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“Cretans are always liars . . .”: Paul and Epimenides

Three New Testament passages contain citations from Greek pagan literature: Acts 17:28, I Corinthians 15:33, and Titus 1:12. Perhaps the most striking quotation occurs in Paul's letter to Titus and the young congregation on the island Crete. There we read, “Cretans are always liars, evil beasts, lazy gluttons.” I would like to discuss the source of the quotation and Paul's reason for including it in his letter. At first sight this expression seems to be a racist slur; a careful reading of the *Letter to Titus* will show that Paul employs the saying not to degrade the Cretan race but to emphasize his desire that the members of the church on Crete remain steadfast and true in refuting the false teachers and opposing the rebellious among them.

In his commentary on Titus 1:12 Jerome states that Paul is citing the *Oracles* (Chresmoi) of the Greek poet Epimenides. The “church father” Socrates (not to be confused with the philosopher of the same name) follows Jerome, and, judging from the footnote in the Greek edition of the New Testament, it seems that this reference is generally accepted. The RSV reports simply “Epimenides,” and this note is probably the most sound. For very little of Epimenides' writings survives, and what should be assigned to his authorship is debated.¹

In fact, we know very little about Epimenides at all. He was a semi-legendary figure who lived on Crete between the 7th and 5th centuries before Christ. He is traditionally described as a religious wonder-worker whose predictions came true with surprising accuracy. Legend had it that Epimenides lived to an extremely old age, and that he once slept for 57 years. This and other such tales show that, though there may have been an historical person by the name of Epimenides, he was “mythologized” soon after his death. Furthermore, countless proverbs were assigned to his hand. Thus it is extremely difficult to reconstruct the writings of the real Epimenides, and to distinguish him from pseudo-Epimenides. The *Theogony*, *Cretica*, *Katharmoi*, and other mystical writings are generally said to have been written by him.²

Though it is uncertain whether the saying in Titus 1:12 should be assigned to the historical Epimenides or some impostor and whether it is to be placed in the *Oracles* or the *Theogony*, the Greek text of Titus 1:12 allows us to make some observations. The line is written in dactylic hexameter, and therefore must come from a poem and not a prose work as the *Cretica*. The verse is clearly modelled on a line in the *Theogony* (26) of the early poet Hesiod, though Cretans are not mentioned there. More important, the line was well-known in antiquity, for the Hellenistic poet Callimachus cites the first half in his *Hymn to Zeus* (8): “Cretans are always liars . . .” And an epigram in the *Greek Anthology* (7. 275, 5-6) alludes to this saying.³ Thus it seems that the expression became a proverb before Paul's time. At any rate the Cretan people were reputed to be liars and swindlers, for the lexicographer Hesychius reports a Greek verb “to Cretanize,” which means “to lie and cheat.” It would not be rash to conclude that the

verse quoted by Paul was familiar to his readers, since the sentiment and the saying were common to the Greeks.

The text also shows that the apostle Paul knows he is citing Epimenides, though he does not mention the poet by name. We read in verse 12, “one of themselves.” Hereby Paul refers to an inhabitant of Crete, and suggests that the author of the saying is from among the natives of that island. The phrase, “a prophet of their own” (12) makes it even more likely that Paul knew whom he was quoting. For Epimenides was held in high regard by the Cretans and even, according to Plutarch, considered one of the seven wise men. His accurate predictions and religious writings led people to call him “prophet.” By writing “a prophet of their own” the apostle alludes to Epimenides, whoever he may have been.

Paul cites the expression for a good reason, as the context makes clear. One of the main themes of the *Letter to Titus* is the antithesis of truth and lies.⁴ Especially the first chapter deals with this opposition, and it seems that what concerned Paul about the members of the congregation of Crete was the possibility that the recent converts might lapse, telling and believing lies and denying the truth of the gospel. In his salutation the apostle writes of the “knowledge of the truth” (1:1); it is an expression he likes to use (cf. I Timothy 2:4, II Timothy 2:25), but it gains added meaning in this letter to the Cretans. And the phrase “God, who never lies” (1:2) stands out as one which underscores the truthfulness of God and His Word. In his instructions to Titus regarding the appointment of elders, Paul stresses the ability of the prospective office-bearer “to give instruction in sound doctrine and also to confute those who contradict it” (1:9). Paul takes pains to spell out the qualities needed in an elder because “there are many insubordinate men, empty talkers and deceivers . . .” (1:10). The members of the young congregation must be rebuked, says Paul, so that they may be sound in faith, “instead of giving heed to Jewish myths or to commands of men who reject the truth” (1:14). These passages show that one of Paul's reasons for writing the *Letter to Titus* is to reveal the danger that the Cretan Christians might reject the truth of the gospel in favour of lies and falsehoods, especially the myths of the circumcision party. Thus we see that Paul quotes the Cretan “prophet” to point out the lying nature of the island's people and that the church members also might have this character.

One should not think, however, that the second half of the hexameter is not relevant to Paul's argument. He employs the line in his advice to Titus about the overseers, and the “evil beasts, lazy gluttons” are a negative example for future elders. In verse 6 we read that the elders and their families should not be charged with being “profligate and insubordinate.” And in verse 8 Paul writes that elders should not be “violent or greedy for gain.” He denounces drunkards and immoderate profligates (chapter 1:7; 2:3, 12; 3:3). Epimenides' phrase “lazy gluttons” is probably cited with added meaning, as the apostle

intends it to be taken literally and figuratively. Thus the expression refers to those who are “greedy for gain” (verse 7) and those who “teach for base gain what they have no right to teach” (verse 12) as well as to idle merry-makers.

The poet Epimenides probably had the whole race of Cretans in mind when he wrote the verse under discussion. But there is some difference of opinion regarding the objects at whom Paul directed the quotation. The apostle may have had several people in mind. For Paul mentions “those who contradict the truth” (9), and “insubordinate men, empty talkers and deceivers, especially the circumcision party” (10). Though there is some difficulty with the Greek text of verse 10, it seems that Paul further describes these insubordinate men as empty talkers and deceivers, rather than that he is writing of three different types in this verse. And Paul singles out the circumcision party as being a prime example of the ones he attacks. The “Jewish myths” (14; cf. 10, 16) probably refers to the tenets of this group. Clearly Paul is not attacking the people of Crete generally, but only those who caused difficulty in the young church which Titus was guiding. The Dutch commentator C. Bouma succinctly reports the different groups Paul deals with in verses 10-13: “Without stating so clearly, Paul has made constant shifts in the persons concerning whom he writes in verses 10-13. In verses 10, 11 he still means the antilegontas (those who contradict sound doctrine, verse 9), in verse 12 the people of Crete generally. In verse 13a he keeps these people in mind, but he writes on the basis of his experiences with a part of that group, namely, the Cretans who were converted to Christianity; and in verse 13b he thinks again only of the Christians.”⁵

In sum we may conclude that the apostle knew whom he was citing, though the work and exact location of the hexameter in it is to us, and was perhaps to Paul, unknown. The saying of Epimenides is at the heart of Paul’s advice to Titus concerning the young church at Crete. In applying Epimenides’ general statement about the nature of the Cretans to the mem-

bers of the newly established church there, Paul shows his pastoral concern for obedience to the truth of the Word which opposes the lies of the rebellious sheep in the fold.

A final word might be said about the significance of the quotation for numerous writers throughout church history. From Clement of Alexandria (circa 200 A.D.) to Calvin, the passage provided evidence in defending the proper use of pagan literature. Calvin, in his commentary on Titus 1:12, states that all truth is from God, regardless of the person who states it. Referring his readers to Basil’s treatise on the education of the youth, Calvin argues that it is “superstitious” of people to ignore secular literature altogether. Paul’s words, “this testimony is true” (13), proved to Calvin that cautious reading of secular authors may discover some kernel of truth.⁶

R.A. FABER

¹For a detailed account of the evidence for Epimenides’ life and works see O. Kern in Pauly-Wissowa, *Real-Encyclopädie der klassischen Altertumswissenschaft* (Stuttgart, 1970), s.v. Epimenides 2, and H. Diels-W. Kranz, *Die Fragmente der Vorsokratiker*, 16th edition (Dublin, 1973), pp. 31-7.

²Kern (col. 176), following Diels, suggests that the historical Epimenides wrote only the *Theogony*.

³In Callimachus’ *Hymn to Zeus* and in the epigram in the *Greek Anthology* the line is quoted with reference to the Cretans’ claim that their island contained the tomb of Zeus, a claim all Greeks would have denied.

⁴The veracity of the good news opposed to the falsehood of unbelief is a theme found throughout the “pastoral letters.” In Paul’s first *Letter to Timothy*, for example, we find occurrences of this in chapter 1:4, 1:10, 2:4, 4:7, 6:5, and 6:20.

⁵C. Bouma, *De Brieven van den Apostel Paulus aan Timotheus en Titus* (Amsterdam, 1942), p. 398. The textual crux and interpretation of verse 10 is treated on p. 392 ff.

⁶For further reading on this topic see R. Renehan, “Classical Greek Quotations in the New Testament” in *The Heritage of the Early Church* (Rome, 1973) and G.J.D. Aalders, *Paulus en de Antieke Cultuurwereld* (Kampen, 1951) ch. 5 “Paulus en de Literatuur.”

The gospel brings to light what in your heart you hide⁴

Inaugural Speech delivered at the Theological College / Convocation Evening, September 11, 1987

The connection with verse 18

So far we have said practically nothing about verse 18. Not much has to be said, however. Verse 18 concludes both parables. In the explanation of the parable of The Sower the verb “to hear” is one of the two key words. In the first part of verse 18 this key word comes back. “Take heed then how you hear.” The fact that verse 18 picks up this key word from Christ’s explanation of the parable of The Sower and, in that way, concludes the Lord’s instruction in both parables, is another proof of the close original connection between these two parables. This fact also shows that the parable of The

Lamp is part of the explanation of the parable of The Sower. Actually, this has become clear already in the course of our study. The place of this admonition in verse 18 to watch how one hears confirms the unity.

With this admonition in verse 18, Christ stresses the responsibility of the hearers. Judgment is not a lot, a fate. It is punishment for the rejection of God’s kingship by the hearers in their unbelief. God is angry with them, because they refuse to accept the message of the gospel and are unwilling to see their sins in the light of His Word as John and Christ preached it, and because they do not want to confess these sins and repent from them. Yet,

even in this announcement and execution of judgment, there is still the prophetic call for conversion, as there was in the preaching of judgment of the Old Testament prophets. Take heed that you hear with an open ear and a humble, submissive heart, that you may escape judgment. The condition of the soil is your own responsibility. Grace is God’s free gift; sin and unbelief are man’s responsibility and guilt (Canons of Dort, I, 5). The light of the gospel is there. It shines. God has placed it there in order that it may bring everything into the open, also hypocrisy, sin and the hardening in it. Precisely for that reason it is so important how one hears. It is a matter of life and death how one

receives the light; how one hears the gospel. It must be a hearing in faith; faith in Christ as the anointed Servant of the LORD, God's gift to His people, Israel's prophetic and priestly king.

The second part of verse 18 forms a logical unity both with the first part, as well as with the two parables as a whole. The connection with the first part of verse 18 is expressed in the text with the conjunction "for" (*gar*), indicating the ground or reason for the admonition to watch how one hears. Take heed how you hear, because on this manner of hearing depends whether you receive God's blessing or His curse.

With these two words we can characterize the two elements of the second part of verse 18. The blessing is: "To him who has will more be given." The curse is: "And from him who has not, even what he thinks he has, will be taken away." The meaning of this saying of Christ does not cause difficulties. We can explain this general statement by filling its words from the context. He who has good soil for the seed of God's word, who has a honest and good heart for the gospel, will also bring forth the fruits of the gospel word. The seed of God's mighty powerful word will germinate, grow, mature and bear its fruits in the heart and life of the disciple. He who is in Christ as a branch in the vine, will produce the fruits of repentance and conversion, of renewing of life and sanctification through the Holy Spirit. He who has faith in Christ will also receive all his treasures and gifts, forgiveness of sins and eternal life. He who stands in the light of the gospel of God's kingdom and receives that light with a humble, thankful heart, will share in all the benefits of that life-restoring, everlasting kingdom of God. The blessings of the new covenant, or, of God's kingdom, or, of the fulfilled Year of Jubilee, are rich and are many. The "more" of our text points to abundance. See also Mark 4:25, Matthew 13:12, 25:29, Luke 19:26, where we have the same saying as in Luke 8:18b.

But also the opposite is true. He who has not — that is, he who does not have good soil for the seed; who does not have an honest and good heart receptive to the gospel; who does not have faith in Christ, and is not, through faith, implanted in Him as a branch in the vine; who has no eyes to see the light, because his eye is evil, since the heart is evil, while he is a covenant child, a member of the people of Israel that has all the covenant promises — will lose all those things. The Jews, especially their religious leaders, thought that they were Abraham's children, children of God, heirs of the promises, and so on. Christ warns that all the things they think they have, will be taken away when they continue in their repudiation of Him, the

Messiah of the God of Israel, and His gospel. Only according to the flesh, but not according to faith, are they children of Abraham. They walk around with thoughts of murdering Christ, because Christ places their true, sinful nature and disobedient, loveless condition into the open with His gospel.

They think they have the temple and, therefore, God dwelling in their midst. They think they have the law, the torah, and life through it. They think that they are the inhabitants of Jerusalem as the city of God. But all those things that they think they have will be taken away from them. Christ says, "they think." But all the treasures and gifts of God's covenant, of God's grace, can only be and remain one's possession in the way of a true faith in Jesus Christ. He who has Christ has everything. He who does not have Christ, has nothing, and what he thinks he has as member of the covenant, he will lose, because he lacks faith. There is restoration of life, "there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved," (Acts 4:12). There will be judgment. We can refer here to the day of Pentecost, when the Holy Spirit was given to the small congregation of Christ, while the temple and the synagogue were passed by; we can think of the year 70, when Jerusalem and its temple were destroyed and the old covenant people were scattered in the Roman dispersion.

The reason why I characterize these words of the Lord in verse 18b as blessing and curse is that we see here the covenant in the background. When God established or also renewed His covenant with His people Israel, the LORD spoke not only of promises and obligations; he spoke also of blessing and curse, e.g., Leviticus 26 and Deuteronomy 27 and 28. See also Revelation 22:10-19 and Matthew 7:24-27. Christ's word at the end of his teaching in the parables of The Sower and of The Lamp places the sanctions of the covenant before the hearers in what Jeremiah calls the crisis situation. The call rings in these words: Choose today, now that you have the light of the gospel with you and hear the good news of God's redeeming and restoring kingship in Christ. "Today, when you hear His voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years." (Hebrews 3:7-9 quoting Psalm 95:7-9.) Christ Jesus confronts them with the blessing and the curse and still places them constantly before the choice: "He who believes in the Son has eternal life; he who does not obey the Son shall not see life but the wrath of God remains upon him," (John 3:36).

Herewith we have come to the end of our investigation regarding the interpretation of Luke 8:16-18. We have tried to clarify two things: in the first place, what the correct meaning of these verses is and that they form an original unity, and, in the second place, how, with that correct meaning, and as a unity, these verses fit so well within the immediate context of Luke 8:1-18 as well as in the wider context of the preceding chapters. Besides, we have tried to make clear how the words in these verses fit in the situation of that moment in the ministry of Christ.

The application

What we have done so far is an attempt to solve an exegetical problem. However, exegesis without application is only half the work, and an unfinished product as far as the congregation is concerned. A study of the Scriptures done for its own sake can certainly be attractive and a joy to the student of these Scriptures, but that student should not forget that he is not alone in this world, but is part of a community; that he belongs to, and thus has to work within, the communion of saints in this world. He must be conscious of the calling that, in his studies, he is a servant of the triune God and, as a consequence, a servant of the church of the Lord with her place and task in this world. With his study he has to serve the congregation, building her up in the faith, in her understanding of the Scriptures and her calling in her own life setting, her situation. He has to serve the preservation and gathering of the churches as true churches of the Lord, and her faithful discharge of the calling to be a city on the mountain that cannot but attract attention by being (and thus showing) the light of the world with her good works, her obedience to God's will (Matthew 5:13-16).

Therefore, we ask: Is there a lesson, a message, in Luke 8:16-18 for us today? For us who are either as teachers and students or as churches and church members connected with the College? There certainly is.

God still places the gospel as a lamp in the midst of His covenant people, His congregations, and, through His church (that means: through her members) in the midst of this world. That gospel still has to function as a revealing light. That gospel must be preached to the end of the age in its full richness of total salvation in Jesus Christ. In that preaching the fullness of this salvation, of the total restoration of life through the power of God as the Redeemer — king in Christ must still be presented to God's people as well as to the world, while in this preaching, at the same time, the call must go out unto faith: you who hear, receive the good news of God's redeeming kingship in Christ in

a honest and good heart, and let that word of God work and bear fruit in your heart and life. Show the fruits of commitment and dedicated kingdom service.

Therefore, in the preaching that gospel must also point to sin and hypocrisy in the church and, through the church, in the world. Being confronted with the gospel that proclaims forgiveness of sins through the blood of Christ and the renewing of life through the Spirit of Christ to everyone who believes, the hearers must receive a clear picture of themselves in their sins, their disobedience, their hypocrisy, their accursedness, their being lost in their sins before God, in order that they may repent and believe; and they must still hear that, unless they repent and believe, they have no part in the restoration of life that is in Christ only.

God has a "controversy" (Hosea 4:1), a court case with our modern, post-Christian, world that had, and still has, the light of Christ in its midst in the faithful, the true church with the gospel. As the great Prosecutor, God accuses the world: you have repudiated My Christ and, in that way, rejected the restoration of life as I presented and offered that to you in Him. Therefore, unless you as yet repent and turn to Christ, My wrath remains upon you. Through the church the world must hear this.

But God also has a court case with the church if she becomes unfaithful and does not discharge her calling as the light of the world, becoming useless to the Lord as tasteless salt, either by adapting her thinking and life-style to that of the world in drowning in her selfish worldly cares in seeking an own good life, or by withdrawing from the world by crawling in her own "safe" refuge, her own, introverted little corner, to avoid confrontation and hardship and persecution.

It is in the service of a faithful ministry of the gospel of sin and misery, of redemption and thankfulness; the gospel of justification and sanctification through the blood and the Spirit of Christ, that we have the amazing privilege to be allowed and called to work at our Theological College, both as professors and as students. As professor-teachers we have the task to train young men to become true and faithful preachers of the gospel of the restoration of life through God's Messiah. As students, we have the task to study and learn in order to be trained for a faithful ministry of that gospel. This means that, every day, we, together, and personally, must show ourselves willing to listen with a submissive and humble heart, and thus with an open ear, to God's Word, allowing for repentance and conversion where it is needed. Only those who have will receive more.

May, in this way, the College continue to serve the churches, by "delivering" students who have learned, and will con-

tinue to learn, in a humble, faithful ministerial service, to proclaim the gospel of salvation. May God give, that through the preaching, taught at this College, will come to light what, in their heart, people (try to) hide, so that those who have a good and honest, a regenerated heart, may bear fruits for the Lord, but also that those who do not want that revealing light of the gospel, because they do not want to repent and turn away from their sins, but harden themselves against the gospel, may become known and purged from the church of Christ, as long as they do not repent, in order that the churches may remain holy for the Lord. May God thus bless the work at this College for the Spiritual well-being of the churches in the faithful fulfilment of their calling in the service of Christ in this world, for

The gospel bring to light what in your heart you hide.
So, listen with care,
that well you may fare.

Esteemed Governors,

Charged by the Synod of Burlington West, 1986, you have appointed me to teach the New Testament disciplines at the College of the Canadian and American Reformed Churches. This appointment was a great honour for which I am thankful, and it expressed a confidence which I often lack. When one looks at the charge that you have placed upon my shoulders in the light of what I have said, one will say: who is able to fulfil such a task in a


proper way? Nevertheless, I can repeat here what I have said to you and to the delegates at the said Synod: the call from the churches is received as a call from the Lord and Saviour of the church. That is why it was accepted. In the hope that He may enable, where He calls, I have started and hope to continue this work, praying that my work will serve the preaching of the gospel as we saw that it has to be done.

Esteemed Faculty Members,

After one year of working together at the College, I can thank you for the friendly manner in which you have received and supported me with your encouragement. Working with you has been, and — I am sure — will be, a pleasure for me, because what binds us together is the love of God in Christ Jesus, and therefore, the love for His Word and the Confession based on, and in agreement with, that Word, as well as the love for the churches of the LORD. May our God grant us that we may continue to work together in His service, in that harmony, for the sake of His people.

Esteemed Professor Selles,

I may be allowed to address you separately, since I was given your place at your retirement. To be your worthy successor is not easy. You were the first professor in the New Testament studies at our College. For seventeen years you have worked here. I know, you have said that this work was not perfect. I say, and will

	IN THIS ISSUE												
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say, the same about my work. No human being can boast of perfect work. Only one was perfect in all His work; our Lord and Saviour; and it is our faith that His perfection is the basis of our salvation. However, your work was done in Reformed faithfulness; and therefore, it was not in vain in the Lord. You have always stressed the necessity of reading simply what Scripture says; not less and not more. It is my desire to continue in these footsteps of yours.

Students at the College,

You have come to study theology at this College, in order to prepare yourselves for the ministry. My advantage is that I have had a number of years of experience, including the time to build up some knowledge of the Scriptures. However, the more

one learns, the more he discovers that he knows so very little. I hope that we shall continue to be together students of the Scriptures who seek to increase in knowledge of, and insight in, the truth and will of God.

Mother,

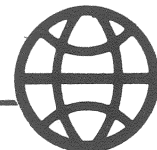
It is reason for thankfulness that you can be present at this occasion. Although it would have been nice if also my mother-in-law and our fathers could have been here. Psalm 128 sings of the blessing of God from Zion, that His people may see the prosperity of Jerusalem and may see their children and grandchildren; this means: that they may see the well-being, the up-building, of the church served by their children and grandchildren.

Brothers and Sisters,

In you as members I see the Canadian and American Reformed Churches, who carry this institution of learning in your prayers and with your support, expecting to be served by it for your upbuilding in the faith, and for your being equipped to serve the Lord as His churches, as His light in this world. You I seek to serve in this task of teaching your students, your future ministers. May you continue to carry us at the College in your prayers before the throne of God, that we together may remain faithful to Him and to His Word, faithfully busy in His work, His kingdom. I thank you for your attention.

J. GEERTSEMA

INTERNATIONAL



KAAPSTAD, SA

The Western Cape Synod, a regional synod of South Africa's Dutch Reformed Church (NGK), has called on the church to take the next logical step and unite with the South African Churches of other races within the Dutch Reformed family of churches.

In 1986, the general synod of the NGK resolved that the membership and communion table of the church was open to believers irrespective of their race. This historic resolution, "Church and Society," stopped short, however, of calling for an actual union of the different denominations within the Dutch Reformed family of Churches, which arose along racially defined lines. The Western Cape Synod, in their commentary on "Church and Society," has said that if membership is open to all, there is no barrier to a union of churches on confessional grounds. The synod declared that the church should seek to give visible form to the expressed unity.

Four out of five regional synods that were held in October expressed complete agreement with "Church and Society." Only the synod of Southwest Africa (Namibia) expressed a number of disagreements. That synod called for rejection of the paragraph on apartheid and also the phrase indicating that church membership was open. The Southwest African Synod argued that a political model was not given in Scripture, and therefore neither rejection nor approval could be given to apartheid. (RES NE)

KAAPSTAD, SA

Seven of the eleven regional synods of the Dutch Reformed Church (NGK) have expressed their approval of women holding the offices of preacher and elder in the church. These recommendations will come before the general synod of the NGK in 1990 for a final decision. (RES NE)

DELFIJL

It happened in an official worship service of the (synodical) Reformed Church in Delfzijl: There a blessing was asked upon the divorce of a (synodical) Reformed couple. The service was conducted by a Netherlands Reformed (Hervormd) minister.

The service was conducted by a Netherlands Reformed minister because the couple's own minister was prevented from doing it himself because of illness. The couple had discussed the whole matter extensively with the minister, it is reported.

One of the Netherlands Reformed (Hervormd) ministers has been trying for some time to achieve that a divorce can receive an official ecclesiastical "confirmation." (ND)

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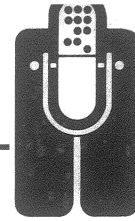
CALLED to the Church at Neerlandia, AB
REV. W. DEN HOLLANDER
of Winnipeg, MB.

CANADIAN SCENE

The age-old belief that garlic helps to keep you healthy has been confirmed by medical researchers in Florida. They found that the white blood cells taken from people who regularly ate garlic destroyed 150 per cent more tumour cells than the blood corpuscles taken from people who never ate garlic.

The conclusion is that garlic has great potential not only in the prevention of sickness but also as part of treatment programs for such diseases as cancer.

VO



It used to be that we mentioned and congratulated couples that received the privilege of being able to celebrate their fortieth, forty-fifth, fiftieth or even higher-numbered wedding anniversary.

It was for practical reasons that we discontinued this practice in our news medley, as in some instances we learned about the fact only two, three, or more months after the official date. It was felt that it made little sense to congratulate a couple with their fortieth wedding anniversary when the forty-first already came into view.

This did not mean, however, that the practice of sending pictures of the celebrating couple, accompanied by a write-up should be discontinued as well!

Lately we have noticed that there are not as many pictures and write-ups appearing in our magazine as we would like to see.

Why is this so?

We realize that some of the older generation have been taken away by the Lord, so that we no longer see their anniversary pictures; but are there not others who reach a milestone in their married life?

We thought it good to remind our readers again of the possibility of having pictures and write-ups included in our magazine — at no charge! — and express the wish that the good custom of letting all readers know about such an anniversary also in this manner will be resumed. We like to keep being informed about each other's experiences and about the blessings which the Lord bestows upon the brotherhood in such an abundant manner.

Shortly before the year 1987 drew to a close, we were startled by the news that the Rev. C. Olij passed away suddenly, as a result of a massive heart attack. As it is such a short while ago that the news reached us, we have not yet been able to take note of possible "In Memoriams" in bulletins.

It does appear fitting to extend our heartfelt condolences to the family of our late brother, and to express the sincere wish that they may experience the comfort of the Lord in a rich manner.

There is no need to conceal the difficulties that arose in years past; it would be dishonest to make even an effort in that direction. At the same time, however, we may mention with gratitude that there was never any doubt regarding our brother's faithfulness to the Truth of the Scriptures. Thus we may be assured that the promises of the same Scriptures have become full reality also for him; full reality, that is: insofar as this is possible before the appearing of our Saviour.

And further: only he who has died has ceased from sin, the Scripture tells us.

Meanwhile: we all have to proceed for as long as we receive the opportunity and the mandate to do so.

Quite a few bulletins have been received since the previous medley was written.

Before I pass on what appears to be worthy to be passed on, I would like the various editors of bulletins to be precise and true-to-fact in their reporting, especially when it concerns decisions by broader assemblies.

In one of the previous medleys I had written quite a few lines about alleged decisions of a regional synod as I had found them reported in one bulletin. These lines were quite critical of those decisions. However, just in time I received the issue

of *Clarion* in which the press release was published. From this press release I learned that the decisions were basically different from the way in which one of the bulletin editors had recorded them, and that no refutation was needed. Only a hasty phone-call to Winnipeg could prevent that the wrongly-reported text and the reaction based on that were printed and reached our readers.

This time I have not yet seen the press release of Classis Ontario South of December of last year. I have to go, therefore, by what the London bulletin told us about the provisional agenda and about a specific decision made.

Trusting that the reporting is factually correct, I must express my amazement and grave concern at a request as well as at the complying with the request.

First we are told: "This classis will also . . . deal with a request for the grounds of a previous Classis decision (decision of a previous Classis? VO) concerning the Church at Laurel MD being justified in separating from the Orthodox Presbyterian Church."

Then we read: "Last Wednesday a Classis Ontario South was convened in Attercliffe . . . It also pronounced a justification for the declaration of Classis March 25, 1987, that the Rev. R.B. Hofford and the other people at Laurel were wronged by the 50th General Assembly of the Orthodox Presbyterian Church and therefore rightfully separated from that Church."

In Dutch one would say: "Nou breekt mij de klomp!" ("What next I wonder!")

Who could justly ask a Classis in December to provide grounds for a decision of a Classis in March of that same year? Why would one ask for these grounds? To prepare an alleged "appeal" to a regional synod?

And which Reformed broader assembly could give any other reply than: "Sorry, brother, it is too bad that the Classis of March 1987 did not give more grounds, but we cannot provide you with them, since it is not our decision but that of the Classis of March 25, 1987?"

I'm very sorry that I have to say it, but if the request and the reply to it have been reported correctly in London's bulletin, the Classis South of December 1987 did a wrong thing.

When the press release appears, we shall either receive corrective information or have to abide by our present judgment.

Now that London's minister has left, the plan of the Committee of Administration may be carried out: "The Committee of Administration reports on its efforts to date regarding the manse and recommends the sale of it after some maintenance items have been dealt with."

Buildings, be it parsonages or church buildings, regularly occupy a place on the agenda of consistories.

Elora reports that "the Committee of Administration has been looking" for a place to purchase where the services can be conducted. At present they are accommodated in the Salem Public School, but when the school has holidays, they cannot use the building. According to the cautious information in the *Church Herald*, there are possibilities.

The Church at Vernon reports that the building fund is growing.

Lynden has good news. "Thirty-one of the thirty-four questionnaires handed out at the congregational meeting were returned and discussed. It is noted with thankfulness that the budget for a church building will be met."

The Ebenezer Church in Burlington has long seen the need for improvements and expansion. As I, too, at one time conducted catechism classes in their building for quite a while, I can fully understand and appreciate that the Committee of Administration "is also proposing an addition to the church building. This addition could provide such benefits as a wheelchair lift, a more functional and pleasant classroom and/or consistory meeting room, better nursery facilities, improved wash-room, as well as improvements to the present basement."

These plans and suggestions were to be discussed at a congregational meeting. I hope from the heart that the congregation will wholeheartedly endorse these plans.

The most amazing element in all this is, in my view, that "of significance is the fact that this addition to the building is possible without any increase in required contributions." I would not have to think long, if I heard such an "offer."

The neighbouring Church in Burlington West discussed the draft budget. "Also the question whether we should start saving some moneys for future 'church expansion,' calling a second minister and/or instituting another congregation was considered. A proposal to put an amount of \$15,000.00 for this purpose on the budget for 1988 was discussed and adopted."

Apparently in Burlington West — as in several other Churches — they still think that "classis meets." With gratitude, however, we pass on the instructive remark that "An attestation is not a 'certificate of membership,' but a letter of testimony concerning the doctrine and conduct of the leaving member."

Sometimes one can read that a member asked for "his" or "her" attestation. It is apparent that no such thing is in existence. Of this we are — again — reminded by the sentence quoted above.

As for Burlington South, a letter was to "be sent to our landlords, objecting to the most recent rent increase." It seems that this letter did have some effect, for in a later bulletin we read that word had been received that the matter would be reviewed.

In some bulletins I read that on December 25 the worshippers were requested to remain standing after the service for the singing of "Eere Zij God." Sometimes a "translation" into English was added for those who do not know Dutch. But what about the following "translation:" "And to all men good will forever."??? Is this Scriptural? Is it, besides, a correct "translation?"

I am convinced that the practice of singing this "song" should be discontinued as soon as possible, that is, right away.

In the first place: I do not like the tune at all, but this is not important.

What we should bear in mind is that gradually the Churches become more and more true to their name of *Canadian*, and that they count among their members not a few who come from a different background. There are not only the children, many of whom do not know Dutch (any more), but there also those whose racial origin differs from that of people of Dutch descent. Although they are members for the full one hundred per cent, they must feel like outsiders when the rest of the assembled multitude sings a song in Dutch and they are allowed to hobble along with an English "translation."

After a School Program here I saw to my astonishment that this same "song" was to be sung at the end. When I asked some teenagers later on why they did not sing along their reply was that they felt completely left out. It did not mean anything to them and so they did not sing along.

When we wish to honour our name *Canadian Reformed Churches*, and when we wish to make all members feel a member for the full one hundred per cent, we should see to it that they all can partake in all things done together.

It is different when a choir sings a song in another language; choirs may sing in German or Latin or the ancient

language of the Incas or the Mayas as far as I am concerned. What is done as a congregation should be done in such a manner that every one can take part.

Besides, there are many songs in our *Book of Praise* which enable us to sing praises to our God, some even with the very words of the angels in Luke 2. There are the Hymns 16 and 17, especially the last stanza of Hymn 17, where you have a *Scriptural* rhyming.

When the possibility is there to take part, this does not yet mean that each and every one does take part in all things being done in the services.

At the consistory meeting in Attercliffe the "behaviour in church has the attention, especially the lack of participation in the singing by the young people."

Yes, this is something which can be noticed in other places as well. *Books of Praise* make excellent padding to make it a little easier to have the knees against the pew in front and sometimes they are not even removed during the singing.

It strikes me time and again that many of our young people are very quiet and can only whisper when they have to say their lesson at Catechism Classes, and that their voice almost fails them when they have to sing along in Church, but once they are outside you can hear them from quite a distance, even though the doors and windows are closed. Some improvement would not be unwelcome here.

We had a few "Christmas Programs" of the schools again. It is a joy to see the children standing there and singing with all their heart and soul and mind and strength, so to speak. What can also be noticed is that the older they become, the more they are conscious of their standing there facing the audience, and they sometimes seem to feel a little embarrassed.

Mind you, all of the above does not apply to all of our young people. Generalizing is always dangerous and mostly unfair. I think that the words "the young people" are a little unfair as well, for there are those who are participating with their whole being, also in the singing. Yet I thought that it was good to draw the attention to this point, too.

We may further inform you that in Lincoln the work on the elevator has started. However, "Recently it was brought to the (ir) attention that a grant for 50% of the cost might be available from the government." Result: the work was stopped, for if it was too close to completion, the possibility of a grant might be endangered.

Lincoln's consistory received a request which many consistories will have received in the course of the years: Let's have more congregational meetings.

On the one hand this would be nice, for it is always good to come together as a congregation in an informal manner.

On the other hand, however, there are points which work against it.

The societies meet regularly, and there is hardly a bulletin which never contains the complaint that there were so few members at the meeting.

The choirs are clamouring for members, especially for the male section. Some choirs even stated that, if not more men showed up to sing, there would be no other option left but to make a women's choir out of it.

Oftentimes we are saturated with meetings during the winter season. In many congregations there are also post-confession classes at regular times.

Further — at least this is my experience — the consistories are always pondering what topic should be chosen for a congregational meeting. You cannot always talk about finances!

I did not read of any decision of Lincoln's consistory upon the request for more congregational meetings, but would not be surprised if they just left it at that one yearly meeting.

The consistory also discussed the contact of local Churches with the civil authorities, especially in light of Art. 28 of the

Church Order. "Brother A. volunteers to annually write a letter to the local authorities indicating to them that they are also remembered in our prayers."

I hope that something more will be written as well, but am thankful for this good beginning. Be it given to other Churches as well, for their consideration.

The Smithville Home Mission Committee reports that "The Smithville library was asked if we could donate some Christian literature. They have agreed." Another point which is well worth to be considered by others.

I was wondering what the following meant: "Although he is already 'in abstentia,' we say goodbye to brother A." Was his conduct not so temperate before?

Orangeville states, "A motion to have a combined *Sheepfold* with Grand Valley is defeated for practical reasons." Too bad.

Grand Valley has, in the meantime, given its bulletin the name *The Valley Herald*. It has a picture on the front page with a Church sign. This looks more or less like a permanent sign to me, not one of the "Sunday jobs" as we can observe for example in Ottawa or Vernon, where a portable sign is put on the sidewalk just before the service starts, to be removed again immediately after the conclusion of the service.

The building committee was also at the consistory meeting. "A verbal report on the progress made in acquiring the 5-acre property was given. The offer has been given in uniting."

However much I scratched behind my ear — I still feel it after many days — I could not solve the riddle of the last sentence of this quote. Was it, perhaps, "in writing?"

In Cloverdale the consistory received the request "to have coffee more often after services." Various reasons were given why this request did not meet with the consistory's approval.

Another request was received, too. "A request for singing the Creed more often is also discussed. It is decided that as a rule we will sing it once a month."

Up to Smithers.

"In answer to a question re 'the handshake' it is pointed out that the handshake is for the benefit of the congregation, to confirm that the minister is authorized to proclaim the Word of God."

A nice story but totally without basis and completely incorrect.

I realize that the same "explanation" has been given more than once and may sound plausible to some. It rests, however, completely on the fantasy of those giving it.

If anyone has access to the volumes of *De Reformatie*, let him look up Volume 61, page 648. For the benefit of our readers I give the following translation of part of the brief article found there.

"The accompanying of the minister to the pulpit and the handshake of the elders came into use in the days of the Doleantie (around 1886)."

"Quite some time had been spent in meetings and quite a struggle preceded the decision to go 'into Doleantie.' Once it was that far, the decision had to be made known to the congregation by the minister on Sunday. He was accompanied to the foot of the pulpit and got a sturdy handshake along. This remained a custom, for the 'going into Doleantie' was followed by deposition of the minister and the consistory, and by the leaving and formation of a 'Reformed Church:' it remained difficult! Therefore, accompanying the minister to the pulpit and the handshake are typically 'Reformed,' were unknown in the Netherlands Reformed Church — the 'State Church' VO — even though it has penetrated into it as well, also as a mark of orthodoxy. Liturgical manuals can write in moving terms about the handshake as support and agreement of the congregation, but the Seven Reformed Churches in the time of the Seven Provinces as well as the Netherlands Reformed

Church after 1815 did not know the handshake. This one handshake multiplied, when also the other consistory members shook hands in the consistory-room, before and after the service. Seeming conflicts arose when an elder was of the opinion that he could not agree with the sermon and then asked himself whether he could shake hands with the minister (after the service, VO)."

Apart from the fact that the whole matter of "authorization" is pure fantasy, I totally reject the idea as such. At best, such might be said of a guest minister whom the congregation does not know and whose name was not mentioned in the bulletin as being the one who was to conduct the service(s). When a minister has been installed in a Church, he has received his authorization at his installation and I reject any idea as if he is authorized — be it symbolically — every Sunday anew or as if the congregation is to see every Sunday and every service anew that the man has received the authorization to proclaim God's Word.

A final item — also from Smithers — may conclude this medley. Alas, once again I have to warn that here a wrong course is being followed.

First a few quotations.

"A letter from a brother re the singing and organ playing during worship services. The organists will be requested to play according to the notation in the *Book of Praise*."

"A letter from the organists re: the music notation and rests in the *Book of Praise*."

"The singing in the worship services was discussed. The next Classis will be approached in order to find out how other congregations deal with the musical notation in the *Book of Praise*."

Since when are musical notations and rests ecclesiastical matters which are to be discussed at consistories and broader assemblies?

What does the average Churchmember and what does the average office-bearer know about music and musical notation? Whoever reads up on this matter gets confused pretty soon if he is not well acquainted with music-technical questions.

Recently one of our organists gave me a booklet to read, a booklet written by our brother Dirk Jansz Zwart, dealing with the question of "Tactus." Several years ago our brother Zwarts gave me a copy of this booklet, and I tried to understand it, but must confess my failure to come to a responsible conclusion on the basis of it or to grasp it all. Some of it I can follow, but much escapes my ability to comprehend.

Perhaps I can defend myself for this failure at least partially by quoting the first sentence of the first chapter.

"The word 'tactus' is perhaps the word which has been used most frequently with the singing of Psalms during the last twenty years; but it is perhaps also the concept which is understood least, not only by the people coming to and singing in Church, but also by many musicians, by those who have the great responsibility of giving direction and leadership to the singing in Church."

And then a consistory or any ecclesiastical assembly is supposed to be able and called upon to make decisions about the manner in which music-notation should be done and in which organists should play??

This is not an ecclesiastical matter at all and consistories should not even discuss it, let alone bring it to broader assemblies.

If a consistory wants to know how things are being dealt with in other Churches, there is the possibility of writing a letter or placing a phone call.

Hopefully they receive for an answer: As this is not an ecclesiastical matter, we have never discussed it, nor are we ever going to discuss it. This is a matter for our organists who have certain freedoms.

And as far as the playing of the organ and the accompanying of the congregational singing are concerned, to my knowledge none of our ecclesiastical assemblies has ever made a decision, nor should any ever make a decision.

The Synod of 1980 came dangerously close to making a decision which was not within its province, and I daresay that they went a little too far, when it was decided "To urge the Committee — that is: the Standing Committee for the *Book of Praise*, VO — to use as an example for lay-out and music notation the Dutch 'Liedboek der Kerken,' in order to achieve uniform notation and a suitable format."

We can be thankful for the fact that this Synod did not decide that the music should be written in such-and-such a form because this was supposed to be technically correct. No: that they recommended to the Committee to follow the notation in a certain book was: "In order to achieve uniform notation and a suitable format."

Well, I can go along with this, although I would love to know how many members of that Synod were familiar with the *Lied-*

boek der Kerken and understood the implications of this decision.

If not everyone at an ecclesiastical assembly who knows the Scriptures and is thoroughly familiar with the Reformed Confessions can follow and understand everything that is being discussed and decided upon at that assembly, there is something drastically wrong.

Our forefathers were far from dumb when they provided that only ecclesiastical matters were to be dealt with at ecclesiastical assemblies. And a consistory is one of those assemblies.

Is it not about time that we give some room to other contributors in our magazine?

Sleep well.

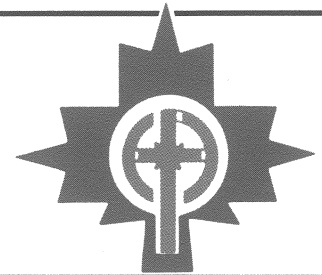
VO

PSST! Let me abuse my privileges. I have the volumes 51 through 60 of *De Reformatie* available.

Bound in hardcover. \$ 200 takes all. Money for one of our schools.

VO

The Christian Heritage Party and our response₂



The Christian Heritage Party (CHP) evokes different reactions in our circles, ranging from wholehearted acceptance to hostile rejection. It may be useful to pause and consider this matter. The purpose of this article is to try to think through some of the key factors that are involved. We will need to be brief and to the point, but that is often helpful in keeping the main concerns in sharp focus. Let us begin by considering the character of the CHP and the implications this has.

The character of the CHP

The CHP wants to be a political party that bases its policies on the inspired and inerrant Word of God and the principles found therein. The CHP does not have a confessional basis such as, for example, the Three Forms of Unity or the Westminster Standards. No one will deny that a party with a clear confessional basis has advantages. Then there is a common understanding of Scripture that can be appealed to in policy discussion. Also, it can be argued, such a basis could help keep a party faithful to Scripture. Besides, what could be better than to be able to work together with those with whom you agree not only on political matters but on all matters pertaining to understanding God's Word as the norm for our calling in this world. In the Netherlands, members of our sister churches have formed a Re-

formed Political Association (GPV) which as a political party has a confessional basis. In that sense they have more than the CHP can offer.

The CHP's lack of a confessional basis should, however, be placed in perspective. Such a basis is in itself no guarantee for being faithful to Scripture, as the existence of degenerating churches which still retain Biblical confessions testifies. Furthermore, the CHP does enunciate clear principles or Biblical truths important for politics and government. We are not left in the dark as to the character of this party. While not confessional, it is a party of principles, which as we saw the last time are Biblical and clearly outlined. This approach compares with Abraham Kuyper's Anti-revolutionary Party (ARP), which also had no confessional basis, but did have clear principles that were spelled out.

The principles of the CHP are also translated into policy statements. This party therefore has an obvious principled platform. Those who vote for this party or who join it have a good idea of what is involved. The CHP is not ashamed of its Christian testimony and policies. Indeed, the party's very existence came about precisely to provide this alternative to secular humanistic political thinking. Whatever objections one may have, one cannot but be grateful for the fact that there is now such a party on the national scene and that this is still

possible in a time when wholesale disobedience to the demands of the King of kings is more and more considered normal.

The church and the CHP

In this area the discussions about the CHP can be quite vigorous, and it is good to discuss these matters. In such debates it is sometimes said that since the CHP is not made up of Canadian Reformed Church members who have come together on the basis of the Three Forms of Unity, we therefore cannot participate. To do so would go against Christ's church-gathering work. Pondering such an analysis of the situation I can only come to the conclusion that it is very confusing and overlooks basic distinctions that need to be maintained.

Two things should be kept separate from each other, namely, the place and office of the church on the one hand and that of the state and a political party on the other hand. It should be stressed that the CHP is not a church and does not present itself as such. It is a political party with specific objectives on a specific basis.

Now it is the duty and office of the state to preserve the civil order and outward peace. This task can involve tolerating false religion. The church's office, however, is to preach the gospel and strive for the inner peace, i.e., the peace with

— continued on page 61

By Rev. W.W.J. VanOene

No one should think that with the above decision the future of the Theological School was secured. The scheming behind the scenes went on. It is a strange thing to read that after the Synod Bavinck wrote the following words in a letter to Kuyper: "In the matter of the Theological School I quietly let them decide that it should remain. Right now there is little that can be done about it. In my view it is only a matter of time. I don't understand that this is not seen among us."

Bavinck also warned Kuyper to take it easy in the press in his reactions to the Leeuwarden decisions. Incautious words on Kuyper's part could prove to be disastrous.

In a little more than a week the third Provisional Synod of the Netherlands Reformed Churches was to start in The Hague, namely, on Tuesday, September 8, 1891. The Christian Reformed Synod could still appoint delegates to convey its decisions, and it did so on August 28.

At the Third Provisional Synod

Aware of it that the time was short, the Christian Reformed deputies met when still in Leeuwarden. They decided to request the third provisional Synod to receive them in order that they might have an opportunity to convey the decisions of their Synod.

It was characteristic that Dr. Kuyper was again chosen as chairman. Before this was done, a brief discussion was held whether it would be proper to choose the same person twice in succession to be chairman of a Synod. Expert advice opened the way for Kuyper to be again chosen as chairman.

Synod decided that in first instance only the chairman would address the deputies.

The deputies, on their part, had agreed that their chairman, the Rev. J. Van Andel, when handing over the decisions of the Leeuwarden Synod, "was also to speak a word to voice the spirit in which the Leeuwarden Synod had discussed the proposals and ultimately had adopted them with a rare unanimity. To this the declaration was to be added at the same time that we were wholeheartedly prepared, if this should appear necessary, to further explain the proposals of the Leeuwarden Synod, but only insofar as the character and intent of Synod with its proposals was clear to us, and preferably in the way of written communication, fit for publication."

Deputies were received on Wednesday, September 9, at around 10:00 a.m.

Everything was done to make them feel at home and at ease.

When they entered, all those present rose and sang Psalm 68:2. Kuyper then spoke a word of welcome. He called this moment a moment of "holy festal joy."

In his address, Kuyper spoke words one might not have expected to hear out of his mouth, seeing, e.g. the Draft-Act.

"Before," he stated, "we admired your courage, but deplored your 'leaving' at the secession of 1834 and following years. Now, however, we understand that it was nec-

essary to *break*; that you were being guided by a more correct insight than we, where we still were struggling in hope against hope *without* wanting to break. Then we saw it: the Spirit of God had stimulated you in 1834 to a deed to which we ultimately had to come as well, when also for us the moment of breaking and action was there." We now meet you "with the assurance that we are prepared to sacrifice whatever is human in our opinions upon the altar of the unity of the Churches." Seeing that many members from both Church groups were present, Kuyper requested to sing Psalm 133, "the song of the Holy Love."

However interesting and instructive it would be to follow the discussions and to deal with the mutual submissions, what is of importance are the conclusions to which the third Provisional Synod came and its acceptance of the "conditions" of the Christian Reformed Synod of Leeuwarden.

It was a good thing that the deputies of the Leeuwarden Synod were present in The Hague. They were able to answer the questions and to take away fears with the members of the provisional Synod. In their answer they stressed that "they did not receive any other power and authority from Synod but to explain the proposals insofar as the Synod had expressed itself clearly about character and intent of the proposals."

With the Netherlands Reformed Committee there was fear that acceptance of the Leeuwarden statement by which the Regulation of 1869 was rescinded "if only the unity of the Christian Reformed Church is preserved," would mean a return to the concept of a national Church with locals.

In their reply the Christian Reformed deputies remarked that this was not their Synod's intention. The Church Order, they stated, recognizes the close, confessional and church-political unity of the Churches. This unity is there even when there are no Classes or Synods.

A second objection was that the Leeuwarden Synod spoke of "the training of *its* ministers." Did this mean that the "principle of free study" was abandoned and that *only* candidates from the Theological School would be received into the ministry? Deputies declared that such was certainly not the intention: the only thing was the principle that the Churches should have their own institution.

The result of the discussions was that the Provisional Synod came to the following conclusions.

The Draft-Act is totally set aside and no longer plays a role.

Unity on the basis of the Three Forms of Unity and the Dort Church Order is something Synod is wholeheartedly prepared to accept.

Although the difference between Secession and Doleantie is recognized, Synod agrees with Synod Leeuwarden that this should be left for each one's responsibility and that both groups should refrain from judging each other in this.

No objection is raised to recognizing each other as true and pure Reformed Churches.

Neither is any objection raised against the point of breaking with the Netherlands Reformed (Hervormde) Church or of recognizing as members only such as are pure in doctrine and conduct.

Concerning the point of the Theological School a few points were added.

Synod The Hague can go along with the Leeuwarden statement about the Theological School,

“Always on the understanding that it is *not* the meaning of this declaration

“1. to squash the old Reformed principle of free study; nor 2. to bring any change in the Reformed manner of ecclesiastical examination of future Ministers of the Word; neither 3. to take away anything from the requirement of scholarly education which has always been set by the Reformed Churches; neither 4. to contradict that, if necessary, the *united* Churches have to judge the arrangement of this matter.”

It is on the above conditions that the Provisional Synod decided that a union could take place.

By “the arrangement of this matter” in point 4, reference is made to the ecclesiastical examinations and the scholarly standing, not to the Theological School as such, as if the united Churches were still to decide what was going to be done with and to happen to this institution.

In later years it was suggested that by “this matter” the whole question of the Theological School was meant, as if it were still doubtful that this institution would be retained. That this was not so will become clear from, among other things, the following passage from the Memorandum sent to the Netherlands Reformed Churches by their deputies.

“The Synods of Leeuwarden and The Hague both recognized the principle that the Churches themselves ought to have an institution for the training of their ministers, at least as far as the theological training is concerned; but both have, at the same time, recognized and upheld the principle of free study. The existing situation has thereby been mutually accepted. This situation, however, is quite different; the training of the future ministers of the Word shows much diversity. Propaedeutics, time of study, preparatory examination, conducting services, exams at the Schools and in the Classes, level and extent of the exams have been arranged in a completely different manner in both groups of Churches. In this point, too, agreement will have to be reached in the long run.

“If, however, matters are of too great an importance to deal with them wholly or partially (now), the Synods could appoint deputies who, before the Synod next year, design and submit a plan for a new arrangement. But in any case both Synods will have to provide now already by means of some provisions in this situation until the next Synod, especially regarding the peremptory or Classical examination and the calling of Candidates.”

Before the Synod voted on the proposals, the chairman of the Christian Reformed deputies, the Rev. J. Van Andel, was asked whether, in his opinion, the Christian Reformed Synod would find the proposals acceptable, since otherwise a vote would make little sense.

Rev. Van Andel replied that, as Deputies, they could speak only personally, but that it was their unanimous judgment that the proposals were in accordance with the

conditions set by their Synod. “Subject to the judgment of our forthcoming Synod we are of the opinion that we may answer your question in the affirmative.”

The proposals were thereupon unanimously adopted.

It was Tuesday, the fifteenth day of September, eighteen hundred and ninety-one.

Further Preparations

Acceptance of the conditions by the third Provisional Synod of The Hague did not mean that now automatically the union was a fact.

In the first place: the forthcoming Synod of the Christian Reformed Church would still have to express itself on the acceptability of the additions made by the The Hague Synod.

Secondly: it would have to deal with the judgments of the various provincial Synods about the decisions of the Leeuwarden Synod, and, thirdly, there were objections, brought in by members against the proposed union. Their objections would have to be examined and judged.

The Deputies who had been at the Synod at The Hague addressed all the Christian Reformed congregations, sending a copy of the The Hague decisions plus appendices. They added that, in their view, the conditions of the Synod of Leeuwarden had been met, and they asked the Churches on the next Lord’s Day to thank the Lord for the agreement reached, something which had also been asked of the Netherlands Reformed Churches by their Synod.

There was more that the Deputies had to do: they also had to see to it that the Government was informed about the rescinding of the Regulation of 1869 so that the Churches would be known as having only the Dort Church Order as their “Regulation.”

To this end they sent a declaration to all consistories, to be signed by them, in which they expressed their agreement with this change. Only one Church refused and persisted in its refusal.

When, on Jan. 14, 1892, two of the deputies were received by the Minister of Justice, they learned that the Government would count only with the Church Order of Dordrecht as the Regulation of the Christian Reformed Church.

Deputies of the Doleerende Churches, informed of this, were of the opinion that hereby the last barrier had been removed and that the deputies could meet for the definitive preparations for a merger.

March 3, 1892, the convening Church, the Netherlands Reformed Church at Amsterdam, issued the convocation for the fourth Provisional Synod, to begin on June 7, 1892, at 2:00 p.m. in the Keizersgracht Church building in Amsterdam.

It requested that the delegates receive “credentials and instructions that they are authorized, as soon as the required agreement has been reached, with the delegates of the Christian Reformed Churches, who most likely at the same time also will be gathered in Amsterdam, to unite into one Synod, and, as all differences between them have disappeared, together with these brethren, to take decisions for their as well as for our Churches.”

— *To be continued*

CHP and our response

— continued from page 58

God in Christ. This office implies that the church has a much lower level of tolerance. As “the pillar and bulwark of the truth” (I Timothy 3:15) it cannot tolerate false religion.¹ If we distinguish clearly between the task of the state and of the church, we should do likewise with a political party and the church. They are two different entities and should not be confused. A political party has an ultimate goal to have a say in governing the country. The CHP also has this aim. The church, however, has nothing to do with that. Its aims and tasks are otherwise.

All this is not being mentioned as if to suggest that church membership is of no consequence when one is busy in the political arena. Not at all. However, the different task and place of a political party (and state) does raise the question whether a political party needs to be made up of members of the Canadian Reformed Churches only. Is it not the nature of the task of governing (for which a political party aims) to seek as wide as possible cooperation in order to attain under God’s blessing certain *political* goals? Neither Groen van Prinsterer nor Abraham Kuypers deemed it necessary that membership in a Christian political party be restricted to those of one church.² To my knowledge only the GPV basically insists on this and this insistence is thus a fairly recent phenomenon. It should be noted that before the GPV’s establishment in 1948 there was no difficulty in working together with, for example, members of the Dutch state church (Hervormde Kerk) in the ARP.

Such a cooperation with others does not take away one’s obligation as a member of Christ’s church to call all Christians to the unity of the true faith in one church. The differentiated task of the church and government (including political parties) makes possible the maintenance of our responsibilities as church members while at the same time being busy in a Christian political party with others.

To illustrate the distinctions that need to be kept in mind, think for example of participating in the Pro-life movement. When Canadian Reformed people today join Pro-life organizations and alongside Roman Catholics fight against the evil of abortion, then one can do in a political framework what one cannot do ecclesiastically, namely, work together with members of a false church. This cooperation with Roman Catholics against abortion does not mean that now there is suddenly agreement with Roman Catholic dogma or that one denies that the popish mass is “an accursed idolatry” (Q. & A. 80 of the Heidelberg Catechism). Not at all. The sharp ecclesiastical differences remain. However, those differences or those par-

ticular points of our confessions are not at issue in the *political* battle to save the lives of unborn infants. The common desire to fight for and to protect God-given life in obedience to the sixth commandment is what makes an alliance with others on this point possible. Similarly, if a political party can present a set of principles and a platform that Christians from different backgrounds can agree on, then cooperation with others in the political arena for certain specific political goals is possible. Important is that one does not go against the Word of God and so deny the Reformed confessions and one’s identity as a member of the church of Christ. That we must never do!

Joining the CHP involves signing a declaration acknowledging God the Creator, the Lordship of Jesus Christ and the inerrancy of the Holy Bible as the inspired Word of God, as well as certain political principles.³ Affirming these truths cannot be said to involve a denial of the Scriptures and the Reformed confessions. If others, whether they be Roman Catholic, Presbyterian, Pentecostal or Baptist can agree with that same statement, fine. Then we can work together as a political party for political goals without denying anything which God has revealed to us in His Word. A political party is not a church. The offices are distinct from each other.

It is sometimes argued that cooperation with others would hinder Christ’s church-gathering work. However, if a party with a Christian platform would have influence and would even be able to govern our country, precisely then the well-being of Canada would be served and the outward peace advanced because Biblical norms are followed. A consequence of such a situation would also be that the public proclamation of the gospel remains possible. Thus participation in a Christian party in these increasingly godless final years of this century can help advance the cause of Christ’s church.

Our attitude

During its conception and gestation period, the CHP has not had an easy ride in the membership of the Canadian Reformed Churches. That can have both good and bad aspects. Let us concentrate on the former. There is something healthy in being critical. We should not automatically be ecstatic because of every new movement that comes along simply because it claims to be Christian. The baby with the name CHP has now just been born. If one is not ready for it, but wants to take a closer look at this new infant on the political scene before getting involved, he should do so. No one should sign up with the CHP if he is not convinced nor should anyone feel pressured to join. The issues should be carefully studied. By the

same token we should not condemn those who have already joined and work hard in this way for a public Christian witness. We should tolerate differences of opinion in our midst and not be quick to condemn each other in such matters — certainly not at this stage of first beginnings. There are concerns that can be raised but they are not of such a nature to forbid each other to participate.⁴

It may be helpful at this juncture to mention three conditions (mentioned by Dr. J. Douma, Professor of Ethics in Kampen)⁵ necessary for responsible cooperation with others in the political arena. Firstly, the basis of the cooperation should not ask anything of us that is in conflict with our Christian faith. Secondly, we should not have to bear responsibility for everything that others, because of diverging convictions, may say or do within the organization. Thirdly, there must be interests or issues at stake that would be difficult or impossible to realize if the help of others was not used. Especially this last point calls for a certain flexibility if one wants to effectuate certain changes politically and work for bettering the present calamitous situation. Someone who wants everything his way, all or nothing, cannot be all that effective politically. Someone may either desire a Canadian Reformed political party or refuse to cooperate with anyone else. But, within the Canadian context such a party would be meaningless as a *political* instrument for change and very little of a political nature would be accomplished. If one is ready to adjust oneself to the Canadian political scene in a responsible manner, keeping his integrity as a Christian, and work with others to achieve certain political goals that are in agreement with God’s Word, then one can be active as a Christian working for *change* in a secularized world.⁶

It would seem to me that points like these need to be soberly thought through before dismissing the CHP out of hand. It is better to work under conditions that are less than perfect and to achieve certain political goals than to achieve virtually nothing in terms of concrete political change. These are life realities in this present dispensation that need to be faced in the light of our political responsibilities.

Association for Reformed Political Action (ARPA)

As Canadian Reformed people we are no longer newcomers in this country. The growing awareness of our political responsibilities is also a clear indication of that. Although differences of opinion on political topics will probably never disappear in Reformed circles, yet on one thing we can all wholeheartedly agree, — namely, on the need to study the political issues carefully and that includes the CHP, its

platform and any concerns we may have. Through such study and by making the results available, we can contribute a Reformed political testimony in this country. Ideally within each congregation there should be an ARPA as a forum where not only local political issues can be dealt with, but also political topics more generally can be discussed and debated on the basis of Scripture as it has also been summarized in the Three Forms of Unity. May we be spared apathy and disinterest in this regard. Perhaps Reformed "think tanks" can develop which can study pressing issues and so also be of service to the CHP. It welcomes constructive criticism and suggestions which are based on Scrip-

ture, for according to its own constitution it wants to speak out and act in accordance with the Word of God. Its short history has shown how responsive it is in Biblical argumentation.

There are wonderful opportunities for Reformed people who study the Scriptures and the political problems of the day to make a contribution to the CHP.⁷ Surely we cannot but wish it well as political witness and vehicle for change and sympathize with the cause for which it stands even if we do not exclude possible criticism. May that attitude govern our words and actions with respect to the CHP.

C. VAN DAM

¹See on this subject my "The Task of Government Today," *Clarion*, 36:22-24 (1987).

²For this and what follows see J. Douma, *Politieke verantwoordelijkheid* (1984), 159ff.

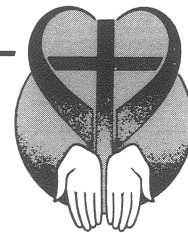
³See my "The Christian Heritage Party: A newcomer on the federal scene," in the preceding issue of *Clarion*.

⁴Besides differences of a religious nature in evaluating the CHP, other differences have also been voiced. For example, some may want to continue their Christian witness in an existing political party or prefer to support a particular pressure group. Evaluating these approaches is not our concern here.

⁵In his *Politieke verantwoordelijkheid*, 170ff.

⁶See on these issues, *ibid.*, 171ff.

⁷See E. Vanwoudenberg, "ARPA's Role and CHP's Goal," *Reformed Perspective*, 7:1, (1987) 8ff.



CRWRF

Mozambique is suffering

Mozambique is once again suffering the pangs of hunger with an estimated 4.5 million facing food shortages daily. It is a situation which ought not to be. For this south-eastern African country harbours rich agricultural lands and untapped natural resources. But years of drought and escalating civil war have disrupted the already weak economy and uprooted as many as two million people, forcing them into a nomadic existence.

Even without the problems of war and drought, Mozambique would suffer the normal difficulties of a severely underdeveloped country according to World Vision's Steve Houston. The territory was originally colonized in the 16th century by the Portuguese, but those who emigrated were a motley crew, one unable to bring order and prosperity to their chosen country.

In 1974, after a coup in Portugal ended forty years of fascism, the new Portuguese government acceded to the demands of a leftist guerilla group in its colony and granted independence. The group, called FRELIMO (Front for the Liberation of Mozambique) had originated fifteen years before in the north, moving south and gradually taking over more territory. There was no transition period. Many of the Portuguese settlers in Mozambique feared for their families and left. A large number resettled south of the border in South Africa.

The Marxist government which came to power in 1975 has done little to improve the country's prospects. In fact, several disastrous experiments in national socialism (e.g., collectivization of farms) have further weakened Mozambique, causing disruption and dissatisfaction.

In little more than a decade, things have gone from bad to worse. Drought over the years has induced emergency famine conditions requiring large-scale international assistance. However, though rains have brought significant improvement in the past few years, the threat of starvation still exists.

The cause is largely the conflict between the government and a new guerilla group, the Mozambique National Resistance (M.N.R.) which has gained strength in recent years. It is often difficult to say at any given moment who is in control of which part of the country, a fact that has seriously hindered efforts of relief organizations to help the homeless and hungry.

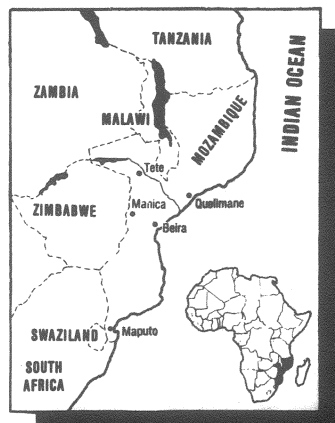
Despite its army of 5,000 men and a steady flow of military equipment from Eastern bloc countries, the government has been unable to overthrow the M.N.R. (or Rename as it is popularly called), a ten-year-old insurgency that is bringing the country to its knees.

The M.N.R. has been escalating its efforts to overthrow the Marxist regime, and according to *Time* magazine, boasts an estimated 10,000 men in arms.¹ Ac-

ording to all reports, the organization lacks a clear political ideology. It is oversimplified to cast it as a rightist group fighting the leftist government. It is rather, according to World Vision's Steve Houston who recently spent time in Mozambique, "an amalgam of elements opposed to the government." The group is strongly suspected of receiving clandestine backing from South Africa.

Pretoria indeed, has long had a strong interest in Mozambique. For instance, she has been economically involved with her neighbour since the turn of the century when thousands of Mozambican migrant labourers flocked to South African mines for work. Anxious to secure some return for the loss of its workers, Portugal signed a formal agreement in 1901 with the South African mining industry which agreed to pay the colonial state in gold a portion of the workers' salaries. This "rent" became a major source of Mozambique's income. Other economic ties are evident in the fact that Mozambique's power source comes from South Africa, and her only usable currencies at present are the South African rand and the U.S. dollar.

So why the covert assistance to elements within Mozambique bent on overthrowing its government? Such activity is likely a form of protectionism for South Africa. As a result a Mozambique's "friendship treaty" with Russia, the country bristles with Soviet influence and weaponry, threatening the whole of what Breshnev earlier longingly referred to as "the miner-



al treasure house of central and southern Africa." Together, Mozambique and Angola border on every key country in that "treasure house." The Soviets no doubt had their eye on these important deposits when they increased their influence in this region . . . and South Africa naturally, would like to prevent such interest from expanding.

In addition, it is known that South Africa has long been victimized by the African National Congress (A.N.C.), an outlawed black organization which has been conducting a terrorist campaign in South Africa from within Mozambican territory. In fact, in retaliation for Mozambique's harbouring A.N.C. guerillas, Pretoria announced the gradual expulsion of 52,000 Mozambican mine and farm workers. According to *U.S. News and World Report*, money sent home by workers represents about 30% of Mozambique's foreign exchange income.² The ban has had real bite.

In 1974, under pressure from the U.S. and Western Europe, the government of State President P.W. Botha negotiated a mutual non-aggression pact with then-president Samora Machel. Mozambique was to deny bases to the A.N.C. while the Botha government was to withdraw support for the M.N.R. Mozambican officials, according to *Time*, fear they were victims of a double-cross. White A.N.C. operations against South Africa virtually ceased, M.N.R. raids, if anything, have increased since the pact was signed.

The country is currently close to chaos. Currency borders on worthless, the government controls less than a third of the country (some estimates are as low as 10%), famine prevails, refugees number in the hundreds of thousands, roads are mostly unsafe In the ten years that the M.N.R. has been fighting its battles, over half of the country's health clinics have been destroyed, and school, rail lines, roads, power lines, indeed entire villages have been wiped out.

The tales are horrific — stories of brutal murders, decapitation and more — a growing tide of fear that has caused hundreds of thousands to leave their homes and flee for safety to other parts of Mozambique or to the neighbouring countries of Malawi, Zambia, Zimbabwe, Swaziland, Tanzania, and South Africa.

Often it is impossible to identify the source of the raids on villages. Armed bandits who steal and maraud to stay alive, government forces, or the M.N.R.: often no one knows who to blame. Apparently, much of the destruction is not attributable to any organized group. Dissatisfaction with conditions has given rise to roaming cutthroats who steal and torture without conscience.

Whatever the source of the destruction or the ideology of those involved, the



Sacks of maize and metal containers of cooking oil arrive at Chimoio village in Manica province. Villagers at present are unable to grow or buy their own food due to years of drought and its aftermath

destabilization caused is enormous. For organizations providing food, the normal logistical problems of getting food to the hungry are magnified in such a situation.

Steve Houston says that from a relief point of view, there is just "a thin skin around the outside and a few roots inside" through which to work. Transportation networks are extremely fragile; in fact, the Beira corridor, running north to south, is the last remaining rail link which government troops are able to keep relatively safe from guerilla attack.

As many as two million people have been uprooted by drought and civil war, forced to seek safety elsewhere. About 100,000 of these refugees, many of them children, live in more than one hundred resettlement camps strung out along Mozambique's 1,500 mile coastline.

Organizations such as World Vision, and Canadian Foodgrains Bank are able to get food to many displaced families. The Canadian government has pledged to match grants (i.e., every dollar given will be at least doubled) so that gifts go much farther.

World Vision's assistance is three-fold: Firstly, it involves free gifts of maize (traded in Zimbabwe for Canadian wheat) which is distributed by World Vision personnel stationed there together with church and community leaders. By the end of 1987 approximately 30,500 metric tonnes of food will have been supplied to about 370,000 people.

Secondly, through its Agpak program, involving distribution of seeds and agricultural implements, families are helped to begin growing food again. Twenty-eight thousand agpaks have already been distributed. A third effort is the drilling of boreholes in Mineke province to provide much needed water.

The Mapute government's acceptance of such aid reflects the pragmatic approach of Mozambique. The present President, Jacquim Chissano, in line with his predecessor, Machel, has to some degree set aside ideology in favour of practical solutions to his country's desperate problems.

Though the government maintains close ties with the U.S.S.R., it has in its fourth Congress, realized the necessity of deemphasizing state farms and shifting towards an entrepreneurial approach in some areas. In 1985 Machel visited Washington to seek U.S. economic aid and also joined the World Bank and International Monetary Fund, exposing his economy to international scrutiny.

Still, until the present civil strife is resolved, relief aid will continue to be a necessity for those unfortunates caught in the middle. If Rename emerges from the conflict as the winner, as Barbara Amiel pointed out in *Macleans*, it will be the first internal defeat of a Communist regime in Africa.³ If that happens, perhaps South Africa and the West will breathe easier and the Mozambicans themselves will finally know some measure of security and happiness. For now, though, Mozambique, like its people, continues to be "a barefoot and wandering nation" (*Time*) with peace and prosperity seeming very far away.⁴

¹*The Real War*, Richard Nixon, Warner Books, N.Y., 1981.

²*U.S. News and World Report*, Nov. 3, 1986.

³*Macleans*, "Through Rose-Colored Glasses," Barbara Amiel, Nov. 10, 1986.

⁴*Time*, "Ordeal of Blood and Hunger," May 5, 1986.

P.S. Because of your faithful giving, CRWRF was able to channel \$17,500 (an amount that has been multiplied under the existing agreement with the Canadian government) in 1987 through World Vision to assist the hungry, and homeless at Mozambique's borders.

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,

Are you curious about the winners in our Colour Fall Contest?

I will tell you — in a moment.

First, I want to thank all you Busy Beavers who sent in so many colourful, interesting pictures.

Keep up the good work!

Who knows? Maybe you'll win a prize next time!

But today we want to congratulate our three winners.

SENIOR — Yolanda Van Spronsen
 INTERMEDIATE — Jennifer Siebenga
 JUNIOR — Laura Aasman

Well done! Keep up the good work!

JOKES

From Busy Beaver *Rebecca Hekert*

Alice: I got a hundred in school today!
Mother: That's wonderful. What did you get it in?
Alice: I got forty in arithmetic and sixty in spelling.

Mac: O dear! This match won't light.
Jack: What's the matter with it?
Mac: I don't know. It was all right when I used it before!

Dentist: Stop making a face. I haven't even touched your teeth!
Tommy: I know. But you're standing on my foot!

Busy Beaver *Annette Bax* would like to share with you this recipe for *Blueberry Pancakes*.

Looks to me like a very good way to warm up during the cold when we need lots of energy!

Would you like to try them?

BLUEBERRY PANCAKES

- 2 cups all purpose flour
- 1 teaspoon salt
- 1 teaspoon baking soda
- 2 eggs, slightly beaten
- 2 cups buttermilk
- 2 tablespoons melted butter or margerine
- 1 pint blueberries

Stir together the flour, salt and soda. Add eggs, milk and butter. Stir till just moist. Mix in blueberries. Drop batter by scant ¼ cupfuls onto hot, lightly greased griddle. (Don't crowd pancakes.) Cook over medium heat until top of pancake is bubbly and bottom is golden brown. Turn pancakes and brown other side. (To flip pancakes, give turner a sudden lift and tilt up and over!) When pancakes are cooked, keep them ready to eat by placing them in a shallow pan in a warm oven. Make more pancakes using rest of batter. I hope you enjoy them!



From the Mailbox

Welcome to the Busy Beaver Club *Jessica VanderGugten*. What is your bunny's name? Will you write and tell us about your sheep and chickens?

Welcome to the Club *Andrea Feenstra*. I see you are a real Busy Beaver already, sending us a puzzle! Keep up the good work. How did you enjoy your holidays, Andrea?

Thank you for your good poem *Marilyn VandeVelde*. It's a little late to share with the Busy Beavers now. But it should keep. Don't you think?

Hello, *Margaret DeWitt*. I see you have been keeping busy. Good for you! Thank you for the puzzle. How were your Christmas holidays, Margaret?

Sounds to me as if you had lots of fun at Hamilton Place, *Rebecca Hekert*. And you had a good holiday, you lucky girl! Thank you for the jokes, Rebecca. Bye for now.

Congratulations on your new baby sister, *Sara VanderZwaag*. By now she'll be lots of fun and you can help look after her, right? I hope you have a fun birthday, Sara!

I see you've been a real busy Beaver, *Wendy Beijes*! Keep up the good work. Thank you for the puzzles and the picture, too!

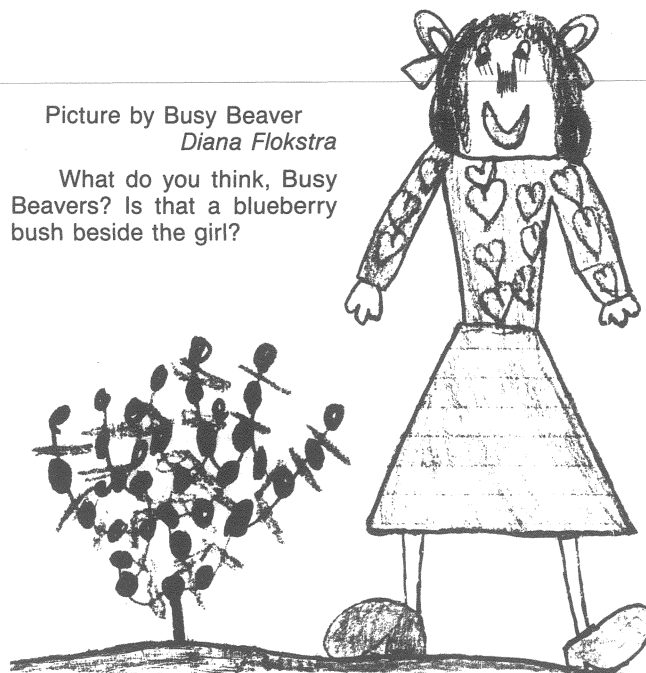
You're a good poet, *Anne Van Laar*. Next time we'll have to share some of yours with the Busy Beavers. I'm glad you had such an enjoyable Christmas concert. Thank you for your good wishes, Anne!

How did you enjoy your Christmas holidays, *Karin VanderVeen*? I think I would have enjoyed your Christmas concert! Thank you for the poem, Karin. Keep up the good work!

Hello, *Helena Beijes*. You have been keeping very busy, I see! Good for you. Have you made some nice pictures with your new chalks? Maybe you have one to share with the Busy Beavers, Helena? And are you enjoying some winter fun?

Picture by Busy Beaver
Diana Flokstra

What do you think, Busy Beavers? Is that a blueberry bush beside the girl?



Quiz Time!

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

WORDSEARCH

By Busy Beaver *Geraldine Feenstra*

Find:

freezing	snow
cold	ice
snowman	skates
scarf	snowshoes
mittens	bitter cold

BIBLE QUIZ

By Busy Beaver *Margaret DeWitt*

Matthew 1

- | | |
|------------------------------------|-------------------------------|
| 1. Abraham was the father of _____ | 5. Herzon the father of _____ |
| 2. Solomon the father of _____ | 6. Nashon the father of _____ |
| 3. Abijah the father of _____ | 7. Jacob the father of _____ |
| 4. Matthan the father of _____ | 8. Azor the father of _____ |

(Answers next time)

SECRET MESSAGE!

By Busy Beaver *Esther Bergsma*

The key to this code is easy. Just remember that each word in the secret message is the one right after the name of an animal!

 _____?

cow	meeting	butterfly	giraffe
how	snake	if	is
Bob	learn	breakfast	elephant
can't	lunch	kitten	not
dog	soon	one	car
should	sheds	moon	bird
horse	called	bike	taught
one	snow		

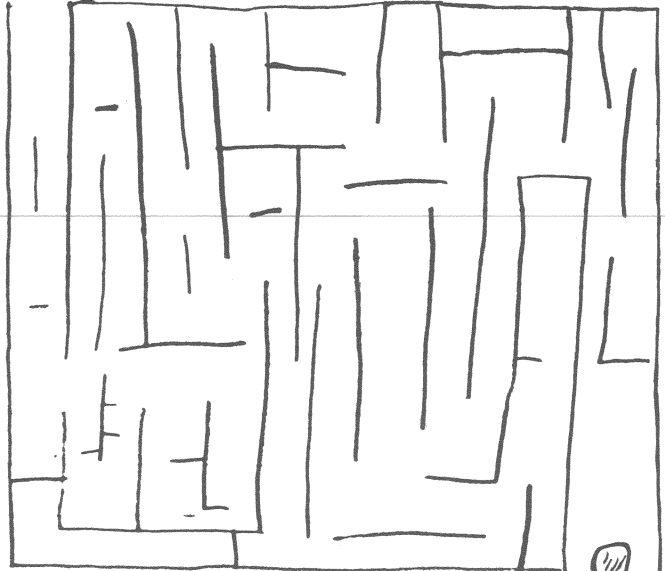
(Answers next time)

MAZE

By Busy Beaver *Judy Bysterveld*



Help the elephant get to the peanut



Bye for now, Busy Beavers.
 Have you sent away your cards yet? (Check last time's *Clarion*.)

With love from your
 Aunt Betty