

Clarion

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Sabbath sanctity in a secular society

There is in the world around us an increasing disregard for the Lord's Day. Instead of it being a day devoted specifically to the Lord's service, more and more Canadians find the Sunday a fitting opportunity to catch up on yard maintenance, to spend at a recreation resort with the family, etc. This disregard for the Lord's Day was given legal expression in the recent decision of the British Columbia provincial court when the judge ruled that the Holiday Shopping Regulation Act was unconstitutional. Consequently, stores in the province may be open at will on Sunday. The government of British Columbia, by an Order in Council, sided with this disregard when it permitted all drinking facilities in the province to be open on Sunday for the duration of Expo. What was once historically a holy day has become, in practice and in law, a day as any other.

As Christians in this world it grieves us to see the law of God set aside. For we understand this to mean that the *God of the law* is disregarded.

This disregard for God must encourage every child of God to rise up in defense of the Lord's honour. So we do whatever lies within our power to encourage Canadians to reckon with God's law, to return also to a proper appreciation of the Sunday.

Yet in order for us to do that effectively, we shall ourselves need to have a proper understanding of the origin and meaning of the Sunday, as well as some grasp of what manner of conduct is fitting on this day. More yet, we shall have to show some consistency between what we believe about the Sunday and how we behave on that day. If there is not that consistency, we will have lost the battle before we have so much as opened our mouth.

Sabbath in the Old Testament

a. Meaning

Attentive Bible readers have long been aware of the fact that the fourth commandment is different in Deut. 5 than it is in Ex. 20. When God gave command to Israel at Mt. Sinai to keep the Sabbath holy, God gave as ground for His command His own actions in creating the world.

Says God: "Remember the Sabbath day, to keep it holy . . . for in six days the LORD made heaven and earth . . . , and rested on the seventh day; *therefore* the LORD blessed the Sabbath day and hallowed it" (Ex. 20:8-11). In Deut. 5, Moses repeats the same command but mentions a different motive: "You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with a mighty hand and an outstretched arm; *therefore* the LORD your God commanded you to keep the Sabbath day" (Deut. 5:15).

These two different motives for keeping the Sabbath are not to be understood as contradictory; these two are rather supplementary. When we read in Ex. 20 that God wishes men to follow His precedent at creation (work six days and rest on the seventh), then God basically instructs man about the *purpose* of his existence. Man received life not simply for himself and his own enjoyment, rather, God created man for Himself; man exists for *God*. Because that is the reason for man's existence God determined that man should have one day free from the concerns of daily life so that on that day he might have the opportunity to focus all attention on the Creator. The Sabbath as God gave it is essentially God-centered.

This God-in-the-center motive for the Sabbath is evident also from Deut. 5. In that text, Moses reminds Israel that God has delivered them from the land of Egypt, and on that basis he urges obedience to the Sabbath command. But God did not give Israel this deliverance from Egypt so that this people might be free for themselves. Israel was delivered in order that they might be a people *for God*. For that reason, now that they were freed from the bondage of slavery, God gave the Sabbath command; they should have one day in seven away from daily concerns so that they might have the opportunity to focus all their attention on this Redeemer. This day should be *His* day. God centered.

This redemption from Egypt implied more than physical freedom from physical slavery. For when Israel came to Mt. Sinai God made a covenant with this people;

God claimed them as His special nation. Their slavery to Pharaoh had been symbolic of their bondage to Satan; their redemption from Pharaoh a picture of the redemption granted in Jesus Christ. So this covenant at Mt. Sinai points out the fact that Israel has now become God's special people; the relation that God had with Adam in Paradise is essentially restored in Israel. That is also the reason why God instructed Israel to build a tabernacle for Himself in their midst (Ex. 25-30). This people was His; He wished to dwell among them.

Rich as the tabernacle was, however, Israel could not always remain around the tabernacle, could not always see this symbol of God's presence in their midst. Once they had entered the promised land, each would scatter to his inheritance. Yet in His care for His special people, God wished Israel to have a sign of that covenant regardless of where they were in the land. For that reason God set aside for Israel the Sabbath day; "this is a sign between Me and you throughout your generations, that you may know that I, the LORD, sanctify you" (Ex. 31:13). That one day in seven was to be a continual reminder to Israel of that bond which God had made with them; they were His people, He had sanctified them. As such, the Sabbath was weekly evidence of the redemption He granted them. Consequently, Israel was to treasure very highly this sign of the Sabbath. That is also the reason why God placed heavy sanctions on anyone who failed to keep that day holy to God; "every one who profanes it shall be put to death" (v. 14). For whoever would profane that day would indicate that he did not appreciate sufficiently the salvation which God had obtained for him, did not appreciate that life revolves totally around God. Conversely, that is also the reason why God repeats, many years later, His promise to bless Israel if they would again reckon with the Sabbath as God's special day (Is. 58:13ff).

These few Biblical data give us sufficient evidence to conclude that the Sabbath functions very much in the covenant relation between God and His people. Men

were *created* for God — the Sabbath is the symbol; men were *redeemed* for God — again, the Sabbath is the symbol.

b. Conduct

But if God gave the Sabbath as a symbol of that covenant relation between Himself and His people — the day draws attention to God — how would God have His people keep the Sabbath? How is this day to be different from the other six in the week?

The fourth commandment gives the answer: “six days you shall labour, and do all your work; but the seventh day is a Sabbath to the LORD your God; in it you shall not do any work.” In itself, that sounds sufficiently clear; the Sabbath was to be distinct in that no work was to be done. Yet if Israel was not to work on the Sabbath, what was Israel to do? Was it a day in which they were free to loaf as they pleased, provided they stayed away from anything connected with their daily work?

That was not really God’s intention. This day was not just to be different from the other six in that no work was to be done; it was to be a day “*holy to the LORD*” (Ex. 31:15). This day, in other words, was to be set apart from the other six in order that it might be devoted in a special way to God. The Sabbath was not to be *Israel’s* day; it was to be *God’s* day. For Israel was God’s people.

The concerns of every day life are sufficiently weighty to dominate one’s mind around the clock. That reality implies that attention for the Cause of Israel’s existence and redemption would be easily overshadowed by these daily concerns. In His mercy God gives one day in seven so that on that day His people might distance themselves from their daily concerns; *they are to distance themselves from these pressures in order that they might have uninterrupted opportunity to devote themselves thoroughly to that covenant God who came to dwell in their midst.*

That is also the reason why one finds the Sabbath and the sanctuary mentioned in one breath. “You shall keep My Sabbaths and reverence My sanctuary: I am the LORD” (Lev. 19:30; 26:2). In fact, there is even the command that on the Sabbath Israel had to make a point of meeting together: “Six days shall work be done; but on the seventh day is a Sabbath of solemn rest, a *holy convocation*: you shall do no work; it is a Sabbath to the LORD in all your dwellings” (Lev. 23:3). By God’s decree, Israel’s conduct on the Sabbath was to be determined by the fact that they lived for the God who was pleased to dwell among them. The Sabbath was not for themselves and their own enjoyment in the first place. They were not free from work so that they might refresh themselves in a way that they saw fit. No, God gave

His people a day free from work so that they might spend that day with God, and so be refreshed. At the sanctuary of the LORD Israel should receive new strength to live the new week for God.

To say it in New Testament terms: on the Sabbath, Israel was instructed to *go to Church*. The Sabbath was not *their* day; it was the *Lord’s* day.

Sunday in the New Testament

a. Meaning

Despite the fact that the Sabbath shifts from the last day of the week to the first in the New Testament, we do not read

“ . . . God has set aside the entire day as holy to the Lord.”

anywhere of an essential change in the meaning of the Sabbath. The fact that the Sabbath is moved to Sunday as a result of Christ’s resurrection simply serves to point out that the New Testament Sunday is to revolve totally around the redemption that has been obtained for us by Jesus Christ. As such, we are to conclude that the Sunday today has the same basic meaning as did the Sabbath of the old covenant; it is a sign throughout our generations that the Lord sanctifies us, that we were created and redeemed in order to live for God.

b. Conduct

The fact that there is no essential change in the meaning of the Sabbath means also that the way in which the Sunday is to be kept is determined by the Lord today just as much as it was in the time of Moses. Today, too, the Sunday is not our day; it is the *Lord’s* day. That in turn means that we are obliged to use that day, free from daily work, in order to devote our full attention to the Cause of our existence and salvation.

It is true that the Lord no longer dwells in a tabernacle made with hands. He dwells now in His children (cf. Eph. 2:22). So we do not have to go to a special place in order to meet God; we can pray wherever we wish. Nor do we find in the New Testament a text commanding us in so many words that on Sunday we are to be in church. Yet that lack of a command ought not to surprise us. It is here the same as with infant baptism; what is evident from the Old Testament need not be repeated in later revelation. God treats His New Testament church as mature. If the Sunday is categorically *God’s* day — and the testimony of Scripture is uniform on that

— then it follows that this day is to be spent there where His people can meet God, where they receive His blessing, hear His Word. And that is in church. On that day there is still to be a “holy convocation.”

What was dear to the Psalmist of the Old Testament remains dear to the child of God in the New: “I was glad when they said to me, ‘Let us go to the house of the LORD!’ ” (Ps. 122). And: “A day in Thy courts is better than a thousand elsewhere” (Ps. 84). This desire remains dear to the Christian of today because a Christian knows himself to exist and be redeemed for God’s sake. His life is for God. In that framework, failing to do one’s utmost to attend church twice each Sunday suggests a misappreciation of why we have received the Sunday.

It is true that the Sunday as we know it includes more than sitting in church. Yet we are to remember that God has set aside the *entire* day as holy to the Lord. The whole day is given to us so that we might have opportunity to focus attention fully on our Creator-Redeemer. That makes it quite wrong for us to treat part of the day as Sunday (the hours that we go to church), and treat the rest of the day as we would treat a holiday. It is not true that after church the Sunday becomes a Saturday. That is why that habit to change after church from Sunday attire into the weekly jeans is to be deplored. That detracts from the special character of the day. Nor is absorbing oneself in a hockey game in front of the TV, or mingling with the secular crowds on the beach, fitting conduct for the hours after church is out. Such activity, too, detracts from the character of the day because it does not encourage us to focus our attention on the God who saved us. It is that specific character of this day as the *Lord’s* day that determines what we may do with our Sundays.

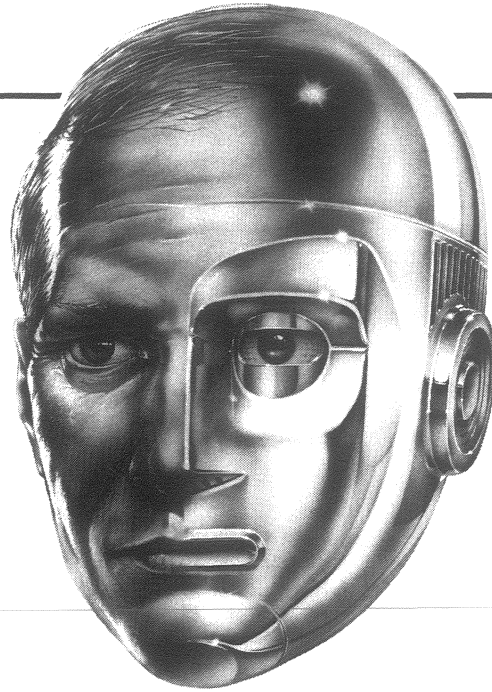
Conclusion

The secular society around us no longer understands the unique character of the Sunday. As such, that reflects disregard for the God of the Sunday. It falls upon those who fear God to rise to the defense of the sanctity of the Sabbath as the *Lord’s* day. But if we intend to encourage society again to see the Sunday as God’s day, then our actions with respect to the Sunday shall have to be consistent with what the Word of God stipulates about that day. The world watches. We contribute to increased Sabbath desecration the minute we forget that Sunday is not for us but for God.

And God commands this: “Remember the Sabbath day to keep it *holy* to the Lord.

C. BOUWMAN

Human intelligence versus computer logic¹



1. A new era

In a previous article some implications of the introduction of the computer were discussed. Recently I received a request to give more detailed information about the technological as well as the ethical and social implications of the computer. In this and the next two articles I will honour this request. Although the information may, to a certain extent, be a little technical, nonetheless I consider it relevant and important that the readers have an impression of what is going on. Too many misconceptions about computers have led to speculations and science-fiction-like predictions, which are only based on a lack of knowledge of what the computer really is.

As Christians we have to know our place in daily life. Therefore it should be no surprise that in *Clarion* issues are tackled which seem to belong rather to the field of mathematics and science than to “theological” literature. *Clarion* is not a theological Magazine but tries to give information about practical matters in a Biblical way.

“ . . . the introduction of the computer has brought us into a new era of technological developments.”

Life is a unity, and we have to be aware of what is going on around us in the world. Certain phrases in this article might be a little bit difficult to follow, but hopefully you will still get the main message. In the meantime, I will try not to go into more detail than is necessary to serve the purpose of this article.

Today the computer can be found almost everywhere. Some see it as a giant

step forward, while others are afraid that it may cause a threat to mankind, and that it might turn out to be our greatest enemy. For clarity's sake I have divided the different aspects and implications into three categories.

In this article I will pay special attention to the difference between human intelligence and computer logic. We will discuss the following questions: Does a computer have intelligence? Does the computer cause a real threat to mankind? Can or will the computer become such a super-intelligent thing or being that it will take over the leadership of the world in a robot-like fashion? Or is the computer only a tool, certainly sophisticated, but basically no different than any other mechanical device?

In the second article I will pay special attention to the moral aspects of this issue and discuss the following questions: Does

the introduction of the computer cause an increase in crime? Can a world war be triggered by a computer error? Does possible malicious intrusion of data systems take away or threaten our privacy by making us just a number in a file? Will the computer eventually become a tool in the hands of the antichrist, to give everyone a “mark” or a “number,” as a fulfillment of what has been prophesied in Revelation 13:15-17?

Or are such stories only exaggerations, based upon a wrong concept and a lack of knowledge about computer systems and the possibilities and limitations of them?

In the third article I will pay attention to the social aspects of this development, and answer questions like: Does the computer provide more luxury and prosperity? Or does the computer only cause an increase in unemployment and the loss of many jobs? What are the advantages and disadvantages for the workplace? What will be the impact on social life in general?

Many questions can be discussed in all three categories. However, this approach provides some guidelines for discussing the many implications of the computer.

It is an undeniable fact that the introduction of the computer has brought us into a new era of technological developments. The invention of the steam engine caused a rapid change in technological developments, but the introduction of the computer seems to have an even greater impact. Almost every area of human life is touched by it. Many conveniences which we take for granted and are accustomed to, are only possible because of the computer.

For all these reasons it might be worthwhile to pay first some attention to the question what a computer actually is.

2. What is a computer?

In almost every office and business you can find a computer. Most schools use computers in the classroom and teach the children how to work with them. In many homes children have their own computer to play with.

Although many people know how to work with a computer, not too many people know how a computer works and what happens inside the "black box." Within the framework of this article we cannot explain all kinds of technological details, no matter how interesting they may be. However, because some see the computer as almost a human being with intelligence, and because some are even afraid that it will become a super-being, ruling and governing mankind, it is necessary to put things in the right perspective. To eliminate all kinds of misconceptions about an almost magical and super-natural phenomenon, I like to mention some of the basics of computer technology. I will try to do this as much as possible in a popular way. Those who want more detailed information can find books about this issue in every public library.

Almost every complicated system can be broken down to basically four logical functions or electronic circuits. They are called the AND-gate, the OR-gate, the NO-gate or inverter and the FLIP-FLOP or divider. All four can be described as "black-boxes" with one or two inputs and one output. A computer is a very simple device. It can only count to two. These two levels or positions or called "zero and one," or "yes and no," or "positive and negative." An AND-gate has two inputs and gives a positive output when and only when both inputs are positive. An OR-gate gives a positive output if either the one or the other, or both inputs are positive. A NO-gate gives an output which is just the opposite of the input. A FLIP-FLOP changes the output everytime the input goes from positive to negative (See note 1).

Because all this may sound too technical, I will try to explain, with a simple example, how such a circuitry works and can solve a problem. Suppose a traffic light at a crossing of a main street with a side road has to be controlled by a computer. The conditions are that the side road gets a green light if there is traffic in the side road AND NO traffic in the main street, OR when there is traffic in the side road AND it has been waiting for a certain time; AND all this provided that there is NO emergency traffic in the main street. With the use of three of the logical functions of a computer the problem can easily be solved. For details see note 2.

Almost every logical problem can be solved in this way. The required circuitry can be developed by translating the problem in an algebraic formula, in the same way as I have done in note 2. Such formulas can become quite extensive and the required circuitry equally complicated. However, the same basic principle applies to all computer circuitry. I hope this technical information did not scare you off. It is

only meant to give some information for those who are interested in technical details. In the remainder of this article I will stay away from mathematical formulas.

3. Technological progress

The reason why the computer has become so popular in such a short period of time is the use of microchips. In the past a large amount of equipment was necessary to solve relatively simple logical problems. For almost every single function an electron tube had to be used. The first computer I had to deal with, about 35 years ago, filled almost half an office room, consisted of more than a thousand electron tubes, and could do less than a simple desk-top computer, the size of a classic typewriter, can do today. Even twenty years ago the calculators, used in the mathematical department of the technical college in Eindhoven, had the size, the weight, and the price of a modern desk-top computer, while they could do less than a credit-card-sized pocket calculator of less than ten dollars can do today.

The reason of this miniaturization is, that the old electron tubes are replaced by transistors or semi-conductors, and that nowadays thousands of such basic circuits, photographically reduced in size, are put together as an integrated circuit on a microchip of a few square millimeters. In this way not only the size of a computer is drastically reduced, to only a fraction of what it was in the past, but also the price has gone down by leaps and bounds.


4. Hardware and software

In the previous section I explained how, for each problem, a logical circuit can be developed. However, a real computer has a greater versatility. A basic circuitry is used, and the different problems are translated into a "program," and fed into the computer as so-called "software." The hardware is the circuitry, including the input and output devices and the memory. The software is the program that is fed into the computer.

Input and output devices are a keyboard, a screen, magnetic tape or disk drives, printers and, although less frequently used nowadays, punched cards or paper tapes.

The program, and the data to be used in the program, are stored in a memory. A program can be built-in in a computer in a so-called ROM (Read Only Memory). It can also be fed into the computer from elsewhere, and stored in the working memory or RAM (Random Access Memory). A program is a set of instructions which are successively given to the Central Processing Unit (CPU) of the computer.

Through the tremendous miniaturization, enormous amounts of information can be stored and processed by a rather small computer. The size of a memory is measured in K (kilo-bytes, see note 3). A 1K memory can store a thousand letters or symbols. Nowadays you can buy a portable computer which easily fits into a small briefcase, and has a memory of 128K, while 20 years ago a memory with a



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capacity of 1K was larger and more expensive than such a whole portable computer is today. To give an impression of the capacity of such a memory, it might be helpful to know that a 16K memory can store the text of this article.

Today computers can be found almost everywhere. This article has been typed on a computer (word processor), and has been sent, via a regular telephone line from the authors desk, to the typeset computer in the publishers office.

Although computers are used in all areas of human society, the question remains: does a computer have intelligence, or is it only a tool, an instrument, without any inventiveness? That is the most relevant question with respect to the issue at stake in this article.

5. Intelligence

In the previous sections we saw what made the computer so popular. It is the speed with which it works, and the great accuracy with which it can execute very complicated mathematical instructions. An average computer can execute some millions of basic instructions per second, and the most advanced and sophisticated systems can execute even as many as a billion per second.

In the past the speed of a computer was, believe it or not, restricted by the wiring, or by the time it took for an electric impulse to go from one place to another, and by the effect of high frequencies in the internal wiring of the computer in general. Today the circuitry is so miniscule that these factors play a minor role. Faster systems are being developed constantly and new applications are found. In a previous section we explained that the basic functions of a computer are very simple. The speed and the enormous amount of information that can be stored and processed in a small area make the computer system unique. However, speed is not equivalent to intelligence.

We often hear about, and see pictures of, robots. These so-called robots are very clumsy devices, looking more or less like human beings. Such things are only made for the fun of it, as (rather expensive) toys, or to entertain an audience. They do not serve any practical purpose, and they do not perform any real human activity, let alone that they would demonstrate any intelligence. We also hear about robots in industry, for instance in the automotive industry. There the name robot is used for a piece of equipment, a mechanical device, either to weld, to assemble, or to do any other job without direct human involvement. Such a piece of equipment is computer controlled. It means that human beings have written a program which holds all the instructions, conditions, and measurements, necessary to do the job.

In such a robot no intelligence is involved, except the intelligence of the human being who developed the machine and wrote the program.

We hear about computers used to develop more sophisticated systems. Some people are even scared that in this way the computer, in a robot-like fashion, will ultimately take over control and make human beings the slaves of the system.

Now no one can deny that many human beings have become slaves of a system, or are enslaved by their own devices. However, that is not caused by the intelligence of a system, but by the lack of self-control and the shortsightedness of the user. Many people have become slaves of a game, a sport, or a drug. Others have become addicted to their T.V. That does not accredit any intelligence to the addictive, but it rather demonstrates a lack of intelligence on the part of the addict.

“ . . . all the stories about robots who outsmart human beings by ‘their’ intelligence are humbug, based on fantasy or on a lack of knowledge.”

Computers are not able to develop new and more sophisticated systems. They are only used to implement and realize the ideas of the engineer. During the development of a new system countless calculations are required. Many mathematical and statistical manipulations are necessary. Complicated drawings and diagrams have to be made. With the help of Boolean algebra everything is translated into formulas. With the conventional means of pen and paper it would be impossible to finish such a job without making mistakes or getting lost in the labyrinth of data. Here the computer is indispensable. All these jobs can be done in a fast and accurate way by a computer. Therefore, we can say that modern computers can be developed only with the help of a computer. However, this still does not mean any intelligence whatsoever on the part of the computer.

Therefore, our conclusion must be that all the stories about robots who outsmart human beings by “their” intelligence, and who can take control of human

life, are humbug, based on fantasy or on a lack of knowledge about computer technology.

6. Other applications

I will mention a few other applications, to show what impact the computer has on modern developments, and to demonstrate at the same time that no intelligence is involved.

The launching of a spacecraft is possible only due to the use of computers. Why? Because during launching all kinds of information has to be processed in a very short time. Flight corrections have to be made every second or split second, while the processing of the available information to determine *which* correction has to be made, would cost hours with conventional calculators. Only very fast computers can do the trick in such a situation.

Another example is the processing of statistics. A computer can keep track of the sales, the prices, price changes, the stock, and the products to be ordered in a supermarket. It can do this in such an accurate and fast way that the total investment in available stock can be reduced, because ordering automatically takes place at the right time. Also the information flow in the tax department, the police office, and many other services, is completely based on the use of computers. And, to mention no more, in the hospital we can find a broad spectrum of applications. All kinds of tests and treatments are possible, which involve an enormous amount of statistical and mathematical processing. Data can be retrieved and compared in a way which would be absolutely impossible with conventional means.

All this shows the profound impact of the computer on all sectors of human life and society. However, in none of these cases is there any intelligence involved. It is only because of the processing speed and the huge volume of data that can be handled in an accurate way, that the computer has become almost indispensable. *Note 1:* In this way the FLIP-FLOP reduces the number of incoming pulses by a factor two and is therefore called a two-divider.

Note 2: Call traffic on the main street M and NO traffic on the main street M, traffic on the side road S, the waiting time T, the emergency traffic E and NO emergency traffic E then the formula in Boolean algebra reads $[(M + S) \times (S + T)] + E = S + E + (M \times T) = (M + S + E) \times (S + T + E)$.

Note 3: A byte is a unit of memory, sufficient to store any character, any one-digit number or graphic symbol. It consists of 8 bits of information, which equals 256 options.

— To be continued
W. POUWELSE

Especially on the day of rest₃

Christmas

So there is a development from Jerusalem to Rome, and there is a development from one day, the Lord's Day, as a festival, to many days, almost all the days of the year, with special services. There are three main cycles: before Easter (the fasting time), then the time between Easter and Pentecost, and at last the Christmas cycle.

As for *Christmas Day*, it is remarkable that the Eastern Church celebrated Christ's birth on the 6th of January, the so-called *Epiphany*, while the Western Church since about 336 said, "No, it must be December 25th." But both dates originated in heathenism. In the East the Epiphany, the appearance of the godhead on earth, played a big role in religion. It was a matter of showing the power of the godhead. Epiphany became more and more the day of the appearance of Christ, a combination of His birth and His baptism.

In the Western world one celebrated the 25th of December as the day of Christ's birth. But this day originated also in heathenism as a festival. All kinds of calculations had been made in order to "find" that date. The 25th of March was the Roman start of Spring, also the date of the creation of the world. So it was argued that that *must* have been the date of annunciation of the angel Gabriel to Mary. The next conclusion was that the resurrection should have taken place on the same date, namely March 25th. That must have been exactly on the 30th birthday of Christ, because actually the new beginning, the start, was His conception on the annunciation day. The final conclusion was that Mary was of course pregnant for nine months, so she gave birth to Jesus on December 25th But this calculation is as fantastic as it is incredible!

How did one come to December 25th? The answer is not difficult, if we keep in mind that to the world of Rome in the 3rd and 4th century the 25th of December was called "the day of the invincible Sun." This Sun-service originated in the East as well, but it was extended to the whole Roman empire. In the background we must also see the influence of the mystery-religions, with

which the Roman soldiers were involved, as for example in Persia. A kind of Sun-religion came about. The Sun, in its mild warmth and big scorching power, high

above the earth, but powerful on earth, became a symbol of the godhead, who sees everything, but is not ruled by anything. This Sun is called the conqueror of darkness. The victory of the Sun was especially celebrated on the day of the change of winter-season as the day of turning. The Sun, which in the preceding weeks always seemed to diminish, then resumed glorifying its power.

But how is it that about the year 336 in Rome the date came up as a Christian festival? About this question a late Syrian text from the 13th century sheds some light. We read in it: "The reason, why the fathers changed the feast of 6th of January and shifted it to December the 25th, was this. The heathen were used to celebrating, on December the 25th, the feast of the birthday of the Sun and to light lamps on that day. They also let Christians participate in that feast of joy and spectacle. Because the teachers of the church perceived that the Christians were attracted by it, they made precautions and celebrated on that day — December 25th — henceforth the feast of the true birth, the birth of Jesus Christ, but on January 6th the feast of His appearance."

Here is said clearly that the necessity of *competition* with a heathen festival caused the celebration of Christ's birth on December 25th. But the truth is that nobody knows on what date Christ was born, and the Holy Spirit, who wrote the Scriptures, did not deem it of that importance, that it should be mentioned in the Bible. In any case, it could not have taken place on December 25th. When I was in Bethlehem 12 years ago I was told that at that time of the year it never happened that sheep were in the field. From at least the month of December until the end of February the sheep were always kept inside the stables.

After the year 325, when freedom had been given to the church, Christendom became the main religion. The world joined the church, but then the great danger appeared that the church would become worldly. Many people took their heathen pattern of life with them and all kinds of customs survived under the cloak of Christianity. In this way all kinds of adoration of many female godheads were delegated to "Mother Mary."

In the same light we have to consider

CHURCH NEWS



ACCEPTED to Surrey, BC
REV. G.H. VISSCHER
of Ottawa, ON
* * *

CALLED by the Church of Zeist,
the Netherlands for work in "De
Wijngaard"

REV. W. POUWELSE
of Langley, BC
* * *

THEOLOGICAL COLLEGE:

MR. P. FEENSTRA
MR. G. PEET
MR. R.A. WYNIA

fulfilled the requirements for the
Master of Divinity Degree. This
degree will be conferred on them
during the upcoming convocation
and college evening on, D.V.,
September 5, 1986

L. Selles, registrar
* * *

NEW ADDRESS

REV. W.W.J. VANOENE
31405 Springhill Court,
Clearbrook BC V2T 4J9
* * *

NEW ADDRESS

REV. A. VAN DELDEN
8861 Northwood Road
Everson, WA 98247
(206) 354-6654

The Church at Lynden, WA wishes to
explain to the readers of *Clarion* that
the advertisement in this issue is
necessary in order to facilitate the
application for immigration for our
present pastor.

the maintaining of December 25th as the birthday of Christ. One was accustomed to celebrating that day as the festival of the invincible Sun. The Christian leaders now maintained this day as the birthday of the "Sun of justice," and applied that to Christ.

So Christmas on December 25th became a Christian festival. We can speak here of a *concession* to heathenism, at least of an accommodation to heathen data. We have to keep that in mind when people sometimes consider December 25th as "the day of days" and Christmas as the most holy feast!

Abolition?

We do not plead for *abolition* of all Christian festivals. It is not possible to turn back the clock. Especially when there is a *social* motive, in which the historical element also plays a role. But we plead for

soberness. There is no reason for many festivals besides the Lord's Day. There is also the right soberness in the new version of the Church Order. Let us be sober in all kinds of weekday services. Then we have to do our daily work. Maybe it will be good to mention that the weekly services, for instance, in the refugee congregation of London, had the character of *prophecy*. It was more a matter of teaching and discussing a special passage of Scripture. But, we now have our Christian societies for Bible studies, and I like to emphasize the importance of them!

The conclusion, therefore, is, come and let us worship on the Lord's Day, the real and true Christian festival. Keep in mind that there are people, who easily neglect public worship on Sunday, but who do not want to miss one service on the "Christian festivals," and who would rather enlarge the number of them! There is an abundant celebration of these spe-

cial days, with all kinds of connotations, in which soberness is totally missed. There is much reason, to consider the Lord's Supper as a festive celebration, in which the *whole* work of Christ's salvation is comprehensively surveyed: the purpose of His coming into the world, His suffering and crucifixion, His resurrection and ascension, His sitting on the right hand of the Father, His return on the clouds of heaven. There is no clear order to celebrate all kinds of special days: New Year's Eve, New Year's morning, Good Friday, Ascension Day, Easter, Pentecost, Christmas even on second days, and so on. So let us be sober in it. But there is a clear order of a regular and joyful celebration of the Lord's Supper by the words of Christ Himself: "Do this in remembrance of Me." And we shall do that, until He comes!

K. DEDDENS

The exercise of interchurch relations₃

A way out?

All of this brings us to the question, "What now? Is there a way out? Is there a solution, a common denominator, that we can all agree on when it comes to interchurch relations? Is there a relationship that we all see as ideal? Are there a set of rules that we can all applaud because they are totally fitting?" Before we attempt to answer some of those questions a word of warning is in order. There is no perfect relationship and there are no perfect rules! Surely our review of existing relationships and rules has underlined that fact.

What then? Well, we must make a choice. We are at the crossroads. We can go in basically two directions. We must choose either to opt for a future as churches together which entails little more than recognizing each other's existence and exchanging the odd greeting or we opt for a future which demands quite a bit more from us in terms of care and commitment, in terms of help and guidance. If we opt for the first we shall be able to live with our rules but we may be forgetting our real calling over against each other. If we opt for the second we may have to live with rules which can never be perfectly implemented but our commitment to help each other as best we can will dominate.

Perhaps my leanings are becoming

obvious, but before they become plain I would ask you to address the following questions in our discussion. First, I will state them and give my opinion. Kindly consider both the question and my answer, and then react to both.

Question 1: Does the ICRC have a role to play in this matter of interchurch relations or is it a strictly internal matter for each member church to consider?

I am of the opinion that the ICRC can play an important role in the consideration of this matter. Its purpose should be to provide a forum for debate on this issue, and if possible to draw up certain recommendations for the member churches to consider. In this way the ICRC will also be acting in complete harmony with one of its purposes, namely, "to encourage the fullest ecclesiastical fellowship among the member churches." (Constitution, Article III - Purpose, 2)

Question 2: Can the delegates agree that in this matter of interchurch relations a common relationship with a common set of rules is a laudable and desirable aim to work towards?

The constitutional stress on encouraging the "fullest ecclesiastical fellowship" would be best served not by all kinds of relationships and rules but by the striving towards a consensus on this matter.

The multiplication of relationships and rules will do more to undermine this fellowship than to promote it.

Question 3: How would you evaluate correspondence and its rules as the relationship to promote our fuller fellowship?

I have already described correspondence and its rules so there is no need to do so again. I may also mention to you that at the Constituent Assembly in Groningen 1982, an informal meeting was convened of all delegates who were involved in interchurch relations for their respective Presbyterian and Reformed Churches. At that time some aspects of this topic were discussed and a reaction was requested to the Rules for Correspondence as the Canadian Reformed Churches have adopted them. A number of suggestions were made as a result of this unofficial international meeting which resulted in the following reformulation of these rules:

- i. to take mutual heed that the sister churches do not deviate from the Reformed Confessions in doctrine and practice;
- ii. to exchange Acts/Minutes of each other's assembly/synod; and to invite delegates to each other's assembly/synod;
- iii. to inform each other regarding changes in confession and polity;
- iv. to exchange attestations or certificates of membership;

v. to allow each other's ministers to preach the Word and to administer the sacraments;

vi. to inform each other regarding relationships with third parties.

A number of comments are in order as consideration is given to these matters. Under i. it would be more precise to keep the current phraseology which stipulates "doctrine, liturgy, church government and discipline." The condensation "doctrine and practice" is rather vague and undefined. Under ii. it would also be better to retain the CRC working instead of stipulating Acts/Minutes. I say this with a special eye on linguistic difficulties which are often encountered when it comes to official documents. Assuming for a moment that the English language is a kind of common denominator, it is manageable for the Korean Churches, for example, to send a digest of their assembly decisions in English but it would be totally impractical to expect them to translate their entire Minutes. The same would apply to the Dutch and many other churches. Under iii. both formulations are not without their difficulties. It has to be said that the current CRC formulation under which corresponding churches "pledge" to express themselves as to whether changes in confession, polity or liturgy are acceptable has never worked all that well in practice. Either a synod is reluctant to react to what are still proposed changes and may never become reality, or it fears that its reactions might be interpreted as interference, or it is not in existence and hence unable to deal with the matter. On the other hand, the proposed change might be considered not constructive enough. To simply inform a sister church about changes could be better augmented with the stipulation that that sister church "address each other concerning such changes when this is either requested or deemed necessary." As for iv. and v. they might best be combined as is done in the current CRC rules. Finally, on point vi. the revised wording has a basic aspect to commend it. The present phrase "to give account" conveys the impression of interference in the life of a local church. Besides, it has to be said that when a sister church decides to enter into a relationship with another church it does not feel a need to defend its actions over against its other sister churches. What it does is inform them of the decision, along with its grounds. Any sister church which dissents knows where to send its objections. In addition, in most instances it is so that sister churches keep each other informed about their contact with third parties, especially if such a contact has the potential to lead to disagreement.

If all of these modifications are taken into account then the Rules for Correspon-

dence would assume the following shape:

i. to take mutual heed that the sister churches do not deviate from the Reformed Confessions in doctrine, liturgy, church government and discipline;

ii. to forward to each other the agenda and decisions of the broader assemblies and to admit each other's delegates to these assemblies as advisors;

iii. to inform each other regarding

changes in confession and polity and to address each other concerning such changes when this is either requested or deemed necessary;

iv. to accept each other's attestations or certificates of membership and to permit each other's ministers to preach the Word and to administer the sacraments;

v. to keep each other informed regarding relationships with third parties. By now it has probably become apparent that it is my conviction that the member churches of the ICRC should move in the direction of a correspondence type of relationship. My objection to the "fraternal category" is not that it is un-Scriptural, but rather that it is a relationship in which the participating churches end up setting their sights too low. We must go beyond a mere recognition of each other to a real involvement with each other. We must go out of our way to learn from each other, to support each other and to promote each other.

Should we move in this direction there is no doubt that problems will be encountered from time to time. I have already touched on a few of the difficulties which surround this type of relationship and more may be encountered. Nevertheless, if some of the changes which have been mentioned are made quite a few of these difficulties will disappear. Others can be resolved in due time.

In close connection with this, it should

also be said that this type of relationship should even take precedence over membership in the ICRC. The Canadian Reformed Churches did not join the ICRC with the intention of making it the premier forum for interchurch relations. No, the relations that we have with our sister churches remain in the foreground and it is our hope that the ICRC will help to promote and solidify these relations, as

"We must go out of our way to learn from each other, to support each other and to promote each other."

well as lead to the establishment of new ones.

Question 4: What characteristics make for a potentially acceptable sister church?

I would suggest to you that in this regard there are basically five criteria that must be applied. In the first place, does the church under consideration give proof that it possesses the marks of the true church, namely, the pure preaching of the gospel the proper administration of the sacraments and the faithful exercise of church discipline? In the second place, does the said church govern all things according to a polity which is presbyterial? Is Christ honoured as the Head of the Church? In the third place, does the history and the actions of this church indicate that it has fought and continues to fight the good fight of faith? In the fourth place, does this church promote relationships with other churches and organizations which are Reformed in doctrine and practice? In the fifth place, does this church pursue its ecumenical calling in a serious manner and seek to unite with neighbouring churches that stand on the same Scriptural and confessional basis or is it content to simply perpetuate its own existence? Any church which can answer these questions in the affirmative should be regarded as a potential sister church.

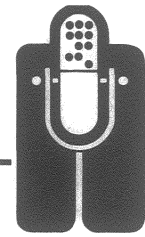
In conclusion, it is my hope and prayer that the issues raised in this paper will lead to a discussion and down the road to decisions that will further that part of the Purpose as outlined in Art. III, 1, 2, of the Constitution of the ICRC, namely, "1. to express and promote the unity of faith that the member churches have in Christ; 2. to encourage the fullest ecclesiastical fellowship among the member churches."

J. VISSCHER

OUR COVER

St. Andrew's Church
near Winnipeg, MB

Photo courtesy:
John F. Vanveen



G'day from Expo Country.

The first word comes from Australia.

Quite a few readers have asked me whether they were going to hear anything more about Australia. Having spent five months there among the brotherhood, I could tell you many things about the church-life as well as about that part of the country which we saw. Do bear in mind, please, that we did not see more than an area of approximately 350 x 450 kilometers, and of this area we saw only a little here and a little there. That is not sufficient to authorize one to write knowledgeably about anything.

If there are any specific questions which I could answer, I will gladly do so, but I do not feel that I have acquired sufficient knowledge to write extensively about either the country or the people.

One specific question which I have been asked many a time is whether we did see any kangaroos. Yes, we did, in fact, a whole herd of them. Let me tell you that we cannot see anything gracious in kangaroos, except, perhaps, their heads. As for the rest they seem to be disproportioned with very short and rather thin front legs and very long and extremely powerful hind legs. Their long tail would not do for kangaroo-tail soup, for it consists almost entirely of bones and sinews.

For those who are curious about it: No, we did not taste kangaroo meat, although it is eaten by quite a few people and some years ago it was even exported in cans, be it that this caused a big scandal, something like the tainted tuna in Canada, for it went under the name of "beef," until it was discovered that it was rather strange beef, at least partly.

People who are very fanatic about killing animals — who meanwhile would not raise an eyebrow when thousands of unborn children are murdered — and who have raised their voices about the killing of kangaroo herds, should know that there seem to be more kangaroos now than there were ten years ago, thanks to man's labour in cultivating the land; they further should know that three kangaroos eat as much as one cow and that, if the kangaroos should multiply unchecked, they may have to pay through the nose for their juicy steak or leg of lamb.

However, let me not forget that this is supposed to be a news medley and not a diary or journal.

That I started off with "G'day," — to be pronounced between our "day" and "die" with a tendency towards the "die," — is because we visited the Australian pavilion at the Vancouver Expo, and were asked by the girl to respond to her greeting in the same vein. We saw some familiar scenes and felt right at home again when hearing the Australian accent. This time we could understand most of what was being said, thanks to our stay "down under."

While I am typing this, I am looking at a copper etching of Aboriginal children playing a string-game, an etching which we received from the "Over 60 club" to remind us of our stay and work among them. Once we are in our house, I can also look at a copper etching of the Fremantle harbour around 1900, an etching which we received from the Congregation for the same reason.

The previous time when I wrote about Australia — that was in the Year End issue — I spelled Fremantle with two ee's in the first syllable. That was wrong, and I was soon told so when the Year End issue arrived there by special arrangement well before the first of January. That was better than what one

brother told me: he had received a 1984 issue of *Perspective* a few weeks before we left in March 1986. Four months for surface mail from Canada is quite normal. We received the last package we sent from Australia, mailed on the 11th of February, on May 27th, and that is not bad. It is with joy that I can tell our readers that both *Clarion* and *Perspective* are now sent by airfreight once a month and that many in the Armadale and Albany regions now receive these periodicals perhaps faster than some in Canada.

There is a great interest within the Australian brotherhood about what is happening in the Canadian Churches, and we are assured that our presence among them added to this interest. Now the Rev. Huizinga is going to Armadale, to become its minister once the Rev. Bruning has retired. Byford, some 10 kilometers from Armadale, is going to get their own minister from the Netherlands, and in Kelmscott the Rev. Dr. Hur is staying. He has rescinded his decision to accept an appointment as professor of Church History in Busan. Difficulties with a visum and delays in final decisions brought him to this step.

Seeing that all churches there will have a minister shortly also relieves me of the need to ask whether anyone would be willing to go there for half a year to help the brotherhood. This was suggested by some while we were in Armadale: if no one is willing to accept a call, there might be some who are prepared to come for half a year so that we are helped anyway. This is no longer necessary, although development does not stop, but more about this later.

It is not my intention to open an employment office, but one brother in Armadale asked me whether there was anyone among us who repairs jewellery at home and would consider employment by him. If there is anyone, just write me and I will give the name and address so that direct contact can be established.

Well, it is about time that we start our real news medley, isn't it?

First of all, then, in the above I mentioned "our house." It isn't ours yet, but we expect to move in on July 5th. Also via this medley I request all who send bulletins or other mail, to take note of our new address which is published separately.

A word of heartfelt thanks to all the brothers (and/or sisters) who so faithfully continued to send their respective bulletins, even during the months when it seemed that no attention was paid to them at all and that it was time and effort gone to waste. Let me assure you that each and every bulletin sent, was kept for us and that I went through them all. If worthwhile events are not mentioned any more this is not caused by not having noticed them but by the fact that it would make little sense to mention something which happened in November or February when this piece comes to the attention of our readers well into June. Thank you very much. I am looking forward to receiving your familiar envelopes or wrappers at our new address. It will be our last address at the same time, for if we have to move again, the news medley will depart with us.

Australia

Above it was already mentioned that we would return to the Australian news later. This "later" is here now.

• The churches in Western Australia have the custom of assembling on Easter Monday in Kojonup.

By the way, we were told that the many names of places ending with "up" have something to do with a watering hole. This "up" seems to come from the Aboriginal language. So there is the town of Kojonup, of Manjimup, of Coolup, of Nanalup, and so on. I could mention scores of them just by going over the map, but these four are places we visited.

Kojonup is a place approximately two-thirds down to Albany. Albany, as you will recall is the most southern point of the Albany highway from Perth.

On Easter Monday the brothers and sisters from Armadale, Byford and Kelmscott travel south, those from Albany travel north, and in Kojonup they have some sort of a "Kirchentag," a "Church-day." It reminds me somewhat of the "Mission Meetings" which we had in the Fraser Valley in the fifties and sixties, days of fellowship and enjoyment, where we listened to a speech, to some music and had games and a picnic together. Good for the strengthening of the bond between the churches. That's what the Australians have in their late summer, early fall.

We realize that the seasons are not all that pronounced as they are with us. It was almost unnoticed that we proceeded from spring into summer when we arrived in Perth; and if I understood it well, the special prayer for harvest combines both our prayer before the work in the fields begins and our thanksgiving after "the crop has been gathered in."

Since the Church at Kelmscott, the most northerly one, is growing, plans are being made for instituting a new Church or splitting the one in Kelmscott. According to their 1986 yearbook, the membership numbers 617 and the average age of the members is 22.9 years. The total membership of the Armadale Church as per December 18, 1985, was 564. This gives a total membership for the two churches of approximately 1,200, a number which they may have reached by now, as the birthrate is quite high.

It is, therefore, quite understandable that we read in the Armadale Consistory report that "Brother A. attends the meeting for ten minutes as delegate from Kelmscott to request two delegates from the Armadale Consistory. Brother B. and brother C. are appointed to act as liaison committee for their committee for the dividing of the Kelmscott church."

That's why I remarked above that the situation can change rapidly.

That is not all.

In the south there is the Church at Albany.

On January 1, 1986, their membership numbered 514, and they, too, are considering splitting the church. The Kelmscott Consistory report contains the following line: "A letter from an Albany Planning Committee seeking information regarding our experiences associated with the institution of our church. They request this information to assist them in planning for a possible church 'split' of the Albany congregation."

It is not inconceivable that within the foreseeable future two more churches will be found in Western Australia. It will be a while before the Byford Church (membership 191 as per December 31, 1985) has grown to such proportions that they have to appoint a committee for the preparation of a split.

Then I do not even speak of Launceston in Tasmania, where plans have been in the making for the institution of a second church due to growth. It would be a blessing if the number of churches increased. This would give more possibilities for calling a minister from within the Australian Churches themselves, while it would also give great opportunities for pulpit exchange between the ministers. They need this just as much as they need it here; besides, it is good for the congregations.

Thus far for today the news about our sister churches in the southern hemisphere.

Let me conclude this part by mentioning that also in Australia there seem to be plans for the publication of a book

in the line of *To All Our Children*, which is a valuable source of information about the early years.

When I was in Armadale, I urged the brothers there to write down the stories told by the elderly brothers and sisters about their emigration to Australia and their experiences in their new country, their struggle to remain faithful to the LORD, and their ups and downs, their joys and sorrows. Once the older generation is gone, there is no longer a possibility to describe the history of the Australian sister churches in a lively manner; and the sources for such a description may have become very meagre indeed once no one is left who can tell about those years from his or her own observation and recollection.

Back to Canada

Yes, and now I had better pass on a correction which has to be made.

Our readers may have forgotten in the meantime, but still have to be told that I was mistaken when stating that in Fergus the elders and deacons always met combined as the one consistory. One of the brothers recalled that for a few years there were separate meetings, and I hasten to pass this on, otherwise I'll be rapped over the knuckles again. Don't worry, I can stand it.

As this was something about Fergus, we may as well continue with Ontario.

The Ebenezer Burlington bulletin tells us that the consistory received "An invitation from the Orthodox Christian Reformed Church of Bowmanville to attend an 'interconsistorial conference' of Orthodox Christian Reformed Churches. It was decided to have the Rev. G. VanDooren and Rev. D. DeJong plus an elder or deacon attend with the specific mandate to remind this conference about past contacts as also expressed in 'The Appeal' to the Christian Reformed Churches."

Even though this was an item from the October 20, 1985 bulletin, it was still worthwhile to mention it.

As of January 1, 1986, the Ebenezer Church in Burlington conducts two morning services, as the building became too small to have the whole congregation accommodated in the morning. In the afternoon there are mostly fewer members attending, as several families deem it necessary to babysit at home in the afternoon.

Burlington West's bulletin mentioned something about broadcasting.

"FM 108 found out that we have approximately 3000 listeners in the Burlington area. Although written responses to the program are few and far between, we do reach a lot of people."

It is always a beautiful occasion when I am able to pass something on to encourage the work of spreading the gospel also via the airwaves. True, we do not get all that many written responses, mainly, perhaps, because we never ask for any money and never appeal to the pocketbook of the listeners, but we are being heard and the Word of our God does reach into the homes and the hearts of many from whom we may never hear, but some of whom may be standing there to receive us into the everlasting tabernacles.

Not only the Australian Churches experience growth; also in our own midst we notice that facilities become inadequate in more than one congregation.

The Brampton bulletin makes mention of this.

"So far this year we have again experienced a steady growth in our membership. For this we are thankful to the Lord. Yet growth brings with it its own kind of problems. You have no doubt noticed that on many occasions the church building is filled to capacity. The committee of administration is investigating how much longer this building is going to be suitable for our needs."

A following bulletin tells us that "A study of church capacity and membership projection indicates that within the next one to five years church capacity will be reached. The committee proposed a building fund in anticipation of this need." Various options were presented. We'll hear more of this in the future.

Burlington South decided to sing the Credo every two months on the last Sunday.

This is a step into the right direction, be it an extremely small step. The experience is that it is very difficult to come from this one step (once per two months) to the second step (once every month) and even more difficult from this second step to a third one (every two weeks). However, I am thankful already for this step.

This also gives me an opportunity to say something about the singing of the Credo. Not everyone is all that happy with it, and anyone has the right not to be enthusiastic about it and to vote against it, if it is put to a vote.

But then one should declare frankly that one is opposed and why, and come with good and sound arguments, not flimsy ones which are invented only to hide one's unwillingness and stubbornness.

Sometimes we can hear that the melody of Hymn 1 is "unsingable." Baloney. You should hear the Congregation at Surrey or in Fergus sing it. Then you will sing a different tune. I

disagree with a few passages in the manner in which they sing it in Surrey, as they don't sing it there according to the notation in our *Book of Praise* (regarding "suffered under Pontius Pilate") and sing eight notes where quarter notes are prescribed (He ascended into heaven), but these few disagreements do not take away any of the appreciation. And it is my sincere wish and hope that no one is going to tamper with the melody of Hymn 1 or trying to replace it.

By the way, in one bulletin I read that the word "Christian" may have to be included in Hymn 1. I trust that our brothers at Synod stayed away from such amateurish tinkering. A tune which has been made for a specific prose text is ruined if you try to insert another word. No, this is not a result of my opinion about the authenticity of this word in the Apostles' Creed. I can live with the decision to have it inserted. As I see it, this is simply a technical question. Sufficient attention was paid in the past to the equally flimsy argument that the tune is "Roman Catholic." It is Catholic without being Roman. Where do our Psalm tunes come from? Does it sound any more "Gregorian" than the tune of Psalm 23, sung properly, without accidentals? Or the tune of Psalm 20?

What tops it all, however, is the silliest and most absurd argument which I read in one of the bulletins. There the consistency informed the congregation that "A sister of the con-

Ottawa Welcomes You

Once again, thousands of tulips in brilliant colours grace the Rideau canal as it winds its way through the city of Ottawa. This familiar scene is due in large measure to the Dutch government which annually donates large numbers of tulip bulbs to the city as a token of its gratitude for the brave actions of Canadians during World War II. The grand floral display is just one of many special attractions which bring thousands of tourists to the area.

You too may have been one of these visitors . . .

Have you ever considered a more permanent visit? And then discarded the notion? The reasons for doing so are all too familiar to us and there is certainly no need to list them here. Let's look at another list for a moment — a list of opportunities, some of which are unique to Ottawa.

Employment: federal government
design and manufacture of computer systems
construction and service industries
research and development in pure and applied science.

Education: University of Ottawa and Carleton University
Algonquin College
Kemptville Agricultural College
Redeemer High School
Ottawa Christian School

Recreation: longest skating rink in the world — the Rideau canal
extensive cross-country skiing and biking trails.

A Witness in the Capital

Under the leadership of our pastor, Rev. G.H. Visscher, the Ottawa congregation has been very active in the past year. Included in these activities is an outreach programme. The Home Mission committee has organized a weekly Bible study group in which we share the Gospel with new Christians. Although at present the group is small, we have been meeting regularly this past winter and the experience has proved to be an enjoyable one. We strongly feel that this activity will contribute to the spiritual and numerical growth of our church.

A number of young families with preschool children are putting down roots. Won't you join us? Consider a move to Ottawa.

Contact: Mr. Joe Jager

36 Nestow Drive, Nepean, ON K2G 3X8 (613) 225-5219

gregation has indicated that the singing of the Creed renders her unable to confess her faith."

I do not know whether our readers read the book by Lambregtse *He Gathers the Lambs*. I can tell you that I read it with great interest and that tears came to my eyes when I read that Fransje, about to go to the Lord, in his last moments commanded his sister to sing his favourite song, "Safe in the arms of Jesus." That was his confession; but if you may believe the argument mentioned above, it was all delusion: you cannot confess your faith when singing the confession.

David did not hesitate to sing to the glory of his God, and he poured forth his heart, his longings and his confidence in his songs. But no, how could he ever confess his faith when singing it out "I love Thee, O LORD, my strength. The LORD is my fortress, and my deliverer, my God, my rock, in whom I take refuge, my shield and my salvation, my stronghold."?

Let no minister in that congregation ever ask the congregation to sing this song of David, for there is a sister who cannot profess her faith while singing it.

Many children of the Lord sang with breaking voice and almost lightless eyes of their trust in the Lord who was about to send His angels to carry them into Abraham's bosom to be with their Saviour, freed from pain and sorrow. And if they could not sing any longer, they nodded in agreement when a son or daughter asked, "Shall we once again sing 'How would I have despaired in my affliction if I had not believed that in this life the LORD would show His goodness, His protection; I would have perished in my tears and strife.'?"

But here we read that someone cannot confess her faith when singing the Creed.

That someone is opposed to singing is his or her good right. But don't come with arguments which might force a consistory to decide not to sing it, even though many others ask for it, because "you may not prevent someone from confessing his faith." If you cannot confess your faith when singing the Credo you can't do it with any song, including the 150 Psalms, God's own Word.

Enough about it, but I could not but point out the fallacy of an argument by which one person tries to impose her will upon the whole congregation, for that's what it amounts to.

Let's proceed.

In Houston the old, faithful harmonium has been replaced with a "Johannes 230." Our readers will realize that this refers to an electronic instrument which is one of the better ones for the purpose of accompanying the congregational singing. "When a brother offered an interest-free loan to purchase the organ now, the project could become a reality a year ahead of time." Good for you!

In Smithers the consistory decided to remove the collections from the Lord's Supper table. Another decision which we greet with joy.

Neerlandia discussed "aspects of a new church building." Later on the consistory decided that "the building committee proceed with drawing up some interim plans by a draftsman, and with the price thereof, present this plan to the congregation." The committee saw to it that a detailed blueprint was drawn up. Here, too, growth renders it necessary to expand or replace existing facilities.

Without mentioning the name of the church, I pass the following decision on to our readers.

"The consistory received a confession of sin against the 7th commandment from a brother and sister. The consistory decided that from now on it will be announced from the pulpit if any public sins have been committed and confession has been made. The consistory will consider in the future whether such sins could be a stumbling block to attend the immediate Lord's Supper."

In an explanation of this decision we find reference to article 69 of our Church Order. Various possibilities are listed there.

I hope that the following sentence from this explanation is a slip of the pen or of the typewriter. "Sin which has a 'public character' is, of course, a sin which has become common knowledge."

Here we have to raise a warning finger.

There are always people who cannot keep a secret and many a time a secret sin has become "common knowledge" because people in the know-how could not keep their mouth shut. This *definitely* does *not* make a secret sin a public sin nor does this cause the secret sin to acquire a "public character." I think I know how the above quoted sentence is to be understood.

If a child is conceived outside of holy wedlock, this is a very secret matter, but the nature of the fact is such that it becomes common knowledge. If this is the meaning, the warning finger can be lowered. If not, it stays up.

And then a last strange thing.

In one of the Australian bulletins I read "Minutes of meeting . . . are read. After some items are lifted out to be recorded in the confidential minutes, they are adopted."

Here I raised both eyebrows. What is this, "confidential minutes" of a consistory? From whom in the consistory are these secrets to be kept? If the congregation is meant, be it said that they do not have the right to read the minutes anyway.

Are the secrets to be kept from those who will become consistory members later on? But are they not allowed to know what happened before they became office-bearers? And if what has been written down may not become known to the following generation, why record it at all? I am puzzled and a little worried as well.

And now, dear readers, we are back. I do not promise that there will be a medley in every issue of our beloved *Clarion*. Retirement has its advantages and brings its privileges, doesn't it? All I can promise is that I'll do my best, knowing that you do not ask or expect anything beyond that.

Perhaps this medley is too long for one issue. So much the better, for then you are sure that you will have something next time.

Have pleasant holidays, and if you visit Expo and want advice as to what to go and see and what to pass by, feel free to ask.

Meanwhile, I remain, as always,

Yours faithfully
VO

Hieronder volgt een mededeling, inzake de tweede Kamerverkiezingen, welke mogelijk van belang kunnen zijn voor Uw lezers, kijkers, luisteraars.

MEDEDELING

Van het Ministerie van Buitenlandse Zaken werd de mededeling, ontvangen dat is gebleken, dat ook na 2 mei 1986 stembiljetten moesten worden verzonden en waarschijnlijk de kiesgerechtigden in het Buitenland niet meer op tijd hebben bereikt.

Voor de komende verkiezingen op 21 mei 1986 kan thans helaas geen oplossing meer worden gevonden.

Na de verkiezingen zal men voorstellen de Kieswet zodanig aan te passen, dat problemen die zich nu voordoen, in de toekomst zullen kunnen worden vermeden.

COLLEGE CORNER

Last year I typed my annual write-up on the College in a disheveled Queen Street building. With the exception of some bare necessities to keep working, practically everything had already been moved.

This time it is different!

We have worked now for the entire academic year 1985-1986 in the new building. It took some doing at first to get everything organized, but that being accomplished it became a real pleasure to teach and to study on the premises of 110-127 Street West, Hamilton.

There is ample room in and around the building with a large front and backyard and a parking lot to boot. The library is just as one would wish it to be for a college. The classrooms are roomy, the lounge cozy, the conference room is adequate, the studies a pleasure to return to after lecturing, the office a dream come true for a secretary, and the neighborhood quiet. The location of an elementary school right across from the College is not even a bother as far as noise is concerned. The College grounds are well kept and nicely landscaped. There is only one flaw which cannot be ironed out for the time being, unless my mother's proverbial "ship of gold" shows up (the answer to all our wishes presented at the time when we were still children at home, but that, to our chagrin, never arrived). We hope that we will fare better in this case. The flaw is the wintry cold which finds a way of getting through the regular glasspanes in the library, in the spacious hall upstairs and the smaller one downstairs.

What we need is thermopane to make it possible to use the library for study purposes in wintertime as well as in summertime. But as I was told the replacing of the ones with others is a costly business which the building budget nor the College budget can afford at the moment. But one never knows. Was there not a Piet Heijn with his "silver fleet" once upon a time? No, that was not the legendary ship of gold, but when you hear Dutch Canadians sing it at a party you would imagine it to be so. Therefore we do not give up hope.

For the rest no complaint whatsoever, just gratitude to the Giver of all and praise for the work of architect and builders and all who worked in the various trades on the project. A job well done!

We had three open houses during September - October, to give as many

*The teaching staff.
From l-r: Prof. C. Van-Dam, Prof. Dr. J. Faber,
Prof. Dr. K. Deddens
and Prof. L. Selles*



people as possible — among others our neighbours — the opportunity to have a look.

I did not meet anyone who was disappointed. Whomever I spoke to — and that was quite a number — were very satisfied and considered the money which was put into the project well spent. If you did not yet see the College, this summer you may have the opportunity. Except for part of July the College is open to visitors.

Rev. VanOene expressed the wish, in an article on the College evening in *Clarion* last year, that a picture of the plaque gracing the upstairs lounge should be published in *Clarion* because it expresses in one text how not only the women of the Saving's Action but we all feel with respect to the new College. That picture has been made and with a few others you find it with this article.

From the College building it is but one step to the College population. Let me begin with the students. After all they are the most important, for if there were no students there would not be any professors either. Do not be afraid that they will become conceited. We keep them humble.

Because names, even though they were mentioned before, are easily forgotten, let me mention them once more. I cannot start with the freshmen, for we did not have any this year. We have had two years in which we had only one student in the freshman year, but having no one at all was disappointing, the more so now that we had moved into our new facilities.

Since Rev. Geertsema wrote his article about the twenty students that we will need in the first ten years I trust that the "no freshmen" of this year will not be re-



The plaque

peated. Anyway, not in the coming year. Hans Boersma, at present teacher in Coaldale will, D.V., join us in September and so will Michael De Jong of Burlington who belongs to the Reformed Church. Just as br. K.A. Kok has done this year, Jude Reardon, a graduate of Westminster Seminary and member of the American Reformed Church at Bluebell, PA, will take a number of courses to qualify for the classical exams. We had expected a student from New Zealand to come too but we did not (yet) hear from him. As to the sophomores, i.e. the 2nd year students, we had three of them, J. Kroeze and the Free Reformed students H. Bergsma and L. Roth. Juniors, i.e. 3rd year students, were P. Aasman, M.K. Marren, R. Schouten, and G.P. VanPopta. Finally the seniors or 4th year students were P. Feenstra, G. Peet and the Christian Reformed student R.A. Wynia. Besides K.A. Kok, whom I already mentioned, we also had Ann DeGelder as a part-time student this year.

For all of them, as in the past it was a lot of work and little play. This year it was even more so because the "final year" courses were given and because of a new regulation which was adopted on a trial basis. Up till last year the students had three weeks after the closing of the course to finish their assigned papers in the various departments of study. This year the deadline for the handing in of papers was set on the closing date of the course, that was May 16th. The advantage of this early date is that, when the course is finished, the work is done as well and the

students can immediately start on their summer job if they have one. Think of them if you have a job they can handle. That job handling has considerably improved since the days that I was a student. Because we had to work with our brains we were supposed to be totally incapable of doing any manual work, un-

less one happened to be a farmer's son. We did not protest this presupposed inability; it gave us a lot of free time in summer though it kept us "blut," but we were used to that. Things have changed in that respect, for the better I think. Another advantage of an early deadline is that the students have more time to prepare for classis exams which are usually held around the middle of June.

We wondered how it would work and how the students would respond to it. This response was generally favourable and only a few extensions had to be given. The result is that for the greater part the exams and papers are already checked and marked, what again serves professors and administrators well.

Looking back over the past academic year, we are grateful that, in spite of serious sickness of some of our students, all could regularly attend classes and could write the exams as scheduled. Keep praying with us for the sustaining grace and help of the Lord as was experienced in the past year. It strengthened the ties that bind in our small college community and it enriched our devotions with which each workweek was opened and closed. Regarding the teaching and office staff there were hardly any sick days for anyone. All the scheduled courses could be given and on top of that Dr. Faber gave a full credit course on the Tuesday evenings of each semester which were particularly attended by students of the Teachers' College, though also by nonprofessionals. Dr. K. Deddens and



The Students. From l-r (back): P. Aasman, L. Roth, J. Kroeze, R. Schouten, G.P. VanPopta, M.K. Marren, (front): G. Peet, R.A. Wynia, P. Feenstra, K.A. Kok (absent: H. Bergsma)

Prof. VanDam gave before and after Christmas courses for six evenings in Ecumenicity and Mission and in a number of Old Testament institutions. The attendance was gratifying.

Mentioning Prof. VanDam we like to give expression to our joy and gratitude that on, D.V., the 5th of June he will receive the doctor theologiae degree from the Theologische Hoogeschool at Kampen, the Netherlands. A well deserved reward for many years of hard study which was done beside two pastorates and for the last four years beside his professorate. The undersigned was delegated by the Board of Governors to represent the College and, in a way all of you, at this happy occasion.

Though I do not want to be in the principal's way when it comes to the material for his annual report I can hardly pass by the appointment of Rev. J. Geertsema as the new professor of New Testament. In addition to offering him my congratulations I may say that as far as the College accommodation is concerned his bed is made in the form of one of the studies at the front side of the building. There the comparison ends, I am sure for there won't be much rest in the first couple of years if I remember well.

Finally I should mention another change in the College staff.

Mrs. Teresa Jongsma nee Bouwman resigns for happy reasons as administrative assistant of the College. As such she has been working in bookkeeping, in administration, and in the library to mention only a few things, for almost five years. We cannot but be grateful for all the work she has done.

Socials are pretty rare in the College. There seems to be no time for them. The more we enjoyed the social in style, on the closing day of the course, offered by the Board of Governors, organized by the office, hosted by the principal and chaired by the president of the Board of Governors Rev. J. Mulder to the retiring N.T. professor and his better half. Governors, senate, staff, students, ministers, within reach of the College family and some friends with their escorts attended this enjoyable evening.

"That's it," we say at the end of a course. We can repeat that at the end of an active ministry but then not without thanks to the Lord who gave that it could be done for so many years.

The Lord bless the College and all of you who so faithfully have remembered our College in your prayers, in your offerings and in your continued interest.

L. SELLES

**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:

HEIMENBERG, Albert, geboren op 16 juni 1929 te Amsterdam, laatstbekende adres in Nederland: Prins Bernhardlaan 4, Baarn, vertrokken op 27 december 1977 naar Nigeria, adres aldaar: 14 Aina Eleko-street/Onigbongo Maryland-Lagos, vandaar uit vertrokken naar Canada.

HOFFBERG, Harry, laatstbekende adres in mei 1945: Veldpostadres: B 21078-G, nr. 7th Medm. Battery, 5th Cdn. Medm. Regiment R.C.A. Cdn. Army Overseas.

JORRITSMA, Johan, geboren 19 juli 1921 te Wymbritseradeel, laatstbekende adres in Nederland: 6e Vegelindwarstraat 8 te Leeuwarden, naar Canada vertrokken op 19 november 1953.

KLOSTERMAN, Harmen, geboren op 12 juni 1921 te Garijp, laatstbekende adres in Nederland: Brouwerstraat A677 te Joure, naar Canada vertrokken in 1954.

LAVOY, Johanna Margaretha, geboren 12 mei 1921 te Vlissingen, laatstbekende adres in Nederland: Asterstraat 33A te Rotterdam, naar Canada vertrokken op 4 juni 1952.

KRUYFF, Mevr. F., gewoonde hebbende op hetzelfde adres als Mw. A. de Vries-Riedstra (welke laatste inmiddels is overleden) nl. 170 Sentinel Road, apt. 405, Downsview, ON M3J 1T5.

VAN LIESHOUT, A.G., laatstbekende adres: 704 George Street North, Peterborough, ON K9H 3S9.

VAN MIER, J.G., geboren op 6 maart 1921 te Breda, naar Canada gekomen op 17 oktober 1953.

SNIPPE, Annemieke, geboren op 28 oktober 1955 te Dedemsvaart, naar Canada vertrokken in 1979.

VICKERS, S.H., geboren te Montreal op 9 mei 1946, laatstbekende adres in Nederland: Limmerweg 7, Egmond Binnen, naar Canada vertrokken op 5 december 1985.

HESSING, Derk Jan, geboren op 12 mei 1909 te Rotterdam, naar Canada geëmigreerd in 1955, laatstbekende adres: P.O. Box 52, Harrowsmith, ON.

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

PRESS RELEASE



"Anchor" Canadian Reformed Association for the Handicapped, Board Meeting, May 30, 1986

The meeting was opened by the Chairman Br. J. Witten having us sing a Psalm, by Scripture reading, and prayer.

The Board's minutes from May 9, 1986 were examined and adopted and some matters from the minutes were discussed.

Next the minutes from the general membership meeting of May 2, 1986 were adopted and discussed. The treasurers books for 1985 will be audited.

Several letters were sent out; one going to Miss Rennie Beijes who will join the "Anchor" Home staff on August 1, 1986.

The administrator's report was read and discussed.

The Building Committee looked at some more properties in the Grimsby area but no suitable property has yet been found.

The Summer Camp Committee reported that it is busy preparing for this year's camp to be held from June 30 to July 11 at the Valens Conservation Park.

The Advisory Committee reported that more help has been received from the congregations to relieve some of the workload of the "Anchor" Home Administrator. The committee is also urging the local committees to find people to relieve some of the work from parents who have handicapped children at home. The committee is also pursuing the acquisition of a Bible teaching guide for the handicapped.

The Pulic Relations Committee reported that it will be contacting the local committees to coordinate a campaign to increase the membership, because the opening of the "Anchor" Home has dramatically increased our expenses.

An Open House will be held at the "Anchor" Home in conjunction with the Mount Nemo Lodge Nursing Home on Saturday, June 21, 1986 from 1:00 to 5:00 in the afternoon.

After question period the meeting was closed with a Psalm and prayer.

K.J. SPITHOFF
Correspondence Secretary

THEOLOGICAL COLLEGE AT KAMPEN, THE NETHERLANDS

Our sister churches in the Netherlands established the Theological College on December 6, 1854. The Docenten (teachers or professors at this time were:

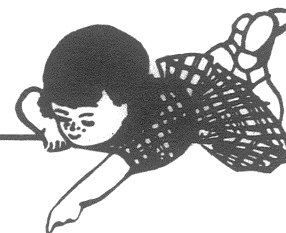
T.F. de Haan
S. van Velzen
A. Brummelkamp
Hel. de Cock

Colour me!



After the Liberation, the College continued its work in the present building located in Kampen, Broederweg 15. This all happened in September of 1946. The people involved with this special task were:

Prof. Dr. Schilder
Prof. Dr. S. Greijdanus
Dr. R.J. Dam



Dear Busy Beavers,

Summer is here!

And that means . . . HOLIDAYS!

Just think . . . time to ride your bike, play ball, read. Just whatever you want!

Holidays . . . they're just great!

It's a time to do something new and exciting, too, don't you think?

Maybe you'll be taking swimming lessons, or going on a long bike ride with friends.

Maybe your big sister will help you bake a new cake, or maybe you'll get that art book from the library and practice drawing people.

Maybe your Mom gave you a more important job to do around the house.

And some of you Busy Beavers will go on holidays this year!

Whatever it is you do this summer, may you all enjoy a safe, happy holiday, Busy Beavers!

Be sure to let us know how you are doing!

HOLIDAY QUIZ

1. This Busy Beaver drove past the Golden Boy on the way to Riding Mountain Park to see the buffalo. This Busy Beaver lives in the province of _____.

2. This Busy Beaver is going to see Expo '86! It's only a half-hour drive from home. This Busy Beaver lives in the province of _____.

3. This Busy Beaver lives close to Niagra Falls in the province of _____.

4. This Busy Beaver is going to Dinosaur Park in Calgary. This Busy Beaver lives in _____.

5. This busy Beaver will drive half a day to Ottawa, the nation's capital, without leaving the province. This Busy Beaver lives in _____.

6. This Busy Beaver will drive far to the north of the province of _____ to see the Indian village of 'Ksan.

Send your answers to me, Busy Beavers, to get your reward for doing this puzzle. Ask for help or use books if you need to. Remember my address is:

Aunt Betty
c/o Premier Printing Ltd.
1249 Plessis Road.
Winnipeg, MB R3C 3L9

July



Time for birthday wishes! We all join in wishing you a very happy day and many happy returns of it, if your birthday comes in July. Here's hoping you have a thankful day celebrating with family and friends. May the Lord our heavenly Father bless and keep you in the year ahead.

Ray Buitenbos	1	Yolanda Van Egmond	16
Ingrid Veenendaal	2	Elaine Bosscher	18
Jessica Bijker	3	Jessica Linde	18
Debbie Jagt	3	Lloyd Lubbers	19
Brenda Oosterveld	3	Marsha Stieva	26
Jeanette Barendregt	4	Colin Meerstra	27
Katrina De Jong	4	Julie Van Sydenborgh	27
Monica Haveman	4	Chad Pieterman	29
Wendy Beijes	9	Esther Bouwman	30
Shona Meerstra	9	Erica Moesker	31
Rosalin Swaving	9	Michelle Peters	31
Andrea VanVliet	10		



From the mailbox

Welcome to the Busy Beaver Club *Brenda Oosterveld!* You're right. You've waited long enough now. And we're happy to have you join us. Be sure to join in all our Busy Beaver activities, Brenda!

And a big welcome to you, too, *Alice Plug*. Imagine that! A Busy Beaver "down under" who is also a Canadian! Thanks very much for your letter and puzzle, Alice. Write again soon.

Welcome to the Club, *Billy Dekker*. Thank you for a very colourful entry in our Contest. It sounds as if you had a good time at your Aunt and Uncle's wedding! Did you get your new rabbits yet?

Hello, *Amy Hofsink*. What happened to your visiting raccoon? And how was your school trip? Thanks for your pretty picture, Amy. Write again soon.

How is your own garden coming along, *Shelley Vanderhorst*? I'm curious to hear what you have in it! Will you write and tell us? Also how you look after it?

Hello *Julie VanSydenborgh*. It's nice to hear from you again. Are you looking forward to the summer holidays? What do you think you will do, Julie? Thank you for the picture.

That was some trip you made *Alwin Plug!* I see you are learning and keeping busy in your new home, too! It was nice to hear from you again. Bye for now.

Quiz Time!

Fill in the First Part

In the Bible we have "Paul and Silas," "the Year of Jubilee," "Simon the Canaanite" and many other familiar expressions or phrases. Below are some of them. You are to fill in the first part in each number. Sometimes it is two words you need.

1. _____ of Tarsus
2. _____ and the Levites
3. _____, Isaac and Jacob
4. _____, the son of Nun
5. _____ of Lebanon
6. _____ the Baptist
7. _____ the Tetrarch
8. _____ of Canaan
9. _____, James and John
10. _____ the Tishbite
11. _____, Ham and Japheth
12. _____ to Beersheba
13. _____ of tabernacles

(answers below)

CODE QUIZ

by Busy Beaver Alice Plug

Fill in the quiz and you'll know where she lives!

2	7	8	2	5	6	4	3	4	5
2	1	3	10	9	2	7	4	2	

1-U 2-A 3-S 4-I 5-N
6-Y 7-L 8-B 9-R 10-T

WORD SEARCH

A Spring Flower

by Busy Beaver Shelly Vanderhorst

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

- | | | |
|---------------|-----------|-------------|
| Anemone | Fuchsia | Phlox |
| Aster | Geranium | Pinks |
| Begonia | Hyacinth | Rose |
| Chrysanthemum | Impatiens | Strawflower |
| Crocus | Iris | Snow drop |
| Daffodil | Lobelia | Snap dragon |
| Daisy | Lupine | Salvia |
| Dusty miller | Marigold | Tulip |
| Forget-me-not | Petunia | |

Answers to "Fill in the First Part":

1. Saul 2. The priests 3. Abraham 4. Joshua 5. Cedars
6. John 7. Herod 8. The land 9. Peter 10. Elijah
11. Shem 12. From Dan 13. the Feast

Did you enjoy the quizzes and puzzles?
That's great!
Be sure to send in your Holiday Quiz!
Bye for now, Busy Beavers.

With Love from your
Aunt Betty