

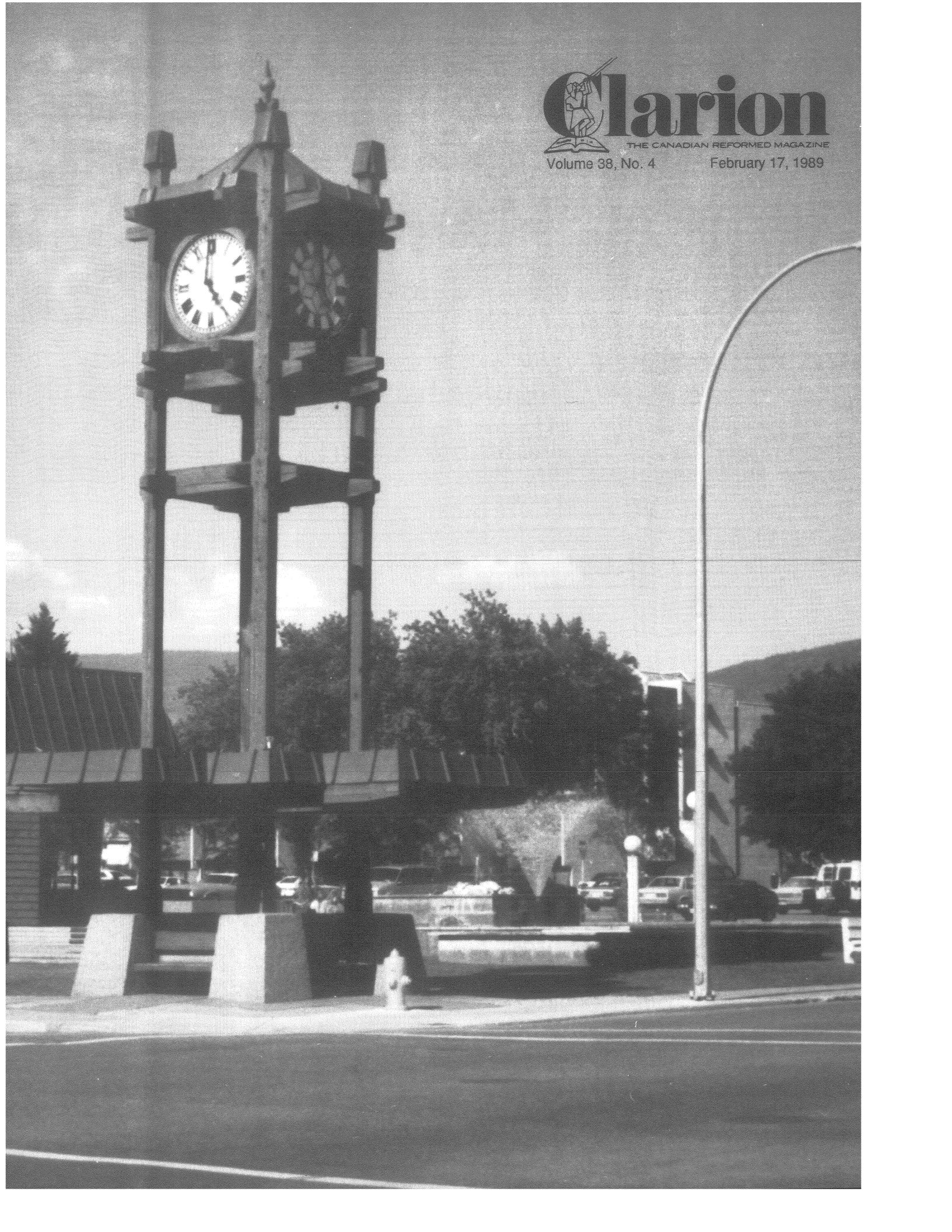


# Clarion

THE CANADIAN REFORMED MAGAZINE

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# The first day

By C. Van Dam

## "And God said"

"And God said." Repeatedly throughout Genesis 1 we read those words, "God said," followed by an act of creation. God speaks and it is there. God creates by speaking. What does this mean? In seeking an answer, we must be governed by what Scripture tells us. Several passages come to mind.

One can think of Psalm 33:8 and 9. "By the word of the LORD, the heavens were made and all their host by the breath of His mouth. . . . He spoke and it came to be; He commanded and it stood forth" (compare also Psalm 148:5b, ". . . He commanded and they [i.e. His created works] were created"). God created by His word.

What was involved with the creation by the Word is made more clear as we go to the New Testament. As the reader of Scripture knows, "the Word" is a name for the Son who was involved in the work of creation! "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. . . . And the Word became flesh and dwelt among us full of grace and truth; we have beheld His glory, glory as of the only Son from the Father" (John 1:1-3, 14; cf. 1 John 1:1-3; 5:1; Revelation 19:13). The reference to the Word in creating is further also illuminated by 1 Corinthians 8:8, "Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." One can also think of Colossians 1:18 and 17, "For in Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities – all things were created through Him and for Him. He is before all things, and in Him all things hold together" (cf. Revelation 3:14).

If we read the words "and God said" in Genesis 1, in the light of Scripture, then what is not immediately obvious in Genesis 1, becomes more clear elsewhere. God's creating by the word involved the Son. The word that God spoke was not without content. It was a powerful and living word. The word by which He called into being things from nothing was powerful for it was spoken in and through the Son.<sup>1</sup> Our confession can summarize the biblical truth on this point according to the testimony of the Scriptures (cf. above) as follows, "We believe that the Father through the Word, that is, through His Son, has created out of nothing heaven and earth and all creatures" (Belgic Confession, Article 12).

## "'Let there be light' and there was light"

After God's creation of heaven and earth, His first work of creation was light. Light as we know it is part of creation. It was made. God spoke and it was there.

The importance of light is evident, not only from its place

in God's work of creation, but also from our own experience. Who can imagine the possibility of life without light?

It is significant that light was created independently of the sun, moon, and stars which were created on the fourth day. Although we will be coming back to this in a future article, suffice it for now to note that "There was a time when men said that this was a scientific error, but men do not speak like that anymore.<sup>2</sup> Rather than ridicule this order, we should carefully consider the implications of this sequence of God's first creating light and later the sun, moon and stars. This order of God's creation work shows that light comes from God. He made it. Light does not come in the first instance from the sun. Light is a gift of God, not of the sun! What a tremendous gospel this is for our naturalistic age in which people speak of the sun as if it alone makes life possible. For this reason people can even fret about the future horror of a spent sun. For Israel this order of God's creating activity was also of great comfort overagainst the pagan religions which worshipped the sun. Not the sun, which is a part of creation, but the Creator who alone gives light is to be adored.

"And God saw that the light was good; and God separated the light from the darkness" (Genesis 1:4). God's work was pleasing in His eyes. It was as He wanted it to be so that the light could serve the purpose for which it was made. Notice that the phrase "God saw that . . . (it) was good" was not used with verse 2 where we read: "The earth was without form and void and darkness was upon the face of the deep." God's creation was not yet as He wanted it. The earth was not yet suitable for the purpose for which God had called it into being.

The fact that the created light was pleasing to God does not mean an end to darkness. No. God makes a separation between light and darkness. Each gets its place. God had made both (cf. Psalm 104:20; Isaiah 45:7). Both are needed. Think, for instance, of how darkness helps in sleeping! What the place of light and darkness is, is clear from verse 5.

"God called the light Day and the darkness He called Night" (Genesis 1:5a). It appears from this verse that the light which God had made functioned in a way similar to the sun; that is, it was not always to be daytime. Also nighttime was to have its regular place. It has been suggested that this could point to a light source outside and beyond the world with the earth rotating. In any case, the fact that God assigned names to the periods of light and darkness is significant. This shows God's power and sovereignty. Think of Psalm 74:18a, "Thine is the day; Thine also the night." God made the separation between light and darkness and God gave each their name.

"And there was evening and there was morning, the first day" (Genesis 1:5b); that is nighttime and daytime making one day. From Exodus 20:11 we know that God created heaven and earth in six days. We may therefore assume that the first day began in darkness with God's work of creation in

the beginning (vv. 1, 2). This darkness was followed by the creation of light. The first day ended with the coming of evening, which was counted with the following day (Genesis 1:8; similarly with the other days, cf. vv. 13, 18, 23, 31). In view of the way the first day was made, it is understandable that the Bible reckons a day from evening to evening (e.g., Leviticus 23:32; Psalm 55:17; Luke 23:54).<sup>3</sup>

What did day one and the other days of the week of creation consist of? What constituted a so-called "creation day"? The Lord willing, more on that next time.

<sup>1</sup> Cf. further on this, H. Bavinck, *Gerreformeerde dogmatiek*, II (1967; this edition first published in 1907), pp. 385-389.

<sup>2</sup> E.J. Young, *In the Beginning* (1976), p. 40.

<sup>3</sup> Our custom of starting the day at midnight derives from the Romans. G.F. Hasel, "Day," *The International Standard Bible Encyclopedia* I (Revised Edition, 1979), p. 877.



# True ecumenicity<sup>2</sup>

## Church history and ecumenicity

By K. Deddens

### "Let the church be one"

Not only in the Scriptures and in the confessions of the church is true ecumenicity apparent, but it is also stressed in the course of the history of the church.

In the *Didachè* or "The teaching of the Lord through the twelve apostles to the gentiles," a very old document already known to the church fathers and at least going back to the second century, this prayer is found in connection with the Lord's Supper: "As this piece (of bread) was scattered over the hills and then was brought together and made one, so let your Church be brought together from the ends of the earth into your Kingdom. For yours is the glory and the power through Jesus Christ forever."<sup>6</sup>

We have a rhymed version of this part of the *Didachè* in our *Book of Praise*, namely, in Hymn 46:

"As grain, once scattered on the hillsides,  
Was in the broken bread made one,  
So from all lands Thy Church be gathered  
Into Thy kingdom by Thy Son."<sup>7</sup>

### Reformation times

From the very beginning the Reformers of the 16th century emphasized the unity of the church. Already in 1518 Luther spoke in favour of a general council of the church, with the one principle that the Holy Scriptures would be the decisive norm. He asked for such a "free, general, Christian council." By "free" he meant independent of papal control, and by "Christian" he understood that judgments were to be based on the principle of the Scriptures alone and that laymen were to be enfran-

chised. In 1520, after the ban of the pope, he renewed his appeal for a general council. But when finally a general council was held, starting in 1545 at Trent, it was only a papal council....

Also Calvin was in favour of a gener-

**"As grain, once scattered  
on the hillsides,  
Was in the broken bread  
made one,  
So from all lands Thy  
Church be gathered  
Into Thy kingdom by  
Thy Son."**

al council, but he strongly stressed the difference between true and false councils. The condition for a true general council is that Christ would be presiding it:

Now it is Christ's right to preside over all councils and to have no man share His dignity. But I say that He presides only when the whole assembly is governed by His Word and Spirit.<sup>8</sup>

In the following paragraph Calvin continues:

Christ will be in the midst of a council only if it is gathered together in His name. As a consequence, it will benefit our adversaries but little to mention councils of bishops a thousand times over; nor will they persuade us to believe what they con-

tend — that councils are governed by the Holy Spirit — before they convince us that these have been gathered in Christ's name. Ungodly and evil bishops can just as much conspire against Christ as good and honest ones can come together in His name. We have clear proof of this fact in a great many decrees that have come forth from such councils....

I now reply with but one word: Christ promises nothing except to those who are gathered in His name. Let us therefore define what that means. I deny that they are gathered in His name who, casting aside God's commandment that forbids anything to be added or taken away from His Word (Deut. 4:2; cf. Deut. 12:32; Prov. 30:6; Rev. 22:18-19), ordain anything according to their own decision; who, not content with the oracles of Scripture, that is, the sole rule of perfect wisdom, concoct some novelty out of their own heads. Surely, since Christ promised that He would be present not in all councils whatsoever but laid down a special mark by which a true and lawful one might be distinguished from the rest, it behooves us never to neglect this distinction. This is the covenant which God of old made with the Levitical priests, that they should teach from His own lips (Mal. 2:7). He required this always of the prophets; we see that this rule was also imposed upon the apostles. Those who violate this covenant God deems worthy neither of the honor of the priesthood nor of any authority.<sup>9</sup>

Calvin strived for the unity of the church



with all his power. In a letter to Thomas Cranmer he wrote in 1552:

... would that it were attainable to bring together into some place, from various Churches, men eminent for their learning, and that after having carefully discussed the main points of belief one by one, they should, from their united judgments, hand down to posterity the true doctrine of Scripture. This other thing also is to be ranked among the chief evils of our time, viz., that the Churches are so divided, that human fellowship is scarcely now in any repute amongst us, far less that Christian intercourse which all make a profession of, but few sincerely practise. If men of learning conduct themselves with more reserve than is seemly, the very heaviest blame attaches to the leaders themselves, who, either engrossed in their own sinful pursuits, are indifferent to the safety and entire piety of the Church, or who, individually satisfied with their own private peace, have no regard for others. Thus it is that the members of the Church being severed, the body lies bleeding. So much does this concern me, that, could I be of any service, I would not grudge to cross even ten seas, if need were, on account of it.<sup>10</sup>

More than once Calvin wrote movingly about the divisions of the church. He called them the "horrible mutilations of Christ's body,"<sup>11</sup> and the Geneva Catechism made it quite plain that this body ought to be "one."<sup>12</sup>

In 1560 the well-known Catharina de Medici undertook the initiative towards a kind of national council in France. It was called "The Colloquy of Poissy" and Théodore de Bèze delivered an excellent defense of the Reformed faith, but the result was disappointing and not long afterwards the Romish caused a massacre among the Reformed.

Besides the attempt of Thomas Cranmer in the same year that Calvin wrote his letter to him (1552), three other attempts for an international, ecumenical synod were made. Dr. H.H. Kuyper pointed to these attempts in his farewell lecture in 1937, entitled *De Katholiceit der Gereformeerde Kerken (The Catholicity of the Reformed Churches)*. There was in the first place the attempt of Queen Elisabeth in 1577, and, in connection with it, the Convention of Frankfurt with as its fruit the *Harmonia Confessionum* (mainly the work of De Bèze). In the second place H.H. Kuyper mentioned the design of Pierre du Moulin, who raised the matter at the Synod of Tonneins in 1614 and who visited England with a view to promoting the unity of the churches. He was appointed as one

of the delegates of the French Reformed churches to the Synod of Dort 1618/19. However, the delegates from France could not attend this synod in Holland, because the French king prohibited them to leave France. Nevertheless, the Synod of Alais, 1620, accepted the Canons of Dort.

### Ecumenical Synod of Dort 1618/19

This brings us to the Synod of Dort 1618/19. This synod is called a national

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***"The people of the Secession were not narrow-minded; they had good insight into true ecumenicity."***

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synod, but the actual work of drawing up and finishing the Canons of Dort bore an international character. There were twenty-six delegates from abroad: delegates from England (among them even a bishop) and from Germany and Switzerland; from the Palatinate, Hesse, Basel, Bern, Emden, Nassau, Bremen, Schaffhausen, Zürich, and Geneva. These foreign delegates did not function as ornaments, but had a great influence in the deliberations and upon the formulation of the decisions. They participated in the synod no less than the delegates from the Netherlands. Therefore, in this respect the Synod of Dort can be called international and ecumenical. The background of these dele-

## OUR COVER

Vernon: Civic Centre  
Vernon, BC

Photo courtesy:  
Rev. C. Van Spronsen

gates was not the same; they did not all have the same confessions, although they were of a Reformed-Presbyterian character. Nevertheless, they all worked together in the formulation of our third form of unity!

### Presbyterian Scotland

After the Synod of Dort 1618/19 a period of silence followed; no national synods were held in the Netherlands, let alone international synods. However, the Presbyterian churches of Scotland, England, and Ireland paid attention to the matter of international and ecumenical synods or councils. This had already been done in the *Scots Confession of Faith of 1560*. In Article 20 this confession says that "generall counsall'es" are to be revered and embraced, unless they "pretend to forge unto us new artickles of our faith, . . . or to make constitutionis repugning to the worde of God."<sup>13</sup> This was also done in the *Second Book of Discipline*, drawn up by Andrew Melville, in which an ecumenical synod was mentioned in so many words. Also the Westminster Assembly paid attention to it in the *Form of Presbyterian Church-Government of 1645*.

In the nineteenth century it was again Scotland which took up the matter. The Presbyterians hoped to present an alliance of churches in the *Evangelical Alliance of 1846*. But that alliance had a different, more personal character. Besides, they were much involved in the *Alliance of Reformed and Presbyterian Churches* which met also with the approval of the Seceded Churches of the Netherlands. So, in the 19th century as well the Free Church of Scotland had a worldwide view!

### Secession churches

Scotland saw the Disruption of 1843 (the beginning of the Free Church of Scotland), while nine years earlier the Secession started in the Netherlands.

The churches of the Secession of 1834 had the same worldwide view. The Act of Secession of 1834 showed the true ecumenical intention by saying that "the undersigned want to unite themselves with any assembly based on God's infallible Word in whatever place God has established it." The people of the Secession were not narrow-minded; they had good insight into true ecumenicity. I quote what Dr. J. Faber said in his speech *The Significance of the Secession of 1834 in the light of our confession of the Holy Catholic Church*:

In the beginning period before the establishing of the school in Kampen they sent young men to Geneva to attend lectures of Merle d'Aubigné and Malan, men of the Swiss Reveil. The



Synod of Leiden, 1857, sought ecclesiastical fellowship with the Free Church of Scotland and with the Reformed confessors in the Republic of Transvaal. And who does not know that in 1858 the Rev. Dirk Postma was sent to South Africa to be instrumental in the reformation of the church in that part of the world? The existence and the life of the so-called Dopper churches in South Africa, the Dutch Reformed Church, is connected with the Secession of 1834. Deputies of the United Presbyterian Church of Scotland visited Kampen, and Brummelkamp and Van Velzen were delegated to Scotland. Already at the Synod of Hooerveen in 1860 the churches of the Secession received official delegates of the United Presbyterian Church of Scotland. Brummelkamp Jr. writes that the seceded church of the Netherlands then and later owed much to its correspondence with the Scottish brethren who already possessed a rich experience.

In 1868 three Christelijke Gereformeerde ministers attended the International Theological Conference in Wezel. In 1877 Brummelkamp and Van Velzen participated in the Pan Presbyterian Council. This Council intended to establish a communion or fellowship between Presbyterian churches.

In 1875 Lucas Lindeboom wrote a brochure entitled *The Christian Reformed Church: something about its situation, calling and future*. Lindeboom, later professor in Kampen, was still minister in Zaandam. He wrote about contact with other churches. The Synod of Groningen had expressed sympathy with the Reformed Church in France. Lindeboom now urged that more fellowship should be entertained with the churches in Scotland, South Africa and America.<sup>14</sup>

It is remarkable that especially in the circles of the Secession which stressed the sharp distinction between true and false church, true ecumenicity was discovered and experienced!

<sup>6</sup> *The Didache, A Church Manual*, The Library of Christian Classics, Vol. 1: Early Christian Fathers, Philadelphia, 1953, p. 175.

<sup>7</sup> *Book of Praise*, Winnipeg, Manitoba, 1984, p. 388, cf. p. 435.

<sup>8</sup> J. Calvin, *Institutes* IV, 9, 1.

<sup>9</sup> *Ibid.*, IV, 9, 2.

<sup>10</sup> Cf. R. Schwarz, *Johannes Calvins Lebenswerk in seinen Briefen I*, Tübingen, 1909, p. 441ff.

<sup>11</sup> D. Nugent, *Ecumenism in the Age of the Reformation: The Colloquy of Poissy*, Cambridge, Mass., 1974, p. 2.

<sup>12</sup> *Ibid.*

<sup>13</sup> W. Niesel, *Bekennnisschriften und Kirchenordnungen der nach Gottes Wort reformierten Kirche*, Zürich, 1938, p. 105ff.

<sup>14</sup> J. Faber, in: *Secession and Liberation for Today*, London, Ontario, p. 14ff.



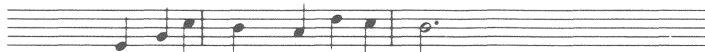
## HYMN 46

Daar is uit 's werelds duistere wolken

Johannes G. Bastiaans, 1868



1. We thank Thee, Fa-ther, who hast plant-ed



Thy ho-ly Name with-in our hearts.



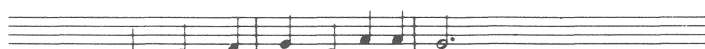
True knowl-edge, faith, and life im-mor-tal



Je-sus Thy Son to us im-parts.



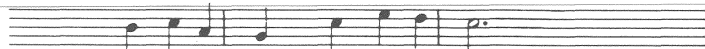
Thou, Lord, didst make all for Thy pleas-ure,



Didst give man food for all his days,



Giv-ing in Christ the Bread e-ter-nal;



Thine is the power, Thine be the praise.



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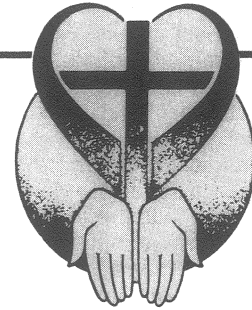
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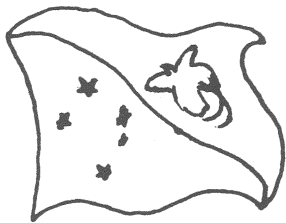
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# Canadian Reformed World Relief Fund



## Assisting refugees

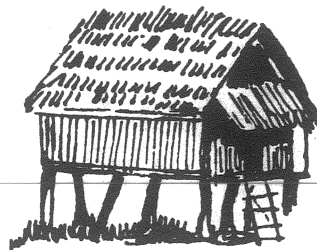
The political situation in Irian Jaya in recent years has been one of tension on some fronts, as natives of Irian felt threatened by various actions of the Indonesian government. One result has been the creation of a refugee population along the border shared by Irian Jaya and Papua, New Guinea. Last year, after extensive negotiations between the two governments, the PNG government moved these people from border camps to permanent sites within PNG.



Three thousand of the approximate 10,000 refugees who came from Irian Jaya in 1984 now live at the relocation sites. In the course of the years, about 4,000 have returned to Irian Jaya. The other refugees remain at the border. The camps in which they live are now "closed," meaning that food and medical care are no longer provided by the PNG government or aid agencies. Some of the refugees concerned knowingly chose for this situation with the consequences resulting from it, but most of them have been compelled to this life by their own resistance fighters. It is hoped that in the coming months, in spite of threats, they will have the courage to choose a better future, either by returning to Irian Jaya, where possible, or by coming to the relocated villages.

As mentioned in our '88 Annual Report, Richard Bultje, a young man from

our Chatham congregation, is presently in western Papua, New Guinea working as a volunteer with ZOA. His job is basically to oversee two sawmills, assisting refugees in the construction of village



homes and other necessary buildings such as clinics and schools in their relocation sites.

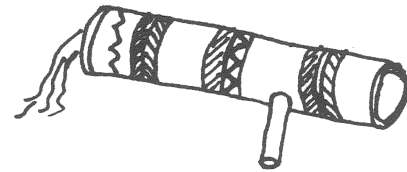
CRWRF has agreed to underwrite some of his expenses during his two-year term with ZOA. We are always happy to support efforts by our own members which contribute through daily labour and Christian witness to the goals we espouse.

In this particular effort, ZOA's aim, in cooperation with the PNG government and the UNHCR (United Nations High Commission for Refugees) is to provide an entirely self-supporting life similar to that evident

in local villages so that relief and development workers (such as Richard) can gradually retreat.

In spite of many practical problems such as impassible roads during the rainy season, malfunctioning machinery due to lack of parts, and poor sanitary and communication facilities, there is definite progress in the situation, not in the least because of the refugees' own enthusiasm and zeal.

Schools have begun to function and the children are often in the building a half hour before classes begin. They are



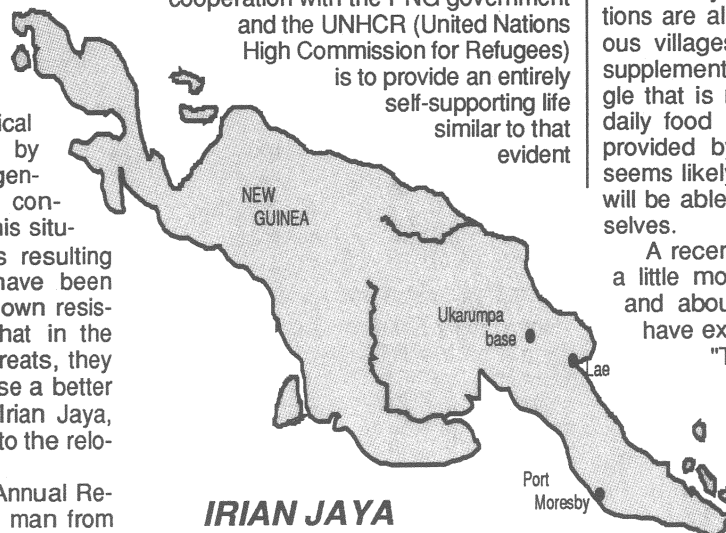
taught by refugees who trained as teachers in Irian Jaya. Supplies are minimal, but enthusiasm runs high.

Although conditions look primitive to western eyes, for the inhabitants conditions are almost "normal." In their previous villages, most relied on fishing to supplement their diets. Here in the jungle that is not possible, so part of their daily food (i.e. tinned fish and rice) is provided by the UNHCR. However, it seems likely that before long the people will be able to entirely provide for themselves.

A recent letter from Richard tells us a little more about the situation there and about his part in the work. We have excerpted from it as follows:

"There are approximately 3,300 refugees here spread out in ten small villages along a 30 km stretch of dirt road.

This road extends from the Fly River to the Strickland River,



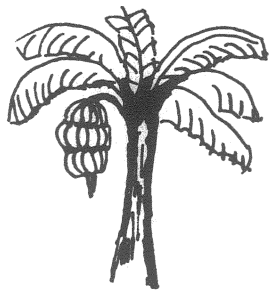
about 200 miles inland in the Western Province.

The refugees make their houses out of local jungle material, constructing nice structures from split palm, bark, and bamboo. Many of the people are very industrious and have cleared good gardens for themselves. Several are also quite educated, i.e., teachers and university students who are hoping to continue their education here in PNG.



I have noticed that most of the refugees here have a denominational affiliation and are not simply animists. Most are Catholic, but there are many Baptist, Pentecostal and Reformed also. Some ran away from Irian because of persecution by the Moslem government and churches. Many also came to PNG due to political pressure, because they view the influx of Javanese people as wrong. The government has been sending thousands of Javanese to Irian Jaya to populate the area and essentially render it more of an Indonesian province. The nationals started to fight this by demonstrations and other political means. For this reason, they were black-listed and had to flee or face imprisonment or police harassment.

Some people find it extremely hard to adjust. This is their second camp in about four years. After getting set up in the old camps, the government instructed them to move to the present place and again clear jungle and construct



houses. These present villages are permanent though, so they will not have to worry about moving again.

There are several difficulties with the location of these villages however. For example, they are not near any water supply, so during the dry season, it's hard to find sufficient water. During the wet season, the dirt road becomes im-



## 60th Wedding Anniversary

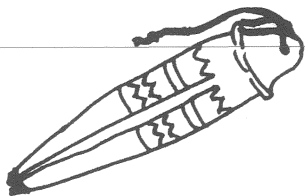


~ Doede and Hiltje de Witt - nee vanderVelde ~

Mr. and Mrs. D. de Witt were married in Grootegast in 1929. They emigrated in 1949 with 5 children; two went ahead of them a year before, while one was born in Canada. They arrived in Carrying Place (ON) and moved within a year to Georgetown (ON). After having contacted the Rev. Hettinga, he came over and in August 1950 the Church was instituted in their home. After their retirement from the farm they lived in Eden Mills and the last 10 years in Guelph. They still enjoy reasonably good health.



passable. One needs a tractor to pull one down the road because of the large mud holes. For this reason, the supply of rice and tinned fish goes so low that many of the refugees don't receive any for several weeks. It's also difficult to transport any seriously ill patients to a

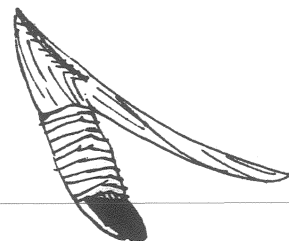


hospital. So far though, the food supply has not been a serious problem because the people have made gardens for themselves. Neither have we had many seriously ill patients.


We do have health aid posts in the five largest villages and a health sub-centre in the main villages which is able to take care of most of the cases. (ZOA nurses come here regularly to vaccinate children, to check pregnant women, and to assist the local health workers where necessary.)

My job is taking care of two sawmills that were brought here about nine months ago. They are located about 2.5

km apart so it's a challenge to look after both at the same time. We have to cut



trees down in the jungle and bring the logs to one or the other sawmill. Everything progresses quite slowly here . . ."

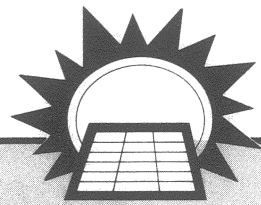
We at CRWRF greatly appreciate your ongoing support of these and other projects which benefit those who have so little. May you be blessed in your giving. 

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By Mrs. J. Mulder

"Caught up together with them in the clouds to meet the Lord . . ." 1 Thessalonians 4: 17b

**Dear brothers and sisters,**

The church of the Lord Jesus Christ had been instituted in Thessalonica not that long ago! In this letter to that church Paul thanks the Lord that the Christians in that city received the Word of God not as a word of man, but as what it really is, the Word of God (2:13). They also showed their faith living a life pleasing to the LORD (4:1).

However, when Paul wrote this letter to these Christians some of their close relatives and friends, meanwhile, had died in the Lord. And now Paul knew that they had a question: "What will become of our loved ones, who died before the return of the Lord Jesus Christ?" No, these Christians did not doubt that their beloved ones were with the Lord Jesus in heaven, but they wondered about their bodies which they had buried in a grave. Were those who had died and who were now away from their body with the Lord at a disadvantage in comparison with their brothers and sisters who were still living here on earth? Would they not share in that great and glorious event of Jesus' return on the clouds of heaven?

Paul comforts his readers with the Word of the Lord. Speaking with the authority given to him by the Lord and being guided by the Holy Spirit, he assures them that their beloved ones who died are definitely not at a disadvantage. They will not miss out on anything when their Saviour appears! On the contrary! Their bodies will be raised by the Lord even before the believers who are still on earth will be meeting the Lord. Those Christians who are still living at the time Christ returns have to wait, as it were, until the bodies of those who died in the Lord have been raised. Then the great reunion will take place of those who died in the Lord and those children of God who are still alive. "Together with them" they will meet the Lord. The fellowship with them who died will be fully restored.

And you understand that this was a great comfort for those Christians who missed their beloved ones. They could not see them anymore, neither speak with them. Death makes it all seem so final, as if you have lost your beloved ones forever; as if they miss out on that triumphant coming of the Lord. But Paul comforts them that they don't have to worry about that. At Christ's return the believers who then live here on earth will be reunited with their relatives and friends who died in the Lord. Even though it has been long ago that they died, the Lord will first raise them and together they will meet the Lord. Then they will never be separated from each other again! For they will together always be with the Lord on a new earth, under a new heaven.

That is the greatest comfort! Not so much that all the believers will be together again, but that they all together will meet the Lord! That they may share His glory.

The word used here in this text for "to meet" means "to accompany part of the way." It was often used for a great number of people who together received and welcomed an arriving king or ruler.

Paul says, so we will "together with them" meet the Lord who comes in majesty to punish His enemies and grant His people eternal salvation.

Once we may enter that perfect Kingdom but we will not be alone. Death ruins many a thing! It does not destroy the fellowship with your brothers and sisters in the Lord; more important, it does not break the fellowship with Christ. Together with God's holy catholic church we will meet the Lord and be with Him, our gracious Lord and Saviour.

Comfort one another with these words (verse 18).

**A Request**

A few months ago Jennifer Vandenberg was told by her doctor that she had leukemia. In the meantime she had several chemotherapy treatments and at the moment we write this, she is doing quite well.

Jennifer is of good courage and trusts that the Lord guides her life. She would love to receive some mail. She is 18 and a high school student, although not able to attend class right now. Her address is:

**JENNIFER VANDENBERG**  
201 - 5th Concession East, RR 1  
Waterdown, ON LOR 2H0

**Our birthday calendar for the month of March:**

**RUTH VANDERPOL**  
19471 - 72nd Avenue  
Surrey, BC V3S 4P1

Ruth will be 7 years old on March 3rd.

**TREVOR HOF SINK**  
1426 Bulkley Drive, Box 411  
Smithers, BC VOJ 2N9

Trevor's birthday is also on March 3rd. He will be 11 years old on that day.

**GERRY EELHART**  
14511 - 62 Avenue  
Edmonton, AB T5A 2A9

Gerry's birthday is on March 12 when he will be 27 years old. His parents dropped off Gerry's picture at our place. It was good to meet you!



**JIM VANDERHEIDEN**  
PO, St. Ann's, ON LOR 1Y0

Jim hopes to celebrate his 30th birthday on March 15th.

**ROSELYN KUIK**  
Box 11, Graysville, MB ROG 0T0

Roselyn (whom I recently could meet for the first time when her grandparents celebrated their 70th wedding anniversary) will turn 15 on March 18th.

Congratulations and a happy day to all of you! Please, send your request to my address.

Greetings from

**MRS. J. MULDER**  
1225 Highway 5, RR 1  
Burlington, ON L7R 3X4



By W.W.J. VanOene

These are sufficient examples to prove that our Confessional Formulas lay a connection between faith and regeneration on the one hand, and the preaching of the gospel on the other hand, which preaching serves not only for the strengthening of faith but also to work it; this is not to teach thereby that the Word itself carries in it the power to regenerate, but that the Holy Spirit, working the regeneration, does use the preaching of the Word as the means to it, indeed. With infants this is somewhat different than with adults. However, neither the Holy Scripture nor the Confessional Formulas take their starting-point for the teaching and the confession of the truth in what God does to infants, but in the manner in which He works as a rule in adults. Herewith we have to pay attention to it, however, that there is no question of regeneration and the faculty of faith in the hearts of the children except there where the Word is and where through the Word and by the Holy Spirit people have been brought to faith and repentance; and where, therefore, a Christian congregation has been planted, a people that has the promises of the covenant, which promises apply to the children as well as to the adults. Nowhere does the Holy Scripture speak of *regenerated heathen* – either adults or children. All heathen are "without Christ, alienated from the commonwealth of Israel, strangers to the covenants of promise, having no hope and without God in the world," Eph. 2:12. But all those who are regenerated become apparent by faith and good works; they are "created in Christ Jesus for good works," vs 10; and "It is impossible that those grafted into Christ by true faith should not bring forth fruits of thankfulness." Cat. question and answer 64.

#### Fourth Thesis

*According to the Confessional Formulas, the Holy Baptism is essentially one with the Circumcision. It signifies and seals not what IS PRESENT in the one who is baptized or what IS PRESUPPOSED to be present, but the promises of the Covenant of Grace, revealed in the Gospel. And it is administered NOT on the ground of the presumptive regeneration, BUT on the ground of God's command, to those who make profession of their faith and to their children, because also to them the promises of the covenant have been given. According to the nature of the sacraments it serves to the strengthening of faith; this benefit can be received not only during and at Baptism but also before and after Baptism.*

According to Art. 33 of the Belgic Confession, God ordained the sacraments "to seal His promises to us." Particularly regarding baptism we confess in Art. 34 that He "has abolished circumcision which involved blood, and has instituted in its place the sacrament of baptism." And in that same Article it is said of the baptism of infants "that these children ought to be baptized and sealed with the sign of the covenant, as infants were circumcised in Israel on the basis of the same promises which are now made to our children." And further: "Because baptism has the same meaning for our children as circumcision had for the people of Israel, Paul calls baptism *the circumcision of Christ*."

Further it is confessed in this Article that "all those who are His" are to be baptized; this means clearly: all those who have the promise of the covenant: I am your God and the God of your seed; they, therefore, who profess their faith *and their children*, for they are called His; we do not have to know who are elect and regenerated. God knows all who are His in that sense; and He does not point *them* out to us to baptize them; for this a separate revelation would be needed . . . .

Also in the Catechism, Lord's Day 25, it is said of the sacraments that they are "holy, visible signs and seals, instituted by God so that by their use He might the more fully declare and seal to us *the promise of the gospel*," this promise namely, that He, of grace, grants us the forgiveness of sins and everlasting life. Further it reads: "The Holy Spirit teaches us in the gospel and assures us by the sacraments that our entire salvation rests on Christ's one sacrifice for us on the cross"; that is then: the promise of the covenant.

Of the infants it is said in Lord's Day 27: that they ought to be baptized "since infants as well as adults belong to God's covenant and congregation"; "Through Christ's blood the redemption from sin and the Holy Spirit, who works faith, are promised to them no less than to adults" – "therefore, by baptism, *as sign of the covenant*, they must be grafted into the Christian church and distinguished from the children of unbelievers. *This was done* in the old covenant by circumcision, in place of which baptism was instituted in the new covenant."

It conflicts therefore with our Confessional Formulas when it is taught that baptism is something essentially different, and that at baptism something else happens than at circumcision; even so – as some teach – that this "something else" could not happen before the outpouring of the Holy Spirit on Pentecost; for this reason they also present the baptism of John the Baptist as essentially different from the baptism which was instituted by the Lord Jesus and was administered by the apostles.

Consequently, it conflicts with our Confessional Formulas to put: it is not the promise of the covenant which is sealed in baptism, but the inner regeneration, the having-been-regenerated of the one who is baptized.

Not one word can be found in the Confessional Formulas as if, at baptism, the Holy Spirit ingrafts a child that is already regenerated as a member into the body of Christ, to live one life with Him. Not a word about "baptismal grace." We do say that they who are baptized "are received into the Church of God and set apart from all other people and false religions, to be entirely committed to Him whose mark and emblem we bear." Art. 34.

The only *ground* for baptism which is given in our Confessional Formulas is the command of God and the promises of the covenant. And the answer to the question to whom baptism is to be administered is nothing else than: "he *who* shall believe"; that is: they who profess their faith and their children. And these must be baptized: *not* on the ground of a *presumption* – of a *presumptive regeneration* – but because the promises have been given to them because they, too, belong to the covenant and are,

therefore, children of the covenant. Baptism does not decide about the question to *whom* of them, and *when* those promises given are fulfilled by the Holy Spirit, so that they personally in reality *are* or *become* partakers of the forgiveness of sins and the renewing of heart. Baptism *does* give the right and reason to pray for the application and personal impartation, appealing to the promises given. On the one hand, we are not allowed to limit God's sovereignty, and on the other hand we are to hold on to the promises given to the children of believers; so that "Godfearing parents ought not to doubt the election and salvation of their children whom God calls out of this life in their infancy"; as is stated in the Five Art., Chapter I, Art. 17.

#### Fifth Thesis

*The Confessional Formulas teach as clearly as possible, the INFRAlapsarianism, i.e. the doctrine that in His decree God looked at man as HAVING FALLEN. For this reason the SUPRALapsarianism – i.e. the doctrine that in His decree God looked at man as having not yet fallen and as having not yet been created – may not be presented and taught as the doctrine of the Reformed Churches, and even much less be made the starting-point of the whole doctrine of the truth and of the ministry of the Word. Even though there were also some of SUPRALapsarian sentiment among the members of the Synod of Dort 1618/19, yet this Synod did not accept the one as well as the other sentiment, but only and unconditionally declared the INFRAlapsarianism to be the doctrine of the Reformed Churches; this doctrine was ultimately signed by each and every member with his own hand.*

*The fact that after that Synod also the SUPRALapsarianism was taught and practically tolerated does not give the least right to preach and teach that sentiment as being also Reformed, much less as THE Reformed sentiment. That which, in deviation from the Confession, is being temporarily taught and tolerated in a Church can in no way change even in the least the contents and the right of the Confession.*

In Art. 16 of our Confession it is stated: "We believe that, when the entire offspring of Adam *plunged into perdition and ruin* by the transgression of the first man, God manifested Himself to be as He is: merciful and just. *Merciful*, in rescuing and saving *from this perdition* those etc." In these words we clearly confess that in the election man is seen as *created and fallen*.

Likewise in Art. 17: "When He saw that man had thus *plunged himself into physical and spiritual death and made himself completely miserable*, etc."

This is further confirmed in the Five Art., Chapter I, Art. 7: "Election is the unchangeable purpose of God whereby, before the foundation of the world . . . He has chosen . . . a definite number of persons, neither better nor more worthy than others, but *with them involved in a common misery* . . ."

Likewise in Chapter I, Art. 10: "The cause of this gracious election is solely the good pleasure of God. This good pleasure does not consist in this . . . but in this, that *out of the common mass of sinners* He adopted certain persons to be His own possession."

This stand was taken by that synod, and such in spite of the fact that the *supralapsarian* stand was defended by Gomarus and others, also with an appeal to Calvin.

The fact that *supralapsarianism* has been tolerated in the churches does not change the Confession in any re-

spect. Manifold aberrations have been tolerated. But the *supralapsarianism* was even never submitted to the judgment of a general synod. The stand of our churches *is* and remains therefore the *infralapsarian* one, *until* the Confessional Formulas might be revised and changed. No one can reasonably deny this.

For this reason all who have subscribed to the Netherlands Reformed Confessional Formulas must defend the *infralapsarianism*. Whoever has objections to the *infralapsarianism* and is of the opinion that he can prove from Holy Scripture that they are well-founded, has the obligation to reveal these objections to the churches in the legitimate way; and the churches are then called upon to "examine" them. However, also in that case one has to abide by the doctrine of the churches in one's preaching and teaching, orally and in writing, as long as the Confession has not been changed in this point by the churches.

The same applies to all such objections.

The difference between these two sentiments already in itself is not without great importance; judged by the zeal with which many promote the *supralapsarianism*, the *infralapsarianism* of the church is, in their eyes, an impossible doctrine, against which, however, they seem *not* to be willing or *not* to dare to oppose *in the ecclesiastical way*. Particularly when the *supralapsarianism* is made the starting-point of the ministry of the Word or of what is called the "scientific" development of theology, or of both – particularly in that case this sentiment becomes apparent as being very dangerous for the sound doctrine according to the Scriptures. Therefore also the teaching and propagation of this deviating sentiment is to be opposed. Such allegations as: deeper thoughts underlie the Confessional Formulas; or: the scientific theology has its rights alongside of the more practical Confessional Formulas; such allegations already begin to weaken the Confessional Formulas as formulas of the unity of the true faith, or to push them aside; and they can easily become the cause of the introduction of all sorts of false teachings, under the name of "Reformed Principles", "Theology as Science," and such like.

Much could be said of the *harmful effects* of these teachings for the theology and for the ministry of the Word, for the inner life of the believers and for the practice of godliness. In these FIVE THESES we have restricted ourselves mainly to pointing out that the teachings mentioned in them are *not* in accordance with our Reformed Confessional Formulas. With modest candour we urge the consistories, and the members of the congregations: seriously to examine this writing and, if they are not able to contradict that these theses and their explanation are well-founded, with us to arise to maintain the Reformed doctrine *according to the Confessional Formulas* and to bar all that is not in accordance with it. In order that together we may be found faithful to the profession which we have made before many witnesses, and in order that the declaration and the promises to which all ministers of the Reformed Churches solemnly have bound themselves when they entered upon their office *before the countenance of the Lord* and *before the congregation* may not render us guilty before Him who walks in the midst of the seven golden lampstands, and calls out also to us: "I know your works," and: "Lo, I come soon; hold fast what you have, so that no one may seize your crown."! Rev. 2 and 3.

– To be continued



# Okanagan update!

By C. Van Spronsen

It is more than a year ago that the church was instituted in Vernon, BC and we would like to bring you up-to-date on all the positive developments here in the Okanagan Valley.

The Lord has greatly blessed us and given us much reason for thankfulness. Not only did we grow in number but there was also a consolidation of a regular church-life as we became more organized. Institution took place on November 1, 1987 with a total membership of 58. At the present time (the middle of January), the church consists of 85 members.

Worship services are still held in temporary meeting quarters, namely, the chapel of a local funeral home. For other activities use is made of the homes of the members, as well as a classroom of one of the public schools. However, as we continue to grow it is becoming more difficult to accommodate larger gatherings, such as the Bible Study, in our homes. A "good" problem to have, but nevertheless a problem!

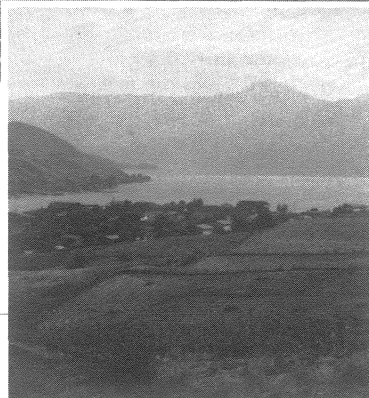
Some first steps are taken in alleviating the difficulty of lacking proper facilities. Last summer a property was purchased within the city limits of Vernon for a future building site. The 2.47 acres should be more than sufficient for the construction of a church building, parking facilities and perhaps even combined school facilities in the future. Thanks to many generous donations the debt on the property is decreasing at a surprising rate! We thank the Lord for this and trust that in due time He will also pave the way to take further steps.

In the meantime we continue to investigate other opportunities to rent or lease more appropriate facilities. Presently we are negotiating with a Presbyterian church who may be vacating their building in the near future.

The trend of migration into the Okanagan Valley seems to continue. The economy looks good and especially the city of Kelowna appears to be booming. Employment opportunities are better than they have been for years. Real estate, compared to most other parts of the country, is still reasonably priced, although the trend is upward, following the economy. The new and projected direct



▲ Vernon Civic Centre



◀ Okanagan Lake

highways connecting the Okanagan and Fraser Valley do their part to boost the interest in this area.

All indications are that the congregation will continue to grow as well, judging from the number of inquiries and visits of interested parties from all parts of Canada. Be assured that we welcome all and that there is a need for further growth in number and strength.

Since the church here is still young and small, it is not yet feasible to have our own school, something families with children will certainly take into consideration. However, let this not be a deterrent, since it is exactly families with children we need, to have this goal realized.

If our parents would have remained wherever there were Christian schools, not too many new churches would ever have been established! We are working on it! Come and help us! (In the meantime we make grateful use of an existing Christian [interdenominational] school which offers the Grades 1-8.)

The Okanagan and the Shuswap are still some of the most attractive holiday resort areas in British Columbia. Tourists come flocking in during the summer and this reflects in church attendance as well. Attendance has doubled, yes, even tripled on several Sundays! It is always an exciting time and a most appropriate place to meet old friends and acquaintances.

Interested in the Okanagan? Do ask for information or better yet, place it on your itinerary for your holidays and come and see for yourself! Find a good place to live, strengthen the Okanagan brotherhood and contribute to the spread of the churches throughout our beautiful country.

©



## CREEDS AND BAPTISM

Dear Editor,

A letter in this week's mail informs me that "the consistory of Surrey has a lot of readers from *Clarion* puzzled." As it is not the church at Surrey that is causing the confusion, but rather the comments made about Surrey in various church bulletins and in your "News Medley" (Year-end issue 1988, p. 531), it may be beneficial that you allow a few clarifying comments to be made in your periodical.

First of all, the comments made in the "News Medley" are not clear as to what the standpoint of the church at Surrey actually is. One who reads only the remarks made there is indeed left with the question whether Surrey is perhaps taking the view that church members are bound only to the Apostles' Creed and that Surrey is perhaps *therefore* requesting synod to return to the historic formulation of the Form for Baptism. Let it be abundantly clear then that this is *not* Surrey's position; as the letter to synod reads "the church at Surrey does not for one moment wish to reject the notion that not just office-bearers but all members of the church are bound to agree with the Three Forms of Unity." Surrey even goes so far as to quote at length from various historical sources to show that this has been the position of the Reformed churches all along. Reference is made, for instance, to the days of the Secession when parents felt that they could not have their children baptized in unfaithful churches, precisely because they understood the second question of the Baptism Form as a reference to all the doctrinal standards and they had difficulties with the way those standards were being misused in their churches! Similarly, in the discussions around the Union of 1892 it is clearly understood by both those who came from the Secession and from the Doleantie that no one would be accepted as a member of the newly formed church if he did not agree with the Reformed Confession (cf. H. Bouma, *De Vereniging van 1892*, Vuurbaak, 1967, p. 132).

Thus, it is the position of the church at Surrey that those who need to ward off a minimizing of the content of the Christian's confession do not need a re-

formulation of any liturgical forms, as this has always been the historic position of the Reformed church. The church that has instructed her members in the Reformed faith surely does not expect her members to confess and maintain anything other or less than that in which they have been instructed. Besides ignoring history, anyone who seeks support for a minimizing of credal content in the phrase "articles of the Christian faith" has not sufficiently considered that phrase in the context of the entire question, and anyone who looks to Question and Answer 22 of the Catechism for additional support has not adequately considered what the Catechism has said earlier about faith ("all that God has revealed to us in His Word . . .," answer 21) and about the gospel ("first revealed in Paradise . . .," answer 19). A Christian's confession is exceedingly broad, encompassing Genesis to Revelation, every Word that has proceeded from the mouth of God – much more than even all the Reformed standards contain!

The concern of the church at Surrey is, however, that while needlessly desiring to clarify that which was clear by changing "and in the articles of the Christian faith" to "summarized in the Creeds" (1980) and then to "summarized in the confessions" (1983), these synods overlooked the historical and catholic character of the words it deleted. Surrey has illustrated that the words "and in the articles of the Christian faith" date back to the days of the Reformation, and that there is a significant reason why Reformed churches have always maintained them. Dr. C. Trimp reminds us about their significance when he writes that "The second baptismal question asks for agreement with the doctrine of the church. This has been an element of the administration of baptism since antiquity. For there can be no baptism without profession of the faith of the church . . . . We find that doctrine of the church in the Holy Scriptures. It is also the content of the doctrine of the church 'here,' i.e. of this Reformed church. Between those two, there is a noteworthy reference to the summary of the doctrine of the Holy Scriptures in the Apostolic Confession of Faith. This is a direct reference to the ancient Christian practice

of having the person to be baptized make profession of *his faith in the Triune God*. The Apostolic Creed originated and developed as a baptismal confession. Therefore it speaks in the singular (*I believe = Credo*). . . . Thus we have here a precious inheritance from the early Christian liturgy!" (my translation of C. Trimp, *De Gemeente en haar Liturgies: een Leesboek voor Kerkgangers*, VandenBerg, 1983, p. 188). It appears that whenever this matter was dealt with by previous synods, they were unaware of the historical significance of these words and without providing grounds did away with it in a much too hasty manner. If clarification is necessary as to the binding character of the confessions on all, let it then be made elsewhere (e.g., in the Form for Profession of Faith), but let us not give up this heirloom of the Church! Surely a Reformed church holds dear also that which displays her catholic character!

Furthermore, be assured that the church at Surrey is *not appealing* a decision of synod. The word "appeal" is not used by us. It is no more than a request by Surrey to go back to the original formulation. That also takes away Rev. VanOene's concern about how Surrey can be wronged by something that it initiated in the first place (a remark that was news to the present office-bearers of Surrey, by the way!). If Surrey had a hand in this regrettable departure from the original formulation, then it seems most likely that they did so unaware as well of the true significance of the words under discussion.

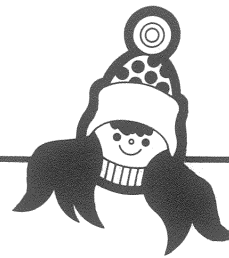
Let it be clearly understood however that there is no attempt being made to depart from the historic Reformed faith, but rather the opposite – to preserve also this element held dear by previous generations. What is being attempted, already well before the suggestion was made, is what was suggested elsewhere by the Rev. Cl. Stam: "It may be a wise move for a future Synod, when properly asked to do so on solid grounds, to return to the old expression 'summarized in the articles of the Christian faith.' We would then be more in line with history, indeed" (*Clarion*, February 19, 1988, p. 80).

G.H. VISSCHER



# OUR LITTLE MAGAZINE

By Aunt Betty



## Hello Busy Beavers,

Sometimes a Busy Beaver asks me, "How many members are in our Club?"

Today I thought I would count them.

What's your guess?

How many members do you think we have?

I'll tell you.

We have 270 Busy Beavers in our Club!

We live all over Canada, a few much, much farther away.

But in Our Little Magazine we share birthday wishes, poems, pictures, puzzles, stories and MORE.

Of course we always need more members!

And of course we need your letters!

Are you good at making pictures? Or stories? Or poems?

Other Busy Beavers will love you for sharing them!

Look in the QUIZ TIME section for a very special puzzle by a Busy Beaver who lives far, far away in Irian Jaya.

## Winter Fun



by Busy Beaver Clifford VanderSluis

## Time for BIRTHDAY WISHES!

We all join in wishing these Busy Beavers a very happy birthday and many happy returns of the day! May you have a great time celebrating with your family and friends, and may our heavenly Father watch over you and bless you in the year ahead.

## ~ MARCH ~

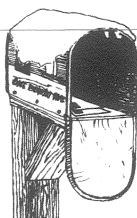
* Corinne Versteeg .....	3
Joanne DeBoer.....	4
Rosaleen Jager .....	6
Earl Van Assen .....	8
Sheila Wierenga .....	9
Betty Bergsma .....	12
Mirjam Bikker .....	15
Steven Leyenhorst .....	15
Katrina DeHaas .....	17
Rebecca Stel .....	21
Jodi Bouwman .....	22
Amanda Bartels .....	23
Helena Beijes .....	24
Annette Jonker .....	31

\* Busy Beavers, let's surprise our FAR-AWAY-BUSY-BEAVERS with a birthday card! Let's show them they really belong to a CLUB!

Send your card soon!

Busy Beavers *Corinne Versteeg* (birthday on March 3) and *Emily Vegter* (birthday on April 11) share the same address:

*The Reformed International School*  
Box 239, Sentani  
Irian Jaya, Indonesia



## FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Irene Bikker*. Be sure to join in all our activities, Irene. Look in these issues of *Clarion* to find names of people who would like a pen pal, January 28, 1989, September 16, 1988, March 4, 1988. Be bold, Irene, you write them the first letter! Be sure to write and tell me when you get a pen pal!

And a big welcome to you, too, *Clifford Vandersluis*. Have you been able to skate on your pond yet, Clifford? Do you help look after the animals on your farm? Bye for now.

What have you made with your BLACKTRON Logo, *Stuart Schenker*? Will you send us a picture of it? Is your collarbone all better, Stuart, so that you can skate? Sounds to me as if you had lots of fun on your Santa Claus evening!

Hello, *Barbara Kobes*. It was good to hear from you again. You sent in your spring wordsearch in plenty of time, I see. Good thinking! I know the Busy Beavers will enjoy it. Thank you!

And thank you for a very interesting wordsearch, *Emily Vegter*, also for a very interesting letter. I think your little sister

adores you, too, Emily. Usually that's mutual, right?

I see you have been very busy, *Rebecca Stel*! Good for you! Do you practise on your violin every day, Rebecca? And is your little sister walking yet? Bye for now. Write again soon.

Good saying on your new nightshirt, *Maria Stel*! Sounds as if you got really spoiled! I take it you had a good holiday, Maria. Thank you for the puzzle.

Did you see, *Tim Verhey*, just under the title "From the Mailbox" are dates of *Clarions* where you will find names of Busy Beavers who would like pen pals? You write the first letter, Tim! I hope you find a like-minded, faithful pen pal. Be sure to let me know when you do!

Hello, *Margaret De Witt*. It was good to hear from you again. I'm glad you enjoyed the quizzes. Do you have snow for some winter fun, Margaret? Bye for now. Write again soon.

Pen pals wanted!

Who will exchange letters with

*Irene Bikker* (age 10)  
3340 - 49 Street South West  
Calgary, Alberta  
T3E 3Y3

*Tim Verhey*  
1776 Sunny Creek South East  
Kentwood 49508  
Michigan, U.S.A.



# Quiz Time!

## Medicine

God uses many methods of healing. Match the method with the person healed.

- |                                              |                                               |
|----------------------------------------------|-----------------------------------------------|
| 1. Jesus' fingers in ears and saliva         | a. Centurion's servant, Matthew 8:13          |
| 2. Lump of figs                              | b. Publius' father, Acts 28:8                 |
| 3. Dip in Jordan River                       | c. Man with palsy, Matthew 9:2                |
| 4. Touch by Jesus                            | d. Israelites' snake bites, Numbers 21:9      |
| 5. Look at brass serpent                     | e. Deaf man with speech impediment, Mark 7:33 |
| 6. Spoken word of Jesus                      | f. Peter's mother-in-law, Mark 1:30, 31       |
| 7. Touch of Jesus' garment                   | g. Naaman, 2 Kings 5:14                       |
| 8. Dip in troubled water of pool of Bethesda | h. Woman sick for twelve years, Mark 5:25-29  |
| 9. Prayer and laying on of hands             | i. People around pool, John 5:4               |
| 10. Faith of his friends                     | j. Hezekiah's boils, Isaiah 38:21             |

## Mission Stations and Foods of IRIAN JAYA

by Busy Beaver *Emily Vegter*

W	Y	T	H	M	N	A	S	I	I
I	A	I	B	U	A	H	B	B	S
R	N	N	I	L	K	K	O	U	H
I	I	S	G	E	I	S	M	P	T
T	R	T	I	G	A	W	A	K	I
P	U	I	O	G	E	L	U	R	A
I	M	B	O	N	A	M	A	Z	U
T	A	A	H	A	S	I	A	K	H
U	O	B	M	M	E	T	A	L	U
B	G	N	U	K	G	N	A	K	O

FIND:  
Wanggemalo  
Mangelum  
Yaniruma  
Butiptiri  
Kawagit  
Kaisah  
Amazu  
Kouh  
Boma  
Tiau

kangkung (local spinach)  
babi (pig)  
nasi (rice)  
ulat (larva)  
ubi (cassava)

sago (main food)  
ikan (fish)  
buah (fruit)  
pala (nutmeg)  
bia (snail)

The leftover letters make a sentence that tells something about us.

Busy Beaver *Theresa Bredenhof* has a puzzle for you, too!

	T	Y	B	T	I	
	H	S	E	I	S	
	A	U	A	E	F	
	T	B	V	S	U	
	I	E	E	U	N	
	L	H	R	A	!	
	I	T	C	C		
	K	L	E			
	E	U	B			
	B					

If you read UP and DOWN you will find  
Write the sentence here:

Bye for now, Busy Beavers.  
Hope to "see" you all, next time.

Love to all from  
Aunt Betty



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voor deze:  
Mevr. G. SCHNITZLER  
Kanselier

