

# Tentative Report on the Matter of Women's Voting Rights

The Committee appointed by General Synod Coaldale of 1977 sent us their "Tentative Report on the Matter of Women's Voting Rights" to be considered for publication in CLARION. In an accompanying note we read, "Since our mandate was to send it to the Churches and to invite comments from them, it might even be a very beneficial thing if this is done."

We gladly comply with this suggestion. In case anyone wishes to send remarks about it to the Committee, its address is the Rev. J. Visscher, 18080 - 57A Avenue, Surrey, B.C. V3S 1J6. vO

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To the Consistories of the Canadian Reformed Churches.

Esteemed Brethren,

We hereby submit to you our tentative Report pertaining to Women's Voting Rights.

## I. MANDATE

General Synod Coaldale 1977 gave our Committee the following mandate:

- (a) to make a thorough study of all biblical and church-political aspects regarding the question of Women's Voting Rights;
- (b) to forward the result of their studies to the Churches one year prior to the next General Synod, and to invite comments to be submitted within six months after publication of the study;
- (c) to submit their report with recommendations to the next General Synod. (*Acts 1977*, art. 27.)

## II. ACTIVITIES

At the first meeting of the Committee (Feb. 23, 1978), the Rev. J. Visscher was appointed to act as secretary. General Synod had already specified that the Rev. D. VanderBoom was to act as Convener. During the year 1978 we met five times, during the year 1979 eight times, and thus far during the year 1980, two times. Due to the vast amount of material that had to be covered we were unable to comply with point (b) of our mandate. The preliminary draft is being sent to you on March 24, 1980 and you have until July 31, 1980 to send in your comments and criticisms to the Committee (c/o Rev.

J. Visscher, 18080 - 57A Ave., Surrey, B.C., Canada V3S 1J6). This schedule assumes that Synod Smithville 1980 will meet in either late October or early November. Hopefully, the July 31 deadline will give us sufficient time to study the replies received and to make use of them in the preparation of a final report.

## III. APPROACH

Your Committee was charged with the duty of making "a thorough study of all biblical and church-political aspects regarding the question of women's voting rights." In order to do justice to this mandate we have ranged far and wide. Instead of limiting ourselves to a selected number of New Testament Scripture passages and to certain articles in the Church Order and their interpretation, we have taken a more comprehensive approach. We have studied the position, function, and role relationship of women in creation, after the Fall, in the Old Testament, in the New Testament, in the history of the Christian Church and in Reformed church polity. In this way we hope to do at least limited justice to our mandate.

In what now follows we first ask your indulgence as we deal in a general way with the Scriptural perspective as it relates to women. Later we will become more specific and deal with the whole issue of women's voting rights in the church, especially as this pertains to the election of elders and deacons.

## IV. WOMEN IN CREATION

For a proper understanding of the nature and role of the woman we deemed it advisable that we turn our attention first of all to the creation account as we have it in the opening chapters of the book of Genesis. There we learn quite clearly that *man* is male and female, and that *both* male and female are made in the image of God (Gen. 1:27, 5:1, 2).<sup>1</sup>

Naturally this raises the question: "what does the image entail and does the woman share equally in it with the man?" To answer this question we may say that the "image of God" can be interpreted as referring to man's *person*

and to man's *office*.<sup>2</sup> The former is then said to include such characteristics as "true righteousness and holiness" (Heid. Cat., Q. & A. 6); whereas the latter refers to man's calling to "have dominion" (Gen. 1:28) and to rule over creation as God's representative.

Now there are some who advance the idea that the woman did not share in the image in the same way as man did. Calvin in discussing Genesis 2:18 remarks that woman is in a second degree created in the image of God.<sup>3</sup> Episcopius, in referring to I Corinthians 11:7 in which man is called God's image and glory, remarks that this is not due to the rational superiority of the man, but "because he exercises dominion over her."<sup>4</sup> It is, however, difficult to support such a view especially if one carefully examines Genesis 1. There it is made clear that dominion is exercised over "the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Gen. 1:28). To this statement there is no special qualification added which would exclude the woman from exercising dominion over creation as well.

All of this, however, is not to say that it is unscriptural to make a distinction between the male and the female. Indeed one must be made, albeit then a subtle, if basic, one. We would describe it in the following way, "the male is to *rule* over creation and to *lead* the female; whereas the female is to *rule* over creation and to *follow* the male. Between leading and following there is harmony." In stating it in this manner we wish to make it clear that both are called upon to exercise dominion over creation, but that the common task that they have is coloured especially by man's headship.

On what do we base this? It rests on a variety of considerations. Consideration number one is that the male was first *chronologically*. He was created first by the Lord (I Tim. 2:11-15). Consideration number two is that the male was first *functionally* (cf. Gen. 2:15, 20). He was the first one to function with respect to having dominion over creation. Consideration number

three is that Scripture speaks of the woman as being man's help-meet, or "a helper fit for him" (Gen. 2:18).<sup>5</sup> The sense of this is that the woman is to assist the man and to complement him so that the office and calling which he first had alone, but which they now both have, is properly fulfilled.

In bringing these considerations to the fore we do not mean to imply in any way that the woman is inferior to the man. It is rather that her position and role is not exactly the same as his. She was made to stand beside him, helping him to fulfill his calling in life.<sup>6</sup> You could say that they are "equal but different." The difference comes out in their respective characters, their physical and psychological and emotional make-up, and in their roles with respect to each other. The creation account reveals that Adam was made first and functioned first and that Eve was made to complement him and to help him to function even better. He led her in a spirit of love and consideration and she followed him in a spirit of love and obedience.

#### V. WOMEN AFTER THE FALL

Nevertheless such a state of affairs did not continue indefinitely. In the Fall — that wilful act of disobedience — the relationship between male and female as established in creation, is reversed. Satan approaches the female and leads her astray. The female in turn leads the male into disobedience (Gen. 3) and so infringes on what is really his divinely ordained role, namely to lead the female.

As a consequence of this infringement, disharmony comes into their relationship. Within the *marriage* relationship the male no longer leads with love and consideration, rather he *rules* over the female, often without any consideration. The female is now placed in *subjection* to the male (Gen. 3:16).<sup>7</sup> Within the *church*, the Fall also has consequences for this relationship. It is one of the reasons why she is not allowed "to teach or to have authority over men" (I Tim. 2:12-14).

#### VI. WOMEN IN THE OLD TESTAMENT

The matter of the rulership of the male over the female in *marriage* is further developed in the Old Testament after the Fall. The wife calls the husband "ba'al" meaning master and "adon" meaning Lord (cf. Gen. 18:12; Jud. 19:26; Amos 4:1), thereby recognizing him as the dominant figure in his household. This is also evident in the

reading of such Scripture passages as Numbers 5:11-31 (the law of jealousy), Numbers 30 (the validity of a woman's vow), Deuteronomy 24:1-4 (the bill of divorce), etc.

This, however, is not to say that the wife did not have a very important place in the Old Testament family. Through the begetting of children she built a "house" for her husband. She received just as much respect from the children as her husband (Ex. 20:12; Deut. 5:16; Lev. 19:3). She supervised the day to day operation of the household, which included such responsibilities as buying and selling, etc. (Prov. 31).

As for the matter of females in the Old Testament church, there is no doubt that they were involved members. They participated in the Old Testament worship service. They were present at the times of prayer, at the feasts, at the offerings and at the reading of the law (Deut. 31:12; Neh. 8:3, 4). They shared in the passover meal. They served at the door of the tent of meeting (Ex. 38:8; I Sam. 2:22). They took part in the great choirs and processions of the Temple (Ps. 68:25; Ezra 2:65; Neh. 7:67; I Chron. 25:5-7). They could take the vows of a Nazarite (Num. 6:2, 13-21). They were even granted theophanies — Hagar (Gen. 16:7; 21:17), Sarah (Gen. 18:9), Manoah's wife (Jud. 13:3-5, 9, 22).

Nevertheless, from all this we may not draw the conclusion that the role of male and female (husband and wife) in the Old Testament church was similar and interchangeable. No female (wife) ever served as priest or high-priest or performed Levitical duties in the Old Testament. Exodus 27:21, 28:1, Numbers 4:2, 3 indicate that priests or those performing Levitical duties had to be *sons* of Aaron.

Still, it can not be denied that certain women figure prominently in the history of the Old Testament. Some even occupied a leading and prophetic role. We think here of Miriam, Deborah, Huldah and others.<sup>8</sup> In Exodus 15:20 Miriam is called a "prophetess." In Judges 4:4 Deborah is given the name "Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time." In II Kings 22:14-20 and II Chronicles 34:22-28 Huldah is called a "prophetess" as well.

These cases present us with the question, "do these prophetesses not prove that women are permitted to rule

and to teach in the church?" In answering that question we would warn against making any general rules from these instances for each has its own peculiarities. That Miriam is called a "prophetess" we can not deny, but we would add to that the question "what kind of prophetess?" Numbers 12 would lead us to conclude that she was certainly not of the same rank and standing as Moses. In fact to the questions "Has the Lord indeed spoken through Moses? Has He not spoken through us also?" (v. 2), the reaction is that the Lord's anger flares and Miriam turned leprous. Thus while Miriam has a certain official prophetic position in Israel, she must realize that it is a position subordinate to that of Moses.<sup>9</sup>

As for the case of Deborah, there also we meet a "prophetess" but a



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“judge” as well. Yet once more we seem to be faced with a special situation. Deborah was active in Israel during a period of great deformation. Real leadership was lacking. The men in Israel, Barak included, were devoid of courage, initiative and faithfulness. In part to shame them the Lord calls upon a woman to take up the reins of leadership in Israel.<sup>10</sup> He installs her as a prophetess, a predominantly male office, and as a judge, also a predominantly male office (cf. Deut. 17:9). Hence by selecting Deborah the Lord confronts Israel with its corrupt and shameful state.

Then too there is the case of Huldah. Five of the leading citizens of Judah went to her during the reign of King Josiah and she passed on to them a revelation that she had received from the Lord. As to why the Lord used her, we can not say with absolute certainty; however, it is possible that once again, in the absence of faithful male prophets, the Lord uses a woman as an instrument to reproach Judah.

Thus, the Lord at certain points in the history of the Old Testament not only permits prophetesses to function, He also calls and ordains them. In part He uses them as vivid reminders that the men are not faithful and obedient, also in terms of their office. Yet they are the exceptions to the rule.

At the same time, it seems entirely possible that the calling of women to the office of prophetess is not at all in conflict with the New Testament injunction forbidding women to teach and rule. An extended study of the Old Testament and the New Testament words for prophecy indicates that this activity is the result of the Spirit’s acting in and through a person to produce a revelation and that as such this activity is quite different from teaching and ruling. In Israel it was common for the priests to teach and rule in the church (from this office women seem to have been completely excluded). The prophets proclaimed God’s Word, especially in times of apostasy. They

seemed to have acted as instruments who brought the Word at certain crucial times and moments in Israel’s history, rather than as those who taught the Word in a systematic way to the people on a regular basis. In addition there is no evidence to suggest that the prophetic office functioned as a regular ruling office in the church. The prophets were more often at odds with the church leaders of Israel, warning and chastising them, than in agreement with them.

<sup>1</sup>Some would argue that only the male was created in the image of God (cf. I Cor. 11:7).

<sup>2</sup>K. Schilder in his *Heidelbergsche Catechismus I* wants to describe the image of God, not in terms of nature or qualities, but only in the sense of calling. We do not quite agree with him here so as to exclude qualities altogether. cf. G. Berkouwer, *Man: The Image of God* (1962), pp. 54ff.

<sup>3</sup>J. Calvin, *The Pentateuch*, p. 24.

<sup>4</sup>K. Schilder, *De Heidelbergsche Catechismus I* (1947), pp. 233ff.

<sup>5</sup>Literally it says “a help as opposite him,” i.e., as corresponding to him.

<sup>6</sup>See C.J. Vos, *Woman in Old Testament Worship*, p. 19. He remarks that “Gen. 2 introduces woman to us as a creature on an equality with man. She is man’s help (*ezer*), a term also used of God as man’s help. But she is a help, corresponding to him (*kenegdo*), a creature taken from his side, and the two, though very dissimilar, ever return to become one flesh. The conclusion of K. Dronkert, ‘de man neemt dus in het scheppingsbeeld wel een andere plaats in dan de vrouw, maar in geen geval een hogere,’ appears to be justified.”

<sup>7</sup>J. Calvin, p. 43. On Genesis 3:16 he writes, “She had, indeed, previously been subject to her husband, but that was a liberal and gentle subjection; now, however, she is cast into servitude.” H.C. Leupold, *An Exposition of Genesis I* (Grand Rapids: Baker Book House), 1942, p. 172, writes “man’s position in reference to the woman is fixed: he bears the rule. When all is done in the spirit of Christ, such rule is not harsh or unnatural; nor is it cancelled. There it expresses itself in such a way that it is not to be felt as a burden.”

<sup>8</sup>Among the others are Noadiah (Neh. 6:14) and the anonymous Prophetess (Isa. 8:3). One can also point to Ezekiel 13:17ff; Joel 3:1ff.

<sup>9</sup>Calvin, p. 553. He says “But although Moses honours his sister by the title of ‘prophetess,’ he does not say that she assumed to herself the office of public teaching, but only that she was the leader and directress of others in praising God.” See also J. van Bruggen, *Emancipatie en Bijbel* (Amsterdam: Ton Bolland) 1975, p. 82, 83.

<sup>10</sup>van Bruggen, p. 83.

## Vrees Niet

Wees niet bevreesd, wanneer de nacht gaat vallen,  
 Wees niet bevreesd, wanneer het donker wordt;  
 Hier is Mijn hand — wees maar niet bang te vallen:  
 Ik houd u vast, Mijn macht schiet nooit tekort.  
 Wees niet bevreesd, wanneer de golven stijgen  
 zodat het water tot de lippen komt;  
 Want met één wenk doe Ik de winden zwijgen  
 en zee en aarde liggen als verstomd.  
 Wees niet bevreesd, wanneer uw krachten mind’ren:  
 want in uw zwakheid wordt Mijn kracht volbracht.  
 Ik heb véél werk te doen, ook voor Mijn zwakke kind’ren.  
 En àlles kunt ge, als ge Mij verwacht.  
 Wees niet bevreesd, want Ik zal voor u zorgen.  
 Denk aan de leliën, de mussen die Ik voed.  
 Ik ben de God van heden en van morgen,  
 de God, Die leeft en Die u leven doet!

NEL BENSCHOP

From:  
*Een Vlinder van God*  
 (Kok Kampen)

*To be continued.*



## WALLS

The hungry world-press has a nose for value and recently reported an item of great magnitude. Libya's fanatic strongman, Colonel Mohammed Ghadaffi, has conceived the unique plan to erect an immense, protective wall along the eastern border of his country, a wall designed to prevent a possible Egyptian invasion. This wall, it was reported, would consist of huge cement blocks, each weighing 30 tons and would be fortified with mine-fields and barbed wire fences. The building of this wall would take seven years and would cost billions of dollars. Small price for a big wall, don't you think?

Undoubtedly, the Colonel is a brilliant man with a deeply strategic mind. But, to be honest, the idea is a bit old-fashioned. Already in 300 B.C., the Chinese built their famous wall, stretching out across the Asiatic frontier for 2450 kilometers, with a depth of 5-8 meters and a height of 10 meters. No small achievement, I believe. And for a time, it worked. The Chinese wall forced the Mongolian hordes to turn westward and to conquer Europe instead. But in the end the Wall could not save China. Today the great Chinese wall is a mere historic monument, a symbol of bygone grandeur, an attraction for visiting American diplomats.

Still the idea of a wall is popular today, especially in totalitarian minds. Who can forget the Berlin Wall and the formidable Iron Curtain? But that wall is designed not so much to keep possible invaders OUT, rather to keep would-be deserters IN. Yet no matter how strong the wall, people still manage to climb over, to dig under, or to break through. There is no fortress that is impregnable, no wall that cannot be scaled, no lock that cannot be picked. The esteemed Colonel should give his money to the poor instead of keeping up the pomp.

Walls. How often have they been erected to protect oneself and to hinder unwelcome guests? Even the fence around our yard is designed to mark our domain and stake our claim. Private property, no trespassing. If only we have a wall to hide behind, we can feel

# Circumspection...

safe and secure. Are we not all "little colonels," hiding behind picket-fences, hedging our way into safety?

What bothers me more are the walls that people erect among one another. Husbands and wives, who keep their thoughts and feelings inside, and crawl behind a wall of silence, not realizing that bottled-up frustration inevitably leads to a brutal explosion. Parents and children, who by lack of communication and mutual understanding build up walls of misconception and estrangement. Brothers and sisters, unwilling to forgive, who erect walls of stub-



Wall to wall.

born pride and unyielding hardness.

Why is it that we are often so afraid to be truthful and open to one another, honest to ourselves and with others? Why do we barricade our lives with so many false fronts and suspicious secrets? Why is it so hard to reach out and be touched in return? I guess these walls are "defense mechanisms" which function in a world of sin, and we cannot do without. Or can we?

When Jesus, our Saviour, battled sin, He broke down walls. He did the un-thinkable, the impossible. He touched the lepers and healed them. He forgave the adulterous and restored them. He called the publicans of Satan and

made them into publishers of salvation. He stripped the hypocrites bare and unmasked their self-righteousness.

Jesus was a wall-breaker; for Him there were no barriers, for He knew what was in the HEARTS of men (John 2:25). Therefore they hated Him and nailed Him to His cross. Yet by the blood of that cross, He brought together Jew and Greek, barbarian and Scythian, slave and free, by "breaking down the dividing WALL of hostility" (Ephesians 2:14). My Lord is a wall-breaker, indeed.

Where Christ is truly followed, walls crumble. Between battling nations. Between estranged husbands and wives. Between warring parents and children. Between divided brothers and sisters. When Jesus Christ is denied, walls are built and hostility sets in. It happens time and again. Ghadaffi and Sadat will find no peace, until they together find Christ.

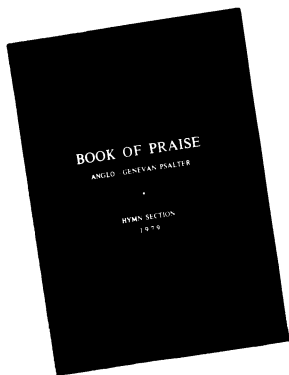
My Lord is also a wall-MAKER. He surrounds His faithful Church by His Spirit and Word. The Prophet Zechariah once envisioned the city of Jerusalem, without WALLS, yet well-protected. For only one reason, "I will be a wall of fire round about her, says the LORD, and I will be the glory within her" (Zechariah 2:5).

You see, Jesus Christ knows all about walls. He unites Greek and Jew by the blood of His cross, and separates them from the world by His Word and Spirit. He breaks down walls and builds them at the same time. He sets me in this world without making me a part of this world. He makes the communion of saints by breaking the communion with Satan.

In the final analysis, it is the Colonel versus the Prophet. Wall to wall. Ghadaffi versus Zechariah. Christ versus Satan.

Lord, let Thy Word be a wall round about me, and let it break down all sinful walls in my home, in my Church.

I prefer the Prophet above the Colonel.  
Cid



## Remarks on Letters Received Concerning the New Hymn Section

Knowing that many of our church people are concerned about the contents of our *Book of Praise*, I am surprised that not more letters came in after the revised Hymn Section (green booklet) was sent to the churches for testing. Some of the letters received are providing us with very valuable suggestions and comments. Others are complaining about the omission of a number of Hymns in the present *Book of Praise*. Says one writer,

A humble prayer for grace, such as in Hymn 55, should be maintained. Please keep it, also because of the beautiful melody.

I heartily agree, and, in my opinion, the committee should have another look at this Hymn and make changes in the text, so that this one and maybe others possibly can be saved. As it stands now, we will lose a number of beautiful and interesting tunes.

There are also letters dealing with the difficult and complicated subject regarding the notation of the old melodies. Most of the writers are against any alteration. I remember the time in Holland when we had to change over to the singing of the Psalms in the original rhythm, and, last but not least, the omission of "de toevallige verhogingen." (The latter change was never carried out in our churches.) It was a hard struggle to get people acquainted with the restoration of the 16th century Genevan tunes.

More or less the same holds true for the restoration of the notation of the music of the old hymn tunes. Are we in for the same struggle if and when we make a change here?

The *Liedboek voor de kerken* in Holland already made a complete change to the old notation. When I was in Holland last year, I got the impression that the change was not a great success. I was told that a song like "A mighty fortress is our God," was not well-liked in the old notation, and, above all, the congregation was not

able to sing it.

So our committee finds itself in a difficult situation. Back to the old notations? But then we should be consistent.

Our provisional Hymn Section (the green booklet) already shows a tendency to adopt some of the old notations (Hymn 25, 48, 51, 63 and 65). In the four-part setting we have been careful and are more concerned about "de zingbaarheid" of a melody. When our church members get acquainted with this publication, we are sure that many complaints will disappear.

This time we will discuss the letters received no further. Once more, they are valuable to us and the result will undoubtedly be seen in our final edition of the *Book of Praise*.

Ministers also made some observations, and they did it publicly. Rev. Stam made a surprising statement in the church bulletin of Smithville. Apparently he seldom has asked the congregation to sing the Credo. Here is what he wrote:

"I do not really feel that the melody blends in with the general musical style of our liturgy. Most of our hymns are in a 'Genevan setting,' while the Credo sounds rather 'Gregorian' to me. I would prefer another tune and setting."

When I read this I couldn't help to say out loud in Dutch, "Nou breekt m'n klomp."

Rev. VanOene is doubtful regarding Rev. Stam's observation and writes:

"I do not know all that much about music and the different types of music, but in my opinion the present melody (of the Credo) is no more 'Gregorian' than the melody of our Psalm 23 when the latter is sung properly, without the accidentals. However, I leave that up to the experts and hope that we shall hear from them too."

I don't consider myself an expert either, but know that much about our Genevan tunes and the connection between the old church modes and "Gregorian" that I suggest that our Theological Col-

lege should start to teach our students at least the fundamentals about our church music. My source of information comes from a very interesting book. It is called *Reformatorisch Kerkgezang* by Rev. H. Hasper, where he demonstrates in detail the origin of the Genevan tunes. In this book you will find pages printed with the musical lines of the Roman Catholic mass (Gregorian!) underneath.

So, in conclusion, it is the other way around: it is not our hymns that are in a "Genevan style," but the Credo, which sounds rather "Gregorian," according to Rev. Stam, and I agree with him. I would like to explore with you how Hasper comes to the conclusion how the roots of the Genevan tunes are going back via the Gregorian period and the old synagogues in the East to the Temple-music in Jerusalem. Very interesting, but time and space forbid, as I have still to mention a few other voices. To my surprise Rev. VanOene does not like the tune "Ick wil my gaan vertroosten" (Hymn 37). How in the world can one despise such a pious and beautiful tune. This one has dignity and goes very well with the Genevan Psalter. To the organists I would say: don't play it too slowly.\*

Finally, in some letters came out the desire for more hymns from this continent. In other words, the conventional type of music appealing to the crowd. Why do people love to sing these inferior hymns? Romanticism has stressed the feelings and emotions of the singers with the result that much of this music has become self-centered rather than God-centered. It is not the purpose of this article to discuss the qualities which make a tune "good" or "bad." Let me finish with an imaginary conversation between an organist and his Pastor found in *The complete organist*. The Pastor asks:

Who is to decide that a certain tune is good or bad?" The organist replies: "Most educated people are quite clear as to the difference between the good and bad in literary and pictorial art. In music, the distinction is equally clear to all who have received a musical training worth the name. They, surely, should be arbiters enough for you. Do you realize, too, that music has its grammar — a code of rules as definite in most cases as those governing language? You would be horrified if I suggested that the choir should sing a hymn, the first lines of which ran: "I is a awful sinner, / And you be just the same." You would point out that although the lines contain a statement about which there can be no dispute, the diction is so crude and the grammar so

hopeless as to render the hymn unfit for use and I would agree with you. Do you know that most hymn tunes of the popular type contain breaches of musical grammar quite as irritating to a musician as the above lines are to you?

I hope this conversation will appeal to all of us and keep us in the proven Calvinistic line, also in our church music.

M.M. de Groot,  
Member of the Committee  
for the Church Book.

\* I am glad that Mr. de Groot mentions this remark of mine, for that gives me the opportunity to make a correction. I cannot consult my copy anymore, and do not know therefore where the mistake was made. Let it be said now, that "No. 37," ("Ick wil my gaan vertroosten") was *not* the one I meant. I love that tune and would hate to see it go. I fully agree with Mr. de Groot. The tune I had in mind was No. 39, *Pax*, from the *Swedish Koralbok*, 1967. Sorry for the confusion.

vO

\* \* \*

## Reprint *Book of Praise*?

All our Consistories have received a letter from our Committee in which we informed them that a paperback reprint of our *Book of Praise* is being considered because of the requests for copies which we have received. This letter was also published in *Clarion* with some additional remarks.

Perhaps we were not clear enough in our communication, and for that reason it appears advisable to give some additional remarks.

From one Church we received a letter, informing us that "we estimate that we could need 100 copies." Another Church wrote, "The Consistory is of the opinion that a 100 copies would be sufficient . . . This is not an order, and we assume that in case we run short, there will be some available in the end."

Please, visualize the situation.

The present *Book of Praise* is only a report which will have outlived its usefulness once the 1980 Synod — as we expect and hope — has adopted the revisions which the Committee has proposed and will propose. Then a new *Book of Praise* will be printed; however, the Committee to be appointed by General Synod, although retaining the overall control on behalf of the Churches, will no longer occupy itself with printing and distribution. Once the work of composing and revising a songbook for the Churches has been concluded with the definitive adoption by a General Synod, the Committee no longer has any such comprehensive report to present to the Churches with the request to test it by using it.

Since the present *Book of Praise* will no longer be used after the definitive book has been issued (perhaps some time in the fall of 1981), the Committee will *not* print more copies

than have been *ordered*. Anyone who would think that he will be able to draw from an available stock some time in the future flatters himself with a vain hope.

In the second place: The printing of the "report" in the form of the *Book of Praise* has never been nor is now a commercial enterprise. The Committee has always worked on a shoestring, trying to avoid as much as possible an appeal to the Churches for financial support. The Committee may have enough money left to pay for the cost of our report on the Psalm Section, which report can be expected to reach the Consistories within a couple of months, but the Committee certainly has no money to order a reprint of a few thousand copies of our *Book of Praise*, a reprint which will become obsolete within 1½ years. Who would pay for the remnant which could be shipped to the dump once the new book has appeared?? And that even apart from the fact that the Committee is convinced that the revisions which will be submitted to Synod are much better than what we have in the present rhymings.

Until the moment of this writing we have received orders for only 50 copies. Neither of the two above mentioned Churches sent a firm order, just informed us of what they expect to be the case in the future. That is *not* sufficient for our Committee.

Thence we repeat our request: When you send us orders for a paperback reprint, let it be a *firm order*. We can not proceed on any other basis. As soon as we know whether a reprint is warranted and as soon as we have received a firm price on the quantity needed, we shall inform those who have ordered (per Church, please) with the request to send us the money in advance so that we can pay the printer for his work. Since the Committee members are personally responsible for such an order, you will understand that they cannot take the risk that they may have to take out a loan, with the chance that they will have to pay a large part of it out of their own pocket and stand crying when an unsold quantity of paperbacks is carted off to the dump.

May we, once more, suggest that the Churches order a quantity of little booklets with the Three Forms of Unity, which are excellent for use at Catechism Classes or to give to people who wish to know more about what we confess? Their price is 60¢ each, and when the students take them along to Catechism Classes, you can spare your present *Book of Praise* perhaps even till the time when the revised edition becomes available. Please let the orders be combined, so that only one package has to be sent to each Church.

I hope that I have taken away some misunderstandings by means of this informal "report."

W.W.J. VANOENE

### Hymn 39

1. O faithful is this well-known word:

If we have died with Christ our Lord,  
We'll also live with Him again;  
His triumph shall not be in vain.

2. If we endure, so Christ has said,  
We'll also reign with Him, our Head.  
If we on earth His name betray,  
He will disown us on His Day.



*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.*

#### **ENTEBBE, UGANDA (E.P.)**

Ugandan president Godfrey Binaisa has asked that Southern Baptist preachers and other Christian ministers preach evangelistic crusades throughout Uganda. Both missionaries and Ugandan church and political leaders have stressed the need for spiritual restoration in Uganda since the downfall of former President Idi Amin. Amin had restricted religious and other personal freedoms and persecuted and murdered thousands of Ugandans during his eight-year rule. (CC)

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#### **GLENDALE, CALIFORNIA (RNS)**

Seven Soviet soldiers in Afghanistan, all members of the underground Baptist Church, were recently executed for refusing to shoot at Afghan nationals, according to a missionary group here with ties in the Soviet Union.

Mr. Wurmbrand said an incident had occurred where the seven had refused orders to shoot "the enemy." They were summarily executed by firing squad, he said, and their bodies shipped back to their families in Tashkent. (CN)

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#### **NEW YORK (RNS)**

Catholic members of Masonic Lodges recently marched in full regalia into St. Patrick's Cathedral for the first time in the history of the 100-year-old edifice.

Nearby, in St. Bartholomew's (Episcopal) Church and the East 55th Street Conservative Synagogue, Protestant and Jewish members of the

fraternal order were attending services. Afterwards, members of the three faiths assembled and marched together in procession to the New York Hilton Hotel for a breakfast sponsored by the New York State Grand Lodge. The 2,000 participants included more than 300 Catholics.

For several centuries, Catholics were forbidden to join the Masonic Order but the ban was lifted after Vatican Council II. Cardinal Terence Cooke of the Catholic Archdiocese was speaker at the annual breakfast several years ago after relaxation of the ruling. (CN)

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#### **TORONTO (RNS)**

A task force of the United Church of Canada has produced a report that takes a "contextual" approach to ethics, in contrast to one based on rules.

Its recommendations say, among other things, that sexual intercourse may be right for singles under certain circumstances, that "mature, self-accepting homosexuals" should be admitted to the ministry, that the church should stress "intention to faithfulness" rather than "sexual exclusivity" within marriage, and that masturbation is a normal part of human sexuality.

Initial reactions to the report, as surveyed by the *Toronto Star*, were negative. "Lowering your standards does not increase your membership," said the Rev. Berkeley Reynolds of the suburban West Ellesmere United Church. "On the contrary, evangelical movements which uphold high moral standards are the fastest growing religions, while the United Church is on the decline."

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#### **ADDIS ABBA (EP)**

The Lutheran Mekane Yesus Church in Ethiopia has increased its membership during the last two years from 100,000 to 500,000 members in spite of being persecuted. This was reported by Ato Emmanuel Abraham, president of the Church, at the Church Synod in Addis Abba in January. Among other things, he reported on the kidnapping of the Church's general secretary, Gudina Tumsa in July last year. Nothing has been heard of him since. (CC)

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#### **GRAND RAPIDS**

Christians in the Orient live in an Islamic environment as an "oppressed and threatened minority." They live a "life under the cross." "Never before has there been such a persecution of Christians as there is today in the Middle East." These are statements by Professor Helmut Schultz who was professor at the University of Beirut from 1968-1972.

In his report on the topic, "Christians in the confusion of the Middle East," he also reports that Islam itself is "intolerant." Conversion from Islam to another religion is punishable by death. Today there is a wave of Christian emigration from Islamic countries because Christians are oppressed, discriminated against and persecuted. (RES NE)

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#### **GRAND RAPIDS**

Some years ago the smaller Protestant Churches in England had a combined membership of over 13 million. Today this number has shrunk to 1 million. The largest group are the Methodists who number 500,000 (according to 1977 statistics, the latest available), followed by the Baptists with almost 175,000 if one includes Ireland. The Salvation Army still numbers 80,000. (RES NE)

vO



**CALLED:**

by the church at Neerlandia, Alberta:

REV. H.J. BOITEN

of the Church at Bedum (Gr.), The Netherlands.

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**DECLINED:**

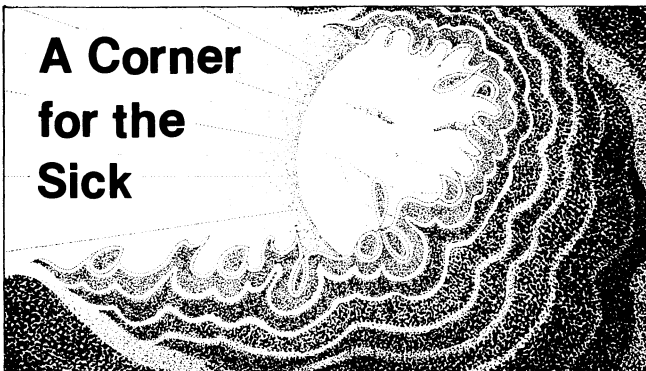
the call by the Church at Brampton, Ontario;

REV. J. VAN RIETSCHOTEN

of the Church at Carman, Manitoba.



## A Corner for the Sick



But we see Jesus.

Hebrews 2:9a

In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son, whom He appointed heir of all things, through whom also He created the world.

Hebrews 1:1, 2

God put EVERYTHING in subjection to His Son. "As it is we do not see yet everything in subjection to Him. But we see Jesus" (Hebrews 2:8, 9).

Sometimes it might seem as if all things run their course without interference from God. Death and decay are things we experience daily. Believers experience it too, just as unbelievers do. It is by faith that we see beyond the grave, and all other difficulties. "Now faith is the assurance of things hoped for, the conviction of things not seen. By faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear" (Hebrews 11:1, 2). We confess our faith when we repeat the words from Hebrews 2, "But we see Jesus." It is by faith that we may understand how God in His infinite wisdom wanted to bring His people to glory, through the sufferings of His only Son. The pioneer of our salvation was made perfect through His obedience and sufferings on the cross. We may see Jesus, not only in His sufferings, but we may also see Him in His glorification. He partook of our nature, so that through death He might destroy him who has the power of death, that is, the devil. We read in Revelation 1:17, 18: "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades." It is with the eyes of FAITH that we may SEE! In Hebrews 11 we read about the great cloud of witnesses surrounding us. These all died in faith, not having received what was promised, but having SEEN it and greeted it from afar, and having acknowledged that they were strangers and exiles on earth. For people who speak thus make it clear that they are seeking a homeland (verses 13, 14). We can read in Peter's first epistle: "The prophets who prophesied of the grace that was to be yours searched and inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving NOT themselves but you." Peter also writes, "Therefore gird up your minds, be sober, set your hope fully

upon the grace that is coming to you at the revelation of Jesus Christ" (1 Peter 1:10-14). Through Him you have confidence in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God."

\*\*\*\*\*

1. With heart and mouth let all confess  
That God's eternal Son  
Was in the flesh made manifest  
Did not our frailty shun.
2. Though Christ was humbled unto death,  
Enduring curse and shame,  
The Spirit vindicated Him  
And magnified His name.
3. The angels will for evermore  
Their songs of triumph sing,  
For they His resurrection saw;  
They welcomed Him as King.
4. Christ Jesus conquered hell and grave;  
All heard the joyful news,  
For He was far and wide proclaimed,  
To Gentiles as to Jews.
5. His chosen ones believed in Him  
Throughout this hostile world.  
The banners of His victory  
He everywhere unfurled.
6. He into glory was received,  
For He the battle won.  
Now at the Father's side He reigns  
Christ Jesus, God the Son!

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The Breukelman family sent a note thanking all the brothers and sisters for the cards and pictures which Christine received on her eighth birthday. She has put them all in an album and enjoys looking at them often. Christine has learned to swim now, and she enjoys it very much! Thank you everyone!

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On May 7th, Stan Leyenhorst will celebrate his nineteenth birthday, the Lord willing. Stan was paralyzed through a swimming accident a few summers ago, but, although at first there did not seem to be any hope that he would be able to move his hands, he now is able even to drive a car. A lot of cheery birthday wishes will encourage him in his trial. Shall we make it a happy day for Stan, brothers and sisters?

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If you know of anyone lonely or sick who could benefit from some extra attention, please send your request, with some information (age, circumstances, hobbies, with permission of the person involved) to:

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

# Dedication of the Pipe Organ in the Church at Abbotsford

On the evening of March 20th the dedication took place of the newly installed pipe organ in the church at Abbotsford. Many members of the neighbouring churches had come down to listen to the first sounds of the organ, which would be introduced to the congregation by the well-known organist, Mr. Dirk Jansz. Zwart. We had then also a full house when the Rev. M. VanderWel opened the evening. He read Psalm 150, led in prayer, and invited the audience to sing Psalm 98: 1, 2, and 3. (Mrs.) Shirley Veldman accompanied the singing thereby for the last time on the old organ.

Br. E. Breukelman, chairman of the organ committee, took the floor, and gave a report on the preliminary work which was done in order to come to this evening. In his speech he expressed his appreciation for the pleasant way in which the committee had been able to work together with the organ builder, Mr. Hugo Spilker of Victoria, B.C. Special words of thanks were also directed to Mr. Zwart for his expert advice in the building of the organ, and for his willingness to play it for us this night. But above all, thanks was given to the LORD our God, Who had made this all possible.

The minister was then asked to come forward, and was addressed as follows: "Mr. President, on behalf of the organ committee I herewith present to you the key of the organ, and congratulate our congregation with receiving such a fine instrument." Having accepted this key on behalf of the congregation, Rev. M. VanderWel expressed the wish that for many years to come the organ might serve to the glory of our God and Father, Who, according to Psalm 22, is enthroned on the praises of Israel.

After this ceremony the important moment had come in which Mr. Zwart took his seat behind the console and brought the organ alive by his performance of "Introit, Trio, Toccata and Choral on Psalm 105." The program, in which music was heard of Pescetti, Dubois, Mendelssohn-Bartholdy, and Jan Zwart, was alternated by congregational singing, and was enjoyed by all.

Br. G. Boeve, chairman of the committee of administration, concluded the evening with thanksgiving to our heavenly Father, after which Hymn 65:1 and 3 was sung.

It was a wonderful evening for the Church at Abbotsford.



*Br. G. Boeve, chairman of the committee of administration, at the close of the meeting.*

For those who are interested, the Abbotsford organ has 23 ranks and 1406 pipes, which all are speaking. The two manual, electro-pneumatic instrument contains the following specifications:

## GREAT ORGAN

1. Bourdon	16'
2. Principal	8'
3. Rohr Flöte	8'
4. Octave	4'
5. Stopped Flute	4'
6. Super Octave	2'
7. Sesquialtera	
2 2/3 - 1 3/5 from 13 - up	
8. Mixture	4 ranks 2'
9. Trumpet	8'
10. Tremolo	
11. Swell to Great Coupler	

## SWELL ORGAN

1. Gedeckt	8'
2. Salicional	8'
3. Celeste	8'
4. Open Flute	4'
5. Nasard	2 2/3'
6. Gemshorn	2'
7. Cymbel	2 Ranks 2/3'
8. Krummhorn	8'
9. Tremolo	

## PEDAL ORGAN

1. Bourdon	16'
2. Subbass	16'
3. Octave Bass	8'
4. Bass Flute	8'
5. Choral Bass	4'
6. Posaune	16'
7. Trumpet	4'
8. Great to Pedal Coupler	
9. Swell to Pedal Coupler	

MARTIN ONDERWATER



*Rev. M. VanderWel, receiving the key from Br. E. Breukelman, chairman of the organ committee.*

## Update on Barrhead



Mr. Hugo Spilker, organ builder at Victoria, B.C., listening to the results of his work.

It is just over a year ago that some information was published in *Clarion* regarding the Church at Barrhead and the Barrhead area. This was done with the hope that our congregation would increase in membership. Since that time some wonderful things have happened to us here. Seven families and several single persons (young people) have joined us, and our membership increased from 39 members to 70 members as of February 1, 1980. If everything goes according to plans, two more families may join us in the

springtime, which will give us a membership of 80 to 85 persons. And there are several promising "leads." This increase in membership means that we're growing out of our church building. To give one example: The Young People's Society and Study Club now meet in the front part of the auditorium. There is also a good "chance" that we will be able to call our "own" minister (hopefully this year yet). It goes without saying that we're very happy and excited and (not to forget) very thankful about this "turn of events."

As for employment, etc., the possibilities remain very good. Five of the new members are self-employed and/or started their own businesses, and three of the "newcomers" have (or are planning to) build new homes. There seems to be plenty of work for everyone. As I wrote last spring "the place is booming." Building permits in Barrhead increased from 4.3 million dollars in 1978 to 11.8 million dollars last year.

The future looks very bright indeed. I quote the headline from *Alberta Business* magazine (Jan. 18, '80). "Wanted: 47,000 New Albertans yearly in the 80's." The article explains that "these 47,000 jobs will be created directly by major resource projects" and that "an estimated four jobs are created indirectly: which means that more than 200,000 new residents will be needed per year to join the labour force." To give just one example at the local level in Barrhead: Sixty residential lots went up for sale this past summer, with buyers lining up before 6 a.m. Another 80 to 100 lots will be sold this summer, and several buyers are waiting for them right now already.

Those who are willing to work are employed and there is no unemployment for anyone with a "get-up-and-go" attitude. It would be great if the Lord would continue to increase our membership. If you are considering a move (especially away from one of the bigger congregations), how about giving Barrhead an opportunity? Now that we are "on the move" we would like to maintain the momentum.

For more information please write:

*Bill (or Alie) Vogelzang*

Box 874, Barrhead, Alberta T0G 0E0



Mr. Dirk Jansz. Zwart, playing.

### OUR COVER

*Abbotsford's pipe organ. (Photo courtesy John Van Laar.)*

# news medley

As soon as I opened the previous issue of *Clarion* I saw their picture: brother and sister Hielke Klaver of Surrey, B.C. Fiftieth Wedding Anniversary on May 16! When I offer our congratulations in this issue I am nicely on time, perhaps a little bit on the early side. However, then they can be assured that we shall think of them when the day is there. For the larger part of their fifty years they have been living in the Surrey area and brother Klaver especially knows his way around: for many years he provided his customers with fish which was delivered at their door. Now they both are enjoying a well-deserved rest and they are in relatively good health — at least the last time I saw them — so that they can go visiting whenever they wish to. Sorrow and grief have been experienced, too, and not all their wishes and desires have come true. Yet there are many blessings because of which they may rejoice. May the Lord continue to let His countenance shine upon you.

I had in mind this time to write something about the work that is being done either in our midst or in cooperation with others for those who are mentally handicapped. Thus I saw that in both East and West summer camps are being planned. In Ontario the Canadian Reformed Association for the Handicapped has a summer camp scheduled for July 14 through 26. In British Columbia there is Bethesda, a home which is operated by a Christian Association for the handicapped. It is situated close to Abbotsford, B.C. They are planning a summer camp from July 7 to 18 on Thetis Island, near Duncan.

And then there is the Christian Association for the Mentally Handicapped in Alberta, which operates the Rehoboth Home in Stony Plain, Alberta, near Edmonton. They recently completed an additional wing with eight rooms and have set as date for the official opening Saturday, May 17, 1980, at 2:00 p.m. in Stony Plain.

It is gratifying that the need also of those younger and older members is seen and that they are being taken care of. That will make it also somewhat easier for the parents who carry a special burden. In this way, too, we can help one another and assist one another in bearing our burdens.

In this respect I also should like to quote a few lines from what the Rev. Wielenga writes in the Coaldale bulletin. He reviewed various decisions of general synods regarding the relation between Church and School, and connects with that the following remark.

There should be no complaint about the heaviness of the financial burden, but gratitude that they are enabled to carry this burden, so far. They wanted a school, and they *have* a school! Gratitude. If the burden is getting too heavy, the way to go about it is *not* pressing others into cooperating by admonishing them, that operating this school is a divine calling and duty for all and everyone, but by appealing to their mercy to assist in what the members for themselves sincerely see as their duty and calling. That makes for unity in the Church. Unity based on binding all members of the Church to what some or many members see as their Christian duty, but goes beyond that which by the Churches is agreed upon in the

Confession as the indisputable will of the Lord for all and everyone, such unity is also a kind of unity, but it is the unity of the sect, not of the Church; it is changing the foundation of the Church; it is changing the Holy Catholic Church gathered by Christ into a Christian sect, gathered by men, often very sincere and dedicated men, but men.

It is also our experience that appeals for help and for support are seldom refused, whereas conditions imposed without one's wholehearted agreement rather cause alienation and bitterness. When we approach our young people — just to name them — in the spirit as described above by Rev. Wielenga, namely with kind requests, pointing out the heavy burden which the parents carry, they will be much sooner inclined to lend support than if we should approach them with demands and with claims that it is their God-given duty to support the parents and that, if they don't give that support, they are disobedient to the Lord. Here, too, the word applies that "a soft answer turns away wrath, but a harsh word stirs up anger." Or that other word from the Book of Proverbs, "With patience a ruler may be persuaded, and a soft tongue will break a bone."

Enough about that. We turn to further news.

We mentioned Surrey when congratulating our golden couple. Let's dedicate some more space to the Maranatha Church there. At the Consistory meeting one of the brethren "reported that it would cost the Church about \$1,000.00 annually to provide free coffee in the church building at all the different functions. The Ladies' Circle will be asked to give a recommendation in the matter." That was a smart move, asking the Ladies' Circle for advice. I have a sneaky suspicion that the Consistory hopes that the Ladies' Circle will offer to carry the burden and to defray the costs from their treasury. Perhaps I am mistaken, but in that case I'm sure I'll be told.

Another point that I wish to mention from the Consistory report is that "an offer of \$28,000 has been received on the property behind the church building. The offer was thought to be only a trial run on the part of a developer. It was thought that we had better wait for a while until the situation becomes a little clearer as to what is planned for the area behind and beside the church building."

I, too, would become suspicious if I received an offer on a property out of the blue sky. And although for the Maranatha Church that property is practically worthless as I understood, and although they have to pay interest on their loan, yet it is wise not to jump at the first move. Besides, it could very well be that they refuse to sell the rear part of their property when they learn what the plans are for the area!

From British Columbia we travel to Alberta and visit Edmonton. For some time we did not hear anything about the progress in the matter of instituting another Church, either by splitting up the existing Church along a certain predetermined geographical line or by the establishment of a new Church without such geographical restriction. Now it appears that a committee has been formed which is to prepare institution of a "new" Church. It seems not to be a committee appointed by the Consistory yet working with the approval of the Consistory. That's how it should be: with the approval of the Consistory. This committee appears to have received the approval of the Consistory to "go ahead with instituting," as the heading of a brief article reads. From that "report" I quote the following parts.

The Consistory has given us the assurance that instituting has priority over splitting. However, such action lies

entirely with the Congregation . . . . Now that the Committee has made so much progress, we do expect good co-operation from the congregation members. You will be contacted in the near future asking you to sign a petition for instituting a new church. By doing so you do the church a great service and the Consistory a great favour . . . . In the last year we have had four services every Sunday under this two-ward system, which results in slowly growing away from one another which is only natural . . . . When the time comes to send in names for elders and deacons, you will realize that this becomes more and more difficult, let alone electing them that live in the other Ward.

The Committee is quite optimistic regarding the possibilities in Edmonton, for they speak already of having a third and a fourth Church in Edmonton in the future. That's the way to approach things: keep an eye open for the future and be optimistic.

From Edmonton we jump all the way to Grand Rapids. How's that for a change?

Perhaps our readers know that there is some action in the Christian Reformed Church here and there, although it is very small and seemingly insignificant. Let me first tell a few things about what happened in Grand Rapids, and then I'll tell you what the Consistory of the American Reformed Church did.

On March 27, 1980, a meeting was held in the Allendale Christian School where the situation within the Christian Reformed Church was discussed. The speakers were the Rev. John Byker and the Rev. Harry VanDyken. The former spoke on "What Is Our Responsibility?" and the latter on "Why This Meeting Is Necessary." Actually I should have mentioned these names in reverse order, for the Rev. VanDyken spoke first.

Via the press we have been informed that a United Reformed Church had been formed, consisting of former members of the Christian Reformed Church as well as of the Reformed Church of America. These members found each other in their mutual search for the old, proven basis from which both the Reformed Church and the Christian Reformed Church had deviated.

The meeting of March 27 was announced in the press. That gave the Consistory of our sister Church in Grand Rapids occasion to discuss what to do. And now I quote from the brief report on the Consistory meeting.

The next point on the agenda is a discussion regarding an ad in the paper where we are informed that a new church will be formed. In connection with this a copy of a letter from br. N.N. which he sent to the steering committee was read.

A draft will be made stating our opinion regarding this matter and this will be handed over to members of the steering committee at that meeting.

Apparently the Consistory of Grand Rapids saw a possibility to contribute to the discussion by informing the brethren that there is already a Church there in that neighbourhood that is standing on that old foundation, and to assure them that the unity of the true faith does exist. That is a good thing, for although I personally still think that those who separate from the Christian Reformed Church and return to the unconditional submission to God's Word will do well first of all to seek contact with those who are likeminded within the Christian Reformed Church, in order to try to get them along on the path of obedience, I deem it equally mandatory

that they be well-informed about the Canadian Reformed Churches and the American Reformed Church and that they be told and reminded of the fact that there are in these two countries Churches that have returned to the obedience in Christ both in faithfulness to the Confessions and in the Reformed Church Polity.

However, I should not make an article out of the news medley. Thus we proceed.

The first Church we get to when returning from Grand Rapids is the one at Chatham.

The Consistory discussed the point of singing the Credo. They appear to do that once a month in Chatham.

Singing the Apostles' Creed. In this respect a letter is received from one of the societies requesting to abolish singing of the Credo. After some discussion a vote is taken . . . so we will continue singing the Apostles' Creed once per month.

The vote was favourable, as our readers will surmise.

Another point which I quote with agreement is the following.

The next point, also talked about at the membership meeting, is the rising of the congregation after the words by the minister, "Lift up your hearts unto the Lord." It was pointed out at this consistory meeting that the lifting up of our hearts to the Lord has nothing to do with the rising of the Congregation . . . . It is decided to rise right after the singing out of the new Hymn section.

If I remember well, I made a remark in that direction quite a few years ago, when I said that I found it somewhat strange that the saying, "Lift up your hearts to the Lord" means, for all practical purposes, "Would you please rise?" I am glad that I get support from Chatham.

Now we go to Lincoln. The Rev. Werkman writes about the new Yearbook, and he is not all that happy with some aspects. Listen.

Our new Yearbook arrived and was handed out last Sunday already. We are always looking forward to receiving it. This time I was very disappointed that the incorrect information that was given in various instances in last year's Yearbook was there again! Does nobody take notice when a list of mistakes is forwarded via our bulletin and sent to the Publisher and the Editor both? No notice was taken of it apparently with the result that this Yearbook is also not reliable regarding certain information, etc.

I do not know whether the Rev. Werkman is aware of it, but the Publisher sends every year a letter to the Consistories containing last year's information about that particular Church, with the request to correct anything that has to be corrected, to change whatever has to be changed, and to add whatever has to be added. Thus, if the Yearbook contains wrong information the culprit is the one who returned (or did *not* return) that letter with the requested corrections. Then it is not proper to blast the Publisher or the Editor: the hand has to be put into one's own bosom. Unless the Publisher did not take *that* letter into account.

I would not know of any publisher who scans bulletins with lists of mistakes. It would be a very improper way of bringing mistakes to a publisher's attention. And what the editor has to do with this I would not know either. The Rev. Geertsema is not the one to receive all information and to compose the Yearbook; that is done at the printing shop and is not the editor's responsibility. I think that, if these things had been considered the Rev. Werkman would have kept



his remarks hidden in the depths of his soul; or rather, if he had considered them, he would never have felt them coming up in his heart, let alone have published them. We are to be careful when writing and first to ponder whether we indeed do have a case where such criticism is justified. There is a Dutch proverb which reads (translated) "Whoever has butter on his head should not stand in the hot sun."

A few issues ago I made some critical remarks about an advertisement for mission aid workers which said that "Classis Ontario South" asked for them. When I received the issue in which my remarks were published, I saw that the same advertisement was inserted again but this time without "Classis Ontario South" being the subject of the asking. The whole matter had been brought back to the proper proportions and that made me happy. To top it off, I received a phone call from a Hamilton brother who assured me that even before they read my remarks they had already discovered their mistake and had already corrected it. Yes, that can be proved, too, for they could not have read what I wrote when they sent the second advertisement to Winnipeg. Thank you brethren.

Meanwhile I hope that what I wrote will have reminded us all again of the necessity to be careful also in our terminology, and certainly not only in the matter of Church government and Church polity. In one of the bulletins I read, e.g., that a child by baptism was "ingrafted into the covenant." No, brother, that is incorrect. By baptism we are openly ingrafted into the *Church*, not into the covenant. Was it not during the days of the Liberation and after that we were reminded of it that the covenant is no *body* but a relationship?

It is time that we continue our journey.

A brief remark concerning Fergus. The Consistory decided last fall to discontinue the Dutch services for the winter months and to reconsider the matter in spring. That's what the Consistory did, and it came to the conclusion that the number of members who do not understand English does not warrant the organizing of separate Dutch services, also with a view to the availability of printed sermons and sermons on tape.

We'll conclude our trip in the Burlingtons. In both bulletins (Oh, why, yes, why all those separate bulletins?) I found the following piece which is of importance for our

Ontario readers. It shows that we have to be on the alert all the time and that we are in urgent need of men and women who keep us informed about all that's going on.

#### HEALTH CARE SERVICES CONSENT ACT

Subject Act will be presented to the Ontario Legislature within the next few weeks. Actually, we should say, this despicable Act, because this bill, if passed, "could remove the legitimate rights of parents to decide what is best for their children"(quote from Laura McArthur, president of the Right of Life Association of Toronto and area). In Ontario, it would be legal for girls and boys under 16 to obtain an abortion, get contraceptive counselling, get prescriptions for the pill, consent on their own to most surgery, etc. All of these things could take place without the parents' knowledge or consent even if the children are living at home with the parents. Another very dangerous provision in the bill is the authorization of certain medical and surgical procedures not presently permitted on mentally incompetent persons or minors.

As Reformed Christians, we should be diametrically opposed to this bill. God's laws regarding the sanctity of life and the responsibility of the parents for their children is made null and void if this bill is passed. A flaming protest is in order.

We urge you all to voice your opinion *in writing*. Address your letters to:

1. The Hon. Dennis Timbrell, Minister of Health
2. The Hon. Roy McMurtry, Attorney General for Ontario
3. The Hon. Keith Norton, Ministry of Com. and Soc. Development
4. The Hon. William Davis, Premier of Ontario.

The address of all the above is Parliament Buildings, Queen's Park, Toronto, Ontario M7A 1R3.

The "personal touch" of your letter carries far more weight than one unpersonal letter with a collection of signatures.

VOICE YOUR OPINION. PLEASE DON'T PUT IT OFF . . .

And herewith, dear readers, I have to say goodbye for the time being. It is time to go to bed, although I have not finished all I should have done today or, rather, yesterday. But that will come too, no doubt. See you after two weeks or, as they say it in England and Australia, "in a fortnight."

vO

## Hymn 46

1. Father, we thank Thee who hast planted  
Thy holy Name within our hearts.  
Knowledge and faith and life immortal  
Jesus Thy Son to us imparts.  
Thou, Lord, didst make all for Thy pleasure,  
Didst give man food for all his days,  
Giving in Christ the Bread eternal;  
Thine is the power, Thine be the praise.

2. Watch o'er Thy Church, O Lord, in mercy;  
Save it from evil, guard it still.  
Perfect it in Thy love, unite it,  
Cleansed and conformed unto Thy will.  
As grain, once scattered on the hillsides,  
Was in this broken bread made one,  
So from all lands Thy Church be gathered  
Into Thy kingdom by Thy Son.

# EUTYCHUS, A Warning for Young and Old!

*The article below appeared in the bulletin of the Reformed Churches at Assen-North and Assen-South in The Netherlands. It was written by the Rev. H. Bouma. (Translated by G. Gortemaker.)*

You have no doubt heard about him — the young man Eutychus. Our Bible tells us that once, on a Sunday evening, he went to church. He took his place on the window sill — an out-of-the-way spot. The preacher that evening was none other than Paul, a well-known personality in church life. His letters were impressive and compelling, written in very strong language. The people read them with eagerness; they made a great impact. However, when he appeared in person here or there, it was disappointing. His speech was of little account (according to the apostle's own word in II Corinthians 10:10).

Eutychus, too, did not care much for Paul's sermon. Besides, the apostle went on and on, till midnight. It took far too long for Eutychus. He couldn't keep his mind on it, and so it was that he finally drifted off to sleep.

We know the result. The church auditorium was situated on the third floor of the house. Suddenly, Eutychus tumbled down from the window sill on which he had been seated. He was picked up dead.

We also know what happened further, however. The Lord caused this young man to live again (Acts 20:7-10).

Why do I remind you of this story? Oh, it happens time and again that we go to church, although the sermon does not captivate us. We cannot keep our minds on it then. That is why some sometimes take their place at the back of the church in advance already (just as Eutychus took his place on the window sill). There they can keep themselves occupied with their own things while the minister preaches. The result is that quite a number of young people amuse themselves in their own way there at the back. Others, even though they may be sitting in the middle of the church, fall asleep, because the minister or the elder who is reading does not "captivate" the listeners.

In actual fact, the same thing hap-

pens in these two instances as what happened to Eutychus. Granted — in our church it is impossible (fortunately) for someone to go crashing to the ground from three floors up; that can't happen in the last pew, it can't happen in the pew in the middle of the church. However, both in the back pew and in the middle of the church, one can fall down absolutely "dead"; spiritually dead! That can happen if you tell jokes in the last pew during the sermon, or if you sleep there or anywhere else in church, instead of listening. Falling down dead spiritually happens to you just as unperceptibly as it did to Eutychus when he tumbled off the window sill — after all, he was sleeping already! No, he was completely unaware of it, until it was too late.

It seems to me that there is a warning for old and young in this story about Eutychus regarding our church-going. I pointed out that Paul became the instrument in God's hand by which Eutychus received back his life. But that was then. Oh, certainly, also today God *can* revive a dead church-goer. But we had better not speculate on it that God will also forgive our wrong form of church-going. Whoever speculates on God's grace will always be disappointed. Of course, it is a matter of self-deception.

Finally, I wish to point out yet that, after the "incident" with Eutychus, Paul did not say, "Sorry, people. It was also partly my fault. Sorry that I made it so long and so late. Sorry, too, that I am not a man who speaks with loftiness of words or wisdom" (I Corinthians 2:1). On the contrary; he continued his interrupted sermon — until dawn!

Do you know what was so remarkable? The people who continued to listen, all night long, were "greatly comforted" (Acts 20:11-12), in spite of the fact that that man Paul was not such a brilliant speaker. That long sermon became a highlight in their lives. They were blessed by it. They could carry on!

Let's take the lesson of Eutychus to heart, completely, everyone for himself.

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

1 Dundas Street W.,  
Suite 2106, Box nr. 2  
Toronto, Ontario M5C 1C3  
Phone: 364-5443

### BEKENDMAKING

*Algemeen Verlof tot het treden in vreemde staatsdienst van een aantal immigratielanden.*

Met ingang van 1 mei 1980 wordt het Koninklijk Besluit van 22 juli 1959 ingetrokken.

Dit besluit gaf aan Nederlanders algemeen verlof tot het treden in burgerlijke staatsdienst van een aantal immigratielanden, waaronder Canada.

De intrekking van dit besluit heeft geen gevolgen voor degenen die zich voor 1 mei 1980 in Canadese overheidsdienst bevinden.

Na 1 mei 1980 zullen Nederlanders die in federale Canadese staatsdienst willen treden, echter individueel verlof moeten verzoeken.

### NOTICE

*General Authorization to enter into the public service of certain immigration countries.*

As of May 1st, 1980, the Royal Decree of July 22, 1959 will be withdrawn.

This decree authorized Netherlands citizens to enter into the Public Service of several immigration countries, amongst which Canada.

The withdrawal of this Decree does not affect individuals who entered into Canadian federal Public Service before May 1st, 1980.

However, as of May 1st, 1980, Netherlands Citizens wishing to enter into the Canadian Federal Public Service, should request specific authorization from the Netherlands authorities.

\* \* \*

### OPSPORING ADRESSEN:

SPITAEEL, T.J. geboren op 5 maart 1915 te Amsterdam, naar Canada vertrokken op 6 juli 1953.

TREFFERS, K.J. geboren op 30 september 1959, laatstbekende adres te Scarborough, Ontario.

VAN WIJK, Jan, geboren 14 februari 1915 te Eelde, naar Canada vertrokken op 15 juli 1953.

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

# FOOD: Facts and Fallacies

## *The Burden of Extra Weight*

Obesity is our most common Canadian nutritional problem. This is a well-documented fact, although few of us will readily admit that we are part of that statistic. Not that we are monstrous hulks of fat, but rather that we weigh more than is warranted for our body frame.

For those of us with this problem, real or potential, the first several months of the year seem to be the worst. After having watched our figure during the more revealing summer months, we find ourselves hiding our increasing weights beneath bulkier fall and winter clothes. The turn of the year brings many temptations. We indulge in solid and liquid delicacies with the self-admonition of having to cut down after the holidays. With the winter months well on the way, and spring to be followed quickly by summer, we find ourselves thinking of bringing our weight into line. The cutting down we promised ourselves did not occur, and we find that weight reduction is a long and difficult task. We even find ourselves thinking, if not seriously tempted, of engaging in one or another of the quick reducing plans that are so appealingly advertised.

Underneath the frustration described above lies a basic misunderstanding of how the body uses food, leading to weight control problems and a proliferation of many fads and mystiques. A good many of these fads

flourish because they promise to let the reducer avoid the only known routes to weight loss: eating fewer calories or burning more calories.

One aspect that has come to the fore in modern obesity research is the role of time. Almost no one gets fat in a hurry. Likewise it is not advised to attempt weight loss over a short period of time. It must be remembered that to make a pound of fat as it is found on the body takes about 3500 calories. In terms of calories consumed in excess of body requirements, the pound of fat would require the consumption of approximately one pound of solid fat, two pounds of sugar, one and a half pounds of plain milk chocolate, forty-three slices of white bread, two dozen bottles of beer, or forty-four cooked eggs. Conversely, to remove one pound of body fat requires that the intake of calories be reduced by 3500 from the level consumed at that time. At any particular body weight, whether it be ideal or not, a decrease in the level of calories being consumed at that weight, will occasion a weight loss. Similarly, increased physical activity over that engaged in at the time of the weight problem, without increasing consumption, will also result in weight loss.

Increased physical activity by itself needs to be quite strenuous to achieve marked weight loss. An hour of walking every day will get rid of a pound in 2 or 3 weeks. A daily half-hour of swimming will add up to a weight loss of 18

pounds a year. Loading and stacking bales, scrubbing floors, or shopping with a heavy load uses up approximately 250 to 300 calories per hour, or, stated differently, will use up the energy of one pound of body fat in twelve to fourteen hours. It is generally agreed that exercise should be consistent and moderate, as opposed to sporadic plunges into sudden activity after being idle for some time. A sudden crash program of ambitious jogging or bicycling, or a sudden endurance of numerous push-ups, is not going to accomplish very much in terms of weight loss. Furthermore, sudden exertion can put considerable strain on the heart and its vascular system, and for this reason experts have generally shied away from putting too much emphasis on exercise.

Another objection to exercise is the belief that it is self-defeating. Extra activity often is thought to bring with it a corresponding appetite boost. Again modern research has shed some light on this notion. Appetite is a strange phenomenon. People frequently eat in response to social or environmental cues, ignoring physical sensations of either hunger or satiety. One needs only to think of the compulsion to eat when bored, or, in contrast, when we are enjoying ourselves socially in a group.

It should not be concluded that there are no benefits from exercise performed on a regular basis. It does improve circulation, giving a richer supply of oxygen to all tissues. Ultimately oxygen is the critical component that makes cells function. Physical conditioning makes one feel more alert and tends to give one a psychological boost. Feeling better, we are more inclined to improve and maintain our health and appearance. And, of course, exercise makes it possible to control or even to lose weight without giving up as much food as one would otherwise have to forgo. Some of the calories expended in exercise can go toward easing up on food restrictions.

What we need to appreciate, therefore, is what our energy requirement is and how best to meet that energy requirement by eating enjoyably but at the same time sensibly. Energy requirements can be derived from tables such as included here, giving average energy intakes for different age and weight groups. Another approach is to use what most of us know to be our ideal weight. If we are

### Recommended Daily Energy Intake\*

Age	MALE			FEMALE		
	Weight (Kg)	Height (cm)	Energy (Calories)	Weight (Kg)	Height (cm)	Energy (Calories)
0 - 6 months	6	—	kg x 117	6	—	kg x 117
7 - 11 months	9	—	kg x 108	9	—	kg x 108
1 - 3 years	13	90	1400	13	90	1400
4 - 6 years	19	110	1800	19	110	1800
7 - 9 years	27	129	2200	27	128	2000
10 - 12 years	36	144	2500	38	145	2300
13 - 15 years	51	162	2800	49	159	2200
16 - 18 years	64	172	3200	54	161	2100
19 - 35 years	70	176	3000	56	161	2100
36 - 50 years	70	176	2700	56	161	1900
51+ years	70	176	2300	56	161	1800

\* Taken from *Dietary Standard for Canada*, 1975. Bureau of Nutritional Sciences, Health Protection Branch, Department of National Health and Welfare.

overweight then we need to consume fewer calories and/or expend more till our ideal weight is achieved. Having attained the ideal weight we can stop decreasing and probably even start increasing our energy intake up to a point where our weight remains stable. That then will be the ideal consumption and expenditure of energy. It is extremely important at any time to consume a well-balanced diet. This is even more important during weight reduction. We need a balance of nutrients: protein, some fat, carbohydrates, vitamins, and minerals. Deviation from this well-balanced diet is not the answer, but rather consumption of smaller amounts of all necessary components. Of course, if our problem has been occasioned by excess consumption, over and above our normal diet, of certain calorie-rich foods, then these should be the first to go. However, the problem is usually one of general over-consumption, and in those cases general reduction in quantity is the rule.

It is the need to consume all required nutrients, even during dieting, that makes most of the miracle diets so potentially dangerous. These diets are claimed to be based on medical knowledge of how the body functions and uses nutrients. They presumably capitalize on special features of body chemistry and physiology, but they tend to forget that the body has an intricately interrelated need for all nutrients. We seem to recognize this special need under normal circumstances but appear willing to ignore or forget it when trying to lose weight by one of these methods.

The discussion of this article is, of course, aimed at the average person in the general population. It must be stressed there are special cases of "abnormal" body metabolism. Furthermore, when dealing with sick people, pregnant and nursing mothers, and even the very young, special circumstances and needs have to be reckoned with. Medical advice should be sought here, since deviations from normal body physiology dictate special management.

Food is a necessary ingredient in health. At the same time, it is a blessing which we are privileged to receive in abundance. In fact, we have such abundance that we tend to abuse it, and, as a consequence, add to our lives a measure of risk which is unwarranted. Also in this we must be wise stewards.

J. VANDERSTOEP

## *The Branches may be Trained, but not the Trunk*

As I want wood to build a house,  
I would cut down this tree:  
'Tis a fine stem, although in truth  
It somewhat crooked be.  
I've sunk this pole, in hopes to bend  
It somewhat straighter by;  
Yet fear, though I the trunk e'en with  
A hundred withies tie,  
(It is so stiff in heart and growth)  
That it will never take  
A better shape, whatever be  
The efforts I may make.  
But while here on the ladder, I  
Some person hear below!  
Some voice unknown that calls to me,  
Holloa! up there! holloa!  
And somehow (why I know not) I  
Leave off to hear what he  
Has got to say, and this is the  
Discourse he holds to me:  
Eh! man, what art about? wouldst bend  
A full-grown tree like this!  
Dost take it for a sapling, eh?  
Why, what's with thee amiss!  
There is no sense in what thou dost,  
So spare thy labour, friend;  
'Tis only when the tree is young  
That thou the stem canst bend!  
Go, get thee home, and rather let  
Thy children have thy care:  
The labour that thou here bestow'st  
Were better given there.  
Those are the trees whose growth once set  
Will give thee most concern;  
And from th' experience of my years  
This lesson thou may'st learn:  
In tender youth alone, the mind  
To Virtue can be trained;  
But that once passed, its growth and bend  
Are not to be reclaimed.

JACOB CATS, 1577-1660  
TRANSLATION R. SPIGOT (1860)

(line 8: *withies* = flexible willow branches used for binding).

# our little magazine

Hello Busy Beavers!

I see Beavers can be birdwatchers too!  
Anyway, Busy Beavers can be!

All over Canada Busy Beavers were keeping a close lookout for that first robin.

Some Busy Beavers wrote and told me they were even taking walks to go out and look!

Didn't we all have fun watching for "Welcome Robin"?

And I enjoyed receiving all the cards and letters of those birdwatching Busy Beavers.

Now I suppose you're curious to know who was the first to spot the EARLY BIRD?

I won't keep you in suspense.

Busy Beaver *Sharalee Terpsma* of Abbotsford, B.C. saw the very first robin on March 14.

Congratulations, Sharalee, on two sharp eyes! Keep up the good work!

## IT'S SPRING TIME

Springtime is my favourite season  
And I think for a very good reason.  
Daffodils begin to grow  
And on the trees the buds do show.  
It's time again to play outside,  
I take my bike out for a ride.  
Other times I bounce my ball  
On the ground and to the wall.  
I have also tried to fly  
My kite high up into the sky.  
Springtime is my favourite season  
And I think for a very good reason.

Thank you for sharing your very own poem with us  
Busy Beaver *Debbie Vanderugten*.



### From the Mailbox

Welcome to the Busy Beaver Club, *Jennifer Van Woudenberg*. You're a real Busy Beaver already, I see! Thank you for the Easter puzzle. We won't be able to use it now anymore. But it'll keep, right? Write again soon, Jennifer.

And a big welcome to you, too, *Miriam Vanderwerf*. We hope you, too, will really enjoy being a Busy Beaver. I really liked reading your poems, Miriam. Thank you for writing. Bye for now.

Welcome to the Club, *Cathy Van Delden*. We are happy to have you join us. And we hope you'll really enjoy being a

Busy Beaver. Bye for now, *Cathy*. Write again soon.

Welcome to the Busy Beaver Club, *Debbie Vanderugten*. We hope you'll really enjoy joining in all our Busy Beaver activities. And thank you for the spring poem. Write again soon.

A big welcome to you, *Geraldine Tamminga*. I see you are a real Busy Beaver already! Thank you for the quiz, Geraldine. Will you send me your address, please? Then I will send you your membership card, all right?

Hello, *Sylvia Poppe*. It was nice to hear from you once more. Thank you very much for your contribution to the BIRTHDAY FUND PROJECT! Bye for now.

How is your new puppy doing, *Gwen Van Esch*? Did you have a hard time picking her out? I like the name you gave her! Thanks for a nice chatty letter, *Gwen*. Write again soon.

Thank you for the story, *Ramona Kleefman*. But did you see we have already announced the winners in our story contest? Next time better, right *Ramona*?

Hello, *Lisa Harsevoort*. It was nice to hear from you again. Thank you very much for the puzzle with the cute animals. I'm sure the Busy Beavers will like them!

I'm glad you had such a nice holiday, *Annette Bosscher*. And I'm looking forward to getting your picture. Your Opa and Oma are real travellers, aren't they? I wish you a really good time with them.

What do your guinea pigs and gerbils do with the reeds you pick for them, *Irene De Jong*? I'm glad you like the puzzle. And I like your poem, too. Thanks for writing, *Irene*.

Hello, *Theodore Lodder*. Thanks for your poem. Bye for now, *Theodore*. Write again soon.

Thanks for your story, *Diane Smith*. The only thing is we have already announced the winners in our story contest! Try again next time, all right? Bye for now, *Diane*.

Busy Beavers! Here's another call for a penpal. Who would like to exchange letters with Busy Beaver *Annette Bosscher*? Her address is:

411 Pine Cove Road,  
Burlington, Ontario L7N 1W4

\* \* \* \* \*

May's already here! Time to wish all Busy Beavers celebrating a May birthday a very, very happy birthday together with their family and friends. May you all be blessed and guided by our heavenly Father in the year ahead. Happy Birthday! Many happy returns of the day!

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

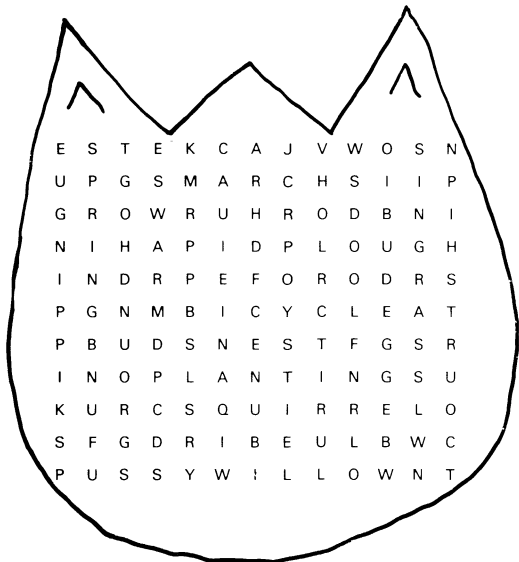


**QUIZ TIME**

Busy Beaver *Jennifer Van Woudenberg* has some very clever riddles for you! Are you ready?

1. What falls and never breaks? What breaks and never falls?
2. What has four eyes and cannot see?
3. What word is always pronounced wrong?
4. What has three feet and cannot walk?

Answers: (1) Night falls and day breaks; (2) Mississippi; (3) "wrong"; (4) a yardstick.



warm  
spring  
March  
twenty-first  
plough  
floods  
Robin  
skipping  
jackets  
bicycle  
fun  
grass  
nest  
courtship

egg  
Bluebird  
planting  
squirrel  
chipmunk  
groundhog  
pussywillow  
buds  
sing  
grow  
sow  
up  
mud  
cold

When finding the words mark them carefully. There will be ten letters left. These letters, when unscrambled will form a word.

Answer: providence

That's all for this time!  
Bye for now!

Yours  
Aunt Betty



## A Letter to My Daughter

Dear Jean,

So your cousin came back for more? I thought so! But he does not want to go to church yet because of all the bad people that go there too. He still does not realize that he belongs to those bad people. Or is it the other way around, that he does not feel at ease among all those "good" people? Was it, perhaps, because you told him or gave him the impression that he was a bad one and that we were the good ones? In that case YOU may need some more instructions.

You know, Jean, I have heard all those objections before. In fact, I could take most of them and utter them as my own. But they are all excuses, mostly because you made him feel like a bad one, whereas he really is a decent boy.

So, let's talk about the church for a while. What is the church? No, no. Not Articles 27-29. You know them, and he would not understand them anyway. I don't even know whether I will really give answers to that question. Some questions might be better left unanswered.

When other people come to church with us, especially when they are spiritual relatives, you may hear all kinds of remarks. What about us? I'm just asking the question. You probably heard that saying: When he does it, it's stupidity; when I do it, it's an experiment. We usually have two measuring sticks, one for "us" and one for "them." What I want to say is: "If you reject in other people what you're doing yourself, you are not drawing your cousin."

Is the church a religious group where we "by nature" feel at home? No, by nature I am inclined to hate God and my neighbour. So on my part that "feeling at home" is out. What about the other side? Do the people of that religious group MAKE me feel at home? That could stand some improvement too, couldn't it?

Do not look at people; do not consider the people because you will get more confused all the time. For the world has much "better" people than the church.

The church, that is GOD's people, whether we like them or not. For the church consists of "bad" people who are "saved." We don't always show that; we may even try to hide it, but that's the truth. There is no beauty in us at all. Just consider a field of wheat. If you are not born in the country the name may confuse you. But have you ever seen beautiful flowers in a field of wheat? It's possible, but that was not wheat!

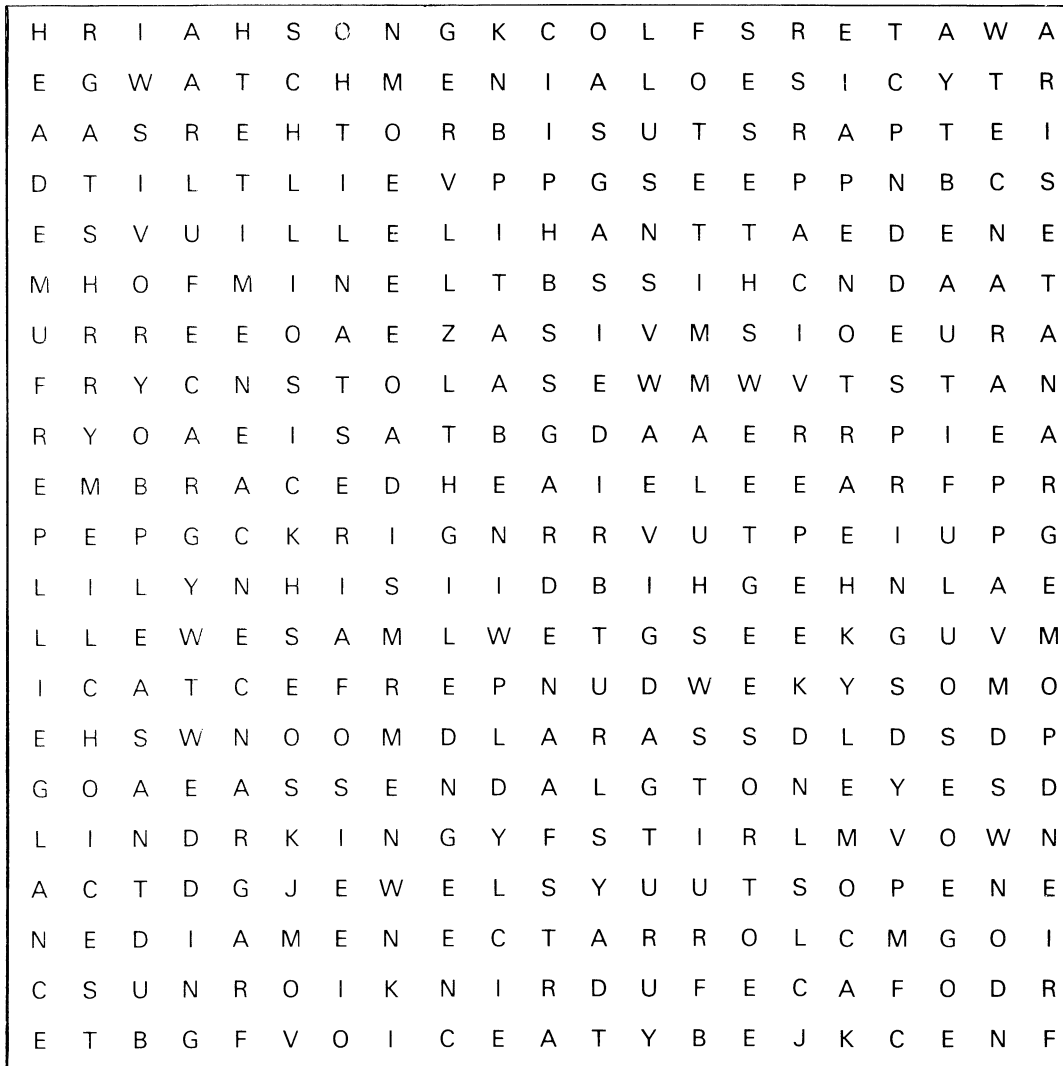
There may be at least two reasons why other people do not want to come to church with us. First: they may have their own (self-styled) religion that they won't let go. Second: We may have put up so many (self-styled) barricades that it is just impossible for them to surmount those obstacles.

I hope you got the point. If you want one more, before you talk to your cousin again, look up Question and Answer 81 of the Heidelberg Catechism and meditate for a while on the question how displeased you are with yourself.

Love,  
DAD

# Word Search — Puzzle No. 65

## SONG OF SOLOMON



- |            |           |           |         |             |            |           |
|------------|-----------|-----------|---------|-------------|------------|-----------|
| alabaster  | delight   | garden    | jewels  | nectar      | seek       | veil      |
| aloes      | desirable | gazelle   |         |             | Shulammite | vineyards |
| appearance | dove      | give      | keeper  | oil         | sick       | voice     |
| arise      | drink     | gladness  | king    | one         | singing    |           |
| awaken     |           | glance    | kiss    | open        | sister     | watchmen  |
|            | eat       | graceful  |         | orchard     | Solomon    | water     |
| beautiful  | embraced  |           | Lebanon |             | song       | wedding   |
| beloved    | ewes      | hair      | lily    | perfect     | sought     | well      |
| bride      | eyes      | happy     | lips    | perfumed    | soul       | wind      |
| brother    |           | haste     |         | pleasant    | springs    | wine      |
|            | face      | head      | maiden  | please      | stag       |           |
| captive    | fairest   | heart     | men     | pomegranate | stir       |           |
| choicest   | flaw      | his       | mine    |             | sun        |           |
| city       | flock     |           | moon    | rose        | sweet      |           |
| comely     | fragrance | ivory     | myrrh   |             |            |           |
|            | friend    |           |         | scent       | time       |           |
| daughters  | fruit     | Jerusalem | neck    | seal        | turtledove |           |

W. DIEK