

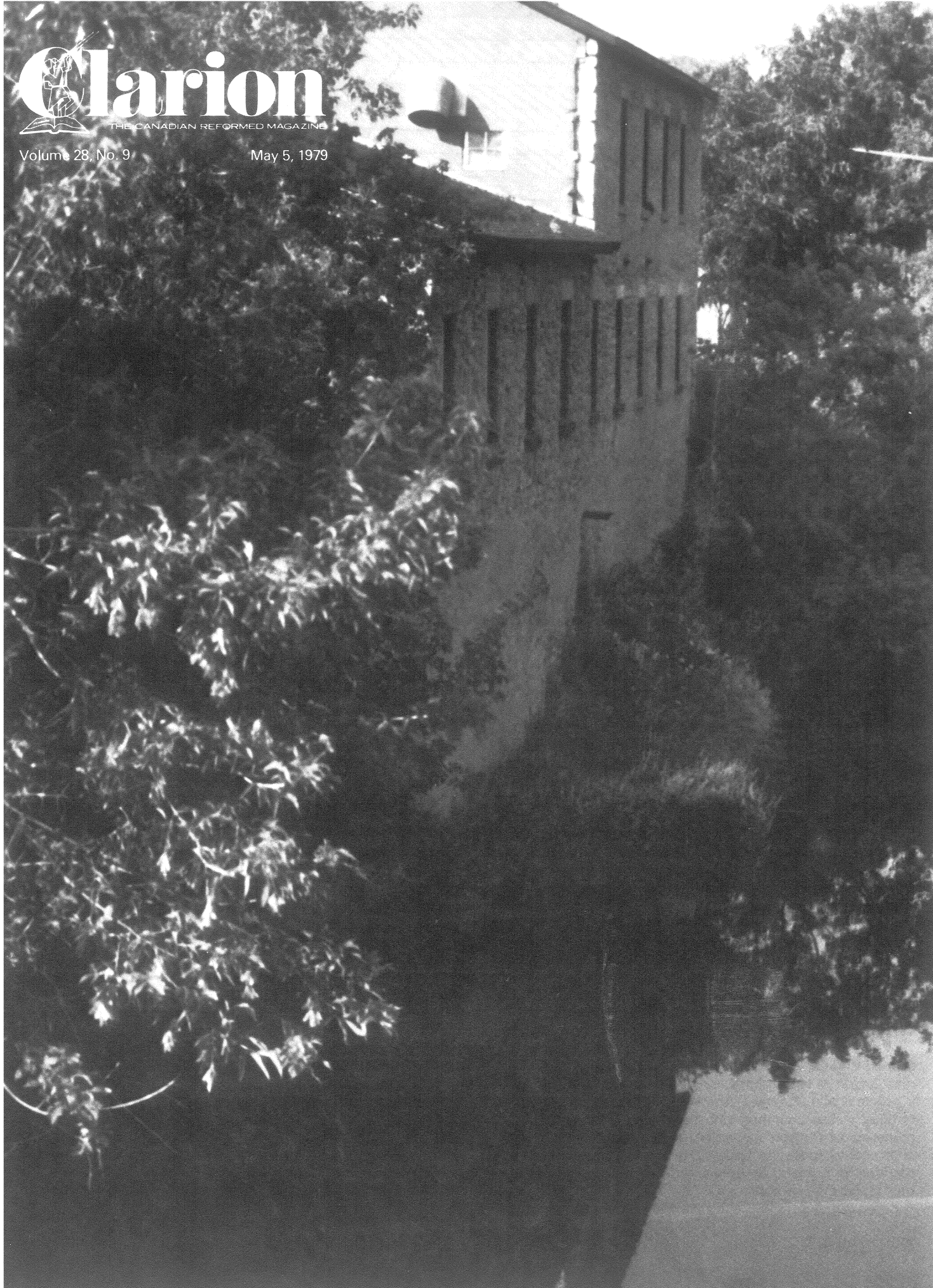


Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 28, No. 9

May 5, 1979



The Scripture Proofs in the Confessions

There is a certain order in the issues we dealt with in these Editorials. We discussed a new Bible translation, namely, the New International Version, and we answered a question about a new translation of our confession in the Heidelberg Catechism with respect to Christ's descent into hell.

It leads us in a natural manner to today's topic: What about the use of a Bible translation in our linguistically revised confessions? Which Bible translation should we accept? Will the use of a new Bible translation not bring about certain changes in the contents of the confessions themselves? What about the "proof-texts" in our confessions?

Possibly someone sighs and complains: "Do we never reach the end? Why all these alterations?" An esteemed reader of our magazine drew my attention to the fact that the churches have decided to strive for a new *translation* of our confessions, but that they did not want to change the *content*. My answer is that this is not completely correct. The Synod of Coaldale 1977 gave as one of the guidelines for the Committee for the Translation of the Heidelberg Catechism: "provide reasons when deviation from the German text is necessary on theological grounds." I now pass by the reference to the German text. Our readers know that I do not agree with this almost exclusive position of "the original German text." The Latin, Dutch, and present English translations are also authentic ecclesiastical texts that have to be taken into consideration. No office-bearer in our churches ever subscribed to the German text. But apart from this specific reference to the German text, it is clear that the Synod left open the possibility that the Committee would come up with proposals to deviate from the authentic texts.

On the other hand, these alterations can never be such changes in the articles of faith that should have been dealt with in an official gravamen. A gravamen is a grievance or burden someone has when he differs from an officially adopted doctrinal position of the churches. We could think of the gravamen that in 1905 led to the deletion of twenty words in Article 36 of our Belgic Confession, namely, that the office of the civil government is to remove and prevent all idolatry and false worship, that the kingdom of antichrist may be thus destroyed. Or one could think of the "Confessional-Revision Gravamen" submitted to Synod 1977 of the Christian Reformed Church, a gravamen against the Reformed doctrine of reprobation as taught notably in the Canons of Dort, Chapter I, Article 6, and Chapter I, Article 15. As far as I know there is nobody in our churches who has brought forward such a confessional-revision gravamen. And nobody in our churches should abuse the updating of the language of our confessions for bringing forward what really belongs in a gravamen against the content.

Nevertheless, there is no watershed between language

and contents either. Or to use another image: language and contents are no water-tight compartments, completely separate from each other. The revision of the language can have an impact on the contents. Therefore, also linguistic revision of our confessions is a very important matter. The churches have to be alert and reports concerning this revision should be scrutinized by at least all office-bearers.

There is another aspect yet. Our committees for linguistic revision of our confessions will undoubtedly come across some minor flaws that are not really important enough for a gravamen but that can easily be taken away now that we revise the language of our confessions anyway.

In a previous article I wrote about "the fourteen epistles of the apostle Paul" in Article 4 of our Belgic Confession. I called it traditionalism that the Committee-Bremmer in our Dutch sister-churches did not propose an alteration in this respect. I do not expect any objection from our churches if our committee would propose no longer to mention the letter to the Hebrews among the epistles of the apostle Paul. But now I would like to pursue the matter even further. What about the use of a new Bible translation and the influence it can have on the text and the content of our confessions?

Not much attention has been drawn to the fact that we already had an example in Lord's Day 41 of the First Draft (1974). The deputies then proposed this answer:

Because our body is a temple of the Holy Spirit, it is God's will that we keep it pure and holy.

He therefore forbids all unchaste actions, gestures, words, thoughts, desires, and whatever may entice us thereto.

The difference from the authentic texts is evident; they speak about our body *and soul* that are *both* temples (plural) of the Holy Spirit. The deputies must certainly have based their proposal on the new translations of the Scripture proof that the Heidelberg Catechism had given. It is I Corinthians 6:18, 19. The King James Version reads: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, *and in your spirit, which are God's.*" In all sorts of new translations, e.g., RSV, NASB, and NIV, these last words are left out. They evidently were such a late addition that the new translations do not mention this reading at all, not even in the margin. Is it possible that a later copyist — a monk somewhere in the lonesome cell of his monastery — thought that it would be more pious in this context not only to think of the body but also of the spirit? The Holy Spirit, through Paul, claims our *body* as His temple and the passage ends very succinctly: So glorify God in your *body*.

I think that it was not only courageous but also good that the First Draft in the explanation of the seventh command-

ment left out our "soul" and stressed that our *body* is a temple (singular) of the Holy Spirit. It is in the line of and obedient to Holy Scripture, quoted by the Catechism itself.

In Article 14 of the Belgic Confession we read in italics: "*But being in honour he understood it not, neither knew his excellency, but wilfully subjected himself to sin . . .*" If in Catechism class a minister would ask, "Where do you find this text in Scripture?" none of his students could answer. For it is a very old Bible translation of Psalm 49 that was used by Guido de Brès. The text of Psalm 49 was misread and misunderstood, and not even our Dutch "Statenvertaling" of 1637 followed this reading of Psalm 49 any longer. It is the Scriptural truth, though, that Adam was in honour in Paradise, and that he did not acknowledge his God-given position. Nobody in our churches will have any qualms with respect to the content, but would it not be wise no longer to print this part in italics?

A similar case is found in the Canons of Dort, I, 6: "That some receive the gift of faith from God, and others do not receive it, proceeds from God's eternal decree. *For known unto God are all His works from the beginning of the world*" (Acts 15:18, A.V.).

If our readers compare new translations, they will find that the RSV has: ". . . says the Lord, Who has made these things known from of old." Dr. A.A. Hoekema remarks in a note accompanying his new translation of the Canons of Dort that the Latin text "*For all His works He knows from eternity*" is found also, with some modification, in the King James Version. It represents, however, a poorly-attested Greek text. I may add that Dr. H.R. Boer in his gravamen against the Canons eagerly points out this fact and that therefore, according to my opinion, the churches should make clear that, although the words of the Canons are not found in Acts 15:18, they are, nevertheless, completely Scriptural. God knows all His works from eternity. Let us maintain this confession, but not print it in italics any longer, and let the reference to Ephesians 1:11 be sufficient: For He knows all His works from eternity, and He *accomplishes all things according to the council of His will.*

More intricate and complicated are those references to Scripture that are debatable as biblical proofs for the truth the churches confess. Let me first give a well-known example. In Article 9 of the Belgic Confession we give proof of "the trinity of Persons in one God" and refer then, among others, to the text of I John 5:7 and 8, "*There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*"

Jehovah's Witnesses will immediately tell you that this rendering is not according to the Greek manuscripts and as far as this text is concerned they have a point. Even Erasmus was already unwilling to insert the text in his edition of the Greek New Testament (1516). If you consult the RSV, you will not even find any reference to this rendering in the margin. The NIV speaks about "late manuscripts of the Vulgate," and our readers know that the Vulgate is no Greek manuscript but a Latin translation of the New Testament. Late manuscripts of this Latin translation are no solid foundation. Again, I am completely convinced of the truth that is expressed in this addition. The copyist must have thought of a heavenly parallel of the three witnesses — the Spirit, the water, and the blood — and his pious thoughts led him to a profession in the margin of the Name of the Father, the Word, and the Holy Spirit. But if it has become clear for almost one hundred percent that this is an *addition* to God's Holy Word, reverence for Scripture as the basis of

her confession should urge the Church not to act as if we quote the Word of God while in reality we do not use a direct saying of the LORD.

Although I am hesitant to go further because my remarks can so easily be misunderstood, and I do not want to give opening for attacks on our Reformed confessions as if they were not of great value and significance, nevertheless, it is a duty to speak in due time. All over the world Reformed churches are in the process of revising their confessions at least as far as the language is concerned. We should not be traditionalists, and if we can improve certain aspects we should not hesitate to do so in good consultation with one another.

Could we then not consider that not only the knowledge of manuscripts — text criticism — has increased, but that also in exegesis of Holy Scripture there has been a development throughout the centuries since our confessions came about? Again, I will give a few examples. In Article 10, Belgic Confession, we confess that our Lord Jesus Christ is true and *eternal* God. At the end of the article we say: "*Therefore the prophet Micah says: His goings forth are from of old, from everlasting. And the apostle: He hath neither beginning of days nor end of life.*"

The NIV translates Micah 5:2, "whose origins are from of old, from ancient times." The NASB keeps in the text "from the days of eternity" but acknowledges in the margin the possibility of translating: "from days of old." If you compare the RSV — "from ancient days" — you see that translators and exegetes are of the opinion that the prophet Micah speaks of the small beginning of David's house in Bethlehem Ephrathah. It is evident from Matthew 2 that the text prophesies of the Christ to be born in Bethlehem, David's Son and David's Lord, but does this text indicate that He is the *eternal* Son of God?

The same can be asked of the second text. "The apostle" of whom our Confession speaks must be the author of the letter to the Hebrews. Apart from the question whether we may call him an apostle, the main thing now is that Hebrews 7:3 proves the permanent character of Melchizedek's priesthood, but does it speak of the eternal life of the Son of God? Would it not be better to use other texts at the end of Article 10 to prove from Holy Scripture that our Lord Jesus Christ is eternal God? We could do it in this manner (it is only a suggestion): "Therefore He could say: *Truly, truly, I say to you, before Abraham was, I am* (John 8:58). He prayed: *And now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made*" (John 17:5).

Reverence for the Word of God and love of our Reformed confessions should drive out traditionalism and fear.

J. FABER

PSALM 111:1-3

Praise the LORD. I will give thanks to the LORD with my whole heart, in the company of the upright, in the congregation. Great are the works of the LORD, studied by all who have pleasure in them. Full of honour and majesty is His work, and His righteousness endures for ever.

The Federal Election and Christian Politics

In the forthcoming federal election all Canadian citizens are called to vote. Not to vote would mean to vote for anarchy or dictatorship. Yet, it can be very difficult to vote. What are the issues, and which man or woman can be trusted to deal with the issues in a God-pleasing way?

In order to help us determine what the issues are, and how to look at them in the right light, a short run-down follows here of points which should have our attention. It can also help us to find out which party or candidate will be the best to vote for seeing the circumstances.

This article does not intend to be exhaustive, neither to speak the last word in every issue. It is a simple beginning of trying to find out how we as Reformed Christians should take our stand. Corrections and critical remarks will very much be appreciated.

1. CANADIAN UNITY

For this I refer to the article in the April 7 issue of *Clarion*.

2. GOVERNMENT

According to God's Word the government is instituted by God to maintain justice and peace in human society, to protect those who do right and those who are helpless, and to restrain those who are strong from abusing those who are weak.

The people are bound to honour and obey government in all matters which do not demand from them to transgress the law of God.

The people are called within the framework of the existing laws to cooperate with government, and to exert good influence on it in executing its task.

3. TAXATION

The principle of taxation is to enable government to perform its task. The cabinet asks for money, parliament allows the money, for that purpose. From this it follows:

- a. it is abnormal if parliament encourages the cabinet to more spending (Edmund Burke: parliament holds the strings of the purse).

- b. taxation policy should not have as principle the dividing of wealth, take from the rich and give to the poor (this is socialism).
- c. neither should the principle be: to regulate the economy (slow down or stimulate economic growth).
- d. the budget should never be rejected for reasons apart from the budget.

4. SOCIAL SERVICES

There is a general feeling, also among us, that because we are taxpayers we are entitled to all kinds of (costly) social services. As a principle this comes close to the socialist idea: we work for the community, therefore the community must take care of us, from the cradle to the grave. This kills personal responsibility.

Let me give one example, the present system of family allowance. Every employee received family allowance, regardless of his income. Recently, however, the amount was lowered, but families below a certain income-level get compensated by a tax refund. This tends to socialism: taking from the rich and giving to the poor.

Similar principles apply to medicare, unemployment insurance, etc.

5. ENERGY

- a. Not selling oil and gas today in order to get higher prices tomorrow is injustice which the government must prevent and curb. See Proverbs 11:26: "The people curse him who holds back grain, but a blessing is on the head of him who sells it" (against Alberta Liberal Nick Taylor).
- b. Levying high taxes on oil and gas and putting the 30% which is not needed today for the task of the government into a Heritage Fund is wrong as well (see about taxation above) (against Alberta Conservative Peter Lougheed).
- c. Is there an alternative? This is a difficult issue for one who is not an expert. Yet I suggest:
 1. Oil companies should be compelled to reserve excessive profits in government-controlled funds, to

be spent for oil and gas explorations, and development of alternative energy sources (as is being done already, to a certain extent).

2. Let prices rise to world price-level, but use part of the above-mentioned funds to equalize the price in, and for distribution all over, Canada (pipelines, etc.).
- d. Nuclear plants are necessary in the light of present and foreseeable energy needs and resources. Dangers (Harrisburg!) are no sufficient reason for discontinuation (would cause greater dangers!), but are reason for strict government control, and, e.g., allocation of funds c. 1. for perhaps costly provisions for protection.

6. ENVIRONMENT

- a. Calvinists are often accused of stimulating the destruction of the environment because of their "cultural mandate" (Genesis 1:28, 29) and consequent work ethics. Did you know that the Christian politician Dr. Abraham Kuyper was the first government leader to implement laws for the protection of the environment against industrial abuses? And do you realize that if environmentalists had existed and would have had enough power in the beginning of our present era, we probably would not be here? Bears would still roam around in Western Europe, hunting and fishing the main means of living, wives would still be gambled away by their husbands, and perhaps we would still drink beer from the skulls of our enemies.

- b. Therefore, natives and environmentalists alike should realize that we live in the 20th century. This has consequences for native land claims, e.g.: justice must be done to justified land claims, but within the framework of today's society. The environment should be reckoned with, but not at the cost of necessary development. Group interests should not prevail, but justice for all.

7. THIRD-WORLD COUNTRIES

Many, also Christian, authors can write in such a way about the great contrast between the wealth we enjoy in the Western world and the deep poverty of the third-world countries, that they evoke guilt feelings in us about our being so rich. There is no reason for that. Often (not always) countries became rich thanks to Calvinistic work ethics, upon which indeed

God's blessing rests. Third-world countries are often (not always) poor because of superstition and corruption.

Of course we should try to help such countries, but how? In the first place by helping them to help themselves. Here is a great task for Mission work and working for Reformation. Further, labour-intensive development should be encouraged and stimulated. Of course, we do not help them by withdrawing investments from countries with repressive governments, nor by refusing to export food (grain, e.g.) to countries with repressive governments.

8. SOME GENERAL AND CONCLUDING REMARKS

- a. The N.D.P. is (generally speaking) out for Christians, because of clear socialism and class-war policies.
- b. Liberals and Conservatives do not have *basic* principle differences; therefore, look at the individual candidates in your riding as well. As to Canadian Unity, *Mr. Trudeau's* confrontation policy did not work: the provinces and Ottawa are not united; his language policy is not satisfying to Quebec, and is resented in other provinces. *Mr. Clark* seems to have talents for unifying divergent parties and people; he may be able to win Anglophones for accommodating Francophones. There is a drawback: there will probably be none or only a few Conservative representatives from Quebec, which could lead to estranging Quebec even more.

As to energy, *Mr. Clark* is, more than *Mr. Trudeau*, able to bring Alberta and Ontario together. And *Mr. Trudeau's* socialistic *PetroCan* will probably be transformed by *Mr. Clark* into a private company.

As to the economy (inflation, unemployment): where *Mr. Trudeau* failed, *Mr. Clark* could be given a chance to do better.

In general, I assume (and hope to be right in this) that among Conservatives, more responsiveness to Christian principles can be found than among Liberals. Further, the stand of individual candidates concerning abortion, capital punishment, Christian schools, defence (NATO), immorality (porno, drugs), should be considered as well.

And, last but not least, after the election we should go to work right away for preparing candidates on a Christian platform. Perhaps these articles could be a starting point for this already.

D. DEJONG

mission news

BRAZIL

REPORT OVER THE MONTH OF JANUARY 1979

When I checked the records which we keep of all the Church activities, it appeared that there was little news to report. Of course, this does not mean that we had nothing to do; on the contrary. The regular teaching of God's Word could take place unhindered in all activities. In spite of the attractions of the world, such as the preparations for carnival, many young people keep coming to worship services. In itself this is a wonder. It is the power of the Word of God which attracts them to come and listen to the preaching every Sunday again.

In short I will give you some figures.

Church Services. Each Sunday we could come together to worship the Lord. Attendance can be rated as average.

Dates in January: 7, 14, 21, 28; **Regular adults:** 22, 23, 30, 20; **Other adults:** 6, 7, 7, 15. Especially on the last two Sundays of the month attendance was rather high, 30-40 adults and about 40-50 children. Generally speaking, attention is good.

Sunday School: **Dates:** 7, 14, 21, 28; **Children present:** 48, 58, 59, 60; **Adults:** 4, 5, 5, 6. After the holidays we started again with the Old Testament, beginning with creation. In connection with the celebration of Easter we are also teaching them part of Matthew 28, every Sunday one verse.

Bible Study (Wednesday evenings). Attendance was much the same as last month. **Dates:** 3, 17, 24, 31; **Adults present:** 16, 18, 12, 20. On the 10th we had a power failure. The town was very dark and therefore only a few showed up. We decided to postpone the meeting until the following week. Lately it happens quite often that the power goes off. In this case it came back in the late evening. On the 12th many stayed home because of heavy rains. Generally speaking, people are very attentive on Wednesdays. We have now reached Matthew 16.

Youth Club did not meet in January. We used the available time to prepare the new lessons.

Young People's Society (Saturday evenings). Meetings were held on a regular basis. **Dates:** 6, 13, 20, 27; **Young people present:** 6, 7, 6, 11. We have now reached Genesis 12. Participation in the discussions is fair. A good part of the Saturday is spent preparing the outline for this discussion. It is made in Dutch by Rev. Meijer and then translated by myself. Of course,



THE CANADIAN REFORMED MAGAZINE

Published bi-weekly by Premier Printing Ltd.,
Winnipeg, Manitoba.

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE
MATTERS: (subscriptions,
advertisements, etc.)

CLARION, Premier Printing Ltd.
1249 Plessis Road,
Winnipeg, Manitoba R2C 3L9
Phone: (204) 222-5218

CLARION

P.O. Box 54,
Fergus, Ontario, Canada N1M 2W7

EDITORIAL COMMITTEE:

Editor: J. Faber
Managing Editor: W.W.J. VanOene
Co-Editors: J. Geertsema, Cl. Stam,
D. VanderBoom.

SUBSCRIPTIONS:

\$19.50 per year (to be paid in advance).

ISSN 0383-0438

IN THIS ISSUE:

The Scripture Proofs in the Confessions	
— J. Faber	190
The Federal Election and Christian Politics	
— D. DeJong	192
Mission News — Brazil	
— John Kuik	193
International	195
A Corner for the Sick	
— Mrs. J.K. Riemersma	196
Comments on <i>Trudeau's Canada</i>	
— H.J. Ludwig	197
1954-1979 Cloverdale	
— H.A. Berends	198
News Medley — W.W.J. VanOene	200
Letters-to-the-Editor	204
— W. Kanis	
— A.J. Ytsma	
Puzzle No. 46 — <i>Sjanie Bethlehem</i>	206
A Pinch of Salt	207
Our Little Magazine — <i>Aunt Betty</i>	208

we don't stick exactly to what we have written out on paper. Since it is a small group just sitting around a table, it is a great opportunity for Rev. Meijer to practice his language skills. From this you see that the Rev. Meijer is already taking part in the work to be done. In December he also assisted me in Bible Study on Wednesday evenings. For the time being he can not do this any longer because of the language studies in Recife.

Girls' Choir is coming together bi-weekly with Mrs. Meijer assisting.

This was a summary of all the activities which took place during the month of January. Generally speaking, we are satisfied and pleased with the participation of the people, although there were a few members who were slack in attending the church services. Usually they claim ill health to be the reason, but sometimes we wonder if that was the only thing that kept them home. Especially the older members of the Church are often sick, although they do not always miss the church services because of that. One of them is Noemia Santana da Silva and at the present time she is in Recife at her mother's place. On one of our trips to the city I tried to visit her but ran into trouble with my bus, and by the time it was running again it was too late.

Much time in the city is spent trying to get the papers together for the permanent visas of Rev. and Mrs. Meijer. So far we have made good progress, but it keeps us running and often waiting so that we always arrive home late.

I am sure that Rev. Meijer keeps you up to date in more detailed reports.

This is all for now. May the Lord bless you in doing the work of His kingdom.

With brotherly greetings,
Yours in Christ, John Kuik.

* * * * *

MISSION AID

REPORT OVER THE MONTH OF JANUARY

It is time again to bring you up to date on our activities as mission aid workers. We are already a week into February and I have to write this report yet. All kinds of activities have kept me from doing it at an earlier date. Thankfully we can say that also this month everything went fine with us and with the work.

At present we are alone here in São José, as Rev. and Mrs. Meijer are in Recife for their studies. So far they

have been here on the weekends. Until now we always have gone to Recife on Fridays to pick up the Meijers at their residence. They could come by bus, but there is always something to run after in connection with their application for permanent visas, so that we combine things. On Mondays they leave again by bus, arriving there at noon to put in another week of studies. We enjoy their company on the weekends and do some work together for the Young People's Society on Saturdays.

As a family we have enjoyed good health, except for the flu which bothered us for some days and still does. The work did not suffer on account of that.

There were many sick people this month, especially children, and that had its bearing on the activities in the nursery. We admitted six children to the nursery, of which three have gone home already.

Moisés dos Santos is doing well now after he received a blood transfusion for the second time. He only has a very bad skin rash over his whole body. We have done everything to treat it but so far with little success. According to the doctor it is because of the blood transfusions he received. Humanly speaking, he is out of danger, although we feared for his life for some time.

Rivaldo José was admitted again for a few weeks. He was in such good shape when he left for home. It is always amazing how fast they can fall back if something hits them. But he picked up fast again and was sent home after a few weeks.

Carlos José Tendório (two months old) was admitted the following day. He also had diarrhea and vomited badly. After a week he was back to normal and could go home.

At about the same time we admitted *Elisangela* (four months old). Here the same thing again, but it took a little longer to treat her. She is doing alright now but is still in the nursery.

Givanildo Eugenio and *Antônio Henrique* (the first one three months and the second one six weeks old) came in at about the same time, and both were in very poor condition. Both were sent to the hospital, but only Antônio Henrique was admitted. There was no other way than to admit Givanildo to the nursery. After a few days Antônio was released from the hospital, but his mother did not come to the nursery as she had promised to do. It happened that I talked to the father a

few days later and found out that the baby was still sick at home. That was on a Saturday and he promised that the mother would bring the baby on Monday. That is what she did. But when she arrived there was very little life left in Antônio. He was admitted right away. The mother stayed for a few nights to help us; during the day she went home. It kept Ardis hopping with five babies in the nursery of which two were very ill. In reality it was a little too much, but there was no other way. Although we did everything we possibly could do, Givanildo died quite suddenly, although we thought that he would make it (as he showed signs of improvement after a few days). That was a great disappointment to us. In the meantime, the condition of Antônio Henrique did not improve, so we decided to arrange a private consultation for him with a doctor in Barreiros. He stayed in the hospital for four days and now is back in the nursery on advice of the doctor. Humanly speaking, we may now say that he will pull through.

Three weeks ago we also admitted *Alberto Citônio* (nine months of age). It is a case of malnutrition and worms. He is not in danger and is doing well.

José Rendival, who is already in our midst for months, is going to leave us very soon. His improvement is remarkable during the last few months. He is now able to stand up and walk around the playpen, supporting himself on the rail. He is now almost three years old.

On my trips to Recife I brought several persons to one of the hospitals there. Also involved is a boy of two years of age with club feet. He was not admitted because of an outbreak of measles in the children's section of the hospital, but the doctor promised me that he would operate on him next month if the situation is more favourable.

Constantly we come in contact with superstitious beliefs of all kinds. Typical is the case of a six-year-old boy who fell on his head while playing soccer. He likely had a light concussion

Continued on next page.

OUR COVER

"Reflections." Typical old stone building situated along the Grand River in both Fergus and Elora, Ontario. (Photo courtesy Leo Lodder, Fergus, Ontario.)



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.

Drs. K. Veling delivered his inaugural lecture as the new lecturer extraordinary in philosophy at the Theological Seminary of the Reformed Churches in The Netherlands. He argued that faith is no impediment for the practising of philosophy but that lack of faith renders the acquisition of the right knowledge impossible. Philosophy without faith functions frequently as a competitor of faith: it claims that it provides man with a different security by means of thinking.

MISSION NEWS — Continued.

and felt a bit sick, acted strangely, which in turn upset the whole family. They went to the "curador" (think of the word "cure"), a sorcerer, but, of course, the red cord around his neck and the brew he gave did not have the expected results. The boy ran berserk to all the people around him and was scared to death, screaming at the top of his lungs. Then they called me. We brought him to the hospital for a check up, where he received a needle to calm him down. The next day he was walking around again. I wonder who will get the credit: the doctor or the "curador."

Talking about superstitions anyway, it might be of interest to you that over the years I found out that these beliefs pop up at certain times of the year. Two months ago everybody was talking about "papa-figado" a man who kills children, takes out the liver (figado), which he eats, and then leaves enough money in the incision to pay for the funeral. At the present time, all talk about the "lobisomen" (werewolf), a person who can change into a wolf of half wolf half human. In this case it is a goat which has been seen by several

The autonomy of thinking becomes then a matter of faith, and that is a contradiction in itself; philosophy becomes in this manner a pseudo-religious concept. (ND)

Moscow CIC. Pravda claims that "only eight to ten percent of adult Soviet citizens has some sort of religious faith." Ninety-eight percent of the younger ones are atheist, it is said.

According to Vatican radio the party-leadership wishes thereby to hide the fact that religiosity is on the increase in the Soviet Union. (ND)

We tend to agree with Vatican radio. Even when "religiosity" in itself does mean all that much, it is an admission of defeat and failure when, after more than sixty years of atheist propaganda and systematic suppression of religious activities, it has to be stated that "only" eight to ten percent of the adult population has not yet submitted to the official ideology of atheism. The revolution was in 1917; that means that practically a whole new generation has grown up since. The "eight to ten percent" of the adult population were born during that period.

persons in town. If you ask them if they really believe in it they laugh a bit at you, but you notice that they are scared. These beliefs come and go.

Rice field. I have not said too much about this project yet, because I was not too sure whether it would come off the ground. Some unexpected rains stopped the work for some days, but by now we are making some headway. If everything goes as is planned, we will start planting next week. I did some work myself also. However, time is in short supply. There are too many other things to do. We only hope that the heavy rains will stay away for another month. I feel a bit like a farmer now, looking out of the window first thing in the morning to see how the weather is. Through this I am getting more connections with people in the vicinity of *Maragogi* (the mission-field-to-be) and we may need those connections later.

In closing we wish to extend our best wishes and fraternal greetings to you all.

Yours in Christ's service, John Kuik

Professor J. Hovius, professor emeritus of the Theological Seminary of the Christian Reformed Churches in The Netherlands at Apeldoorn, passed away on Saturday, April 7, 1979, at the age of 78. He taught Church History and Church Polity from 1947 - 1972. (ND)

Westminster Seminary to celebrate Fiftieth Anniversary

Grand Rapids. Westminster Seminary, which first opened its doors in September 1929, has planned several activities to celebrate its golden jubilee this year. The activities include a special program for its May commencement exercises, a theological conference from August 31 to September 3, and a slide/sound presentation of the seminary's past and present. (RES NE)

Conservative Presbyterian Denominations Discuss Merger

Grand Rapids. Three committees representing the Orthodox Presbyterian Church, the Presbyterian Church in America, and the Reformed Presbyterian Church, Evangelical Synod, issued a joint statement in St. Louis, Missouri, "that as Presbyterian Churches committed to the common faith as set forth in the Westminster Standards and to the Presbyterian form of government, and to a common testimony to the purity of the Church, we have a basis for merger of the three churches." They recommend that the consultations, begun under orders of the highest Assemblies of these churches, be continued with a view to eventual merger. The recommendation now goes to the General Assemblies of the three denominations which are to meet this spring. (RES NE)

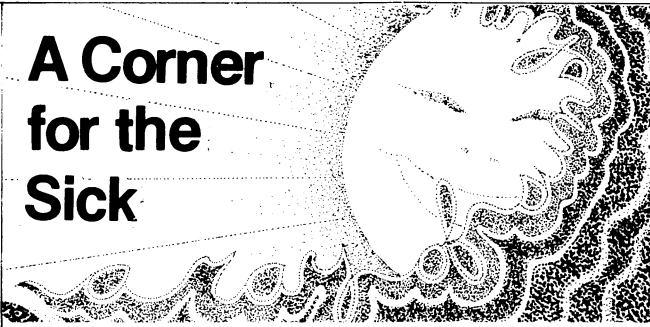
CAPITAL PUNISHMENT

Recently a very accurate summary of the trend of financial life in Canada was delivered when the following statement was made:

"Capital punishment occurs when the government taxes you to get the capital to go into competition with you, then they tax your business profits to pay for their losses."

Does anything else need to be said?

A Corner for the Sick



"In Him we live and move and have our being."
Acts 17:28

There are many lonely people in the world. The reasons why they are lonely may differ in many ways. Loneliness may be self-inflicted when we put up a barrier and do not want, or know how, to communicate. It may also be the result of a physical handicap or old age and infirmity. Sometimes we suffer a certain degree of loneliness when the Lord singles us out for a special task. It was not strange to God's prophets and ministers to experience this. Elijah thought he was the only one left who served the Lord, while in reality the Lord had kept 7000 who had not bowed down to Baal (I Kings 19:18). Paul writes about his grievances to Timothy, "All deserted me" (II Timothy 4:16).

All Christians suffer a certain degree of loneliness. Think of the Christians who suffer persecution, and are put in prison; they are not able to communicate!

A physical handicap may cut us off from relating to others, but it is never an excuse to live a selfish life. A physically handicapped person is not mentally handicapped, and an older brother or sister who is incapable of visiting lonely people still has excellent ways of communication left.

We know from the Scriptures that the Lord wants us to lead positive, unselfish lives. "In Christ we live, and move and have our being" (Acts 17:28). We may know the living God! It is a privilege! We are allowed to serve others. Let us live beyond ourselves and learn to see the needs of others!

When we read the Forms for Excommunication and for Readmission into the Church of Christ, it will strike us that, by the church discipline and "also by means of admonitions and our Christian prayers," a sinner may become ashamed of his or her sin and return and be received again into the communion of the church.

Do we always realize how important it is to hold on to a brother or sister who is in danger of sliding away from the Lord? Do we pray for them?

We do not have to be lonely Christians. There is so much work to do! Let us remember Paul's advice "not to grow weary in well-doing So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith" (Galatians 6:9, 10). Why not read Galatians 5:22-6:10.

1. Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days;
Let them flow in ceaseless praise.
2. Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful for Thee.
3. Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee.
4. Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.
5. Take my will, and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
It shall be Thy royal throne
6. Take my love; my Lord, I pour
At Thy feet its treasure store:
Take myself, and I will be,
Ever, only, all, for Thee. Amen.

Frances Ridley Havergal (1836 - 1879)

From Frank Orsel we received a letter of appreciation. He thanks all the brothers and sisters who were so kind to send him cards, letters, and stamps for his birthday. Thank you!

Send your requests (with permission of the person involved), possibly with some information concerning the circumstances, (and please add age, hobbies, or interests) to:

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

COMMENTS ON *Trudeau's Canada*

BY P. BOM

The following is an article which appeared in a Newsletter of the Association for Reformed Political Action in Hamilton. We thankfully use the permission to reprint this article. In the future our readers may expect more contributions in this field. vO

Is our Prime Minister, P.E. Trudeau, presiding over the deterioration, the end even, of the Canadian nation? That seems to be the conclusion to which Bom, on the basis of a careful analysis of Trudeau's thoughts and actions, has come. We would do well to take a closer look at the philosophy of our Prime Minister and his government. This is not only important in terms of an upcoming election, but also that we may warn each other and the nation of the dangerous paths down which he is leading us. Though we may rightly point to some positive accomplishments of his administration, it is nevertheless imperative that we consider the general thrust of his policy. Taking the analysis of Bom as our guide, we have attempted to come to grips with a few areas in which the general philosophy of the government is revealed. We feel it is important to look at his policies and aims in the global context. In the daily run of affairs it is easy to lose sight of that, something which many politicians with grand schemes are only too aware of. We do not desire to paint an entirely black picture of Trudeau and the Liberals, but we *do* maintain the necessity of analyzing the affairs of our country and trying to shed the light of Scripture on them.

It has been said that Trudeau wants to restructure our whole system from industrial relations to foreign and defence policy, in line with his expressed conviction that the trend of history is toward socialism and that Canada should not be left behind in that grand march to the socialist paradise. Trudeau intends to use all the powers of the system at his disposal to change Canada into a nation of people who are sympathetic to the ideals of the socialists. He may have confused some by becoming first a member and then the leader of the Liberal Party, but again this was done only for practical (prag-

matic) reasons. He saw the way to accomplish his goals was not to join the NDP, for example, but to take over an established party, one which had a good record of electoral success. Can anyone deny that he has done a good job in taking over the Liberal Party? It's true that there has been little or no challenge to his leadership in the Liberal Party. There *will* not be as long as he continues to win elections. That is why he is prepared to make concessions to small "l" Liberals from time to time to maintain the peace and to win the confidence of the electorate.

Trudeau's views on authority are relevant for us as a way to measure his philosophy against the Bible. For Trudeau, *all* authority should be subject to reason and the "laws" of history. Religion and politics are two things apart. He "separates sin from crime." This attitude is reflected in his views on divorce, capital punishment, abortion and so on. Crime is only crime when man-made laws are violated and these laws are always subject to change depending on the pressure put to bear on the government. What is this "just society" which Trudeau has talked about so much in the past? Was it just a political slogan? Is it to be a society in which public justice is exercised and maintained according to our confession, Article 36? Or is it to be a society in which wealth is radically redistributed and people are allowed the maximum freedom to commit the most grievous sins, publicly and privately, in contravention of the laws of God?

What of Trudeau's attitude towards Parliament? In the past he has maintained that parliamentarians are "nobodies" fifty feet from Parliament Hill. He has little time or patience for Parliament as an institution in which the issues of the day are discussed and to which his government is responsible. It appears to be more of a hindrance to him. He would prefer to have issues decided by his inner circle and let the people speak their minds occasionally on whether they approve the policies and directions of the government.

On the matter of Quebec Trudeau is determined that this province stay

within Canada. At all costs Canada must be a bilingual country in which both French and English are equally recognized. (For that reason he wants to entrench language rights in the constitution.) Separatism is contrary to the flow of history which is from tribalism to nationalism to internationalism (of the socialist kind). He does not want to preside over any situation in which there will be a decentralization of power but appears instead to desire a confrontation which will force the people of Quebec and of Canada to make a choice. A divided Canada or a balkanized Canada would not suit his purposes. We are led to believe that any alternative to the present government is unthinkable and will mean the end of Canada. What has become of Trudeau's approach to Quebec over the last ten years should be clear to any keen observer of the political scene.

In the area of economics the Prime Minister has been telling us for years that we must lower our expectations and we as a nation should become more productive. At first glance this looks good to our eyes. We would probably sympathize with those views. But, in the meantime, what is the government itself doing? More and more the country's debt has been growing and the bureaucracy which governs us has grown by leaps and bounds especially during the Trudeau years. There is little evidence of the government's ability to reduce the debt or the size of the bureaucracy. The government, in other words, is setting a very poor example.

There are other examples of Trudeau's philosophy at work which could be mentioned, e.g., defense and foreign policy. Suffice it to say that Trudeau is a man who has some clear ideas where he wants to go and where he wants to take us. It is therefore important that we observe and study him closely that we not be lulled to sleep in the comfort of our easy chairs. By the time we wake up it may be *too late* for us and for *Canada*.

H.J. LUDWIG

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on April 28, 1979.

1954 - 1979 Cloverdale

On Friday, March the ninth, the congregation of the church at Cloverdale came together with many invited guests to commemorate the 25th Anniversary of the institution of this church.

In his opening address Rev. J. Visscher especially welcomed our special guests, Rev. and Mrs. D. Vander Boom, Mrs. J.T. Van Popta, Rev. and Mrs. J. Mulder, and the members of the first consistory with their wives. He also referred to the Scripture passage he read, Psalm 111. "We may celebrate this event because of the righteousness the Lord has shown."

The choir "In Jubilant Accord," composed of members of the churches at Langley and Cloverdale, sang a few selections. Their final choice was "A Mighty Fortress is Our God" in which the congregation joined by singing the 4th stanza.

Rev. D. Vander Boom, minister of Cloverdale during the years 1957-1964, in his address spoke about the grace of God that has been shown to His Church at Cloverdale. He emphasized that it was God's grace that brought this congregation together and that it was His work that gives us the opportunity to celebrate. He also exhorted his listeners to remain faithful to the Lord in the future, always seeking His grace.

After this address, br. H.A. Berends reflected upon some events in the history of the church at Cloverdale. These reflections were interspersed by the singing of some songs by the members of the Women's Society. In these reflections the fact was also mentioned that the name of the church at Cloverdale has changed a few times. In the beginning it was known as the church at Aldergrove, thereafter it became the church at Langley, and finally, in the early nineteen sixties, the name Cloverdale was adopted.

Mrs. J.T. Van Popta, widow of Rev. Van Popta who was the minister of Cloverdale during the years 1966-1968, also spoke a few words. She recalled some events that occurred during the years they had spent together as the ministerial family in

Cloverdale. She also related a humorous anecdote about some of the things that occurred in the Van Popta family. She urged the church at Cloverdale to keep close to the Word of God, remembering the past, but also being faithful in the future.

In a musical interlude our organist, br. R. Dykstra, played the "Inaugural March."

Rev. J. Mulder, minister of Cloverdale during 1969-1977, spoke about the "Truth of God." In his address Rev. Mulder raised the fact that 25 years is but a short time, in the church-gathering work of our Lord. Therefore the question could be raised, Is this an event worthy of celebration? Why should we get excited about 25 years? Answering these rhetorical questions, Rev. Mulder stated that because of



Rev. J. Visscher delivering his opening address.

God's Truth this event could be remembered. For 25 years also this congregation could be part of the Church of all ages. And it is God's truth as revealed in His Word that gives a perspective to this evening. Therefore, we

Continued on next page.



Rev. and Mrs. E.J. Tiggelaar, Rev. and Mrs. M. VanderWel, Mrs. J.T. Van Popta, and Mrs. H.A. Stel.

must glory in His Name and we may rejoice in His marvelous works.

Br. C. DeJong, delegated by the church at New Westminster, reminisced about the time of the institution in 1954. He was delegated at that time and considers it a pleasure to be here again.

Rev. M. VanderWel expresses, on behalf of the church at Abbotsford, his appreciation for the invitation. "We are what one could call a daughter of the church at Cloverdale; this is also expressed by the fact that all the members of the first consistory are now part of the congregation of Abbotsford." Today we also may be sisters and Rev. VanderWel expresses his appreciation for the good sisterly relationship we may enjoy.

After these delegates, sister G.B. Wendt gets the floor to make a presentation. With a humorous poem she presents the chairman of the consistory on behalf of the congregation with a gift. The intent of this gift is visibly represented in a miniature steeple.

Br. W. Gelderman speaks on behalf of the church at Chilliwack and considers that, if Abbotsford is a daughter of Cloverdale, then Chilliwack could be regarded as a granddaughter.

The youngest church in the Valley, the church at Langley, is represented by br. J. Vanderhorst. He recollects some events that occurred during the early sixties and concludes that things aren't what they used to be. He also urges the congregation to remain steadfast and to recognize the blessings we experience today as coming from God's Fatherhand.

After the band "Crescendo" under the direction of br. J. Selles has played two selections, i.e., "Veilig in Jezus Armen" and "Jezus is Wachtend," we sing our closing song from Hymn 46, stanzas 1, 3, 5 whereafter br. H. Bosscher, member of the first consistory, closes the evening in prayer.

Refreshments were served in the basement and the opportunity of meeting friends and acquaintances was utilized to the fullest.

In reflecting upon this evening and upon the twenty-five years that preceded it, we may say with the author of Psalm 111, "Praise the Lord." He has been most gracious and merciful to us all. It was He Who has shown His works and therefore we may remember His gracious acts. To Him alone be glory.

H.A. BERENDS



The choir "In Jubilant Accord" under the direction of Mrs. P. Jansen.



Rev. J. Visscher admiring the miniature steeple being presented by Mrs. G.B. Wendt.



From right to left: Mrs. and Rev. J. Mulder and Mrs. J. Visscher. We can see some members of the first consistory (from right to left): br. and sr. K. Flokstra and br. and sr. H. Bosscher.

news medley

This time we begin our journey in the West.

The broadcasting work celebrated its 12½ years of activity. Attention was paid to this happy fact. The work is still going on, although some cuts had to be made, be it not for financial reasons. We read that it was decided to drop the Dutch program temporarily.

Two of the four ministers in the Valley have difficulty with the Dutch language and the load became too heavy for the other ministers The owner-president of CJVB regretted our decision very much and is keeping this half hour open until April 2nd, at his own expense.

In the meantime we are contacting the "Gereformeerde Omroepvereniging" of our sister Churches in The Netherlands to examine the possibility of using the material they are producing for our program.

They don't give up all that easily, as you can see. We hope that they will be able to do something about resuming that Dutch half-hour. It is a good idea to consult our sister Churches and the organizations in their midst.

Other activities in the Valley include a scheduled office-bearers' conference, which was to be held on the eve of Classis. The Rev. J. Visscher was to speak on "Reformation, Deformation, and Separation in Twentieth Century Presbyterianism."

For the local news we begin at the far end: New Westminster.

The construction of the new manse is progressing well, the foundations are in, and the framers have started putting up the walls; in a few days you should be able to see what the house will look like.

Previously I wrote that I did not understand what the advantage was of selling the old manse and building a new one when I were to compare the prices. In the meantime I have received some pertinent information regarding figures, and I must say that, after all, it was a wise move to build a new parsonage after having sold the old one. The building must have progressed by now beyond the stage mentioned in the above quotation.

Cloverdale's Consistory discussed the mandate to be given to the Home Mission Committee. In this mandate were included, among others, the charge to investigate the feasibility of organizing "a course on the basis of Reformed evangelism; a Vacation Bible School during summer months; a method of tract distribution which will acquaint the people with the Canadian Reformed Churches."

The Committee of Administration in Cloverdale came with a report on the feasibility of building an annex. "The committee recommends to build one of approximately 1800 sq. ft. They will be asked to investigate this matter somewhat further and to suggest to the Consistory a more concrete proposal regarding the costs and design of this undertaking."

The news from Cloverdale also mentions the plight of a sister who worked for many years as a nurse in the Surrey Memorial Hospital, but who now was *fired* because of her refusal either to become a member or to pay dues to CUPE, the notorious labour union which covers also the hospital employees there. I mention that in our medley, too, for we

tend to forget that the struggle against the ungodly powers in this world is going on, and that there are brothers and sisters who are suffering because they do wish to take up the cross and to follow after our Lord, not in a worldly fashion of taking up a few pieces of wood nailed together in the form of a cross, but in the Scriptural manner: following the Lord's command and then taking the consequences, which are: "for Thy Name's sake we are being killed all the day long, we are regarded as sheep to be slaughtered."

We do not hear all that often about cases as the above; hopefully that is not because members have resigned themselves to the situation and have given in, but because they have succeeded in finding suitable employment or have gone into business for themselves. Let us, however, be aware of the necessity to be on the alert and to wage the battle wherever this may appear necessary. And let us remember those who are thus suffering hatred for the sake of our Lord.

The battle against ungodly influences is to be waged on different fronts. The Langley Consistory paid attention to another aspect: the increase in the number of businesses which open their doors to the public on Sundays. "Attention is given to an increase of store openings on Sundays. After a discussion it is decided to prepare a brief for presentation to the local authorities."

Living at the edge of an old "Scottish" town, where the after-effects of the stand and doctrine of the previous generation are still noticeable, I do not notice all that much of an increase in that trend. But I do recall that I was appalled when, after an absence of some five years, I drove again through Surrey, B.C., saw the enormous expansion of shopping centres and businesses, and read many signs, "Sunday Hours . . ." It is unbelievable how fast the deterioration proceeds once it has started! And: we are doing too little to stem the tide.

We are to be aware of the need to let others hear a positive, Scriptural testimony. We should in no way team up with the world or with pseudo-Christian organizations and their methods. That was made very clear, I thought, in a piece in the London, Ontario bulletin, which piece dealt with the abortion issue. In that brief "article" it was correctly pointed out that many actions which are conducted against liberalization of abortion laws and practices are conducted in a manner and on the basis of tenets which are more humanistic than Christian. When we do something, we should do something which shows a Christian, Scriptural stand and which is based on the "principles" of God's holy Word. That is the reason why we have to go it alone in so many respects. We do not do so on the basis of a self-imposed isolationism, but we do so because we believe that the cure for all evils is the return to the obedience to our God alone. Therefore we do not take part in protest-marches or in noisy or silent demonstrations, but therefore we follow the ways which are legitimately open to us. And when we say "legitimately," we do not mean "allowed by law," but then we mean: such ways and means of which the Lord our God can approve.

I, therefore, wholeheartedly agree with the urgent plea in the "Church News" to follow the ways open to us as Christians. One of these ways is: write to the local member of parliament, write to the Provincial and Federal Governments, and approach those who have influence in the particular field to which certain actions and practices belong.

We continue our journey.

In Abbotsford the organ had the attention of the Con-

40th Wedding Anniversary

sistory. "After some discussion the Consistory decided to have the organ built above the pulpit, and the console where right now the Deacons are sitting. It was also decided to have the pews of the office-bearers raised a little bit." As for the last-mentioned point, we did that too, when we remodelled the building, and it certainly helps the office-bearers with noticing which members are present and which members are absent. On the other hand, the office-bearers themselves are, in turn more visible to the Congregation too!

That is then the news from the Valley.

From the Houston/Smithers bulletin we learn something about parsonages. I could not be all that certain whether it was in Houston or in Smithers that a new parsonage was purchased. I had the impression that it was Houston. The Smithers/Houston bulletin is hard to read anyway; not because the people who write in it write "dark sayings" but because the letters do not come through well. Are the stencils perhaps typed with the ribbon engaged? I don't know. Anyway, I was able to decipher a few things. One of those things is the progress which is being made with learning the language which is spoken by most of the Indians in those regions.

The study of the Carrier language is continuing on a more or less regular basis. Perhaps it may interest you to know that a Wycliffe translator, Mr. Hank Hildebrand, has now been working on the dialect of this area. (Burns Lake to Sabina Lake) for more than ten years . . . Thanks to their efforts, the Gospel of Mark is now available in Northern Carrier, as well as some other helpful reading material.

You may ask, "But don't they all speak English?" True, but yet for most of them anything that is only in English is not part of their world. Mr. Hildebrand gave the interesting example of the Navajo Indians in the U.S.A. (related in language to the Carriers) where the Christian truth never made any real impact until they could read the Scriptures in their own native tongue. He greatly encouraged us to keep working in the direction we have chosen.

Leaving British Columbia, we move over to Alberta.

For many years already — as our readers may know — the Barrhead Congregation takes care of "services" in a nursing home on a rotating basis. Now apparently they received the request also to take part in the same manner in such services being scheduled for the Barrhead Hospital, on Sunday mornings 9:00 o'clock. The Consistory decided not to participate in this. "The Consistory is not convinced that it is desirable to have services for people who are only temporarily in the Hospital and often for a very short time."

The Barrhead Church — as do more Churches in the West, much more than those in Ontario — has quite a few reading services. Especially the lack of variation in Catechism sermons is felt. "Since the publication of Catechism sermons is slow and we are very soon finished with the old series, the Consistory decided to read a Catechism sermon every other Sunday starting when the present series is finished."

From the Coaldale bulletin I gathered that the Women's Societies of Alberta plan to have a League Day on June 13th, to be held in Edmonton. The topic which will be the main fare of the menu is "The Authority of the Bible."

Do you remember that a while ago the Smithers Church building was broken into? This time London, Ontario suffered the same ignominy. "It was reported that the Church building was broken into the previous week and that about \$100.00 worth of articles was taken." However, the estimate was too low, as we learn from a subsequent report:



On May 31st, 1979, Mr. and Mrs. L.J. van Hof hope to celebrate their fortieth wedding anniversary.

They immigrated into Canada in November 1949, and settled in Holland Marsh, where they are still living. They joined the Christian Reformed Church because there was no Canadian Reformed Church. When they heard that there was one in Orangeville, they joined that one.

It was not long after that that they joined with others in starting a house congregation in Toronto; there they were one of the founding families.

Mr. van Hof started a greenhouse business, which was largely one transplanted from The Netherlands. When hurricane Hazel came, it was all demolished, and a fresh start had to be made.

Although financial prosperity was never attained, the more severe life in Canada has been a great teacher of humility and thankfulness, since we depend upon God alone. In a large measure their daughters, too, benefited from growing up in the school of a hard life and struggle.

Mr. van Hof quit working in 1973. The couple is now retired and they are enjoying good health.

"More articles were noticed missing than originally was noticed after the break-in of the Church building. The total amount now of articles taken is estimated to be \$200.00." I hope not that in the next bulletin we are told that it has gone up to three hundred.

It might be worthwhile to consider the advisability of putting up signs: "Neither money nor valuables are kept on these premises." I don't know whether it will help much, but it might be worth a try. Every time it appears that the small-time robbers enter our Church buildings. For the larger amounts and loot one has to visit the central post office in Ottawa.

One item in the *Family Post*, Lincoln's and Smithville's

bulletin, drew my attention, and I thought, "Yes, we all have to be reminded of that." The item I am referring to was a sentence from the minutes of the School Board meeting. I am always wondering why they insert minutes of School Board meetings in their bulletin, but I don't want to talk about that right now.

The point in question dealt with some changes within the School Board, sort of a shuffling of portfolios. The Board made the following information public, "Changes in portfolios are made without any change in board members salaries." "No," I thought, "of course no changes of salaries of the board members, for whichever way you turn a zero, it always remains a zero." And at that moment I decided to draw our readers' attention again to the enormous amount of work that is done without charge by so many members within the Churches. When one has been elected to a position and deems it necessary to decline the position, he is likely to endure some disappointed glances and may even be made to feel guilty for his refusal to accept that position. Little, however, is it realized how many hours board members, etc., spend in the fulfilment of their task and the execution of their office. And all that without remuneration, whereas there are others who can either relax at home or . . . work overtime and make some extra money. Sometimes it then even happens that such board members have to endure unfair criticism and that at meetings some members speak against the Board as if the latter were the worst enemy of the society.

Let me, therefore, use this opportunity, to put up a marker in honour of all those brothers and sisters who so unselfishly and without remuneration, sometimes even at considerable personal expense, serve in all sorts of capacities, edifying thereby the Church and upbuilding the brotherhood.

On the other hand, in the Consistory report there was a sentence which awakened a detective-spirit within me. "An invoice for copies of the Church Order draft," I read. Who is the culprit, who, without our permission, tries to squeeze some money out of a Church? But then I thought that the Consistory perhaps had ordered some copies to be made and that their bill was for that work.

In the Rehoboth Burlington Consistory meeting "A proposal to implement a pay per income plan for the regular voluntary contributions is discussed at length. It is decided not to implement this plan but to leave it as it is, which is setting an average amount per year per set."

"De Jeugd van Vroeger" organized a meeting where they were to listen to an address by the Rev. J.J. Arnold of Amersfoort, The Netherlands. He was to speak on "Basis Onderwijs, teeners en twens, alsook zestigers en zeventigers ontmoeten elkaar." I don't know whether all this belongs to the title, but even from the above short sentence we can see that language is a living thing. I never heard of "twens" when I was in The Netherlands.

From the Ebenezer Burlington Consistory report I am going to quote something which may cause a chuckle. That was my first reaction, too.

At the latest Classis Ontario North we had a proposal from the Church at Brampton whether not something could be done for those brothers and sisters who spend the larger part of the winter in Florida. The Consistories had received a request to pay special attention to that point, and Brampton came with the request to Classis "to arrange that a church from the classical district sponsor worship services throughout the winters in the Palmetto area in Florida."

The Classis at which that request was discussed,



Two weeks ago I was pleasantly surprised when I received a beautiful picture "With our compliments. The Staff."

At the occasion of a substantial snowfall, the staff of the William of Orange School in Surrey, B.C., used the (rare) opportunity to have their picture taken under those conditions.

Expressing my gratitude and appreciation of this kind gesture, I also am letting our readers share this gift with me.

We see, clockwise, beginning bottom right: Mr. S. VanderPloeg, Miss A. Moesker, Mr. A. Nap, Mr. L. Bol, Mrs. P. Roukema, Mr. H.A. Stel, Miss W. Diek, and Mrs. N. Admiraal.

Thank you.

decided not to grant it, because the Church at Brampton did not prove that Classis has a task in this matter. Although with the distances involved it would not make much practical difference, yet such a task would fall more within the province of Classis Ontario South, to which also the Grand Rapids Church belongs.

It was felt, however, that something had to be done. Classis therefore decided, among others, "to request the Church at Burlington East to see what can be done to do what it considers feasible to give guidance to brothers and sisters who spend a shorter or longer period of the year in Florida."

Continued on next page.

That's as far as Classis thought it could go.

The Consistory of Burlington East dealt with the Classical decision. It took the following decision:

The Consistory, considering that Classis did not prove it has a task in this matter and seeing that Classis advised the Churches to give direction to their members in this respect, decides not to grant the request of Classis.

I think that, when the above was proposed, the one who proposed it could scarcely conceal a smile and that the other brothers chuckled: tit for tat, isn't it? Classis said to Brampton, "You have not proved that we have a task; therefore we decide not to grant you your request;" now Classis gets some delicacy baked according to the same recipe: "Classis has not proved . . . and therefore the Consistory decides not to grant the request of Classis."

Nicely found, I should say.

But totally wrong.

Such an approach to a Classical decision is *Congregational*, not *Reformed*.

Within the Congregational system a broader assembly can only advise and there is no obligation at all to do what has been advised or requested.

Within the Reformed system a broader assembly can only advise or request, at least as far as the Churches are concerned — we are not speaking of appointed delegates — but there is the obligation to follow the advice and to execute the request. No Consistory has any right to deny any request of a broader assembly.

If they are convinced that they have been wronged by a decision or an advice, there is the way of appeal. If a broader assembly requests anything contrary to God's Word: we know the way.

But when we entered into a Church federation, we thereby took upon ourselves as Churches the obligation to abide by the decisions which are made by broader assemblies, as long as they do not conflict with the rules which we have adopted for such decisions.

And I think that it will be hard to prove that Classis, when it requested a Church to see what could be done for those brothers and sisters who flee the cold, long winter and spend quite a few months in Florida, violated any rule upon which we had agreed as Churches and which have been laid down in the Church Order.

One can think about spending so many months away from the Churches here whatever one wishes to think, and I am not defending it, not at all.

But Classis received, via one of the Churches, the request of some of the members temporarily residing down south: "Please give us some guidance and help." Classis said, "We, as Classis, have no task here; at least it has not been proven to us; but we shall ask one of the Churches in our area which is directly involved because of members going down south, to see what can be done and to do what it deems feasible."

Then it is only Reformed to do that, even though one may disagree with it.

Denying a Classical request is, basically, (at bottom) breaking up the Church federation. If it is allowed in this case, it is allowed with every decision. No broader assembly has *any* authority.

I wish to have no part in such action.

Sorry.

vO

Come, Lord Jesus! Maranatha!

TUNE: PRAISE, MY SOUL,
THE KING OF HEAVEN.

1. "Come, Lord Jesus! Maranatha!"
Pray the Spirit and the Bride.
Come upon the clouds of heaven
With Thy angels at Thy side.
Maranatha! Come, Lord Jesus!
Evermore with us abide.
2. Come, O Lord, with power and glory
And descend before our eyes
When the sounding of the trumpet
Shall re-echo through the skies
And the voice of Thy archangel
Shall command the dead to rise.
3. When the sky is rent asunder
And Thy face we shall behold,
When to every tongue and nation
Thou Thy judgment shalt unfold,
Death is swallowed up in victory,
As in Holy Writ foretold.
4. Call the dead! Let them bear witness
To Thy rule, O Lord renowned.
Call those once forced into silence,
Those who once were judged unsound.
Lift up all who were downtrodden;
Let them be with honour crowned.
5. When the tombs at last break open
And the throngs from far and near,
Gathering in Thy holy city,
In Thy festal hall appear,
Lord, let us then not be missing,
Though we're often tardy here.
6. Then let Thy refining Spirit
Us with flaming zeal endue.
May we wait with eager longing
For Thy promise to come true
When Thou, Lord, with fire from heaven
All creation shalt renew.
7. No one knows the day or moment
When the Bridegroom shall appear.
Let us then be ever watchful;
May our lamps be bright and clear.
Maranatha! Come, Lord Jesus!
Thy great Day is drawing near.

Copyright: Committee on the Church Book.

Letters-to-the-Editor

Dear Editor,

In the *Clarion* of January 27, 1979, I read the article "Reformed School Philosophy?" Now it is not the article as such I would like to write about, but there is a remark in this article which is not clear to me. It is this sentence: "If one would refer to the old formulation of Article 21 of the Church Order, the answer is that this Article is no longer applicable because the schools are no longer under the supervision of the consistory, and because since the *nineteenth century* — emphasis mine, WK — (and not until that late) we have our special, ecclesiastical instruction in the catechism classes."

When I read this I thought: This is wrong; this cure is worse than the illness. And I looked up what was written in the *twentieth century*, just before our Canadian Reformed Churches came into being, in *de Korte Verklaring der Kerkenordening* by the Rev. H. Meulink and I. de Wolff. Rev. de Wolff writes (page 62): "En voorts is een gebrek, dat de meeste scholen geen band hebben met de kerk doordat de vereniging het toezicht der kerk vraagt op het onderwijs voorzover dit het confessioneel karakter betreft. De leus: de kerk er buiten! heeft al heel wat schade aangericht." Next I read the *Kerkenordening van de Gereformeerde Kerken in Nederland met de synodebesluiten en bijlagen* by Rev. H. Bouma, 1948. I'll take a short quotation from page 200: "Zeker zou, wanneer de Kerkenorde thans moest opgesteld worden, deze plicht allicht enigszins anders geformuleerd zijn geworden, maar dit is nog geen voldoende reden, om de Kerkenordening op deze punten te wijzigen, aangezien tegen hetgeen in deze artikelen staat uitgedrukt, geen bezwaar bestaat en ze zelfs, mits goed opgevat, wel degelijk de hoofdlijnen aangeven van de roeping, die de Kerk hierin te vervullen heeft."

Also, I would like to draw your attention to an article in the church bulletin of Houston and Smithers of July 12, 1969: "The Calling and Task of the Consistory with regard to Reformed Education."

"The responsibility for the instruction of their children, the children of the covenant, with whom the Lord put up a special relation, lies with the parents. The Lord makes that very clear in His

Holy Word. And that is not limited to the times that the family is home together, where the parents lead in prayer, Scripture reading and possibly discussion of the Scriptures, but extends through the whole day, under all circumstances. So we read in Deuteronomy 4:9: 'Only take heed, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; make them known to your children and your children's children.' And in Deuteronomy 6:6, 7 the Lord says: 'And these words which I command you this day shall be upon your heart; and you shall diligently teach them to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down and when you rise.'"

"Does it not almost become frightening when we see how totally the Lord lays hold on our thinking and on our speaking about His great deeds to our children and how little we accomplish in this? And yet the Lord connects these means with the salvation of the following generation. It is the foundation of Reformed life in the family, in school and in church. Our children are the children of the promises which the Lord entrusts to the parents that we should bring them up for His eternal Kingdom; and therefore we shall instruct them in the Scriptures, in the Confession of the Church, and in the history of the Church, so that they know of the commandments of the Lord, of the doctrine of the Truth; of the great deeds of the Lord in the history of the Church; of the Reformation of the sixteenth century, of the first Secession (Afscheiding), of the second Secession (Doleantie) and of the Liberation. How we must accuse ourselves as parents that we are guilty of neglect, yea, that we almost do not get to do it. A heavy task rests upon the consistory also in this matter, so heavy perhaps because it is being so often neglected to encourage the parents to take seriously their baptism promise to instruct the children in the aforesaid doctrine. And house visits lend themselves for the purpose of bringing this up and energetically make this a matter of discussion."

"What now is the task of the parents when the children for a great part of the day are excluded from their personal supervision? Because of the nature of our society and the division of labour it is impossible for the parents to personally instruct their children in all that is required. Therefore use is made of the school. Actually, the school is an emergency assistance to the parents who themselves would have to do the task which the school does for them, if circumstances permitted. The object of the school therefore is the giving of instruction which the parents for whatever reason cannot themselves supply. But the responsibility of that instruction remains fully with the parents. And the aim of all the upbringing and instruction is and must be that the children of the covenant grow up into believers who in all of life, wherever they are and stand, shall serve in the office of believers according to God's commandments. And the school for its part must work to that end."

"From this it follows that the parents shall desire and must demand instruction in accordance with the upbringing so that Reformed parents shall seek instruction for their children which is in accordance with the Scriptures and the Reformed confession which they have accepted under oath for themselves and their children. For, in the second baptismal question as with public profession of faith, agreement is asked with the doctrine which is contained in the Old and New Testament and which is taught here in this Christian church. This is done with a view to 'instruct and cause them to be instructed' in the aforesaid doctrine of the third baptismal question. Reformed parents, therefore, shall desire instruction and teachers, and will want a school that have the same confessional foundation which they and their children have. For the confessional standards are the confession of all the members of the Church and is inclusive for all of life. And that shall also have to be the foundation for a Reformed school. That does not yet make the school a church-school. Church-schools are schools that go out from the consistory or some other ecclesiastical body. Reformed schools go out from Reformed parents who in the Three Forms of Unity confess as the Scripture speaks."

"What is then the task of the consistory in this? Does the consistory have a task since the school goes out from the parents and not from the con-

sistory? The task of the overseers is to keep the people of the Lord by the Word of God, to encourage and admonish them to come to the establishment of a Reformed school, where their children in agreement with their solemn promise may be instructed out of and in accordance with that Word as this is confessed by the parents in the Three Forms of Unity."

"In the Articles 21, 41, and 44 of our Church Order of Dort our fathers also proceeded from this Scriptural standpoint and embodied it in written statements. In Article 21 we read the following: 'The consistories everywhere shall see to it that there are good teachers who shall not only teach the children reading, writing, languages, and arts, but also instruct them in godliness and the Catechism.' Article 41 states that classical delegates shall be asked among other things whether the schools are cared for. In Article 44 we read that the classis shall authorize two ministers, consistories, and school teachers faithfully perform the duties of their office, adhere to the sound doctrine, observe in all things the adopted order. What attitude must the consistory adopt in regard to these articles? Treat them as old antiquities which may have had their value in the past but which, by now, have become hopelessly outdated and impossible to maintain and carry out? That, brethren, would be dishonesty overagainst the Lord, before Whose Face also these articles are accepted for the good order of His Church. And it undermines *all* the articles of the Church Order, yea, of all the accepted agreements of the churches, including the confession."

"Therefore, the consistory shall, in accordance with the promises given, proceed to act in accordance with the *spirit* of also these articles and encourage and spur on the people of the Lord to come to the establishment of a Reformed school based on God's holy Word in accordance with our accepted Three Forms of Unity. And then to see to it that such instruction is indeed given and remains given."

"Catechetical instruction, too, must be worked for by the parents, the object of which is that the children of the church, as baptized members, shall be led from the sacrament of Baptism to the Lord's Supper, so that they may come to the position of responsible members of the Church with full rights."

"To so instruct the children that with the "I" and "we" of the Heidel-

berg Catechism and the Belgic Confession they may say: 'I believe with the heart and confess with the mouth.' "

"This points out to us the contents of the instruction, namely: the Confession of the Church, the Three Forms of Unity. Thus shall the Catechumens know what they confess. And if there is in the homes a hearty desire to instruct the children in the way they should go, the school and the church can continue to build on the foundation laid. Let therefore the parents give heed to what their children are taught and instructed in school and Catechism. And let the consistory do its task and keep oversight."

This article was written before we started a Reformed school in Smithers, and breathes the same spirit as what was written in The Netherlands (see above quotes).

Now my question is: were all these writers wrong? And: are we at liberty to deviate from agreements entered upon, as the writer of "Reformed School Philosophy?" suggests? Then we would get what it was in the time of the Judges: everyone did what was right in his own eyes . . .

Yours in Christ, W. KANIS

N.B. After having written this letter I saw the draft report C.O. and was glad to see the old Article 21 rephrased as it is now in Article 58. K.

* * *

Esteemed Editor,

I would like to comment on the article of (Rev.?) J. de Jong in the *Clarion* No. 5, Volume 28, dated March 10, 1979. It is the article in which J. de Jong reviews a book of Edward VanderKloet titled: "A Christian Union in Labor's Wasteland." On page 99 he writes: "May be this is understood, but I suspect, that in recent years in CLAC — CJL circles there has been a movement away from testimony in the courts towards a more critical approach to the whole system of industrial relations in Canada." A little further he writes: "Perhaps I am overstating my case for I am not an expert on Labour relations."

Well, Rev. de Jong, when you write under "suspicion" and "not being an expert on Labour relations," you are moving yourselves on a very slippery road. That can be dangerous and it really does hurt your brothers and sisters, who are members of these organizations. I am a member of CJL, but not of CLAC, although I support it. I have watched the CLAC from the

very beginning of its existence. I have attended all the Educational meetings the CLAC organized in the past years under the excellent leadership of Mr. Antonides here in Chatham. I am not an expert either, but I dare to say that the "C" in "Christian" can be maintained for 100%. CJL and CLAC are still spending thousands of dollars in court cases, T.V. programs and radio, to change the ADVERSARY and MILITANT attitude of the Big Union Labour Organizations. I like to refer to an article in the "Guide," Volume 27, Number 2, March 1979, also written by Ed VanderKloet about "Confrontation and Co-operation."

At the bottom of page 99 you write: "As I have heard the CLAC has also decided to join in. They, too, have recently decided to use the strike weapon. For more money." "As I have heard." Should not you have tried to find out a little more about this case, before you wrote these words? Probably the end of your article would have been a bit milder towards the CLAC. This was an extreme case in which the utmost had to be done. In the "Guide" of August/September 1978, Volume 26, Number 8/9, you can read more about this case. In the beginning it says and I quote: "We would like to explain to you how we arrived at this unhappy and unhealthy situation, a situation, which we deeply deplore, but could not avoid." End quote.

Don't get me wrong now. I also have certain objections against CJL and CLAC, but I have admired them about what they have done in the past, and still are doing today. Think only about the "Charity clause," which makes it possible *not* to join a certain Labour Organization on the ground of religious objection, but to donate the fees to a Charity. They are still witnessing that our Lord Jesus Christ is Lord of Lords and King of Kings, also in the field of Labour and Politics.

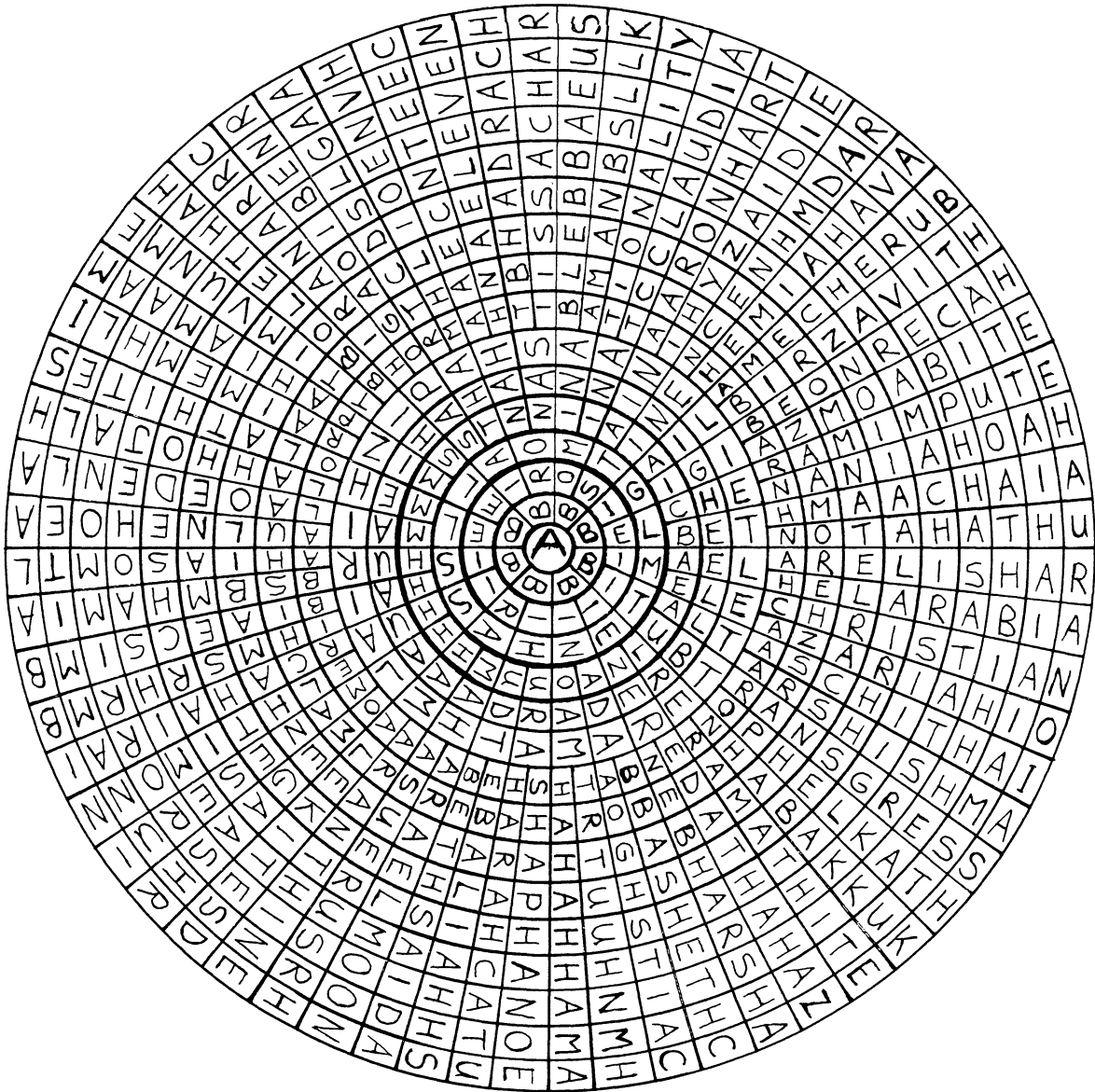
Finally I am happy that one of our young ministers seems to be interested in these fields. But make yourself first a bit more familiar with what is going on regarding these subjects. There is a lot of good literature on the market, published by CJL and CLAC.

A.J. YTSMA | Chatham, Ontario

* * *

I had read the report of the Seminole strike in the reading room of the college in Hamilton during my preparations for classis; not having it at my disposal here, I did not make any direct reference to it. I cannot see Continued on page 207.

Word Search - Puzzle No. 46



Words form clockwise and counter-clockwise, and radiating from the centre. Some words are made up entirely with overlapping words except for one or two new letters. The words contain approximately 1170 letters and there are 713 spaces. It might appear that there are words left and no letters. That depends entirely on which ones were done first. All words were used to make up the puzzle. After doing it myself, I found an excess "l" so there will be one letter left. There were also two missing letters. It is best to circle each letter separately or some words might be lost.

SJANIE BETHLEHEM

*Abel-Meholah, Abel-Maim: Both have the end letter missing.

Ala	Abner	Attai	Abigail	Abstain	Abishalom	Abel-Shittim	Bath-Sheba
Abba	Abram	Abihud	Abimael	Avenger	Ahasuerus	Abomination	Bethsaida
Ader	Abihu	Abital	Abinoam	Azariah	Abominable	Amaranthine	Birsavith
Ahaz	Achan	Abitub	Abishai	Abel-Maim*	Abstinence	Abel-Cheramim	
Ahio	Addar	Achaia	Abishua	Abiasaph	Aholibamah	Abel-Bethmaacha	Cry
Ater	Ahava	Aharah	Abishur	Abiathar	Altaschith		Caul
Aaron	Ahiam	Arabia	Abraham	Abinadab	Amalekites	Baanah	Crete
Aaron	Ahoah	Abagtha	Abroah	Asiarchs	Abel-Meholah*	Bigtha	Cherub
Abiel	Areli	Abiezer	Abronas	Abimelech	Abel-Mizraim	Bath-Shua	Claudia

LETTERS-TO-THE-EDITOR —

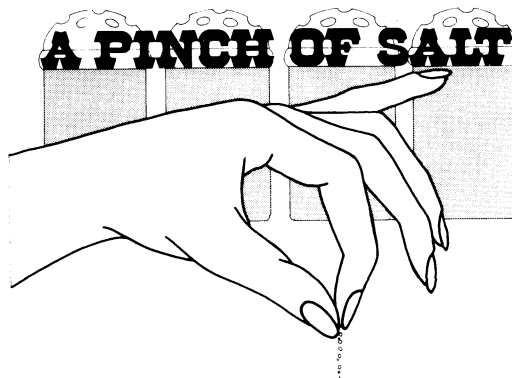
Continued.

how the report of the strike should make me change my position. How many strikes in history were not caused by unhappy and unhealthy situations? Even if you only use the strike weapon as a last resort, you are still taking a step that I find hard to reconcile with the gospel message. Can you call an active refusal to work a walking in the way of obedience?

In this time the Christian Church reflects on how Christ, her paschal Lamb, was crucified for our sins. He showed us a better way. He walked the way of obedience, real obedience. The apostle Peter tells workers to look directly to Him: "Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, mindful of God, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in His steps" (I Peter 2:18-21).

Please do not ask me to solve all the difficulties and problems that walking this road might bring. The way of obedience has something about it which defies easy answers and easy solutions. Yet, unless I read the Scriptures wrong, this is the only way compatible with the word "Christian."

JdJ



Have you tried carrot muffins? With good wholesome ingredients, they are an ideal snack for packed lunches or at-home coffee breaks. Grow some extra carrots in your garden. Then you can make them anytime. If your family is small, freeze some to eat later.

Carrot Muffins

- | | |
|------------------------------------|-------------------------------|
| 1½ cups all-purpose flour | 1 egg |
| 1 tsp. baking powder | ½ cup buttermilk or sour milk |
| 1 tsp. baking soda | ⅓ cup vegetable oil |
| ½ tsp. cinnamon and salt | ½ tsp. vanilla |
| ¼ tsp. nutmeg | 1½ cups shredded carrots |
| generous pinch ginger and allspice | ½ cup raisins |
| ¾ cup brown sugar | ½ cup chopped nuts (optional) |

Mix dry ingredients in a large mixing bowl. Beat together egg, milk, oil, and vanilla; stir in carrots, raisins, and nuts. Pour over dry ingredients. Stir quickly, until all ingredients are moist. Do not overmix. Fill muffin cups 2/3 full. Bake in preheated 400°F oven for 15-17 minutes. Yield: 12 muffins.

WORD SEARCH - PUZZLE NO. 46 — Continued.

Casluhim	Hareth	Laodicea	Ozni	Shalmaneser
Christian	Hauran	Lebbaeus	Omega	
Chenaniah	Heaven		Oracle	Thara
Charchemish	Hodesh	Maaz		Timon
	Hormah	Moon	Roll	Tiria
Daric	Hushah	Maneh	Rahab	Tahath
Deborah	Hadrach	Marah	Rapha	Tophel
Dabbasheth	Helkath	Merom	Recah	Tabitha
	Habakkuk	Micah	Rabbah	Tarshish
Ela	Hammoth-Dor	Moreh	Ramath	Tebaliah
Edar		Maacah	Rimmon	Transgress
Eleven	Ishma	Machir	Ramathite	Tell-El-Amarna
Elidad	Ithai	Mizpah	Ramaharael	
Elisha	Impute	Mirrors	sky	Venison
Eleazar	Issachar	Moabite	Sebat	
	Immutable	Merib-Baal	Saphira	Zacchaeus
Gaash		Malchi-Shua	Scarlet	Zeredathah
Gibeon	Jehoash	Meholathites	Shaphan	
Gethsemane			Shimeath	
	Leah	Nehemiah	Sanhedrin	
Hart	Lamech	Nationality	Shaalabbin	
Harsh	Letter		Shibboleth	
Hanani	Libnah	Omer	Shunammite	

**Consulaat-Generaal
Der Nederlanden
CONSULATE GENERAL
OF THE NETHERLANDS**

10 KING STREET E.,
TORONTO, ONTARIO M5C 1C3

OPSPORING ADRESSEN:

- BOS, Jacob, geboren 15 augustus 1951 te Veenendaal, naar Canada vertrokken begin 1978, laatstbekende adres B.C. en/of P.E.I.
- GERDINGH, W.E., geboren 18 maart 1941, naar Canada vertrokken op 16 september 1978, laatstbekende adres Timmins, Ontario.
- HAAN, Willem, geboren 5 oktober 1929 te Sleen, laatstbekende adres Baden, Ontario.
- PLOOIJ, Cornelia Lambertia, geboren 20 oktober 1923 te Soest, naar Canada vertrokken op 12 december 1975.
- ROSKAM, A., geboren 8 augustus 1914, naar Canada vertrokken op 18 juli 1975.
- VLUG, Maria Cornelia Jacoba, geboren april 1945 te Soesterberg, naar Canada vertrokken op 18 mei 1948, laatstbekende adres Woodstock, Ontario.

our little magazine

Hello Busy Beavers,

How does your family celebrate Mother's Day?

What are you planning to do?

Do you have a hobby making things?

Are you good at making cards, or pictures, or stories? I know some of you are good at making poems!

That comes in handy when Mother's Day is just around the corner!

Your mother will really enjoy being told in some special little way that you love her.

So I wish you lots of success making and planning things.

Have a happy Mother's Day and you Busy Beavers and your families!

We could stop there.

But did you ever think of some other ladies who might enjoy a card or picture from you on Mother's Day?

How about your grandmother or a mother whose children and grandchildren live far away?

Can you think of anyone?

* * * * *

Time for birthday wishes. All you Busy Beavers who celebrate your birthday this beautiful month of May, we wish you all a very happy day and many happy returns. May the Lord guide and keep you in the year ahead.

Nelly Jane Tenhage	May 1	Rita Hoeksema	May 16
Sheila Van Sydenborgh	2	Charlene	16
Rolean Hulzebosch	3	Van Woudenberg	
Sharon Knol	4	Jimmy Hoeksema	17
Geraldine Hamoen	5	Sandra Veenema	19
Theresa Terpstra	6	Carol Doesburg	20
Jennifer Jelsma	7	Denise Boes	21
Lawrence Stam	8	Henny Oussoren	21
Alice Sandink	9	Keith Doesburg	21
Sylvia Selles	9	Cecile Van Woudenberg	21
Linda Knol	10	Derek Hoogstra	23
Yvonne Wiegiers	11	Carl Mulder	25
Peter Kok	12	Florence Visser	26
Bobby Lindhout	12	Jim Witteveen	26
Rona Kleefman	12	Elaine Hamoen	27
Jody De Groot	13	Jacob Kuik	27
Elaine Knegt	14	Anna-Lynn	
Theresa De Gelder	15	Vander Woude	27
		Audrey Knol	30



From the Mailbox

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

joining in all our activities. Did you receive your membership card already? Write again soon Gerald.

And welcome to you, too, *Linda De Boer*. I see you're a real Busy Beaver already sending us jokes and riddles. Congratulations on your new brother, Linda! Do you get to help look after him, too?

Welcome to the Club, *Carolyn Kok*. We hope you'll really enjoy being a Busy Beaver. Thank you for sending me that nice picture, Carolyn. Did you have a good birthday? If you'll write me the date of your birthday we can include your name in the birthday list.

Hello *Francine Medemblik*. Thank you very much for your contribution to the Birthday Fund Project and also for the riddles! You will be able to play the organ nicely already, Francine. Am I right?

Hello *Debbie De Boer*. It was nice to hear from you again. Thank you very much for your poem. I'm looking forward to hearing from you again! Bye for now, Debbie.

How did you do on your "horse" project, *Annette Bosscher*? Did you have a good time working on it? What a clever father you have fixing up your room like that! How does your brother like his new job? Bye for now, Annette.

QUIZ TIME

Let's start this time with a Mother's Day quiz, all right?

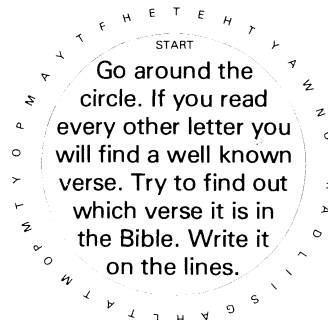
Name the Mother (Bible quiz)

- _____ was the mother who asked for the best seats in the kingdom for her two sons.
- _____ was the mother who took her son to serve in the Temple.
- _____ was the mother whose faith Paul commended.
- _____ was the mother renowned for weeping for her children.
- _____ was the mother who killed her grandsons.
- _____ was the "Mother of all living."
- _____ was the "Mother of Nations."
- _____ was the mother who put her child in a basket in the water.
- _____ was the mother who helped her son deceive his father.
- _____ was the mother who used her daughter to get revenge on John the Baptist.

Answers: 1. Salome; 2. Hannah; 3. Eunice; 4. Rachel; 5. Athaliah; 6. Eve; 7. Sarah; 8. Jochebed; 9. Rebekah; 10. Herodias.

How did you do on the quiz?

Now try this puzzle circle. It comes from Busy Beaver *Nancy Van Raalte*. Thanks, Nancy!



Did you put some interesting things on your April "Spring Signs" calendar? I'd love to hear!

Bye for now, Aunt Betty.