

A black and white photograph of a mountain valley. In the foreground, a dirt path winds through a forest of tall, thin trees. Several hikers are visible on the path, moving away from the viewer. The middle ground shows a valley floor with more trees and a small cluster of buildings on a hillside. The background features steep, rocky mountains under a bright sky.

**Clarion**  
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# Antonius Walaeus

## October 3, 1573 — July 9, 1639

By K. Deddens

### Minister of the church

Antonius Walaeus was born on October 3, 1573, exactly one year before the liberation of Leyden from Spanish domination. It was the city in which he was to play an important role during the first part of the 17th century. Walaeus was born at Ghent in the Southern Netherlands. He was a descendant of the distinguished house of De Waele. Since the middle of the 14th century its members held many most honourable government positions. His father, Jacques de Waele, served the Count of Egmond, who was cruelly killed by the Spaniards.

Father De Waele joined the party of Prince William of Orange, and it was for this reason that he had to take refuge in the northern part of the Netherlands. He settled in Middelburg, and here the young Antonius was educated at the Latin school. He was destined to become a notary, but he himself wanted to go in a different direction. He had a strong desire in his heart to become a minister of God's Word. Unfortunately, however, being fugitives, the family did not have sufficient financial means anymore to pay for Antonius' study. Then, in 1595 a fine opportunity was presented to him under God's providence. The Provincial States of Zeeland decided to make available thirty-six scholarships of which twenty-four were to be given to the cities of Walcheren. Antonius was one of the beneficiaries.

So he came to Leyden, where he lived with the famous theological professor Franciscus Gomarus, who was an excellent guide for him. Gomarus urged him personally to study diligently the Bible, together with the Catechism and the Confession. In three years he completed his studies and was allowed, before entering into the ministry, to make the, at that time, usual foreign trip to some other universities. Walaeus travelled to Rouen, Paris, Orleans, Bourges, Vienna, and Geneva. In Geneva he studied under Theodorus Beza, Calvin's successor. He then continued his trip via Lausanne, Bern, Basel, and Heidelberg. Finally, in 1601, he returned to Leyden, with flattering testimonies of several professors abroad.

Back home, it was a surprise that the church of Leyden wanted to call him. But Zeeland wanted its promising pupil back. The consistory of the church at Middelburg had destined him for the ministry in Calais, in France. Walaeus himself and his parents convinced the consistory in Middelburg that it would be better for him to accept the call of the church at Koudekerke on Walcheren, not far from Zeeland's capital. He was installed there in November 1602. Early in 1605 he went to Middelburg, which church he served for several years as minister of God's Word.

Walaeus chose for the party of the Reformed over against the Arminians, and in 1617 he, for a short time, served the

Reformed "church-in-doleantie" at The Hague and also at the court of Prince Maurits of Orange. He was delegated to the national synod of Dort 1618/19 — remarkably enough, not by the churches but by the States of Zeeland. This had to do with the fact that he was also called as professor in Middelburg at its theological college. Walaeus had a great influence on the synod, especially on the establishment of the Canons of Dort. During the last few days of this synod he was appointed to assist John van Oldenbarneveldt, one of the Arminian political leaders who was sentenced to death. Walaeus surrounded him with pastoral care before the execution took place.

### Professor at Leyden

In that same year, 1619, Walaeus was appointed as professor in Dogmatology at Leyden. He began this task in October of that year with an inaugural speech about the proper manner of theological study. In his quality of professor he, together with other professors in Leyden, wrote a so-called *Censura* against the new Arminian confession. This "Refutatio" was requested by the provincial synod of Zuid-Holland at Gorinchem, 1622. The refutation was sharp, but to the point.

The American historian J.L. Motley correctly called Walaeus "a learned but amiable man." Walaeus remained the pastor, also in his professorship. His character was mild and friendly, but, as soon as the truth of God's Word was attacked, he was resolute. It was no wonder that Walaeus enjoyed the confidence of many. Influential Reformed people consulted him. Even the magistrate of Amsterdam asked him for advice. Three times the rectorship of Leyden's Academy was entrusted to him.

No doubt a matter of honour was also his appointment as translator of the New Testament, together with two other professors. Walaeus worked very hard on that project and it put a great strain on his physical strength. However, he was enabled to finish the work and it was a great satisfaction to him when the complete "Statenbijbel" could be published in 1637. Together with Hommius and Rivetus he offered the first copy to the government.

Walaeus was one of the four authors of the *Synopsis purioris theologiae*, the Reformed dogmatic textbook of the 17th century. He wrote also a treatise about the sabbath. His interests were very broad. He was a member of the board of governors of the Latin school at Leyden, and together with another professor he designed a completely new school order. The design was approved and issued as the new school order in October 1625. It started with the words: "Piety must be the beginning and the end of all study." The first chapter dealt with the observance of the duties of religion by teachers as well as students.

In his rectorial speeches Walaeus very much stressed that

there are four main conditions for each and every student: moderation, modesty, reverence for teachers, and piety. Not the use of things, but their misuse is sinful. Many will never become learned because they think that they already know it all. The important thing in all study is complete dependence on God. This is necessary because all good gifts come from Him. Walaeus himself served as a living example of these things to his colleagues and to his students.

### Seminarium Indicum (Indian Seminary)

The name Walaeus is especially connected with the training for missionaries. Already in Middelburg Walaeus had shown awareness of the necessity of mission work. He there already instructed students who were able to go to the East as ministers of God's Word. In 1614 the classis of Delft judged that it was necessary to establish a college for the training of missionaries, first in Leyden, and, if possible, later on in the East Indies. It



*S. Theol. Doct. et Professor in Acad. Leydensi. Seminarii Indici  
Regens Novi Testam. Lib. Apocryphorum in Linguam Belgicam  
Verfor Collegii Revisorum ejusdem versionis Praefes obitu tertium  
Academiae Rector magnificus IX Julii A.º 1630 xxxix*

took some time before this could be realized. The importance of this training was advocated by a minister-missionary who worked in the East Indies and by one of the students in Leyden. Moreover, the first governor-general of the Dutch East Indies, Jan Pietersz. Coen, complained that there was a lack of ministers for the church there. Considering all these pleas, the East Indies Trade Company decided to establish an Indian Seminary at Leyden.

In the Ordinances of this seminary it was stated that the future preachers of the gospel in the Dutch East Indies had to be instructed as much as possible in the religion of the heathen and of Islam and, without undue delay, also in the characteristics and morals of the heathen countries and in the Malayan language. This stipulation was necessary, because it was acknowledged that in many cases "the future ministers excelled in ignorance and indifference concerning the study of the East Indian languages."

The theological faculty of Leyden's University was requested to draft the plan; this was done by Walaeus. The demanding proposal called for no less than twenty separate courses, including theology and philosophy interspersed with activities

such as prayer, fasting, visitation of the poor, and the practice of piety. All these requirements had to be met by a candidate before he was sent out. Since Walaeus was involved in this missionary training from the very beginning, the care and the leadership of the mission seminary were entrusted to him. Although it was not easy for him to give up his professorship at the university, he accepted the appointment at the mission seminary.

Throughout a period of ten years Walaeus trained students for mission work. In 1622 he opened the seminary in his home. Especially for his wife it was a difficult time, for not only were the lectures held in the home of the Walaeus family but the students were lodged there as well. Sometimes they had six students living with them in their house. Walaeus regulated their studies and gave many lectures. The students were not allowed to speak any language but Latin. Wine, beer, and liquor, as well as the smoking of tobacco were forbidden, "unless under doctor's order and with consent of the governor." The students were not allowed to take an examination on their own account, nor to speak an edifying word in the villages. Much less were they permitted to keep company with girls or to get engaged. Walaeus had the privilege to deliver to the churches in the Dutch East Indies a dozen ministers of the Word who were faithful missionaries and who excelled in scholarship and piety.

However, the seminary existed no longer than ten years. The governors argued that the costs were too high. More probably, the real reason was that the missionaries who were trained by Walaeus were not flexible enough in the eyes of the officials of the East Indies Trade Company, and too strict over against the many sinful practices in the far East. Walaeus was honoured with a gilded cup, and that was it. Again and again the churches as well as private persons tried to re-establish the seminary, but it never happened. Walaeus was nevertheless a pioneer in this respect, and his name must be mentioned with honour in connection with this first seminary for the training of missionaries, often still called "Walaeus' Seminary." C

## CHURCH NEWS



### THE THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

The Twentieth Anniversary Meeting  
of the Theological College  
will be held, D.V., on

**Friday, September 8, 1989 at 8:00 p.m.**

in the auditorium of Redeemer College  
(Hwy. 53, Ancaster)

with Dr. K. Deddens

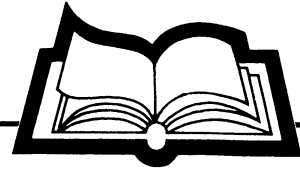
as the featured speaker giving an address on

*"The Sifting Effect of Preaching"*

Dr. N.H. Gootjes will be installed, D.V.  
as the new professor of dogmatology.

There will be an official farewell for  
Dr. J. Faber and Dr. K. Deddens

*An offering will be taken for the Theological College*



By J. De Jong

*For the LORD has created a new thing on the earth: a woman surrounds a man.*

*Jeremiah 31:22b*

## A New Order

The continued advance of feministic principles has led some to call for an entire reevaluation of our cultural heritage with respect to the position of woman. Texts once regarded as classics in a field are now labelled as products of a masculine-oriented and patriarchal society. History must be rewritten and events must be qualified from a woman's point of view. According to some, even the Bible should be rewritten.

But the prophets were far ahead of this supposedly enlightened age! In fact, Jeremiah was called to describe the new dispensation in telling words. In the hour of restoration, God would create a new thing: a woman, the weaker vessel, would surround the man. What did the prophet mean with such a cryptic comment?

These words constitute a *mashal*, a proverbial saying readily understood in its time. God often employed the means of sayings and proverbs to pass on His revelation. In several respects this saying remains obscure for us, since it is qualified by the situation in which it is spoken. Yet, the general contours of what the LORD wants to say are clear.

The prophet refers to a situation which was completely unheard of, and to circumstances which preclude a normal development. The new thing God brings will be something entirely extraordinary, and beyond the normal pattern of this world. In effect, the LORD will bring a *reversal* of the normal order. The female — here qualified by her character as the weaker vessel — will take the place normally taken by the mighty warrior or strong man. In other words, so great will be the peace and tranquility in Jerusalem, and so frail will be the enemies of God's people, that the women normally kept from the battlefield would be able to take decisive positions in the siege.

The setting of a siege or battle is supported by the context. In fact, the entire address looks forward to a time when all battle and strife will end for God's people, a time when bitterness and rancour will give way to harmony and brotherly concord. In the great renewal of the covenant, the LORD will bring peace for Israel both without and within. There will be peace and security from foreign enemies, and harmony among brothers of one house, cf. verse 32ff.

This represents a great reversal indeed! In Israel, defense was carried out by men, and women never took part in battle, cf. Numbers 1:3, 26:2, 2 Chronicles 25:5. But Jeremiah speaks of a day in which the women take their place in the battle lines. The word "surround" used of the woman and her work in this saying

is most often used in a militaristic context. In many of the psalms, God's anointed speaks of being surrounded by enemies, cf. Psalm 17:11, 18:5, 22:12, 118:10, 11, and so on.

And is not this a fundamental mark of the new dispensation? Men and women, sons and daughters were all together on the day of Pentecost, and they all shared the gift of the Holy Spirit. And in her prophetic role, the woman is as integral to the defence of Jerusalem as the man. Indeed, there are differences in office, and differences in gifts and tasks. But who would say that the guarding of the walls of Jerusalem is a task limited only to men? On the contrary, through the prophetic instruction of the women in the home and the church, Jerusalem may dwell securely.

Such is the character of the age of the Spirit. Even with strife and persecution, God so protects His people that they may live in safety, peace and brotherly harmony. And the sisters? They are there, too, as part of God's defence against the enemy in the gate. Did not David speak of a similar situation when he said, ". . . by the mouths of babes and infants Thou has founded a bulwark because of Thy foes, to still the enemy and the avenger . . ."? (Psalm 8:2)

This is the new order that comes as a new creation from on high: Jerusalem is now built, guarded and protected by the power of the *Word*. And in equipping and training His children in the *Word*, God uses mothers and fathers, women and men. Females and males are equally instrumental in the care and protection of Jerusalem. And the power of the Spirit brings the blessing of tranquility and peace for God's people. Already today, we have a foretaste of the final rest for the church. For although the battle rages, we may be sure that even now, "one little word shall fell him."

This is the way of obedience through which the enemy comes to defeat: the simple obedience of living in prayer and faith around God's *Word* in a Christian home. Before action comes prayer and prophesy! And the church is built by men and women who in all the affairs of daily living seek the one thing needful: to eat and drink the treasure of the *Word*.

In this light we can also take greater distance from the feministic language of the day. God has provided for the sisters, and He prophesied of it long ago! They are part of His new and glorious work in the Spirit! And with the sons and daughters, they, too, may be called *great* in Jerusalem.

**C**

# The Reformed history teacher

By J. Faber

Speech given at the Canadian Reformed Teachers' College graduation exercises, Friday, May 26, 1989.

Mr. Chairman, Faculty, Graduating Class, Parents, and Relatives and all of you who adorn this joyous occasion with your presence:

First of all I extend my heartfelt congratulations to the graduating class of 1989 of our Teachers' College. We are thankful that the LORD God brought you to this important moment in your life and we express the wish that you may become good Canadian Reformed teachers.

You do certainly not expect from me a lighthearted graduation speech. When the chairman asked me as retiring professor of Dogmatology and former first president of this Teachers' College to address the graduating class of 1989, he at least indicated that he looked forward to a somewhat substantial discourse. Since I do not want to disappoint my good friend, I would like to address you about a topic that is related to your future task as teachers.

This is the year in which the world commemorates the French Revolution two hundred years ago. It follows the year in which we celebrated the three hundredth anniversary of the Glorious British Revolution under William of Orange and Mary, his wife, and the year in which we thankfully remembered the defeat of the Spanish Armada in 1588, four hundred years ago. I could also easily enumerate many important historic events that took place one hundred years ago. Switching to the direct realm of the church, next year we will pay attention to the one hundredth anniversary of the birth of Dr. Klaas Schilder and in 1994 there will be the fiftieth anniversary of the liberation of the Reformed Churches in the Netherlands, in which liberation Dr. Klaas Schilder played an important role.

You as teachers will have to deal with all these and similar events and to tell your students about them. Let us therefore for a moment consider the significance of teaching history in a Reformed school. Or if you want to have a more personal title, let me speak about this question: How do you become a good Reformed history teacher?

You will understand that in this short period I can only make a few remarks. First, what is the place of history in the curriculum of a Reformed school? Is it insignificant or has it an important place?

In the nineteenth century the sciences were divided in what the Germans call "Geisteswissenschaften" and "Naturwissenschaften," sciences of the mind and sciences of nature. The study of history together with, e.g., the study of language, belongs to the "Geisteswissenschaften," while arithmetic, geometry, physics, biology, etc., belong to the "Naturwissenschaften." When I was a secondary school student in my beloved *Gereformeerde Gymnasium* in Amsterdam, we had to choose in the higher grades. One became either an alpha or a beta. This distinction ran parallel to that of "Geisteswissenschaften" and "Naturwissenschaften."

I will not now curiously investigate this distinction. In this twentieth century

others plead for at least a third group: "Sozialwissenschaften," especially sociology, e.g., "man in society" courses. I myself rather stick with a main division into two groups and call the "Geisteswissenschaften" *normative sciences* and the "Naturwissenschaften" *non- or a-normative sciences*. History, e.g., is a normative science and, e.g., physics belongs to the non-normative sciences.

Be this as it may, in this day and age the natural or non-normative sciences receive almost all the attention. Technology and everything related to or dependent on technology seems to become more and more dominant in the life and development of mankind. A kind of space war between U.S.A. and U.S.S.R. still rages and has its impact on natural resources, organization and technology. In the Soviet Union natural sciences are preeminent and the study of history is not only state-dominated but completely insignificant. Does not education in North



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America have to adjust to this situation especially in its curriculum? Has not the communist world downgraded historical investigation and won its triumphs in non-normative sciences? Do North American educators not have to keep up with this development precisely in order to defend the Western culture? Is teaching history not anyway a backward and debilitating enterprise?

Of course, Western historians try to ward off this attack upon their discipline. They praise the value of studying and teaching history of humanity. They say: Precisely now that natural sciences are in the upswing and the normative sciences are decreasing, history can teach us the permanent values of our indivisible culture. Historians further emphasize that the educator should not only think of the future *occupation* of the student but also of him or her as a human *person*. Are not the "Geisteswissenschaften" sciences of the human person and does not historiography occupy an important place among them? Prof. Dr. P. Geyl stated that historical consciousness is indispensable for the preservation and continuation of the Western culture.<sup>1</sup>

Undoubtedly these arguments have some significance in defending the study and teaching of history. Nevertheless, they are not sufficient for the answer to our question: How to be a *Reformed* history teacher. This honourable adjective *Reformed* points to the specific nature of our schools. They are based on the Bible and adhere to the Reformed confessions. This specific nature of our schools includes a special character also of our instruction in history.

It does not suffice for the significance of this subject in our schools to refer to the permanent values of our indivisible Western culture, or to state that historical consciousness is indispensable for the preservation and continuation of this culture. Culture has no goal in itself and we may not idolize it, not even the culture of Western Europe and North America. The latest humanist fad in Canada is to glorify the multicultural aspect of our society. What will it mean for history teaching in Canadian schools? Will we now be urged to downplay the history of the founding nations and to forget the Christian past of the Canadian nation? Culture as such is not the highest good and cannot serve as the basis of or starting point for determining the place of history in a Reformed school curriculum.

Reformed education finds its charter in Holy Scripture, God's infallible Word. We think of Psalm 78:3, 4, 6, 7.

... things that we have heard and known,  
that our fathers have told us.

We will not hide them from their children,  
but tell to the coming generation  
the glorious deeds of the LORD, and  
His might,  
and the wonders which He has  
wrought . . .  
that the next generation might know  
them,  
the children yet unborn,  
and arise and tell them to their  
children,  
*so that they should set their hope  
in God,  
and not forget the works of God,  
but keep His commandments.*  
In this commemorative year of the French  
Revolution we think of the father of the



Groen van Prinsterer

anti-revolutionary movement, the historian Groen van Prinsterer. He is well-known for his *Unbelief and Revolution* and for his handbook of the history of the Dutch nation. His slogan was "It is written. It has happened." The first sentence — It is written — referred to Holy Scripture, the last — It has happened — to history. Holy Scripture was his primary, history his secondary guideline. As a matter of fact Groen quoted Psalm 78 as a logo on the first page of his history handbook and underlined the last words, "so that they should set their hope in God, and not forget the works of God, but keep His commandments." He saw this as the purpose of history study and of historiography.

Now we in the twentieth century are probably more aware of the distinction of Old Testament Israel and all other nations. Events in world history now are not to be equated with events in the specific redemptive history of God's own people, the people of His choice, Israel. It could be that in the time of Groen this was sometimes forgotten.<sup>2</sup>

Nevertheless, we as Reformed people and educators should not, by way of an overreaction, fall into the trap of a

closed life-and-world view. Instead of being children of the Reformation of the sixteenth century we would then become followers of the Enlightenment. The Enlightenment in the eighteenth century accepted a completely horizontalist view of the world and of human history. The living God remained out of the picture. The spirit of this Enlightenment still dominates the hearts and minds of many. Man, come of age, does not need the working hypothesis of a godhead anymore. Evolutionism is seen as the explanation of all beginning and development of world history. This evolutionism is coupled with either a mechanistic world view — everything is determined by the law of cause and effect — or by a personalist humanism in which man, entirely alone, chooses and makes his own history. Often we find an uneasy combination of these concepts of nature and freedom, of necessity and history. But God has been entirely excluded from both nature and history.

Let us never forget that teaching history in a Christian school — also in a public school for that matter — has religious presuppositions.

Our confession of creation and providence is of great importance for you as a Reformed history teacher. In Article 2 of our Belgic Confession we confess that God makes Himself known first by the creation, preservation, and government of the universe and second by His holy and divine Word. Now, if we confess that God manifests Himself by the government of the universe, should not this confession underlie our teaching of the history of mankind? One could also think of Article 13 concerning God's providence. Our good God did not abandon His creation or give it up to fortune or chance. According to His holy will He so rules and governs it that in this world nothing happens without His direction. This article of faith is important for our view of history. Today people ask: Where was God in Auschwitz? They should ask: Where was mankind during the Holocaust? God is not the Author of sins which are committed nor can He be charged with them. For His power and goodness are so great and beyond understanding that He ordains and executes His work in the most excellent and just manner, even when devils and wicked men act unjustly.

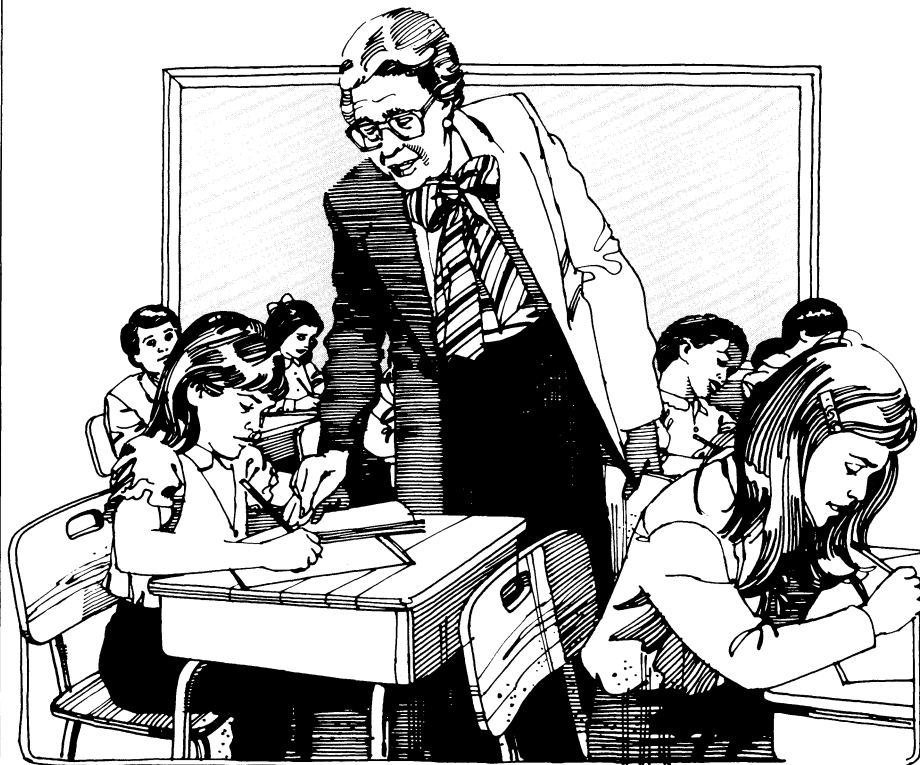
I will not elaborate now about the comfort this confession gave Guido de Brès in difficult historical circumstances and the consolation which it gives us and our students after Auschwitz and before the last tribulation. Thinking about the function of Article 13 of our Belgic Confession in our history class I draw your attention to the sentence about God's ac-

tions surpassing human understanding. I read in it that our Confession makes a distinction between actions of God that we may understand in the light of the Scriptures and others that we do not comprehend at all. The Muslim Turks were used by God for the furtherance of the Reformation in Europe, especially in Hungary, and the preservation of it in Germany. Think of the battle of Mohacs in 1526 and also of the influence the threat of the Turks had in restraining the Holy German Empire and its emperor from crushing the Reformation in Germany. The Turks came before the gates of Vienna and the LORD God employed Muslims not only to further the Reformation in Hungary but also to save it in Germany.<sup>3</sup> May I not say that this is an action of God in history that in the light of Scripture we are able to understand? As to His actions surpassing human understanding, we will not curiously inquire farther than our capacity allows us. We should acknowledge that there are judgments of God, acts of God's providence, which are hidden from us. It will make you humble and cautious in your teaching of history.

This brings me to the topic of God's finger or God's hand in history. Christian historians have lately been very reluctant to deal with this topic. Last month the Evangelical College in Amersfoort organized a conference for Christian historians. The title of one of the essays was "Het echec van een christelijke geschiedwetenschap" ("The failure of a Christian science of history"). *Nederlands Dagblad* gave its report of the conference this title: The thin liquid of reason replaces the full blood of Scripture. One of the speakers had declared: Not the full blood of Holy Scripture but the thin liquid of reason flows through the present historiography.<sup>4</sup>

Now we will remain cautious of speaking of God's finger in history. The expression probably comes from Luke 11:20, "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." The parallel passage in Matthew 12 speaks of the Spirit of God, and this fact alone must be sufficient for us not to use the expression "finger of God" to indicate certain specific events in history as brought about by God's finger.

But at the same time our Heidelberg Catechism rightly professes God's almighty and ever-present power, whereby, *as with His hand*, He still upholds heaven and earth and all creatures, and so governs them that . . . all things come not by chance but by His fatherly hand. And the benefit of knowing God's acts of creation and providence is with a view to the future a firm confidence in our faithful God and Father that no creature shall separate us from His love; *for all creatures*



*are so completely in His hand that without His will they cannot so much as move.* These confessional expressions about God's hand should help you to become a good Reformed history teacher. You should not be afraid to speak about God's hand as directing all of human history. Therefore, I still dared to say last year commemorating in England the defeat of the Armada: God's breath dispersed and destroyed them.

Our history teaching, esteemed graduating class of 1989, is completely permeated with our relation to the God of the covenant. Our covenant God is the God of history.

You probably still ask: What does it mean for my history teaching? If for a moment I may try to probe further, I state that this Reformed confession gives *structure* to our study and teaching of history. It shows us the *unity* of history and therefore it provides us with the right framework. For the LORD God reveals us in His Word the beginning, the middle and the end of all history. He tells us that all human activity, the history of mankind, began in Paradise and that He placed this human activity under the norm of His cultural mandate (Genesis 1:26-28). The history of mankind is to be judged according to this mandate of the beginning. God's act of creation is basic for the unity of the human race and its history. The apostle Paul proclaimed on Mars' Hill in Acts 17: "The God who made the world and everything in it, being Lord of heaven

and earth . . . He made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God . . ." Teaching history in our so-called multicultural society you have, e.g., to tell your students about Canada's original nations, about the explorers, about the twentieth century development, especially after the Second World War, and you as a Reformed teacher may do so in the light of Acts 17. God allotted to all nations periods and the boundaries of their habitation. He did this also to Canada. Holy Scripture gives perspective to our lesson in Canadian history.

Further, the LORD God speaks in His Word to us of the fall into sin and the effects of sin in the history of mankind. History is for one hundred percent God's action and at the same time it is for one hundred percent man's action. God's action is always good and righteous:

The LORD is just in all His will and way,  
And all His works His steadfast love portray. (Psalm 145)

But the action of sinful man has to be judged according to God's revealed will. This is a very important element in our historical judgment.

After the fall into sin God graciously proclaimed the antithesis between the seed of the serpent and the seed of the woman. Also Revelation 12 shows us in a bird's-eye view of history that this antithesis dominates all ages.

The LORD portrays Israel's election in the Old Dispensation, and the central place He gave to His church in world history. But He remains the God of the whole earth and the King of all nations.

Especially, the LORD reveals to us that history is not meaningless. It is not determined by fate or by a mechanistic internal law of cause and effect. History makes sense. It has deep significance and purpose. It is being directed to the goal set by God Himself.

And last but not least, the LORD reveals to us the Christ in the centre of history. Did not God make known to us the mystery of His will, according to His purpose which He set forth in Christ? It is God's plan for the fullness of time to unite all things in Christ, things in heaven and things on earth (Ephesians 1:10).

Groen van Prinsterer rightly wrote: "The testimony of Christ is the spirit of world history."<sup>5</sup> And Dr. Klaas Schilder wrote in his *Christ and Culture*:

In history God makes room for Christ's all-dominating work of redemption, and for His appearing, presently as Jesus, in order to die here on earth, rise again from the dead, and change the course of the world by shifting its helm with hands of flesh and blood through the power of God's Spirit. In this history even of a fallen world . . . Christ must be considered as the One Who carries all the burdens of the world, while He transfers all the world's delights to God the Father, that God may be all in all — see the concluding verses of 1 Corinthians 15. So God directs all that happens in the world towards Christ. He directs all cultures towards Christ, Who shall determine the fulness of time: the culture of the ancient nations before the Flood, that of Egypt, and Babylon.<sup>6</sup> I summarize Schilder's important discourse with these words: The meaning of history is Christologically determined.

We know of the work of Christ in the centre of history. We know Him as the One in whom God unites all things in heaven and on earth. Therefore we cannot be caught up in the old pagan idea, revived in Nietzsche, that history is nothing but an eternal circle so that all mankind would have to say: We recycle. By the grace of God we know of a continuous line of history, yea of a rising line. Throughout all catastrophes of the last days it will lead to Christ's glorious coming and His ushering in of the dispensations of the ages of ages. If we think thus of history, we may apply to our teaching the words of Psalm 78 in a New Testament manner: We will tell to the coming generation the glorious deeds of the LORD and His might . . . so that they should set their hope in God, and not

forget the works of God, but keep His commandments.

Again you will ask: What does it mean for my lesson plans? You will understand that I cannot develop a detailed curriculum, but let me make another more general remark. Being a Reformed history teacher means making a deliberate choice of your material. There are innumerable facts and events in history, but all these facts and events can-

## **“Church history has a specific place . . .”**

not find a place in our lessons. We will have to make a choice determined by our presuppositions. A Reformed school cannot bow before the idol of a general education. A. Janse rightly stated: "Let us not be ashamed to declare that the so-called general education — 'You have to know this and you have to know that, because it is in the guidelines of the public schools' — is absolutely not our ideal anymore. We have told other works of the LORD that are as important."<sup>7</sup>

The same unforgettable Janse rightly said: "When our children point to Milan on a wall map and the government inspector would ask: What do you know about Milan? the answer does not always have to be 'There is a beautiful cathedral.' It is not bad when they do not know anything of that cathedral, but answer, 'Ambrosius preached there and Augustine was converted there by his preaching'."<sup>8</sup>

This is a good example of coordinating teaching geography and history, especially church history. At the same time it is an example of choosing your material as a good Reformed history teacher. In our history curriculum special attention will be paid to the countries and nations in which God gathered His catholic church. Church history has a specific place; it is basically the centre of world history and should be acknowledged as such also in history class.

If you speak of French Canadian explorers as Samuel de Champlain you should not forget to tell your students that also Huguenots came to New France and as voyageurs in their canoes sang their French psalms. By thus teaching Canadian history make your students enthusiastic about the perspective of Reformed evangelism in Quebec.

Mr. Chairman, I am not at the end of the topic has always been dear to my heart, but nevertheless let me conclude.

Groen van Prinsterer ended his

handbook of the history of the Dutch nation by speaking about the dependability and trustworthiness of God's promises and threats. Let me broaden it and say: How do you become a Reformed history teacher? By speaking in a covenantal manner also in your history class. We do not know the precise events in the future of this world. But Groen rightly remarked that also in following ages there will be the distinction of the righteous and the ungodly, of him or her who fears God and those who do not serve Him. There will be blessing and curse. Those who believe will describe all pages of the history of mankind in the attitude of thankfulness and adoration:

I will call to mind the deeds of the LORD;  
yea, I will remember Thy wonders of old.

I will mediate on all Thy work,  
and must on Thy mighty deeds.  
Thy way, O God, is holy.

What god is great like our God?

The LORD brings the counsel of the nations to nought;

The counsel of the LORD stands forever,  
the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD.<sup>9</sup>

If in history class you imprint this Scriptural blessing upon the hearts of your pupils, you will make a good Reformed teacher.

So be it.

<sup>1</sup> P. Geyl, "De waarde van het geschiedenis onderwijs," *Weekblad van het Genootschap van leraren*, 56/6, 1962.

<sup>2</sup> E.G. Da Costa. See R. Kuiper, "Isaac da Costa als historicus," *Radix*, 15/1, 1989, pp. 22-31.

<sup>3</sup> See "Mohacs (Slag van)" in *Christelijke Encyclopaedie*, 1st edition (Kampen: Kok) Vol. 4, p. 238.


<sup>4</sup> *Nederlands Dagblad*, April 18, 1989.

<sup>5</sup> See K. Dijk, *Wat verstaan wij onder een school met den Bijbel*, s'Gravenhage, 1936, p. 15.

<sup>6</sup> K. Schilder, *Christ and Culture*, tr. G. van Rongen and W. Helder (Winnipeg: Premier, 1977) p. 48ff.

<sup>7</sup> A. Janse, *Het eigen karakter der christelijke school* (Kampen: Kok, 1935), p. 140.

<sup>8</sup> *Ibid.*, p. 137.

<sup>9</sup> G. Groen van Prinsterer, *Handboek der geschiedenis van het vaderland*, 2nd edition (Amsterdam: Hoveker, 1852), p. 1083. Groen quoted Psalm 77 and Psalm 33. In an earlier publication he expressed the desire for a school where the continuous ray of the light of revelation is shown on the field of history: "waar, op het veld der Geschiedenis, de doorgaande lichtstraal der Openbaring . . . aangewezen wordt." *Bijdrage tot herziening der grondwet in Nederlandschen zin*, (Leiden: Luchtmans, 1840), p. 125. 



# NEWS MEDLEY

By W.W.J. VanOene



Although the previous newsmedley has not been published yet, due to abundance of copy regarding synod and other current events, it is wise to write another one so as not to let the news accumulate until there is so much that a medley will have to be published in two installments.

By the time our readers see these lines the C. Bosch family will have arrived at their destination: Kelmscott, W. A. "G'day in W. A.!" We wish our brother and his family a fruitful life in the midst of our Australian sister churches. That they will have received a warm welcome is beyond any doubt. And that they come from the one winter into the other will not hurt this time. Western Australian winters are more like Ontario "springs."

The only items we pass on from the churches there are from the Byford Church. "In the last half year we have grown a full forty members (with another forty in the twelve months prior)." Encouraging development, which will contribute towards formation of another church, this time in the Rockingham area?"

Also from Byford comes the following: "Congregational meeting prior to Synod. The consistory favours this suggestion and will work towards it."

In some of our congregations here in Canada the same was done and there is nothing against it; on the contrary, everything is for it to inform the congregation amply and substantially about the matters which will be dealt with at synod.

Speaking of growth, the *Church News* of the Fraser Valley told us of new developments in this respect.

At the Cloverdale consistory meeting a "letter from a brother in the congregation is discussed regarding possible church expansion. Request has also been received from Langley for dialogue on this matter."

In Langley "A report was heard from the future development committee. A request was received from some brothers in re a proposal for a possible new church between Cloverdale and Langley. It was decided to approach Cloverdale for their input."

Langley also received a "letter from an anonymous donor with a gift of \$2,000 to be allocated for the future church of Aldergrove."

As for the last-mentioned letter and gesture, I do not know whether this is the proper way of doing things. As soon as a decision has been made and plans are drawn up for the establishment of a church in a certain area, it appears good and beneficial when members show their support for such endeavour by contributing extra for the cost involved. But I am not certain that it is proper, when nothing is going on in that direction, more or less to place a consistory before a *fait accompli*: what if nothing ever comes of such institution, or if the consistory considers it wiser to work towards a development in a different direction? Is that money then to be held in trust until the last day?

Mind you, I think that in due time there will be a church in the Aldergrove area, but that is not the point.

Now an "official publication" regarding the development. "DEVELOPMENTS BETWEEN CLOVERDALE AND LANGLEY

"Last Monday the Councils of the Churches at Cloverdale and Langley met to consider a number of letters and proposals received with regard to starting a new congregation between our respective congregations. After ample discussion it was decided to recommend that the brs. A., B., and C., who had approached us, should meet with members from both con-

gregations who live in the area north of Fraser Highway, the Langley By-Pass, and Glover Road, to see how many are interested in starting a new church. After this meeting has been held they should approach us again and we will consider the matter in greater detail.

"A number of people living in the corridor between 184 - 200 St. have also expressed an interest in this development. Although this area has *not* been designated as falling within the bounds of the new proposed area, any interested members in this area may join the new church, but must do so within a period of six months after institution."

Another interesting item is what we read in the Langley consistory report: "From the Provincial Government requesting that all churches join in a special day of prayer for mothers and family unity on May 14, 1989. This will be remembered. A letter of acknowledgment will be sent to the local MLA's."

The Rev. G. H. Visscher tells us more about the contents of the request: what is meant is "a day of special prayer especially for mothers so that our children may grow in grace and the knowledge of God our Heavenly Father."

One may think of these "special days" whatever one wants to think of them — personally I don't think much of them — and one may have one's opinions about the question what is meant by "grace and the knowledge of God our Heavenly Father," what we are to be thankful for is that a Provincial Government is not ashamed to make such a request to the churches in the Province. It is to be noted with gratitude, and our prayers for those in authority over us should not cease.

Here we should also include our brothers and sisters who are active in the political field. They, too, deserve our prayers and need them badly.

I was reminded of this anew when reading a newspaper clipping in which the protest against a "poster promoting Sexual Health Week" in the Burlington, ON, area by one of our brothers councillors was discussed.

Our brother confessed being "a devout Christian" and stated that the poster promotes homosexuality. "This flies in the face of morality," he said, "Our moral values are eroding . . . I find this offensive."

It is the more difficult to maintain a Scriptural stand when someone else "also a Christian, said he . . . disagreed with



a portion of" a letter which both had received "which claimed the Bible condemns homosexuality. 'And I don't think it's the purpose of this region to encourage one type of relationship over another.' "

The poster, as shown in the clipping, definitely places homosexual relationships on a level with love and affection shown by a father to his child or a man to a woman. Moral values *are* not just eroding, they *have* eroded even to such an extent that one who claims to be a Christian dares to declare that he disagrees with the statement that "the Bible condemns homosexuality."

We go to Calgary.

"Due to impending sale of the parsonage, the housing situation of the minister will be discussed at a congregational meeting."

"After discussing the opinions expressed at the congregational meeting, the consistory decides to proceed with the purchase of a parsonage."

"It is decided that the house that the minister presently occupies is the best that is available to us."

Coaldale decided on a different purchase.

"Organ committee reports on the availability of a pipe organ from the Netherlands costing installed in Coaldale about \$70 thousand. It should also be noted that in order to have this organ, the organ loft would require modification. The installation in Coaldale would be complete by about November 1990 at the earliest. A lengthy discussion follows."

"Council agrees to purchase the organ as proposed taking into consideration the suggestion that also the churchbuilding's renovation or replacement be dealt with."

I express the wish that the climatological differences may not place Coaldale for unpleasant surprises. Did not the Providence Church of Edmonton have problems with shrinking of chests when they purchased an organ from the West Coast? The climate of the Netherlands is comparable to that of British Columbia. although the latter is much more pleasant, of course! Anyway: success!

The Ottawa consistory made an offer on a lot of 2.5 acres. "The offer has several conditions, one of them is 'congregational approval.' "

Acreage is available in Burlington-West, but only on a lease basis. "Anyone interested in having a garden plot behind the church, would you please call A . . . . We do not have anyone to plow the field yet and before we do ask anyone, it is important to see the interest shown by those who want to dedicate their spare time to a garden plot."

Burlington-West's Committee of Administration "is looking into the possibility of having an 'elevator' installed in our building, as well as investigating what might be the best and most economical way to produce our church bulletin."

Let me also pass on a word from Rev. Mulder to which I will add a remark. Rev. Mulder spoke of the brothers who were delegated to form the Synod of Winnipeg.

"As soon as Synod is constituted, they are not any longer representatives of 'East' or 'West,' much less representatives of certain ideas or opinions, but together these sixteen brothers are, for the time they meet, a Synod of all the churches."

It is with gratitude that I took note of this remark. Rev. Mulder did not say that "Synod meets," which is not a Reformed way of putting it, but he stated correctly that the *brothers* meet and that, for as long as they meet, they *are* a Synod.

One can sometimes hear at a classis that a member of that classis is referred to as "the delegate from A." This is wrong. As soon as a classis has come into being, has been constituted, there are no longer any delegates from any church, but only members of classis, who do not sit there to represent and promote the interests of the church that sent them, but who together are to deal with their agenda.

Burlington-East expects the "cost of proposed expansion" to be some \$245,000!

In order to promote the interest of the membership in the work of broadcasting, a report was handed out to the congregation. "This report is offered to the congregation, compliments of the EPR committee." (That is, if I am not mistaken, the Evangelism and Public Relations Committee.)

It is an interesting report, which gives the congregation a good picture of the work that is being done.

I do have a few remarks, however.

When one reads the report, one gets the impression as if the whole work of broadcasting originated in Ontario. Two years ago the organization celebrated its tenth anniversary; but, according to the booklet, 'Radio Station KARI-AM in Blaine, Washington, aired its first V. O. C. broadcast in February 1989."

The brothers in Ontario cannot know everything, but I have to put a little hole into this balloon and deflate it.

Both the plan to use broadcasts for spreading the Gospel and the name "The Voice of the Church" originated in the Fraser Valley.

Let me quote from what the late Rev. J. T. VanPopta wrote in various issues of the *Church News*.

In the issue of October 9, 1966, twenty-three years ago, it was reported in consistory reports that a letter had been received from a broadcasting committee that was formed. In the issue of Nov. 6, 1966, Rev. VanPopta wrote: "The consistory hopes that we, the committee, shall succeed in carrying out the plans."

December 4, 1966: "We would like to have our first broadcast in January. However, a good preparation is necessary; it also takes time."

In the issue of January 15, 1967, we find, for the first time, the name "The Voice of the Church."

Finally, March 24, 1968: "It is going to happen. As of Saturday May 4th. 'The Voice of the Church' will be heard on Radio Station KARI (530 on your dial) every Saturday from 1:30 - 2:00 p.m."

"We made a contract for a year. We have money in the treasury to cover the costs of a month. Nonetheless we did not hesitate to conclude the contract because we expect you to give us your glad assistance."

Reporting on a meeting of the committee in the issue of June 30, 1968, Rev. VanPopta wrote: "At this meeting we also heard that people in sister churches in other provinces are also interested in receiving our tapes. Who knows into what our little beginning will grow?"

The first broadcast on Radio KARI was heard on May 4, 1968, and not in February 1989. Broadcasting has been going on in the Fraser Valley for twenty-one years.

Burlington's first broadcast was on October 2, 1977.

Let us conclude with some "schoolnews."

In Smithville a meeting was scheduled for April 24, "an important meeting which should be attended by those who have or will have a child attending kindergarten in the next few years. We hope to establish a group whose purpose it is to provide an alternative to the public kindergarten system. We would like to organize a kindergarten of a Reformed nature that will prepare our children for entry into grade 1."

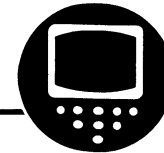
And in Fergus the decision has been reached to build the high school addition, so that the highschool division — which for some years has made use of the facilities of the church-building — can move to its own facilities and, hopefully, be expanded.

Having thus reached the place where we lived for fifteen years, I sign off.

As always,

Yours faithfully, VO





## Of Classis Alberta/Manitoba of March 14, 1989

On behalf of the convening church, the church at Neerlandia, elder J. Van Assen opens the meeting, requests the singing of Psalm 105:1, 2, reads Isaiah 48:12-end and leads in prayer. He welcomes the delegates and gives special welcome to the Rev. Dr. L.J. Coppes, observer from the Presbytery of the Dakotas of the OPC. He congratulates Rev. W. den Hollander on his accepting the call extended to him from the church at Orangeville. He further mentions that Neerlandia has received a favourable response from Rev. G. Wieske and that they are thankful for this as well as their new church building. Immanuel is congratulated with their new manse.

The delegates of Neerlandia examine the credentials. All appears to be in good order. Coaldale is represented by one delegate due to inclement weather. Instructions from three churches.

Classis is constituted. The appointed officers are: Rev. E. Kampen, chairman; Rev. E. Tiggelaar, vice-chairman (replacing Rev. Wielenga); Rev. P. de Boer, clerk.

The agenda is adopted.

1. Report of classis treasurer is received with gratitude.

2. Report of auditors of books of the treasurer: books are found to be in good order. This report comes with recommendations which the churches are urged to abide by. Classis accepts this report with thankfulness.

3. Report of Church for the Inspection of Classical Archives is submitted (Immanuel church at Edmonton). They indicate that the archives are in good order. Thankfully accepted.

4. Report of Committee for Aid to Needy Churches. Committee conveys to classis that there is a request for financial assistance from Barrhead church in the amount of \$12,000 for 1989; that the need for support to the church at Calgary has been reduced; that the members of the committee live closer together. Classis decides to accede to the request of Barrhead; not to accede to the request re: distance apart of members; to receive with thankfulness information concerning Calgary's reduced needs.

In closed session the church visitors report on a visit made to the church at Coaldale.

The Providence church and the

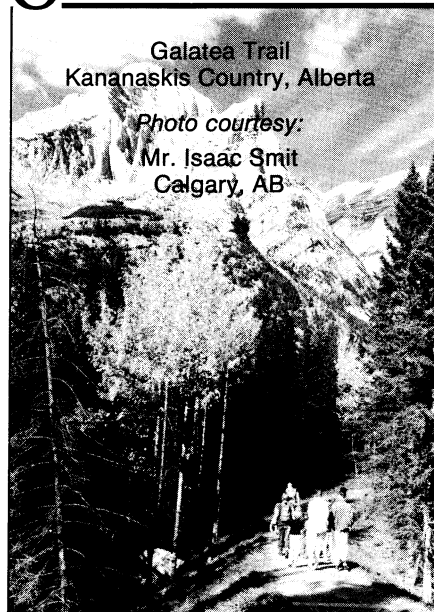


church at Neerlandia request pulpit supply. This is granted according to existing arrangements of once every three weeks.

7. Letter from the church at Winnipeg requesting the honourable release of Rev. den Hollander as he has accepted the call extended to him by the church at Orangeville; letter of acceptance; letter from church at Orangeville proposing time and date of Rev. den Hollander becoming their minister; letter from church at Winnipeg agreeing to proposed date and time. Classis decides to grant Rev. W. den Hollander an honourable release.

8. Proposal by church at Barrhead to

## OUR COVER



Galatea Trail  
Kananaskis Country, Alberta

Photo courtesy:  
Mr. Isaac Smit  
Calgary, AB

add to the regulations of classis an article which would allow fraternal delegates to sit in on all matters dealt with by classis, including matters dealt with in closed session, is defeated.

9. Question period as per Article 44 Church Order is held. In all churches the ministry of the Word is maintained, the decisions of major assemblies are upheld. No advise is needed.

10. Letter from Presbytery of the Dakotas of the OPC is received. In it there is a statement of affirmation for the truth of Scripture and against matters such as abortion, homosexuality, ERA, etc. Classis receives this for information and expresses gratitude for how the OPC objects to increasing immorality.

Convening church for next classis is the church at Winnipeg. Suggested dates: June 13, 1989 and if not necessary: September 12, 1989.

Suggested officers: Rev. E. Tiggelaar, chairman; Rev. E. Kampen, vice-chairman; Rev. J. Wielenga, clerk. Rev. R. Schouten is appointed observer to the OPC. Rev. E. Tiggelaar is alternate.

12. Rev. Dr. L.J. Coppes addresses classis as observer from Presbytery of the Dakotas of the OPC.

13. Rev. W. den Hollander reports briefly on his recent visit to Presbytery of the Dakotas meeting on March 7 and 8.

14. Personal question period is held. Barrhead thanks the churches for their financial support. Rev. R. Schouten reports on minor change to classical regulations. Frequency of church visits will be dealt with at Synod. Article 7, B, 4 is to be deleted. Clerk is to send invitation to Presbytery of Dakotas of the OPC along with Acts. Observer is to be informed whom to contact. Committee of Aid to Needy Churches is reminded to advise classis regarding request for aid to needy churches and for needy churches to supply information on time. Rev. W. den Hollander expresses appreciation for working with delegates during his time in this resort. He wishes the churches the Lord's blessing. Rev. E. Tiggelaar expresses thankfulness for the work of Rev. den Hollander and wishes him the Lord's blessing in Orangeville.

15. Brotherly censure is not necessary.

16. Acts are adopted and press release approved.

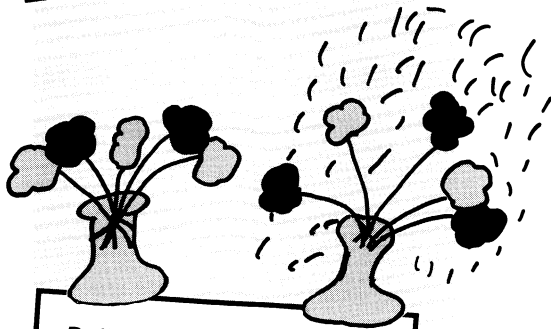
17. The chairman thanks the ladies, requests the singing of Hymn 63:1 and gives thanks.



## Dear Busy Beavers,

Here are some poems for you from our Busy Beaver poets!

Spring flowers are blooming  
Peace on earth forever showing  
Rise and sing praises  
To God in the highest.  
Nobody in this world  
Can defeat God  
Who is the ruler  
Over all the earth.  
by Busy Beaver Margaret DeWitt



Daffodils go  
with other  
flowers and  
I especially  
like them  
with showers  
by Busy Beaver Amy Hordyk

See the little alligator  
Climbing up the tree?  
See the Giant Polar Bear  
Swimming in the sea?

Why yes I do.  
I know I do.  
Oh, what a sight to see!

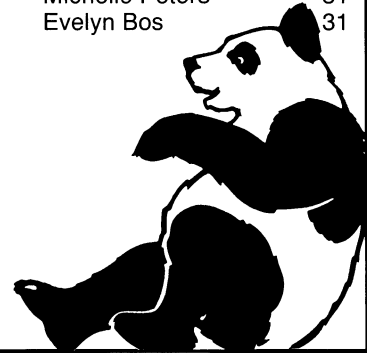
by Busy Beaver  
Anna DeVries

I have a little sister  
Who's silly as can be  
And every time we play  
Hide-and-peek  
She hides behind a tree.

"Have a great day!"  
"Many happy returns of the day!"  
"May the Lord bless and keep you all through the year!"  
All these good wishes for our Busy Beavers who celebrate their birthday in JULY.

## JULY

Brenda Oosterveld	3	Colin Meerstra	27
Katrina De Jong	4	Julie Van Sydenborgh	27
Natalie Veenman	5	Chad Pieterman	29
Linda Verhey	5	Michelle Peters	31
Richard Schouten	6	Evelyn Bos	31
Sara Plantinga	7		
Donald Van Leeuwen	7		
Wendy Bijes	9		
Rosalin Swaving	9		
Andrea Van Vliet	10		
Janine Swaving	12		
Elaine Bosscher	18		
Jessica Linde	18		
Angela Dykstra	19		
Trina Jelsma	26		
Charmaine Swaving	26		



## FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Janine Swaving*. We are happy to have you join us! We hope you'll enjoy joining in all our Busy Beaver activities. Do you practise your music every day, Janine?

And a big welcome to you too, *Charmaine Swaving*. Are you on a soccer team, Charmaine? And did you knit something for yourself this winter?

Welcome to the Club, *Amy Hordyk*. I see you are a real Busy Beaver already, sending us a poem and picture! Thank you. Will you write and tell me your birthday, Amy? Then we can put your name on the birthday list.

Welcome to the Busy Beaver Club, *Deborah Verhoeff*. I hope you'll really enjoy that camping holiday, Deborah. Your little brother will be happy you're home from school, don't you think? And how is your pet, Deborah?

You'll be getting a lot of practice writing letters, won't you, *Michelle Peters*? Do you find it hard to keep up with all that correspondence? Sounds to me as if you had a great holiday, Michelle. And the summer holidays will be here before you know it!

Are the baby robins all grown up and flown away, *Jane Schultenberg*? Did you have fun watching them? I hope you haven't had any more SNOW! Bye for now. And thank you for the puzzle, Jane.

Hello, *Netty Sikkema*. It was good to hear from you again. I see you have been keeping busy! That's good! Are you looking forward to summer, Netty? Write again soon.

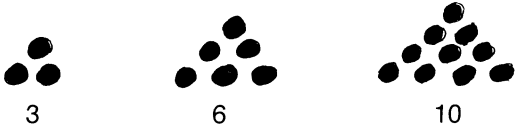
# Quiz Time!

## A NUMBER TRICK

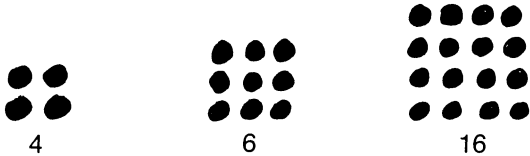
Numbers can be tricky!

Take the numbers 3, 6, and 10. They are sometimes called triangle numbers.

That's because if you show them as balls, you can arrange each group of balls in the shape of a triangle. Like this:



Did you know there are also square numbers? They are numbers like 4, 9, and 16. If they are shown as balls, the balls can be arranged in the shape of a square. Like this:



Many other numbers larger than 2 can be shown as either triangles or squares. BUT SOME NUMBERS ARE BOTH! Can you find the LOWEST number that can be shown as BOTH (Answer NEXT TIME!)

## GOD COMMANDED

Often God's will is not easy to obey. These people experienced some hard-to-obey commands of God. Match the person with what God told him to do.

- |              |  |
|--------------|--|
| 1. Abraham   | a. to name his unborn son John                     |
| 2. Jonah     | b. to anoint someone else king while Saul lived    |
| 3. Hosea     | c. to enter a Gentile's home to preach the gospel  |
| 4. Moses     | d. to cross a sea on foot                          |
| 5. Joseph    | e. leave his father's house and move to a new land |
| 6. Zechariah | f. to take a harlot for a wife                     |
| 7. Ananias   | g. to preach to his enemy                          |
| 8. Peter     | h. to help a man who killed Christians             |
| 9. Noah      | i. to build a boat on dry land                     |
| 10. Samuel   | j. to take his wife and baby son to Egypt          |

(Answers below)

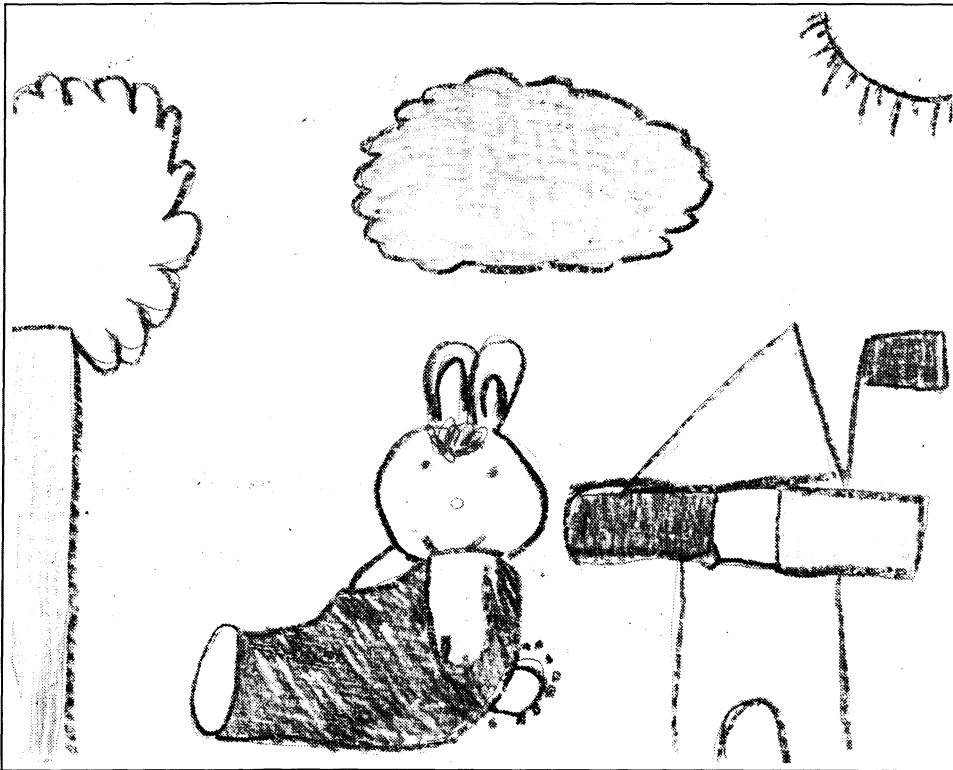
## ANIMAL WORDSEARCH

by Busy Beaver  
Joni Schulenberg

Look for:

- |       |       |
|-------|-------|
| fish  | horse |
| dog   | cow   |
| cat   | goose |
| rat   | duck  |
| pig   | ant   |
| mouse | bird  |

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



Picture by Busy Beaver  
Heather Krabbendam

### Answers

God commanded

1. e; 2. g; 3. f; 4. d; 5. j; 6. a; 7. h; 8. c; 9. i; 10. b.

Bye for now, Busy Beavers.

Hope to "see" you all next time!

Love to you all  
from Aunt Betty