy Beavers?

Busy Beaver *Marjorie Smouter* was writing about Mother's Day, too. And she has this to add:

"... Since my mother does so many things for me, I think I should do some things for her, too. Not only on Mother's Day, but on every day of the year..."

* * * * *

I hope all you Busy Beavers have a very happy Mother's Day with your family!

* * * * *

Time for Birthday Wishes, too. Here's hoping all you Busy Beavers celebrating a May birthday may have all the good things you look forward to on a birthday. Have a happy day! And many happy returns! May the Lord bless and keep you also in the year ahead.

Nelly Jane Tenhage	May 1	Rita Hoeksema	May 16
Sheila Van Sydenborgh	2	Barry Post	16
Rolean Hulzebosch	3	Jimmy Hoeksema	17
Sharon Knol	4	Hilda Beyes	19
Geraldine Hamoen	5	Sandra Veenema	19
Theresa Terpstra	6	Carol Doesburg	20
Jennifer Jelsma	7	Denise Boes	21
Peter Van Grootheest	7	Henny Oussoren	21
Alice Sandink	9	Keith Doesburg	21
Sylvia Selles	9	Cecile Van Woudenberg	21
Linda Knol	10	Carl Mulder	25
Yvonne Wiegers	11	Florence Visser	26
Peter Kok	12	Elaine Hamoen	27
Bobby Lindhout	12	Jacob Kuik	27
Rona Kleefman	12	Anna-Lynn	
Elaine Knegt	14	Vander Woude	27
Theresa De Gelder	15	Audrey Knol	30
Irene Lodder	15		

Busy Beaver *Eileen Salomons* has a poem for us. Here it is:

My Cat

My little grey cat
Is such fun to pat.
Her fur is soft as silk,
She loves to drink her milk.
That's my little cat.

* * * * *



From the Mailbox

Welcome to the Busy Beaver Club, *Cynthia Eenkhoorn*. We are happy to have you join us. Would you like to write sometime and tell us about your coin collection? Did you get a picture of the bear in your camp, Cynthia? I hope your cat Leo is doing all right?

Thank you, *Mary and Irene Vande Burgt* for the pretty card you sent. I really appreciate that.

I hope you'll really enjoy your trip this summer, *Elaine Bisschop*. Will you have to brush up on your Dutch before you go? I'm curious what impressed you most on your visit to the Press, Elaine. Write again soon.

I'm glad you had such a nice trip, *Carolyn Boeringa*. Did things look strange once you were back? I really enjoyed the poem, Carolin. And I'm sure the Busy Beavers will enjoy your riddles! Thank you very much.

Hello *James Slaa*. It was nice to hear from you again. Thank you for your "Eye Spy." Has your mud dried up quite a bit, James?

I'm glad you had a good time during the Easter holidays, *Adrian Hamoen*. Thank you for your quiz. Bye for now. And write again soon, Adrian.

Hello, *Elaine Hamoen*. I see you mean to keep our Busy Beavers really busy with your tricky quiz! Thank you, Elaine. Did you enjoy your holidays, too?

* * * * *

QUIZ TIME

Busy Beaver *Carolyn Boeringa* has some riddles for you. Do you have your thinking caps on? Here we go!

1. When should a baker stop making donuts?
2. Why did the crow sit on the telephone line?
3. What is the best way to make a suit coat last?
4. What did the robot say to the gas pump?

Answers: 1. When he gets tired of the hole thing. 2. He was making a long distance business call. 3. Make the pants first. 4. Take your finger out of your ear and listen to me!

Busy Beaver *Nancy Van Raalte* wonders if you can

Match the Following

- | | |
|-------------|-----------------------------------|
| 1. Hezekiah | his sister is Miriam |
| 2. Goliath | one of Jesus' disciples |
| 3. Jeremiah | a king of Israel |
| 4. John | he had 15 years added to his life |
| 5. Moses | a friend of Jesus |
| 6. Mary | Jesus' cousin |
| 7. Peter | a huge, wicked, and strong man |
| 8. Saul | a prophet |

Eye Spy

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

CLUES:

John, Amos, Hosea, Mark, James, Samuel, Habakkuk, Luke, Joel, Kings, Jonah, Ezra, Solomon, Job, Jude, Nahum, Acts, Soco, David, Naboth, Vashti, Edom, Eli.

from Busy Beaver *James Slaa*.

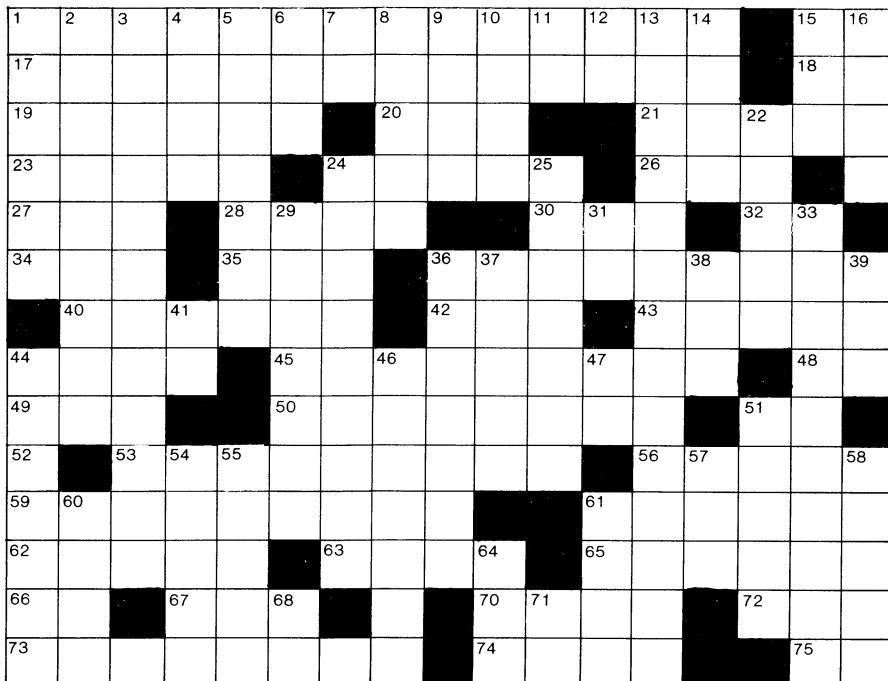
Here are the answers to last time's FIND THE NAMES:
 1. Tom; 2. Pete; 3. Rick; 4. Linda; 5. Joan. Were you able to find them all? Good for you! Keep up the good work.

Are you all remembering our BIRTHDAY FUND PROJECT? We want to KEEP it growing, don't we? And September isn't that long away!

Bye for now, Busy Beavers. Keep busy!

With love from your
 Aunt Betty

Puzzle No. 26 — Random Puzzle



66. Revenue intake
 67. Plant mentioned in (N.T.) with
 with mint and herbs
 70. Prophet
 72. Weep
 73. Esther
 74. Show affection
 75. North America

Down

1. Abraham's wife
 2. A must to the Lord
 3. Bible Book (O.T.)
 4. Son of Joktan
 5. 16th King of Israel
 6. Aged
 7. Denial
 8. Slow creature
 9. Prepare for sowing
 10. Every
 11. Manganese
 12. Parental Guidance
 13. Mercy of God
 14. Esau
 15. Implor
 16. Spy of Issachar (Num. 13)
 22. Wise man (I Kings 4)
 24. A pan for holding hot water
 25. Greek Goddess (Acts 19)
 29. Convert of Paul (Acts 19)
 31. Expression of relief
 33. Bible Book (N.T.)
 36. Scolded
 37. _____mets, side dish
 38. Also
 39. Member of David's court
 41. Like
 44. Son of Becher (I Chron. 7)
 46. Ninth King of Judah
 47. Alcoholics Anonymous
 54. Descendant of Asher
 55. Port where Paul stayed 7 days
 57. Greek alphabet letter
 58. Queen of _____
 60. _____ca, Mexican State
 61. Worries
 64. Hardwood tree
 68. Letter
 71. Military Intelligence

Across

1. Magnificent building
 15. 2nd Canaan city captured
 17. An idol (3 words)
 18. Specific gravity (abbre.)
 19. Send back
 20. Prefix, also spelled with "k"
 21. Russian potato juice
 23. Fem. name
 24. Dan's mother (variation)
 26. Fem. name
 27. 12 logs or 1 gallon
 28. cure
 30. sped
 32. Railroad
 34. Two of a kind
 35. Son of Gad (Gen. 46)
 36. Place in Judah (I Chron. 2)
 40. Leper healed by Elisha
 42. Direction
 43. Cad
 44. Bible Book (N.T.)
 45. What (40 across') slave girl was
 48. East India
 49. Flower Necklace
 50. Syrian city dweller
 51. Aluminum
 52. Article
 53. Obstructs
 56. Fellow labourer of Paul
 59. Buying a wardrobe needs (2 words)
 61. _____ite, dweller of Anothoth
 62. Comforter
 63. _____lon, idol, or phantom
 65. Endearment

by S. Bethlehem