



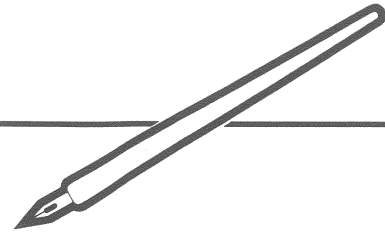
# Clarion

THE CANADIAN REFORMED MAGAZINE

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## The people who walked in darkness ...1

### Galilee in the history of revelation

*“The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.”*

These words from Isaiah 9:2 are familiar to us and especially at this time of the year, the so-called “advent” time, they readily come to mind. Where was this “land of deep darkness?” According to the preceding verse, it was “the land of Zebulun and the land of Naphtali . . . the land beyond the Jordan, Galilee of the nations.” This last designation includes the inheritance of Asher. One can therefore say that the land referred to is the area which for the most part lies to the west and northwest of the Sea of Galilee, in the northern part of Canaan. This is the approximate New Testament Galilee.

#### Galilee of the nations

The characterization of this part of Canaan as “Galilee of the nations” (or, as it can also be translated, “Galilee of the Gentiles”) indicates that besides Israelites, others also lived there, had their say and share in the land and so gave this area a distinctive population. However, this was not only true of Isaiah’s time. Right from the beginning this territory was never completely Israelite.

Now the Lord had promised it all to Asher, Zebulun and Naphtali. It was their inheritance (Joshua 19:10-16; 24-39)! But they never went in faith destroying the Canaanite and so claiming their own possession, even though the Lord had assured them through Joshua that they would be successful (Joshua 23). Indeed, much of the land that had been gained, was apparently lost again to the Canaanites after Joshua’s death. To be sure, this seems to have happened to some extent with all the tribes, but with Asher, Zebulun and Naphtali, it had particularly serious long term effects. Indeed, only of Asher and Naphtali it is said that “they dwelt among the Canaanites” (Judges 1:31-33), rather than that the Canaanites were still living among them. Clearly the Canaanites were very strong and could therefore be expected to exert an influence on these Israelite tribes, with all the possible negative consequences.

The situation was less than desirable. Indicative of how strong the foreign element was is that one has difficulty escaping the impression that the Israelites living in the territories of Asher, Zebulun and Naphtali do not count as much as the rest of the nation. Somehow they appear to be second class citizens, as seems evident from Solomon’s treatment of part of this area.

#### Solomon and Galilee

King Solomon was very active in building projects. A temple was constructed according to the plan of David who had also gathered much material for it (I Chronicles 28, 29). After seven years, this magnificent house of God was finished (I Kings 6:38).

Another thirteen years were spent on his own house. However, by this time, Solomon had clearly overreached his resources and was heavily in debt to King Hiram of Tyre, who had supplied much cedar and cypress timber as well as gold, as much as he had desired. What did Solomon then do? He “gave to Hiram twenty cities in the land of Galilee” (I Kings 9:11). Apparently they were to be payment for his debts.

From this action of Solomon, one gets the idea that Galilee was dispensable. Although part of the inheritance and promised land, received from God, where covenant people lived, these cities were deeded over to the heathen King Hiram with the stroke of a pen. Galilee, a land easily despised by God’s people, a land in darkness. It appears that the twenty cities included cities with a predominantly heathen population (cf. II Samuel 24:7) which apparently were in poor condition, probably because they were neglected within the Israelite state. Hiram was not too pleased with this payment. He said: “What kind of cities are these which you have given me, my brother?” (I Kings 9:13). From II Chronicles 8:2 we can gather that he refused these cities and returned them to Solomon, who then undertook to rebuild them and settle them with Israelites. And so an important part of Galilee, a border area, was eventually (one would almost say, reluctantly) integrated as part of the kingdom. Poor Israelites who had always lived there — a people dwelling in darkness. “Second class” citizens, residing in Cabul (a derogatory term), as the cities were called (I Kings 9:13). It is clear that One greater than Solomon was needed.

#### Galilee in the Northern Kingdom

The situation for Galilee did not improve after Solomon’s reign. With the accession of King Rehoboam, the kingdom split in two. Also Galilee was included in “all Israel” which uttered those terrible words: “What portion have we in David? We have no inheritance in the son of Jesse!” (I Kings 12:16). The true worship of God was rejected and the Northern Kingdom plunged into apostasy. But God remembered His covenant and sent prophets, so that even in the difficult days of Ahab, there were still 7,000 who had not bowed the knee to Baal (I Kings 19:18; cf. 18:13). The people of God dwelt in darkness. But this was especially true of Galilee.

Galilee’s lot was much worse than that of the rest of the Northern Kingdom. A mere 46 years after Rehoboam’s kingship had been rejected, a large part of Galilee was conquered by Benhadad, King of Syria. This king had been bribed by Asa, King of Judah, to make life difficult for the Northern Kingdom and so to take some pressure off Judah, which was being invaded by the Ten Tribes (I Kings 15:16-20). For over a hundred

years (which is about half the time that the Northern Kingdom existed!) much of Galilee remained in Syrian hands. But God remembered His covenant with Abraham, Isaac, and Jacob, and He enabled Jeroboam II to make it Israelite territory again, according to the prophecy of Jonah (II Kings 14:25ff., cf. 13:23).

However, although God remembered His covenant, Israel did not. God therefore warned of the coming of His covenant wrath (e.g., Amos 3-5; Hosea 4-10). This was finally executed when the entire Northern Kingdom was crushed and the people dispersed. But once again Galilee's position was special. Ten years before the Ten Tribes fell, Galilee had already been taken by Tiglath-pileser, king of Assyria, and the people led away captive (II Kings 15:29).

The prophet Isaiah ministered in Judah at this time and these events formed the background of his prophecy in Isaiah

9:1-2: "But there will be no gloom for her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in the land of deep darkness, on them has light shined." The grace of God! Precisely when there appears to be no future and no way out, God gives the comfort of His gospel. "The people walking in darkness have seen a great light." It is so certain that it can be described as already having taken place. One can also translate: ". . . will see a great light . . . on them will light shine." When did this prophecy find its first fulfillment?

— To be continued  
C. VAN DAM

## Health and environment<sub>3</sub>

### 5. Some figures about radiation

In the previous section we saw the nature of radioactive radiation. We also saw that some alarming statements were made, which are not based on facts and take matters out of proportion, causing panic instead of helping people. Therefore it is worthwhile to provide some figures to give an impression of what we are talking about. To do so I first have to explain what the unit of measurement is for this type of radiation. The absorbed dose of ionizing radiation is measured in the unit *rad*, which stands for radiation absorbed dose. The effect of this absorption on the human body depends on the type of radiation or the "hardness" of it, and is measured in the unit *rem*, which stands for roentgen-equivalent-man. It means that one rem is the amount of radiation that has the same effect on a human body as one rad of x-rays. The unit mrem (millirem) is one thousandth of a rem.

The "*Nederlands Dagblad*" recently published the following comparative figures, derived from a booklet, called "*Straling en Radioactiviteit Tsjernobyl 1986*" (Radiation and Radioactivity Chernobyl 1986).

Cosmic radiation: 30 mrem per year  
Radiation from environment: 35 mrem per year  
Internal radiation by breathing: 135 mrem per year  
Traveling in airplane: 0.5 mrem per hour

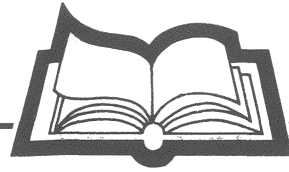
X-ray examination: 30-60 mrem per examination  
Winter sports: 3 mrem per two weeks  
Illuminated watch: 0.5 mrem per year  
Watching colour t.v.: 1 mrem per year  
Pollution through Chernobyl during the first two weeks in the Netherlands: 3 mrem

From these figures we can draw some sober conclusions. The pollution through the Chernobyl disaster caused a great deal of concern. Some people were in panic. There was an increase in radioactivity. The level of natural radioactivity was tripled. That sounds alarming. However, when you consider that the extra amount of radioactivity was about the same as during two weeks of winter sports, it does not seem so alarming, because most people consider two weeks of winter sports to be very healthy. The effect of an x-ray on the human body is ten to twenty times more than the total exposure during the two weeks of increased radioactivity because of Chernobyl. Of course, we have to be aware of the danger of radiation.

That means that we should not use x-ray examination when it is not warranted. However, no one panics when he has to undergo such an examination every year. Still people panic when they, because of a nuclear power plant, are exposed to a dose which is twenty times less. That shows how matters sometimes are taken out of proportion through a lack of knowledge about the subject matter. We have to be careful. Safety measures have to be taken and safety standards may be made stricter. But we have to see matters in the right perspective and in the proper proportions. Risks are involved in every enterprise, and we have to try our best to keep the risks to a minimum. But we have to be careful that we do not overreact. Here in Canada we are blessed with our hydroelectric power plants. We do not need nuclear power plants. But in other parts of the world there are few alternatives. Closing down all nuclear power plants does not solve the problem. Some conventional power plants cause

— continued on page 485





*“It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.” Exodus 12:42*

## Toward the Sunrise

So majestic and awe-inspiring was the movement of the hosts of the LORD out of the land of Egypt, that Moses immediately adds that the same night was instituted as a night of watching, a solemn feast of dedication to the LORD. The Passover feast was instituted to recall God’s great act of deliverance for His people. The feast itself was one kept at night in silence and haste, cf. 12:11; all were dressed in preparation for flight. And this, too, forms a part of the memorial feast that the LORD had established as a lasting ordinance among His people.

One can immediately notice from the description of the feast and its requirements that despite the great work of deliverance by the LORD, a relatively somber air prevails. The emphasis in the Passover feast falls on escape from judgment, and not on being transferred into God’s kingdom of light. The setting tells the story: everything happens at night. Indeed, the LORD Himself descends into the night, and sets this night as a night of watching. He Himself stood watch, so that when the Destroyer of the first-born came to the houses marked with sprinkled blood, the first-born were passed over, and spared from death, cf. Hebrews 11:29.

Although there is much joy in the Passover celebrations in Israel’s history — especially after it was reinstated after years of decline, cf. II Chronicles 30 — the old dispensation never witnessed a change from the fundamental category of escape from judgment that characterized the memorial. Escape from a *common lot* accents the feast. Israel’s first-born were spared by grace alone, on the basis of the LORD’s claim upon them. And Egypt’s first-born are destroyed because of Pharaoh’s failure to give to the LORD that which was rightfully His.

However, the accent shifts when the Passover comes to its fulfillment in the work of Jesus Christ. He appeared at the Passover in order to direct the thoughts and faith of His people to Himself as God’s chosen Author of salvation for His people, cf. John 2:23. And yet the Lord Jesus meets with unbelief. The light had entered the darkness, but the darkness did not understand it. So Jesus says, “We must work the works of Him who sent me, while it is day; the night comes when no one can work,” John 9:4.

And come it did. Jesus was given over to death by His own countrymen. So Paul says — and that has become a recurring expression in our observance of the eucharistic feast — that the “Lord Jesus, in the night in which He was betrayed, took bread . . .” I Corinthians 11:23. The night of watching became the night of betrayal. The Lord Jesus also entered into the night of sin and the darkness of death.

But He in all things, He proved faithful to the one who sent Him. By His perfect obedience He effects a greater deliverance, through which the light dawns, and salvation and life is freely given to all who believe.

So we find a shift of accent in the New Testament description of the feast. No longer does our feast of remembrance focus on the night. Rather, because of Christ’s perfect obedience and perfect love for us in His night of betrayal, our night of watching is filled with the day. The rays of early morning sunshine have come bursting into our darkness. That is why Paul tells us to rise up and keep the feast, cf. I Corinthians 5:8, Ephesians 5:14ff, adding that “salvation is nearer to now than when we first believed; the night is far gone, the day is at hand,” Romans 13:14. So we are also called to be sons of the light and sons of the day.

“We are not of the night or darkness. So then let us not sleep as others do, but let us keep awake and be sober,” I Thessalonians 5:6.

All this gives deeper assurance and joy to the ancient memorial as we may keep it to this very day. To be sure, the element of vigilance always remains. We are to be watchful and sober, for our enemy prowls as a roaring lion, seeking someone to devour. But God has made progress! No longer do we commemorate only the escape from punishment and wrath; now we may also commemorate the fulfillment of the promise and our transfer from darkness into God’s glorious light. Indeed, what could only be celebrated in stages and fragmentally in the old dispensation is now celebrated in the one, complete festival of deliverance and salvation in the new. The memorials of the Exodus, Red Sea and Jordan have all been combined into one great eucharistic feast, the festive celebration of the victory of Jesus Christ over death, and the arrival of the reign of God in our hearts.

So we may move toward the sunrise. In a sense, the church, too, must admit that the night comes when no one can work. But we have the Word with us, which shines as a light burning in a dark place, II Peter 1:19. We can go forward toward the sunrise with confidence and hope, dressed for battle, waging the triumphant fight of Christ’s victory over sin in this world. He goes before us, and He dwells in our hearts, transforming our darkness into light. And as new rays steadily shine brighter, we can move forward toward the future of God’s glorious sunrise with ever greater confidence, knowing that soon the day will dawn, and the morning star will rise in our hearts, II Peter 1:20. Then the night will be gone, and we will live in the eternal Day of His presence with perfect joy and thanksgiving.

J. DE JONG

## Health and environment

— continued

a greater health hazard than nuclear power plants. Some coal-fired power plants do not only cause acid rain, but blow more radioactive dust into the air via their smokestacks than any nuclear power plant. It is an irresponsible way of jumping to conclusions, when the suggestion is made that a return to conventional energy sources solves all the problems. It is the same mistake which is made by people who are so completely against nuclear weapons, that they propagate unilateral nuclear disarmament. They make at least two mistakes. In the first place unilateral disarmament does not take away the danger, but may even encourage the other side to use their nuclear weapons on a limited scale to reach their goal, because there is no longer the deterrent of retaliation. In the second place should we keep in mind that the so-called "conventional" weapons are not so nice and humane either. The many killings, bombings and brutal attacks which we can see and hear about in the daily newscasts tell us a different story.

### 6. Selective indignation

In the previous sections we saw that sometimes there is selective indignation. People seem to be very upset about certain things, while they condone or tolerate other things which are far worse. Why this selective anger and this partiality in protest actions and environmental movements?

We stated before that one of the reasons is ignorance, a lack of knowledge and the fear for the unknown. That is often the case when people protest against the danger of nuclear energy. There are sometimes also political matters involved, as is the case in some actions against certain types of weapons and in favour of unilateral disarmament.

A third reason for selective indignation is the fact that people sometimes do not want to give up, or act against, certain things for personal and selfish reasons. Although they feel that it is not very consistent, they try to defend themselves with rather weak excuses.

The last couple of years we have been confronted with different actions by environmental groups. There has been massive action against the seal hunt. Going by the news coverage which these actions received, it must have been a very important issue. It has worked and the export of fur has decreased sharply. There was also a big action against the killing of wolves in the northern territory. However, according to a recent report of a study committee, the killing of seal pups

by professional hunters is not more cruel than the killing of pigs and cows in a slaughterhouse, and the killing of wolves is a governmental measure to control a healthy wildlife population. There was a massive protest because people did not want to have seal pups killed simply to have a nice fur coat, but who gets upset about the killing of thousands of turkeys simply to have a nice Christmas dinner?

the killing of thousands of innocent little children in the modern slaughterhouses called abattoirs? Selective indignation indeed.

Another area of protest is the pollution caused by modern industry. Acid rain is a real problem. Nuclear waste is not easy to dispose of in a safe way. The smokestacks of many factories blow chemicals into the air and in some in-

**“According to reports of the World Health Organization every thirty seconds someone dies because of smoking.”**

Is the life of the one animal more important than the life of the other? Or do people want to have a big publicity stunt in an action against the seal hunt, while at the same time they don't want to miss their turkey dinner or their roasted steak? The Bible teaches us clearly that we are allowed to use and kill animals to prepare a meal and to use their skin for clothing, but that we are not allowed to destroy the life of human beings if we consider that convenient for our purposes. Therefore, all these people who organize actions against the killing of animals, how do they feel and what action do they take against

dustrial areas people have breathing problems. This is an important issue. Let us not underestimate it. People should be made aware of it. The management staff of the factories should be encouraged to take appropriate actions. But there is another, even more serious threat of air pollution, which receives less attention. The number of smokers, especially among young people, is alarmingly high, in spite of all the evidence that many are killed by it. The statistics are clear. According to reports of the World Health Organization every thirty seconds someone dies because of smoking. Someone



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who smokes a package a day has a twenty times higher risk of getting lung cancer than someone who does not smoke. Smoking also has an effect on those who do not smoke but are present in a room where others are smoking. During the 14th International Cancer Congress in Budapest the British physician Sir Richard Doll mentioned that in Great Britain every year 1500 people die because of this so-called "passive smoking." In some industrial areas the air pollution might be alarmingly high, but it is still like a breath of fresh air compared with the atmosphere in a room where some heavy smokers are present.

In spite of these shocking statistics an estimated six million Canadians spend a total of about four billion dollars a year on smoking. Some smokers say "I have heard these figures so often, I have decided to stop reading them," instead of stopping to smoke. This massive killing does not muster much protest, at least not compared to the protests against the killing of seals and wolves. Here we have a very clear example of selective indignation. People do not want to give up a certain habit. Too many economical interests are involved. The government receives more than 2.5 billion dollars in tax revenue from it, and therefore people close their eyes. Nuclear power plants are difficult

to replace and the use of traffic is necessary. However, more people are killed by smoking than by industrial accidents and traffic accidents together, although there is no necessity whatsoever to smoke. That is only a matter of addiction to a drug. Selective indignation indeed.

## 7. Conclusions

Pollution of the environment is certainly a matter which needs our attention. As Christians we have received the mandate to subdue and develop the world to the honour of God's Name and to His glory, as faithful stewards in this world. We should be the first ones to be concerned about mismanagement of all the beautiful things the Lord has given us in creation. However, we have to be careful that we do not follow certain action groups who promote their ideas, without proper investigation of the matters at stake. Knowledge and discernment are required to determine what the real problems are and in which direction the solutions should be found.

With respect to the killing of animals we have to avoid every cruelty, but the Bible teaches us clearly that we are allowed to kill animals, either to eat them, or to use their skin for clothing.

With respect to the technological developments we have to be careful that

we do not destroy the environment or misuse the resources. However, in every enterprise risks are involved. We have to work hard to keep the risks at a minimum, and protect human life and health as much as we can.

In general we have to be careful that we do not act in a hypocritical way by getting upset about certain things but at the same time condoning or defending other things which might be even worse. Not our personal preferences or what we like or is profitable for us is determinant, but obedience to the Word of God. That means protection of human life. Protection of our own life and that of our neighbour. It means helping each other wherever we can, giving up addiction, and fighting against our own weaknesses.

Self-control and self-discipline are necessary, especially with respect to smoking and the serious threat to our own health and our neighbour's life. Our testimony in this world does not sound very convincing when we do not practice what we preach.

In this way we can exercise the mandate which the Lord has given to mankind already in Paradise. That has to be our guideline with respect to health and environment.

W. POUWELSE

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# Evangelical?<sub>3</sub>

## Where will the Orthodox Presbyterian Church go?

All struggle in regard to the direction the church would take and the leadership of the church was not settled in 1937. There were those who were uncomfortable with the militant stand for the Reformed faith which was being promoted in the church, particularly by men at Westminster Seminary. In the 8th General Assembly, held in 1941, a motion was passed to elect a Committee of Nine "to study the relationship of the Orthodox Presbyterian Church to society in general, and to other ecclesiastical bodies in particular, with a view to bringing to the next General Assembly recommendations suggesting ways and means whereby the message and methods of our church may be better implemented to meet the needs of this generation and the Orthodox Presbyterian Church may have an increasing area of influence and make a greater impact on life today."<sup>18</sup> This committee was

composed of Rian, Kuiper, R. Strong, Goddard, Van Til, and Smith as ministers and Clark, Thompson, and Freytag as elders. The Committee of Nine reported to the 9th General Assembly. The committee had met nine times and undertaken a comprehensive review. They had sought to make an analysis of:

- (1) the present state of our denomination's work,
- (2) the principles that govern the program of our church,
- (3) the emphasis we make in the presentation of our message,
- (4) the factors which were at work in the past when the Holy Spirit gave special blessing,
- (5) our relation to other denominations,
- and (6) the American scene.<sup>19</sup>

The majority report of the committee recommended "the formation of a federation of Presbyterian and Reformed Churches," a committee "to study the matter of cooperation with evangelical churches," and included a long statement about Christian liberty and its proper use. They also recommended they be

continued. The minority report signed by Van Til and Thompson saw the Committee of Nine as a very serious step in the direction of "centralized authority in the church." Its charge was too broad. The General Assembly had created a sort of "super committee," which saw as its duty the task of investigating and even criticizing the work of any agency or part of the church. "The centralization of power in a 'super committee' such as the Committee of Nine is bureaucratic and un Presbyterian."<sup>20</sup>

The minority was particularly concerned with the emphasis of the majority upon cooperation with other churches not holding the Reformed faith. They said,

This emphasis we know springs from a proper desire to extend the "area of influence" of the Orthodox Presbyterian Church and "to make a greater impact on life today." We are no less interested than the majority in the expansion of the church and in aggressive evangelism and in making our

testimony effective. But it is precisely because of our concern for these objectives that we believe we should now lay emphasis upon the vigorous proclamation of our distinctive faith rather than upon cooperation with other churches.<sup>21</sup>

Cooperation with other churches would involve adjustments that would lead to impairment of our unique witness. Furthermore, the people of the Orthodox Presbyterian Church were not themselves well founded in the Reformed faith. "For their sake as well as for the sake of those outside our denomination we must continue to preach in all their fulness the blessed doctrines we believe." The minority concluded that "All of us are prone at times to be concerned about the lack of visible results from our labours. But, thanks be to almighty God, we have His promise to be with us 'even unto the end of the world' as we carry out His great commission. If we continue steadfastly to plant and to water, we can trust God to give the increase."<sup>22</sup>

The 9th General Assembly passed the motion to seek a federation of Reformed and Presbyterian Churches. It defeated (26-31) the idea of a committee to study cooperation with evangelical churches. The Committee of Nine was not continued. A committee was elected to study the question of local evangelism. It is obvious that there was a real zeal on the part of a section of the church to tone down the distinctives of the church in the interest of a broader appeal. Dr. Van Til was leading the resistance to such a direction.

### The Clark Case

The struggle for control of the church and of the seminary continued and intensified in the next few years. It came to a head in the Clark Case. On July 7, 1944, the Presbytery of Philadelphia held a special meeting in which the presbytery sustained an examination of Dr. Gordon H. Clark, waived the requirement of two years of study in a theological seminary, licensed Dr. Clark, found his exam for licensure sufficient for ordination and set the date for his ordination. Dr. Clark was known as a brilliant pedagogue, a resourceful debater, and a theologian of note even though he had not attended seminary. He was an elder in the church and had served on the Committee of Nine.

At the 12th General Assembly in 1945 a long complaint against the actions of the Presbytery of Philadelphia in the Clark matter was presented. The complaint was signed by Betzold, Bradford, Kuiper, Oliver, Stonehouse, Thompson, Welmers, Woolley, Van Til, Young, Freeman, Kuschke, and Sloat. The complaint

claimed that the meeting of the presbytery was illegal. Furthermore, the complaint claimed that certain views of Dr. Clark as set forth at that meeting were in error and his theological exam should never have been sustained with the consequent decision to license him and ordain him. The General Assembly elected a committee of five to report to the 13th General Assembly "on the doctrinal portion of the complaint." This committee

was seen as a candidate put up by a party in the church to be a test case. The important vote came, not with regard to a specific matter in the Clark Case, but in the vote for members of the Committee on Foreign Missions held in the 14th General Assembly in 1947. Those who basically backed Dr. Clark and who opposed the stand of Westminster Seminary caucused and then put up what amounted to a party slate of candidates in the

## ***"Cooperation with other churches would involve adjustments that would lead to impairment of our unique witness."***

was made up of Clowney (Chairman), Gilmore, Goddard, R.W. Gray, and Murray. A long majority report was presented to the 13th General Assembly which dealt with four areas of doctrine: 1) the incomprehensibility of God, 2) the doctrine of the position of the intellect with respect to other faculties, 3) the doctrine of the irreconcilability for men of divine sovereignty and human responsibility, 4) the doctrine of God's free offer of salvation to the reprobate.<sup>23</sup> The majority report found that in all these areas the complaint should not be sustained.

Mr. Murray wrote a minority report in which he felt that the doctrines involved were so important and Dr. Clark's views as expressed in his examination questionable enough that the Presbytery of Philadelphia should not have sustained his examination. The 13th General Assembly did not find that the Presbytery of Philadelphia erred in sustaining the examination of Dr. Clark. It did declare the presbytery erred in "deeming the examination sufficient for ordination and proceeding to ordain Dr. Clark."<sup>24</sup> The presbytery should have allowed for a probationary period between licensure and ordination. Thus, the doctrinal issue in the complaint was not sustained. A protest read by Mr. Murray and signed by 43 men protested the failure of the General Assembly to find the Presbytery of Philadelphia in error in sustaining the examination of Dr. Clark.

The 13th General Assembly set up a committee to study further the four areas of doctrine that had been in dispute. The minutes of the 15th General Assembly have 96 pages of an appendix which gives the report of this committee along with minority reports. These all were sent to the presbyteries and sessions for study.

The doctrinal issues of the Clark Case were important. Also important was the struggle going on with regard to the direction the church would take. Dr. Clark

election for the Committee on Foreign Missions. The election was extremely close, but the anti-Westminster men lost. Immediately, Messrs. Davison, McCrodan, and Smith resigned from the committee. After his election to the Committee on Home Missions, Mr. R. Strong resigned from the committee.

Not only did men resign from the committees of the church but there now began an exodus from the church of many who were unhappy with the direction things were going. Rian left in April 1947. Clifford Smith left in December 1947. Samuel Allen left in June 1948 and Gordon Clark left in October 1948. Robert Strong left in March 1949, as did Dyrness. Both of these men took the churches of which they were pastors into independence. Donald Graham left in February 1950. Several of these men went into the United Presbyterian Church, or the Presbyterian Church in the United States, while others left for still other churches. Thus, many of these who wanted the church to have a wider influence and to be a more tolerant church left.

### Westminster Seminary

The Westminster Seminary position with its predominantly "alien element" had prevailed and continued to be the dominant influence in the Orthodox Presbyterian Church. This influence continued for the next two decades. The seminary, however, was undergoing a change. The most important change came about with the revision of the constitution of the seminary and the installation of a President. The seminary had been reviewed by the Middle States Association of Colleges and Secondary Schools for accreditation. Part of the recommendation was that the seminary have a President. Up to this time the seminary had been run on a day to day basis by the faculty with only a Presiding Fellow. Edmund P. Clowney who had been teaching in the area of Practical Theology in the seminary since

1952 became President in 1966 and held the position until 1982.

Westminster Seminary now sought to be of greater influence among Presbyterian Churches and in the Evangelical world at large. Under Clowney the seminary opened a campus in Florida and a second seminary in California. The seminary sought to serve a broad spectrum of students and churches. The newly formed Presbyterian Church in America received a lot of attention. Whereas men such as Dr. Stonehouse, Dr. Van Til and Dr. Kuiper had left the churches they had grown up in to be part of the Orthodox Presbyterian Church, new faculty members often were not part of the Orthodox Presbyterian Church and did not join it. The Board of Trustees always had men from other denominations on it, but now the Orthodox Presbyterian Church was represented less. In 1984, of twenty-four trustees, eight were from the Orthodox Presbyterian Church with an additional eight from the Presbyterian Church in America. The new President of Westminster is Dr. George Fuller, who was in the United Presbyterian Church and now is in the Presbyterian Church in America.

Clowney had a great influence in the Orthodox Presbyterian Church. He was a long time member of the Committee on Christian Education. He also was an important member of the Committee on Ecumenicity and Interchurch Relationships. He pressed for the Plan of Union in 1975 with the Reformed Presbyterian Church Evangelical Synod and was one of the chief proponents of the Joining and Receiving procedure with the Presbyterian Church in America. His outlook was for a broad American Presbyterian Church.

### The Shepherd Case

In 1975 a controversy arose over the formulation of justification and the covenant by Norman Shepherd, who was a professor of Systematic Theology at the seminary. Several men on the faculty and on the Board of Trustees became concerned about Shepherd's views. The faculty repeatedly voted to support Shepherd. He presented his views to the Presbytery of Philadelphia and that presbytery went through a lengthy review of his views, finding very little fault with them. The presbytery, however, was quite divided on the issue. Letters were sent out signed by as many as 49 men questioning Shepherd's views. Finally, in November 1981, the Board of Trustees of the seminary voted to dismiss Norman Shepherd from his position as Associate Professor of Systematic Theology. In doing this the Board acknowledged that both the faculty and the Board had not found Shepherd's position to contradict the

system of doctrine taught in the Holy Scriptures and summarized in the Westminster Standards. In its official statement the Board said that it "makes no judgment whether Mr. Shepherd's views as such contradict or contravene any element in the system of doctrine taught by the Westminster Standards." The Board removed Mr. Shepherd in order "to distance the seminary from a controversy."<sup>25</sup>

It is plain that expediency was the principal reason for the action of the Board of Trustees. Where in the past a stand for the Reformed Faith — and an unpopular stand which did not count the cost — had always characterized Westminster Seminary, a new vision had taken root. The vision of Dr. Clowney, of Robert DenDulk and others was that Westminster Theological Seminary should become a large institution with an appeal to a broad spectrum of students. It should lessen its ties to the Orthodox Presbyterian Church and seek to serve American Presbyterianism, and even broader, American Evangelicalism. The seminary must get rid of its being captured by an "alien element." Thus, Norman Shepherd, one of the last and certainly one of the most outspoken of the alien element, must be dismissed.

It has often been said, "As the seminary goes, so goes the church." The ruin of the Presbyterian Church in the U.S.A. occurred because its seminaries deteriorated. Princeton, for a long time, was an exception. When it deteriorated, Westminster Seminary was started to preserve and promote the truth, and, in turn, it became a dominant force in the stand and direction given to the Orthodox Presbyterian Church.

### The Orthodox Presbyterian Church today

Where is that church today after 50 years of existence? By God's grace the church has lasted 50 years and has served well as a truly unique church in American Presbyterianism. That it still retains a good deal of that uniqueness is to be seen in its very recent refusal of an invitation to disband and to become part of the very example of an American

Presbyterian Church — the Presbyterian Church in America. There is a sizable group in the Orthodox Presbyterian Church, made up of older men and younger men as well, who are aware, or are becoming more aware, of the uniqueness and the heritage of the Orthodox Presbyterian Church and who see that it is a very precious and valuable commodity in our age.

The church, however, is not unified. There is a large group in the church which is greatly interested in Church Growth principles as developed, for instance, at Fuller Seminary. They are also attracted by the great outward success of the Presbyterian Church in America. This group wants to apply business techniques to the operation of the church: the church must be promoted with Madison Avenue techniques. Another significant group is a somewhat pietistic group which has a rather large following. This group can be identified as "the New Life group." They emphasize evangelism as the chief goal of the church. Methods such as Evangelism Explosion of D. James Kennedy are widely used. Church services are much less rigidly structured than in the usual Reformed tradition. Churches calling themselves "New Life" have sprung up especially in the Philadelphia and

Southern California areas of the country. Yet another group in the Orthodox Presbyterian Church are the theonomists. These men and churches stress the Law of God and, in particular, insist that the Old Testament civil laws are to be applied to modern society. This group generally take a post-millennial position in eschatology.

What the future holds for the Orthodox Presbyterian Church is hard to predict. It would seem likely that the different groups in the church will continue to harden in their positions and that there will be an increasing struggle in the church. We might well ask what lessons can be learned from the history of the Orthodox Presbyterian Church. There are several.

The church would not be what it is apart from Westminster Theological Seminary and *The Presbyterian Guardian*. Both these institutions were independent and both were set up to serve the cause of Presbyterianism. For a good many years they did serve the movement and, in particular, the Orthodox Presbyterian Church. So closely were they allied with the church that most people thought they were part of the church. Then in the 1970s the seminary began to distance itself from the Orthodox Presbyterian Church and to seek to be of greater influence and impact in the wider Presbyterian scene. *The Presbyterian Guardian* began to do the same, and by 1979

## OUR COVER

Church in Moricetown overlooking the Bulkley River

Photo courtesy:  
Jack Vanderveen



*The Guardian*, having no particular cause to promote and no church to serve, ceased publication.

### An independent or a church seminary?

In 1944, the Presbytery of New Jersey sent an overture to the 11th General Assembly stating that it is the duty of the church to train her pastors, and since the Orthodox Presbyterian Church has no theological seminary and Westminster Theological Seminary "is part of the same movement as the Orthodox Presbyterian Church in that it was born because of the same reasons, is maintained for the same purposes, and its personnel is in the same movement," the presbytery asks the General Assembly to elect a theological education committee "to invite the trustees of Westminster Theological Seminary to place the seminary under the supervision of the General Assembly of the Orthodox Presbyterian Church."<sup>26</sup> The 11th General Assembly elected a committee of five "to study the matter of providing theological education and the manner in which this responsibility should be discharged."<sup>27</sup>

A report was made to the 12th General Assembly. Three members of the committee, R.B. Kuiper, John Murray, and Paul Woolley, concluded that "it would be a usurpation of authority and a violation of the order Christ has instituted in His church for the church to undertake the comprehensive theological education which is ordinarily and properly undertaken by theological seminaries or theological faculties in universities."<sup>28</sup> These men included individual studies of the question at hand to support their agreed on conclusion. In a minority report Clifford S. Smith and Robert S. Marsden concluded that a church *may* conduct theological education for the training of its ministry. The question, given the historical situation of the OPC, was: *must* it conduct such education? The minority said that Westminster had served the church well and there was no need for the Orthodox Presbyterian Church to establish a seminary of its own. Once again the Dutch influence was demonstrated in the church. The example of the Free University in Amsterdam had influenced the thinking of the majority.\*

In retrospect one wonders if the majority were right. Must not a church train those entering its ministry? How else can its pastors know the history and heritage of the church or know its Form of Government, Book of Discipline and Directory for Public Worship? Because the church had no school where things distinctive to the church were taught, the Orthodox Presbyterian Church has a great many men

in its ministry who really do not know what the church has been or is. This has become increasingly true as Westminster Seminary has become less and less identified with the church.

### Which direction now?

The Orthodox Presbyterian Church has avoided the battles that often occur when the church runs a theological school. At the same time the church has suffered greatly in bringing men in from all kinds of backgrounds and not training them in what the church is. The church has further suffered in that it has not done a good job in raising men in its own midst to enter the ministry. It could be safely said that the large majority of the ministers in the church today are not sons of the church.

Along with the lack of a church seminary there is also the crying need for a journal in which the issues before the church can be discussed in a thorough and broad fashion. Several times in the history of the church the matter of a church paper has been discussed. There is presently a church paper, the *New Horizons*, but it is not designed to be a vehicle for discussion of issues in any depth. Ideally there should be a church paper which would set forth the Orthodox Presbyterian perspective on issues. Since the church, however, is at present so divided in its perspective on the issues, that would be impossible. What is needed is a scholarly paper which will speak to the issues and, in particular, to the divisions of the church and will promote discussion in the church.

Another lesson comes in the area of the relationship of the church to other churches. There has been much discussion since the beginning of the church of the proper stance of the church toward other churches. A study of the record will show that while the Orthodox Presbyterian Church has been in a sense narrow with regard to what it is as a church, it has also shown a remarkable interest in ecumenical endeavors. Except for a very brief relationship with the ACCC the church has not joined with generally evangelical churches, but it has been very industrious in seeking contacts with Reformed bodies in the United States and throughout the world. The ecumenical outlook of the Orthodox Presbyterian Church has been unique. The question arises whether this unique outlook will be understood and appreciated in the church in future years. There are those, for instance, who do not understand or appreciate the OPC position in the Reformed Ecumenical Synod. There are probably many in the OPC who cannot see much value in pursuing fraternal rela-

tionships with the Canadian Reformed Churches or the Reformed Church in the U.S., but who would want the church to consider ecumenical pursuits with a broader evangelical base in the United States.

Ultimately, the questions that must be asked and answered are namely: Is the Orthodox Presbyterian Church going to study and recapture its history and its heritage and build self-consciously on that basis, or is it going to drift in several directions until it breaks apart? Will the church be a unique and valuable witness in the nation and world, or will it be swallowed up in the general movements of the day? There is not much time in which these questions must be answered.

DONALD J. DUFF

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\*Ed. note: The Free University is the Dutch Kuyperian example. There is also a different example: the Theological Seminary in Kampen. Here the thinking of the Secession is maintained: the theological training of their future ministers belongs to the responsibility and task of the churches.

<sup>18</sup>*Minutes of the 8th General Assembly of the Orthodox Presbyterian Church*, 1941, 24.

<sup>19</sup>*Minutes of the 9th General Assembly of the Orthodox Presbyterian Church*, 1942, 28.

<sup>20</sup>*Ibid.*, 32.

<sup>21</sup>*Ibid.*

<sup>22</sup>*Ibid.*, 33.

<sup>23</sup>*Minutes of the 13th General Assembly of the Orthodox Presbyterian Church*, 1946, 38.

<sup>24</sup>*Ibid.*, 85.

<sup>25</sup>News Release given out by Westminster Theological Seminary on November 25, 1981, 2, 3. Mailed to Alumni.

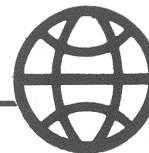
<sup>26</sup>*Minutes of the 11th General Assembly of the Orthodox Presbyterian Church*, 1944, 5.

<sup>27</sup>*Ibid.*, 21.

<sup>28</sup>*Minutes of the 12th General Assembly of the Orthodox Presbyterian Church*, 1945, 74.

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## FOR IT IS IMPOSSIBLE . . .

Via *De Reformatie* we pass on what was learned from the daily *Trouw*.

In a report rabbi Soetendorp gave to a Dutch court, he wrote literally, "After the murder of Jews in the Second World War, we can regard mission among the Jews only as an effort to continue Hitler's work via another route."

Dr. W.G. De Vries wrote about this, "Whoever does not want or dare to call the Jews to faith in the Lord Jesus Christ wrongs them in a terrible way." It all depends with what kind of "Christians" the Jews come into contact and are facing. "In the christian kibbutz Nes Ammim, more christians become Jews than Jews become christians."

On purpose we wrote "christian" in the latter part with lower case "c" since we wonder whether such people do deserve this honourable title.

Here we see what the epistle to the Hebrews warns against in such an emphatic manner: "For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit (i.e. the age of the fulfilment, VO) and have tasted the goodness of the Word of God and the powers of the age to come, if they then commit apostasy, since they crucify the Son of God on their own account and hold Him up to contempt."

## A CHRONOLOGICAL BIBLE

Tyndale House Publishers plans to release a condensed version of The Living Bible paraphrase, with Biblical events organized in chronological order. Titled *The Story from Adam to Armageddon*, the book is due out next month.

Kenneth Taylor, founder of Tyndale House and author of The Living Bible, said the new book is being produced out of "evangelical concern that people understand the Word of God. There is still a large audience which is one step away from reading The Living Bible, because it is too massive and too heavy."

*The Story* shortens the Biblical text by abbreviating some books; dropping others; combining the Gospels; and interspersing Paul's letters in the book of Acts. The book will not have verse and

chapter markings, but rather will be divided into twelve sections, beginning with "Paradise Lost" and ending with "Paradise Regained." Notes at the end of each section will list the sources of the text.

Tyndale editor Ted Muller, originator of *The Story* said he felt the Bible "would be a more interesting and readable book if it were reduced to its more significant events and . . . if the whole drama of human life were put together in a coherent way." He said *The Story* retains the "main teachings of the Bible."

Taylor said Tyndale House was initially hesitant to publish the book. "We thought people would wonder, 'Who are we to judge the most important parts of Scripture?' But then we decided that it was far better that they have a general feel of Scripture than not have it at all." (CT)

We believe that this Holy Scripture fully is the will of God and that all that man must believe in order to be saved is sufficiently taught therein. The whole manner of worship which God requires of us is written in it at length. It is therefore unlawful for any one, even for an apostle, to teach otherwise than we are now taught in Holy Scripture. . . . Since it is forbidden to add to or take away anything from the Word of God, it is evident that the doctrine thereof is most perfect and complete in all respects. (Art. 7 BC.)

Too many of our members already use that so-called *Living Bible*. Let our families beware and not even consider buying this newly-launched attack on the ever-trustworthy Word of God, lest the voice of the Holy Spirit be silenced by the imposed voice of man.

## AN INTERCESSORY LETTER

Twenty-nine members of Congress have sent a letter to Egypt's ambassador protesting the arrest of ten Christians. The Congressmen called on Egypt to "release the Christians who have been imprisoned and to end any discrimination or punishment based on religion or belief."

Six of the jailed believers are Egyptians who converted to Christianity from Islam in the 1970s. The remaining four are North African converts from Islam who were attending a Campus Crusade for Christ training center in Egypt. (CT)

## HANNOVER (EPD)

The number of women in ministry in the Evangelical Church of Germany has risen from two to eleven percent since 1964. Among the theological students about thirty-three percent are women. In the beginning of this year about one-third of the approximately 100,000 consistory members were women as well. (ND)

## AMERSFOORT

The Rev. H. Knigge has left for Papua New Guinea to spend a few months there among the refugees from Irian Jaya. The Rev. K. Bruning of Armadale worked among these refugees for about nine months from the third part of 1985 till March of 1986. Since the efforts of the Church at Albany WA to get a minister for this work have remained without result, assistance was requested from the Rev. H. Knigge to work at least temporarily among the brothers and sisters in Papua New Guinea, so that they might not be altogether without guidance in this crucial stage.

## THE HAGUE

The Synod of the Christian Reformed Churches (CGKN) declared that membership in the Reformed Ecumenical Synod of the (Synodical) Reformed Churches in the Netherlands (GKN) is incompatible with the basis of the RES. (ND)

## BABYLON, IRAQ (Reuter)

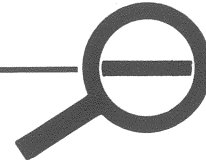
The crumbling ruins of ancient Babylon are being restored to their lost splendour.

In scorching heat Iraqi archeologists and construction workers from China, South Korea, Egypt and Sudan are strengthening decayed foundations and beginning to rebuild the city that flourished for 15 centuries.

For Iraqi leader Saddam Hussein, reconstructing king Nebuchadnezzar's once-mighty capital is more than a project to attract tourists. The aim is also to inspire his people in the costly and grueling war with Iran, now in its seventh year.

"The president has signed an open cheque to reconstruct the ancient city and revive the marvellous shape it had before the Persian aggression which destroyed it more than twenty centuries ago," Babylon governor Arif Gita Suheil said in an interview. (VDN)

VO



## Humanism in the schools?

Sometimes one can come across an article in the secular press which is so sharp in its analysis and so keen in its perception that one wonders whether it is meant seriously. In any case, the following article, taken from *The Toronto Sun* of September 15, 1986, and written by Judi McLeod, is worthy of our attention. She titled it, "Godless educators at work."

Parents who sincerely care about Christian values take note: there is an insidious trend spreading throughout both the public and separate school systems, and its self-proclaimed prime target is your children's belief in God.

This trend is not a nebulous thing of the future; it is, as described in the words of its very architects, "a transition already under way."

The name of the trend is Humanism, not to be confused — as it sometimes is — with humanitarianism, which, of course, is another concept altogether.

Our schools are rapidly changing from places of traditional education to havens for "change agents" whose main professional commitment is to anything but academics.

A ray of hope exists in the documentation issued by humanist groups on the advance of Humanism in public education, if only because it shows the principles of Humanism just don't stand up to public scrutiny.

In "A New Religion for a New Age"

in *Humanist Magazine*, John Dunphy wrote: "The classroom must and will become an arena of conflict between the old and the new — the rotting corpse of Christianity and the new faith of humanism."

Often wrapped in education jargon, Humanism is taught by fanatical teachers who perceive their role as the proselytizers of a new faith where they can convey Humanist values in whatever subject they teach.

Some of it seeps through in that bane of all subjects, the new social studies. But values clarification, situation ethics and peace studies are three "disciplines" where Humanism sprouts up in school curricula.

Humanism is nothing but a fancy name for elitist politics. One of its prime beliefs is "removal of patriotism and the free enterprise system, disarmament — and the creation of a one-world socialistic government."

Included in humanist-documented beliefs are the denials of the deity of God, the inspiration of the Bible and the divinity of Jesus Christ.

Humanists believe schoolchildren should be taught that there are no absolutes, no right, no wrong — that moral values are self-determined and situational. They are on the public record in "Humanists Manifestos I and II" for their belief in sexual freedom between consenting individuals — regardless of

age — including homosexuality and lesbianism.

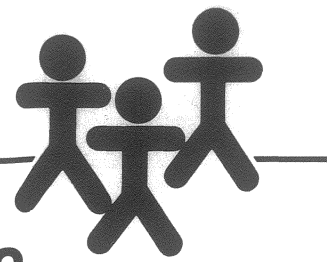
The documented master plan of the humanists is that through the emphatic uninterrupted teaching of Humanism in public schools, Christianity will not survive for more than a few years beyond the turn of the century.

The picture is grim but Christian parents can fight Humanism. They can reinforce the Christian values of their children at home, and they can pray more than ever to the true Prince of Peace, Jesus Christ.

The picture is indeed grim. Who would still dare to send his child(ren) to a public school where such a strategy is blatantly followed? If one of us had written such an article, it would hardly be believed. It is refreshing to hear the truth from another quarter.

It is sad to note, however, that Judi McLeod does not at all mention the work which is done at private, Christian schools. Parents must indeed at home give the first and basic guidance. But they can do more. They can also send their children to schools where education is given in accordance with the Word of God. This is even the God-given *calling* of Christian parents. If *The Toronto Sun* writer had included this element, the article would have gained in strength and appeal.

CL. STAM



## Entertainment . . . what message?

Monday morning, 8:55 a.m.: the bell has rung, the pupils have lined up and begin to enter the school. Soon the hall and classrooms are full of their chatter as, of course, they must catch up on each other's weekend activities. "Did you see . . . last night? Boy, I love the way so and so got blown away!" "Naw, I watched the . . . game. You really missed a good one." "We watched a movie last night. My dad rented it for the weekend. You should've seen it. This guy . . ."

More and more frequently this type of conversation is heard as part of the Monday morning chatter, although it isn't limited to Mondays. May I assume that this experience is not unique to me? And if so, do we sense something slightly disturbing in that?

*Christian Home and School*, a magazine published by Christian Schools International, has in the last year or so begun to publish movie reviews, including some receiving an X rating. It has been interesting to read some of the resulting letters-to-the-editor, all quite passionate, whether pro or con. A recent issue (May/June '86 specifically) even had a lead article on the subject, called "Focus on Films."

Even the March issue of *Reformed Perspective* addressed the matter of movie-watching and theatre-attendance, in the column by P. Itcher. This pseudonym is aptly chosen, and a definite fondness for the curve ball is discernible. This particular column concludes with the advice that if you do not trust your power of discernment in choosing which movies to watch, perhaps you should read for entertainment — after all, "The elders seldom ask about books." A pithy remark no doubt intended to enhance the general respect for the office of elder and its holders!

Another example: during a recent class discussion about newspapers in connection with a History/Civics class, when I encouraged pupils to bring in articles dealing with current national and international issues, one pupil piped up, "We only get the newspaper on Saturday for the colour comics and the T.V. Guide." Various grunts of assent suggested that this was not a totally isolated case.

Well, enough of cases. What is the point of all this and how does it merit a place in School Crossing?

The main point, it seems to me, is one of mixed messages. What are we tell-

ing our children, not only in our words but more especially in our deeds? Have we as parents been able to come to grips with the various forms of media, so as to steer a fairly clear path ourselves and guide our children appropriately? Or do we tend mostly just to react to the stimulus offered, often without much thought?

It is thoughts of that nature which tend to surface when one becomes aware that the latest "fad" in children's birthday celebrations is the "video party." Not that that in itself is wrong. Especially during the winter season many a parent has rented a film projector and some films from the local library and made them a part of a birthday party. The subject matter of those films has usually been quite safe. But with the video outlets the horizons have broadened. Now the latest "hits" are easily and quite cheaply available. A case in point is the movie "Gremlins," concerning a race of nasty little creatures.

If I understand it well, it contains scenes wherein even common kitchen appliances such as blenders and micro-wave ovens are employed in their gruesome and gory destruction. And such films are being used to "entertain" our children at (some) parties. Perhaps some have even had the "benefit" of seeing it on the big screen.

And what about our teenagers? What are they watching? Now that the bedroom scene has become a regular feature of prime-time television — usually involving illicit relationships, of course (is there still such a thing today?) — something a little racier is required for a "special occasion," and now so easily available. For that matter can we, the parents, resist? Or have our growing affluence and the prevailing ethic of consumerism so dulled our critical faculties such that we no longer recognize the distinction "in/of the world?"

The article "Focus on Film," referred to earlier, makes the point that, "Films are as much a part of the intellectual life of our culture as books were in Charles Dickens' England." If one has neither read all the books of Charles Dickens' England nor seen all the films of our modern culture, it is hardly a scientific conclusion, but I warrant if that be the case, the intellectual life of our culture suffers by the comparison. Not only that, but the two forms of communication are hard to compare. Books require active involvement, whereas the passivity en-

couraged by film is the very thing that makes it so attractive. That is not to say that one cannot be actively involved in a film or that there is no quality film. Certainly there is, and the technology of film has done much to broaden our educational horizon. No one would suggest, I trust, that we abandon this medium altogether. *But*, it is the high potential for *misuse* and abuse that we must be daily conscious of and strive against.

Film is a very seductive medium, and I fear no contradiction when I say that our casual use of that medium is not for the stimulation of our intellectual life, but rather for "entertainment" during our leisure hours. It is during such situations that its seductive powers flourish — whether it be via television, the video tape, or the movie theatre. How many hours do we and our children spend in such entertainment pursuits? To what extent does the "colour comics and the T.V. Guide" spirit — uncritical absorption of visual stimulation — flourish among us?

I stated earlier that the main point concerned mixed messages. We are a community of some 10,000 souls country wide. Has anyone ever stopped to add up all the dollars that we spend on churches, schools, and related Kingdom work? It is no longer hundreds of thousands of dollars, but millions. That bespeaks a rather solid commitment to the service of the Lord, doesn't it? Certainly it does. Therefore it is all the more frightening that such commitment may be being undermined by some of our other activities — of which the current subject is only an example. Isn't it just possible that our children may conclude that the millions of dollars spent really isn't such a sure sign of commitment, but more a matter of cheque writing, only another obligation fulfilled?

Let us beware, brothers and sisters, of the seductions that surround us, that even infiltrate our homes. Let us be sure that the message our children receive at church, at home, and at school is clear and unequivocal: SOLI DEO GLORIA. When the chief subject of knowledgeable conversation among our children is the latest entertainment fads and figures, I worry . . . and hope that you do too. But let's not leave it at that.

Until next time,  
F.C. LUDWIG

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# Ordination of Rev. P.G. Feenstra

***“We speak in Christ . . .”  
“For the love of Christ”***

On Sunday, October 5, the congregation of the Emmanuel Canadian Reformed Church at Guelph joyfully witnessed the ordination of Rev. Feenstra and officially received him as their new pastor and teacher. In the morning, Rev. C. Stam reminded both the congregation and the new minister that the special ministry could only be understood within the context of the pure ministry that emanates from Christ. In his inaugural sermon in the afternoon, Rev. Feenstra also emphasized the Christo-centric nature of the role of the office-bearer. Although an office-bearer cannot do anything without a congregation, his authority is found in Christ. The minister must be in the service of God and lead his congregation to do the same.

Rev. Stam reminded us that the office of minister is not an easy one. The Apostle Paul was often faced with personal criticism regarding his role and ministry. His defense was not based on personal reasons. Paul defended his office and the unity of faith. Using II Corinthians 2 verse 17 as the text, Rev. Stam developed this theme further.

First, the motivation of the ministry must be clear. Ministers cannot be peddlers of the word, making cheap the words for personal gain. They then deny the truth of the cross. Instead, ministers must be men of sincerity so that the Word of God may pass purely to the church. In other words, the motivation must be pure.

Second, the minister speaks as a man from God, under His order and divine authority. He is also before God and is subject to His scrutiny. Therefore the legitimation is from the Lord since, “. . . with my God I scale the highest wall” (Psalm 18). When the congregation realizes that the office of minister comes



*Rev. and Mrs. P.G. Feenstra and their children, Bonita, Jeremy and Reuel*

from God, the peace of God will come upon them.

Finally, the character of the ministry is defined by “speaking in Christ.” That is, to speak in communion with Christ as the Holy Spirit directs. The key message of the ministry is Christ and Him crucified. This reality and simplicity of the cross will lead us, as minister and congregation, in triumph. “Let him who boasts, boast in the Lord.”

Following the sermon, the congregation was further reminded of the duties of the minister through the reading of the form for the ordination of ministers of the Word. The fourfold task of the minister is summarized as declaring the whole counsel of God and His Word to the congregation, to administer the sacraments, to call upon the name of the Lord and to see to it that things in the congregation are done in peace and good order. Rev. Feenstra was then asked, “Do you feel in your heart that God Himself has called you to this holy ministry? Do you believe that the Old and New Testament to be the only Word of God? Do you promise to faithfully discharge the duties of your office?” To these questions he could wholeheartedly say, “I do with all my heart.”

After the laying on of hands by Rev. Stam and Rev. Aasman, the new minister was reminded to “feed his lambs and tend His sheep.” The congregation was reminded to receive the minister in all joy, to receive the Word of God and to obey the leaders. If they received the servant of God in this manner, the peace of God will come upon them and they will inherit eternal life through Christ.

After the completion of the service, the outgoing chairman of the consistory, br. F. Westrik, thanked all those ministers who had preached during our year of vacancy and expressed the thankfulness of the congregation in receiving Rev. Feenstra as their minister. Rev. Werkman spoke on behalf of Classis Ontario North (Sept. 18) and urged a fruitful cooperation between preacher and congregation. Guelph’s first minister, Rev. Aasman, brought greetings from the Church at Ancaster. After reminding Rev. Feenstra of the special characteristics of the Church at Guelph, he reminded the congregation to give the young minister room to grow in his task.

In response to these messages of hope and joy, the congregation responded with the singing of Psalm 84 stanza 6.

“The Lord will not withhold His grace;  
His faithfulness endures forever.”  
For his first sermon as ordained minister, Rev. Feenstra selected II Corinthians 5, verses 14 and 15 as his text. In answer to the question what the place is of the offices in the church, he showed us that the love of Christ confines the office in a two-fold way.

First, the basis of this office is the death of Christ. God in His good pleasure chose a people and sent His Son out of love for His people. His humiliation became our justification. This love is so strong that it literally “imprisons” the Apostle Paul. The implication of this is that if the congregation has high expectations of a minister as a person, they will be disappointed. What they can expect of their minister is that he is faithful in his

service. The love of Christ is the only basis for this work.

Secondly, the purpose of the office is life with Christ. The congregation may not live for themselves. We must remember that the church includes those that are gathered by Christ and we must seek our life in Him. We live in communion with Christ. Why do we live? It is to serve Him. Therefore the office-bearers must equip us in a life of service. Together we must serve Him on the pulpit and in the pew.

We will not have to fear judgment because He will give us strength to live through the Holy Spirit.

In conclusion, Rev. Feenstra asked what Christ can expect from this congregation and its new minister. It is that we together will live for Christ.

Later that week the congregation was able to greet the minister and his wife in a more informal setting at the welcome evening. The various societies, choir and consistory were able to show the in-

teresting aspects of our members.

Looking back on this week, one thinks first of the joy of receiving a pastor and teacher. However, even more profound was the reminder of the important task of ministers in our churches in their faithful preaching of the Word. It is also a caution for all members to submit to the teaching and admonition of the minister so that together they can grow in faith in Christ.

J.G. VANDOOREN

## ... and we escaped

On Monday June 23, 1986 many Burlingtonians celebrated the publication of Rev. Van Dooren's book . . . and we escaped. Mr. DenBok, owner of the Family Christian Bookstore, kept his store open until 10:00 p.m. The public was invited to purchase or pickup pre-paid copies of . . . and we escaped. Many people from Burlington and surrounding area responded to this invitation. Rev. and Mrs. Van Dooren were on hand in order to autograph copies of his book.

Henk Buist (member of the Golden Jubilee Committee) made a formal presentation of a leather bound volume of the book to the minister.

The Golden Jubilee Committee was formed soon after Rev. Van Dooren was finished his book. Henk Buist, Herman DeBoersap, Gerry DenBok and T. VandenBrink were four members of this committee. The objective of this committee was

to sell four hundred books before it was actually published. The publication, then, would be a gift to the minister and his wife from the congregations in Burlington. Those people who bought the book prior to its publication, had their signature included on the last pages of the book. Over six hundred volumes were pre-sold. On the twenty-third many more books were available in the Family Christian

Bookstore. Many were sold. (A few are still available for \$15.00 plus \$2.00 postage and handling.)

Although the book could not be published before the Golden Jubilee party in March, a presentation was made on that occasion informing Rev. Van Dooren of the book's imminent publication.

. . . and we escaped has quickly become very popular reading material. The book recounts Rev. Van Dooren's personal experiences during the Liberation in Wezep, the Netherlands. His "story" makes the Liberation a less distant, more relevant event in the history of the Reformed churches in the Netherlands as well as providing insights to its pertinence and relevance to the Canadian Reformed Churches of today.

The book includes several appendices. Two of them were prepared by Mr. VandenBrink of Burlington-East. The first is an index of all the names mentioned and on which pages they appear. A similar index was prepared for the names of places. Klaas Spithoff, also of Burlington-East, is responsible for designing the attractive book jacket.

The surplus funds raised through the sale of the book (beyond the cost of publication and distribution) will be donated to "Anchor," the Canadian Reformed Association for the Handicapped.

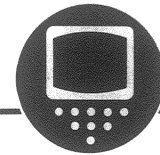
A. BUIST



From left to right: Mrs. Van Dooren, Rev. Van Dooren, Henk Buist. (Mrs. Van Dooren signs the copy of the book presented to her husband)



From left to right: Mr. Gerry Denbok, Mrs. Pauline Denbok, Theresa DeBoersap, Mr. Herman DeBoersap. Mr. Denbok and Mr. DeBoersap were two of the members of the Golden Jubilee Committee.



## Classis Alberta/Manitoba, October 7-9, 1986

1. *Opening:* On behalf of the convening Church at Calgary, br. G. Bikker opens the meeting. He requests the delegates to sing Psalm 25:2,6, reads I Peter 5:1-11, and leads in prayer. He welcomes all the delegates and visitors. As point of memorabilia he mentions that the Church of Calgary recently extended a call to Rev. E. Kampen of Houston, BC.

2. *Credentials:* The credentials are examined by the delegates of the Church at Calgary. They observe an oversight in the credentials of the delegates from the Immanuel Canadian Reformed Church. Besides, they question whether the credentials of the delegates of the Immanuel Canadian Reformed Church are consistent with their submissions to Classis.

The discussion arising from this question results in the decision to wait with the constitution of Classis till Wednesday, Oct. 8, at 9 a.m., which will give opportunity to consult for advice and gives time for further consideration.

3. *Constitution of Classis:* On Wednesday Oct. 8, 1986, br. Bikker opens the meeting, requesting delegates to sing Psalm 84:1, and reads Ephesians 4. He leads in prayer. After opening the chairman declares Classis constituted with the provision that Classis first deals with the credentials of the delegates of the Immanuel Canadian Reformed Church.

Classis is constituted with the Rev. M. Van Beveren chairman, Rev. J.D. Wielenga clerk, and Rev. W. den Hollander vice-chairman.

The chairman thanks the Church at Calgary for all the work done in preparation for this Classis. When taking roll call, the chairman observes that the Church at Neerlandia is not represented.

4. *Credentials Immanuel Canadian Reformed Church:* The matter is dealt with in open session. After ample discussion, Classis decides: "Based on the decision of the Immanuel Consistory that they ratify the General Synod 1986 decision (Art. 184 Acts) and thereby declare the Rev. S. De Bruin's views to be not in harmony with Scripture and Confessions, Classis requests the Consistory of the Immanuel Church to retract delegates that according to its own decision are deviating from Scripture and Confessions." ADOPTED.

5. *Reopening:* The chairman takes roll call and it is observed that the Church

of Neerlandia is duly represented.

Classis decides to adjourn until Oct. 9, 1986, 9 a.m. to give the Consistory of the Immanuel Church the opportunity to act upon Classis' request concerning their delegation.

6. *Reopening on Thursday, Oct. 9, 1986:* The chairman requests the singing of Psalm 85:1,2, and reads the same Psalm. He leads in prayer. The Immanuel Canadian Reformed Church has sent two other delegates whose credentials are found to be in good order. Roll call is held and all members are present.

7. *Adoption of the Agenda:* After some changes and additions the agenda is adopted.

### 8. Reports:

a. Inspection of the Classis Archives.  
b. Report of Classis-observer delegated to the Presbytery of the Dakotas of the OPC, held on Sept. 23-25 at Lincoln NE, is read. Classis decides i) to receive this report with appreciation; ii) to make is available to the churches of Classis by attaching it to the Acts, and to send this report to the Committee for contact with the OPC as well as to the above presbytery, without taking responsibility for the personal evaluation of the observer in this report; iii) to continue the contact with the OPC (Presbytery of the Dakotas) by way of inviting and sending observers. Classis appoints the Rev. De Jager as observer.

c. Aid Needy Churches. Classis decides to maintain br. J. Harthoorn on this committee. Classis is informed that payment from the Immanuel Church has been made, which will enable the committee to forward the amount due to Barrhead.

d. Report Ad hoc Committee Needy Church: received with thankfulness; committee discharged.

e. Report Committee for Financial Aid Students: received with appreciation.

### 9. Proposals and/or Instructions:

a. Submission from the Immanuel Canadian Reformed Church, requesting Classis' advice on the following questions:

1. Under these circumstances is it possible for the Minister of the Word to continue administering the Word and Sacraments and teaching in the congregation (Catechism classes etc.) since in accordance with General Synod 1986 his doctrine about the church and the communion of saints

is not in harmony with that which he promised in the Subscription Form? (Rev. De Bruin has assured Council that he will have no difficulty in keeping his points of disagreement with Art. 184 out of his preaching and teaching.)

2. Can the elders who maintain a similar position continue to do their work in the congregation and yet maintain the promise given in their signing of the Subscription Form?

3. Does the right of appeal of Art. 31 C.O. imply that the appellant is not bound in his teaching and preaching by the decision of a major assembly?

4. How can council, in addition to Synod's Considerations, explain to our dissenting members that their "explanations and applications of the doctrine concerning the church, communion of saints and the plurality of the church are not in harmony with the Scriptures and the Three Forms of Unity?"

5. What would be the wisest manner of explaining council's agreement with Synod's decision to the congregation? (The members of the congregation have in their possession our appeal to General Synod 1986, Art. 184 of the Acts of General Synod 1986, and the Rev. De Bruin's "hand-out" (Jan. 1983) which was used by General Synod 1986 in coming to its decisions. As such the congregation is able to verify everything.)

Classis decides, i) in answer to questions 1 and 2: "Synod, in agreement with the Form for Ordination of Elders and Deacons and the Church Order, clearly states that 'It is the task of the consistory/council to supervise the doctrine and life of its minister(s) as well as of the elders and deacons to ensure that the office-bearers maintain their pledge when they signed the Subscription Form. The consistory also has the task to discipline any office-bearer who impenitently contradicts the Scriptures and the Confessions.'" From the documentation (the Instruction and its attachments) it is clear that the Immanuel Council agrees with Synod 1986, and that the Rev. S. De Bruin and some consistory members refuse to recognize "that the explanations and applications (as pointed out in the considerations and judged in the recommendations of Synod 1986 Art. 184) of Rev. S. De Bruin . . . are not in harmony with the Scriptures and the Three Forms of Unity." The consistory/

council must supervise the doctrine and life of its minister by exercising church discipline as taught in the Scriptures and agreed upon in the Church Order. ii) in answer to question 3: The right to appeal a decision of a major assembly (Art. 31 C.O.) may not prevent or hinder a consistory from exercising due supervision and discipline over its office-bearers. iii) in answer to questions 4 and 5: Classis advises that the same considerations which were convincing for the Immanuel Consistory to ratify Synod's recommendations should be sufficient to explain Synod's recommendations to the congregation.

b. Instruction Church at Calgary: request for pulpit supply as arranged before. Granted.

c. Instruction Church at Carman: Classis was unable to give requested advice.

10. *Question Period Art. 44 C.O.* (also observing Art. 94 Acts of General Synod Burlington 1986.)

11. *Correspondence:*

a. Request br. H. de Jong, declared inadmissible. Grounds: i) the same matter has already been dealt with by Classis March 1984, Regional Synod Febr. 5-7, 1985 and by General Synod 1986. ii) no new grounds are adduced for the request made in this letter.

b. Request br. & sr. Vanderzijl; Classis decides to deny their request. Grounds: i) it is not in the province of Classis to initiate discipline on office-bearers acc. to Art. 71,72 C.O. ii) Classis is not the assembly appointed to answer questions of church members which they ought to direct to the office-bearers of the church to which they belong.

c. Request Theol. College, re arrears of the Immanuel Canadian Reformed Church. Classis is informed that the arrears have been paid, which is noted with thankfulness.

12. *Appointments:*

a. Convening Church next Classis: Carman, for January 13, 1987, at 8:00 p.m. The Church at Carman is advised to consult with the neighbouring church to decide whether it will be responsible, considering the agenda, to have Classis on that date.

b. Suggested officers: chairman: E.J. Tiggelaar; vice-chairman: M. Van Beveren; clerk: W. den Hollander.

c. Observer to the Presbytery of the Dakotas: A. De Jager; alternate: E.J. Tiggelaar.

d. Treasurer of Classis: A. Nauta.

e. Church for Auditing the Books of the Treasurer: Edmonton-Providence.

f. Church for taking care of Archives of Classis: Edmonton-Providence.

g. Church for Inspecting the Archives of Classis: Edmonton-Immanuel.

h. Church Visitors: M. Van Beveren, J.D. Wielenga, A. De Jager.

i. Committee for Examination: M. Van Beveren, J.D. Wielenga.

j. Examiners for Preparatory and Peremptory examination: M. Van Beveren and J.D. Wielenga for the sermon, O.T. Exegesis: M. Van Beveren, N.T. Exegesis: S. De Bruin, Knowledge of Holy Scripture: P.K.A. de Boer, Doctrine and Creeds: J.D. Wielenga, Church History: E.J. Tiggelaar, Ethics: A. De Jager, Church Polity: J.D. Wielenga, Diaconological subjects: W. den Hollander.

k. Committee for Financial Aid Students Ministry: A.L. Hamoen (secr.), C. Veldkamp, W. Vogelzang.

l. Committee for Aid Needy Churches: W. Noot (conv.), J. Harthoorn, H. Kippers.

m. Deputies for contact with the Government of Alberta: S. De Bruin, and the Government of Manitoba: P.K.A. de Boer.

n. Delegates to Regional Synod to be held at Chilliwack, BC: ministers: P.K.A. de Boer, W. den Hollander, A. De Jager, M. Van Beveren; alternates: E.J. Tiggelaar, J.D. Wielenga; elders: G. Bikker, C. Meliefste, T.M. Veenendaal, A. Van Abbema; alternates: C. Veldkamp, J. Van Assen, I. Veurink.

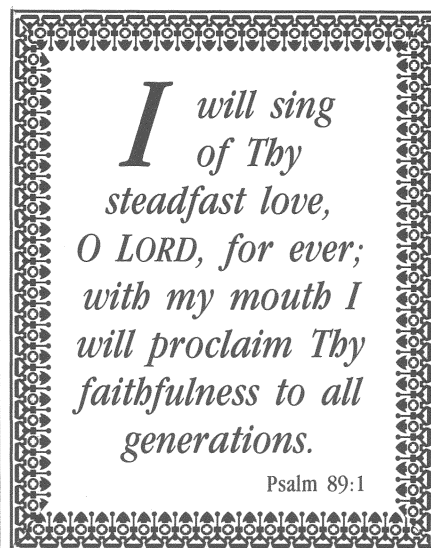
13. *Personal Question Period:* made use of.

14. *Censure ad Art. 44 C.O.:* made use of by the chairman.

15. *Acts and Press Release:* Acts are read and adopted; Press Release is read and approved.

16. *Closing:* After some words of appreciation and exhortation, the chairman requests the singing of Psalm 85:4 and leads in prayer and thanksgiving. Classis is declared closed.

W. DEN HOLLANDER,  
vice-chairman



## **“Anchor” Canadian Reformed Association for the Handicapped, October 17, 1986**

The chairman br. J. Witten opened the meeting with Scripture reading and prayer and then welcomed the members present.

The minutes were presented and adopted.

A letter was sent to the “Canadian Reformed Society for a Home for the Aged” informing them that we will no longer be renting their house by the Mount Nemo Lodge after November 1, because we have bought a house in Grimsby.

The Building Committee presented a report on the progress for the preparations and renovations to the house. The house is in very good condition, but some carpet and drapes are needed. The main renovations being planned are the widening of the hall and the construction of a new washroom, in order to accommodate wheelchairs.

The Summer Camp Committee reported that the camp reunion was well attended and greatly enjoyed by the participants.

Br. Peter Feenstra stepped down from his position as Public Relation Committee liaison and was replaced by sr. Nel Hart, who then gave a report of the committee's current work and future plans. The newsletter will be coming out every two months, and will in the future contain a chairman's report.

The director's report stated that the functioning of the “Anchor Home” is going smoother as more of the problems are being ironed out. The residents of the Home will be able to start work at the local ARC Industry in the beginning of November, almost immediately after they move. A system for volunteer relief help will be set up for emergencies and holidays.

The treasurer expressed thankfulness that several large donations were given for the “Anchor Home” and that quite a number of new members have joined the association.

The Advisory Committee presented an extensive report on the work the director and counsellor are doing with the residents, and indicated that in certain aspects some progress seems to have been made.

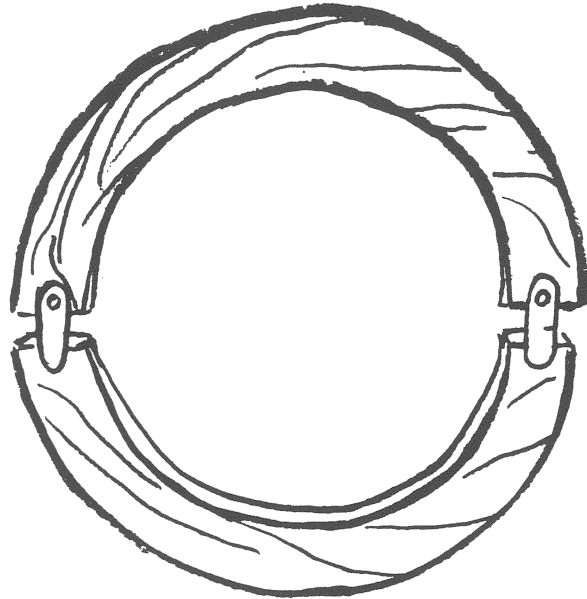
The meeting was closed with a psalm and prayer to God who has greatly blessed us to the extent that we could now buy our own house for the “Anchor Home” and employ two highly qualified and dedicated counsellors to help the handicapped residents.

K.J. SPITHOFF,  
Correspondence secretary



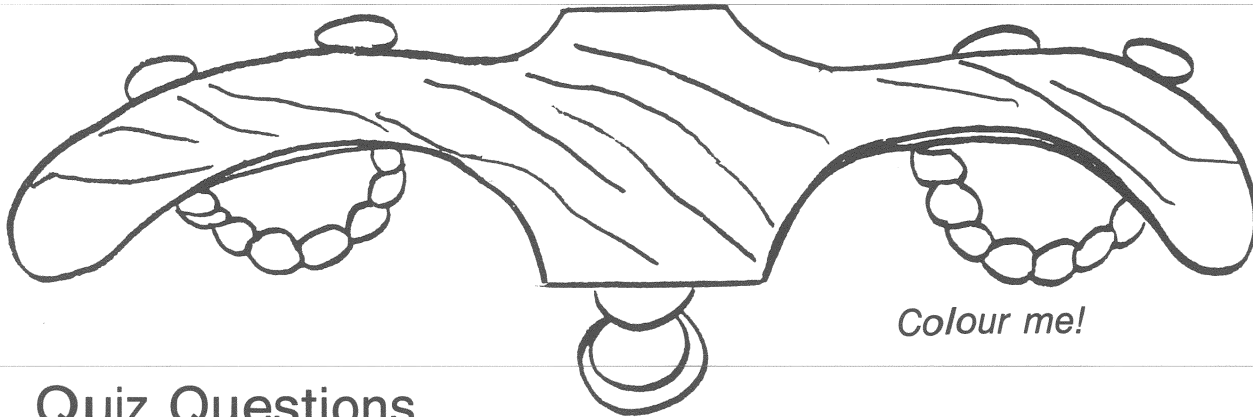
# ABC BIBLE COLLECTION - by Mrs. John Roza

# Yy



## Y-yoke

(Numbers 19:2)



*Colour me!*

## Quiz Questions

Some questions will have answers that contain the letter "Y" not necessarily beginning with the letter "Y".

1. Zacchaeus, chief tax collector climbed into a tree to see Jesus. What kind of tree was this?  
\_\_\_\_\_ (Luke 19)
2. Jacob had to work fourteen \_\_\_\_\_ in order to have Rachel for his wife. (Genesis 29:15)

### Answer for the letter "X"

1. Xerxes



## Dear Busy Beavers,

It's a cozy Sunday (or Saturday) evening.  
Somebody says, "Let's play a game!"  
Dad can play.  
Mom will join in.  
So what do you play at *your* house?  
A game for everybody at the table? Memory or Payday?  
Or do you take turns playing computer games?

Let's take a *poll* and find out the very *favourite* Busy Beaver game!

Just put the name of your favourite game on a postcard or in a little note, and send it to:

Aunt Betty  
c/o Clarion  
Premier Printing Ltd.  
1249 Plessis Road  
Winnipeg, Manitoba  
R2C 3L9

## FOR YOU TO DO

Busy Beavers you know the poem by Sara Coleridge about the seasons:

"January brings the snow . . ."

This is what it says about fall:

"Warm September brings the fruit;  
Sportsmen then begin to shoot.

Fresh October brings the pheasant;  
Then to gather nuts is pleasant.

Dull November brings the blast;  
Then the leaves are whirling fast."

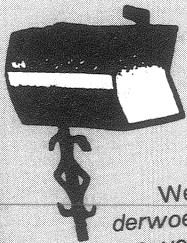
Let's have some fun with those fall stanzas of that poem!

Let's change them to our own words.

And then let's make some pictures of them.

Poems and pictures! Have fun!

Maybe some of you will share them with me and the other Busy Beavers?



## From the Mailbox

Welcome to the Busy Beaver Club *Deanna Vanderwoerd*. We are happy to have you join us. What are you doing to keep busy these days, *Deanna*? Will you write and tell us?

Welcome to the Club, *Michael Hummel*. How is your plant doing at school? And did you get your chickens yet? Bye for now, *Michael*.

And a big welcome to you, too, *Jannah*. It sounds to me as if you had a great time this past summer. Have you taught your dog any new tricks? Please write and tell me your whole address and I will send you your membership card, all right?

Welcome to the Busy Beaver Club, *Annette De Jong*. You are a real Busy Beaver already, I see! Keep up the good work! Sounds as if you had a good holiday, too, *Annette*. Bye for now. Hello, *Brenda Oosterveld*. It was nice to hear from you again. Thanks for sharing your riddles, *Brenda*. I hope to hear from you again soon!

How did you like your field trip to Heritage Village, *Anne Van Laar*? What an interesting birthday list you made, *Anne*. I will use it next year! Thanks for the picture and the pretty letter, *Anne*.

How are your chicks doing, *Kerri-Anne Wierenga*? It was nice to hear from you again. Thanks for the riddles, too, *Kerri-Anne*.

Thanks for your big letter and the puzzles, *Marjorie Barendregt*. Have you finished reading your set of books already? How did you like them? Will you write and tell us about them?

Hello, *Kelly Kleefman*. It's nice to hear from you again. Thanks for your story. Write again soon!

Have you been horse-back riding again, *Kim Vanderboom*? Thanks for the puzzle, too, as well as your letter. Will you send me your birthday, *Kim*. So that I can put you on the birthday list?

I'm glad you had such a good holiday, *Natalie Veenman*. I really enjoyed your nice bright picture, *Natalie*. Thank you! Also for the tongue twisters. Can't you just hear all those Busy Beavers stumbling over the words?

Hello, *Hannah Harlaar*. It's nice to hear from you again. And you are really lucky! The next Busy Beaver also wanted a penpal, so there's your answer! I will put the names and addresses underneath. Don't wait for the other person to write!

I think you had a very good time, this summer, didn't you, *Annette Jonker*? Thank you for the puzzle. And, look, we have a penpal for you! Buy for now.

*Hannah Harlaar*  
13045 58th Avenue  
Surrey, BC  
V3W 1M2

*Annette Jonker*  
RR 2  
Orangeville, ON  
L9W 2Y9

# December

## Riddles for You!

from Busy Beavers *Brenda Oosterveld*  
and *Kerri-Anne Wierenga*

1. What is this "O" on your test paper?
2. What is the last thing you do when you go to bed?
3. What car is named after an animal?
4. What gets lost when you stand up?
5. Black within  
Red without  
Four corners round  
about
6. Lives in winter  
Dies in summer  
Grows with its roots  
upward.

(answers below)

## Quiz Time!

### LOOKING FOR WORK!

What was the trade, occupation, or position of each of the following?

1. Abel \_\_\_\_\_
2. Paul \_\_\_\_\_
3. Simon Peter \_\_\_\_\_
4. Eli \_\_\_\_\_
5. Zacchaeus \_\_\_\_\_
6. Nehemiah \_\_\_\_\_
7. Cornelius \_\_\_\_\_
8. Simon of Joppa \_\_\_\_\_
9. Demetrius \_\_\_\_\_
10. Ezra \_\_\_\_\_
11. Joseph of Nazareth \_\_\_\_\_
12. Boaz \_\_\_\_\_
13. Bar-Jesus \_\_\_\_\_
14. Luke \_\_\_\_\_
15. Alexander \_\_\_\_\_
16. Jairus \_\_\_\_\_
17. Hosea \_\_\_\_\_
18. Esau \_\_\_\_\_
19. Harbonah \_\_\_\_\_
20. Zenas \_\_\_\_\_

(answers below)

Busy Beaver *Marjorie Barendregt* wrote: How many words can you find in:

### HEAT WAVE HOT NIGHTS

Find 34 in each!

Give it a good try, Busy Beavers.

### BIRTHDAY WISHES

We all join in wishing these Busy Beavers a very happy day celebrating with your family and friends! We hope you have a very thankful day, too, for the Lord's love and blessings in the year that is almost gone. May He guide and keep you and us all in the year ahead.

Bryan Jongbloed	2	Carla Schoon	11
Cynthia Van Raalte	2	Stacey Schutten	12
Sophia Van Raalte	4	Stuart Schenkel	16
Hannah Harlaar	9	Peter de Witt	23
Monica Stroop	9	Julie Douma	23
Joanne Flokstra	10	Chandra Meerstra	23
Mary-Lynne Kottelenberg	10	Wendy Hovius	24
Janice Scholtens	10	Alwin Plug	26

### Code Quiz

by Busy Beaver *Annette Jonker*

D - 9	O - 20	_____	_____	_____
E - 1	P - 24	2 22 1	10 20 8 9	14 12
H - 22	R - 8	_____	_____	_____
I - 14	S - 12	21 16	22 1 10 24	_____
L - 10	T - 2	_____	_____	_____
M - 21	Y - 16	_____	_____	_____

### Tongue Twisters

from Busy Beaver *Natalie Veenman*

1. Chris cracked crispy cookies into crumbs.
2. Five fat frogs fell flat fast.

Answers:

*Riddles:* 6. An icicle  
1. I think it's a moon. The teacher ran out of stars! 2. Take your feet off the floor 3. Rabbit 4. Your lap! 5. A chimney

*Looking for Work* 20. lawyer  
1. a keeper of sheep 2. a tent-maker 3. fisherman 4. priest 5. tax collector, publican 6. the king's cup-bearer 7. centurion, soldier in charge of a hundred men 8. tanner 9. silversmith 10. scribe, writer of the law 11. carpenter 12. farmer 13. sorcerer 14. doctor, "the beloved physician" 15. coppersmith 16. ruler of the synagogue 17. herdsman 18. hunter 19. chamberlain

Bye for now, Busy Beavers.  
Keep busy!

Love to you all  
from Aunt Betty