



Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 28, No. 15

July 28, 1979



No Voice; No Answer

The summer months on the American continent are full of church activities of a certain kind. When the men and women societies slumber in the heat and the young people only come together around campfires and during barbecues, Synods and assemblies gather between the walls of large buildings. I have in front of me the 568 pages of *1979 Agenda for Synod*, a publication of the Christian Reformed Church in North America. Its Synod has met June 12 to 22 at the Fine Arts Center Auditorium of Calvin College in Grand Rapids. At the moment when I write these lines, nothing is known yet about the decisions of this Synod. It will be good to draw your attention to some items on the agenda.

I hope that nobody takes it ill of me when I pass by several interesting and impressive reports of Boards and Standing Committees. We stop at Report 14, "Inter-church Relations Committee." What about the Appeal of the Canadian Reformed Churches?

We read that a letter, in the form of a pamphlet, was sent, addressed to the synod, the consistories, and the members of the Christian Reformed Church. The letter rehearses the contact of the Canadian Reformed Churches with the Christian Reformed Church over the course of the past years.

The fundamental point of dispute continues to be the contention of the Canadian Reformed Churches that a judgment should be passed on the events of 1942 in the Reformed Churches of The Netherlands, and that relations with the Gereformeerde Kerken (Synodical) should be terminated in favor of relations with the Gereformeerde Kerken (Liberated). To this criticism is now added a critique of more recent actions within the Christian Reformed Church and the Gereformeerde Kerken (Synodical).

We do not squabble over details now. We do not even express our disappointment that our critique of those more recent actions is not related in more detail, although for future readers of *Agenda* and *Acts* it would be interesting to know what the Canadian Reformed Churches by means of this appeal had brought forward concerning the development within the world-wide Reformed community in the year of our Lord 1978.

Let us suppose that all readers of the Christian Reformed official publications have taken note of the Canadian Reformed concern or at least know about the influence of the synodical churches in The Netherlands on the Christian Reformed Church. Even if they only read attentively the appeals re Women Deacons or re Verhey Matter in their Agenda, they can have an inkling of what moved *us* to warn against the influence of basically un-Reformed theories concerning Holy Scripture, its infallibility and authority. But what is now the

official answer to our Appeal, written not without urgent brotherly exhortations? Listen:

The Christian Reformed Church has demonstrated its willingness to consider ecclesiastical fellowship with the Canadian Reformed Churches What it has refused to do is to undertake this fellowship on the condition of terminating fellowship with the Gereformeerde Kerken. Nothing in this communication changes that situation. In the light of experience it may safely be assumed that nothing less than this will produce anything more than another negative answer. In fact, the letter strongly suggests that by this time much more would be necessary in order to win the fellowship of the Canadian Reformed Churches.

In view of the above it is our recommendation that the Synod not seek to answer the communication which has been sent to the Christian Reformed Churches.

Is it not deeply distressing? Our churches sent a direct appeal. In the manner of communication, in the address, and in the whole set-up of this Appeal we tried to reach the hearts of our Christian Reformed brothers and sisters. We are faintly aware of the blessing which the LORD God would bestow on us when in this continent we could join hands in Reformed fellowship. But "the right hand of fellowship" of which we read in Galatians 2:15 was given after the truth of the gospel had been preserved in the struggle against heresy (verse 5). Therefore, we warned the Christian Reformed people: "your own church will be infected with the deadly illness of the relativizing of the authority of God's Word and of the attack of the contents thereof, even on the truth of the gospel, Jesus Christ crucified."

But now we receive an answer that is no answer at all. The Appeal is described in a neutral manner as a communication. Terminating fellowship with the Synodical Churches in The Netherlands seems to be something that is completely out of the picture ("nothing less than this"). It is not even discussed as a possibility. Did these Inter-church Relations Committee members never hear of the action undertaken by the Orthodox Presbyterian Church which terminated the ecclesiastical correspondence with the Gereformeerde Kerken (Synodical)? I can imagine that our letter strongly suggested that by this time more would be necessary in order to win fellowship. But we would have been thankful for any opening in Reformational respect. We know of the rule of one step at the time also in the Kingdom of God. If it is a step in the right direction, it would gladden our hearts. We may assure the Christian Reformed community that we attentively follow the developments in their midst. We thankfully read the testimony of our concerned brothers, and our hopeful expectation grows when we see references to Article 28 of our common

Belgic Confession and a defense of the right and the calling to secede from an unfaithful community that leads others astray. But how great would be our thankfulness to the God and Father of our Lord Jesus Christ if the Christian Reformed Church as such would return from its path of deformation.

I was stunned when I read the recommendation "that the synod not seek to answer the communication which has been sent to the Christian Reformed Churches." Why not try to defend the Christian Reformed Church? Why not

attempt to show that this community in its Report 44 on the nature and extent of Biblical authority was completely independent and free from foreign un-Reformed influences? Why not set up a reasoning that the Christian Reformed Church in the Verhey Matter is not following the Dutch churches in the Kuitert case? etc., etc. Or is such defense impossible? But alas, there is no voice; no one answers; no one heeds. No one?

J. FABER

press review

REFORMED SCHOOLS

In *The Outlook* of March 1979 I found two interesting articles, both written by the Rev. Peter De Jong, on the matter of Reformed School Education. The first article had first been published in the Newsletter of the Canadian affiliate of the Reformed Fellowship. It has the title: "Should our Christian Schools be broadly Christian, instead of Reformed?" In it he points to "The Proposed Change" and says:

My attention was recently called to continuing efforts being made in some of our communities to remove from our Christian schools any commitment to the Reformed Creeds and to transform them from being specifically Reformed into more broadly "Christian" institutions, and I was asked to write a reaction to this policy.

The pressure to move in this direction may come from a number of sources. Sometimes this course is urged upon us by people who are enthusiasts for community evangelism but rather indifferent to or impatient with Reformed or any carefully studied and taught Christian doctrines. Sometimes the pressure comes from the AACCS [Association for the Advancement of Christian Studies, in Toronto, J.G.] whose leaders have argued that schools, being a different "sphere" ought not to be tied to church creeds, and who have often expressed a contempt for Christian doctrines even in the church.

Although one can understand the line of argument that is advanced and appreciate the concern for wider Christian influence that is expressed by advocates of this policy, I am convinced that it is wrong *in principle* [italics mine, J.G.] and must prove destructive to the schools that will pursue it.

Here the nail is hit right on the head. That broad Christian character is wrong *in principle*. And it is destructive, but not only for the schools, also for the church. That is what I have against co-

operation with others in a common endeavour for a general Christian school. May the reader understand me well. I am not against accepting the children of parents who want a truly Reformed school education, and see this at a Canadian Reformed school, and who take it that they cannot become members with voting rights in one of the school societies. But this is a totally different matter. And I also do not object to parents' sending their children to a Christian school, when a Canadian Reformed school is not available and the alternative is public school. Further, I do not have to point out the dangers of the public school system, which is fully ruled by unbelief.

But cooperation is also dangerous. And we have to see the dangers and warn our youth, and work hard toward and for our Reformed schools, where we find the unity between home, church, and school.

Our Church membership is, and has to be, a matter of faith. This means: of living by and in obedience to the Word and will of God. This also means: of living by and acting according to what we confess in our Reformed creeds. And, although the school is not to be identified with the church, nevertheless we have to strive for unity between the two to the utmost of our power. Life has to be a unity.

And when we are convinced that in the matter of our Church membership we have to be Canadian Reformed, since that is in accordance with our Confession and in obedience to the Word of God, we must not undermine this conviction by cooperating in school matters in a general Christian school, when a truly Reformed school is available. Unity in a school, but not in the church, can be frustrating

for our youth. What is the difference with respect to the Church, if regarding the school there is no difference? Easily, then, things are taken easy, also with respect to the differences between Churches. And the reasoning becomes: we are all Christians, and we all serve the same God and the same Christ; and when there is nothing against doing it in the school, what is wrong with doing it church-wise? And can a few "little" differences then not be overcome?

Let me be concrete. The Christian Reformed Churches are kind of close to us historically. There has been contact. That contact, however, was broken off. The reasons were the ties maintained with the false, synodical (no longer) Reformed Churches in The Netherlands, and their visible wrong influences on the Christian Reformed Churches.

These wrong influences are pointed out in the article of Rev. Peter De Jong. It is definitely not Reformed to give up a truly Reformed character of a school and change it into a general Christian institution, whatever the reason. It means giving up the Biblical, the Reformed confessional norms. *The Outlook* has been and is fighting constantly against the deterioration and the loss of the Reformed character of the Christian Reformed Churches, and as we see, of their Christian schools. This makes what I said above even more applicable also with respect to those schools that are set up by people of the Christian Reformed Churches. When things go wrong in the Church, things go wrong in Church related institutions as well, also in institutions of education. P. De Jong's article is proof of it.

But let me quote him further. The first part of what he writes under the heading "What is the Reformed Faith?" reads:

(1) First and most fundamentally, his [i.e., of the one who wants to change the char-

Continued on next page

acter of the school from Reformed into general Christian, J.G.] point of view reveals a radical misunderstanding of the Reformed faith. It plainly assumes that the Christian faith is one thing and that what we call "Reformed" is a kind of additional, optional, extra, a bit of refinement or trimming that can be added on to it or left out if one is inclined to do so.

Here the general Christian view is depicted quite well. But what does the author reply? Let us read:

But looking at our faith in this way is to completely misunderstand it. It was especially B.B. Warfield who long ago especially clearly pointed out (*Calvin and Augustine*, Appendix article on "The Theology of Calvin," p. 492) that there is only one Christian faith, the faith that is taught by God's Word, the Bible, and our Reformed or Calvinistic faith is nothing but the effort to hold and teach it correctly and completely and apply it to the whole of life.

Rightly so. Reformed is not one branch of Christianity beside so many others. Reformed is Biblical. It is the true faith that holds on to and teaches what God has revealed to us in His Word. It is the truth. And serving God is not only a matter of the first, but also of the second commandment: serve Him according to His revealed Word, and not in any other way. Holding on to the Reformed faith in Church, home, and school is therefore our calling.

After the Rev. De Jong has pointed to a number of texts and to the fact that J. Gresham Machen, who founded the Westminster Seminary and the Orthodox Presbyterian Church, stood for the same conviction as B.B. Warfield, he gives "A Lesson From Experience":

Some twenty-five years ago when we arrived in Seattle, Washington, we heard much about the frustrations and disappointments that had been experienced there by the members of our small congregation who had first helped to establish and tried to cooperate in such a broadly "Christian" school only to find it developing in directions considerably at variance with their own aims and hopes. Their bitter experience convinced them that a Christian school must be squarely and firmly founded on the full teaching of God's Word as we in our Reformed faith try to hold it if it is to endure and prosper. Their new school, they decided, must be committed to the Reformed faith and the creeds which defined it . . .

And, Rev. De Jong, when you point out in *The Outlook*, repeatedly, that your Churches are in the process of losing the Reformed character, and

when you know that the same is at stake in your institutions of learning (I remember that I read quite a bit of criticism and complaints about not only the AACs but also Calvin College in Grand Rapids in *The Outlook*) can you understand, then, that we work hard for having our own (Canadian) Reformed institutions of learning. We do not want to be generally Christian. We also do not want to be kind of generally Reformed. And we should watch that we and also our youth, the next generation which has such a great calling — namely, to work with Christ in preserving and defending His (Reformed) Church here — do not slide away into a kind of "general-Reformedness." This would mean going in the direction of a "general-Christianness," with the loss of the Reformed, Biblical character. And that would be deterioration.

I also pass on to you the end of a second article in the same issue of *The Outlook*, in which the same writer discusses new textbooks for Bible instruction, published by NUCS, the National Union of Christian Schools. These books carry the title *Revelation and Response*. The Response part is very much meant to be a playing of the Bible. I shall give one example from Rev. Peter De Jong's article. We read:

On page 16 of the Grade 4 Teachers' Manual, in connection with a lesson on "The Bread of Life," it is suggested that one:

end this lesson with an informal service of breadbreaking and prayer. A bakery in your area may be willing to donate unsliced loaves of bread. If not, purchase or bake them. Each child may break off a piece and then recite the "I am" together. Follow this with prayer of thanksgiving. Students will eat the bread as a symbol of their acceptance of Christ as their bread of life.

The children may make a clay figure expressing trust, belief, or thankfulness. This could be a kneeling figure, praying hands, a loaf of bread or any related idea.

(Is this kind of haphazard caricature of the Lord's Supper to be recommended as a desirable teaching device in a Christian school?)

It is a caricature. It is playing with what is holy. In place here is also Question and Answer 98 of our Heidelberg Catechism: "But may not images be tolerated in the churches as books for the laity? No; for we must not be wiser than God Who will not have his people taught by dumb images, but by the living preaching of His Word." The reader must not reply that the school is not

the church, and that in the church we preach but not in the school. We confess that we are against images as teaching means. This includes playing Bible games and what have you. In the Middle Ages the people could also look at plays of Bible stories. That replaced the Bible itself. And that is also what these new books show, according to the writer. They further give wrong information, and are very much influenced by modern critical theology. Under the heading "The Needed Reformation" he writes his conclusion. I take this over in its entirety:

Today many Christian churches, *including our own* [italics mine, J.G.], are fast loos-

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

10 King Street E.,
Toronto, Ontario M5C 1C3
Phone: 364-5443

OPSPORING ADRESSEN:

VAN ALEBEEK, Marinus M., geboren 9 mei 1914, naar Canada vertrokken op 6 mei 1952.

DOOVE, Johannes, N.B., geboren 2 juli 1914 te Den Haag, naar Canada vertrokken op 27 februari 1957.

VAN GELDER, Karel Alphons, geboren 16 november 1906, laatstbekende adres in Ottawa, naar Canada vertrokken op 15 december 1972.

HAGEMYR-VAN LOON, Hendrika Johanna, geboren 20 september 1931 te Middelburg, laatstbekende adres Gotenborg, Zweden, naar Canada vertrokken in augustus 1957.

VELDHUIZEN, Evert, geboren 16 mei 1914 te Zeist, naar Canada vertrokken op 29 september 1951.

DE VRIES, Jacob, laatstbekende adres in Leeuwarden, naar Canada vertrokken in 1951.

WASSERVAL, Willem Gerhardus, geboren 13 januari 1913 te Rotterdam, naar Canada vertrokken 30 maart 1954, laatstbekende adres Toronto, Ontario, Canada.

WILLE, Dirk, laatstbekende adres 2 Parr Avenue, Bradwardine, Brandon, Manitoba.

IJSSELSTEIN, Nienke Pietertje, geboren 2 november 1952 te Ottawa, laatstbekende adres in Den Haag.

De Consul-Generaal, voor deze:
MEVR. G. SCHNITZLER

ing their biblical, and therefore also their doctrinal and moral definitions and often begin to look more like what the Lord described as salt that has lost its taste. If they are not to experience the Lord's judgment of being discarded (Mt. 5:13) they will have to return, in a movement like that of the Reformation, to God's Word.

This is what a minister in the Christian Reformed Churches writes: including his own denomination. It is a dark picture. And one can hear the grief. He continues:

Even a limited review of some of the newer materials being used for Bible courses in many of our Christian schools discloses the same distressing departure from the Word of God that we are observing in churches. One speaker at the recent Chicago meeting of the Council on Biblical Inerrancy observed that the Devil seems to concentrate his efforts on misleading church leaders and the institutions in which they are trained. Our Christian schools are properly parental, not parochial, so that they operate separately from the churches. One effect of this arrangement has been that churches, after encouraging their establishment and support, tend to give them little attention. What happens in them is largely left to decisions of a few overworked board members and teachers. A look at some of these newer Bible manuals suggests that, in the words of our Lord, "while men slept," the "enemy" has been sowing his "tares" also in this "field" (Mt. 13:15). We need to direct some serious attention to whether and how the Bible is being taught in our Christian schools.

Rev. De Jong, you complain. You try to bring a turn for the better. But if your churches refuse(d) to cut the ties with

the (now un-) Reformed churches in The Netherlands; if your churches opened the gate, and kept that gate open, knowingly and willingly, for the wrong, unbiblical and unreformed ideas of liberalistic Bible-critics; and if your churches keep in their midst the same kind of teachings and teachers, what do you expect, then, with respect to the schools? What you said is true: an old-fashioned Reformation is needed. Is it not so that you and yours cannot turn the liberalistic tide any longer?

But let us read on: Rev. P. De Jong concludes:

In some research through the earliest records of our Dutch Reformed churches of 400 years ago I was surprised to observe that those early, enormously influential, Reformation churches gave as much attention to *securing sound Bible teaching in the schools as they did to getting it in the churches.*

I added the italics. And Rev. P. De Jong added a note here in which he writes: "Compare Heidelberg Catechism XXXVIII, "First that the ministry of the gospel and the schools be maintained." The writer means that also in our Catechism that attention to church *and school* is obvious. Those schools as mentioned in Lord's Day 38 are *not* to be restricted to Theological Colleges. Meant are the normal day schools for the children of the church. Ursinus, in his commentary on the Heidelberg Catechism, explains it that way. And he, as one of the authors of this confession, knew what he meant: Church *and*

school! The last words of Rev. P. De Jong are:

If we and our children are not to stumble but to become effective servants of the Lord in our own and coming generations we will have to pray and determine that God's Word will be our light in the classroom as well as in the pulpit.

And I add: it is therefore necessary that in Church and school our Reformed Confession is not only accepted as foundation, but is also maintained as such. And also *we* can learn from what is written here. Our (Canadian) Reformed schools are necessary. And co-operation is very dangerous. For if we continue to work together with others who are going in a wrong, liberalistic direction, we can gradually become influenced, and gradually go along in the wrong direction. Our schools and our own Teachers College are called for, also for the sake of the Churches.

J. GEERTSEMA



Clarion

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

ADDRESS FOR EDITORIAL MATTERS:

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

Editorial — J. Faber	326
Press Review — J. Geertsema	327
A Corner for the Sick — Mrs. J.K. Riemersma	330
Meditation — M. Werkman	331
Church News	332
Report on a Marvellous Tour — H.M. Ohmann	333
Our Little Magazine — Aunt Betty ...	337

Proverbs 3:5-8

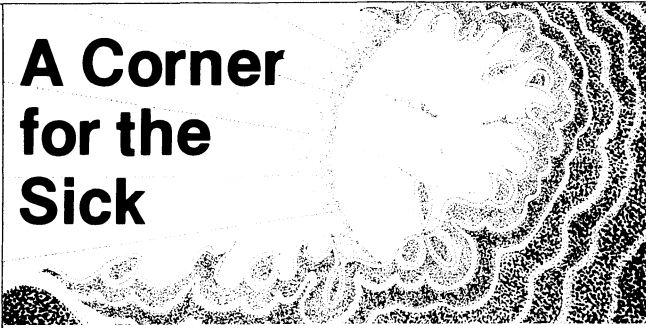
Trust in the LORD with all your heart, and do not rely on your own insight.

In all your ways acknowledge him, and he will make straight your paths.

Be not wise in your own eyes; fear the LORD, and turn away from evil.

It will be healing to your flesh and refreshment to your bones.

A Corner for the Sick



I love those that love me, and those that seek me diligently will find me. Proverbs 8:17

When we notice where this text is taken from, we will realize, of course, that it speaks about wisdom. Not the wisdom of this world as Paul mentions in I Corinthians 1, but the knowledge of God. Knowledge and wisdom are mentioned in one breath, we cannot separate the two. "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction" (Proverbs 1:7).

When we read the book of Proverbs we may marvel at the wisdom Solomon displays and passes on to the readers! The secret of his knowledge is explained in I Kings 3:3-10. Solomon did not depend on his own insight, he asked the LORD to make him wise and give him insight, to be able to rule God's people (I Kings 3:9).

That is why he is urging every one to listen, to incline his ear to understanding, to be attentive, not to forget, to keep His words, to fear the LORD!

We could go on; the whole book of Proverbs is an urging, to listen, to learn. It shows the right way, which leads to Life, in contrast to the way which leads to ruin and Death.

We can read the book of Proverbs over and over and find it refreshing every time again. We need to be reminded of the way to everlasting life. By nature we are earthly and the way of life has to be pointed out to us, in order that we may walk in it.

Chapter 3 admonishes us not to be wise in our own eyes, but to fear the LORD and turn away from evil. Verses 5, 6: "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths." The LORD was pleased with Solomon when he asked for wisdom. "And God said to him, 'Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honour, so that no other king shall compare with you, all your days. And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days'" (I Kings 3:11-15). In I Kings 10:23, 24 we read: "Thus King Solomon excelled all the kings of the earth in riches and in wisdom. And the whole earth sought the

presence of Solomon to hear his wisdom, which God put into his mind."

We can read about all those blessings Solomon received in II Chronicles 9:22-29.

"Happy is the man who finds wisdom" (Proverbs 3:13).

.....

A thought to ponder is: "Many might have attained wisdom had they not thought that they had already attained it."

The Lord willing, four of our calendar "special" children will celebrate their birthdays in the month of August. Please mark them on your calendars!

ROSE MALDA

Oakland Centre, 53 Bond Street,
Oakville, Ontario L6J 5B4

Rose will be celebrating her 22nd birthday on August 8th. She is a happy girl who can express her joy only by clapping her hands. She likes bright-coloured cards very much. As a baby Rose suffered from meningitis which damaged her brain to such an extent that she cannot walk very well and is not able to speak.

FENNY KUIK

38 Rizzuto Bay,
Winnipeg, Manitoba R2C 3Y8

Fenny will be celebrating her 27th birthday on August 18th. She lives in a world of her own because of her handicap. She cannot hear but is not a lonely girl for she knows what it means to belong to the communion of saints and understands very well what it is all about. She is very active in church life and is generally happy.



JACK DIELEMAN

307 Connaught Ave.,
Willowdale, Ontario M2R 2M1

Jack will turn seven years old on August 27th. He spends his days in a wheelchair but attends a special school part of the day. He is a bright and happy boy and has a smile for everyone. He has a kitten which he loves to play with, and he would really like some cards with animals on it. He has two sisters and five brothers. He was thrilled with the many cards he received for his birthday last year.

HELGA HOF SINK

45456 Crescent Drive,
Chilwack, B.C.

Helga will be celebrating her 24th birthday on August 30th. She lives at home for a few months and in a home for retarded children for a few months alternately. She can express herself only by making noises and movements.

.....

A Priestly and Permanent Communion!

Psalm 133:2-3: "It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon, which falls on the mountains of Zion!"

That visible communion of which verse 1 speaks is also a *priestly* communion. We find that in verse 2. The LORD compares the true unity between brothers with the *oil* that was poured out on the head of Aaron, the high priest!

We read in Exodus 30 about that precious ointment that was made from several different ingredients. It had to be prepared in a special way. And to be used for only *one* purpose: for anointing. The tabernacle, the Ark of the testimony, the table, the vessels, and the altar, etc., had to be anointed with that oil. By that oil they were all *sanctified*. They were made *holy*. They were consecrated and set apart for the service of the LORD.

And then also Aaron and his sons, were anointed with that same oil. By that special oil they were *consecrated* to the service of God as *priests*.

No one was allowed to use that oil for ordinary purposes. No one was allowed to make any oil like that at all. Anyone who did was to be destroyed, cut off from Israel!

Why? Why was that oil so special to the LORD? Because it was a *holy* oil. The LORD used that oil to anoint Aaron as the High Priest. It was the oil of the consecration to the LORD's service! It belonged to Him. It was given by Him. We have *Holy Supper* in the church. It is holy because it is a gift of the Lord Jesus Christ. It belongs to Him. It is a supper consecrated to Him. Holy, set apart from our ordinary, everyday suppers and meals.

Why is that brotherly communion like the oil, that visible oil, on Aaron's head? Because that communion of saints all *centres around Aaron* the High Priest! Aaron was consecrated to the service of the LORD. So the brothers together around the high priest, are in their communion also consecrated in and to the service of God.

CORNER FOR THE SICK — Continued.

Brothers and sisters, shall we remember our young brothers and sisters whom the Lord did not endow with understanding or with good health? Let us make this a very special day for them!

Send your requests to:

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

Today we don't have Aaron anymore. But we have Holy Supper. And the bread and the wine point us to the body and blood of Christ, our High Priest. Our *unique* High Priest, Who sacrificed His own body and blood for us. Christ, Who as our unique High Priest was *completely* consecrated to the service of reconciliation.

That oil was a symbol of the Holy Spirit. Jesus was baptized with the Holy Spirit. And that Holy Spirit set Jesus apart as the Christ! As the Messiah! As the Anointed One!

All those Israelites on mount Zion, dwelling together, were nothing without the High Priest and his ministry of reconciliation. It all centered around Aaron! So we, together, have no real communion unless we are gathered by and around our High Priest Jesus Christ. He reconciled us to God again so that we can come into His presence together!

The real communion of saints is found there where the High Priest is. That is today: where Jesus Christ is preached as the High Priest of God, Who sacrificed Himself as the Lamb of God for the sins of the world.

Where that high priestly work of Christ is denied or contradicted, there the true communion between the brothers is destroyed. That is why it is so important to join the church of the Lord and to have the full communion together in Holy Supper. For there we have communion with Christ in Whom the whole Old Testament priesthood of Aaron finds its fullest divine consecration.

And that communion is refreshing and stimulating for our growth in faith. Just like the dew that comes down from Mount Hermon, all the way in the north, refreshes and stimulates the growth of the plants and flowers on Mount Zion, so that communion together with our High Priest and the brothers and sisters is refreshing and nourishing to our souls. Life during the week is possible when we let ourselves be strengthened on the Lord's Day together in the communion of saints, by the Word and Sacrament. At Holy Supper Christ nourishes and refreshes our hungry and thirsty souls at His table with His priestly communion.

And that communion will last. It is permanent! For what Aaron was *not* able to do, Christ has done and still does. Aaron died and had to leave his high-priestly work to his sons. Aaron could *not permanently bless* the people of God in Zion! And Israel had nowhere else to go for that blessing. For it is in *Zion* that the LORD commands, issues His blessing by His priests.

Israel had to be on Mount Zion to receive that blessing of God. Just like we today have to be in the church of God to receive His blessing.

And we have a High Priest Who is not a priest of the order of Aaron, but a Priest after the order of

Continued on next page.

Melchizedek! Our *unique* and *permanent* Priest! Our Lord ascended into heaven while He raised His hands and blessed His church (Luke 24). And He still does that today. From heaven He blessed us in the pouring out of His Holy Spirit. And by that Spirit He qualifies His office-bearers to preach His Word. Christ still blesses us continuously, permanently.

We do not come to church just to receive a blessing for the time that we sit in the pew. No, the blessing we receive in the house of God, is a blessing that *lasts*.

And that blessing is *life — for evermore!* God has given to us His only Son for a Mediator and sacrifice for our sins, and as our food and drink unto *life eternal!*

Life for evermore! Life that will never be cut off or interrupted by death. For communion of saints is first of all: communion with *Christ*. And Christ is our eternal High Priest Who *keeps* us in that blessed fellowship with the Father and the Son and the Holy Spirit.

Life eternal! We are longing for the day when we will all dwell together as brothers with the Lord into all eternity. And in the meantime we must *keep* and *practice* the communion of saints with each other and call others to join with us in the communion with Christ! Call them to join us as members of the body of Christ!

For in Mount Zion, in the church of God, the Lord commands His blessing, even life for evermore!

Behold, how good and pleasant is the union,
When brethren in the Lord have sweet communion!
For *there* the Lord our God His blessing sends
And grants the life that never ends!

M. WERKMAN

Psalm 133

in New Testament light

1. *'t Is pleasant and 't is good to be
where Christians meet in unity
for worship and for praise!
From Christ their Priest the Spirit runs
down on God's daughters and God's sons
in streams of saving grace!*
2. *Where fellow-members meet in love
't is as if dew falls from above
upon the Church below!
That's where the Lord His blessing sends!
That's where the life that never ends
will prosper and will grow!*

Johannes DeViet
February 1979

Church News

The Seventh Convocation and Tenth Anniversary Meeting of the Theological College will be held D.V., Thursday, August 30th, at 7:30 p.m. in the Abbotsford Pentecostal Assembly, 3145 Gladwin Road, Abbotsford, B.C.

Speakers: Dr. J. Faber
Topic: "Who Do You Say That I Am" —
Modern Trends in Christology.
Rev. D. DeJong
Topic: Presbyterian and Reformed.

Conferring of the degree of Bachelor of Divinity on:

Mr. B.J. Berends
Mr. P.K.A. deBoer, B.A.
Mr. G.H. Visscher, B.A.

On behalf of the organizing committee,
L. Selles, Secretary

Called to Neerlandia, Alberta

CANDIDATE G.H. VISSCHER

CONVOCATION, COLLEGE, AND FELLOWSHIP DAY

Convocation Day (Thursday, August 30 at 7:30 p.m. in the Abbotsford Pentecostal Assembly, 3145 Gladwin Road, Abbotsford, B.C.)

On this day or evening we will commemorate the 7th Convocation and the 10th Anniversary of the Theological College. We will also witness the conferring of the degree of Bachelor of Divinity upon three graduating students and listen to a number of addresses.

College Day (Saturday, September 1, 1979)

On this day the following speeches will be held by the members of the Faculty in the following places:

Abbotsford Church Building

10:00 a.m. Dr. J. Faber on *Reprobation*
2:00 p.m. Drs. H.M. Ohmann on *The Relevance of the Old Testament for Today*.

Cloverdale Church Building

10:00 a.m. Rev. G. VanDooren on *The Role of Human Experience in the Preaching*.
2:00 p.m. Prof. L. Selles on *Revelation 20*.

Fellowship Day (Monday, September 3)

On this day we will get together with the members of the Faculty, the Board of Governors, and their wives, as well as with the graduating students for a time of relaxation, exercise, and fellowship at Crescent Park in the Surrey-White Rock area.

For those who are coming from out-of-town and who need a place to stay or park their trailer, please contact Mr. H.A. Berends, 8592 - 148 Street, Surrey, B.C. (phone: 596-7897).

Report on a Marvelous Tour

ISRAEL: MAY 1979

Safely back home from our far trip, time has come to put something in writing. During our trips I was asked by my fellow-travellers to commit my experiences to writing in order that others can take cognizance of it and enliven their impression of "the Holy Land." A drawback is that a report by one man inevitably suffers from a certain one-sidedness. If there are others who wrote a report on the trip for private use, I would like to get a look at it if possible, so as to learn from it.

During our stay in Israel I have been making notes almost all the time. In the bus the notebook was continually on my knees and at a historical site in my left hand. Reading them over again I am happy they are legible. For writing in a bus riding on roads with sometimes a considerable speed (especially during the second tour), uphill and then downhill, through sharp curves, this all apart from the condition of the road — which as far as the highways in Israel is concerned, was pretty good — this altogether certainly takes some doing. Moreover what you are writing is to be caught from the mouth of the tour guide. Whether you have read more or less about the land of the Bible does not matter so much. Although the former is an advantage, when you see the land for the first time in your life it is so new. It will take a while before you feel at home and know your way. Well, what is new to you and me, is familiar to the tour guide. An Israeli tour guide has a full-time job, guiding tourists all through the land from Dan in the north to Beer-sheba in the south, or farther down south to Elath at the Gulf of Aqaba. They are government-employed and the government may take pride in having such officials. "They are top-notch," we were told by Mrs. Mundy, the operations manager of Christian Tours and Travel in Toronto, and we found out that she was right!

It is amazing what those people know about the land and its long history.

Let me introduce them to you. The first tour from May the 9th till May 18th was guided by Mrs. Luba Koskas, a

young Jewish lady, who is originally from Russia and has lived in Israel for only four years now. In this short span of time she had managed to master all that is to be known about Israel, its language, its past, and present. "For the study of Hebrew is strictly prohibited in Russia," she disclosed to us, "and the mere possession of a Hebrew Bible makes one liable to a three year imprisonment." Unbelievable! But true. And it is good that we know. It is not only Hitler who persecuted the Jews! Stalin's successors go in his track. The guide during the second tour, a middle-aged man, named Amos Shechtman, also had his roots in Russia, although his parents had left the land not long after the revolution. So his life had taken deeper roots in the land of the fathers. He was very relaxed in whatever he was talking about and has stolen the heart of the group. This, of course, does not take away my high appreciation for the first guide and the way she introduced us to the land. I hope you'll see their pictures on one of the photos which are supposed to add lustre to my report.

Meanwhile, let me not forget the bus drivers: Amad Nabulsi, a tall man, during the first tour, and Sami Qomari during the second. Both were Arabs, the latter had spent many years in a Palestinian refugee camp near Jericho; my travel companions will remember him with his red-white-blue cap. To the

bus drivers we owe much with respect to safety during the trip. In my mind I still see them driving the bus on steep slopes with hairpin turns. I just mention the way from Arad in the Negev down to the Dead Sea, the deepest spot on the surface of the earth, and later on that day back up again from Qumran via Jericho to Jerusalem. We now know what it is: going *up* from Jericho to Jerusalem! Although we did not go on foot but were sitting comfortably in our bus, the bus had to climb all the way in low gear. Later on, in Nazareth, that we approached from the Plain of Megiddo, it was the same, to say nothing about the highest point of the trip: the area surrounding Mount Hermon.

Further acknowledgements I'll make to Mr. B. Bouma, Regional Representative of the KLM in Toronto and Fairview Travel Service, especially Miss Laurie Lamb, the manageress, for what they did in preparation of the tour. Mrs. Mundy, with whom my assistants and I had a meeting a couple of times which was really instructive for the three of us, I mentioned already. Gratefully I recall what Peltours-Tours has done to make us feel at ease in a foreign land, especially when troubles arose. How much I am indebted to my assistants, Mr. Tony Vanderhout on the first and Jake Oosterhoff on the second tour, is beyond words. Thank you, brothers, for taking so much work off my hands. I like to thank last, but not least, all my travelling companions, who were in good spirits all the time, and whose company I appreciated highly. Thank you, brothers and sisters.

Above all, we owe the gratitude of our hearts to the God of our lives, Who has kept us and protected us all the time; Who has been our heavenly Guide all the way from Canada to Israel and on the ways through Israel,



Tour-guide, Mrs. Luba Koskas, gives a very knowledgeable explanation.



Tourists viewing the Mediterranean Sea, with Ashdod in the background. (Two busdrivers chat at right.)

marked by the footsteps of patriarchs, prophets, judges and priests, kings, and all those many of whom we read in the Bible and finally by His own Son, Who had come in the flesh to save us from our sins. Of all those histories it is here that the scene was laid.

Apart from one casualty — Mrs. Holwerda of New Westminster who had a bad fall at Schiphol Airport, suffered a cracked vertebra, and had to spend her time in Israel in the hospital or in her hotel room — and some minor cases of illness probably due to food-poisoning, which were overcome after one or two days — all of us could return and after a stay in The Netherlands arrive safely back home in due time.

* * *

Another point I should like to touch on in my general impressions, is whether and in how far the scenery answered the expectations we had.

Well, that depends. What expectations do you have? And this, in turn, is dependent on the motive you have for making Israel the destination.

If I should ask my travelling companions for what reason they had made Israel their choice, all of them beyond doubt would answer: "Because it is the land of the Bible! Because of all the memories and reminiscences of Biblical times visible and palpable here!" Right, and that is what makes the trip worthwhile in every respect, its money's worth. And so certainly a justifiable expenditure when it comes to that.

So, it is the Bible, Biblical history and geography, which makes this land have such a special appeal. Knowing your Bible by repeated reading and study, you find here the setting of all

that is written in former days making histories and parables come alive before your eyes.

Among all the tourists visiting the land there are certainly also many who do not feel this connection we experience. Nonetheless they make Israel the object of their trip. From a more general, historical viewpoint Israel has much to offer. Monuments of the Greco-Roman culture, of the Muslim period, the castles of the Crusaders and the left-overs of the centuries the Turks held sway. Furthermore, modern Israel, first of all Tel Aviv, offers all sorts of modern entertainment. I need not go into details. The reader can look it up in any Guide to Israel like Fodor's or Bazak's. Every possible thing is done to please the tourist.

Yet to our groups the connection runs via the Bible. The question can arise: "Did you recognize the history of the Bible in watching the scene? Or has too much changed over there in the course of twenty centuries?" Well, what must have been left unchanged since Biblical times is the natural scenery, the landscape: mountains, valleys, rivers, desert, the coastal plain, the Lake of Tiberias or Sea of Galilee, Dead Sea, and the Mediterranean. Watching the scenery is indeed a tremendous help for understanding your Bible. Where I am called to teach Bible history and geography at the Theological College, much has become clearer to me, in any event.

Back from my trip a brother asked me whether Israel's scenery can bear comparison with the landscape of Canada. A question which I cannot answer with a simple yes or no. As a resident of this country for about eight years, I oftentimes was, and still am, really impressed by Canada's scene.

What beautiful vantage-points this land has! What I sadly miss here, however, is history. Surely Canada is anxious in indicating its "historic" plaques and sites. But what is history here compared to Europe, to say nothing of Israel? It stands to reason that Canada is not to blame for it, the first settlers arriving here only in the sixteenth century. Canada has its scenic routes and Israel has them just as well, but in the latter case nature and history are inextricably interwoven. So Israel's scene arouses the interest from more than one viewpoint. That is what makes this trip so rewarding for Canadians.

To mention one thing, one of the real highlights of the trip was our visit to ancient Megiddo, the tell (tell = ancient hill consisting of the successive layers, each of which represents a stage of history). From days of old a fortress that controlled a pass through the Carmel range, Megiddo was the key to the plain north of the city or the plain of Sharron to the south. Whoever held Megiddo could open or close, at will, the way to Egypt or to Assyria. From the top of the hill a magnificent view of the entire valley can be had. Looking northward, then turning your head far to the right and a little to the back, you see the Mountains of Samaria or Hill country of Ephraim and Mount Gilboa, jutting out like a curbed horn. Then turning your face more to the north you discover in the east the entrance to the Valley of Jizreel, north of it Mount Moreh, the ancient territory of Issachar with the cities of Jezreel, Sunem, and Endor, and Nain of the New Testament. Farther to the back is Mount Tabor, vaulted like a dome, standing there all by itself (to get a better view you have to move to the north) and right in front of you at a distance is Lower Galilee with, to the left, . . . Nazareth, a sight I'll never forget. In Canada or the U.S.A. the visitor, I mean the believing visitor, recognizes the hand of the Creator. In Palestine he discerns also his God as the God of History.

I have to make a reservation here though. Of all the things our eyes can see in Palestine, it is the natural scene which approaches best what we learn from the Bible. It was in these very same valleys and mountains that the scene was then laid. Secondly, it is the excavations of the tells, hills of a special shape covering cities of Old Testament times, that brings us into close contact with the Bible. And so do the ruins of the cities built in the time of

the New Testament. Archeology is of great use, and that is about all that is left of those ages.

However, there is more that meets the eye than the things going back to Biblical times. No wonder! Almost two millennia have elapsed since, that is to say: two millennia with all that reminds us of what happened then, have pushed in between the Biblical era and the present time. Wherever you go their remnants strike the eye as well.

Let me go a little further into detail here. Every visitor of the Holy Land has to know the headlines of history, if he wishes to locate and so to grasp what he meets on his way. I'll give an outline.

The Roman Empire of the days of the New Testament was followed after 312 A.D. by the Christian Roman Empire of Constantine and his successors. It is also known as the Byzantine empire. It was in this period that, on behest of Constantine's mother Helena, churches were built on all the holy sites she could spot, memorable because of Christ's birth, boyhood, words, miracles, trial and sufferings, death and resurrection. The Byzantine era lasted from 312 till about 636 A.D. Meanwhile, a "prophet" had risen in Arabia, whose intention was initially to adapt the Christian Religion to Arab taste and use! For that is what Mohammed was after. In *their own way* the Muslims pay homage to the Bible. According to them, in chronological order, Mohammed is the fifth and last of the prophets; he is preceded by Noah, Abram (father of Ishmael), Moses and Isa, that is, Jesus, who are also regarded as prophets though minor to Mohammed, the seal of them all.

Whoever reads the Qor'an is struck by the way the Bible history is

distorted in order to bring out in the figures of the Bible what suits Mohammed's purpose. In the ritual of the Islam, Jerusalem plays a part. For it was here that after a nightly journey on horseback Mohammed had a tête-à-tête with Allah (on the site where now the El-Aqsah mosque is) and has been taken up to heaven for a while (on the spot where now the Dome of the Rock is). Sorry but true, those two *Muslim* buildings are the eye catchers for every visitor approaching the city from the east. Surely we know that they have been erected in the time of the Arab Ummayyad dynasty, so quite late compared to Biblical times when this was the site of the temple, but that does not remove the fact that today Mohammedan structures dominate what once was the City of God.

After 1000 A.D. the Arab Muslims had to give way to the Seljuq Muslims, Turkish tribes, invading the Near East from Central Asia. It was they who constantly harassed the pilgrims, inviting as counter-measure the Crusades, one of the most peculiar undertakings ever in the history of Christianity. Today remnants of the Crusader castles and cities can be found all over the place. My fellow travellers will certainly remember the underground fortress of Akko, the last stronghold to resist the Muslim enemy which had risen anew in the Egyptian Mamelukes. In 1291, the latter took over after the fall of Akko. They held sway till in 1517 the Osmanli Turks of present day Turkey annexed the land to hold it for exactly four centuries, till 1917. A period in which the land was squeezed dry by taxes on the one hand, and neglected on the other hand.

Although throughout the centuries Jews kept living in Palestine, though in small numbers, and they

even had four famous centres: Hevron, Jerusalem, Tiberias, and Safed, it was only toward the end of the 19th century that the Jews of the dispersion entered the land anew in large waves of immigrants. All in the wake of Zionism, founded by Theodor Herzl. In 1882 the first aliyah or wave arrived, in 1904 the second, a third after the first world war. By that time Palestine had become a British mandate. Jewish immigration was legalized, though always to a certain extent dependent on the absorptive capacity of the land. The crucial point is: What *is* absorptive capacity?

In the twenties and thirties the relationship between the Arabs who had lived there for centuries already and the newly arrived Jews became more and more tense. The Arabs were scared that before long they would be outnumbered by the Jews. Many outbursts of violence of Arabs against Jews took place. The British policy was one of preventing these at all cost and generally one of keeping the balance between the two groups, and later of not affronting the Arabs too much, lest they should side with the Germans!!

After the second world war, which has left its indelible scars on the body of the Jewish people, the British mandate was terminated. Upon their withdrawal, the Jewish state was proclaimed and immediately thereupon attacked by all its Arabian neighbours. "Terror on every side!" After months of fighting, an old nation was able to start a new life in the territory captured from the enemy, within boundaries which were all but safe, as the subsequent history has shown. Since 1948, time and again the peace was interrupted, be it by open war as in 1956, 1967, or 1973, be it by a kind of pin prick war (speldeprikken oorlog), constant bombing and shelling as the Syrians used to do before 1967.

On our tour this Modern State of Israel was our host. They are proud of it and show it. Tourists are welcomed and well looked after and their safety is cared for.

Let me end with a few impressions about modern Israel. From the moment of the landing one of the first things that meets the eye is the army. They are on the airport when you arrive. In front of the hotel! you see a soldier sitting on a chair, a stengun on his lap. And further "op alle wegen komt u ze tegen." Male and female soldiers.



"... a soldier sitting on a chair, a stengun on his lap."

Unmarried women are also subject to military draft and serve for two years. Men of the age group 18-26 serve for two and a half years. Our groups did not take offence at the ubiquitous, "omnipresent" army. It gave us a feeling of being protected. Its presence was never felt as annoying or obtrusive like that of the German "Wehrmacht" 40 years ago. A little casually dressed in their uniform (this applies to the men, the lady soldiers were nicely dressed) they are just on duty. And on the alert! The more so as you come closer to the occupied territories — the Westbank and the Golan heights — but also at the main points of public life.

One morning — it was in our hotel in Tiberias — we saw the Air Force in action making a raid into Lebanon in retaliation for a Palestinian terrorist attack on a bus area where they had hidden a bomb the previous day, in which a woman and two children had lost their lives. In the past it was Syria shelling eastern Galilee from their positions in the Golan height. By the Israeli occupation of the latter in 1967, this is precluded. During our trip I got an impression of how really vulnerable the small country is; I can appreciate their strife for safe boundaries. Israel is but small, the size of Massachusetts the World Almanac says.

On a map of Palestine where the boundaries of The Netherlands are printed in black over Palestine, in colours, you find that if Dan coincides with Uithuizen, Nazareth does with Wolvega, Jerusalem with Arnhem, and Beersheba is in the vicinity of Eindhoven. The western half of Friesland, entire Noord- en Zuid Holland, Zeeland, and West Brabant are covered by the Mediterranean, while the Jordan, the eastern boundary runs in a straight line from Groningen, east of Deventer to Doetinchem. It is just a comparison but may be helpful to get an impression.

In this tiny country Jews from all over the world have flocked together and one of the problems Israel faces is that of how to blend all these Jews with so various backgrounds into a real unity. In Ashdod we saw an absorption centre, donated by Canada, where new immigrants are given the opportunity first to become acquainted with the new land and language. Immigrants are still welcomed. Whatever problems there are, unemployment is not one of them. Much work is to be done. Especially Haifa — Israel's main port — is a city of workers. Israel's diamond

industry, the third source of income, is established here. The second source is the culture of oranges. Not far from Tel Aviv is the so-called orange belt. Agriculture and horticulture is applied all over the country. Worth mentioning is the Plain of Megiddo, once an area of swamps, today the bread-basket of the land. Among the sources of revenue tourism has pride of place, and as a matter of fact, we are quite satisfied to have contributed to it by our trip.

Different from the military service, which is not compulsory for Muslims and Christians (the Arabs in Israel), education is compulsory for all groups of the population, Bedouin children included. Part of the program are school trips to the historical sites, really instructional tours. Many times we met buses full of children visiting the same spot. They were waiting for us and liked to shake hands: "shalom, shalom!" A nice sight, all those kids with their dark hair and eyes combining study and fun in a pleasant way. Some in the group took pictures of them.

The visit of the historical sites is a must in Israeli education; they have to take a keen interest in the tradition. For, besides being born from a Jewish mother — which is the definition of a Jew in the Law — a sharing of the common tradition is a second mark of being a Jew. I may say: That is his religion. Asked by one of the members of the tour whether he believed the God of the Scriptures, our guide on the second tour answered in the affirmative and in the negative. He did believe, he answered. Why? Well, because he was a Jew. Being born a Jew implies that you have a religion. That would always prevent him from becoming a Christian, he said. Going further into the matter, he honestly admitted, that he did not believe even the Old Testament — I do not speak of the New Testament now — as he supposed we did. To him the Old Testament was the history of the accomplishments of the Jewish nation which had to learn by trial and error, that's for one thing why they had to stay 40 years in the wilderness, namely, to get rid of their slavish mentality, used to obey the whip of Egypt and to learn how to behave as a free nation. That took about forty years. Also between Orthodox Jews — a group of them were on the plane — Hassidic Jews from New York — and us there is a wide gap. They were studying the Talmud as I talked to

them to find out what they were really interested in and they kept studying. It was the Talmud they are enthused about. It is through the spectacles of the Talmud that they read the Old Testament.

The population of the land shows a wide spectrum with all nuances from modern or atheist to ultra orthodox. The extremists among the Jews live in the quarter Me'ah She'arim which we did not visit. They are opposed to the Jewish state which, in their opinion, can only be established by the Messiah as He returns. The difference of opinion among the Jews concerning the religious practice runs partly parallel with the difference as to the land of origin. One can distinguish Sefardim or Jews from Western Europe, whose cultural background is almost the same as ours, and Ashkenazim or Jews of Eastern Europe, Poland and Russia. With the latter the religion of the fathers usually has had a stronger impact on life.

Besides, there are 400,000 Arabs within Israel's confines, to be distinguished in bedouins and settler people as far as the way of life is concerned, in Muslims and Christians as far as religion is concerned. Most of them can get along with the Jews very well or pretty well.

A group all by themselves are the Druzes. Originally a branch of the Islam with peculiar ideas about a kaalif who had in a mysterious way disappeared and would return in the future, they later on became a heretic offshoot. They are loyal subjects of the Israeli state.

The Government has its seat in Jerusalem, though most countries still have their embassy in Tel Aviv, in the Rehov Yarkon, close to the Sea shore. The Dutch embassy in Jerusalem is an exception. Is Canada going to follow the Dutch track? We wonder.

So far this time. Next time we'll follow the tour on its route through the land.

H.M. OHMANN

Anyone who has some beautiful pictures of these two tours, please forward them to the publisher in order to help illustrate the "Marvellous tour" report of Prof. Ohmann. Pictures will be returned if so requested.

OUR COVER
Market in Beersheba.

our little magazine

Hello Busy Beavers,

Did you go on a schooltrip?

Are you going on a trip with your family?

What do you look at when you're riding in the car or in the bus?

Do you watch for farmers sowing or haying? Do you look for housewives gardening and children playing or waving at you?

Maybe you like to watch for the pretty windows and interesting doorways of the houses.

Do you see all the different flowers by the roadside and the shapes and colours of the trees and bushes.

Use your eyes. There's so much to see!

Just as the child in the poem said,

"The world is so full of a number of things.

I'm sure we should all be as happy as kings."

And do you know, Busy Beavers, why that's really true for us?

Because we are the children of the King of all creation!

That makes us all very rich, don't you think?

I thought you'd all enjoy reading how Busy Beaver *Alan Janssens* enjoyed his school trip.

"June 5th we went to Story Book Gardens and Pioneer Village and in Story Book Gardens we saw sea lions, seals, horses, rabbits. At Pioneer Village there were two bells, one for fire, the other for eating. Maybe the father would be working when it's lunch so they ring that bell. In those days there were no firemen. If a farmer saw fire he would go to the bell and ring it. And it could be heard all over town."



From the Mailbox

Hello *Edith Hofsink*. Thank you for your letter and the pretty card of your school trip. Sounds to me as if you had a really good time. Which did you like better, Edith, the Science Centre or Toronto Island? I'm curious to hear!

Thank you for your contribution to the BIRTHDAY PROJECT *Alan Janssens*. And also for the riddles. You must have had a good time on your school trip, Alan. Bye for now. Write again soon.

How is your room coming along, *Marcia Veldman*? Sounds to me as if you're really looking forward to moving into it. I hope you didn't have to stay home with your cold for too long. And thanks for the game, Marcia!

Hello *Arno Moeliker*. Thank you for your letter and puzzle, and especially the contribution to the BIRTHDAY FUND

PROJECT. I like the way you saved it up! That's a really good idea. Did you swim in the lake already, Arno? Be sure to write and tell me how your house is coming along!

I would think you had a very good birthday, *Rosalinde Moeliker*. Thank you for your letter and your contribution. You can read too, what I wrote to Arno about that. It sure made our BIRTHDAY FUND grow, Rosalinde!

The Busy Beavers are sure to enjoy your Animal Quiz, *Jolette Moeliker*. Thank you very much for it and also read above what I wrote for Arno and Rosalinde. It goes for you, too. Maybe your beans would do better in a cold frame you could cover, Jolette? Anyway, lots of success with your garden!

What do you like best about living on a farm, *Christina Oosterhoff*? Do you swim often in Lake Erie? Have a really good holiday, Christina. Bye for now.

Did you have lots of fun on your school Sports Day, *Helena Onderwater*? And are you enjoying your holidays now? Do you have lots of plans for this summer? Thanks for the riddles, Helena. Write again soon.

QUIZ TIME

Holiday Quiz

Let's pretend we're all going camping right across the country to visit all the Busy Beavers!

Can you match the names of the places where the Busy Beavers live with the name of the correct province?

Coaldale	British Columbia
Carman	Alberta
Orangeville	Manitoba
Surrey	Ontario
Watford	
Neerlandia	
Langley	
Winnipeg	
Guelph	
Houston	

Now, starting in B.C. and going east write all the name places in order on these blanks:

Answers:

Surrey, Langley, Houston — B.C.; Neerlandia, Coaldale — Alta.; Carman, Winnipeg — Manitoba; Watford, Guelph, Orangeville — Ontario; West to East Order: Surrey, Langley, Houston, Neerlandia, Coaldale, Carman, Winnipeg, Watford, Guelph, Orangeville.

Animal Quiz

by Busy Beavers *Arno* and *Jolette Moeliker*

- | | |
|---------|---------------------------------|
| a ___ | I am red and I bite. |
| b ___ | I sleep in a den during winter. |
| c ___ | I make a lovely house pet. |
| d _____ | I was a <i>big</i> animal. |
| e ___ | I am a long sea creature. |