

A black and white photograph of a wooden bridge over a pond, framed by trees. The bridge is in the middle ground, crossing a calm body of water. The foreground is dominated by the dark, silhouetted branches and leaves of trees, creating a natural frame for the scene. The background shows a line of trees under a bright sky. The overall mood is peaceful and serene.

Clarion

THE CANADIAN REFORMED MAGAZINE

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Questions concerning the Jews₂

No literal interpretation

How should we evaluate this viewpoint? In the first place, we can never be satisfied with a literal fulfillment of prophecy in itself. When millennialists apply the texts which refer to Jerusalem's restoration and future only to the earthly Jerusalem, then they come into thorough conflict with the Scriptures themselves. The name "Jerusalem" in the Bible does not apply to the Jerusalem in Palestine only. I merely refer to what Paul writes in Galatians 4:24-26 about the distinction between the Jerusalem of his day and the Jerusalem that is above. Think also of what John says in the book of Revelation about "the holy city, the new Jerusalem coming down out of heaven from God" (Revelation 21). There is also Hebrews 12:22: "But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem." So the Scriptures clearly forbid us to dwell only on the earthly Jerusalem whenever the city is mentioned. Also in this aspect the Old Testament is explained via the New! It is obvious that a literal interpretation of prophecy can lead astray when we see the millennialistic belief (based on Jeremiah 33:18) in the restoration of the Levitical priesthood with burnt offerings, cereal offerings, and sacrifices. This, however, is in direct conflict with the continuing witness of the letter to the Hebrews, especially the chapters 7 to 10. "Now if perfection had been attainable through the Levitical priesthood . . . what further need would there have been for another priest to arise after the order of Melchizedek?" (Hebrews 7:11). "For if that first covenant had been faultless there would have been no occasion for a second" (Hebrews 8:7). "Consequently, when Christ came into the world, He said, 'Sacrifices and offerings thou has not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou hast taken no pleasure.' Then I said, 'Lo, I have come to do Thy will O God,' as it is written in the roll of the book" (Hebrews 10:5-7). And especially 10:9: "He abolished the first in order to establish the second."

So we are also not to anticipate a literal fulfillment of Isaiah 11:15,16, that a highway will be made through the Red Sea and the River (Euphrates), for where today there is no longer mention made of the Philistines, Edom, Moab, Ammon, etc., why should the same not apply to the former?

An interesting proof text is Acts 15: 14-17. If the context had been closely kept in mind, it would have been obvious that James was not at all discussing the *future* restoration of Israel and the fallen dwelling of David. On the contrary, he argues that at that particular time the fallen dwelling of David was restored. The kingship of Christ has now come, and it may be expected that the gentiles who turn to God will now no longer be asked to keep all kinds of Jewish laws and statutes.

The interpretation of the withered fig tree is also incorrect.

The expression "(not) ever again" is used more often in the Bible to indicate a permanent situation. Moreover, one may not automatically identify the fig tree with the Israel in Palestine. Matthew 24 deals with the signs of Christ's return and it is natural that Christ uses the symbol of the fig tree: in Palestine the fig tree gets its leaves in the spring, in contrast with many other trees that are green all year long.

Now a comment about Israel's being gathered out of all nations, from the four corners of the earth. The millennialists feel that Israel was exiled only to Babylon and Assyria and so the "gathering" cannot refer to the return from exile. They forget, however, that Israel was indeed scattered throughout many places. Jeremiah 43 describes how Johanan took the remnant to Egypt. Also their theory concerning the two returns of Christ: the contrast between I Thessalonians 4 (return on the clouds) and Zechariah 14 (standing on the Mount of Olives) is untenable. For in the first place, Paul does not speak about Christ's remaining in the air, but about the believers' being brought up to meet Him. Moreover, he connects to this return the destruction of those who do not await the Lord's coming. In the next chapter he mentions the people who say: there is peace and security, and *those* are the ones who will be caught by the destruction. There will be no escape, says Paul; in other words, repentance is no longer possible, for the end has come. Therefore it is the same return as mentioned in Zechariah 14, even though it is seen from a different perspective. But it is one and the same return, when everything in Judah and Jerusalem will be holy to the LORD.

Positive

Although we reject all these millennialist views and interpretations that does not mean that there are no positive references concerning the future of Israel. I think of Christ's discourse on the last days as Luke renders it in ch. 21:23,24: "For great distress shall be upon the earth and wrath upon this people, they will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trodden down by the gentiles, until the times of the gentiles are fulfilled." This, then, refers to a dispersion of Israel, which at the time of its prediction was still totally in the future and would be extremely severe. Jerusalem would be trampled by the gentiles, nations different from God's covenant people. This prophecy was very literally fulfilled during and after the destruction of Jerusalem in A.D. 70. At that time and also later in history the Jews were persecuted, hunted and scattered all over the earth. Who does not know the history of the crusades, when the Christians rose up to rescue the "holy places" out of the hands of the Saracens? The Turks dominated Palestine until 1917, after which the Arabs virtually became rulers. However, when speaking about



The earthly Jerusalem

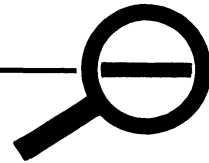
the signs of the times, Christ emphatically used the word "until." The dispersion would not last forever, but until the times of the gentiles would be fulfilled. We do not know exactly what is meant by the times of the gentiles. Perhaps it means that they were to rule over Israel and Jerusalem and thus to execute God's judgment. It may also mean that Israel was to receive an opportunity to return to God. Perhaps it is both, for the one does not exclude the other. One thing is sure, however: God has set a time limit also to the trampling of Jerusalem by the gentiles, a beginning and an ending. Added to this is the fact that the end of the trampling of Jerusalem does not immediately indicate the end of the world.

Romans 11

Some promises for Israel remain yet unfulfilled; think especially of what Paul writes in Romans 11. Here the apostle begins by asking: "Has God, then, rejected His people?" It is obvious that "His people" in this case means the seed of Abraham after the flesh, the Jewish people, and not the spiritual Israel. For Paul immediately adds: "I myself am an Israelite, a descendant of Abraham, of the tribe of Benjamin." Then the apostle refers back to the time of Elijah. *At that time* the LORD established His faithfulness to His promises by keeping for Himself 7000 men who did not bow the knee to Baal. "So, too, at this present time there is a remnant chosen by grace." The faithfulness of the LORD is not bound to a number. Did not the New Testament church totally and completely have its origins in Israel? Did not the LORD start with them when He instituted His church in Jerusalem, first gathering them from Judea, and after that sending His apostles to the gentiles? It is because the LORD maintained the old line, the line of election through grace, that salvation by-passed the greater part of Israel. For the majority in Israel sought their salvation by means of works and were therefore hardened (vs. 6-10). But Paul emphasizes that their rejection of Christ, their stumbling over this rock, does not mean their permanent rejection. "Have they stumbled so as to fall? By no means" (vs. 11). The LORD executes His complete counsel of salvation through their trespass, so that by this means salvation might come to the gentiles. Not to the exclusion of Israel, however, but in order to make Israel jealous. For as long as Israel has not come to repentance, there is a great deficiency. Therefore, because of his love for his own people, Paul feels all the more compelled to journey all over to bring the gentiles to repentance and as a result make his own people jealous. Now the apostle prepares for what is to happen: the repentance of Israel. In the first place he argues that God is able again to accept Israel, to bring it to repentance, to graft in again the broken-off branches. If God is able to graft in the branches of a wild olive tree, that is, if God is powerful enough to bring the gentiles to faith, how much more the natural branches, that is the Jews. And the LORD not only

can do this, He also *will* do it. Paul warns in vs. 25: "Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved." If one has followed the discourse of Paul closely, he will understand that it would be completely illogical for Paul to switch suddenly to *spiritual* Israel at this point. The Rev. G. Doekes in his commentary on Romans 9-11, writes: "In these three chapters Israel is mentioned no less than eleven times. The ten previous references unquestionably point to the Jews in contrast to the gentiles. What specific reason would force us now to a different conclusion? Surely not the context, for the distinction between Jews and gentiles does not stop at vs. 25 but continues in the next verses. Nor is it the prophecy which Paul advances as proof of the truth he has stated and which testifies to it with the expressly used names of Zion and Jacob. Everything pleads for letting "all Israel" be understood to mean the Jewish people. Obviously a contrast exists between "all" and "the remnant chosen by grace" (vs. 5). As long as "all" is not understood to mean the total number of individuals, a mass conversion. This must not be interpreted to refer to the *number* of the Jews which will be saved, but to Israel as a *people*. Dr. S. Greijdanus also remarks in his commentary on Romans 11 that it is not the number as such that is at stake here, but the people as a whole. Is this such a strange thought? Paul himself refers to the Old Testament prophecy that the LORD will banish ungodliness from Jacob. The very sad fact of today is: the Jews are enemies of the gospel. They have rejected the glad tidings of Christ's coming. Yet they do remain the beloved of the LORD! Not because of themselves but according to God's election, for the father's sake. And so *one* line is drawn through the history of salvation. At first the nations were all disobedient; therefore they were rejected, and the Lord then chose Abraham, Israel, out of grace, to be His people. But that was not because the LORD cut off those nations. No, when the LORD called Abraham and chose Israel, He had in mind the deliverance of those people. That salvation of the nations was realized when God sent His Son, Jesus Christ. However, that salvation was also realized through the disobedience of Israel, because they nailed the Lord Jesus to the cross and rejected Him. So the LORD was merciful to Abraham and Israel in their calling and election, so that we in turn might gain mercy, and the salvation from the Jews might come to us. In this way *we* have received mercy, so that through *us*, *they* might again obtain mercy. And as Paul the Jew, led us to Christ, we must now lead the seed of Abraham to Christ. Therefore there is, for Jews and gentiles both, only one road to salvation throughout the ages, to the end of time: the way of God's mercy.

— To be continued
K. DEDDENS



The second worship service

Most ministers have at one time or another been asked the question, "Where does it say in the Bible that we have to attend church *twice* on Sunday?" At first one can feel a little at a loss when attempting to answer such a question, for it does not say anywhere as such that *two* Sunday services are required. Upon further reflection, however, it becomes clear that such a question is unworthy of a Christian. Is it not our greatest joy to worship the Lord with His people in His house? Why should we not gather twice on the day of the Lord?

The Sunday is our day of "rest." But "to rest" does not mean here "to do nothing." It means: to stop our daily work so that we may have all time for the worship of the Lord. It means to refrain from one activity (work) so that we may have ample opportunity for another activity (worship). That is why the fourth commandment speaks of "keeping it *holy*." It is a day entirely set aside for the service of the Lord.

A Reformed consistory is therefore fully in line with the teaching of Scripture when it calls the congregation together twice each Sunday.

The second worship service is apparently falling into discredit and disuse. Many mainstream churches have never known a second service. Other churches have through the years discontinued it. It seems that in the Christian Reformed Church the value of the second service is being seriously questioned.

From *The Banner* (Weekly Publication of the Christian Reformed Church) of February 9, we take parts of an article by (Rev.) William R. Lenters, titled "Renewal on Sunday."

I just now returned home from Sunday-evening worship. You know — the service that got away from us. Face it. It is gone. An era is over. We are living with the remnant fumes of nostalgia.

I remember when. I remember when we would jump on a streetcar, my mom and dad and me. It was an event to go to church. Now, to many, it is more an intrusion than an event.

I remember when Sunday-evening church spilled over into Sunday-evening coffee. I managed to get in a few games of Sorry or checkers while the adults massaged the doctrine of election. Today checkers has given way to the sway of rock 'n' roll. Sunday-evening coffee has simply given way. I remember when on Sunday we had nothing else to do. Church was the place where the action was. It was the social event on a rather bland social calendar. The only thing bland on the calendar of today's busy fluoridated Christian Reformed family is the trip to the friendly dentist. No cavities.

Considerations. Today many experience the second Sunday service as an interruption as well as an intrusion. We could wax eloquent and righteous about the spiritual decay of the worshipping community — so little love in our world for the Word; only the ashes of a belittled loyalty to a heritage of faith!

The truth is, however, many families are strung out and burned out by the busyness of the week.

Consider: School and church are often competitors for *resources*. Personnel are sought and fought over to serve on boards, committees, and consistory. A qualified or gifted person can be out doing the Lord's work three or four nights a week and baking cookies for some fundraising bake sale the next day. By the end of the week it is a rare blessing to stay at home to relax. School and church often compete with one another for *programs*. The school has a concert or a play or a banquet. The church sponsors a prayer night, a Bible study, a society meeting, or a potluck. Children are perpetually in transit from play practice to basketball practice to piano lesson to Cadets or Calvinettes. Irma Bombeck is right: "Parents are the chauffeurs and valets of the world. Their meters are always running."

Consider: The dual-career family. Middle-income, middle-aged adults with two or three children simply cannot "make it" in America, expect to pay Christian school tuition, tithe, and more, without supplemental income. We can carp and cavil about exorbitant and exotic lifestyles, but, hey, this is America, and

Jonathan Edwards himself could not effect a simpler life-style among the community of saints. Mothers work outside the home, and some women who also are mothers choose to pursue careers outside the home. Then we have a scenario that is as busy as a productive ant-hill. Everyone is in perpetual motion. The family is fortunate if it is able to enjoy one meal a week together. Creative family planning includes more than birth control. It includes designating a time when a family can interact together, pray together, or simply *be together*.

A lost art. Beyond the pale of being "too busy," people say that the second worship service does not necessarily enhance *intimacy* and *community*. Instead, it disrupts intimacy within families and muddies the fellowship of the saints.

The cultivation of good friendships is becoming a lost art, one that you catch on the run. Sometimes the extent of good conversation is limited to exchanging greetings and news on aisle 5 in the supermarket. You happen to meet an acquaintance there; you talk together for an hour while the ice cream melts. Then it's "Gotta run; we must do lunch." Sure! Lunch has become an extension of the office. We "do" lunch. We feel guilty, unproductive, for taking a two-hour lunch with a cherished friend simply because we enjoy one another.

Dinner hour. Think of a typical dinner hour at your house. Ours is strangely similar to a bustling buffet. Or to an office. People know that someone is bound to be home at 6:00 p.m., so someone puts in a call. And the call is not to talk. It is — you guessed it — to arrange another meeting for some member of the family.

Remember those days when Dad would read the meditation, reflect on it, maybe meditate a little himself, and lead a discussion? And, if there was a shred of Kuyperian Calvinism ruminating resolutely in his soul, he might raise a burning social issue. Today's burning social issues include such heavies as "What color carnation do I get for the prom?" and "Can I get a 'punk' hair cut, Mom?" *Dinner hour* is a relic. We wolf down the hash in order to get to the bash on time.

Back in the fifties Paul Tournier talked about the "tyranny of the urgent." We could talk about the "tyranny of the meeting" in the eighties. We structure our lives in such a way that the intimacy of good and easy communion is prohibitive.

Institutionalized Distance. We are all going somewhere but are never quite getting to where persons meet persons as persons. And for all our busyness, we are not, I am convinced, cultivating a saner world, a healthier home, or a fellowshiping community of believers.

Missing what's real. Do you ever feel you are riding the crest of a wave? Out of control? Moving too fast? Carried along by the tide? Hey, this is America. The fast lane. Ain't it great?!

I am afraid not. It struck me as sad this evening: I had missed a decent family conversation, one in which the whole family sat down and talked an issue through to its conclusion. A son was ministered to by his brother. Mother facilitated the healing. I was in church. I missed it. I was the righteous one of the family. Or was I?

The people of God need to stop the cacophonous music and reevaluate the tune and tempo that is bombarding their lives and causing raucous dissonance in their spirits. We need to make space for relationships and authentic Christian communion. If we insist upon jet-setting our way through our three-score-and-ten years in the economic, ecclesiastical, and educational turnstile of life, perhaps we need to develop protected islands of sanity that provide us with the refreshing respite of good conversation, healthy dialogue, and intimate sharing. Maybe we would even care to discuss such esoteric causes as the doctrine of election or sexuality in heaven. Ah, the thrilling days of yesteryear.

A modest proposal. A two-year moratorium on the evening worship service. Replace it with a *twice-monthly* "house church."

House churches. Elders could be trained to be elders — that is, trained to be more than meeting attendees and latenight budget grapplers. They could lead a house church in their home. Let there be *person sanctuaries*. No more than six families or twenty persons would be assigned to any elder. Some churches would necessarily elect more than the twelve to twenty elders they now select to serve. Some churches would require fifty or more elders to cover the needs of the congregation. The purpose of a house church would be more! There would be an opportunity for honest dialogue around the Word. There would be opportunity for authentic praying, mutual edification, singing of hymns, holding things in common, breaking bread (sounds like Acts 2 to me).

There is another benefit! The pastor would be duly relieved of preparing and

dealing two heady and inspiring messages a week. Preachers in the Christian Reformed Church love to preach — *once* a Sunday. Informal surveys of preachers reflect that two sermons a week exhaust them. Not the delivery. Not the preparation. Rather, sermon preparation and delivery coupled with the rest of the pastoral duties in a complex society work to push a minister's emotional wheels knee-deep into the mud of exhaustion and resentment. (*Memo*: a pastor whose emotional and spiritual wheels are stuck in the mud of clerical responsibility is an angry pastor looking for a ticket to any place that allows him to ride on old sermons.)

There are more spin-offs from the house-church concept. In dialogue people learn to express their faith as well as their fears. One-way communication (the conventional worship service we have now) is *the least effective* means towards effecting moral and spiritual growth in the life of the human spirit. Through dialogue there is opportunity for mutual confrontation, accountability, and edification. The preacher can preach long and eloquently to me and can say it was for my neighbor, not for me, but when my Christian friend looks me in the eye and confronts me with the truth of God, I am turned to the edge of repentance and change.

There is more. Children would appear as persons. We would hear their voices. Ask any ten-year-old what he thinks about evening church. He will tell

you it is as boring as TV baseball. Let the children come to Jesus. My Christian friends, we fail to do that through our tenacious grip on a relic that no longer works.

There is still more! Informal gatherings cultivate a spirit of relaxation, a peaceful spirit, a restful ambiance. A welcome relief from the glow, blow, and show of a formal service will stimulate the development of communal life-style that is slower paced, more deliberate, and more intimately personal.

Blessed togetherness. Finally, there would be at least two Sundays every month during which the family could do — nothing. Nothing but *be* together. No program. No getting ready to go out. Nothing. Blessed nothing. Not a blessed thing to do but enjoy home sweet home.

Let the church do this for two years, and the renewal of the Sabbath will unfold before our eyes. Let the church do this, and the life of the congregation will revitalize itself through the power of the Holy Spirit. Let's quit playing church under the guise of defending the Reformed tradition. *Semper Reformanda!* This includes the way we conduct worship.

Is nothing sacred anymore? Nothing? Only our good Lord and his Word.

The line of this article is clear: we are already so busy and life is such a rat-race that the second service on Sunday has to go! Here is where we might salvage some precious time for ourselves



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EDITORIAL COMMITTEE:

Editor: J. Geertsema
Co-Editors: K. Deddens, J. DeJong,
Cl. Stam, C. VanDam and W.W.J. VanOene

ADDRESS FOR EDITORIAL MATTERS:

CLARION
41 Amberly Boulevard
Ancaster, ON, Canada L9G 3R9

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

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and our family. Away from the big and impersonal church gathering to the little "house church."

I see here shades of the program of J.C. Hoekendijk who already in the sixties under the same motto of "semper reformanda" wanted to abolish "the church" altogether and instead to set up smaller units of worshipers.

I hear also in this article the echo of the modern "theology of communication" that the conventional worship service is a matter of "one-way communication." This kind of stuff has been promoted for some time now in Europe by people such as H.D. Bastiaan (Germany) and J. Fiert (the Netherlands). Now it is being popularized via *The Banner*. We hear the worn-out statement that the "old" sermon is a dreary monologue and a matter of verbal abuse, and needs to be replaced by true dialogue! In practice this means that the Word of God will no longer be preached but that human experiences and testimonies will take the foreground. In this way the church is being dismantled.

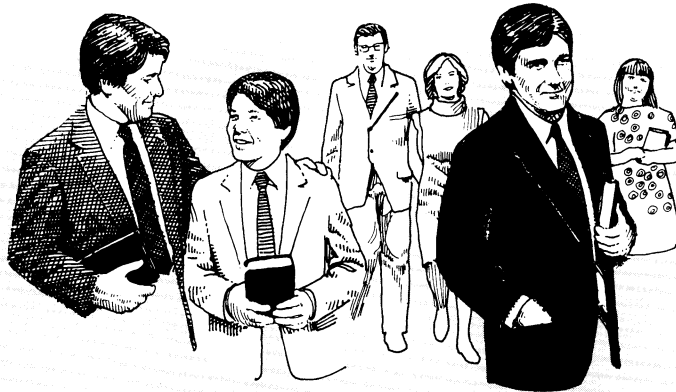
There are those within the Christian Reformed Church who are greatly concerned about this kind of teaching and who clearly voice their opinion on the matter. From *The Outlook* of May, 1987 we take the following lines written by (Rev.) J. Tuininga.

The second service

One really begins to wonder at times what *The Banner* (and its editor) is trying to accomplish. What is the editor really trying to prove? That he is not a "conservative" or "traditionalist?" We knew that a long time ago, since he advocated "burning the wooden shoes." Only it wasn't just the wooden shoes he was after, but almost everything associated with our Dutch Reformed heritage. Our editor is nothing if he's not iconoclastic. He just can't seem to wait to dismantle the traditions of the Reformed faith as we have come to know them. (Let it be known, in case it needs saying, that I'm no advocate of conservatism or traditionalism.)

The latest tradition to be laid on the chopping block is the second service (Cf. *Banner* of Feb. 9). One author proposes to do away entirely with what he calls "a relic that no longer works." A second suggests that we transform it into a kind of free-for-all "show and tell" demonstration — a kind of people-centered "charismatic" hoopla — the kind of thing that has raised havoc and division within several congregations during the last number of years.

One wonders: Is this the best that can be said about the second service? You can't tell me either that the editor didn't know ahead of time what kind of authors he was picking for this topic, and



"For a day in thy courts is better than a thousand elsewhere."

Psalm 84:10

what their general direction was. One would think (and expect) that at least he could have asked some representatives from the more traditional viewpoint to present the other side of the argument. More evidence of the editor's bias and one-sidedness — something which he was told about at the Synod of 86.

I ask again: What does the author really want to do to the church with this kind of material? In what way is this really serving the welfare of the denomination? The author of Hebrews (10:25) admonishes us not to neglect the assemblies of ourselves together, and our confession (L.D. 38) understands the fourth commandment as teaching us that "we must diligently attend the church of God." In the light of this, how must one view the above-mentioned issue of *The Banner*?

Some years ago a Presbyterian colleague in the city of my first charge was so envious of what he called our "fine Reformed tradition" of having two services per Sunday. The Presbyterian church of Canada, of which he was a member, had by and large lost this tradition. He tried to re-establish it in his charge, without much success. Now and then he would worship with us in the evening service.

Here we have someone who would like to regain something of value that we still had. But meanwhile some of our leaders don't see the value of what we have, and would just as soon do away with it. How ironical!

Besides, in what possible way would this improve the life of the Christian Reformed Church? Not only would it rob

several members from even attending once (those with small babies, sick children, etc.) but it would also be the death knell for the preaching of the Heidelberg Catechism. What a tremendous loss that would be! This could come about sooner than you think.

One of the authors says life is much too busy and hectic during the week to spend much time together as family — perhaps only one meal per week. But rather than cutting out some of this (questionable) busyness during the week, we have to cut out a Sunday service. The author's entire presentation is so utterly superficial and devoid of Biblical sense that one wonders if he's serious himself. What is more, the Sunday service problem is just that — a *Sunday Problem*. What is true of one service is true of the other. The trouble lies elsewhere — in people's hearts — and perhaps in preachers who want to entertain and have liturgical calisthenics in place of the preaching of the Word. Let's not kid ourselves: Dropping one service won't solve the real problem. Soon the remaining service will be in trouble too.

I would say that it's high time we get back to some of the spiritual verve that is found in Psalm 84 and 122. And also that *The Banner* becomes a bi-monthly publication instead of a weekly.

I heartily agree with Rev. Tuininga's words! There are many things which might need improvement, also in the worship services. But the worship service, also the second one, is not one of the many meetings or activities which can easily be cut out of our weekly schedule and replaced by more meaningful activities. A worship service is the covenantal meeting between God and His people. It is the heart and core of our life.

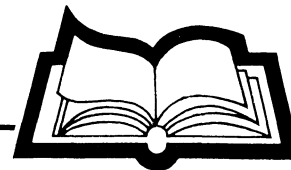
One of the most obvious indications of deep-rooted deformation is the decline of worship in the church.

OUR COVER

Spruce Woods Provincial Park
Photo courtesy: Travel Manitoba

CL. STAM

FROM THE SCRIPTURES



“For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.”

II Corinthians 5:1

“He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.”

II Corinthians 5:5

Double Pledge

When a young couple have exchanged their vows on their wedding day they normally also exchange *rings*, which are meant to be tokens of the vow and pledge they have made to each other. Each partner keeps his or her token with him at all times, so that even in times when they are separated by great distances, there is always a constant reminder of the other person, and the pledge and vow that has been made. Now we as members of Christ also may share such a double exchange with Him, and in the words of Paul it is this double exchange which forms the secret and mainspring of the whole Christian life. And the heart of this exchange is the great transfer of place which occurred after Christ's resurrection: the ascension and Pentecost.

In the ascension, the Lord Jesus takes our pledge with Him to heaven. An incorruptible building from God, taken up from the earth, ascends to heaven as a sure reminder that though all perishes here on earth, our life is sealed with Christ in heaven. We have our flesh in heaven as a pledge that our bodies will not vanish away into nothingness, but, though dying here below, will be fully transformed and renewed according to the glorious body of the Man from heaven. And in the glorious race of the gospel, Paul also is aware that the old man is taxed to its limit in order to ensure its death. No one may build upon human strength in any way, but must rest solely in the power of Christ.

And we may rest in Christ, since He not only takes our pledge to heaven, but leaves His pledge from heaven with us here on earth, the pledge of His Spirit! Paul calls the Holy Spirit the down payment or guarantee of the future life in the flesh that we may have with God. This is the “earnest-money” which ratifies a compact and gives a legal claim (Kittle). Thus, here on earth we also have a pledge of the full victory that is coming, and the evidence by which we may make a legal claim upon our inheritance with the Lord.

This legal transfer of a double pledge forms the key for all the suffering in the apostolic ministry, and so for all Christian suffering today. Many must suffer in the church, but all may suffer in the power of Pentecost! Paul does not defend a pommeling of the body in a Stoic sense. Nor does he endorse mental flight from the body, as if it is to be regarded as a lower or unreal dimension in human life. Rather, he sees his suffering for Christ as a joy-filled *self-sacrifice* in which the body is offered as a well-pleasing fragrance to the Lord. He sees the suffering he must endure not as the triumph of the mind over matter, but as the triumph of the spirit over the flesh, or rather, the triumph of the new man over the old *in the flesh*.

In this way the double pledge effected in ascension and

Pentecost becomes the means through which Christ reaps the fruit of His death and resurrection in His Church. Through the double pledge of our flesh in heaven and Christ's Spirit on earth, Paul may exhibit the death and resurrection of Christ in his body. Through the suffering that the Lord calls him to, in the cause of the gospel, he may exhibit the suffering and death of Christ in his body. But through the inner renewal and triumphant power God gives him in the Spirit, he may manifest the power of Christ's resurrection in the body. And through the outpoured Spirit the note of triumph in suffering always has the upper hand!

This also represents the secret of all suffering among believers today. Never may we hate or despise the body as a lower object, even in the greatest sickness or the worst pain and suffering. Also in the illness the Lord lays upon His children, He looks for a heart willing to sacrifice body and soul in the service of Christ. For He wishes to manifest the power of His victory over death in the suffering of His children today. So we may manifest the triumph of the resurrection *in the body*.

And for all the same rule applies: the last enemy is death. The battle never ends until we sacrifice to the point of giving our very lives, so that we are at the point of departure. Even then we can still triumph in joy, knowing that pledges and tokens we have here today assure us of the full redemption that is coming!

So we may live and die today with pledges which show our allegiance to our heavenly King. We may testify not to human strength, or the power of physical stamina or mental endurance; rather, we may testify to the power of Christ's victory over sin and death in the body. Just as this victory was gained in the body, so we may show the fruits of that victory in the body, and say with Paul, “I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's affliction for the sake of his body. . . .” Colossians 1:24. In all suffering endured faithfully in the church to this very day, Christ reaps the full reward of His work of the cross. He effects and gathers the fruit of His work, and presents it sanctified and cleansed before the Father.

Even in suffering and pain we may then rejoice with lasting and victorious Pentecost joy. The great exchange has taken place, and the double pledge has been given! So we may be presented as kings and priests to God, manifesting the victory of Christ here on earth, and so increasing the honour and glory due to His holy Name!

J. DE JONG

In Memoriam

Dr. Cornelius Van Til, 1895 - 1987

On Good Friday, April 21, 1987, the Lord called to Himself His faithful servant, Dr. Cornelius Van Til at the age of 91. It was the end of a long and productive life. He is survived by a granddaughter. His wife had died in 1978, his only child in 1983.

Van Til was born in 1895 in Grootegast, in the province of Groningen, the Netherlands. The family belonged to the Gereformeerde Kerken van Nederland, in the A (Secession) tradition. In 1905 the Van Tils emigrated to the United States, settling about 25 miles outside Chicago where the young Cornelius grew up on the family farm. Desirous to become a minister of the gospel, Van Til went to Calvin College where he received an A.B. degree in 1922. He also graduated from Princeton Theological Seminary (Th.B. 1924, Th.M. 1925) and Princeton University (Ph.D. 1927) after which he was a minister in the Christian Reformed Church for one year. At Princeton, Van Til had met Dr. Gresham Machen who was involved in the struggle against Liberalism in the Presbyterian Church in the U.S.A. When Princeton Seminary was reorganized to the advantage of liberal elements in 1929, Van Til who had been teaching there in 1928-29 and had been elected Professor of Apologetics, resigned with Machen, and was persuaded to join Westminster Theological Seminary which was then organized in Philadelphia. When the Orthodox Presbyterian Church started in 1936, Van Til became a minister in that church, where he remained until his death.

For 43 years Van Til laboured as Professor of Apologetics in Philadelphia until his retirement at the age of 75. But even then he continued for some time teaching as a part-time lecturer. For the readers of *Clarion*, it will be interesting to know that Van Til maintained a life-long interest in what went on in the Netherlands. He knew and appreciated the work of H. Th. Vollenhoven and Herman Dooyeweerd although disagreements developed with the latter. He was also familiar with the work of Dr. K. Schilder and was associated with the periodical *De Reformatie* from 1935-1956. In one of his last works, *The New Synthesis*

Theology of the Netherlands (1975) the work of H.M. Kuitert and G.C. Berkouwer, among others, was discussed and evaluated.

Van Til was an enthusiastic teacher and an unassuming and humble scholar. I had the privilege of sitting under his instruction for his apologetics course during the school year of 1968-69 and was greatly enriched by it. Although his teaching could be quite intricate, yet his constant concern was simple and straightforward, namely, to show that "it is the historic Reformed faith alone that



can in any adequate way present the claims of Christ to men for their salvation." In his apologetics, Van Til clearly recognized the crucial role of presuppositions. The presuppositions of a Christian and non-Christian are radically different and need to be recognized as such in confronting the unbeliever with the gospel.

Typical of his approach was the exchange in an interview published in *Christianity Today* (Dec. 30, 1977):

"Question: Dr. Van Till, how do you know that what you believe is true? Answer: I am sure of my faith because its source is the Bible, the revealed Word of God.

Q: But doesn't it then become necessary to establish that the Scriptures are true, and that they are as we know them indeed the Word of God?

A: The problem with that question is that it shifts the starting point. I concede that the truth of the Bible is a presupposition. My argument is simply that this presupposition is the only one from which a Christian can begin without surrendering the sovereignty of God.

Q: Are you saying that any kind of human test applied to God and His Word violates the concept of God?

A: That is my basic position."

Van Til made it clear that "... There are two ways of defending the faith. One of these begins from man as self-sufficient and works up to God, while the other begins from the triune God of the Scriptures and relates all things to him. . . . The traditional ideas of trying to find some neutral, common ground on which the believer and unbeliever can stand are based on the notion that man is autonomous. . . . [Yet] Paul says, all men, knowing God, hold down this knowledge in unrighteousness. . . . [This knowledge] is the only basis man has on which he can stand, to know himself, to find the facts of his world and learn how to relate them to one another. Without the Creator-God-Redeemer of Scripture the universe would resemble an infinite number of beads with no holes in any of them, yet which must all be strung by an infinitely long string."

Van Til also noted that: "It is un-Scriptural to think of man as autonomous. The common ground we have with the unbeliever is our knowledge of God, and I refer repeatedly to Romans 1:19. All people unavoidably know God by hating God. After that they need to have true knowledge and righteousness restored to them in the second Adam. I deny common ground with the natural man, dead in trespasses and sins, who follows the god of this world. When these people, for whom my wife and I pray constantly, are born anew as Jesus tells Nicodemus they must too be able to see or enter the kingdom of heaven,

then we have common ground and will together call other spiritually dead people to repentance and life.”

One of the great blessings of studying Van Til's work is that the radical antithesis between Christian and non-Christian thinking in whatever field it may be, can clearly be seen. Van Til's favourite blackboard drawing consisted of two circles. The top one was a large circle representing the Creator, the small one at some distance underneath represented creation/man. Never must those two be identified or confused (as often happens). Always must the Creator-creature distinction be kept in mind with all the ramifications.

Those ramifications were consider-

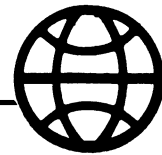
able in Van Til's own special field of apologetics. Any form of non-Christian thought or presupposition that compromised God's place as sovereign Lord must be eradicated from Reformed thinking. To the extent that is possible, we must “think God's thoughts after Him” and be moulded in all our thinking by Him and His revelation. There can be absolutely no room for compromise. This position often resulted in sharp polemic with colleagues which he never relished in but did with Christian integrity and grace.

We thank the Lord for what He has given in Van Til. Though he has left this earthly life, he continues to speak for he has left behind a legacy of over twenty

books and many articles, as well as some 27 unpublished syllabi (for classroom use), often of quite substantial size. (For a listing of his writings up to 1970, see E.R. Geehan, ed., *Jerusalem and Athens* [1971] pp. 492-498.) The issues he dealt with are not simply philosophical, but are intensely practical, both for the proclamation of the gospel and the church's living testimony of the Saviour, as well as for all academic disciplines. (Cf. G. North, ed., *Foundations of Christian Scholarship*. Essays in the Van Til Perspective [1976].) May his work continue to bear fruit to the praise of God's glory.

C. VAN DAM

INTERNATIONAL



THE HAGUE

For the first time since 1958 the number of divorces has gone down. In 1986 there were 30,000 of them, over against 34,000 in 1985. (ND)

ATHENS

The value of church property and land held by the Greek Orthodox Church is estimated at five billion U.S. dollars. A government proposal to acquire 130,000 hectares of these lands and turn them over to peasant cooperatives has met with strong opposition from Orthodox church leaders. The bill would also allow the government to appoint half of the members of parish and diocesan councils.

Emilio Castro, General Secretary of the World Council of Churches (WCC) has added his voice to those of the Orthodox, urging that the legislation be suspended and that constructive dialogue be continued “with the church to guarantee her that in full autonomy and in accordance with ecclesiastical law, she continues her pastoral, diaconal ministry.”

It is not immediately apparent how relinquishing the lands, which are mostly forests, meadows and farmland, will endanger the Greek Orthodox Church, which already has a privileged position in law (proselytism is a crime in Greece). The danger is that making appointments to church councils would give the govern-

ment control over the church and understandably this has elicited opposition. (RESNE)

BASEL, SWITZERLAND

Six times a year ecumenical church services, conducted by both Protestant and Roman Catholic priests, are being held here for people who find it hard to fall asleep. Beginning at 9:30 p.m., the two-hour services are attended by 20 to 30 mostly elderly people. According to R.C. theologian Werner Vogt and his Protestant colleague Erwin Anderegg, in addition to depression and fears, worries about the future are the most common causes of sleeplessness. (RESNE)

How silly can you get. Perhaps some of our members could give those worriers sound advice: they seem to have no problem falling asleep during our services. They don't even need a two-hour service for that; half an hour is oftentimes sufficient.

VEENENDAAL

The Bible condemns homosexuality, calling it an abomination and contrary to the will of God. Thus a report on homosexuality, recently published by the Christian Reformed Churches in the Netherlands (CGKN). The report was discussed at last year's synod of the CGKN but had not been cleared for publication until now.

Intended as a pastoral guide for the

congregations, the report emphatically states that homosexual relationships or lifestyle find no support in Scripture and that homosexual acts are in conflict with the will of God. It also states that homosexuals are as fully members of the church of Christ as heterosexuals. (RESNE)

WASHINGTON (RNS)

In a long-awaited document on biological ethics, the Vatican has condemned new technologies developed to provide infertile couples with children.

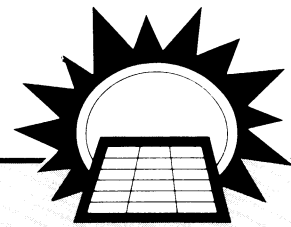
Such practices as artificial insemination, in vitro fertilization, and “surrogate motherhood” come under criticism in the 38-page statement as attacks on the dignity of human life and sanctity of marriage.

“The bond existing between husband and wife” confers on the spouses “The exclusive right to become father and mother solely through each other,” it asserts. (CN)

CANADIAN SCENE

Did you know that more than 3 million people have chosen to become Canadian citizens since 1947, the year in which the Canadian Citizenship Act came into being? Some countries restrict their highest offices and honours to those born in their country. Canada does not.

VO



"Bless the LORD, O my soul! O LORD my God, Thou art very great!"
Psalm 104:1

Dear brothers and sisters,

Don't we often take it for granted that after a long and cold winter the trees, shrubs and flowers start budding and blossoming again? Then the earth is going to bring forth food for man and beast.

It is good to always remind ourselves again that it is the faithfulness of the LORD who keeps His promise that He never again will curse the ground and destroy every living creature because of the sinfulness of men. Seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease, (Genesis 8:21, 22).

Of this faithfulness of the LORD the church sings in Psalm 104.

He, the LORD, makes the springs gush forth in the valleys.

He does cause the grass to grow for the cattle, and plants for man to cultivate.

He waters the trees abundantly!

All around us we may see the LORD at work. The God of the covenant, who took us as His children, is keeping up and governing His creation so that we may do our tasks in love and obedience to Him. The earth is satisfied with the fruit of His work. He made the moon to mark the seasons, He makes it day and night, morning and evening. That is the care of God for His children! He upholds creation by His infinite power in order to serve man to the end that man may serve God, (Art. 12 of the Belgic Confession).

God has put man in charge over all created things. We may enjoy and use the earth and its fullness. But doing so we are called to serve Him, the LORD, who through Jesus Christ has become our heavenly Father.

We may enjoy another summer and we may look forward to another harvest, food from the earth, as this Psalm calls it. But let's not forget that we receive it all out of God's Fatherly hands. In thankfulness and respect we proclaim His greatness and we praise His faithfulness.

For of Him and through Him and unto Him are all things.

To Him be the glory for ever, (Romans 11:36).

From the mailbox:

Jim VanderHeiden sent me a note and he writes: "I want to thank everybody who remembered my birthday. I received many, many cards! It is very much appreciated!"

That's good to hear, Jim!

Our birthday calendar:

For the month of June we have three birthdays to remember. Mark the dates on your calendar!

JOAN KOERSELMAN

Box 624, Coaldale, AB T0K 0L0

Joan will be thirty years old on June 17th. She lives at home again and enjoys it. She works in a greenhouse operated by the Rehoboth Christian Association for the mentally handicapped.

DANIEL STROOP

2387 Maryvale Court, Burlington, ON L7P 2P1

Daniel will be six years on June 20th. He is mentally handicapped but he has been enrolled in a special school for several years already with good results. Please, remember also, "the lambs of the flock!"

BEVERLY BREUKELMAN

Box 666, Coaldale, AB T0K 0L0

Beverly hopes to celebrate her 25th birthday on June 30th. She also works in a greenhouse at "Rehoboth" just as Joan Koerselman.

I wish all three of you a very happy birthday!!

Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flowers before Thee,
Praising Thee, their Sun above,
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day.

All Thy works with joy surround Thee,
Earths and heaven reflect Thy rays,
Stars and angels sing around Thee,
Center of unbroken praise.
Field and forest, vale and mountain,
Blooming meadow, billowing sea,
Chanting bird and flowing fountain,
Call us to rejoice in Thee!

Greetings to all, and wishing you a good summer!

MRS. J. MULDER

1225 Highway 5, RR 1, Burlington, ON L7R 3X4



Apparently I ruffled a few feathers and stepped on a few toes when writing about ministers of ours “speaking an edifying word” in assemblies with which we have no sister Church relationship.

No, I did not hear any unkind word and did not receive any nasty letters. I received just one letter and this one was kind in tone and wording. The contents, however, are such that I like to make a few remarks about it.

In order not to give occasion to the accusation that I quote incompletely, it will be best to copy the letter in its entirety before giving my remarks.

It was a letter written on behalf of the Toronto consistory. Leaving out address and conclusion, we read,

The manner in which you wrote about pastor Gleason speaking an edifying word in the Evangelical Presbyterian Church (*Clarion*, volume 36, No 6 — March 20, 1987) made the consistory decide to discontinue sending you the church bulletins. Also, the consistory cannot allow you quoting from them or referring to them in the future in case in one way or another they might come into your possession. It should be kept in mind that a short report is only what it says, ‘a *short* report’ and, therefore, does not always portray the whole story. The members of the congregation at Toronto are supplied with more details if they like to be more fully informed, which in most cases does not mean that information is provided via the bulletin. From the above it may be clear that your comments were based on incomplete information, and to prevent similar situations in the future the consistory acted as mentioned above.

The first thing I noted with gratitude is that it was *not* stated that I misquoted or even was wrong in my rendition of the facts. I am thankful for this, and it means that, even though the information which the consistory provided apparently was incomplete, yet it was correct.

Secondly, we can only express regret at the decision not to send the bulletins any longer. I thought that the brothers could stand it when certain things are criticized and dangers are pointed out, and am sorry that I was wrong in this assumption.

In the third place, even if my own consistory — the one of Abbotsford — forbade me to quote from or even refer to their publications, I would challenge their right to make such a decision.

I have always learned — and taught — that the authority of office-bearers is local. I am under no other authority than that of my own consistory. Thus a decision from any other consistory does not bind me in any way. I am beholden to no one.

I therefore state that I am free to quote from any publication which comes into my possession and that I shall do so, too, whenever I consider this warranted. No one has the right to forbid me this.

As for the matter itself, I would rather go along with a decision which I read in an old minute book of the Church at Oud-Loosdrecht, the Netherlands, the first Church which I served. It was a Church originating from the Secession, and the brothers had their conviction about the Netherlands Reformed (Hervormde) Church. In a future installment of “Patrimony Profile” we can read about this.

In one of the minute books I read about an elder who had attended (!) the solemnization of the marriage of his daughter in the Netherlands Reformed (Hervormde) Church in Amster-

dam by Dr. Hoedemaker. The brother was admonished because of this and promised that he would never again do something in that vein.

When reading this, our readers are to bear in mind that such solemnization took place in an official worship service.

The Churches of the Secession dealt more than once with the question of ministers conducting services in places “where the Lord has gathered a Christian Seceded Reformed Congregation,” and warned against “gross want of appreciation of the work of the Lord.”

In the beginning of this century there was the controversy about the Rev. Netelenbos, who ultimately disappeared from the Reformed Churches in the Netherlands. He was minister in Middelburg and conducted a service in the Netherlands Reformed (Hervormde) Church in The Hague on June 10, 1917, which prompted the Middelburg consistory to decide “to forbid all its ministers to preach in other than Reformed Churches in a place where and at a time when a service is being held in the Reformed Church.”

Acknowledging the difference which we claim to exist between “preaching” and “speaking an edifying word,” I yet wish to draw the proper lesson from the above quoted cases and to warn against dangers which I see in this respect.

And now about a near-miracle.

The Byford Church in Western Australia erected a manse and a church building. It will not happen very often that a Church can report what I read in the Byford part of the combined bulletin.

“From the Committee of Management. It appears the church and manse have cost about \$172,000, the amount budgeted. The budgeted amount of \$10,000 for furnishings and property development will be used to complete the project as planned. A further sum of \$30,000 is available.” Congratulations.

In case the brothers are uncertain as to the cause for which to use those \$30,000, I have a subtle suggestion: Why not purchase a nice organ for that?

Let’s rest a while in Armadale.

“From the Church at Kelmscott. Proposal no longer to have Dutch services for special feast days. In line with a previous decision of Consistory, this proposal is adopted.” A healthy development.

Further: “It is decided that at a forthcoming congregational meeting the proposal to sing Hymn 1A during the morning celebration of the Holy Supper will be discussed. A decision will then be made.”

Not only the matter as such gladdens my heart, but also the manner in which it is put. Notice: the consistory will make a decision after the proposal has been discussed at a congregational meeting. The decision is *not* made at the congregational meeting, but at the consistory meeting.

It happened that at a congregational meeting which I chaired in a Church where I was the counsellor, a member proposed to vote and adopt the budget as presented. He appeared quite shaken and annoyed when I replied that nothing had to be voted on and that nothing was going to be adopted at this meeting but that the consistory would discuss the matter, count with the remarks made, and then come to a decision.

Whenever the consistory wished to know the opinion of the congregation and whenever no clear picture could be received

without a show of hands, I always made it clear that what the congregation was asked to give was their "advice to the consistory."

A congregational meeting is a meeting of the consistory with the congregation at which consultation can take place but no decisions, binding upon consistory and congregation, are made.

Then a last item from the same Church.

"From Adults' Association . . . Voicing concern about consistory having a meeting simultaneously with announced Adults Association meeting. The consistory meeting was unavoidably held that evening, and it is regretted that the conflict in dates took place."

We can well understand it when it is deplored that expected attendance by consistory members does not materialize due to a consistory meeting.

What should be borne in mind, however, is that a consistory and its meetings should not be put on a level with the societies there are in the congregation. It is true, a consistory should keep in mind all things that are going on in the congregation when making decisions, but I think that it goes a little too far to write to a consistory when the latter is compelled to have a meeting at another evening than the regularly scheduled one. If anyone has to re schedule a meeting, it certainly is not a consistory.

Grand Rapids, as is known, for a long time has had plans to call a minister-at-large, and has solicited support from the sister Churches for this undertaking. From various Churches support has been promised, but the latest bulletin informs us that they are still short \$8,250.00 (US) — which is \$11,019.95 (Can.). Very precise figuring, I should say. Which daily rate was chosen for this calculation?

The Grand Rapids bulletin also contained a sentence which gives me the opportunity to say something about a point which I noticed several times with other Churches as well.

In Grand Rapids there was a brother who wished to join the Church, but had not yet made profession of faith. Now we read, "Brother A. will make profession of faith and thereby be joined to Christ's Church here." I should like to draw the attention of our readers to the correct position taken here.

We find the same correctness in an item in Burlington West's bulletin. "She is determined to continue her studies of the Word of God so to prepare herself for profession of faith and membership of the Church."

Our consistories sometimes are faced with the question what to do when someone who has received baptism but has not yet made profession of faith wishes to join the Church.

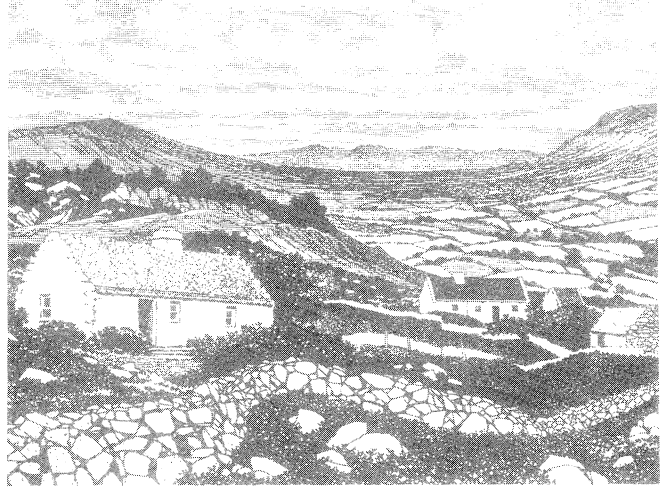
In the past I sometimes read the announcement that brother A., a "baptized" member of (follows the name of the religious community he belongs to) has been received into the communion of the Church.

This appears to be incorrect. There is, I am convinced, no other way to become a member of the Church than by being born into it — and this is the case with our children — or by making profession of faith.

A consistory will do everything to assist one who wishes to join the Church and will do its best to make this person feel welcome in our midst, but should make it clear that membership is impossible until profession of faith has been made.

This is certainly not a judgment about the person's bond with Christ; nor is it a judgment about the sincerity of faith or the status before God. The question of Church-membership is the point here.

The course taken by the two above-mentioned consistories is the correct one. Profession of faith opens the way to Church-membership and thus to all the privileges connected with it: Baptism, if a person has not been baptized, or has any children who then are entitled to the sacrament; and the Lord's Supper



to strengthen and support on life's pathway.

Speaking of sacraments, at one point I was startled and got scared that surreptitiously a heresy had been introduced when I read, "I have administered the last sacraments as your pastor." Are we going to have the "last rites" ? I thought. But then the light dawned: undoubtedly the meaning was that the brother, for the last time as the minister of that Church, had administered the sacraments. My relief was tremendous.

Burlington South's bulletin contained the sad information that "It turns out that to the best of our knowledge no plan [meant is a dental plan, VO] exists that the minister can be tied to." Now the consistory decided to set aside a certain amount per year to defray some of the costs of the dental care for the minister and his family.

Things seem to go well in Winnipeg, for "Brother A. suggests that we should use larger collection bags." Could you tell me the secret, so that I can pass it on to consistories which struggle constantly with deficits?

It is quite a while ago already that a bulletin contained the information I am going to pass on, but it is still worthwhile. Again from Winnipeg: "A letter from the Maranatha Canadian Reformed Church at Surrey, BC, giving further explanation of the reason why they disapprove of Winnipeg becoming a sending Church. If Winnipeg became a sending church supported by Classis Alberta/Manitoba, the contributions needed from the other churches in the West would almost have to double to support the mission of Surrey, BC. Surrey will be requested to inform Winnipeg when they deem the time more feasible."

Ending our journey close to home, we quote from the Cloverdale consistory report the following.

"Office-Bearers' Conference. Some suggestions made at the last-held Office-Bearers' Conference are discussed. In order to help the office-bearers carry out their task more responsibly it is decided to:

1. Have a special meeting at the beginning and end of each family visitation season to discuss and assess.
2. Establish a reference library for use by the office-bearers.
3. Give consideration to the publication of a newsletter for office-bearers. The aim would be to publish magazine articles on the various offices, as well as book reviews."

A lofty purpose, indeed, to issue "magazine articles."

But is it feasible? Office-bearers certainly would be helped by it, but where do we find the people to write the articles? We could use more contributors for the already existing publications. Tell us if you find any.

By Rev. W.W.J. VanOene

“At the moment it is still impossible to state how the ecclesiastical examination can take place, since they cannot judge whether ways can be found to have it done within the existing ecclesiastical organization.”

Now that the decision had been made by the Consistory, Cand. Houtzagers was faced with the necessity of making a decision of his own: either declare himself willing to accept a call or follow other courses which had been suggested to him.

After much struggle, he wrote to the Consistory on April 11, 1885, that he would accept Kootwijk's call. He trusted that “the Consistory will see to it that the obstacles which could prevent me from following the call, shall be removed. . . . May the Lord bless your efforts. May He cause you to stand in complete dependence upon Him and may He give you to feel and to acknowledge that in all things you are to submit yourselves to His will alone, to bow down before Him, the Lord of the Church.”

d. Further Steps

The case of Kootwijk and Cand. Houtzagers was a point of controversy. On the one hand, there were those who clearly and publicly expressed their feeling that there was no place for one who graduated from the Free University, had undergone the influence of its chief spokesman — Abraham Kuyper — and of whom it could be expected that he was opposed to the ecclesiastical regulations.

On the other hand, there were voices such as the one of the Classical Board of Rotterdam, which decided to propose to the Classical Meeting to overture General Synod, requesting it to change the Regulation for the Examination for Admission into the Ministry of the Gospel within the Netherlands Reformed Church in this way “that also Candidates who have not received their training at the State Universities will be admitted to the Proponent Examinations.”

Meanwhile, the Consistory came to a conclusion.

On May 21, 1885, it submitted a request to the Classical Board of Harderwijk to open ways and means leading to an examination of Candidate Houtzagers. They substantiated this request by describing the need of the Congregation, a need which they do not expect to be filled otherwise, seeing that they have been vacant for seventeen years and that there are almost three hundred vacant congregations!

“They leave it completely to your greater wisdom to judge what should be changed in the ecclesiastical regulations in order that their wish may be fulfilled; herewith you yourselves are able to realize that in any case also the present proponent formula would need to be changed, since the obedience to the ecclesiastical regulations by prospective ministers of the Word which is demanded herein can only be promised without prejudice to the absolute authority of God's Word.

“However, refraining from all further suggestions, they urgently request you and beseech you by the love of Christ, that you will come to the aid of this Church in its necessitous condition, and that you will spare them as

overseers the necessity of having to proceed to provide in the need which has been suffered too long already, and to do so on their own and with partial loosing of existing bonds.”

The Consistory also requested the counsellor, the Rev. Ris Lambers of Barneveld, to examine Mr. Houtzagers, to discuss the matter with the Classical Board, and to ask that its letter be passed on to the higher boards. The Counsellor promised to take this upon himself but . . . apparently never intended to fulfil his promise and even double-crossed the Consistory later on.

The letter which the Consistory sent was never answered officially. What both the Consistory and Mr. Houtzagers received in February 1886 was a bull from the General Synod in which it was declared that “they have ceased to belong to the Netherlands Reformed Church.” That was all.

Now that apparently the ecclesiastical boards refused to examine Cand. Houtzagers, other ways had to be sought.

Thus the Consistory approached the Churches in the Classis. In a letter to these Churches, the Consistory declared that they in vain had requested the Classical Board for its cooperation in making it possible that Cand. Houtzagers could be admitted to the ordinary Proponent Examination. “And since it is not permissible to enter upon the Ministry of the Word without prior ecclesiastical examination, the Consistory cannot do anything else than approach the other Consistories of its Classis, with the serious request to cooperate in such an examination in order that, upon favourable result, a call can be extended.”

As date for such a meeting was set Friday, October 9, 1885, at 11:00 a.m. in the Catechism room in Putten.

The meeting took place. It was decided that the examination could take place without the ecclesiastical boards, if the delegates from two consistories declared themselves willing to take part in it.

Voorthuizen and Nijkerk were.

The examination was set for Friday, November 20, at 11:00 a.m. in the Soldiers' Home in Utrecht.

Besides some elders, the following ministers were members of the Examination Committee: Mr. Dr. W. van den Bergh of Voorthuizen, Rev. G. Vlugg of Nijkerk, Rev. N.A. de Gaay Fortman of Amsterdam, Rev. B. van Schelven of Amsterdam, Dr. G.H.J.W.J. Geesink of Rotterdam, and Dr. G. van Goor J.Lsn of Bunschoten.

The examination lasted almost six hours!

An extensive document was drawn up and signed by all fourteen persons who had come together for the occasion. In this document a brief resume is given of the difficulties faced by the Church at Kootwijk; the documents submitted by Mr. Houtzagers are listed as well as the subjects in which he was examined. “Finally, Mr. Houtzagers was required to sign the Three Forms of Unity which also under the present church federation have been the forms and confession and the agreement of communion of the Church at Kootwijk from 1619 on until the present time.”

The judgment of the brethren was that “neither the confession nor the conduct nor the knowledge nor the gifts

of Mr. Houtzagers in themselves are to constitute any impediment why he should not be able to accept the Ministry of the Word.”

One hurdle had been conquered.
More were to follow.

Upon examination of the candidate the meeting had declared that there were no objections why Mr. Houtzagers should not be admitted into the ministry. Now the Consistory did extend the call which they had promised to extend on March 25, 1885. They did so on December 30, 1885. They promised to pay a stipend of Fl. 800.00 per year, “the payment of which they hope to be rendered able to make by the love of the Lord in the way of the means.”

As the basic decision had been made long before, Candidate Houtzagers did not need much time to make his favourable decision known. He did so on January 8, 1886.

The first announcement to the Congregation was made on Sunday, January 10, 1886, followed by the second one on the 17th and the third one on the 24th of the same month.

No objections were raised.

The letter of call with the declaration of acceptance was then sent to the Churches of Voorthuizen and Nijkerk for approbation. When both these Churches did give their approbation, nothing seemed to be in the way of Cand. Houtzagers’ ordination.

e. Double-crossed

The Synodical Boards proved by their actions that they refused to recognize and honour the Lord Jesus Christ as the Head of the Church. Until now they had tried to prevent Mr. Houtzagers’ examination and ordination.

Could the Church at Kootwijk continue to live under such a yoke?

Even though they were well aware of it that they might lose all the possessions of the Church, the Consistory was convinced that they had to break with the ecclesiastical organization. They discussed this matter with Dr. van den Bergh of Voorthuizen on January 21 and 22, 1886, and the necessary documents were drawn up. Tuesday, February 2, 1886 was fixed as the day on which the breaking with the Synodical Organization would take place.

The Counsellor, the Rev. Ris Lambers of Barneveld was informed about the plans and he was requested to come and preside over the consistory meeting where Kootwijk was to break with the federation. However, the counsellor declared that he could not come on Tuesday. The Consistory should meet without him if there was such a rush. They frequently met without him in the past as well, even though this was contrary to the regulations.

Although the danger was very acute that the Classical Board — which happened to be meeting right then — would suspend the Consistory, the brethren could not do anything but agree that the scheduled meeting was postponed till the next morning, Wednesday morning at 10:00 o’clock.

But . . .

On Tuesday, February 2, 1886, a document was delivered in Kootwijk.

It was a communication from the Classical Board of Harderwijk, informing the Consistory that they had been provisionally suspended.

Reasons?

1. The Consistory declared that they will proceed and receive Mr. J.H. Houtzagers as their Minister of the Word.

2. Rev. Ris Lambers informed the Classical Board by letter dated January 27, 1886, that he was to receive a request from the Consistory to preside over a meeting with the purpose of deciding therein to cancel the bond with the federation of the Netherlands Reformed Church.

f. Broken with the Organization

Warned with regard to the threatening suspension of the Consistory, Cand. Houtzagers undertook the journey to Kootwijk without delay. Meetings were held and midnight oil burned almost continuously. Documents were signed and mailed.

The King was informed of the decision to reject the regulations imposed in 1816 and to return to the Church Order of Dort with a few changes, mainly concerning the point of communication with and jurisdiction of the Civil Authorities.

The Synod of the Netherlands Reformed Church also received a document informing this exalted assembly that the Consistory “as of from today breaks off all bonds of communion with you, calling yourselves Synod of the Netherlands Reformed Congregation, and refuses any further ecclesiastical obedience, and from now on, bound together with the Congregation, wishes to return in the strength of God to the old paths, recognizing solely Jesus Christ our Lord as the Head of the Church.”

Another letter was sent to the Classical Board of Harderwijk and one also went to the Interior Ministry.

Wednesday, February 3, 1886, is the beginning of the Doleantie.

Sunday, February 7, 1886 was chosen as the day on which Cand. Houtzagers was to be ordained and installed as Kootwijk’s minister, although the preparations were kept as secret as possible, for fear that the Classical Board would take measures to prevent that the installation and inauguration should take place in the church building.

Two ministers, sent by the Classical Board, had to return without achieving this goal. Rev. F.Ph.L.C. van Lingen who was to install Cand. Houtzagers had occupied the pulpit at a quarter to nine and the ordination and installation took place before instead of after the sermon. When the gentlemen from the Classical Board arrived and finally succeeded in finding standing room in the packed church building, they discovered that they had missed the boat and that their mission was a failure.

At one o’clock in the afternoon the Rev. Houtzagers delivered his inaugural sermon. The text was I Corinthians 3:7: “So neither he who plants nor he who waters is anything, but only God who gives the growth.”

One more thing was to be done: the Congregation was to be involved and to be asked for its stand.

To this end a meeting was held on Sunday, February 14, 1886, at which the Rev. Houtzagers gave an overview of the past years and especially of the developments during the recent months.

— To be continued



50th Wedding Anniversary



Mr. and Mrs. van den Hoven were married in Kampen in 1937 and lived there until 1952 after which they moved to Zwolle. From there they emigrated to Winnipeg in August of 1959, where they lived for nearly 20 years. Following his retirement from the maintenance department of the University of Manitoba, they moved to Alberta to be close to children and grandchildren in 1978. Mr. and Mrs. van den Hoven made Calgary their home, where they remain actively involved in church activities.



PRESS RELEASE

“Anchor” Canadian Reformed Association for the Handicapped, March 20, 1987

The chairman br. J. Witten opened the meeting with Scripture reading and prayer and then welcomed all the members present, especially the new member from Hamilton, Mrs. J. Ostermeier.

After the minutes of the previous meeting were adopted, the director Daryl Kooiman presented his report outlining the past month's activities and work at the “Anchor” Home. The residents seem to be adjusting very well to their new surroundings, especially Grace Homan who is totally new to the group home environment.

The Summer Camp Committee extended an invitation to the Board to attend the Summer Camp reunion, to be held on April 4th in the Burlington South church.

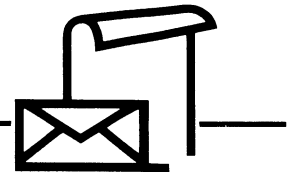
The Building Committee is initiating steps to start the rezoning application to allow a group home of up to eight residents. A plan for the addition to the house was presented and approved by the Board. We hope to raise enough money through the May 2 combined choir concert and the subsequent tape sales to pay for most if not all of the building costs.

The treasurer presented the statement of expenses for the year 1986, and the budget for 1987. We hope to finalize the budget at the next meeting and then present it at the general membership meeting scheduled for May 8th.

The meeting was then closed with Scripture reading and the singing of a psalm.

K.J. SPITHOFF
Correspondence Secretary

LETTER TO THE EDITOR



Dear Editor:

Reading the Acts of a General Synod is difficult at the best of times. However, when one tries to follow and understand appeals to decisions on appeals to prior decisions it almost becomes too much.

Unfortunately, the editor of the printed version of the Acts of General Synod, Burlington, ON, 1986, appears to have fallen victim to the same problem.

A misindentation and the incorrect numbering of a paragraph and use of bold

print type, may have caused many a reader of Art. 185 of the above Acts a severe case of confusion.

On page 105 of these Acts the heading “D. RECOMMENDATION” should have been indented to where the “D” would be aligned below the “5” of the preceding paragraph, as should the sentence which follows.

Also this heading should not have been in bold print since it is a continuation of a quote (from the Acts of 1983 Art. 148) that started on the preceding page with

“C. CONSIDERATIONS” and as such still is part of the first observation of Art. 185.

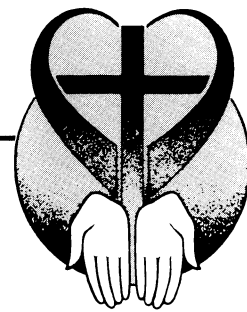
Consequently, the heading “E. CONSIDERATIONS” should have been numbered as “D” and on page 107 the recommendation should have been numbered as “E.”

Hopefully the above will help to remove some of the confusion when reading Art. 185.

Sincerely,
G.J. NORDEMAN, Burlington

CRWRF

Afghanistan: the number of homeless grows . . .



Of the ten million refugees in the world today, close to half are Afghans. Scattered along the border Pakistan shares with their home country, they live and work for the day when they can return. Yet that day seems far off. The Soviet genocide of Afghanistan continues, and though there have been token gestures of Soviet troop withdrawal, no real evidence exists that the invader is relenting. Rather, the military seems more determined than ever to crush the Afghan "rebels."

But the Afghans are not giving up, in spite of having endured seven long years of fighting and atrocities. This is a people not easily cowed. In fact, many of those who make it to Pakistan stay only to recover from wounds, before risking the hazardous trek back to take up the fight again.

We at CRWRF have explored ways of helping at least a few of the millions who have been forced to flee their homeland. Our original hope was to work through ZOA which runs the medical program at Thailand's Ban Vinai Refugee Camp, and had some foothold in Pakistan. However, this proved very difficult due to logistical problems with the two projects they were involved in. Hence we decided to send a small gift (\$2,000) through World Vision, which is able to render assistance to these needy people.

World Vision works through S.E.R.V.E. (Serving Emergency Relief and Vocational Enterprises), a group composed largely of mission workers who were forced to leave Afghanistan some five or six years ago, and who stayed in the area to assist Afghans, with the hope of one day returning to their original work.

S.E.R.V.E. runs a large eye hospital and also provides necessary foodstuffs and shelter to refugees when they arrive. Those who make it to Pakistan must register with the proper government agencies before being assigned to one of the 350 camps in existence. This takes time, sometimes up to five months, and until registration takes place, refugees receive no rations, medical care, or housing.

The aid we have channelled through World Vision helps them survive during this tough period of transition. Tents, clothing, tarps, flour, oil, and milk — all help



these hardy people through the first difficult months until they become eligible for government and UNHCR assistance.

CRWRF always seeks to provide aid in such a way that our practical expression, of Christian love and concern is accompanied by the message that fuels our actions. Pakistan, like Afghanistan, is a Moslem country, so open witnessing is not permitted. However, such indirect methods as making gospel tracts available to those taking literacy classes, and answering questions which arise, are possible. And, of course, the simple fact that the people helping the Moslems in their time of need are Christians, is a strong statement in itself.

Tragically, the need for assistance shows no sign of abating. The number of refugees grows almost daily, and until international pressure and perhaps economics force the Soviets to withdraw, millions will continue to seek the relative security of Pakistan's camps.

We urge you to pray for these unfortunate people, for those who reach out to them in Christ's name, and for an end to the evil that has long afflicted their country. Write, too, to the Minister for External Affairs (the Rt. Hon. Joe Clark) indicating your concern and the need for Canada to put pressure on the U.S.S.R. to withdraw.

The following article was made avail-

able to us by World Vision and include it for your general information. Written by David Ward, a writer on contract for World Vision, who visited Pakistan in November, 1986, it speaks eloquently of the suffering of the Afghan people.

The war against Afghanistan's children

I can't understand a single word of Shiraqua's language. But I know I'm hearing a story about home — a rural village in beleaguered northern Afghanistan.

It happens each time I sit down to listen to one of these Afghan refugees. Everyone wants to talk about home.

And over and over and over again, a single English word leaps out of their monologues: "Bombard! Bombard! Bombard!"

The Afghan people have no Push-tu word for saturation bombing.

While Shiraqua pauses to pour me a cup of tea, my interpreter fills in the details: "He is a simple farmer. . . . This is the sixth year that Soviet jets have bombed his fields They wait until just before harvest-time They blow up the crops . . . and the houses . . . and the animals"

Shiraqua's father, two sisters and a brother were murdered in the attacks. Hundreds of his neighbours perished.

"Enough is enough." Gathering together his six youngsters — all born since the Soviet occupation began — and his wife, mother, two young brothers and a few belongings, Shiraqua fled.

He reaches for my pen and carefully sketches a map on a scrap of brown paper. I see that their exodus followed a wide arc to the west and south, avoiding Kabul; then it staggered eastward. After 40 nights of walking and 40 days of hiding, they finally crossed into Pakistan, just a few days before I met them.

"Sure, we were afraid. But what could we do? Too dangerous to stay, too dangerous to go. I only thank God my children are safe now."

Hugging his 2-year-old son, Shiraqua grins, proud that nearly 1,000 per-

sons from his village — mostly women and children — have made it without mishap to one of the 350 refugee camps inside the Pakistan border. In these camps approximately 78 percent of the fugitives are children under the age of 14. World Vision is aiding part of the shifting tide of humanity with a project currently budgeted at US \$250,000.

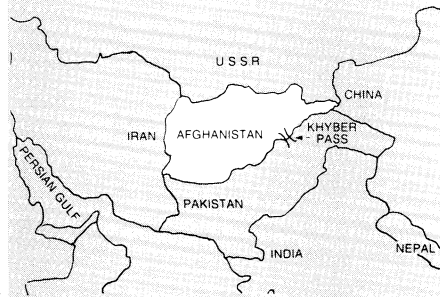
Crowded together with refugees in the Pakistani dust beneath a makeshift tent, I find it hard to share in Shiraqua's excitement. Oh yes, I'm glad his beautiful family and the neighbours are still alive. But looking into the eyes of these displaced people, my only emotion is outrage.

Something horrible is happening in Afghanistan, something we know far too little about.

Christmas Eve 1979: Afghanistan's faltering government has "requested" help from the country's northern neighbour. Three-hundred planeloads of Soviets descend on Kabul. A full-scale invasion force arrives a few days later.

No-holds-barred warfare has raged ever since, largely unpublicized. Today somewhere between 110,000 and 150,000 Soviet troops plus 30,000 Afghan regulars use state-of-the-art weaponry to enforce their will. Clearly the USSR intends to make Afghanistan a docile buffer state. Until that's achieved, terror reigns.

The Afghans I met exhausted me with reports of atrocities: depraved tortures, bayonet massacres of entire communities, children roasted alive, gruesome decapitations, families forced to lie in front of advancing tanks, babies tossed from hovering helicopter gunships. And they told me about anti-personnel mines disguised as colorful toys, designed to blow the hands off curious youngsters.



The *mujabedin* — Afghan resistance fighters — are no angels, either. Muslims all, ranging from moderate Sunis to fanatical Shi'ites, they view their guerrilla war in religious terms I can't understand. *Jihad*, they call it — the Koranic term for a religious struggle, a "holy war."

Not long before his expulsion from the Soviet Union, correspondent Nicholas Daniloff estimated that 10,000 Soviet troops have died in Afghanistan. Another 20,000 have been wounded.

On the *mujabedin* side, perhaps as many as 200,000 Afghan men and boys are engaged in brutal, determined combat, though most are not guerrillas full-time. Hundreds of *mujabedin* cells, known as fronts, dot the rugged countryside. Every front is linked with one or more of the many opposition parties, each representing a particular ethnic-tribal-political perspective and often operating independently of any other group.

Unifying the resistance patchwork is a uniform feeling of deep offense at the long-term presence of Communist troops of Afghan soil. It's a matter of pride and religion, honour and Islam. And in this ancient warrior-culture nothing matters more than that.

The *mujabedin* couldn't survive without support from an overwhelming majority of Afghan people. But this is no longer merely a local conflict; their fierce *jihad* is fueled by a massive international assistance.

Tribal areas of Pakistan's North-West Frontier Province serve as *mujabedin* staging areas and figure prominently in complicated logistics networks. Hoping to stanch the flow of *mujabedin* armaments, Soviet planes repeatedly

have attacked positions well inside the borders of understandably nervous Pakistan.

So far, the Soviets control fewer than one-third of the Afghan people and even less of the territory. But analysts say that time may be on the Soviets' side. From well-entrenched urban positions, the occupiers follow their strategy of wearing down the resistance and bullying rural people toward Sovietization. And they're getting away with murder.

A recent United Nations report estimates 500,000 citizens killed in Afghanistan since 1979 — resistance fighters plus all the civilians massacred or starved to death in localized human-caused famines. This, by any standard, is genocide.

More insidious, and no less genocidal, is a systematic campaign to erase Afghanistan's traditional identity and impose a Soviet image on the country. There are reports of a new Marxist-Leninist curriculum in Afghan schools, complete with rewritten history books. And tens of thousands of Afghan children have been taken to the USSR for training, sometimes without their parents' consent.

Small wonder that every second refugee on our planet is an Afghan. Although definitive figures don't exist, analysts believe at least 3.5 million Afghans have fled to Pakistan, at least another million to Iran, and at least two million more are on the move to safer places within Afghanistan's borders.

Today more than two-fifths of Afghanistan's former 16 million population is either dead or in exile. And the war continues . . .

Shiraqua poured my third cup of tea, apologizing yet again for the lack of sugar. "Do the people in your country realize what is happening to us?" he asked.

I had to confess my uncertainty.

He gathered his young family around him. As prescribed by their strict form of Islam, Shiraqua's wife Malimah remained completely hidden from view.

"Now take a good look. When you go home you must tell them: *This* is Afghanistan. When they see our children they will know the price we are paying for freedom."

Gifts for the work of CRWRF may be directed to:

CRWRF
PO BOX 797
Burlington, ON L7R 3Y7

All gifts are gladly received. Donations of \$10.00 or more will be issued a receipt for tax deduction.



Hello Busy Beavers,

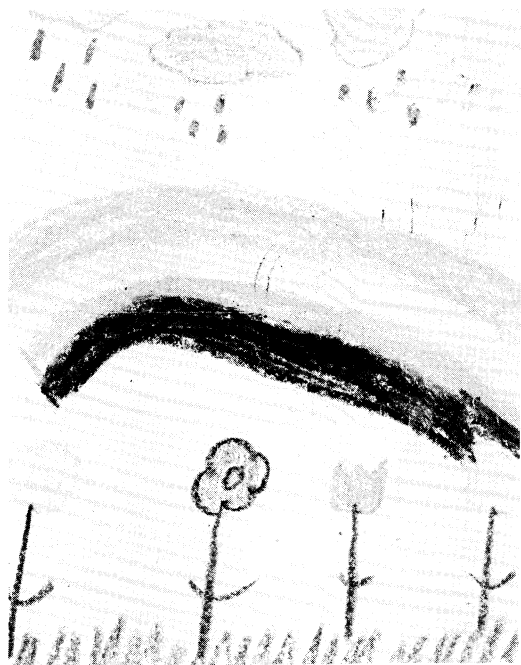
Thank you for all the letters, pictures and puzzles you sent me.

Keep up the good work!

Busy Beaver *Hannah Helder* has this poem to share with you.

Spring

Now it is spring
Hear the birds sing!
Have you heard
The song of the bird?
Up, up, they fly
High in the sky.
Some people think the bird
Is quite a bit absurd!



Picture by
Busy Beaver
*Christina
Vandervelde*



From the Mailbox

Welcome to the Busy Beaver Club *Lisa DeBoer!* I see you are a real Busy Beaver already sending us a puzzle and a picture. Keep up the good work! Bye for now.

Welcome to the Club, *Mary-Anne Moes*. Be sure to join in all our Busy Beaver activities, Mary-Anne. Please send me your birthday and your address. Then I can send you your membership card.

Welcome to the Club, *Julie Buitenhuis*. Thank you for the picture and the puzzle Julie. What do you like to play with your friends at school? Will you write and tell us?

And a big welcome to you, too, *Peter Barendregt*. How is your cow doing, Peter? I sure laughed about the names of your cows! Bye for now. Write again soon!

How is your little niece doing, *Alice Van Woudenberg*? Won't be long before you see your friend back again from Ontario! Are you looking forward to summer, Alice? What are you planning to do?

Thank you for the lovely picture, *Linda Stam!* I'm glad you had such a good time visiting with your friend. What are you hoping to do this summer, Linda?

Hello, *Alisha Stroop*. It was nice to hear from you again. Thank you for the poem and the puzzle, Alisha. Keep up the good work. Bye for now.

How did you do on Fine Arts Day, *Linda Van Sydenborgh*? Will you write and tell us about it? Did you find Japan an interesting country to study?

Thank you for the interesting picture puzzle, *Alex Sikkema*. I think the Busy Beavers will really enjoy them! What are your plans for the summer, Alex?

Have you decided what to do with that wood you got, *Peter John Sikkema*? How do you like playing your new game? Thanks for the puzzle, Peter John. Keep up the good work.

Hello, *Jenny Stroop*. You've been very busy, I see, Jenny. Thank you for the riddles and the picture. You're a real Busy Beaver. Write again soon!

Thank you for your neat letter, *Tonya Beintema*. It was nice to hear from you again. What do you like best about spring, Tonya? Will you write and tell us? Bye for now!

June

June birthdays are just around the corner!

Here's hoping all the Busy Beavers celebrating a June birthday have a very happy and THANKFUL day. We wish you a great day together with your family and friends, and may the Lord, our heavenly Father guide and keep you all in the year ahead.

Sheri Oussoren	1	Joni Buikema	12
Leona Dehaas	2	Frederick Dewit	12
Nadine Woudenberg	2	Dennis Flokstra	12
Gerrilynn Huizinga	3	Amy Hofsink	14

Harold Dijkstra	4	Jeanette Jansen	16
Valerie Gelderman	4	Hanneke Nap	16
Tanya Hansma	5	Pearl Vandeburgt	18
Lisa Dehaas	6	Marnie Stam	20
Esther Hordijk	7	Jamie Harsevoort	21
Michelle Roodzant	7	Gwenda Penninga	21
Paula Grit	10	Gary Penninga	25
Alice Plug	10	Debbie De Boer	28
Mark Alkema	11	Billy Dekker	29
Esther Bergsma	11	Kristen Jagt	29
Melanie Krabbendam	11	Marc Schouten	30

Quiz Time!

WHO MADE IT?

1. They made a great supper for the Lord Jesus in Bethany.

2. They made a fire of coals in the courtyard of the high priest's palace. _____
3. They made a crown of thorns. _____
4. These parents made a little arc. _____
5. He made a beautiful coat for his favourite son.

6. He built a gallows on which to hang a queen's uncle.

7. This husband and wife made aprons for themselves.

8. He made a brass serpent. _____
9. Each year his mother made her son a little coat.

10. She made savoury meat, such as her husband loved.

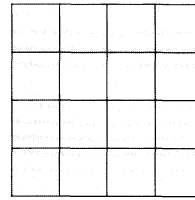
11. He made a molten calf. _____
12. He made two tables of stone, exact copies of the ones he had broken. _____
13. He made the lavers for Solomon's temple.

(see answers)



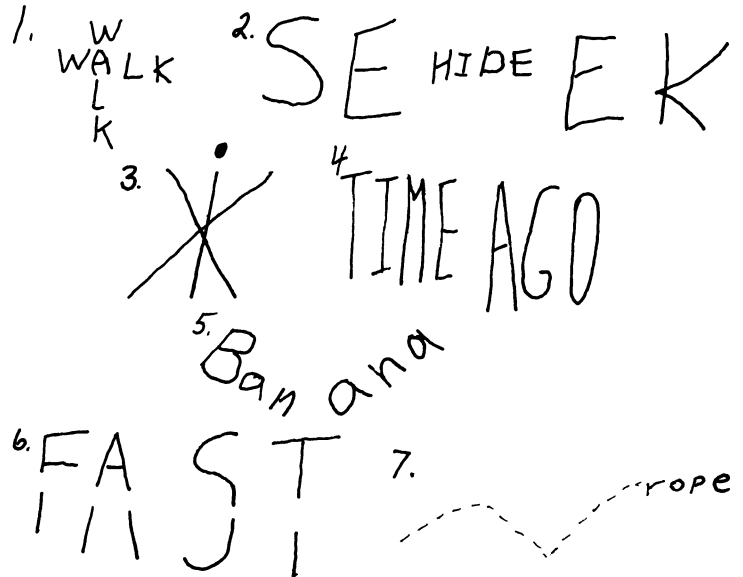
A DIFFERENT MAGIC SQUARE

by Busy Beaver *Lisa DeBoer*



How many squares can you find?

Picture Puzzles by *Alex Sikkema*



CAREERS CROSSWORD

by Busy Beaver *Peter John Sikkema*

DOWN

2. designing, testing products and production equipment.
3. carry passengers on a specific route.
6. helps plan a trip. Handle transportation, arrangements, hotel reservations.
7. combines artistic and engineering skills in designing of a building.

ACROSS

1. cut down dead trees, to get new growth.
4. stand ready to defend the country.
5. treat family pets and other animals.
8. offer service as styling, cutting, curling.
9. includes writers and editors.
10. form the largest group of public workers.
11. install and repair telephone cables.

(answers next time!)

