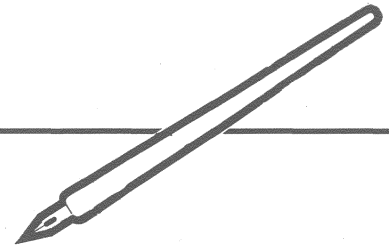




**Clarion**  
THE CANADIAN REFORMED MAGAZINE

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## Organ transplant

### Baby Fae

A two-week-old baby in the USA made world news. In a hospital in Loma Linda in California USA a baby was born with an incurable heart defect. The baby had, humanly speaking, only a few weeks to live. The only cure was a heart transplant. During five hours of surgery the heart of a seven-month-old baboon was implanted in the body of the two-week-old baby. The name of the baby has not been released but the baby is known everywhere as baby Fae.

This surgery has caused a lot of discussion. Some are protesting against it while others are in favour and very excited. It is considered a big step in a new direction since it opens new avenues for transplant of animal organs into human beings.

We will try to analyze the arguments of those who are in favour of these operations as well as those who are against it.

Let us first have a look at the reasoning of some protestors.

### Cruelty to animals?

Some have protested against this operation because they consider it cruel to kill a healthy baboon just to prolong the suffering of a child. Their reasoning is that the child would die anyway, because the human body rejects animal tissue, and consequently two die, namely, the baby and the baboon.

We do not consider this a valid objection. The question whether the baby ultimately survived is irrelevant. Even if the life of a baby can be prolonged only for a short period of time, it might be sufficient reason to try. The real point in their reasoning is whether the life of an animal may be sacrificed for the sake of human being. We believe that God has given man dominion over all creatures. That includes the right to kill animals to serve mankind. We are not allowed to be cruel to animals and to let them suffer unnecessarily, but we are allowed to kill animals. Not only to save or prolong human life, but even to enjoy a good meal. The Bible teaches us clearly that

the life of an animal is not sacred or at the same level as human life. In order to organize a party or to have a festive meal the fatted calf was killed. We cannot see anything wrong in killing an animal in this respect, especially not when it is done without any suffering or pain. Some experiments with animals might be cruel, especially when an animal is made sick to find out the reaction to a certain drug or poison. Causing such suffering should be avoided as much as possible. But there is nothing wrong with killing an animal as such.

### Foreign tissue

In the discussions about baby Fae we heard the argument that no human heart was available. Some argue that the heart of a two-year old child was available. Others say that this would not have served the purpose because it was too big for a two-week old baby. It was also argued that the human heart became available at a moment when the transplant procedure had been started already and was too far underway to change to another heart. Although this might seem to be valid reasoning, we consider it irrelevant. If it is correct and acceptable to use an animal organ, it does not really matter whether there is another heart available. The only point is then which one suits the purpose better.

Also the rejection of foreign tissue was brought to the fore. It is a generally known fact that the human body always tends to reject every foreign object which penetrates the body. That counts for a speck of wood in your finger as well as for blood transfusion or an organ transplant. The body's attempt to get rid of every foreign object is a natural reaction to protect itself. These reaction symptoms can be avoided if the body does not recognize the object as being "foreign." Therefore it is necessary to carefully choose a donor for blood transfusion, to make sure that it is similar to the blood of the patient. That determines the choice of material for artificial organs, for example a plastic hip or a steel pin in a broken leg. It also determines the choice

of a donor for a heart transplant. The more similar the tissue of the donor is, the less chance that the body will reject the organ as a "foreign object." Another way to avoid the rejection symptoms is to eliminate or bring down the defence system of the body. That is done to a certain extent during and after every heart transplant. However, it brings with it the risk of all kinds of infection, because the body loses its natural defence against these intruders as well.

Up till now the transplant of an animal heart had never been successfully performed because of the rejection phenomenon. Animal tissue is too "foreign" to be accepted anyway. With a new-born baby the defence system has not been developed sufficiently. That is why the operation of this two-week old baby could be performed. However, in the meantime we have learned that the baby survived for three weeks only.

### The real point at stake

What is the real point in this matter? To me it is the ethical question whether we are allowed to transplant organs from an animal into a human being. Of the same importance is the question, which attitude is behind this whole development. Some argue that the use of animal tissue during an operation has been already a long-standing practice. Heart valves of pigs have been successfully implanted in human beings for many years. The bowels of cats are used to prepare the material for stitches which cannot be reached to remove them after an operation and which therefore have to dissolve in a natural way. However, apart from the objection one might have even against these practices, in all these cases we were dealing with minor "parts" and not with the transplant of vital organs.

We do not agree with the reasoning that the heart is the center of spiritual life and that therefore a heart transplant under all circumstances is forbidden. When the Bible says that we have to serve the Lord with all our heart and that from the heart are the springs of life, then the Bible does not refer in the first place

to the physical organ that functions as a blood pump but rather to the spiritual center of our existence and our personality. Still we consider the heart so vital an organ that a heart transplant is about as far as we can go in this matter of organ transplant.

It is also important which philosophy is behind it. Doctors are talking about inter-species transplant. With the expression "inter-species" they mean: between the different species of animals. They first tried it with dog and wolf. Now they will try it with ape and man. They consider mankind to be the most highly developed animal. One of the doctors who performed the operation stated that he loves animals but as a member of the human species he preferred to help a human being at the cost of a baboon.

The Lord has made man as His ambassador, created after His image, to have dominion over all creatures, also over the animals. We are allowed to use animals for food or to work for us. But we should not consider human life as just a higher form of animal. Our main objection against these so-called "inter-species transplants," is that it does not recognize the principle difference between man and animal. It is a lack of respect for God the Creator of human life and a lack of recognition of human life as very unique. Here we find the same attitude as with the experiments with fertilization in vitro, men-

tioned in a previous article. It is part of an effort to manipulate human life and to demonstrate that human beings are in control of everything, independent of God or even working instead of God the Creator of human life.

### Organ transplant in general

In conclusion we will make some remarks about organ transplant in general. We mentioned already that, although our physical heart is not the center of our spiritual life, still a heart transplant is about as far as we can go with respect to organ transplants. We have to be aware of what is going on in this field. From recent publications we can learn that micro-surgery has opened completely new avenues. Micro-surgery is a technique of working with stitches which are invisible to the naked human eye. Only with a magnifying glass or microscope can they be seen. This technique has made it possible to transplant even an ovary and a fallopian tube from one woman to another. Because of the rejection mechanism mentioned before, this operation has been performed successfully only with two identical twins. Still it might be possible in the future to cure infertility in this way. However, the question remains: are we allowed to use such procedures. The main problem in such cases is: Who is who? Who is the

"mother" when a child is born after such an operation. Because we are dealing with the organs of procreation, which determine the personality and the character of the human being to be brought forth, we are intruding too much in God's work of creation of human life. We have come at the same slippery slope as with artificial insemination with the sperm of a donor.

The same problem of changing the personality comes to the fore when we think about transplanting a human brain or parts of it. That is impossible at the present time for technical reasons. With the more sophisticated technology of micro-surgery it might become possible in the future.

We as Christians confess that human life comes out of the hand of the Lord. In modern medical developments the Lord has given us wonderful means to cure illnesses and to relieve pain. However, we have to realize that there are limits. We have to show our respect for the majesty of our Creator in recognizing our limitations.

In this respect continuous study of the ethical aspect is necessary. Let us help each other in finding the right Christian approach in these matters.

W. POUWELSE

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## From Eve to Esther<sub>2</sub>

### Some remarks on woman and her place in the church and society

#### Restoration in Christ

It's in the coming and the work of the Lord Jesus Christ that we see woman restored to her original place and task again — indeed, taken even beyond her original position to a higher, more exalted end. In that sense, we must say that only Christ grants the real liberation of women, and regardless of how much others abuse all truth and claim a form of liberation for themselves, only those who are truly ingrafted in Christ can know what "liberation" really means — freedom from sin and curse, and restoration to paradise office.

The restoration of marriage is already exhibited with Eve and all believing women in the Old Testament who saw their duties according to God's com-

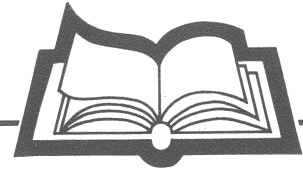
mandments. But it stands out markedly in Mary's own unique situation, and her role as mother of the Lord Jesus is also used to highlight the restoration of marriage. Just as she had to give birth to the Saviour before she was really married, so she consistently had to learn that the Lord was not really her "son," but *the* Son, her Master and the Saviour of both her marriage and her family. The miracle at Cana accentuates this, and it also shows how Christ makes a new beginning (John 2), restoring the paradise marriage order of the beginning, (Genesis 2).

Not only the Word He brought, but also many of the miracles He did, show how Christ came to restore woman to her place and office. While the Jews only

spoke of "sons of Abraham," the Lord Jesus freely speaks of a "daughter of Abraham," Luke 13:16; women follow Him, Luke 8:2, and He speaks openly to them, John 4 — all contrary to the accepted tradition, compare John 4:27. He heals many women, and some ministered to Him and the disciples. Peter's mother-in-law is healed, and takes a place of service in the community of the disciples, Mark 1:30.

All this points to a restoration which not only restores the original office, but points beyond it to its completion and fulfilment on the new earth. For in Christ we see woman restored *fully*, so that she takes her God-given place in marriage,

*continued on page 5*



“... for you have not passed this way before.”

Joshua 3:4b

## Untrodden Pathways

As the people of Israel stand on the threshold of a new stage in God's dealings with them, they receive some crucial instructions about the future. Since the territory is entirely unknown to them, they must keep their eye on the ark, and follow it. According to God's command, the ark will lead the way, break new ground for the people, and show them the path they must take. The ark will perform a mediating role, making what is unknown a sure and known pathway for God's people.

One cannot help but notice the crucial place that the ark takes in this history, and in all the subsequent history of Israel's battles with the surrounding nations. Consistently the ark leads the way, dividing the waters and scattering the armies of the enemy, (compare I Samuel 6; II Samuel 6; 11:11, 15; Psalm 68, etc.). The ark was known as a power in battle, and it was long after Israel had entered the promised land that it, too, finally came to rest, I Chron. 6:31. The ark was the sign of God's presence among His people, and His help in battle. In it lay the table of testimony, and upon it was the mercy seat: the testimony pointed out the abiding rule for fellowship with God, and the mercy seat reminded the people of Israel of the way of *atonement*, through which they were reconciled to God, and through which the LORD continued to be among them and lead them in grace and mercy. So it was in the wilderness, and so it remained for years in Israel's history.

Now as we — as the congregation of the New Testament — stand before a new year and an unknown future, we can find help and guidance for the future in these words. The church continually stands before the unknown, and with regard to her preaching and her life, what she must do, and what will happen to her, the same truth applies: “You have not passed this way before.” To be sure, the light of prophesy is hers, and we do not live in a situation where no one knows the future, Psalm 74:9. Our great Prophet and Teacher, the Lord Jesus Himself, has shown us what the future will bring. The church is driven in the wilderness, and will be nourished for many days, Rev. 12:6. But the exact line of events is not revealed to us. Futurologists make their predictions, self-styled prophets set their dates; but for faithful believers, the central truth remains: you have not passed this way before.

Therefore the injunction given here also applies to the church today — that we might enjoy God's presence on the way, and His safe protection en route. But now the injunction acquires its New Testament dimensions. No longer must we keep an eye on earthly things: ark and testimony, mercy seat and altar. For now He who fulfils all this has come, and He rules on high as a heavenly King and Highpriest, who leads and shepherds His flock to the full inheritance which He prepares for them. Hence now our focus is on Him, and Joshua's call to Israel now transforms into Paul's injunction: “Set your minds on the things that are above, not on the things that are on earth. For you have died and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory,” Col. 3:2,3.

That remains our only assurance. Our heavenly King directs the way, and He will lead us through ways untried before. His way is His own, and always proceeds in defiance of and in the negation of all humanly devised ways. He will put all the doom theories and the speculations of men to shame. He will come at an hour when no one expects Him, Luke 12:46. In the beginning of trouble and tribulation, many will say, “Lo here He is!” But our Lord has already told us, “Do not believe them,” Matt. 24:23ff. But when His time comes, and He really does appear, many will be saying, “Where is the promise of His coming?” II Pet. 3:4. For the patience and longsuffering of the Father far surpasses the whims and predictions of men. When the foolishness of all human plans and predictions has been clearly proven, then *His* time will be there, and He will prove that His way is holy, far surpassing all human ways.

So as we look to a new year we can only admit: we have not passed this way before. But there is One who has gone before us, Jesus Christ, firstfruits of the dead, the Shepherd and Guardian of our souls, I Pet. 2:25. He leads the way. He takes His own with Him. Held by His time, and held in His care, we are safe, and may go forward with confidence and trust — until He comes again.

J. DEJONG

**From Eve to Esther,**  
*continued from page 3*

family, and society, and, above all, in the church. Within the church, and in the light of the gathering work of the Lord Jesus Christ from heaven, she has an extremely important place and task; a task of greater importance and responsibility than was given to the women of promise in the Old covenant. She bears children in Christ, children who are members of Christ. As such, she is an instrument in Christ's hand as He gathers His people. So Paul says that she is saved through childbearing (1 Tim. 2:15) — not to degrade her, but to accentuate the beauty and importance of her task!

It is apparent, too, that women played an active role in the early church — perhaps much more active than today. That's not surprising, since many of the men were slaves, and had to work every day and all day for the care of their families. Women prayed and prophesied in public worship, 1 Cor. 11, 14; many of Paul's fellow-workers were women, compare Romans 16. And some also hold that texts such as Rom. 16:1 and 1 Tim. 3:11 describe a special office of ministry held by women, which is well possible; at any rate, widows appear to have been set apart for specific tasks of ministry in the congregation, 1 Tim. 5:9.

In all this we see woman prepared for her "final" and enduring office at the last day, when she takes her own unique place in the liturgy of praise and thanksgiving to God the Father and the Lamb. Then the church will be complete and men will no longer marry or be given in marriage, "but are like the angels in heaven," Matt. 22:30. Then the life of faith and modesty which must condition and clothe woman's task and her office here on earth, will come to greater fullness together with all the church. Then we will also see in fulness what in principle is already true today, how in Christ "there is neither male nor female," Gal. 3:28.

The proclamation of the gospel also contributed to the restoration of the woman's place in society. Just as the apostolic preaching set the basis for the gradual or evolutionary abandonment of slavery, so it also contributed to an improvement in woman's place in society. The Reformation also gave restored dignity and honour to woman's place and office. By the time the French Revolution came, however, all the gains had been lost, and a new era of darkness had taken hold. However, after the continued reformation of the church in The Netherlands in the 19th Century, many church leaders such as Kuyper, Bavinck, and Sikkel promoted the restoration of woman's place in the church and society.

**Some concluding remarks**

Hopefully, all this will give us some directives in finding our way today. Clearly, the "real" or "total" woman is not the one who follows textbook standards of submissiveness which reduce women to "playthings" of men; the "liberated" woman is not the one who has broken loose from clearly set out directives to care for home and family. The total, real or liberated woman, is the one who maintains "the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious," 1 Pet. 3:4.

Furthermore, just as there is no "dilemma" between Eve and Esther, but both stand in the one line to the promise, so there is no conflict between marriage and "career." Each must live the life God has assigned, 1 Cor. 7:24. Marriage and singleness are also not opposed to each other, but are callings which God assigns at various times to each and every one. In both "career choice" and in building a family, men and women must be open to the continued command and call of the LORD. Our lives must be given in service to Him, and we can only do so, both in singleness and marriage, in job or family life, if we honour His commandments in all we do.


Further, the restored kingdom task of our sisters should be reflected in a changed life-style, not only in what they do and say, but also in how they appear, 1 Pet. 3:3, 1 Tim. 2:9, 10. We are living in a time in which the difference between the style of the kingdom and the style of the world is very obvious, also in dress and appearance. Today's extravagant,

excessive, and even exotic dress by women also constitutes a statement of rebellion and rejection of her created place; women begin to look more like men, men look more like women, and both paint themselves up with such excess that they almost succeed in masking the reality of what they really are. We must be different, for this all can only bring the wrath and punishment of God, as Isaiah says, Chapter 3:16ff. Our daughters should be like "corner pillars cut for the structure of a palace," (Psalm 144:12). That is, women who show femininity according to its true, created sense: beauty with dignity, dress with honour, modesty, and respect, 1 Tim. 2:15.

Then it will be seen that our women live not for themselves, for their own fun, sexuality or motherhood (self-fulfilment); rather, in singleness or marriage, in work or family they consistently live out of the perspective and hope of a new and better age, the final age in which the new restoration in Christ now given in principle will come to its fulness, and all creation will give thanks in praise and harmony to the great Redeemer and the eternal Father.

J. DEJONG

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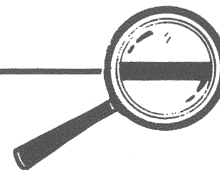
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## A reformation in Italy

In the *Newsletter* of the Sowers Society, dated "Summer of 1984," information is given to its readers about a new reformation movement in Italy. The leader in this movement, the ex-priest Franco Maggioletto recently visited North America with his family, his wife Aurora, daughter Tabitha and son Alberto. In a few places Franco gave a testimony in a speech, that was taped. I take over here what the *Newsletter* wrote down under the heading "Franco's Testimony":

Franco was first a priest, then an arch-priest in the Roman Catholic Church. However, a Luther-like conviction of sin led to a long and bitter struggle to reach God. That struggle both climaxed and ended on the steps of the altar on which he was about to celebrate mass in the parish of Comas and Mamiamus in Magnolia, Savona. A student was reading from the Scriptures (a practice which Franco had introduced). He came to Hebrews 10:10, "By this (God's) will we have been sanctified through the offering of the body of Jesus Christ once for all."

The words hit Franco like a thunderbolt. He suddenly grasped two important insights. First, it was by the will of God, and not by his own hopeless strivings, that he was saved. Second, the sacrifice of Calvary was a once-for-all unrepeatable event, guaranteeing salvation to all who believe. These were to become major emphases in Franco's ministry from that point on.

Franco and Aurora (who had studied at the same college in England) now live with their two children at Finale on the Italian Riviera. From there, in 1976, a committee was formed, called *Fede Viva* (Living Faith) to promote the gospel in Italy. Central to this work was the publication of a magazine, also called *Fede Viva*, which sought to apply Biblical truth to the confused situation in Italy. Another magazine, *Priestly Dimensions*, is sent to every priest and bishop in the country. As a result, Franco now has contact with some 2,000 priests who are disillusioned with the church hierarchy and have written for help. It is estimated that there are now several thousand small groups scattered throughout Italy who, although still formally Roman Catholic, meet to study the Scriptures and break bread in the Biblical fashion. Franco tries

to work with as many of these groups as possible and a third magazine, *The Church*, seeks to present the Biblical model of an alternative church.

One incident which Franco related was of a young man who came to meet him and said, "I am from your church in Torino." Franco did not know that he had a church in Torino, but he had preached there once for a week and there are now some eight groups meeting to study the Scriptures.

Franco has no sympathy for mindless criticism of the Roman Catholic Church. He sees his task as a positive one of redirecting the minds of the people from the authority of the church to the authority of the Scripture. Not content with simply fighting yesterday's battles, Franco's vision is for an ongoing Reformation that would have a real impact on Italian culture as a whole.

We in the Sowers feel it a privilege to be associated in some small way with this exciting ministry in Italy. It has been called "certainly the most significant work in Europe today and potentially the most significant since the Reformation." Thankfully, enough support has been raised to the point where Franco and Aurora no longer need to engage in secular employment to support themselves, but the needs are still great if they are to be able to continue printing and distributing literature and travelling to work with the various groups throughout Italy. If every person receiving this newsletter were to pray about giving even one small donation to this work, we believe it would, under God, have a significant impact on the spread of the Reformation in Italy.

## A reformation coalition in North America

Many readers of *Clarion* are also readers of *The Outlook*, but not all. And for the ones who do not read this magazine, I take over information from the December 1984 issue that was given by Rev. Thomas C. Vanden Heuvel under the title "A NEW Reformation Coalition."

On the 4th of October a historic meeting took place in Grand Rapids, Michigan. Four groups came together to discuss the state of the Christian Reformed Church. This was a coalition for reformation in the CRC. It included members of the *Abraham Kuyper Christian Citizen Foundation* from Canada, members of

the Reformed Fellowship, members of the Mid-America Reformed Seminary and members of the committee of concerned CRC office-bearers in the USA and Canada.

This was the first time members of these four reformation organizations met together. It is very significant, because the reformation movement in the CRC must be united. The unity is found not simply in opposition to women in office, but in a total and uncompromising commitment to the infallible Scriptures as interpreted by the Reformed confessions.

The article continues with telling us that "the Canadian group presented a position paper" on the changes that are taking place in the CRC, among which are women in office, a new unreformed interpretation of Scripture, a going in the ecumenical direction of the WCC.

Four reasons for the changing direction are given. The first reason is "the indifference and apathy of many people." The second reason is that "worldliness has captured the hearts of too many." As third reason is given that "our educational institutions are not providing the distinctive Reformed, Calvinistic leadership." The fourth reason is that "some Christian organizations are often functioning contrary to the purpose for which they were formed." Then the question is asked "What to do about it?" The following answer is given:

The Canadian group presented various options: one is to do nothing, second is to react negatively. Both to do nothing and to react negatively are counter-productive. The third and positive option is to act responsibly and effectively, that is to give good leadership.

The concerned office-bearers presented a paper in which they reported that many CRC consistories and individuals have requested information and assistance. Some consistories want help in writing overtures. The concerned office-bearers have made available materials written by Dr. George Knight and Dr. W. Robert Godfrey, concerning women in office. They are urging all communications to synod to be presented according to proper ecclesiastical procedures.

The reformation coalition decided upon some immediate goals and some long-range goals. The immediate concern is the 1985 Synod of the CRC which must deal with the response to the decisions of the 1984 synod.

The long-range goals are to address the many issues that are included in the change in the CRC. I suppose that this addressing the many issues will be done in articles and brochures. That is one way. I have also read that some speak about a separation if the 1985 synod will maintain the 1984 decision. My question is: if this combined "Reformation Coalition" would succeed to have so many consistories and possibly classes, and individuals write their objections to the 1985 synod so that this synod will rescind the decision to allow women deacons in the churches, will that practically change the situation in the CRC? A whole list of causes of the change and of the many issues is given. Will a rescinding of one decision cause a total and general return to the old Reformed ways? If the pressure to rescind is so heavy that the synod will give in, will that mean that both the factions continue to work beside each other as "yes" and "no" in "conservative" and the "progressive" the same body?

### Polarization in the CRC

In *Calvinist Contact* of October 19, 1984, an article appeared under the title "The Problem of Polarization in the Christian Reformed Church." It was written by Dr. John Bolt, professor of Theology at Redeemer College in Hamilton. In the introduction he speaks of a growing tension between two groups that, "... are usually referred to as the 'left' and 'right', 'liberal' and 'conservative,' 'progressive' and 'reactionary' camps." The author writes further:

Because it is high time that our Reformed community comes to terms with the significant differences in its midst and learn to deal with them in a mature Christian manner, I propose to engage in a frank discussion of this problem.

Dr. Bolt then gives a description of the situation in which he points at certain wrongs with the "progressive" people in the CRC, and also shows where the "conservatives" are not right. The former can go too far in a "leftist" direction, while the latter should use caution and not just accuse the others "of not really believing and living by God's Word" and of "not being faithful to Scripture," because in that way the "discussion of difficult and potentially contentious issues is short-circuited by a climate of suspicion and accusations of heresy."

In the end Dr. Bolt comes with what he sees as a solution:

Perhaps both camps suffer from the same disease of taking themselves too seriously . . . .

I am not pleading for indifference (doctrinal or social); I am not advocating a lazy tolerance. We need to air our differences and discuss them fairly and

forthrightly. We must also do that in humility and love. Precisely because the poisoned atmosphere of the present prevents such open discussion and stifles our Christian witness it must be corrected.

Perhaps we should begin by asking for each other's forgiveness . . . .

In the November 30 issue of *Calvinist Contact* editor Bert Witvoet starts his editorial with telling his readers that he received many favourable reactions to the article of Dr. Bolt and then writes:

His call for a more loving acceptance of each other without sacrificing the essentials of the Christian faith is a welcome sound in this time of distrust and organized confrontation.

Then follows "A tale of two ships." The one has the name Truth and the other is named Love. With ten others the ships make a long trip, loosing crew members and picking some up from each other. Finally, at their destination, the captains of both ships are reprimanded because the one made the trip with a one-sided attention for truth and the other with the same regarding love. And the captains are degraded.

In the same issue we find also a "Cross Examination" by Bernard Zijlstra in which he reacts to the article of Dr. Bolt. Zijlstra is of the opinion that Dr. Bolt did not really serve his readers by taking over the humanistic terms of "left" and "right," "conservative" and "progressive," and so on. That are the terms with which the humanists points at differences in philosophy. Those words miss the mark, according to him. He writes:

We are not "rightist" Christians. We are not "leftist" Christians. We are *Reformed* Christians. The official name of our denomination is "The Christian *Reformed* Church." Doesn't that mean anything anymore? Don't we know what it means to be *Reformed*?

Isn't there a long tradition of thinking about the authority of Scripture in a *Reformed* manner? Isn't there a long tradition of a *Reformed* world-and-life-view (*levens-en-wereld beschouwing*) in the context of which we approach ethical, moral, and political questions? Isn't there a *Reformed* way of dealing with un-Biblical trends in life and thought and confession?

Dr. John Bolt has boldly entered the polarization debate. But his language of diagnosis misses the mark of the spiritual illness in our church. This is our spiritual illness: we call ourselves *Reformed* but we don't know what that means. Hence our polarization.

Although not asked, I add my contribution to this public debate. I agree with what Dr. Zijlstra says: The question is: what is *Reformed* and do we abide by what is *Reformed*? Being truly *Reformed*

is that we abide by and maintain the *Reformed* Confessions.

Even though I am convinced of the good intentions of doctor Bolt, he is wrong in his diagnosis and therefore his medication and therapy are not the right ones either and will not heal the patient. The same counts for his colleague, doctor Witvoet. The disease is not that "conservative" and "progressive" war against each other in the same body. In this diagnosis "conservative" and "progressive" are two opposite lines of thinking with the same rights, with both a *legitimate* place in the same body. This is the wrong diagnosis. And on the basis of this wrong diagnosis the medication of a bottle with love pills and the prescription of therapeutic exercises in forgiveness will not cure the body at all. The therapy should not be loving acceptance of each other in the way of forgiving each other. This wrong diagnosis and this wrong drug prescription only adds to the confusion and aggravates the illness.

What is the real illness? The apostle Paul says in Romans 16:17, "I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them." What is called "progressive" and follows the new hermeneutics (the new way of reading the Scriptures), deviates from the *Reformed* Standards and steers ecumenically in the direction of the WCC, strays away from the previously accepted doctrine and practice based on that doctrine. This "progressiveness" that is causing the "dissensions and difficulties" is the strange element, the abscess, that sickens the whole body with its poisoning secretions. The correct therapy, the therapy of true love for the patient would therefore be to cut this abscess out in a drastic operation.

Now one can ask: what must be done when doctors come to the conclusion that it is not possible anymore to cut the sickening abscess out of the body? It would mean that the patient cannot be cured anymore and is on its way to a slow death. Should then the advice not be: leave the body that is more and more poisoned in order not to take over that poison in yourself and in your Christian family? Is not the danger great that especially the youth will more and more drink in the poison of modernism through lack of knowledge of the truth and through the confusion of wrong diagnoses, wrong medications and therapies. With this diagnostic contribution I intend to give a helping hand. It grieves to see the illness increase. It also grieves to see that the patient does not get the right medication and therapy.

J. GEERTSEMA

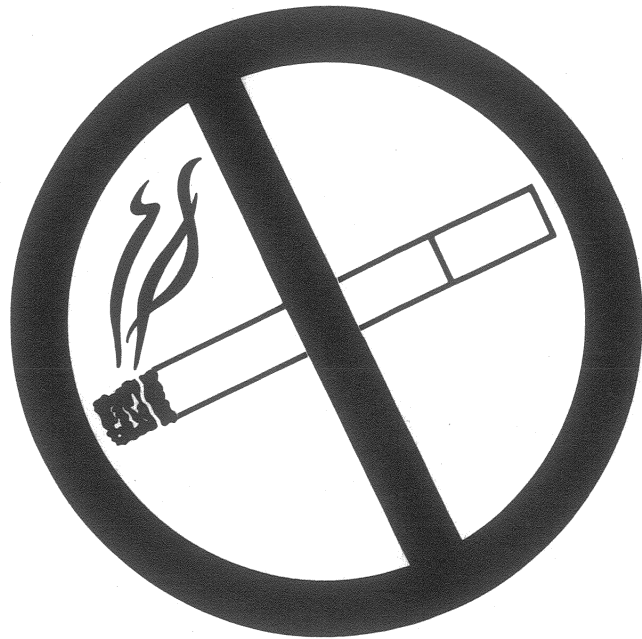
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# Drugs<sub>4</sub>

## 9. Prevention

There is an old saying: "An ounce of prevention is better than a pound of cure." If ever, this is true with respect to drug abuse. When someone has started to climb the ladder, or rather, to go down the slippery slope of drug-abuse and addiction, it is extremely difficult to stop the process or to reverse the course of events. That counts for someone who starts smoking normal cigarettes as well as for someone who tries his first "joint stick." Therefore we should try in the first place to prevent that youngsters and older people begin using drugs.

The most important defence against addiction and the best way of protection is the preaching of the gospel. The message of Jesus Christ, who really sets free from slavery, gives joy, strength and brings a new future. The message of the gospel makes clear to us that life really makes sense and that it is worth to be lived. When we see our riches in Jesus Christ we know that the future is not dark and meaningless. No matter how difficult the present situation may be, we have a prospect, a future to look forward to. Someone who really trusts in the Lord and takes refuge to Him does not need an "escape" from reality into the world



this teaching makes the parents incredible in the eyes of the children.

When parents warn and admonish their children with respect to drug-abuse, but at the same time are heavy smokers who cannot get rid of their habit, although

rejoice live as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with this world as though they had no dealings with it. For the form of this world is passing away.

We are allowed to use all the gifts the Lord has bestowed upon us, but we should never let these things rule over us. That should be our attitude and approach in all areas of human life.

***"The number of people who die because of an illness caused by smoking is many times greater than the number of people killed in traffic accidents."***

of drugs. The Word of God gives us a comfort and a freedom, a joy and a "tranquility" which far outweighs the deceptive world of the drugs.

In this respect the example of parents is very important. Parents have to show that what they teach their children is not just a matter of nice talk, but a living reality in their own life. Youngsters are often very sensitive in these things. A life-style which contradicts

they know how dangerous and unhealthy it is, their children will not be impressed by their testimony. The same is true when parents make an excessive use of alcohol during their parties at home. We do not have to live as ascetics, or like monks in a monastery. We are allowed to enjoy life with all the good things the Lord has given us. But we also have to show self-control and restraint in everything we do. In I Cor. 7:30 the apostle Paul says: let those who

## 10. Setting an example

In his book *Christelijke Ethiek* (Christian Ethics) *Capita Selecta II*, Prof. Dr. J. Douma mentions the fact that the misery, caused by the use of alcohol and tobacco is much greater than the number of casualties caused by dangerous drugs like morphine and heroin. The number of people who die because of an illness caused by smoking is many times greater than the number of people killed in traffic accidents. It is a generally recognized fact that smoking of tobacco causes a health hazard. Therefore we should try to do away with this bad habit.



That cannot be achieved overnight. A radicalistic attitude in this respect will not achieve the desired effect. We should try to convince the youngsters, not to start with this habit at all. In this way the next generation will, in this respect, hopefully, be wiser than the present generation.

This goal can only be reached if the parents are willing and able to set a good example. It would be a step in the right direction if smoking could be abolished and banned from all schools, public buildings, trains, street cars, buses etc.

In this respect the churches should take the lead in banning smoking from all church properties and at ecclesiastical meetings.

We fully agree with prof. Douma in this respect. We can complain and voice all kinds of concerns about an increasing danger of drug-abuse and -addiction. But it does not help, it does not convince, and it sounds almost hypocritical, as long as we are not able to start the battle at home, in our own life.

### 11. Conclusions

a. The problem of drug-abuse and -addiction is not just a problem of some youngsters, who are smoking pot, neither is it restricted to the "lower class" people. It is a general problem.

b. Not only marijuana, hashish, LSD and that type of drugs are dangerous and addictive. Also tobacco and alcohol belong to the drugs which are threatening our society and human life in general.

c. Addiction is not a simple phenomenon which occurs with some drugs and not with other drugs. It is a process with different stages. Not with every drug all

stepping-stones are obvious. Still with all drugs some form of addiction occurs.

d. The underlying cause of the whole problem of drug-abuse is the apathy of affluence, the normlessness and the lack of purpose in life.

e. Real freedom, happiness and joy in life, in spite of the difficulties which may exist, can be found only in Jesus Christ. Through Him life makes sense, serves a purpose, and has a destination.

f. Those who are overpowered by the

matters openly with their children. They have to be well aware of what is going on. Only in this way can they help them to stay away from these disastrous substances.

j. As Christians we have to set an example. Evangelism is important, but our walk of life should be a clear testimony in the first place.

k. To ban smoking out of our life as Christians, and to reduce our (too often excessive) alcohol consumption, should

**“In this respect the churches should take the lead in banning smoking from all church properties and at ecclesiastical meetings.”**

spirit of darkness and bound in slavery of mind through drug abuse, can be saved only through Jesus Christ and the work of the Holy Spirit.

g. We have to use all available means to help those who are addicted to drugs. In the first place the message of salvation through Jesus Christ. At the same time we should use the necessary medical and other professional help to set them free from this spiritual and physical trap.

h. We should not only cure the symptoms but first and foremost fight the cause. We have to work preventively and try to keep our youngsters away from drugs, and the environment which can cause them to use drugs.

i. The parents have to discuss these

be the first step to fight the increasing abuse of and addiction to drugs.

l. We are allowed to use all the beautiful gifts which the Lord has given us and we may enjoy life in this world, but we should never let these things rule over our life and overpower us. We know that the real joy, happiness and lasting comfort can be found in Jesus Christ alone.

W. POUWELSE

### OUR COVER

View of Mount Rainier  
Mount Rainier National Park  
Washington, USA  
Photo courtesy Art Lengkeek

### Psalm 37:1-7

*Trust in the Lord; So shalt thou dwell  
Within the land, and daily tell  
How He thy soul doth ever feed,  
And well supply thine every need.*

*Delight thyself in Him always;  
In shine or storm; by night, by day;  
Thine heart's desires He will fulfill,  
And give the strength to do His will.*

*Commit to Him thine every way,  
And He will guide thee day by day;  
Thy righteousness shine as the light,  
Thy judgment be as noonday bright.*

*Rest in the Lord, and wait for Him;  
E'en though thy path be often dim.  
Fret not, O child of God, thine heart,  
For Jesus Christ will peace impart.*

— Charles Frederic Sheldon, D.D.



Yes, here we are again.

When I look at the calendar, there is little doubt in my mind that this news medley won't reach you before January 1985, and thus I shall first acquit myself of the very pleasant duty of wishing you all a blessed 1985, a new year of our Lord. By the time you read these lines you all will have been listening to the preaching on either New Year's Eve or New Year's Day. It is a blessing that together we may begin the new year with our God. Or rather, that we may know that He is the Same One every day and therefore also in the new year which has started. We may start the year with Him because He is never absent from us and neither is the Lord Jesus Christ with His majesty, grace, and Spirit. May you all experience this in a rich manner.

I shall not start meditating, because others will have done this either in the last issue of 1984 or in this first issue of 1985. Let us get on with our news.

Could we, in this new year, improve on our ecclesiastical language? There has been quite some progress in the course of the years, but there are still many impurities left.

The present crop gave three horrible examples of wrong language. One bulletin mentioned "The Church at Guelph informed us that the meeting of classis (brrrr!VO) originally scheduled for Dec. 13 has been postponed until Jan. 24." In another bulletin we read, "The meeting of classis (brr!VO) to be held in December will be informed." And a third example: "A petition . . . requesting the consistory to call for a special meeting of classis (brrrr!VO)."

Then I would rather go along with another church in whose bulletin I read, ". . . to reschedule classis . . ." This is the proper terminology. Once again: A classis may have various sessions, one in the evening, one in the morning, one in the afternoon; but we do not have "meetings of classis."

The Ontario harvest is not all that copious this time.

Burlington West's Consistory decided "in response to a letter from Burlington East regarding our continued participation in the Dutch services . . . to inform them that we will no longer take responsibility for such services as of January 1985 . . . One consequence is that the Dutch service will no longer be mentioned in our bulletin."

I do not know what brought Burlington West to this decision, but in my opinion it shows that we become more and more a federation with a Canadian character. It certainly is *not* so that we are waiting for the death of the older generation so that we can abolish Dutch altogether. Sometimes this accusation was brought to the fore when we were urged to increase the number of worship services in English which, unavoidably, brought with it difficulties for the older brothers and sisters who either had trouble with the English language or for all sorts of reasons never bothered to learn it and actually hated it. That the reason for their hatred was in their own decision to emigrate to an English-speaking country was something which they either did not want to see or were unable to see. And it was not the younger generation which caused a gap to come into existence between them and the older ones; it was the older generation that caused it. They made it only worse by their refusal to go along with an increase in English services and by their tenacity in hanging on to their native language with exclusion of the language which their children and grandchildren spoke.

Thus also the decision to cut down on the Dutch services was sometimes greeted with the statement, "You are waiting

for our death." This definitely is not the case.

On the other hand, however, the dwindling number of those who are having trouble with the English language or who, because of their age and aging are reverting more and more to their native language, renders it less and less necessary to have separate services for them. Also for the outside world it means something when the only services we conduct are conducted in English only. Sometimes, when talking with fellow-citizens in town, you find a surprised look on their faces when you tell them that for many years we haven't had a service in Dutch. Still, the name "Dutch Church" persists.

However, let's return from our reveries.

Toronto will receive their new minister some time in January, we hope. The Rev. Gleason informed the Toronto Church that their departure for Canada has been scheduled for Jan. 15. A classis will be held the 24th, at which a colloquium can take place, and then there will be only one vacancy left for all of the East: the Church at Lincoln.

There is more news from Toronto, and news which I gladly pass on. I can do no better than by quoting literally what I found in the bulletin.

"On November 5, the organ committee . . . met in the library of the church. No doubt you have all seen the crates with organ pipes sitting in the basement. The fact that our organ, which was by no means new when the church was built, is badly in need of repairs, is the reason for this purchase. Br. Pilon spent quite some time in keeping the organ tuned and operating. Not only a number of pipes but also a variety of components must be replaced. Plans are to replace the pneumatic system for opening the valves under the pipes by direct electrical pallets. This also involves rebuilding of the console, which will possibly be moved a little backwards to make more room in front of the pulpit. The organ loft may have to be expanded to make room for some more pipes so that we will have a greater variety of sound. Rebuilding the organ is a long-range project."

Toronto is not the only church where the organ is either overhauled or replaced altogether. I am sorry that I cannot give any more news about the Fergus organ. The organ builder is busy with the console and with some chests, but some of the pipes apparently have not yet arrived from Europe. Please be patient; I'll tell you the news as soon as I know it.

Yes, and this is then the last news from Ontario, except one item, about which later on.

There is one more thing which I like to quote from a bulletin. I do not mention the name of the church, for you might get the impression that they are unfriendly there, which is not the case.

"Last Sunday morning there was a family visiting with us who mentioned they enjoyed the worship service very much but felt sorry that they could not sing along with the congregation. I thought at first that maybe they were not familiar with the tunes . . . but then they told me that they did not have a *Book of Praise*. It is amazing that a family can sit through a whole worship service without anyone noticing their predicament: Please, brothers and sisters, keep your eyes open especially when you see people whom you do not recognize. We want such people to feel comfortable and enjoy the worship service to the fullest."

I quote this to make us all aware of the necessity of looking around and taking care of strangers who may attend the worship service. There are quite a few congregations where

Bibles and *Book of Praise* have been placed in the pews. There no need exists to pay attention to it whether visitors have these books available to them. However, even there the need does exist to contact them after the service in order to see whether any further contact can be established.

Coaldale.

"The subject of selling the church building and the institution of a congregation at Taber is discussed in general terms (only). It is decided to have the "growth report," prepared some time ago, distributed to Council members for study and THEN discuss the entire situation — all the pros and cons — at a meeting of Council in November." A special meeting was set for it but I have not yet seen any information, for which reason we have to contain our curiosity till some later moment.

"To celebrate the 20th anniversary of our church, we will have a bulletin cover design contest . . . . Please be sure it comes to the evening of the dinner (Nov. 23), where it will be displayed and judged."

The church from whose bulletin the previous paragraph was quoted is . . . Calgary. I had to leave you somewhat in suspense to test your knowledge of year of institution of the various churches. You would have known even if I had not mentioned the name, wouldn't you? Meanwhile, this dinner has been enjoyed by the brotherhood there and a new cover will probably grace the bulletin within the foreseeable future.

The time for the election of office-bearers is coming up again, although there won't be many churches left that have the "changing of the guard" at the changing of the year. By far most of the churches have it when the winter-season is at an end as far as family visiting and so on is concerned. If changes are contemplated in the rules and regulations, now is the time, for one should set rules or change rules without reference to a specific person or persons. If the rules are changed now, no one can feel threatened or by-passed or slighted.

One of the practices among several of our congregations is to read out aloud the names marked on the ballots. There are always several members who tally along and know the result even before the chairman of the meeting has announced it. In other congregations the ballots are counted by a special committee and the report of this committee is made "public." Then the congregation is informed about the number of votes which each nominee received.

It is the latter practice against which objections have been raised more than once. I myself also feel the drawbacks of such custom, for it is not more than a custom; it is not absolutely necessary. In the Consistory of Houston:

"The feeling was expressed that it would be more edifying to simply announce the winner of the election rather than give an exact count. It was felt that there could be a situation in which the difference would be so great that one of the nominees is humiliated and hurt. It was suggested at that time that the consistory should reconsider its custom of counting the vote out aloud, for all to hear."

I think that Houston shows here the more excellent way and I pass it on for consideration by other consistories and congregations as well. When a brother receives only a few votes this does not necessarily mean that the congregation does not want him as an office-bearer; only that they prefer another brother. Yet it may make the impression as if the consistory put this brother on the nomination only to ensure that the other one would be chosen. And the low number of votes may be a reason why the consistory does not nominate this brother again the following year. It is much better, I am convinced, to have the ballots counted by a small committee and to inform the congregation only about the end-result: "Brother A., B., C., and D. have been elected." That is all the congregation will have to know. We don't have beauty- or popularity contests!

Now we go down to the Fraser Valley.

As for general news: The Choir 60 and Over has come off the ground. They are not soaring yet, for "we decided to start singing in unison as well as in harmony," but the beginning is there.

The Church at Chilliwack contacted the other churches in the Valley with the question whether a yearly office-bearers' conference would not be beneficial. Thus far the reactions from the various churches are positive. With five — and presently six — churches in that region there can be quite a crowd at the conferences!

Yes, presently six.

"A petition signed by brothers and sisters living in the State of Washington requesting the consistory to call for a special . . . Classis Pacific in order to obtain advice about instituting a church in the State of Washington. The consistory decides to accede to this request. A committee is appointed to look into the financial consequences connected with the aim of this request."

Before long we can, therefore, expect that Classis Pacific will consist of eight churches: six "down south" and two "up north." It will be more difficult then to alternate the classes between the various churches, the convening church also being the receiving church. And, perhaps, there will be a ninth church in British Columbia, if the development in the Okanagan Valley continues.

Here I would like to insert another item from Ontario.

The Rev. Huizinga writes, "The consistory on Nov. 19, 1984 decided to set May 5, 1985 as the target date for the institution of a church in Ancaster. This will allow the completion of the church season: home-visits, catechism classes, societies and committees. Also, it is at this time that new elders and deacons are ordained, which can be done for the new congregation then as well . . . . We can be thankful that our church growth can lead to the institution of a new church. It is the healthiest answer to the problem." Yes, and when I then read that the Burlington East Church has a membership of 622 (again), I foresee another church in the Burlington area.

Now we return to the Fraser Valley.

We already mentioned Chilliwack. Let us tell you more about this church.

"Report regarding our congregational meeting on the matter of an organ. Minutes of that meeting are read by the clerk, and adopted. Also a letter from a brother in the congregation regarding the organ proposal is read. After considering the results of that meeting, Council decides to charge the Committee of Administration to start with the new pipe organ." Don't expect, however, that you will read a report about the dedication of this organ in the next issue of *Clarion*, for the next *Church News* brings us back to reality: "It will take *approximately* half a year before it is completely installed." We have patience, don't worry. Ours has been in the making for longer than that! And still the end is not there.

We all know about the drive which is being held to provide the Board of Governors of our College with sufficient funds to finance the purchase of and alterations to the new building which will be ours shortly. Of some congregations I read that they are even exceeding the contribution that was asked of them. Others come pretty close. Cloverdale has another solution still.

"It was decided to do what was expected from the Cloverdale congregation, that is contribute \$4,000.00. Since \$3,200.00 was collected, the difference (\$800.00) will be taken from general revenue."

Generally speaking, I have the impression that the churches in the West are more enthusiastic about the whole matter than those in the East and that a breakdown of the total contributions for the new acquisition will show that the larger part has come from there, also percentage-wise. I notice this also with

the amounts contributed for the Women's Savings Action. I do not say that things should be the other way around, but I do think that the Eastern churches could show a little more enthusiasm, seeing that they are the ones that benefit more from the College, for example by having the professors conduct services, having them speak about various topics, than the Westerners.

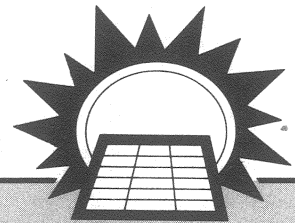
In the Surrey Consistory report I read, "A letter and proposal from the Steering Committee re a school is discussed. Council decides that in principle it is not opposed to having a school here on church property, but that more information is needed."

If I am not mistaken, this matter was brought to the Surrey Consistory because something has to be done with the schools in the Valley. The William of Orange School apparently is bursting at the seams, the Calvin School in Yarrow has to take measures soon, and now I gather that there are plans or anyway thoughts into the direction of having satellite schools, something which, I am convinced, should have been done long ago. We'll see what comes of it.

"The Home Mission Committee asks Council to have the morning worship service start at 10:30 instead of 10:00 a.m., in order to make the Sunday School classes more effective.

Council agrees in principle to support this request for a period of 6 months, but to hear the congregation on this before implementation."

Regarding the outreach, things do not seem to be going all that well with the broadcasting. Apparently the committee decided, for lack of support from churches, to discontinue the one hour broadcast which has been going on since the very beginning of this activity, that is: some fifteen or sixteen years. I would have to look the date up to be precise, but this figure is accurate enough. I am very happy to read in various reports of consistory meetings that a number of churches in the Valley are in favour of continuing this hour which is on prime time. You cannot have a better time slot, I would say. Once it is gone, it is gone. There are enough "competitors" to grab it. I hope from the heart that the Valley community will rally to the support of the Broadcasting Committee and as yet save this hour. The cost is peanuts compared to what we spend on ourselves, no, not on necessary things, but on luxury items. I know that much is being asked, but we always have received more than we have to give. If we live from this knowledge and awareness, we'll see miracles. Work, for the night is coming. And then: THE DAY!



VO

## RAY OF SUNSHINE

### It is so simple

"I believe," Acts 27:25

Here we delight in divine simplicity.

It means, I may not understand it, I do not deserve it, I can not explain it, but I believe it. It is a simple formula. God said it — I believe it. That is faith.

A man was noted for great faith. A preacher looked him up and asked, "Are you the man with great faith?" He said, "No, I'm the man with a very little faith in a great God." God wants us to believe when we cannot see, cannot understand, and cannot explain. If we could see and understand it would not be faith.

It is not so much the *amount* of faith as the *object* of your faith that counts. Not *what* you believe, but *who* you believe. The sailors trusted their ability. The soldiers trusted the sailors. The captain trusted the pilot. The pilot trusted his compass. They all trusted the ship. The ship trusted the anchor, and the anchor failed. Paul trusted God and God never fails. It is easy to believe when the waters are smooth, but it takes real faith to trust when the storm comes.

Comfort for Troubled Christians  
J.C. Brumfield  
Moody Press, Chicago

### "Trust" is a "Must"

"I have no Faith", the skeptic cries,

"I can only accept what I see with my eyes. . ."

Yet man has to have *Faith* or he would never complete  
Just a simple task like crossing the street,  
For he has to have *Faith* in his manly stride

To get him across to the other side,  
And the world would be panic-stricken indeed  
If no one thought that he could succeed  
In doing the smallest, simplest thing  
That life with its many demands can bring. . .  
So why do the skeptics still ridicule  
And call "The Man of Faith" a fool  
When *Faith* is the *Basis* of all that we do —  
And that includes *Unbelievers*, too.

A thought to ponder:

God never sends the Winter without the Joy of Spring. . .

And though today your heart may cry —  
Tomorrow it will "Sing"!

H.S.R.

*We have received a request to send cards to a brother for his 29th birthday on January 17. Henry lives at home and helps his Dad on their chicken and raspberry farm. He is a member of the Abbotsford congregation and would benefit from some extra attention. His address is as follows:*

**HENRY DRIEGEN**  
72 Ross Road  
RR 1  
Abbotsford, BC  
V2S 1M3

*Please remember to save stamps.*

Send your requests **MRS. J.K. RIEMERSMA**  
to: 380 St. Andrew Street East  
Fergus, ON N1M 1R1



## RENEWED RUMOURS

Proctor & Gamble has renewed its battle against rumours that the company supports the "Church of Satan," according to *Advertising Age* magazine. Flyers distributed at churches, schools, shopping malls, and work places charge that the company's corporate symbol, a drawing of the man in the moon, is Satan's symbol. Similar accusations abounded in 1982. Proctor & Gamble is mounting a direct-mail campaign to quell the rumour.

## JEWISH HOMES AND THE NEW TESTAMENT

An Israeli research institute says twelve percent of the country's Jewish homes have a New Testament. Twenty-three percent of the respondents to a survey admitted to reading some of the New Testament text. However, forty-two percent of Israelis believe that distribution of New Testaments is harmful to their society.

## A BEST SELLER: THE NEW KING JAMES BIBLE

It is only two years ago that the New King James Version, published by Thomas Nelson Inc., hit the market. It cost millions to prepare, but it is now reported to have hit the three-million-copies-sold mark. It may well be called a best-seller, in spite of the not so enthusiastic review which the Rev. VanDooren gave in our magazine. Apparently the name "King James" still has a large measure of appeal to the conservative element among North American Christians.

## HUNGER AND OPPRESSION

The Marxist government of Ethiopia puts more and more pressure on the Christians in that country. Although it was not clear in the past in how far actions against Christians were stimulated and encouraged by the central government, a leak from a government document has occurred from which it becomes evident that the government wants "the evil of religion" wiped out as soon as possible.

All the world is concerned about the drought and famine in Ethiopia, but who talks about the oppression, and about the fact that the Ethiopian government does whatever it can to keep the food and relief supplies away from regions where it does not have complete control over the population? Indeed, the people suffer from famine and drought; but whose fault is it in the first place that so much misery has come upon the population? "Third World

Countries" cry their heads off because of their debts and the heavy burden of having to pay back what they borrowed; but did the money they borrowed reach its goal and did it benefit the population as such?

It is surprising that the United States are not fed up with all the criticism they have to endure and are not withdrawing their support to those countries that bite the hands that feed them.

## REVERSAL A MUST

PARIS, FRANCE — The French government has decided to initiate a new system of support for young families and those who are having many children, such in order to raise the number of births that have declined drastically as a result of previous actions. Support will be given before and after the birth of a child, young families can get credit, and there is support for mothers or fathers who want "maternity leave." Improvements will be made in all these cases.

People are discovering that transgression of the Lord's commandments does not bring the progress which they envisaged. On the contrary: the evil returns upon their own heads. They experience that their schemes and ideas don't work but bring the opposite of what they expected from them. President Mitterand declared in a cabinet session that the idea is not only to increase the birth rate, but that the issue is, "The national survival in the fields of energy, inventions, art, research, science, and industry." Only generations with many children can work creatively," it was said.

## NO MIXED MARRIAGES

VIENNA — Male and female ministers of the Lutheran Church of Austria will not receive permission to enter into a mixed marriage, for example with a Roman Catholic, not even in exceptional cases.

That's what the General Synod of the Evangelical Lutheran Church, held at Vienna, decided by a large majority vote.

The synod gave as reasons for its decision that allowing mixed marriages for its ministers would render the congregations uncertain and would cause big problems with the upbringing of the children.

Question: Is what is good for the goose not also good for the gander?

## THREE DEPUTIES QUIT

Three of the deputies appointed by General Synod Heemse of the Reformed

Churches in The Netherlands have quit. They were deputies for the Psalmbook, charged with preparing the definitive rhyming.

Their objections are mainly directed against the time limit set by synod. Synod decided that the rhyming should be ready by April/May 1985. Deputies are afraid that this will have a negative influence on the quality of the rhymings. Another complaint of the deputies is that their arguments are ignored by the Committee for the Rhymings of the Psalms. The deputies who have now resigned were considered experts in this field.

Remark: Are we ever blessed with a definitively adopted Psalmbook!

## THE WAY TO GOD . . . VIA ROME

VATICAN CITY — Pope John Paul attacked the idea that Roman Catholics can obtain forgiveness "directly from God" without going through the church, and predicted a "healthy sense of sin will once again flourish."

The pontiff, in a 138-page document, also rebuffed calls for an expansion of the circumstances under which a priest may give "general absolution" to a group of people rather than hearing one confession at a time.

"As an essential element of faith concerning the value and purpose of penance it must be reaffirmed that our Saviour Jesus Christ instituted in His church the sacrament of penance so that the faithful who have fallen into sin after baptism might receive grace and be reconciled with God," the Pope wrote.

Even the Lord our God apparently is not free any longer to forgive the sins of all who flee to Him with confession of their guilt directly and without interference by any human being, but is compelled to follow the way that runs via Rome. Were our forefathers really so wrong when calling the Pope the Antichrist?

## BRAZILIAN "HOUSE CONGREGATION"

UNAI — In the Brazilian town of Unai a "house congregation" has been formed upon emigration of four Reformed families from The Netherlands. Three families which used to belong to the Reformed congregation at Curitiba also joined. Presently another family is expected to arrive from the State of Parana. At present the group numbers forty-three members (communicant and non-communicant). Unai is situated about 120 kilometers from Brasilia.

VO

# Ordination and installation of Rev. M.H. VanLuik

Sunday, November 4, 1984 was a special day of Thanksgiving for the Church at Watford for on that day, the congregation received from the Lord a minister of the Word again.

Rev. J. VanRietschoten from the Church at Chatham led in the morning worship service and chose as his text II Timothy 2:20-26, under the theme:

Servants of the Lord:

Be a useful vessel in the great house of the Master, ready for any good work.

1. The Lord's servant
2. The great house of the Master
3. The servant a useful vessel
4. The servant ready for any good work.

After the proclamation of God's Word, the installation and ordination of Cand. M.H. VanLuik took place in which the consistory took part in the laying on of hands.

In the afternoon, the Rev. M.H. VanLuik delivered his inaugural sermon from the text II Cor. 5:18-21, under the theme:

God gives the ministry of reconciliation for the reconciliation of man to himself.

1. The message of reconciliation
2. The ministry of reconciliation.



Rev. and Mrs. M.H. VanLuik looking over some of their gifts received.

After the service an opportunity was given to delegates of various churches to speak a few words.

Rev. J. Moesker spoke on behalf of

the Church at London; br. M. VanderVelde for the Church at Lincoln; and Rev. J. VanRietschoten for the Church at Chatham as well as on behalf of Classis Ontario South.

A letter of congratulations was read by the clerk from the Church at Hamilton; a phone call was also conveyed by the clerk from our former pastor Rev. P.K.A. DeBoer as well as from Rev. D. Agema congratulating the Church at Watford on this festive occasion.

The following Thursday evening, the congregation again got together to officially welcome Rev. and Mrs. VanLuik in their midst. The chairman of the consistory br. L. Haan opened the meeting with prayer and thanksgiving to our Lord, the Head of the Church, that through His grace we again received a servant of God to bring the gospel of salvation to His people in Watford.

The children of Ambassador school gave us a glimpse of what is in store as far as talents are concerned. Their songs, by signs and words were much enjoyed by all. Also, the young peoples' society showed to us in a lighthearted way, what goes on during their meetings. The women's society showed us the latest fashion in dress design, whether a travel outfit is needed or a set of clothes for work in the hog barn. It was paraded through the aisle; even a live piglet was carried along. The choir, under the directorship of Mrs. L. Dokter, sang songs of thanks to the Lord for His care over His people, and to our new minister in the song; "The Lord Bless You and Keep You."

Rev. and Mrs. VanLuik were presented with two wall plaques by the women's society; the young peoples' society gave a book about beautiful Canada, and a flower arrangement was presented by the choir.

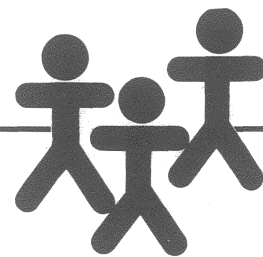
The evening was much enjoyed by all and will long be remembered by the congregation at Watford.

Rev. VanLuik closed the evening with thanksgiving to our Lord and Saviour for all His gifts and His care for His people, also in Watford.

JOHN JANSSENS,  
Corresponding Clerk



Children of the Ambassador School showing their talents in signs and song.



## Graduation at Guido de Brès High School

Friday, October 12, 1984, heralded another historic day in the short history of Guido de Brès High School. Again we could come together in the beautifully decorated gymnasium to witness and celebrate the graduation of a number of students, this time forty-six in total.

The evening began with a delicious dinner, again prepared and served by the ladies' auxiliary of the high school. This was enlivened somewhat by the staff, who tried to present, in verse and limerick form, their memorable impressions of their past "charges."

The graduands followed this up with a surprise of their own. A beautiful Robert

Bateman print was presented to the principal and vice-principal on behalf of the graduating class. This was thankfully received.

This year, unlike previous ones, it was found necessary to hold the commencement exercises in a larger auditorium. The congregation of the Bethel Gospel Tabernacle generously permitted us to meet in their church building.

The evening programme was begun with a processional as the graduands filed in. Together we sang Psalm 124:1, 3, and Mr. G. DeBoer, chairman of the board of the high school opened the assembly.

Dr. F.G. Oosterhoff, as principal of

the school was then given an opportunity to express a word of welcome. At the same time she took a few minutes to have a last chat with her students. Her parting words were both an encouragement and a warning. Referring to examples in history, Dr. Oosterhoff portrayed the idolatry of a world which is caught up in self-indulgence. She warned the students to stay away from the various guises of idolatry and encouraged them by reminding them of what they had been taught. In conclusion, Dr. Oosterhoff noted that the torch had been given to the graduands. They were now to work out their mandate.



Front row: Chris Vis, Karen Smouter, Helena Blokhuis, Irene Mans, Marilyn Vanderee, Lucy DeBoer, Eileen Salomons, Pat Vandermaarl, Janetta Gelderman, Rose DeGelder, Sharon Smouter, Janice Lof  
Second row: Karl Csicsai, Jack Schoeman, Bernice Stieva, Anita Tenhage, Janice Oosterhoff, Ray Bosma, Dave Hutten, Cheryl Oosterhoff, Janice Dykstra, Sue Vandooren, Ray Krikke, Tim Togerez, Gerald Oosterhoff  
Third row: Joyce Huinink, Alison Helder, Greta Bosscher, Jackie Vandenbos, Judy Vanderwoude, Adele Hulzebosch, Alice DeJager, Lorraine Bosch, Evelyn Boot  
Fourth row: Mike Sandink, George Gritter, Henry Bosscher, Willem VanderVen, Peter VanZandwyk, Brad Vanderwoude, Dave Bosma, Murray Wanders, Brian Heres, Rob Hofsink

Before the Secondary School Graduation Diplomas were handed out, we sang Hymn 43:1, 3. The chairman of the board then officially presented each graduate with his or her diploma, after which congratulations were extended by the principal. It was truly an impressive sight as again we could see the procession of students before us as each lined up at the front. Who would not agree with the Psalmist as we sang of Psalm 115:

"The Lord will not forget us but will bless, His people who their faith in Him confess, With thanks for all He gave them."

We had again been truly blessed.

The current student council president then welcomed the Rev. W. Huizinga, who was our guest speaker for the evening. Rev. Huizinga addressed the graduates and audience with his theme: BE STUDENTS WITH A VISION. In attempting to apply this to our graduates, Rev. Huizinga took us back to Old Testament days, to the schools of the prophets.

Then, as now, the task of prophet was an urgent one. Visions needed to be entertained, not only of a prophetic nature but also of a more immediate concern. He stated that the students needed to have a vision to guide them in the decisions of life. Decisions such as which vocation to choose and with whom to share one's life need to be made in the near future. Wisdom is needed to carry out these decisions. Rev. Huizinga ended his address by pointing to the many in the Bible who had made life decisions with a vision in mind. Visions strengthened others, he noted; the graduates also will be strengthened in their life work.

On behalf of the graduating class, Karen Smouter thanked Rev. Huizinga for his words. Following this, we were treated to the music of the Grades 10-12 choir. They sang "O God, Thou Faithful God" and "Great is Thy Faithfulness."

The presentation of various school, student council, and proficiency awards then took place. Once the graduates had

settled themselves again in their seats, Jack Shoeman proceeded to give his valedictory address. He gave a brief account of what had occurred at school these past four years and fittingly ended with thanks for all that the graduates had received. The dominant theme was: "Praise God from whom all blessings flow."

The evening drew to a close. And what an evening! We sang Psalm 89:1, 7, after which Rev. G. VanDooren closed in prayer. We then stood up and sang "O Canada" and the graduates filed out. We soon followed them to the Bethel gymnasium, where welcome refreshments were waiting.

That we had again been blessed was made evident over and over again this evening. With and for the graduates, we could repeat: "They go their way with joy, Thy steadfast love extolling" (Psalm 89).

R. VANANDEL

## The official opening ceremonies of Manoah Manor

October 27, 1984 dawned as a typical wet, blustery autumn day in the Lower Fraser Valley. However, for the Canadian Reformed community it was certainly not a typical day. This was a long-awaited day — the day the Rest Home, Manoah Manor, would be officially opened.

At 1:00 p.m. the first trickle of visitors began to arrive. They dashed through the downpour, hung their umbrellas near the door, studiously wiped their wet feet and entered the spacious lounge on the main floor. Coffee was perking, and cookies and cake were standing in readiness for the trickle that soon became a steady stream.

By 2:00 p.m. a crowd of about 200 had gathered. Some took the opportunity to inspect one of the empty suites on the first floor, while others took the elevator to the 3rd floor. Mr. and Mrs. H. Klos, Sr. had graciously made their suite available for viewing. Here it was much easier to see how "gezellig" a suite could be with attractive furnishings and with pictures on the walls — a real home.

At 2:15 everyone crowded into the lounge and solarium for the official opening ceremony. The Rest Home Society's



President, Bill Vanderpol, welcomed everyone to this special occasion, and gave a brief historical sketch of what had preceded this day. It was on June 20, 1967 that 28 people had gathered together to initiate a Rest Home Society. On September 11, 1967 a board was chosen, consisting of the late Rev. J.T. VanPopta

as chairman, the Rev. W.W.J. VanOene as secretary, br. P. VanEgmond as treasurer, while the brs. A.W. DeLeeuw and D. Teitsma served to round out the number to five.

Over the years the Society has faced many problems and frustrations. Should we build here or should we build there?



Can we ask for government funding or must we do it all on our own? Should we buy or should we build an apartment building? What about a nursing care facility? How are we going to finance such a major project? Many members have given of their time, money and expertise to make this day a reality. Br. Vanderpol reminded us again that it was God's guiding that has brought us this far and given us *Manoah Manor*.

At this point, the Reverend J. Geertsema was given the floor to speak about the meaning of *Manoah Manor*. *Manoah Manor* literally means "Rest Home." *Manoah* means "a place to rest" while *manor* can be defined as a large home of a wealthy man, with many rooms in it for servants who work for their master.

Rev. Geertsema gave us some instances from Scripture where the word "manoah" is used. In Genesis 8:9, the dove which Noah released "found no place to set her foot," the dove found no "manoah." In Ruth 3:1, Naomi wished to "seek a home" a "manoah" for Ruth. In I Chronicles 16 David provides a "manoah" a place of rest for the ark of the covenant. In Lamentations 1:3, Judah is in exile among the nations "and finds no resting place," no "manoah."

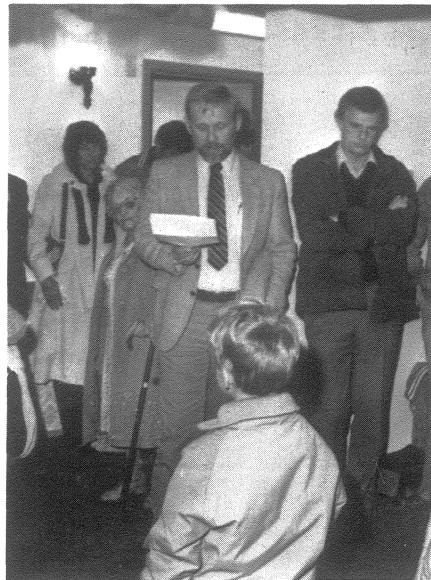
From these few excerpts of Scripture, we can see that *manoah* means a place of safety, protection, quietness and peace, given by the Lord. And so *Manoah Manor* is a place of rest for our brothers and sisters in the evening of their life. They can live together as children of God in the communion of saints. *Manoah Manor* also speaks of the promise of the coming perfect rest. Our Lord Jesus has promised this, "In My Father's house are many rooms . . . I go to prepare a place for you," (John 14:2).

This life is not home for Christians. We are strangers and sojourners. We do not have a permanent "Manoah" here. Life remains a struggle of faith and of service in our Lord Jesus Christ. This also continues in this earthly *Manoah Manor*. The residents remain part of the church of our Lord, in the battle with Christ until the end of time. Life remains active. These older members serve to warn and to pray for the church, themselves and the world. They may show an example of a true Christian life.

That service and that struggle of faith remains in this earthly *Manoah Manor* in the hope for that future permanent and perfect *Manoah Manor*. We may all live our lives in the certainty that *Manoah Manor* is coming.

After these fitting words, Rev. Geertsema led us in a prayer of thanksgiving.

Br. Vanderpol once more took the floor. He emphasized that we could celebrate the opening of this home for our Se-



nior Citizens only because our heavenly Father has given the means and willingness to complete this task.

Thanks were extended to the following: (although not to only these more prominent helpers, but in them also to all those who worked in their own specific task to make this day a reality).

Thanks to br. A.W. DeLeeuw — long time president and promoter of the Rest Home — who helped lay the groundwork on which others could build.

Thanks to br. J. Winkel and the membership committee, who worked to increase the number of members and donors.

Thanks to the architect, Daniel Kim of Buckley, Graham, and Kim.

Thanks to the general contractor br. Harold Leyenhorst, who never lost his cool.

Thanks to all the free labourers and especially br. Ben. Meerstra who organized this help.

Thanks to the decorating committee, Mrs. J. Geertsema, Mrs. P. Jansen and Mrs. A. Jansen, who have brought a warm touch of home to this building.

Thanks to the board who have worked in such good harmony, i.e. Herman Aikema, vice-chairman; C.T. Sikma, secretary; J. Winkel, treasurer; A. Jansen, building treasurer. (Here Rev. Geertsema stepped forward and led a round of applause in thanks for the capable leadership of br. Vanderpol.)

Thanks to sr. H. Klos, Jr. who drew up the plans for the landscaping and thanks to br. J. VanderMolen, br. G. Kleefman and br. H. Klos, Sr., who under the capable direction of br. B. Vane, made these plans come to life.

A hearty round of applause was given in appreciation for all this dedicated work.

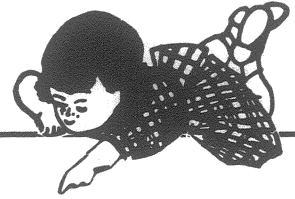
Br. Harold Leyenhorst was now given the floor. He spoke of his involvement over the past five years and admitted that he had "looked ahead to less than what is here now." This has only been accomplished due to the good support from the board and the good cooperation from all the various committees involved. The last couple of weeks the residents as well have shown a real interest and have even helped in finishing all the little details to prepare for today. Br. Leyenhorst officially presented the keys of *Manoah Manor* to br. Vanderpol, representing the completion of Phase I of this building.

Coffee and refreshments were enjoyed by all. Many of the residents invited friends and family to visit their suites. And yes, it was still raining. Gradually the visitors left, clutching their umbrellas and dashing back to their cars, convinced that our Seniors have a lovely place to call home.

MRS. P. VANDERGUGTEN

*Pictures courtesy of P. Vandergugten*





## Dear Busy Beavers,

Happy New Year to you all!  
It's a little late, but still —  
very best wishes  
for the Lord's blessing and guidance in 1985.  
Are you excited  
thinking about all the wonderful things  
that would happen to you this year?  
Maybe some of us  
are a little worried  
about what could happen.  
Did you ever hear  
that children's song called:  
"Why worry when you can pray?"

It's 1985 A.D.

The A.D. stands for ANNO DOMINI:  
the year of our Lord.  
We can be excited or worried (or both!)  
but the Lord  
made this year for us,  
He has promised  
to look after us and help us.  
And we can count on Him!  
That's why  
we can say to each other  
"Happy 1985"!



## From the Mailbox

Welcome to the Busy Beaver Club, *Julie Van Sydenborgh*. We are happy to have you join us. I like your pictures, Julie. Did you like our new quizzes and puzzles? Will you write sometime and tell us your birthday?

Welcome to the Busy Beaver Club, *Mariet Nap*. We are happy to have you join us. I'm sorry to hear what happened to your lamb. Do you think you might get another next spring, Mariet? Thank you for the riddles.

And welcome to you, too, *Sheryl Linde*. We hope you will join in all our Busy Beaver activities. Thanks for your nice letter and pretty picture, Sheryl.

Welcome to the Club, *Sophia Van Iperen*! Be sure to join in all our Busy Beaver fun. When your sister is old enough to write to ask to join the Club of course she may, Sophia. Bye for now.

And a big welcome to you, too, *Katrina DeHaas*. Welcome to the Club! I think you are a very lucky girl to have a new little brother to help look after. I bet he smiles at you a lot, right?

I see you have been very busy *Agnes Timmerman*! Keep up the good work! How are your fish doing now? And did you have a good holiday from school?

Thanks for your picture *Yolanda Van Spronsen*. I was very happy to get it. Congratulations on a good report card. Keep up the good work! Did you have fun in the snow during the holidays?

Hello *Liza Pieffers*. It was nice to hear from you again. Thank you for your poems and pictures. Keep it up!

I see you like writing poems, too, *Donna Pieffers*. Good for you! And you are good at drawing too, I see. Bye for now. Write again soon.

Welcome to the Busy Beaver Club *Quirina Bikker*. We are happy to have you join us. You are a real Busy Beaver, I see! And you mean to keep the other Busy Beavers busy, too! Keep up the good work!

And a big welcome to you, too, *Kerri-Anne Wierenga*. Thank you very much for your poems. I really like them. Did you have a good birthday, Kerri-Anne?

Welcome to the Busy Beaver Club, *Sheila Wierenga*. We hope you'll really enjoy joining in all our Busy Beaver activities. Will you write sometime and tell us about yourself and your hobbies, Sheila? Bye for now.

Welcome to the Busy Beaver Club, *Michelle Medemblik*. We are happy to have you join in our Club. How did you do on the Walkathon? Thanks for the riddles. Will you share one of your stories sometime, Michelle?

Hello, *Michelle Oostdyk*. I do hope you get a penpal, Michelle. Did you look in the last few issues of Our Little Magazine? There were some other people asking for a penpal, too. Why don't you try that?

Thank you for the interesting poem you wrote out and sent me, *Gredina Jaspers*. It was nice to hear from you again. When did you move? Of course your sister may join the Club, Gredina. Just have her write me a little letter to say so, all right?

I'm glad you have lots of friends at school, *Mirjam Bikker*. How did you like keeping house without your Mom being home? Bye for now, Mirjam. I'm curious to hear how you did!

Hello, *Rose Peters*. It was good to hear from you again. I'm sorry you missed the Summer Quiz Contest. We'll have one again sometime. Just watch. Thanks for the jokes and riddles, Rose.

Thank you for your Thanksgiving hymn and picture, *Henrietta DeWitt*. I see you are keeping busy. Keep up the good work! What do you and your friends play at recess, Henrietta? And did you like our puzzles?

You were thinking ahead, *Alida Knol*, sending us a Christmas quiz. Thank you! I hope you had a lot of winter fun during the Christmas holidays!

Thank you for your pretty letter, *Mary-Lynn De Boer*. And I liked your pictures, too! Keep up the good work.

How did your dress turn out, *Marsha Stieva*? I'm glad you like our puzzles and contests. Did you do some during the holidays? And did you have fun outside, too? And did you write your penpal?

Hello, *Jennifer Stam*. It was nice to hear from you again. I see you are keeping busy. That's good! Thanks for your interesting riddles, Jennifer. I think the Busy Beavers will enjoy them.

Did you have some snow to play in during your holidays, *Alice Blom*? Thank you very much for the puzzle and the rid-

# Quiz Time!

dles, too. I'm always glad to see Busy Beavers sharing their fun things to do.

Sounds to me as if you had a good birthday, *Vanessa DeJong!* Did you have a good time during the holidays with your sisters?

Hello *Katrina DeJong*. Thank you for the puzzle. Keep up the good work! How is the downstairs bedroom coming along, Katrina? Bye for now.

You've been very busy, *Hannah Harlaar!* Good for you! I think the Busy Beavers will enjoy your picture and puzzle. Did you have snow to play in during the holidays, Hannah?

Congratulations on your baby brother, *Pearl VandeBurgt*. Are you allowed to help look after him? I bet he smiles and coos for you. Thanks for the pretty card, Pearl.

And congratulations to you, too, *Cheryl VandeBurgt*, on little Robert Peter. He's a lucky boy, you know, to have two big sisters like you two! How is your pet rabbit doing, Cheryl?

## PICTURE CONTEST WINNERS!

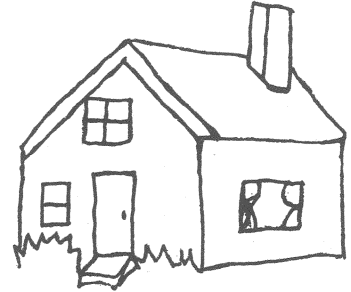
Congratulations to Busy Beaver, *Pearl VandeBurgt* for winning our Thanksgiving Picture Contest. And also to Busy Beaver, *Henrietta DeWitt* for winning an honourable mention. Keep up the good work!

Busy Beavers we need a penpal for:  
*Michelle Oostdyk*  
 537 Scarlett Crescent  
 Burlington, ON L7L 5M5

Busy Beaver *Nora Boersema* has this very interesting riddle for you! The answer is below.

"If you were put in a room that had no doors or windows, only a mirror and a bed, what will you do?"

Busy Beaver *Agnes Timmerman* sent in this picture with its poem. I think the house needs some colour and some landscaping, don't you? See what you can make of it!



You live in a house  
 With maybe a mouse.  
 You lie in a bed  
 Which may be red.  
 You might find a broom  
 In the laundry room.  
 And you might find many another thing,  
 Some might bong and some might ring!

## BOOKS OF THE OLD TESTAMENT

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

by Busy Beaver  
*Agnes Timmerman*

Put the extra letters  
 together and you  
 get a message!

Answers:

Nora's Riddle — Look in the mirror and see what you saw. Take the saw and saw the bed in half. The two halves make one whole, then get out of the hole!  
 Books of the Old Testament message: books of the Old Testament is the holy Word of God inspired by the Holy Spirit.

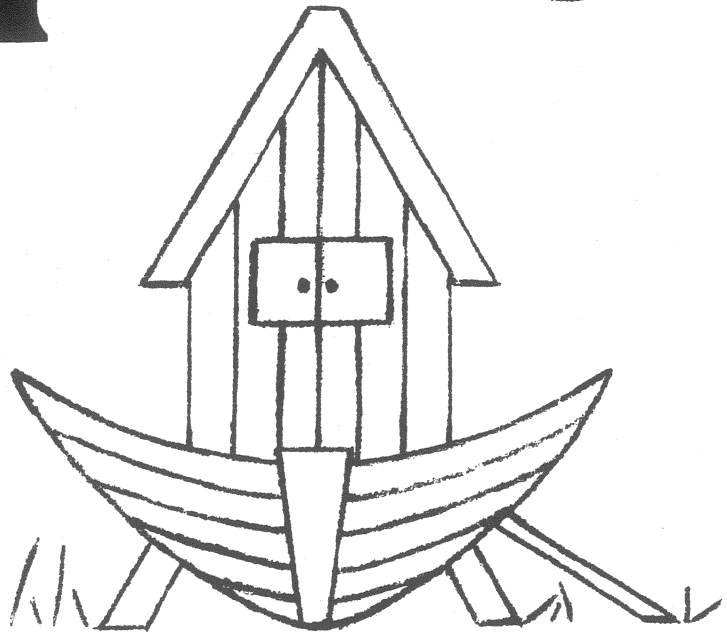
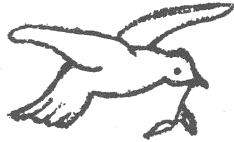
Did you see all the letters I answered this time?  
 I was very happy to get so many letters!  
 Keep it up, Busy Beavers!  
 Bye for now.

You know my address!  
 Aunt Betty, Box 54  
 Fergus, ON N1M 2W7

With love from your  
 Aunt Betty

# ABC BIBLE COLLECTION - by Mrs. John Roza

# Aa



**A-ark** (Genesis 6-8)

## Quiz Questions

*Colour me!*

1. What, besides Noah's family was Noah suppose to bring on the ark with him? (Genesis 6,7)
2. This man was the first man made after God's image. Who is this man? (Genesis 1)
3. Because of anger and jealousy, Cain killed his brother. What was his brother's name? (Genesis 4)
4. In this special event, Jesus was lifted up into a cloud. What was this event called? (Acts 1:4-12)
5. This man had to offer his own son to God. (Genesis 22)
6. A structure made of a pile of stones, and used when bringing sacrifices is called an \_\_\_\_\_.

Answers: 1. Animals, two of each 2. Adam  
3. Abel 4. Ascension 5. Abraham 6. Altar

