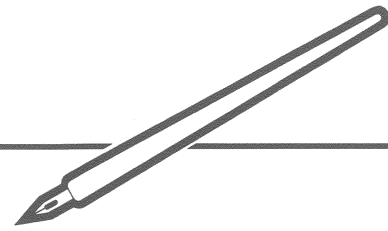




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The law as instruction in faith and in being image of God

In our previous *Editorial* attention was asked for the calling of the church to preach Christ and not experience or the law. True experience of faith and obedience to God's commandments can only be found in the living fellowship with Christ. A new, regenerated life, that is worked by the Holy Spirit, comes from Christ. That is why Christ must be preached as Saviour and Lord. This agrees with the fact that Christ is the content of both the Old and the New Testament. We can give the proper and legitimate place to both experience and the law only within the framework of preaching Christ.

Herewith we do not abolish the law but we maintain it. Christ is the end of the law. That does not mean that after Christ there is no law anymore. It means that Christ has fulfilled the law. Christ has taught us the law of God in its ultimate, full consequence, as the law for those who live in communion with Him through His Holy Spirit. The law must not be separated from Christ. The law flows forth from Christ and must be preached as such.

I like to work this out in two ways and show that God's law teaches us how we can live in a true faith and, at the same time, how we can live as image of God.

When the law is preached apart from Christ, and faith in Him, so that it does not flow forth from Christ as Redeemer from sin, it becomes a (Christian) moral code with a number of commandments and prohibitions, with dos and don'ts. Not only in the secular world, but also often by Christians, transgressing a commandment is not seen and experienced as something that is really terrible. It is often lightly regarded as just transgressing a rule or code. There are not many who care when transgressing the speed limit! Many deal with commandments of God in line with this dealing with traffic regulations. When the Word of the Lord teaches us that God hates divorce, man is inclined to say and says: this may be true, however, there can be situations that husband and wife just do not agree and cannot get along anymore. The conclusion is then that a divorce is the only way out. No divorce is just one of the commandments!

However, when the law is seen as flowing forth from Christ as the Redeemer from sin and as instruction in faith and in being image of God who through Christ is our Father, then transgressing a commandment of Christ becomes a matter of lack of faith and of not living as image of God. It becomes a matter of not living in the holy communion with Christ. And transgressing a commandment weighs much heavier.

Now it is necessary to show the fact that God's law comes to us as the law of Christ, the law of redemption, the law of faith. I do not mean to say that the law leads to redemption. I speak about the law as it points out how redeemed people who live in fellowship with Christ through the Holy Spirit conduct themselves.

In Christ Jesus God made His covenant with His people. The blood of Christ, shed in His sacrifice at the cross, is the blood of the new covenant. It covers sin and makes atonement. On the basis of that sacrifice for sin God says to His people: "I am the LORD your God, and you are My children."

When we believe that Christ makes us children of His Father, the just requirement of the First Commandment of the covenant: "You shall not have other gods before Me" is obviously still in force in the new covenant. A person who believes in Christ does not want to have and serve any other god, but the LORD. That is a matter of faith. And if a person serves other gods, he does not live out of a true faith in Christ. He does not live in communion with Christ.

When a person believes that, through Christ as his Saviour, the LORD is his God, this faith will automatically mean for him that he seeks to live in accordance with the just requirement of the Second Commandment. He will listen to what his God and Father says. He will serve God not in a self-conceived human way, but in the way which God has revealed in His Word. Christ came to do God's revealed will. To live in the fellowship with Christ is to follow Him.

Further, being God's child through grace in Christ, the believer seeks to honour the holy Name of the LORD with his whole life, in his words and works. It is for him a matter of faith to pray with his whole heart: "Father, hallowed be Thy Name." Swearing and speaking wrongly about the LORD is for him not just transgressing a commandment. It becomes for him more and more not living out of faith, not living in fellowship with Christ, holy for the LORD.

When we believe in Christ Jesus as He comes to us in the Scriptures, we believe that He gathers, defends, and preserves a church through His Spirit and Word in the unity of a true faith. We believe that Christ gathers a people for the LORD that fears and worships Him. In this way, not attending the Sunday worship services, or attending only once when called twice, while there is no valid reason not to attend, is not just taking it somewhat easy with the Fourth Commandment. And posing the question: "Where has God commanded that we have to go to church twice on a Sunday, or even that we have to go to church at all" is not just an effort to justify a not keeping one of the commandments. No, such an attitude becomes sin against Christ who calls and gathers and preserves His church by His Spirit and Word. It becomes a lack of obedient faith. It becomes a refusal to live in close communion with Christ, and in the fellowship, the communion of His saints.

The same principle we can work out with regard to the "Second table" of the law. I shall not pursue that here with respect to all the commandments, but take only the Seventh and the Eighth Word of the covenant as examples.

We believe in Christ as Redeemer. This means that we

believe that Christ restores what God has created good, but what man has destroyed and is destroying through sin. We believe that Christ also restores marriage as the basic unit and building stone with which God meant to build human society as well as His church. Therefore, faithfulness in marriage is not just a matter of the Seventh Commandment. It is a matter of faith in Christ; it is a matter of living in the communion with Christ, through His redeeming power. Also marriage as such becomes a matter of faith. Marrying an unbeliever, someone with whom you cannot serve the LORD in the same faithful church, is then not just transgressing a rule of the church. It becomes a matter of unbelief and disobedience. How can you live in fellowship with Christ through the Holy Spirit, and, at the same time, have the most intimate relationship with someone who does not (want to) live in that same fellowship with Christ? The apostle Paul said that it is good to marry, if only it is done in the Lord, in His communion.

When you believe in Christ, you believe that He is the Heir and Owner of all things, the Lord and Master. You believe that you and everything that you possess is Christ's; and that this counts for everybody. You believe that God has entrusted part of what is and remains His to you and to others. Thus stealing as well as greed is no longer just a matter of transgressing the Eighth Commandment. Stealing and building up your own possessions just for yourself becomes sin against Christ, not walking in faith, not living in fellowship with Christ.

We must have the same Christological and Christ-centered approach when we read and explain other parts in Scripture, like, for example Proverbs, where we find the revealed wisdom of God for a truly God-fearing, Christian life.

Let me take here Proverbs 15:1, "A soft answer turns away wrath, but a harsh word stirs up anger." This proverb can be explained in a humanistic and moralistic way. We can use it to admonish each other to practice kindness. We can tell each other with it not to get so easily upset and irritated. We can

urge one another with it to practice self-control and to build up nobility of character. In this way not giving a soft answer but replying with a harsh word becomes just a matter of a specific character, of human weakness, of remaining sinful. And it is not so bad anymore, in our eyes.

However, when we let this word of wisdom flow forth out of Christ, it becomes a different matter of much greater weight. Christ Jesus revealed Himself as meek. "Take My yoke upon you, and learn from Me; for I am gentle and lowly in heart, and you will find rest for your souls," Matt. 11:29. The Greek word that is translated with "gentle" is also used in the third Beatitude, "Blessed are the meek, for they shall inherit the earth," Matt. 5:5. Being meek, merciful, pure in heart, peacemakers, Matt. 5:5, 7, 8, 9, is not a matter of character, but of faith in Christ and of living in His fellowship through His Holy Spirit. It is a matter of being truly disciples of Christ. See also Gal. 5:22-24 and Col. 3:12-16.

In Christological light, replying with harsh words becomes a matter of not living out of Christ through His Spirit; and we see giving soft answers that turn away wrath as something that is found not in our own human strength and nobility of character, but in the fellowship with Christ through faith. We see it as a gift, and therefore a commandment, that flows forth out of Christ. We see it as the result of being ingrafted into Christ as a branch into the vine. And we pray for it.

Christ must be preached. He is the only and the complete Redeemer. It is true that only in the framework of preaching Christ we can and must learn to give the proper place to preaching the law. It has to flow from Him, and from the fellowship with Him, for the renewing Holy Spirit comes from Him as well.

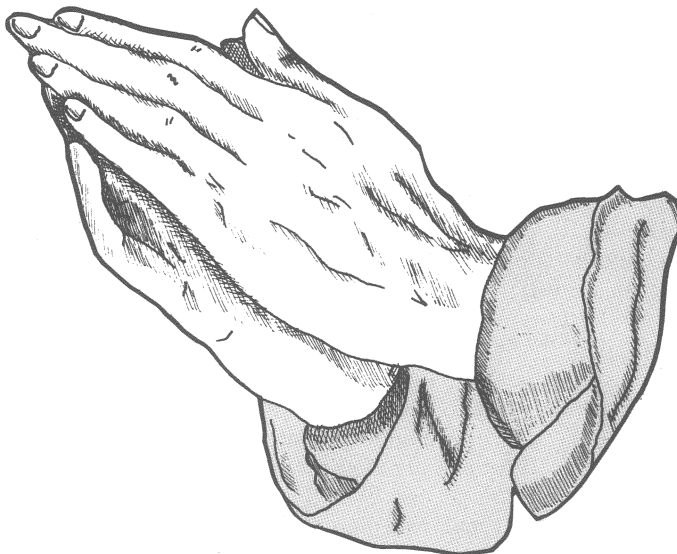
In due time I hope to pay attention to that other aspect of God's law: that it shows us how to live as God's image.

J. GEERTSEMA

Prayer₄

12. Joint prayer

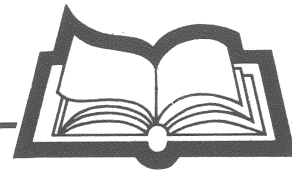
It is very important that we join in prayer as a family before and after the meals. In some families it is a custom to be "silent" for a while. Everyone prays for himself and no one "leads" in prayer. Some parents seem to be hesitant to "speak up." It is a family devotion without words. However, this is not right for more than one reason. In the first place it is difficult to concentrate on our prayer, when we know that the others are waiting. If there is something special to be mentioned in prayer, we do not have the proper atmosphere of rest to bring it before the Lord in such a situation. Moreover, it is important that at home the children learn to pray. In one home where the parents had a "silent" prayer before and after the meal, their child apparently did not know what prayer really meant. When he came home after the first day in kindergarten, he told his parents that the teacher at



school talked during prayer. The child did not understand that prayer means to speak to the Lord. He only knew about closing the eyes, folding the hands and being silent for a little while. That shows us how important it is that, and how we pray together in the family. It is the basic instruction for the children.

Another aspect of our joint prayer is the communion of saints. We all feel one in the Lord and together we bring before His countenance our whole life. We pray for each other and we give thanks to the Lord for all His blessings. Such a joint prayer can be a great comfort and a

— Continued on page 169



“. . . for whoever has suffered in the flesh has ceased from sin”

1 Peter 4:1

The Fruit of Suffering

In his exhortation to his fellow believers to follow the example of the Lord Jesus in suffering, the apostle Peter uses rather forceful language, and seems to imply that sin has all but disappeared in the Christian life. Knowing how this conflicts with our own, everyday experience, we might wonder what these words mean. Why does Peter say things this way? And how does suffering result in sin's defeat?

It is both the kind and the extent of the sufferings in question that condition the apostle's choice of these words. In regard to the first, he is obviously speaking of *unjust* suffering, that is, political or economic suffering unjustly imposed on the believers because of their hope in the Gospel. In regard to the extent, the context also makes clear that this unjust suffering often persisted *to the end*, that is, to death itself. In other words, these early battles of the Christians were not simply struggles waged on account of sickness or their own sins. They were called to endure *unmerited* suffering, and that with unrelenting force. It was a great battle, and they had to contend with a forceful enemy!

Now the language of the apostle is meant to give them courage, hope, and perseverance in their trials. Precisely the nature of the sufferings they had to endure make Peter refer back to the sufferings of the Lord Jesus. He also suffered *unjustly*; He also suffered *to the end*. His sufferings paralleled their own, and in many ways they found themselves enduring the same treatment that He had to undergo.

However, the apostle does not overlook that the sufferings of the Lord Jesus were of an entirely different *order* than the sufferings of the believers of his day. Christ suffered the burden of God's eternal wrath, being utterly forsaken by Him. At that moment, Satan received his hour, and death saw its chance. Heaven and hell were locked in battle for our salvation. But the Lord Jesus was faithful *to the end*, and so defeated sin's power, 3:18. His death was also sin's death, His defeat was also Satan's defeat. For death exhausted its power in its onslaught against Him.

Now the believers have the blessings of this victory to accompany them in all their trials. Christ suffered *alone*; His disciples and followers never suffer alone. Through the victory of the cross, they may count on the Spirit of Christ to bear them up, and grant them every help and strength in the day of trial. In fact, through sufferings, the Holy Spirit seals and confirms the blessings of the Gospel in the hearts

of God's children. Through sufferings, sin is defeated more and more.

Here is comfort, in every trial and temptation. In the light of the hedonistic spirit of the day, many believers saw suffering and persecution as the worst misfortune, and at best an unpleasant burden to carry. But Peter's words call us to transform our thoughts: suffering is hardly a burden; it is a *blessing* through which we may see sin's power defeated, and our lives drawn closer in the service of God. Through suffering we are confirmed in faith, and assured that Christ has bought us with His precious blood, and now gives us all His blessings and gifts.

Thus, one may say that the first focus of Peter's words is not on our experience. Indeed, even in the worst sufferings, one cannot but be conscious of many sins and shortcomings. The first focus of his words is on Christ in heaven, who freely imparts justification and life to those who cling to Him in faith, and who cancels all sin before God's throne, so that the one suffering for His sake has truly "ceased from sin." For in Christ the old nature loses its power, and no longer has dominion in our hearts, Romans 6:14. In Christ, the new nature rises up to deeds of love and obedience, so that one may endure all things patiently for the sake of the Master.

At the same time, one ought not to disregard all reference to what we may experience in this life. Suffering brings changes. Suffering for Christ changes the thoughts and direction of our hearts. Suffering breaks down the passion of sin. Suffering drives the soul to seek after God. In all these things, Peter's words find greater meaning, also for those who must suffer in justice today. And as long as the world endures, persecution will remain the lot of the church.

To be sure, this does not mean that all sin ceases in this life. On the contrary, sin still clings closely, even in our final hour. But suffering brings changes — changes for the better. Sinking into a bed of pain can and does open up ever greater vistas of a new tomorrow when all the groaning in travail will pass, all tears and crying will be no more, and we will live in the presence of full joy — fully free from sin, for all time. For he who has suffered in the flesh has *ceased* from sin.

J. DEJONG

source of strength for the whole family. When children have learned at home to pray together, they will do it also when they grow up.

When young people have a boy or girlfriend or are engaged, they try to get acquainted with each other in every respect. They share pleasure and sadness, happiness and sorrow. They learn to overcome together the problems in their life and to fight against the temptations. There will be tensions once in a while, especially when they are engaged for many years. They have to protect themselves and each other, in order that they do not anticipate their marriage. The greatest source of strength is a joint prayer. How often does that happen? Nowadays the young people are very familiar with each other. There seem to be no secrets at all. But the most important thing is sometimes missing, namely, the joint prayer. One of the most important things in getting to know the other and preparing for marriage is a unity in spiritual life. If they do not feel free to pray together while they are engaged, there is something wrong. The parents should teach them to pray together. If they have learned it at home, they will also practice it in their own life. Proverbs 22:6 says: "Train up a child in the way he should go, and when he is old he will not depart from it."

There are all kinds of situations in daily life when we can join in prayer. When we have company we discuss together all kinds of issues. There might be joy or concern. After we have discussed a sad situation, our conclusion is that there is nothing we can do about it. Would it be so unusual, if we prayed together? Unfortunately that is not one of our strongest points. We leave it up to the office-bearers to lead in prayer during an official visit. We pray at the beginning and end of our meals and at the opening and closing of our meetings, but not when we have company. However, in this respect we can learn from others. Of course, we have to be careful that such a prayer does not become a custom or a meaningless routine. We have to pray with due respect to the Lord, confessing that He is our Father who knows what is good for us. So-called prayer sessions can also become a sort of superstitious way to "force" the Lord to do something. But we are in danger of underestimating the meaning and the importance of joint prayer.

13. To lead in prayer

We mentioned already that in some families no one leads in prayer. They are only "silent" for a moment, and everyone is supposed to pray for himself. The reason is that they do not feel free to lead in prayer.

We agree that leading in prayer is not

an easy task. When it has to be done on a regular basis we have to be careful that it does not become a meaningless routine. We always have to realize to whom we are speaking. A minister, an elder or a teacher who has to lead in prayer many times a day knows how great the danger is that it becomes a "routine." When we pray we have to do it with our whole heart. We can imagine that some have prob-

"In some families the parents ask the children to lead in prayer after the meal. They have to take turns."

lems in finding the right words when they have to lead in prayer. However, the first thing is not that we use nice, perfect phrases, but that we pray with our whole heart. The best place to learn that is at home, in the family circle. The pharisees had their own practices. They used to pray on the street corners and on the market places to be seen and heard by man. But Jesus has condemned their practices. The tax collector, who beat his breast, saying, "God, be merciful to me, a sinner" went down to his home justified, rather than the pharisee with his eloquent prayer.


14. Prayer training

Can we train our children in prayer? How can we help someone who, for one reason or another, does not dare to lead in prayer? During a Young People's Society meeting and even during a Men or Women Society meeting there are always members who are hesitant or refuse to lead in prayer when they are asked. Some-

times they even refuse to join a society to avoid such an embarrassment. The same happens in some families, where the parents do not lead in prayer. How do we help them? Can we "teach" someone to pray? We certainly can! In Luke 11:2 we read that the disciples came to Jesus and asked Him: "Lord, teach us to pray, as John taught his disciples." The instruction, given by our Lord Jesus Christ

at that occasion is important also for us today. Jesus has taught His disciples to use the perfect prayer, "The Lord's Prayer." Not that we should only and always use these same words. No, it is given to us as a perfect example of how we are supposed to pray. Of course, we should also use our own words and bring before the Lord all our specific needs. But when someone has to lead in prayer, for instance at the end of a meeting, and he is afraid that he cannot find the proper words, there is nothing against using the Lord's Prayer. Neither is there something wrong in being prepared and having the prayer on paper. And let us never laugh at someone who stumbles on his words or gets stuck and cannot find the right words.

In some families the parents ask the children to lead in prayer after the meal. They have to take turns. The little ones have their own short prayer, but the older ones have to lead in prayer for the whole family. This is a good way to teach the



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children how to pray. They get used to it and they feel their responsibility. It makes them also listen more carefully and attentively while others are leading in prayer. It is an excellent training in their spiritual life. It also gives them the experience they need if they have to lead in prayer during a meeting or later in their own family. Prayer becomes a more natural matter, as it is supposed to be.

Our prayers are sacrifices of thanksgiving. For a sacrifice we have to set high

and even more so when there are persons present who do not believe or who have completely different ideas about the service of the Lord. Still, it is possible to lead in prayer in such situations, at least if we have sufficiently considered the circumstances. When a minister visits someone in the hospital, and is asked to pray with all the people in the ward, he can do so. However, two things we have to be aware of. In the first place the prayer should not be used to communicate with the listen-

a prayer in the right way it can be a great comfort for the listeners and it can give them food for thought. Before or after such a prayer we might have the opportunity to speak a few words and to pass on a message. Especially in a hospital-situation people are very perceptive for a message.

However, we should never compromise on the requirements set by the Word of God in respect to our prayer. In each and every situation we have to remember that prayer is "the chief part of the thankfulness which God requires of us, and that God will give His grace and Holy Spirit to those only who with hearty sighing unceasingly beg them of Him and thank Him for them," Heidelberg Catechism, answer 116.

In question 117 of the Heidelberg Catechism we read: "What belongs to such a prayer as God is pleased with and will hear?" The answer is: "First, that from the heart we call upon the one true God only, who has revealed Himself in His Word, for all He has commanded us to ask of Him; second, that we right thoroughly know our need and misery, in order to humble ourselves before the throne of His majesty; third, that we be firmly assured that, notwithstanding we are unworthy of it, He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His Word."

. . . as He has promised us in His Word Let us call upon these promises. We never pray in vain. And let us in the meantime do what we can and must do according to the Word of God.

Pray and work. Ora et labora.

W. POUWELSE

"Is it possible to pray together with people who do not believe?"

standards. But at the same time it has to come from the heart and it has to be in obedience to the Word of God. The Lord has taught us clearly that ". . . to obey is better than sacrifice, and to hearken than the fat of rams," 1 Samuel 15:22.

15. Joint prayer with unbelievers

Is it possible to pray together with people who do not believe? This can become an issue in different situations. A nurse can be asked to lead in prayer in a child-care center with all kinds of people; or a visitor in a hospital can be asked to pray with a group of people whom he does not even know. In some hospitals they expect a minister to pray with all the people in the room when he visits one of them.

This is a very delicate issue. We should try not to hurt the feelings of others, but we should be honest and obedient to the Lord in the first place. We have to consider the circumstances. To lead in prayer is always a difficult and delicate matter,

ers but to speak to the Lord. If there is a message, which has to be brought, it should not be done via prayer. That would be an abuse of prayer. Neither should we admonish the listeners via our prayer. In the second place we have to realize that such a prayer is of a different nature than our joint prayers at home. If people have no objection to be present during our prayer, or ask us to lead in prayer, we can pray for others, even if they do not feel the same way we do. Such a prayer is not necessarily a matter of "communion of saints." We can pray for the recovery of others, we can even pray that they may find strength and comfort in the Lord. We can pray that the Holy Spirit may work in their hearts. In this way we can pray with or rather for unbelievers, if they want to be present during our prayer. We should never purposely or unnecessarily hurt the feelings of others by such a prayer. Our prayer should not become an indirect preaching or admonition. If we use such

Jerusalem, within your courts I'll praise

Great was the joy when we finally received the *Book of Praise* in its definitive form. We could also say, "We received the *Book of Praise* of the Canadian Reformed Churches," for what we had been using until now was the report or were the various reports of the committee that had been appointed to prepare the book which now lies before us. Other reports are sent to the Consistories for study and remarks; these reports were sent to the Churches for study and use, in order that via the regular use of them

such contents and form might be achieved which were acceptable to the Churches.

At the Synod of Cloverdale 1983 a work which was in progress for almost thirty years finally reached its conclusion.

The Churches are to be grateful to the men who from the very beginning opposed the introduction of all sorts of tunes which are so prevalent among many Christians on this continent but which cannot be compared to the sturdy, solemn and yet oftentimes very lively Genevan tunes. Who knows what sort of

a songbook for the worship services we would have had if not the awareness of the beauty of our heritage had been kept alive?

No, we do not commit idolatry with the Genevan tunes and we do not claim that these are the only melodies in which the praises of the LORD, the God of the covenant can be sung; but we are grateful for this heritage and we wish to preserve it. Also the tunes of the hymns are, almost without exception, in the line of the Genevan tunes. It is to be greatly deplored

that the Synod Smithville 1980 replaced the stately melody of Hymn 64 with the fortunately discarded present tune. It is one sore spot in an otherwise lovely collection. Perhaps the Dutch song "In Bethlehems Stal" played too much in the mind of the brethren when they made that decision.

For some years I had the privilege of observing the work of the Committee from somewhat close by. It was a work which demanded such concentration, required many hours, occupied the thoughts and minds of the members even during their sleep, and was conducted with much enthusiasm and great love. Countless rhymings were scrutinized, torn apart and discarded before finally an acceptable one was found or produced, and then the scalpel still did not rest. Every time anew an improvement was discovered and used to replace the old lines, words, or even stanzas. The debt of gratitude which the Churches owe to the brethren who were in this work from the very beginning and served without any remuneration is great.

Oftentimes the work that is being done for the Churches is taken for granted; and, certainly, we serve the LORD, and what have we that we have not received? Yet it is good that there are occasions at which we can draw the attention to the labour of love which bears such rich fruits for the communion of saints and for others without.

On more than one occasion I wrote about the *Book of Praise*, and I would not have done so this time if not the request had reached me from one of our editors to dedicate a few words to the appearing of our definitive Psalmbook.

Yes, it is and remains mainly a *Psalmbook*, even though we have sixty-five hymns. The latter are an appendix, so to speak, to the *Psalmbook*, an appendix in which we sing of fulfilment and of the riches which we have in the New Testament dispensation.

To our people I do not have to explain the necessity of having also the Confessional and Liturgical Forms included, while, for the first time, we have our Church Order in this book, even though, appropriately, it is all the way in the back.

It is a complete Church Book, indeed.

It would have been more complete even if plans to have a Bible and *Book of Praise* in one cover could have been realized. However, the fact that we use the Revised Standard Version and that our membership, although growing, still is not all that numerous, plus some other factors prevented until now the execution of such a plan, even though it has not been shelved altogether.

What some parents have asked me is whether not a separate booklet will be issued containing the Confessional Forms, to be used by the students at Catechism classes.

Apparently the parents wish to protect their investment in the new *Book of Praise* and are afraid that constant use by their offspring may shorten the lives of the new and precious books considerably.

As for the books themselves, I can testify to it that they have been put together very sturdily. As an amateur bookbinder I have dressed a few copies in hardcover, and I had quite a time getting the cover off neatly; when the book was lying there, bare and naked, so to speak, I could see that it won't fall apart very easily. Careful use of it will assure its usefulness for many years, I'm convinced. Not only the Committee is to be congratulated, a word of praise for the Publisher is in place as well. It was a long wait, but the result is well worth waiting for.

The clarity of print was noticed with gratitude by many members who commented favourably on the letter-type used, the readability, outlay, and quality of paper. No longer do we have to hold the books at an angle to prevent glare: from whatever angle the light comes, no shiny pages make reading hard.

Several students at Catechism classes are thankful for it that the Latin numerals above the various Lord's Days of our Catechism have been replaced with Arabic numerals. Now they can find things more easily and faster, they claim.

Text references in the margin are an asset when studying the Confessions and the Liturgical Forms.

It is something to be thankful for that the Orders of Worship are given in a descriptive instead of in a prescriptive form: this is how it is *being* done in our midst, instead of: this is how it is *to be* done among us. Although it is advisable that there be not too many variations among us as far as the order of worship is concerned, yet such an order is not something to be determined by the Churches in general, then to be imposed upon the Churches. We have guidelines and are free to follow them or to make some alterations. I hope not that too many alterations are produced; it may be embarrassing when one visits another Congregation and makes several wrong moves.

Now that we have our definitive *Book of Praise*, I hope that there will come unity in the manner in which the Credo is sung. Here, too, visits to other Congregations may bring embarrassing experiences. The music now fits the text, which could not be said when, e.g. Pon-ti-us was sung as three syllables, and Pi-late

received the wrong rhythm by making "-late" long and "Pi" short.

Now that I am speaking about the music anyway, I am not an expert, far from that; but I utterly deplore it that the passing notes have been inserted in Hymn 41, "A Mighty Fortress Is Our God." The stately, almost "punching" rhythm of the song is ruined by these passing notes. Try to sing it without these passing notes: instead of "fo-or-tress i-is our God," and "Helper He-ee a-mi-id the flood" sing: "For-tress is our God," and "Helper He a-mid the flood." You will note the difference yourselves. I hope that our organists are not going along with this, in my view miserable, notation.

Only faithful and prolonged use of the rhymings and other parts of the *Book of Praise* will bring the possible printing mistakes to the light. Thus far we have discovered only one. Even now that the children are all out of the house, we still sing after the evening meal. Going through it for the eighth time after the appearing of the new rhymings in a yellow booklet which was sent to the Consistories before Synod Smithville 1980, we happily greeted the definitive edition, for now we could sing the unknown tunes as well without having to take the old book with it.

After we had received our new books, the first song that was to be sung was Psalm 92:2. And, lo and behold, there we found an error right away: in the fourth line the "light" in "delight" should have been printed in italics, for it is a short note there. Honesty compels us to admit that this is the only mistake we have found thus far, and we have now already progressed to Hymn 46. My compliments to both printer and corrector for the painstaking work done in this respect as well.

What shall I say more?

Our people gratefully and proudly carry their *Book of Praise* Church-ward, and is this not a sufficient reward for all who worked at it and contributed towards this result? Our homes and auditoriums present a more orderly and neat appearance now that all the torn and tattered, mutilated and threadbare books have disappeared from the scene. Our teachers and students don't have to be afraid any longer that in three years they will be faced with a different text of the rhymed Psalms and Hymns. And there is again the possibility that the rhymings become the personal possession of the present and future generations in the same manner in which the old Dutch rhymings still live in the hearts of the older generation.

Let us show our gratitude by our faithful use of this monumental work.

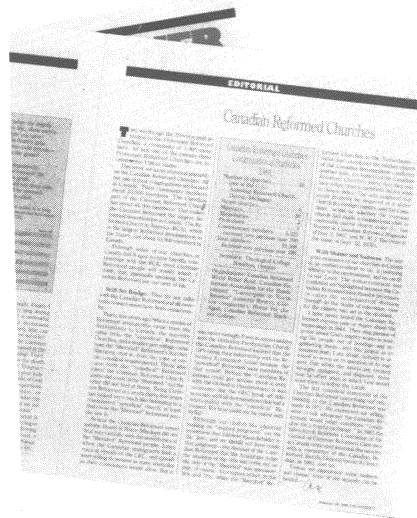
Those stubborn, never satisfied, Canadian Reformed Churches! 2

In the previous issue we gave some comment on an editorial in *The Banner* of February 18, in which Dr. Kuyvenhoven wrote about our churches. In this issue I like to continue my comment. I begin here with the following paragraph of the editorial which is meant to underline that we always have such unreasonable demands, and that "it is never enough." We read:

Even in conversations with the Orthodox Presbyterian Church the Canadian Reformed insisted that the OPC's break their relationship with the Reformed Ecumenical Synod because the "synodical" Reformed were members of that synod. Before the Canadian Reformed could get serious about unity with the Orthodox Presbyterians, it was necessary that the OPC break off relationships with all denominations that had a relationship with the "synodical" Reformed. For how could one be yoked with Belial?

What is written here suggests that there is no relationship between the OPC and the Canadian Reformed Churches. The "demand" to break the ties with the RES first prevents this. Why does the editor of *The Banner* not mention that although the OPC still is a member in the RES, they were recognized as true churches by our General Synod Coaldale. Why does he not mention that there is an official relationship? Why does he not mention as well that within the OPC there has been objection against continued membership in the RES because of the GKN? Why does he not mention that Presbyterian Churches in Ireland and Scotland have left the RES because of the liberalizing direction it goes which is so very much influenced by the GKN? Again we must come to the conclusion that what the editor of *The Banner* writes is not fair. He does not give a fair picture, to say the least.

In the last sentence of the above mentioned paragraph, the editor of *The Banner* suggests the reason for the Canadian Reformed demand is that its relations have no relationship with the "synodical" GKN. This reason is "How could one be yoked with Belial?" It refers to II Cor. 6:14ff. When one is Reformed and maintains the Reformed confession, also as it speaks about the true and the false church in Article 29 of the Belgic Confession, and when he applies this confession to the "synodical" GKN where false prophecy has taken over, where Lesbians



can have their children baptized, and homosexuals who practice this sin are allowed at the table of the Lord, where professors who clearly deny the doctrine of the Scriptures, even the doctrine of atonement through the blood of Christ, are not disciplined, he has no difficulty to see that such a church clearly shows the marks of a false church. Now it is evident that the false church and the true church are each others opposite, just like false and true prophecies are. Scripture demands from God's people not to join the two. That is what the Canadian Reformed Churches have tried to make clear to the CRC throughout the years.

But let us continue. The next paragraph reads as follows:

Although our church has admitted making an "implied judgment" on the movement that followed Klaas Schilder in the '40s — and we should not have made that judgment — the demand of the Canadian Reformed that the Americans judge the situation of the '40s and come out on the side of the "liberated" was unreasonable, of course. As a matter of fact, in the '60s and '70s, when the "liberated" Reformed Churches in the Netherlands — those that constituted the mother church of the Canadian denomination — suffered another split, the leaders of the Canadian Reformed Churches wrote that they and their fellow church members did not wish to choose sides. The only judgment that could properly be required of a sister church in a foreign country, said the Canadians, would be whether the overseas church had made a foundational shift in confession and/or church order (G. VanDooren in *Canadian Reformed Magazine* of June 3, 1967, and W.W.J. VanOene in the issue of Sept. 12, 1970).

We have here the argument: "Why do

you Canadian Reformed Churches complain and accuse us that we, the CRC, did not want to investigate the Liberation of 1944 in The Netherlands, while your own leaders did not want to 'choose sides' in 'another split' in the 'liberated' Reformed Churches?"

In the first place, why was this "another split"? What was the first split in the liberated Reformed Churches? In the second place, although there were a number of questions in Canada at first regarding this "split," and although there was no report on this matter from the Committee for Correspondence with Churches Abroad at Synod New Westminster 1971, a clear choice was made. I come back to this. First, I like to make the remark, that there is quite a difference between personal opinions and synodical decisions. Not personal opinions but synodical decisions made clear that the CRC did not want to make a thorough investigation with respect to what happened in 1944.

Let me give the readers the official decisions of two General Synods of our churches in connection with the "split" in The Netherlands. The Synod New Westminster 1971, sub **Recommendations 4**, adopted the following statement (Acts, Art. 47):

"Synod, having received a letter from Deputies for Correspondence, acting on behalf of the Gereformeerde Kerken in Nederland and informing Synod that these churches 'ingrijpende beslissingen hebben moeten nemen inzake de belijdenis der waarheid, die dus rechtstreeks raken de Gereformeerde leer, dienst, kerkregering en tucht,' [had to make radical decisions concerning the confession of the truth, which have to do with the Reformed doctrine, worship, church government and discipline], on which basis they request our churches to continue the correspondence with their churches, decide to do so."

The next Synod Toronto 1974, (Acts, Art. 140) gives sub A. the following "Information":

The Netherlands

The report of our Committee on Correspondence gives proof not only of a lively correspondence but also of a careful study of the Acts Hoogeveen 1969/1970 and Hattem 1972/1973. Their conclusion is:

"Whereas it should be borne in mind that it is not possible for your Committee nor their duty to verify every decision in detail, the Committee with thankfulness may conclude from the Acts of General Synod Hoogeveen and of General

Synod Hattem that the Netherlands sister churches have not deviated from the Reformed confession in doctrine, liturgy, church government, and discipline."

Our Committee for Correspondence has given expression of this gratitude in a letter (April 3, 1972) to the General Synod of Hattem 1972/1973, in which our Committee gratefully acknowledged that "also in the past it has pleased the Lord to keep your churches faithful to the Reformed confession and the adopted Church Order."

On the basis of this "Information" the following recommendation was adopted:

"To continue the correspondence with De Gereformeerde Kerken in Nederland according to the adopted rules."

It has become clear that the reason of the "split" was that our sister churches said "no" to those who did not see it as necessary to maintain the Reformed confessions as basis and who did not see the need to abide by the Church Order as adopted, while some wanted to reunite with the "synodical" GKN. This "liberalism" is not less strong today in the Netherlands Reformed Churches, the former "Buiten Verband" (Outside the Federation) Churches. It is remarkable that the CRC established an official fraternal relationship with these Netherlands Reformed churches, even though they do not maintain the Three Forms of Unity and have a rather loose federation.

The last part of the editorial speaks about "Shame and Sadness." It reads:

With Shame and Sadness. The separate existence of our churches in Canada is an embarrassment to us, a confusing witness to the environment, and no credit to our Lord. The embarrassment and confusion are highlighted because the Canadian Reformed have

found it necessary to carry the ecclesiastical division through to the realm of education, care for the elderly, and aid to the disabled.

I have never heard the Canadian Reformed express pain or regret about the happenings in 1944. They sing paeans of praise about God's mighty works in leading his people out of bondage and regathering them — and this praise is so insistent that, I am afraid, nobody is allowed to weep or to question or to suggest that when the saints are treated wrongly, maligned, and disposed, there may be other ways in which God would want them to follow the Lamb.

The last synodical statement of the Christian Reformed concerning our relationship to the Canadian Reformed was made in 1972. We expressed our willingness to talk whenever the Canadian Reformed would judge conditions "conducive for a fruitful exchange." In 1983 the Interchurch Relations Committee of the Council of Christian Reformed Churches in Canada requested informal discussions with a committee of the Canadian Reformed. But the General Synod of Cloverdale, in 1983, said no.

Unless we experience some sadness and shame, none of our wounds can be healed.

I have not much to comment here. Yes, the Liberation was experienced in 1944 as a Liberation. And although I was too young to be personally involved, I also thank God that sometime later my mother left the synodical GKN and joined the liberated Reformed Churches, in order that the family might remain Reformed.

Yes, it is a shame that CRC and Canadian Reformed are not one. But what is the cause? Yes, it is too bad, that there cannot be unity. But again, what is the cause? Editor Kuyvenhoven writes as if there is no difference between the CRC

and the Canadian Reformed Churches in Canada; as if it is just the unwillingness, the demanding stubbornness of the Canadian Reformed Churches, that is hindering the way of unity. But he neglects the facts. He neglects the Appeals that went out from our side. With such writing he, perhaps, is able to worsen the bad name that those stubborn and unwilling Canadian Reformed Churches already have. This can be handy in a situation in which a number of "conservative" CRC members are considering to move in the direction of the Canadian Reformed Churches. It may prevent them from leaving the CRC and from joining the Canadian Reformed Churches. Besides, it suggests that there has not been a change in the CRC; it suggests that with the CRC everything is just as it always has been. And with such writing, that in a number of ways is unfair and incorrect, also their own churches are not truly served. This Editorial was, in my opinion, a dis-service. I wish, I could write differently. Yes, it is a shame that those who are truly Reformed remain separate. It is also a shame that among those who bear the name "Reformed" are those who do not remain Reformed but allow deviations, and then suggest that there are no deviations at all.

I began my comment on *The Banner* Editorial with a question. I asked why *The Banner* paid so much attention to the Protestant Reformed Churches in the USA and to the Canadian Reformed Churches in Canada. Can the answer be that placing these two "conservative" Reformed denominations in a bad light must help prevent the very concerned CRC members who want to remain Reformed to leave the CRC and to join one of the two?

J. GEERTSEMA

Ordination and installation of Candidate C. Bosch

From far and wide friends, relatives and colleagues of Cand. C. Bosch and his family joined the Smithville congregation in worship on January 6, 1985. The occasion was a significant one: the ordination and installation of Cand. Bosch as a *second* minister of the congregation at Smithville. As Rev. Stam had remarked on more than one occasion, it was out of necessity, not luxury, that this joyful event was taking place.

The Rev. G. VanDooren, former pas-

tor and instructor of Cand. Bosch, had the honour of conducting the worship service. Taking his text from Exodus 28:12 and 29 where the garments, especially the breastplate, for the priesthood are described, the Rev. VanDooren preached under the following theme: "The glorious office of pastor and teacher portrayed in the breastpiece of Aaron the highpriest."

We were shown three aspects of that office: the royal, the priestly and the prophetic. Aaron's *royal* task, and part of

the task of any minister of the Word, was to lead the chosen people to the Messianic kingdom. As *priest* Aaron acted as an ambassador of Christ who prayed before the mercy seat of God. The *prophetic* aspect of the task of pastor lies in teaching. The subject of that teaching must always be Jesus Christ, and the divine textbook to be used is the Bible.

Following the sermon, the Form for Ordination was read. To the questions read, Cand. Bosch responded with a firm



ministry to the Samaritans.

The theme of the Rev. Bosch's inauguration sermon was: "The ascended Christ heals the breach between Samaria and Zion." We were shown three aspects: 1. The proclamation of this healing; 2. The attestation to this healing; 3. The jubilation following this healing.

In his sermon the Rev. Bosch instructed the congregation to "go forth with great rejoicing," for we, like the Samaritans of the first century A.D., have been brought into Christ's sheepfold.

Welcome evening

On Wednesday evening, January 9, the Smithville congregation Ward North, hosted a welcome evening for the Rev. Bosch and family. It proved an enjoyable

"I do, with all my heart." The Revs. Stam, Mulder, Werkman, Huizinga and VanDooren all participated in the laying on of hands.

Congratulations were extended after the service by Rev. Stam, who acted on behalf of the consistory of the Church at Smithville. A letter from the Providence Canadian Reformed Church of Edmonton expressed the congratulations of that congregation to Rev. Bosch, a former member and office-bearer. And finally, on behalf of Classis Ontario South, the Rev. Huizinga, of the Church at Hamilton spoke some congratulatory words to the congregation and its new minister.

Inauguration service

In the afternoon, the Rev. Bosch conducted his first service as minister of the Church at Smithville, Ward North. After reading from both the Old (Jer. 31) and New Testaments (Acts 8), the minister paid special attention to Acts 8:4-8 as his text. In that text we read of Philip's



and entertaining evening for both minister and congregation.

The gathering was opened by Mr. R. Jager with singing, reading and prayer. Activities and presentations came one after the other. Before the evening was over there were few, if any, groups, clubs or societies in the congregation who had not contributed to the gaily and extended hearty words of welcome to the Bosch family.

The minister himself was asked to say a few words and close the evening with us. After a few jokes of his own and the expression of his and his family's gratitude, the Rev. Bosch observed that even our fun and laughter together is in anticipation of the glorious coming of Christ.

J. RUGGI

Ottawa welcomes you

Clear, sunny days are quickly removing the vestiges of winter from the Ottawa valley. The ice on the Rideau canal, which supported so many enthusiastic skaters this past winter, is rapidly breaking up. The many fields of the Experimental farm which make up part of the city's green belt are reappearing from beneath the winter's blanket of snow.

Change has also come to the Canadian Reformed community here in Ottawa. Several families have moved to Ottawa in the past year with a resultant increase in numbers — from fifty-two to seventy-seven. This number is about to increase in the near future as others have recently indicated their intention to join our congregation.

Part of the reason for this growth is

the excellent opportunity for employment offered by the Ottawa valley region. The fact that the Federal Government is the area's largest employer has stabilized the economic environment in this region. Also, the private sector continues to display a vigorous entrepreneurial spirit as new "hi-tech" companies continue to be formed. The construction industry remains healthy as new bedroom and commercial communities are being developed.

Ottawa's two mid size universities, community college and nearby agricultural college offer a broad spectrum of post-secondary education to potential students. We encourage students who are presently completing high school to consider Ottawa in their post-graduation plans. Under the leadership of our pastor

Rev. G.H. Visscher, the Ottawa congregation has been very active in the past year. A fellowship committee organizes a monthly social hour, which is held after the afternoon service. Regular group and individual recreational activities are now common. A Home Mission committee is striving to find ways of reaching out to the community around us.

The Ottawa congregation is growing both in numbers and in confidence. A number of young families with preschool children are putting down roots. Won't you join us? Consider a move to Ottawa.

Contact: *Mr. J. Jager*
36 Nestow Drive
Nepean, ON K2G 3X8
(613) 225-5219

Second annual Native Bible Camp (1984) Coaldale, AB

“We are all children of one Father through Jesus Christ our Lord and Saviour”

The second annual Native Bible Camp was held August 6-10, 1984 at the Taber Provincial Park. After our first camp, during the summer of 1983, a follow-up program was organized. This took the form of a sports night, twice a month, which was attended by approximately seven to sixteen children. Because of transportation difficulties, this activity dwindled after Christmas. In early spring regular contact was again taken up with the Native Friendship Society and the directors seemed interested in the idea of another camp. However, during the next two months the staff at the Lethbridge Center changed three times! So, although our camp registration forms were sent out through them, they were not all returned. At this point the Taber Friendship Center also became interested and forms were sent out through them, some were returned.

Requests via the church bulletin yielded five leaders (two men and three women), two cooks and four young helpers. It was decided to go ahead with the

camp because only thirty registration forms were returned. Monday, August 6 was setup day. A variety of tents were rounded up and put in place with the help of some of the Native people of the Taber area, like Joe Worme and Wayne Little Pine. The area assigned to us was used for large groups and equipped with a large camp kitchen and washrooms. The two cooks, Sadie Van Spronsen and Diny Versteeg, and four helpers appreciated the clean roomy kitchen. They served delicious meals which were enjoyed by all.

On Tuesday the children arrived. Imagine the reaction when fifty-four children got off the bus instead of thirty! More tents needed to be scrounged up and finally everyone had a place to sleep.

With only five leaders the schedule was hectic. Breakfast and cleanup was followed by Bible study. Children were divided into four age groups and the theme chosen for the Bible study was “Jesus, our Saviour.” Bible study included the story, discussion, and questions,



This is Native Bible Camp 1984. In the foreground Wayne Little Pine, who helped setting up camp



This is the whole family, everybody has a good time

puzzles and/or colouring activities. These sessions were much enjoyed by the leaders as well as the children. After lunch, special activities were planned such as swimming, a trip to Writing on Stone Park, a visit by a Native Elder who spoke about various things pertaining to Native culture, and a visit by the park warden. The rest of the afternoon was taken up by sports and games.

Because of Taber Park's proximity to Lethbridge, Taber, and Coaldale, a number of visitors (parents and church members) came to see what the camp was all about. Some joined in the activities and even expressed an interest in coming to the camp in 1985.

Friday afternoon was camp break-down. The children and the leaders went home reluctantly, yet tired.

With the prospect of a follow-up program, we all look forward to seeing each other again

It is now March and the planned follow-up program has not developed for several reasons.

1. The Taber F.C. disbands during the winter months and while there is con-

tact with a few parents, there is no organization to work through.

Because of cutbacks in funding, the Lethbridge F.C. has no longer a recreation department. So, although contact is maintained with the center, there are some difficulties in making headway. But with the quality of leaders and helpers we had in 1984, we trust that the problems

will be taken care of. The leaders were: John Voorhorst, Eric Versteeg, Trudy Hann, Alice Bareman, Marg Tams. Kitchen staff were: Sadie Van Spronsen, Diny Versteeg. Helpers were: Debbie Bouwkamp, Barbara Versteeg, Wanda VanBostelen and Jacquie VanBostelen. Thank you very much.

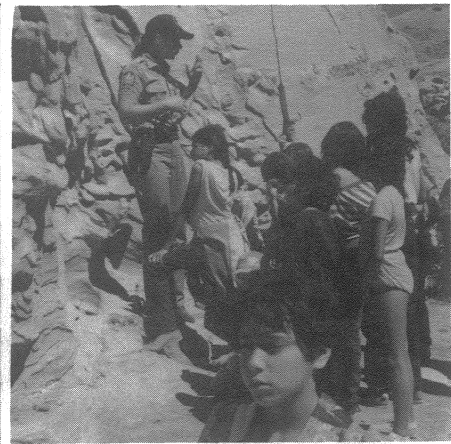
As I look back at 1984, with its Native Bible Camp, Vacation Bible School, Sunny South Lodge, visiting the inmates in jail, distributing *Evangel*, and others, and then look ahead to 1985, I am wondering sometimes: "Is it worth the effort?" But then, when I read the Lecture Series, *Reformed Evangelism*, by Rev. S. DeBruin, or the booklet, *Get Out* by Rev. G. VanDooren, then I must say: "Yes! it is worth the effort." After all, we are all called to become children of *one Father*, through faith in *Jesus Christ our Lord and Saviour*. So let us all obey *the command* (Matt. 28:19) *Get Out*. Don't just sit there . . . !

On behalf of the Home Mission Committee.

DON KALMA



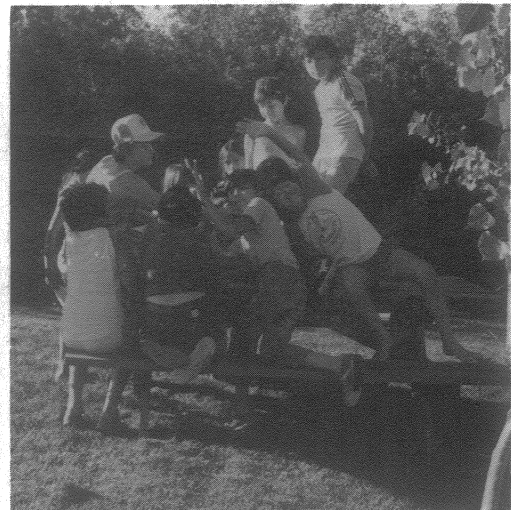
Lunchtime!



Heritage explained: "Writing on Stone Park"



Hiking along the "Old Man River"



Daily devotion, Bible study "Jesus our Saviour"

BOOKS

Recently, the Inter-League Publication Board published a small, white booklet entitled *Summary of Faith*, by Dr. K. Deddens who is the professor of diacnology at the Theological College of the Canadian Reformed Churches. This booklet is the translation of a similar publication in The Netherlands which has enjoyed a number of reprints, but which has been adapted to the Three Forms of Unity and the Church Order of Dort as approved by the Synod of Cloverdale in 1983.

In 150 questions and answers this booklet covers the fundamentals of the Three Forms of Unity and the Church Order as well as the highlights of church history. In other words, this publication contains a summary of what every member of the Canadian Reformed Churches should know. It doesn't go into detail, but it presents a basic outline which can serve as a springboard for further study or discussion.

This makes it a handy aid for catechism instruction as well as a concise source for quick reference and personal review. Do our families still take time to discuss the Reformed faith in the home? Do parents still live up to their responsibility to instruct and to review with their children? This booklet would prove to be a useful source to start from. You may also want to give a copy to your neighbour or to your co-worker who wondered why you act and speak as you do.

The beauty of this booklet lies in its briefness and in its price. It only costs \$1.45 for members and \$1.95 for non-members.

J. MOESKER



55th Wedding Anniversary



On May 8, 1985, D.V., Mr. and Mrs. Stanley De Jong hope to celebrate their 55th Wedding Anniversary.

They emigrated with their four daughters to Canada in 1951, initially settling in Chatham, ON. The family moved to Oakville, ON in 1952. Upon Mr. De Jong's retirement in 1974, the couple moved to Burlington, ON, and since May 1984 reside in Maranatha Homes. They have fifteen grandchildren and eleven great-grandchildren.



PRESS RELEASES

Classis Ontario North, January 24, 1985.

1. On behalf of the convening Church at Guelph, Rev. R. Aasman asks the brothers to sing Psalm 146:1, reads John 2:12-25 and leads in prayer.

2. The delegates of Fergus check the credentials and report that all churches are duly represented.

3. Classis is constituted. Chairman: Rev. J. DeJong; clerk: Rev. D. DeJong; assessor: Rev. R. Aasman.

4. The chairman mentions the following memorabilia: the chairman congratulates the Church at Fergus with the call extended to the Rev. C. Stam and hopes

that her efforts will be fruitful; he congratulates the Rev. R. Aasman with the call extended to him by the Church at Lincoln and is grateful that he decided to remain in Guelph and Classis Ontario North; he sympathizes with the Church at Toronto for not having received her minister yet and hopes that the Lord will bless this congregation by opening up the way for the Rev. R.N. Gleason's immigration into Canada; he expresses gratitude that the Rev. J. Mulder who had to convalesce for a little while is now able to do his work again; finally the chairman congratulates the Rev. G.H. Visscher with the birth of a son.

5. A letter is received from brother B. VanHuisstede of the Church at Guelph appealing a decision by General Synod 1983 on Women's Voting Rights. Classis advises this brother to return to his consistory because he is appealing a decision of General Synod, not of his consistory.

6. A letter is received from brother H.J. Endeman of the Church at Orangeville in which he appeals the decision by Classis, December 8, 1983, to reject the decision by Regional Synod, October 7, 1983, "Rev. Olij is no longer subject to the call of the Church of Orangeville." This letter is declared inadmissible be-

cause an appeal against a decision of a minor assembly should be directed to a broader assembly.

7. A letter is received from the Church at Brampton requesting that the matter of contributions for needy churches be clarified with respect to preparing church budgets. This letter will be dealt with in connection with the Report on Needy Churches.

8. A letter is received from brother H. Moesker of the Church at Fergus appealing a certain decision by his consistory. Classis decides to accede to this appeal.

9. A letter is received from Rev. C. Olij appealing the decision of the Church at Orangeville concerning financial arrangements with the Rev. C. Olij and family. Classis decides not to accede to his appeal.

10. A request is made by the Church at Fergus asking that a counsellor be appointed for the Church at Fergus and that preaching arrangements be made. Classis judges that this request is premature.

11. A request is made by the Church at Toronto for preaching arrangements. This request is granted.

12. Reports.

a. A report is received from brother J. VanBodegom, treasurer of the Fund for Needy Churches. This report is received with gratitude. In connection with this, needy churches are requested to present their financial needs annually at the September Classis. The September Classis can then assess each local congregation. For the year 1985 each communicant member is assessed \$6.50.

b. Reports on Church Visitations to the Churches at Burlington East and Toronto are read and gratefully received.

13. Appointments.

a. The delegates who were appointed to the next Regional Synod by the previous Classis are reappointed. The delegates are as follows: ministers: R. Aasman, J. DeJong, J. Mulder, W.W.J. VanOene; alternates: (in the following order) M. Werkman, D. DeJong, G. Nederveen, G.H. Visscher; elders: J. Boot (Toronto), H. Harsevoort (Burlington West), H. Plantinga (Guelph), J. Vanderwoude (Burlington South); alternates: (in the following order) H. VanDooren (Guelph), W.F. Horsman (Burlington West), C.J. Nobels (Brampton), P. VanderSchaaf (Toronto).

b. Convening church for the next Classis: Orangeville; date: Thursday, March 21, 1985 at 9:00 a.m.; place: Toronto; chairman: Rev. J. Mulder; clerk: Rev. J. DeJong; assessor: Rev. D. DeJong.

14. Question Period and Censure ad. Art. 44 is held.

15. Personal question period.

16. The chairman expresses grati-

tude for cooperation among the brethren. He asks to sing Psalm 147:1 and closes in prayer.

For the Classis,
R. AASMAN, assessor

Classis Pacific convened as a Special Classis, Chilliwack, February 22, 1985.

Art. 1 Opening

At the appropriate time, the chairman of the convening Church at Chilliwack called the meeting to order. He requested that Psalm 89:1 and 7 be sung; he read I Peter 2:4-10 and led in prayer. A word of welcome was expressed to the delegates present, as well as to the guests.

Art. 2 Credentials

The delegates of the Church at Abbotsford check the credentials. They are found to be in good order. One alternate is present from Surrey. The churches in the Bulkley Valley are not represented. The delegates present are the following: Abbotsford: Rev. M. VanderWel and elder C. Leyenhorst; Chilliwack: Rev. C. Bouwman and elder P. vanWoudenberg; Cloverdale: elders H.A. Berends and A.W. de Leeuw; Langley: Rev. W. Pouwelse and elder J. vanWoudenberg; Surrey: elders L. Stam and B. Van der Woerd.

Art. 3 Election of Officers

A free vote is held to choose a chairman and a clerk. Chosen are: Chairman: Rev. W. Pouwelse; Clerk: Rev. C. Bouwman.

Classis is constituted.

Art. 4 Adoption of the Agenda

The agenda is adopted as presented. The only major point on the agenda is the request from the Church at Abbotsford for advice in the matter of the institution of a church in the State of Washington.

Art. 5 Request from Abbotsford re Institution in Lynden

The delegates from the Church at Abbotsford present the information considered necessary for Classis to arrive at a responsible decision. After a brief discussion, Classis unanimously gives favourable advice to the Church at Abbotsford.

The delegates of Abbotsford ask some further questions regarding procedures surrounding the institution. Advice is given.

Classis delegates br. H.A. Berends to represent Classis at the occasion of the institution of the Church at Lynden.

Art. 6 Question Period

The delegates from Abbotsford thank Classis for its favourable advice.

Art. 7 Censure and Art. 44 C.O.

The chairman judges that such censure is not needed.

Art. 8 The Acts and Press Release are read, adopted and approved.

Art. 9 Closing

The chairman requests the brothers to sing Psalm 98:1. He leads in thanksgiving prayer. Classis is closed.

For the Classis,
C. BOUWMAN, clerk e.t.

Executive Committee meeting of the Canadian Reformed Teachers' College Association, March 1, 1985.

The chairman, A.J. Hordijk, opens the meeting in the normal Christian manner. Following this we listen to the report of our treasurer Mr. J. Gelderman. Although, in his words, we are running a "tight schedule," we were able to meet our commitments. We are of course thankful for this and we trust that the membership continues to send the necessary funds.

The matter of membership is discussed. Article IV of the Constitution reads: "Any Canadian Reformed School Society may be a member of this association. Membership of other local societies within the Canadian Reformed community is subject to the approval of the Board of Governors."

Since the Association has a national character, it will be nearly impossible to change membership strictly to individuals and/or proportional representation in the board.

The present constitution allows for the following possibilities:

1. Any Canadian School Society may be a member and appoint a Governor.

2. If there is not a local school society, or if the school society does not become a member, a local CRTA society may be formed and appoint a Governor. At present there are no limits, nor are any limits contemplated, as to the size of such a local society.

The graduation will again take the same format as last year. The date is May 31, 1985 and will be in the Cornerstone Canadian Reformed Church, Hamilton.

The next meeting is scheduled for April 12, 1985.

For the executive,
C.J. NOBELS

Classis Alberta/Manitoba, Immanuel Canadian Reformed Church, Edmonton, AB, March 12 and 13.

1. *Opening*: On behalf of the convening Church at Neerlandia, the Rev. A. de Jager calls the delegates to order. He requests the singing of Psalm 93:1, 4. He reads that Psalm 93, and leads in prayer. He extends a hearty welcome to all the delegates and visitors. He mentions especially the Rev. J.J. Peterson, minister of the Orthodox Presbyterian Church of

San Antonio, Texas, who is present as an observer from the Presbytery of the Dakotas and to the Rev. W. den Hollander who is at a classis for the first time as a delegate.

2. *Constitution*: The delegates of the convening church check the credentials and find them to be in order. There is one alternate from the Church at Winnipeg. The delegates are: Barrhead: Rev. E.J. Tiggelaar, elder L. Dijkstra; Calgary: elders W. Hoeksema and H.B. Oostermeier; Carman: Rev. P.K.A. de Boer, elder J. Kuik; Coaldale: Rev. J.D. Wielenga, elder D. Kok; Edmonton, Immanuel: Rev. S. DeBruin, elder R. Bosch; Edmonton, Providence: Rev. M. VanBeveren, elder B. Hofsink; Neerlandia: Rev. A. de Jager, elder A.L. Hamoen; Winnipeg: Rev. W. den Hollander, elder W. Gortemaker.

Classis is constituted; chairman: Rev. S. DeBruin; vice-chairman: Rev. P.K.A. de Boer; clerk: Rev. A. de Jager.

3. *Agenda*: An agenda is adopted.

4. *Revision and updating of Classis Regulations*: After some deletions and amendments the proposed revision and updating of Classis Regulations is adopted.

5. *Classis Treasurer's Report*: Treasurer's Report is received and read. Classis thanks the classis treasurer for the work which he has done and instructs the Providence Church to check the books and report to next classis.

6. *Inspection of Classis Archives*: The Immanuel Church report that they have checked the classis archives and found them to be in order. The archivist is thanked for the work which he has done.

7. *Report "old" Committee for Needy Churches*: A report is received from the "old" Committee for Needy Church, Classis decides:

1. To discharge the old Committee Needy Churches of their mandate and thank them for the work done.

2. To charge the new Committee Needy Churches to collect all outstanding monies and to disburse them to the needy Church at Barrhead.

3. To transfer all funds and correspondence from the old Committee to the new Committee Needy Churches.

8. *Report "new" Committee for Needy Churches*: Classis receives a report from the new Committee for Needy Churches worked out according to a previously adopted formula.

Concerning the Church at Barrhead, Classis decides:

1. To grant the Church at Barrhead support for the same amount as has been granted to date until reviewed by the next classis.

2. To instruct the Church at Barrhead to present the churches, the Committee

Needy Churches, and next classis with a detailed report of the local factors which gave rise to the request for financial assistance and requests the Committee to advice next classis on the request made.

The Church at Calgary sent a letter stating that for the time being they withdraw their request for financial assistance.

9. *Church Visitors' Reports*: In closed session reports of visits made to the Church at Carman, Neerlandia and Winnipeg were read.

10. The observer from the OPC Presbytery of the Dakotas, the Rev. J.J. Peterson, was given the opportunity to address classis. He expressed appreciation for the Canadian Reformed Churches, gained from several avenues of contact. He pleaded for continuing contact with our churches as a means of helping the Orthodox Presbyterian Church. He spoke about the presence in the Orthodox Presbyterian Church of scholastics and the new life movement (emphasis on church growth and elements of pietism), and of those who hold to a covenantal approach. He proposed further discussion in the areas of church government, of fencing the Lord's table, and of true/false church and more or less pure church.

11. *Instructions*: A number of instructions from various churches are dealt with.

12. *Appeal from br. P. Van Dijk*. After this appeal is declared admissible classis judges: It cannot accede to the requests made by br. P. Van Dijk.

Grounds:

1. The appellant did not provide valid proof that his consistory has been in error in its teachings on divorce and remarriage.

2. The appellant did not prove that his consistory did not abide by what is found on pp. 22, 23 and 43 of the *Acts of General Synod Toronto 1974*.

13. *Appeals from Rev. S. DeBruin and br. B.J. VanRaalte*: In closed session these appeals were declared inadmissible.

14. *Question Period Article 44 C.O.*: In closed session the Church at Coaldale asks and receives advice.

15. *Arrangements for next classis*: The Church at Winnipeg is appointed to be the convening church. Classis is to be convened on October 22, 1985 at 8:00 p.m., in the Providence Canadian Reformed Church at Edmonton, AB. The suggested officers are: chairman: Rev. J.D. Wielenga; vice-chairman: Rev. S. DeBruin; clerk: Rev. P.K.A. de Boer.

16. *Appointments*: The Rev. M. VanBeveren indicates that he will not be able to act as alternate observer to the OPC Presbytery of the Dakotas. In his place

the Rev. P.K.A. de Boer is appointed.

17. *Personal question period*: A delegate from the Church at Calgary requests pulpit supply. This is granted. The Rev. J.D. Wielenga is appointed to make the necessary arrangements.

18. *Censure*: It is noted with gratitude that censure is not required.

19. The chairman thanks all the delegates for their cooperation. On behalf of Classis he thanks the ladies for the delicious meals served.

20. The *Acts* are adopted.

21. The *Press Release* is approved.

22. *Closing*. The vice-chairman the Rev. P.K.A. de Boer thanks the chairman for the work he did. He requests the brothers to sing Psalm 145:1, 2 and leads in thanksgiving prayer.

On behalf of Classis,
Alberta/Manitoba, March 12 and 13,
P.K.A. DE BOER

Classis Ontario-South, London, ON, March 13, 1985

1. *Opening*. On behalf of the convening Church at Smithville the Rev. Cl. Stam calls the meeting to order. He requests the brethren to sing Psalm 110: 1, 2, 5. Hereafter he reads from the Holy Scriptures Mark 12:28-44, and leads in prayer.

In his word of welcome Rev. Stam calls attention for the glory of Christ, the Son of God, as emphasized in the Gospel of Mark.

2. *Examination of Credentials*. The delegates from the Church at London check the credentials, and report that the churches are duly represented.

The Rev. D.J. Agema and the Rev. Ch. Bosch are present in an advisory capacity ad Article 44 Church Order.

3. *Constitution of Classis*. The moderamen consists of: Rev. J. Moesker, chairman; Rev. W. Huizinga, clerk; Rev. P. Kingma, assessor.

Rev. Moesker mentions that the Rev. Cl. Stam accepted a call to the Church at Fergus, ON, and that the Rev. J. Geertsema received a call from the Church at Lincoln, ON.

4. *Adoption of Agenda*. The provisional agenda is adopted after it is concluded that item 7 Instructions, and item 6 Incoming Mail are one item, and that the items 8 Reports, and 9 Appointments can be deleted.

5. *Question Period ad Article 44 Church Order*. The churches are asked whether there is any need for questions ad Article 44 Church Order. Two churches ask for advice in disciplinary matters. In closed session Classis deals with these matters, and gives advice. In open session the Church at Smithville informs Classis of a separation of this church into

two churches per July 1, 1985.

6. *Incoming Mail.* A letter of the Church at Hamilton requests Classis' advice in the matter of constituting a new consistory for the institution of a Church at Ancaster. This joyous event is planned for May 5, 1985, in the 3:00 p.m. service in the "Cornerstone" church building at Hamilton. Favourable advice is given. Rev. Cl. Stam is appointed to represent the churches of the Classical District Ontario-South.

7. *Personal Question Period.* Several delegates make use of this Question Period.

8. *Preparation Next Classis.* Convening church: Watford's Church: Proposed moderamen: chairman Rev. M.H. Van Luik; clerk: Rev. J. Moesker; assessor: Rev. W. Huizinga. Date: June 12, 1985. Time: 10 a.m. Place: London, ON.

9. *Adoption of the Acts.* The Acts are read and adopted.

10. *Approval of Press Release.* The Press Release is read and approved.

11. *Censure ad Article 44 Church Order.* The chairman judges that censure is not necessary.

12. *Closing.* The chairman Rev. Moesker expresses Classis' joy regarding the information of separation resulting into another church at Wellandport and of institution of a church at Ancaster.

Hereafter the ladies who served Classis are given thanks. Then Rev. Moesker requests the brethren to sing Psalm 84:6 and leads Classis in prayer of thanksgiving. Classis is closed.

On behalf of Classis,
assessor q.t.
P. KINGMA

"Anchor," Canadian Reformed Association for the Handicapped, March 15, 1985

The meeting is opened after reading of Scripture and prayer. Special guest this evening is br. Gunnink of the Summer Camp Committee.

The minutes are accepted as presented. Difficulties in correspondence with br. Zomer are discussed.

Letters to applicants for the director position are, after an addition, approved.

The board is invited to the Summer Camp reunion. A discussion on the reunion follows.

A request of the Summer Camp Committee for \$3,000.- to buy trailers, is approved.

The Summer Camp Committee is instructed to look into the cost of more suitable transportation.

The press release is read and approved.

The meeting is closed with prayer.

E.J. DEJONG

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

One Dundas Street West
Box 2, Suite 2106
Toronto, Ontario M5G 1Z3
Phone: (416) 598-2520

OPSPORING ADRESSEN:

AALBERS, Wicher, geboren op 6 juli 1942 te Zwollekerspel, laatstbekende adres in Nederland: Kooiweg 9 te Giethoorn, naar Canada vertrokken op 8 juni 1982, laatstbekende adres: RR 3, Kenwood, Ontario N0M 2B0.

BARELS, Willem Bertus, geboren op 28 februari 1919 te 's Gravenhage, naar Canada vertrokken op 4 mei 1957.

BEMELEN-BOS, Mevr. Carin-Elisabeth, geboren op 2 augustus 1960 te Amsterdam, laatstbekende adres in Nederland: Derkinderenstraat 133-3, Amsterdam, naar Canada vertrokken op 3 juli 1979.

BOS, Jacob, geboren op 15 augustus 1951 te Veenendaal, naar Canada vertrokken in 1978 met vermoedelijke bestemming Prince Edward Island of British Columbia.

BOUMA, geb. de Vries, Elisabeth, laatstbekende adres: 918 Hardford St., apt. 212 te Woodstock, Ontario.

DE RUYTER, Rudolf P., geboren op 8 augustus 1956 te Leidschendam, naar Canada vertrokken in 1980 met als bestemming Wolfville, Nova Scotia.

DEUBEL, J.W., geboren op 10 september 1940 te Amsterdam, voorheen woonachtig geweest in Montreal, doch na driejarig verblijf in Nederland in januari 1981 opnieuw vertrokken naar Canada met onbekende verblijfplaats.

DE VRIES-RIEDSTRA, Mevr. A., laatstbekende adres: 1135 Kos Crescent, Mississauga, Ontario L5J 4L3.

ERNSTE, Albertus Johan Alexander, geboren op 25 april 1944, naar Canada geëmigreerd op 10 juli 1962, gehuwd geweest met Violet Johnson, uit dit huwelijk zijn twee zonen geboren Timmy ± 18 jr. en Terry 16 jr., thans gehuwd met Doris (achternaam niet bekend), uit dit huwelijk zijn geboren een dochter op 11-12-1975 en een zoon op 19-11-1981. Laatstbekende adres: 456 Atlantic Ave., Winnipeg, Manitoba R2W 0R8.

FOK, Franciscus Petrus Mels, geboren op 6 oktober 1935 te Utrecht, laatstbekende adres in Nederland: Praagplantsoen 167, Haarlem, naar Canada vertrokken in mei 1984.

GEERLINGS, Gerold Paul, geboren op 30 december 1947 te Willemstad, Curacao en vandaaruit vertrokken naar Canada (ongeveer 7 maanden geleden), vermoedelijke verblijfplaats Toronto.

HERMANS, Johannes Hubertus Michael, geboren te Heerlen op 25 april 1937, laatstbekende adres was in Edmonton, Alberta.

HESSELING, Gerrit Jacobus, geboren op 24 mei 1928, naar Canada vertrokken in april 1972, laatstbekende adres in Canada: 26 Amundsen Bay, Winnipeg, Manitoba R3K 0V2.

HOGENBOOM, Bastiaan, geboren op 17 december 1919, laatstbekende adres in Canada: RR 1, Laurel, Ontario (dit was in 1952).

HOOIJKAAS, Christiaan Frederik, geboren op 3 april 1917 te Den Haag, laatstbekende woonplaats Zutphen, naar Canada vertrokken op 6 februari 1950.

HUITINGA, Agatha Regina, op geboren 4 april 1925 te Franeker, laatstbekende woonplaats in Nederland: Nieuwkoop, naar Canada vertrokken in 1951.

KLOPMEIJER, Antje echtgenote van J. Nelissen, geboren op 9 augustus 1923, laatstbekende woonplaats in Nederland: Rotterdam, naar Canada vertrokken op 6 maart 1959, laatstbekende adres in Canada: Box 305, Shefferville, PQ.

de ROT, Robert Eduard, geboren op 7 oktober 1945, laatstbekende adres: 192 Upper Canada Drive, Willowdale, Ont. Naar Canada vertrokken in 1971.

SHOT geb. Guliker, Aaltje (Elsy), laatstbekende adres in Canada: 1 Kingsmere Crescent, Brampton, Ontario.

SIBIAN, H.A., geboren op 31 augustus 1950 laatstbekende adres in Nederland: Benoordehoutseweg 90, 's Gravenhage, naar Canada vertrokken op 30 maart 1984.

VAN DER MEIJ, Johannes Samuel, geboren op 15 mei 1946 te Wassenaar, naar Canada vertrokken op 6 juli 1954 met als bestemming Edmonton, Alberta.

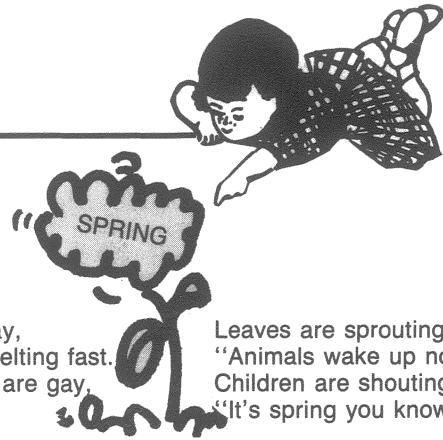
VON POHLREICH, Eduard Maria Wilhelm Oskar, geboren op 27 januari 1916, laatstbekende adres: PO Box 1152, Peterborough, Ontario.

ZATSKOY, Catharina Maria, geboren op 5 april 1925 te Dordrecht, naar Canada vertrokken op 16 juni 1969 met als vermoedelijke bestemming Calgary, Alberta.

De Consul-Generaal
voor deze:-
Mevr. G. SCHNITZLER
Fgd. KANSELIER

OUR COVER

Soleduck Falls in
Olympic National Park
Washington, USA
Photo courtesy
Art Lengkeek



Dear Busy Beavers,

Busy Beaver, *Margo Hofsink* has a story for you. It's called:

SIGNS OF SPRING

I was sick of winter! When the first snow came I was very glad. But now I think I've changed my mind. Finally one morning I woke up and the birds were singing and the sun shining. I asked mother if it was spring, but all she said was, "I don't know. Weather can do funny things. How about finding out for yourself?"

So I decided to go for a walk. Luckily it was Saturday, so as soon as I had breakfast I got my sweater on and went outside. We live in the country so there was hardly any noise except for the birds singing and other noises that proved spring was here. I decided to keep my eyes open so I could prove spring was really here.

There, there was a mourning dove cooing, and a robin singing "Cheer-up, cheer-up" — another sure sign of spring. "Jay, jay" that came from a bluejay. Quickly, I looked around to find it. There, high in the evergreen it sang. I decided to go on and look for buds and flowers coming up around the house. Little red buds were coming out on the maple tree. The cherry tree had little brown buds shaped like pine-cones. On the flower bed purple, yellow and white crocuses were coming up. The tulips also were green and tall. What a wonderful day! But best of all it was proving to my family that it WAS SPRING!

FOR YOU TO COLOUR

Friends Are Sunshine on a
RAINY DAY.

Spring.

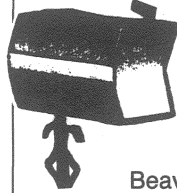


by Busy Beaver *Henrietta DeWitt*

It's spring today,
The snow is melting fast.
All the flowers are gay,
Winter is past!

Leaves are sprouting.
"Animals wake up now!"
Children are shouting,
"It's spring you know!"

by Busy Beaver *Sylvia VanBodegom*



From the Mailbox

Welcome to the Busy Beaver Club, *Merika Linde*. We hope you'll really enjoy joining in all our Busy Beaver activities! Isn't it nice to know you are a member of the same Club your Mom was!

Welcome to the Club, *Katie Marren*. I see you are a real Busy Beaver already! Will you write and tell us your birthday, Katie? Then we can include your name on our birthday list. Bye for now.

And a big welcome to you, too, *Melanie Krabbendam*. We are happy to have you join us. Thank you for your friendly letter. Please write again soon.

Welcome to the Club *Heidi Siebenga*. We hope you'll really enjoy joining in all our Busy Beaver activities. Are your tulips out already, Heidi? Be sure to write and tell me how you did in swimming lessons, all right?

Here's a big welcome to you, too, *Stuart Schenkel*. I see you like riddles, too! Thank you for sharing. How many stickers do you have altogether, Stuart? Do you make pictures of trucks? Maybe you will send us some?

Thank you very much for all the nice things you sent, *Terri-Lynn Schulenberg*! I see you have been very busy. I'm sure the Busy Beavers will enjoy the puzzles and COIN FUN, too. Bye for now, Terri-Lynn.

Hello, *Yolanda VanEgmond*. It was nice to hear from you again, and I want to thank you for sharing puzzles with the Busy Beavers. I think one of the Busy Beavers who knows you will let you read this column. Then you can read about our CONTEST, too!

I'm glad you had such a nice birthday, *Henrietta DeWitt*. Thank you for a very pretty picture, and the riddles, too. Did you do something for Fine Arts, Henrietta? We would love to hear!

Your blanket was half done, *Betty Bergsma*! How are you coming on it now? Will you get it finished before the warm weather comes? Thanks for the riddles, Betty. Did you join in our Contest already?

I think you must like living beside your cousins, *Vanessa DeJong*. It sounds to me as if you had lots of winter fun, too! Thanks for the picture and your new address, Vanessa.

How are your drawings coming along *Donald Woltjer*? I'm really looking forward to seeing them. Did you play a lot of hockey this winter, Donald? What do you think you'll do this summer?

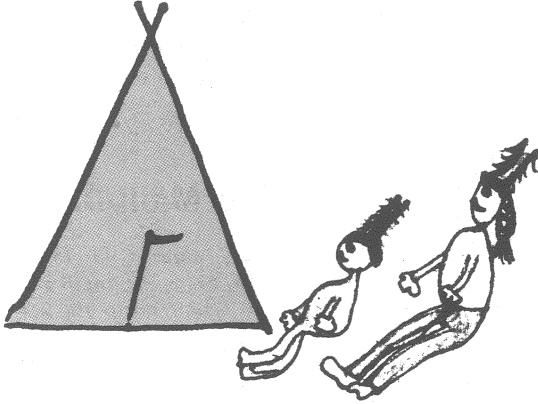
Hello, *Michelle Oostdyk*. Have you entered our contest already? It was nice to hear from you, and I see you were busy again, too. Thanks for the puzzles, Michelle.

Thank you for your very nice letter, *Jennifer Siebenga*. It was a real spring tonic with its pretty flowers! Keep up the good work! And how about you entering the Contest, Jennifer?

RIDDLE FUN FOR YOU!

from Busy Beavers *Stacey Schutten, Betty Bergsma, Henrietta DeWitt, and Stuart Schenkel.*

1. What is the healthiest kind of water?
2. What flower is a great animal?
3. A big Indian and a small Indian were sitting by their tepee. The big Indian wasn't his father, but the small Indian was the son. Explain



4. Why did the little boy bring a ladder to school?
5. If you have 13 apples in a basket and you take 3 out, how many do you have?
6. Why did the boy sit backwards on the horse?
7. What do you do if an elephant is sitting on your rug?
8. Why did the child put ice in his Dad's bed?
9. What do you do if you don't want a skunk to smell?
10. Why did the cow go over the hill?
11. What question can you never say "yes" to?

Answers:

1. Well water 2. a dandelion 3. The big Indian was the mother of the small Indian 4. He wanted to go to high school 5. three 6. He wanted to see what he passed 7. Wait till he gets off 8. He liked cold pop! 9. Hold his nose. 10. She couldn't go under it. 11. "Are you sleeping?"

Quiz Time!

COIN FUN

by Busy Beaver *Terri-Lynn Schulenberg*

Guess which coins these are!



Terri-Lynn used a navy blue pencil crayon. You can do it, too!

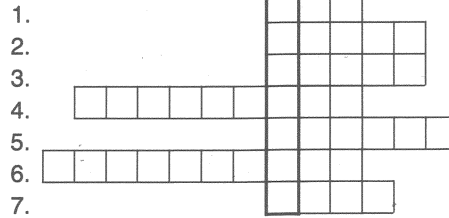
Pretty soon it will be MOTHER'S DAY!

Let's do this BIBLE WOMEN WORD SEARCH in honour of this special day!

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

Debora
Dorcas
Elizabeth
Esther
Eve
Hagar
Hannah
Leah
Martha
Mary
Michal
Miriam
Rachel
Rebeka
Ruth
Sarah

GENESIS PUZZLE by Busy Beaver *Marlet Nap*



GENESIS 1:1-14

In the beginning 1. created the heavens and the 2.

God called the light day and the dark 3.

God said, "Let there be a 4. to separate the waters from waters

There was an evening and morning a 5. day.

And God said, "Let the earth bring forth 6., plants yielding 7. each according to its kind.

Busy Beavers have you entered your SPRING pictures, poems, stories etc. in our SPRING CONTEST already?

Do it soon!

My address is: Aunt Betty

Box 54

Fergus, ON N1M 2W7

I'm looking forward to your letters!

Love,
Aunt Betty

ABC BIBLE COLLECTION - by Mrs. John Roza

Ff



F-fish
(Mark 6:30)

Quiz Questions

1. When Joseph entered the service for Pharaoh, there were seven prosperous years for Egypt. But what did Egypt face after these seven years? _____ (Genesis 41,42)
2. King Nebuchadnezzar made a graven image and commanded all to serve it. But there were three men that would not serve it. How did King Nebuchadnezzar punish these men? Clue: He threw them into something. _____ (Daniel 3)
3. How did God destroy the earth, but saved Noah and his family? _____ (Genesis 6)
4. How many thousands of people were fed with five barley loaves and two fish?
_____ (John 6)
5. Jesus had washed something for His disciples at the feast of the Passover.
What did Jesus wash? _____ (John 13)

Answers for the letter "E"

1. Eden
2. Eve
3. Egypt
4. Elijah
5. Elisha