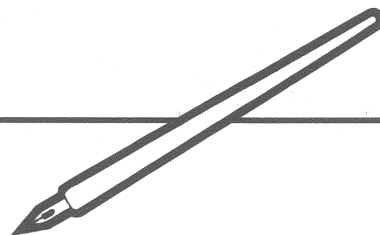




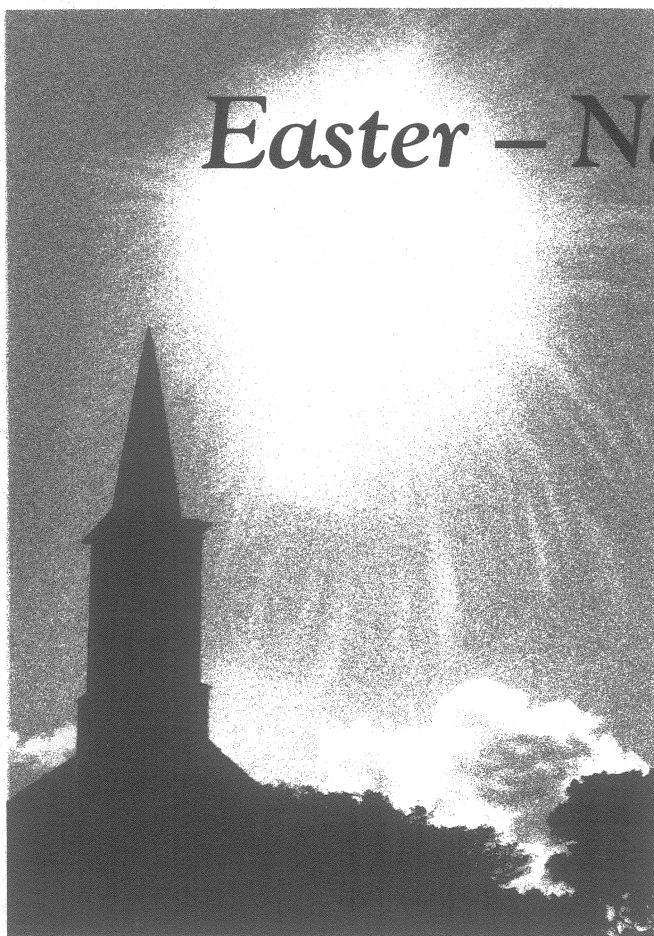
**Clarion**  
THE CANADIAN REFORMED MAGAZINE

Volume 41, No. 7

April 1992



## Easter – New Life



The New Age movement promises that all things will soon be new. They say that a new world order is coming, which will bring healing to both the nations and individuals. This new life will come about through a new spirituality. People will become conscious of their true identity. They have the divine spirit in themselves; they are part of god. This awareness will help men and women to come to fullness of new life. They will find their true selves. In this new world order they can come to a real satisfying and fulfilling self-realization. This is the promise. Modern man will make all things new and improved for himself.

There is one specific group of people who are, in particular, getting the blame for all the ills in life, namely the Christians. They are considered the cause of wrong and destructive capitalistic work ethics and thus of the present economic ills. Christianity is accused of being the cause of all the industrial pollution of our environment. Christianity, so one can hear, which has been around for about two thousand years, is leaving our planet in a great mess.

Such accusations are not fair. Nor are they true. However, we can admit that "Christianity" did not bring paradise on earth. We can even admit that "Christianity" has in many ways failed. Why, however, does "Christianity" fail

time and again? Is it not because of its apostasy? Is it not because it did and does not live out of the gospel of grace? Is not this the cause that apostasy takes the power out of the gospel, because it does not itself obey the authority of God's Word?

This, however, does not prove that the gospel is a failure, or that God and Christ have failed. On the contrary, the gospel is true because it comes from the true God. The gospel claims that there is no light and no life except in Christ Jesus. In Christ God makes all things new, truly new. How? Let us go to the Heidelberg Catechism, Lord's Day 17. Here we confess the truth of the gospel with regard to the benefit of the resurrection of Christ. This resurrection benefits the lives of those who believe in all its aspects: its past, its present, and its future, because it provides justification, sanctification, and glorification. I would like to make a few remarks about all three of these aspects.

### Justification

The resurrection of Christ is our justification. Paul writes in Rom. 4:25 that Christ Jesus died because of our transgressions and that He was raised because of our justification. Christ died because He took upon Himself our curse, our guilt, and our sins. He was made our sin (2 Cor. 5:21). With this sacrifice of Himself He made atonement for sin. He brought about reconciliation for sinners to God. This death at the cross was an act of obedience. God acknowledged this and declared Him righteous. This is now the benefit for everyone who believes: God grants him (or her; from now on just "his," for convenience's sake) the complete forgiveness of his sins, all of them. God as judge declares the sinner who believes the gospel of Christ righteous.

This is truly newness of life. Imagine, there is a sinner who lived in sin, and ruined his life through his sin. This sinner is lost and he feels lost; even his death would not be an escape, because he will have to appear before God as judge. Standing there in his guilt, having ruined his life that God gave to him, makes him condemnable to eternal death in hell. He has, therefore, no hope either in this life and for the future. There is only darkness and gloom because of his sins of the past.

The sinner is made fully aware of this darkness through the gospel. He sees his past life with its resulting present condition in a clear and sharp picture under the lamp of God's Word. However, this Word is gospel. It addresses him in his misery with the good tidings of Christ Jesus. He, the Son of God, became man and as man He died for the sin of the world, also for your sins. This is God's promise. God wants



you to believe this. Christ rose to new life to show that He had overcome sin and death. God declares in the gospel that He grants and imputes perfect righteousness to everyone who believes in Christ, as the gospel speaks about Him.

We can, imagine without difficulty, that this message and faith in its truth makes a great difference in one's life. It changes one's outlook completely. It redeems and makes all things new. Darkness and gloom fade away and light and joy take their place. This benefit of the resurrection of Christ for everyone who believes is not a fake opiate. It is the truth. God does not lie. Christ Jesus who died and rose from the dead is the truth. He is life, and He is the true light for the world. He makes all things new by covering our dark past. He does this not only once but always again, whenever we flee to Him with contrite hearts. It is true, He, the risen One, makes all the difference.

### Sanctification

The benefits, however, do not stop here. Christ's resurrection means a new life in His fellowship, for the present. He who believes in Christ Jesus and embraces Him as his Saviour from his sins, receives not only the effect of the sacrifice of Christ, the forgiveness of his sins, but also the Holy Spirit of Christ. The Spirit will dwell in him and make him live such a new life in fellowship with Christ. It will be as Paul writes: "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20).

Believing in Christ Jesus with a true faith is the work of the Holy Spirit. He dwells in the heart of the believer. Paul, therefore, can say that Christ lives in him. He admonishes: "Put on as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other.... Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col. 3:12ff, 16ff).

It is obvious that this Christian life differs totally from a life in unbelief and sin. A man who lives without God and Christ, and who determines his own life in his own way, lives completely different from a man who lets Christ and His Word determine his life step by step. One who lived first without Christ and now, freed from sin and guilt and darkness, lives through and with Christ, lives in the light. His life is being renewed through the power of the risen and living Christ. This life in Christ, through the indwelling of the Holy Spirit, for God, is the second benefit of the resurrection of Christ for those who believe in Him in truth. He, indeed, makes all things new. This is our renewed life in the present.

### Glorification

The risen Christ also grants hope for the future. Without Him our sins cannot be forgiven, We remain guilty and condemnable before God. Without Him our ruined life will continue in misery here on earth, and it will forever end in hell. The wrath of God, being on us in the present because of the past, will remain on us everlastingly. However, with the risen Christ as our living Saviour the future is bright. Sure, here on earth the struggle against our enemies (our sinful nature, a sinful world surrounding us, and the evil spirits in the air) continues. The struggle of faith is not easy. It de-



Published biweekly by Premier Printing Ltd., Winnipeg, MB

#### EDITORIAL COMMITTEE:

Editor: J. Geertsema

Coeditors: J. De Jong, C. Van Dam and W.W.J. VanOene

#### ADDRESS FOR EDITORIAL MATTERS:

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

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

CLARION, Premier Printing Ltd.  
One Beghin Avenue  
Winnipeg, MB, Canada R2J 3X5  
Phone: (204) 663-9000 Fax: (204) 663-9202

SUBSCRIPTION RATES FOR 1992	Regular	Air
	Mail	Mail
Canada*	\$32.00*	\$57.25*
U.S.A. U.S. Funds	\$35.00	\$50.00
International	\$46.25	\$78.00

\* Including 7% GST – No. R104293055

Advertisements: \$6.50 per column inch

Second class mail registration number 1025

ISSN 0383-0438

### IN THIS ISSUE

Editorial – Easter – New Life — J. Geertsema .....	134
Good Friday – Prelude to Easter — W. den Hollander .....	136
Remember Your Creator – Non-Christian Friends — G. Ph. van Popta .....	138
On Receiving Ministers from Non-Sister Churches — J. De Jong .....	139
Church News .....	140
News Medley — W.W.J. VanOene .....	141
Ray of Sunshine — Mrs. R. Ravensbergen .....	144
Press Release .....	145
Our Little Magazine — Aunt Betty .....	146

mands our total commitment. This struggle cannot be won if we fight this battle with half-heartedness. We are weak and inclined to give in and to compromise, or even to give up. Yet Christ lives. He preserves and takes care of those He bought with His life. He upholds faith and gives strength. He overcomes the enemies in the lives of those who follow Him in faith and look toward Him for guidance and strength.

Even if such a new, truly Christian life means ridicule, hardship, loss of a good job or a good income, or more, the Christian can accept it in faith. He lives in hope. He is assured by the gospel of the living Saviour that the brief period of suffering is of light weight in comparison with the glory that is waiting. Through the struggle, through the hardships, through the sufferings for the Lord and His cause, Christ leads His soldiers to His glory. The New Jerusalem, the new heaven and the new earth are coming. With this hope in his

heart, the believer lives his daily life, whatever his task or position or age, for His Lord and his God. His hope does not fade: his Lord is in heaven, who wants to sing God's praise in glory in the midst of a great congregation.

Yes, for him who believes all things are already new, and they will be made even more new, eternally new. To that glorious newness the believer looks forward. He will then for ever live with his Lord, for the Father. Yes, all things are new in Christ, and only in Him. Christ is the true light of Easter.

It is the task of the church of Christ to walk in this true newness of life, showing the clear and bright light of Christ in the midst of the darkness and in opposition to the artificial, pale, and deceiving lights of humanistic movements. A faithful church will have an impact on the world in which it lives. Are we faithful in the service of our living Lord? Do we let His light shine? **Do C**

## Good Friday – Prelude to Easter

By W. den Hollander

*...the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection they went into the holy city and appeared to many.*

*Matthew 27:52, 53*

Many people have a hard time placing Good Friday. What are we supposed to do? According to many Good Friday should be determined more or less by a funeral mood, by sentiments reflecting a grieving about the events which happened on Golgotha. In many places in the world Good Friday Passion consists of plays acting out some of the sad events surrounding the "Calvary experience." These plays usually manifest little care for the scriptural facts. Accuracy about the true gospel of *Christ*, the Redeemer, is rare. We, too, usually come together on Good Friday, in a worship service. For what? For mourning? For remembering a dead Jesus? We come together to remember Jesus Christ, indeed, but not the dead Jesus; rather, Him who lives! We remember (no, not by acting out!) His death *and* resurrection, because it has been Pentecost, on which

the doctrine of His resurrection went out into the world. Ever since, the preaching may only bring Jesus Christ and Him crucified, but never in isolation from His resurrection. Good Friday, therefore, too, is not a mournful day but a joyful day; it is not a remembrance in sadness but in gladness. This is so, especially when we learn from God's Word about the first fruits of Christ's victory over death which became evident on Good Friday already.

The Lord Jesus Christ has died. He just cried again with a loud voice and yielded up His spirit. The Jews seem to have witnessed their victory over this "troubler of Israel." The spirits of hell seem to have sufficient reason for celebration. To Jesus' disciples, on the other hand, this moment rings with disillusion and tragedy: their Master's life has just come to an end in the most humiliating manner. Is it a victory for the leaders of the Jews? Have they come to the end of a long period of troubles? Far be it from them! The echo of His last cry still resounded, when some shocking events took place: the curtain of the temple was torn in two, from top to bottom, there was an earthquake and the rocks were split, yes, and we also



read: the graves were opened and many bodies of deceased saints were raised.

God is very active in our text. The first thing that strikes us is the mood of the verbs in these verses, namely the passive mood: "the earth was shaken, the rocks were split..." by God! God Himself is showing that the case of His Son is not one of tragedy, but of victory. With the same cosmic-apocalyptic powers with which the darkness fell upon the land three hours earlier, God appears again to underline the greatness of this moment. The whole creation is involved in this moment in which the Son finishes His work of atonement. This creation had been groaning in travail, just as the saints had been inwardly, waiting for the manifes-



tation of the sons of God, and now the moment of this manifestation has come, in principle! The new time has come. The sacrifice is sufficient. No more sprinkling of blood in atonement to God is needed. God opens the way to His throne. God opens the way to the Judgment from His throne. God also opens the graves. God opens the way to life. God does it all.

Why did this happen on that otherwise so tragic day? In order to answer that question, we have to go back to the beginning of that week. At that time the struggle between the leaders and the Lord Jesus Christ was at its worst. The immediate cause for this had been the miracle of the raising of Lazarus from the dead. The commotion resulting from this had been great. The leaders had tried to calm down the emotions. The people should forget this miracle as soon as possible. But the Lord Jesus does not allow this to happen! In raising Lazarus He wanted to show beforehand the power of His own resurrection. Christ believed in His own resurrection. Every time He had announced His suffering He had added the fact that after three days He would rise from the dead. By the power of that faith He also had performed the miracle of raising Lazarus from the dead. It was with the power of the resurrection the same as with the fruit of His death: it worked in advance you could say. Just as the O.T. believers received the forgiveness of their sins on the basis of the sacrifice that Christ would bring for their sins, so we see the power of His resurrection-to-come at work already. And no wonder, for Christ Himself had made this the main feature of His proclamation of the Kingdom of God. When at the time John the Baptist had sent out an inquiry about the true identity of the Lord Jesus, the answer had been: Tell your master John what you have seen, viz. the blind see, the deaf hear, the cripple walk, yes even the dead are raised: here is the glory of the Kingdom of God. This was true, indeed, for He had raised the daughter of Jairus and the son of the widow from Nain. And now He had also raised Lazarus from the dead. By that fact the anger and hatred was of the Jews aroused, and they were instigated to great envy. It brought the leaders together on that memorable day on which Caiaphas had said, "it is expedient for you that one man should die for the people, and that the whole nation

should not perish." In other words, the miracle of the resurrection from the dead had to be forgotten as quickly as possible, and the Lord Jesus should be removed at their earliest convenience. But now we see that, although it seems as if Jesus' end has come, He still reveals Himself here at the cross as Victor! For the first fruits of His victory show in the power of His resurrection which the leaders had tried to remove!

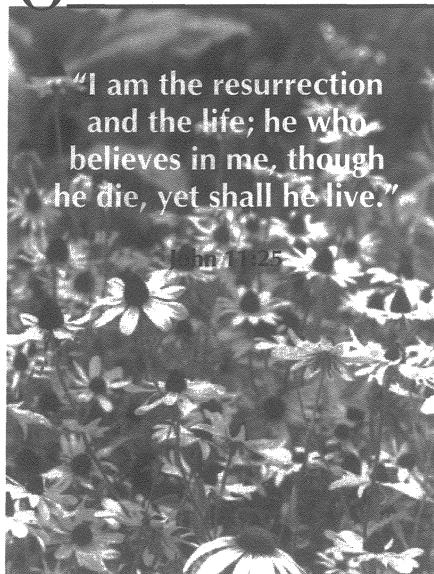
"The tombs also were opened and many bodies of the saints who had fallen asleep were raised." The expression for "the tombs" is very definite. Perhaps we have to understand it in this way that all the graves in the vicinity of Jerusalem were opened. Reading it thus, it is striking that it then says: "and many bodies were raised." Matthew wants us to know that after God opened the tombs by His great power, He made a selection among the dead in the tombs. For only certain graves appear to be empty: viz. of the saints! No, we do not know their names, in order that we should not be distracted from this One Name, who moved the depth of hell, the heart of the earth, and the height of heaven. But, when in the midst of all the consternation the investigators of the area made up the list of graves that were empty, it was striking that the graves were empty of those who had been known for their piety. They were the people who had been looking forward to the coming of the Messiah. People like Simeon and Anna (which is

not to say that they were among them!) who had looked for the redemption of Israel, who had their righteousness in the promised Messiah, they are raised! No, not all the saints are raised. This is not the last resurrection yet, but many are raised. And in God's selecting we see already the first fruits of the glorious resurrection which will take place in the last days. Of this "(blessed) resurrection" of Revelation 20 we see the prelude here.

Thus we may also see that their raising is more glorious than the raising of Jairus' daughter, or of the widow's son in Nain, or of Lazarus. Those who take this resurrection to be the same as theirs run into all sorts of problems with respect to their stay during the time between their resurrection and their going into the holy city after Christ's resurrection. According to some they have hidden themselves during that time. Others have questions "why we do not read more about them," and "whether they died again," and "how long after?" However, we read that "these saints...appeared to many." This expression would not be used if their resurrection was the same as Lazarus' for instance. Also concerning the Lord Jesus we read about His many "appearances" after His resurrection (1 Cor. 15:5ff). Where He was during the intervals between His appearances, we do not know. When we read about these saints that they "appeared" after Christ's resurrection, we may conclude that they are raised immortal, with glorious bodies. Our text does not explain where they were from the moment when they were raised until they appeared to many in Jerusalem. They appeared after the risen Lord did, for He is the first-born from the dead that in everything He might be preeminent (Col. 1:18). Nevertheless, they appeared too, saints who were raised gloriously as a testimony to Christ's victory over death for Him and for those who belong to Him.

Good Friday, therefore, is a day of rejoicing! The graves of many were opened already, on that day of the death of Christ. And on the day of His resurrection these many saints appeared as visible and tangible proof that Christ's death was not a failure. It was the prelude to Easter, when they rose! It was the prelude to the day of the resurrection as well, when not just many saints, but when all saints will be raised. I believe the resurrection of the body and the life everlasting. **C**

## OUR COVER



# REMEMBER YOUR CREATOR

By G.Ph. van Popta

## Non-Christian Friends

A while ago I wrote an article about believers marrying unbelievers. I made the point that the Bible simply does not allow a believer to marry an unbeliever. After that article was published I received a request from a mother of several teen-aged children to write something about *friendships* with unbelievers. Some of her children chum around a lot with young people who are not Christians. And that concerns her.

### May we have non-christian friends?

It is difficult to give a blanket answer to this question. There are several things to consider, several questions to ask. First, why would a person enter into a friendship with an unbeliever? The answer to that question largely determines the answer we would give to the question whether we *may* have friendships with unbelievers. If you have unbelievers as your friends because you enjoy doing the same things, you have the same interests, and you like the same sorts of entertainment, I would say you are walking on slippery ground. But if you have made friends with unbelievers so that you might get to know them and so be in a good position to speak to them about salvation from sin through the Lord Jesus Christ, then you are involved in a praiseworthy enterprise.

We have all had peddlers of various anti-Christian religions knock on our doors propagating their beliefs. If you are like me, your hackles rise as they flood your doorsteps with their torrent of dire prophecies and quick fix answers. Do you know why your skin begins to crawl? Because total strangers, with whom you have no relationship whatsoever, have invaded your home and are warning you of the terrible things that are in store for those who don't subscribe to their religion.

The devil's claws are long. The packed meeting halls of the various

cults testify to their length. The cults seem to have success peddling heresy door to door. However, I would argue that we should not adopt this method of spreading the gospel of the Lord Jesus Christ. In order to speak effectively to someone about his sin, his need for a Saviour, and about the Saviour God has given, you need to know that person. You need to have befriended him.

Should we have unbelievers as friends? Yes! Befriend your unbelieving neighbours! Then they will come to see that being a Christian means more than doing peculiar things like going to church early Sunday morning while the rest of the neighbourhood sleeps in. They will see how your faith affects every aspect of your life, spiritual and material. You will then have created a good climate for an effective communication of the true gospel.

I suspect that we are weak in this area. How many of us befriend people in our communities so "...that by our godly walk of life we may win our neighbours for Christ" (Lord's Day 32)?

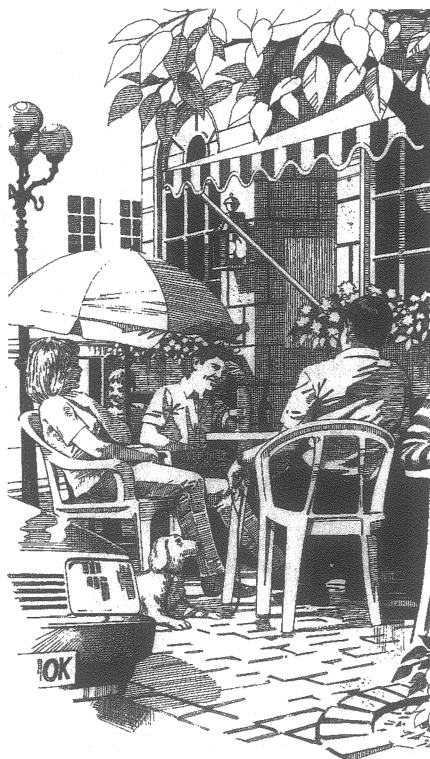
I also suspect that most of us who do have friendships with unbelievers are not forging these relationships in order to create a suitable environment for speaking to people about the Lord Jesus Christ. We are more likely to form such friendships because of the mutual appreciation for similar forms of entertainment and leisure activities. If you have unbelievers as friends only because you like doing the same things and you like hanging out at the same places, then you are walking in a deadly direction. Do not be deceived: "Bad company ruins good morals" (1 Cor. 15:33).

When it comes to enjoying leisure time with others, we should seek our friends from among the friends of the Lord Jesus Christ. In John 15:12ff, the Lord Jesus calls us His friends. He has laid down His life for us, His friends. That's what we have in common. That

is what binds us together. How can we have a deep relationship of friendship with someone with whom we do not share the most basic thing in life: Faith in the Lord Jesus Christ?

Let us not think that we are so strong that the unchristian morals of an unbeliever will not ruin our Christian morals. "Therefore let any one who thinks that he stands take heed lest he fall" (1 Cor. 10:12).

Sadly, it often happens that young people of the church are drawn away from the Lord because of friendships with unbelievers. It is easy for us to be judgmental about these young people, to shake our heads and pronounce that we "...saw it coming a long time ago." If you saw it coming, why did you sit back and not say anything? It is easy to fulminate at young people who are



drawn away by bad friendships. That takes little talent. Perhaps we should examine ourselves.

Why are young people drawn away? What are we doing to keep them in the fold?

It happens that people are drawn away by bad friendships despite earnest warnings and pleadings of parents, friends, officebearers, etc. But it also happens that people drift away without anyone saying anything or making an effort to keep them in. We just shake our heads and say: "Tsk-tsk." Or people drift away and find friends outside of the community of faith because they are not accepted within the community. No one wants to be their friend. It happens. They are thought to be rather weird. "The guy's a geek, man. I mean, he's a real dweeb, like a total loser!" We are social beings. Everyone needs a friend. If someone is shut out

of the church community, he will find friends outside of the community. At whom, then, should we fulminate? Perhaps we are to blame.

Every young person in the church is a child of God. Each has the promises. Baptism proves it. What did the Lord Jesus say about our siblings, our fellow children of God? Did the Lord say: "You've only got to like the good looking ones; make friendships only with the ones who have scintillating personalities"? No. The Lord said: "Whoever receives one such child in my name receives me." And then He went to warn us with the following words: "But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea." (Matt. 10:5,6).

A serious warning. Let's take it to

heart. Let us never be guilty of causing a fellow young Christian to feel excluded and so cause him to sin by seeking his friendships in the midst of unbelievers and those who scoff at the Word of God. For then we are baring our necks to receive a great millstone.

Let us seek our friends from among the friends of the Lord Jesus Christ. If we love the Lord Jesus Christ, we will love those whom the Lord loves. If we are a member of His body, we will want to associate with His and our fellow members.

But let us not be frightened to make friends with our pagan neighbours; however, let us do so for the right reasons. Let us not be selfish but selfless in this and establish such friendships, so that we may be in a good position to speak to them about the Lord Jesus Christ, our love for Him and our service of Him. C

## On Receiving Ministers from Non-Sister Churches

By J. De Jong

Not that long ago the churches of Classis Ontario South received a minister into the churches who came from the Christian Reformed Church, and was a part of the concerned group in this church. From the Press Release of Classis Ontario South, it is evident that this minister apparently is obligated to undergo two examinations, a preparatory and peremptory examination, cf. *Clarion*, 1991, pp. 442-443. Thus, this case is being treated in a way analogous to the admittance of *candidates* to the ministry.

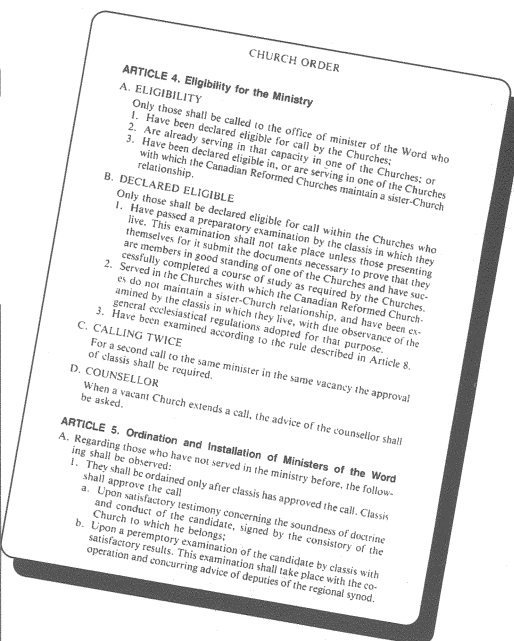
Now it is not my intention to write about this specific case. However, because it is conceivable that we as churches may receive more such ministers, whether from the Christian Reformed or from other Reformed Churches, it is important that the right approach be exercised, so that we do not lay on anyone greater burdens than is proper in the church. Our approach should be clear and consistent. Hence we will consider what the Church Order says on this point, and review what the proper approach is in these cases.

### The Church Order

Eligibility for the Ministry is regulated in Article 4 of the Church Order. With regard to ministers who have served in churches with which the Canadian Reformed Churches do not maintain a sister-church relationship, this article specifies that they may be declared eligible for call after having been examined by the classis in which they live, "with due observance of the general ecclesiastical regulations for that purpose."

The "general regulations" mentioned in this article refer to the provisions that were made with respect to these kinds of ministers at the General Synod of Edmonton, 1965. This Synod specified the following requirements for admission to the classical examination for these kinds of ministers:

- they must submit proof of their ordination as minister;
- they must submit a written exposition of the reasons why they desire to be declared eligible for call within the churches;



- they must submit a good testimony concerning their conduct, either from the church that they have joined or from the church in which they last served;
- they must submit themselves to an examination "on the level of the preparatory and peremptory examinations," (Acts, Article 14, p. 60).

These regulations are not excessive or burdensome. Anyone can understand that a step of this kind is a serious matter. Thus, a mere oral declaration is not sufficient. Furthermore, a testimonial concerning conduct is an added safe-



guard that one who is generally not known in the churches has an orderly and godly walk of life. Once these documents are submitted, a brother may be examined on the level of the preparatory and peremptory examinations. This examination will undoubtedly have its own character. The accent in the examination will be on our own historical background and our own church polity. This is also understandable, considering that it is the minister's desire to serve well in one of our congregations.

### Two examinations?

From the press release mentioned above, it appears that the minister in question is to be submitted to two examinations, a preparatory and peremptory examination. What is the background of this policy? The background appears to lie in a question which the church of Brampton directed to the General Synod of 1989 in Winnipeg. This church asked General Synod to decide "which of the two examinations should be used, (i.e. the level of preparatory or peremptory)." The General Synod then decided that "ministers who come into the federation with their congregations should be examined at the peremptory level," *Acts*, Art. 163, p. 127. In its considerations the Synod stated that the peremptory examination is "more comprehensive and determines whether a candidate may serve in the federation of Canadian Reformed Churches as a minister," *Acts*, Art. 163, p. 127.

In itself this consideration is correct, but it seems to have been the occasion for a misunderstanding. For its effect has been to treat ministers entering our federation from non-sister churches as *candidates*. However, this is incorrect. Ministers coming from other federations are not *candidates*, but *ministers*. Therefore, it is not necessary that they be examined all over again with a view to the ministry. Their examination should be one which focuses strictly in their eligibility to serve in the Canadian Reformed Churches.

From this it is clear that Synod Edmonton 1965 never thought of requiring these kinds of ministers to go through two examinations. In its fourth provision it speaks of a minister being required to take *an* examination, clearly implying a single examination. The tenor of Edmonton 1965 is that one examination is sufficient, as long as this examination is conducted on the level of the peremptory and preparatory ex-

aminations. This is a general provision concerning the academic *level* of the examination. To be sure, one examination is more comprehensive than the other. But the general academic level is the same. To be admitted to the preparatory examination a candidate must have the B.D. degree or its equivalent, (cf. *Acts*, Synod of Orangeville, 1968, Art. 71, p. 59). There are no additional academic requirements for admission to the peremptory examination. Hence, the academic level is the same.

### With or without a congregation?

The question was also raised at the Regional Synod East of 1987 whether the procedure was the same for a minister coming with a congregation as it is for the one who comes without a congregation. Here the General Synod of Winnipeg 1989 stated that the decision of 1965 "also applies to ministers who come into the federation with their congregations." By inference, then, one can say that in both cases the procedure is the same. The latter case is the ideal approach. In dealing with ministers of non-sister churches who have been placed in a position of imminent secession in their churches, it ought always to be stressed that they must be loyal to their flocks, and so take along as many as possible to the true (Reformed) service of the Lord. However, ministers can come to us without any of the members of the church in which they last served joining them. In such cases, the procedure is the same as in cases in which a minister takes his congregation, or a part of it, with him.

The only difference that arise in these two different situations are those of a financial nature. In the case in which a minister comes without a congregation, all financial responsibility rests with his own person. In case he comes with a congregation, the initial responsibility for his support rests with the group that has accompanied him. Of course, the help of the churches cannot be excluded in both cases. But the *initial* responsibility rests with the parties that enter, and not with the receiving churches.

### Synod Winnipeg's ruling

Should the ruling of General Synod '89 be changed? It really does not need to be changed, since it does not state anything new, but in effect maintains the position that was always enforced in the churches. However, the considerations of this decision can give rise to

ambiguities and misunderstandings, and this should be avoided. Hence, it would be wise for the churches simply to hold to the decision of Edmonton 1965, without introducing new policies or changes. Then at the least, a "two-examination policy" would be avoided.

All this does not deny that the single examination should be thorough and comprehensive. In effect the provision of our revised Church Order carries on the old provision of Art. 9 in the Church Order of Dort. This article specified that "Novices, priests, monks and others who have left some sect, shall not be admitted to the ministry except with great caution and carefulness, and also after having been well-tested for some time." This wording reflects the time of the Reformation when many monks and priests defected from the Roman church and attempted to continue their service in another form in the Reformed churches. Of course, that situation no longer applies. The 1914 revision of the Church Order in the Christian Reformed Church applied it to "preachers without a fixed charge, or to those who have left some sect." This is a more applicable rendering for our situation.



DECLINED to Surrey, BC

**Rev. J.D. Wielenga**  
of Coaldale, AB

\*\*\*

CALLED to Chatham, ON

**Rev. P.G. Feenstra**  
of Fergus, ON

\*\*\*

DECLINED to Abbotsford, BC

**Rev. Cl. Stam**  
of Hamilton, ON

The third article in the series on "The Meaning of the Lord's Supper" by Prof. N.H. Gootjes will be continued in the next issue.

However, the point of the article remains the same: the applicant should undergo a *careful* examination.

This examination should not be a complete peremptory examination. Once someone is a minister, he does not need to be examined in the same way in order to become a minister all over again. He needs to be examined with respect to his desires to serve in the Canadian Reformed Churches. Therefore, as stated above, the accent in the examination will be on the history and the polity of the Canadian Reformed Churches – without exclusion of the doctrinal position of the minister involved. For the churches have a right to know whether the brother concerned is sound in doctrine, and whether he is sufficiently trained in order to properly instruct others concerning our history, as well as properly conduct affairs in the various assemblies according to the adopted Church Order. The ability to read the Holy Scriptures in the original languages and to explain them properly

will not be a neglected element in the examination. But the primary weight will go to those areas which deal specifically with ministry in our federation.

In conclusion, allow me to repeat that I am not writing these lines with a specific situation in mind, or in critique of one or other classical judgment. It only seems to me that somewhere some misunderstandings have crept in, and we ought to be diligent to avoid these in all possible future cases.

### The issue at stake

What is the dogmatic principle at stake in all this? It is this: the Reformed churches have always recognized to a certain extent the validity of the ordination vows of candidates taken in other churches. Even though the church itself may be a *false* church, God's path with the individual concerned may never be discounted. And while we recognize that the administration of the Word in *false* churches is more often than not deformed and corrupted, we

equally insist that there remain some *vestiges* or *traces* of the original form of the office of these churches, which are not lost despite all corruption, and through which things like baptism and ordination need not be repeated. The way of reformation always begins with acknowledging the officers of a church as lawful officers. It is the execution of the office that must be reformed.<sup>1</sup>

Of course, each case must be taken in its own merit. It will make a great difference if one comes from the Christian Reformed Church or from, say, the Seventh Day Adventists. But the principle holds for all: once one is lawfully ordained, we will not readily insist that in coming to the Reformed church he must be ordained all over again.

May the Lord also give us good discretion and wisdom in dealing with these situations.

<sup>1</sup>See H. Bouwman *Gereformeerd Kerkrecht*, I, p. 440, quoting Calvin's *Institutes*, IV, v, 11.



## NEWS MEDLEY

By W.W.J. VanOene



The other time I mentioned that someone is sending me now also the bulletin of Die Vrije Gereformeerde Kerk at Pretoria S.A. This time I have to mention that something was added to this: I now received a Bible in the Afrikaans translation. I love reading Afrikaans; besides, now I have the added advantage that I have another translation to consult and compare. Thank you. Once in a while, writing a news medley even yields a bonus, as you can see. As for the bulletin of the Pretoria Church, the last one I received even contained a piece about Denver, Colorado! You can see how international the contacts are and how the one continent and events on the one continent are connected with those in other parts of the globe.

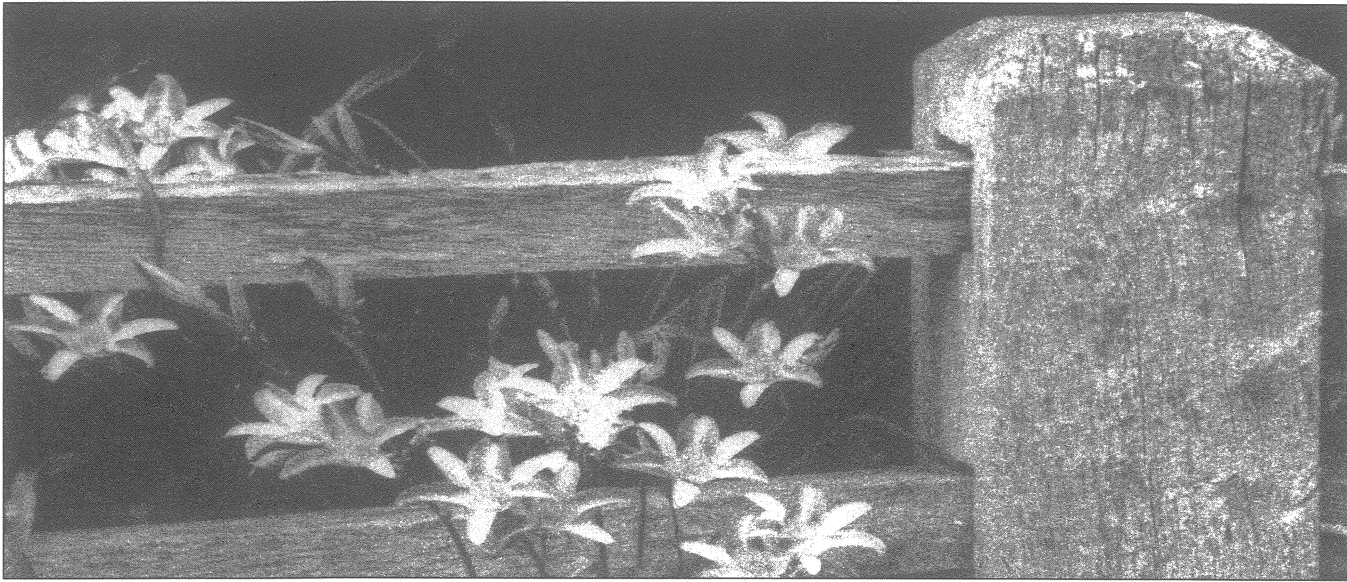
Now that I mention Denver, I was surprised to learn that remarks made in the previous newsmedley were interpreted as signs that I disapprove of the Ministry-at-Large or do not support it. What I advocated and do advocate is that everything be done according to the rules we have adopted and the agreements that have been made. This is to be kept in mind also with the following.

I was greatly disturbed when reading in the Jan. 26 bulletin of the church at Grand Rapids: "Rev.P.Kingma is visiting in the Denver, Colorado area with members of the Denver American Reformed Church. He preached there this past Lord's Day, and is filling the pulpit today as well." Frankly, I

was astounded at this, and thought with myself: "Are retired ministers no longer subject to the Church Order, and can everyone do what is good in his own eyes?" In order to prevent any wrong conclusions, I will repeat what I wrote a couple of years ago, without any reference to the present situation, in *With Common Consent*, p. 78.

"Anyone is allowed to deliver a speech or lecture anywhere without asking anyone for permission to do so. Conducting services in his capacity as a minister of the Word is a different matter. No one receives a 'general office' of minister of the Word, as a sort of inherent quality that goes with him wherever he goes and gives him the inalienable right to function as a minister wherever he is and wherever the opportunity arises. He owes his status only to the call of that particular church, and this call restricts him to the work within the church, for its consistory's authority does not reach beyond the boundaries of this particular church. By virtue of the bond between the churches the consistory of another church may ask him to do some ministerial work in their midst as well, and this happens frequently, but it is different from a request coming from a group with which we have no bond as sister churches."

One may have his personal convictions about a group or church here or there, it is a fact that there is no official bond



(yet). Then no one has the right to act as if there is already a bond. All things are to be done "decently and in good order."

This applies not only to ministers or consistories, it also applies to classes and other ecclesiastical assemblies. At times I am afraid that some new sort of church polity is being introduced and that decisions by previous ecclesiastical assemblies are being ignored. It is particularly in connection with dealings by some Classes in Ontario South that this fear has been aroused and is being sustained.

At first I was inclined to wait with writing about it until the whole matter has been settled, especially since I cannot get around mentioning names, but urgent requests to pay due attention to the matter made me decide to deal with it. The readers must be assured that the persons themselves whom I will mention have *nothing* to do with the matter as such or with the criticism I will have to bring to the fore. My serious objections are against the dealings of ecclesiastical assemblies, and I am obligated to bring these objections to the fore in order that also in this respect everything may be done "decently and in good order."

At the Classis Ontario South of March 25, 26, and April 1, 1987, it was decided to receive the Tri-County Reformed Church at Laurel into the federation. There was a minister as well, and therefore "A colloquium is conducted with Rev. Hofford. Rev. P. Kingma speaks with Rev. Hofford about the Confessions of the Churches. Rev. J. VanRietschoten speaks with Rev. Hofford about Reformed Church Polity. Also the other delegates are given the opportunity to ask Rev. Hofford questions. In closed session Classis discusses the colloquium and judges that it has no objections to receive Rev. B.R. Hofford as minister of the Word into the federation of the Canadian/American Reformed Churches. The Deputies of Regional Synod are in agreement with this decision." (*Clarion*, Volume 36, p.232, second column)

Here the wrong procedure was followed. Apparently the brothers never consulted the Acts of various general synods to see whether there was a specific decision covering such cases. If they had done so, they would have discovered that the General Synod of Edmonton 1965 made the following decision.

"With respect to those who served or are serving in churches with which the Canadian Reformed Churches do not have correspondence:

1. They shall not be called unless they have been declared eligible for call in the Churches.

2. They can be declared eligible for call if they

a. submit proof of having been called to the ministry;

b. submit a written explanation of the reasons that led them to the request to be declared eligible for call;

c. submit good testimonials regarding their conduct;

d. have submitted to an examination which requires the same level of education as do the preparatory and peremptory examinations. This examination shall be done by the Classis in which they have their domicile, assisted by the Deputies ad Art. 49 (now: 48, VO) of the Particular (now: Regional, VO) Synod."

As one can see: a simple colloquium where two ministers talk about the doctrine and the polity of the churches is not sufficient by far. Classis Ontario South of March 25, etc. 1987, ignored the 1965 decision.

There is something else which the attentive reader will have noticed: Although both the preparatory and the peremptory examinations are mentioned, and then solely as means to define the level of theological training required of the "candidate," the synodical decision speaks of only *one* examination to which the minister who requests admission has to submit. In so far as the above-mentioned classis acted correctly.

Now we see a strange thing happening.

There is another brother who desires to be declared eligible for call within the churches. I mean our brother T. Hoogsteen. He came to the conclusion that he could not continue as a minister in the Christian Reformed Church, but apparently none of his parishioners was prepared to follow their pastor and teacher in this path of obedience. But that was the only difference between him and the situation in Laurel, Md.

What would have been the proper way of dealing with his request? The proper way has been pointed out by the decision of the General Synod of Edmonton 1965, Acts, Art. 39. Just one examination on the level of the examinations to which our candidates have to submit. Having passed this one examination, a brother can be installed without any further action on the part of the federation. This examination is neither a preparatory nor a peremptory examina-



tion, although it is on their level. Edmonton 1965 did *not* state that such ministers have to pass two examinations and are to be dealt with as candidates for the ministry. In this respect Classis Ontario South of March 25, etc., 1987 followed the correct course.

But Classis Ontario South of September 11,12, 1991, conducted a "preparatory examination Rev. T.Hoogsteen" (*Clarion* Vol.40, p.442, second column), and "seeing his prior ordination into the ministry, to grant him the right to proclaim the Word of God and administer the sacraments for the period of one year," p.443, first column. And what if, after one year, the brother had not received a call? Would he then all of a sudden be no longer a minister? On the one hand he is treated as a candidate, on the other hand, he is recognized as a minister of the Word. Strange confusion of values and actions.

And then, having received a call, the Rev. Hoogsteen had to submit to a "peremptory examination" at the Classis Ontario South of January 29, 1992, contrary to the decision of Edmonton 1965. I don't think that the fact that the Acts of Edmonton 1965 were still in Dutch was the reason why its decision was ignored. It looks more like ignorance. I know that this is a harsh judgment, but look, *what was and is at stake*. When such serious matters are at stake, the least one may expect is that every aspect is considered and all angles are investigated. I would not be surprised if this strange and wrong dealing with such an important matter has repercussions affecting the desire of others to come and join with us, but I hope sincerely that I am wrong in this.

As for the rest, it is still not too late to right a wrong.

And let us now turn to other news from the churches. Not all of it is pleasant, though. We can learn this from the Chatham bulletin.

"The congregation of London had a disturbing experience last Sunday. Unknown persons or person entered the basement during the service, went through all the coat pockets of coats hanging in the basement for valuables, and also took the box containing the collections along. A warning for our members not to leave valuables in coats in the basement."

Abbotsford experienced something similar. "This past week we experienced the down side of living in a city environment. Our church was broken into sometime Tuesday morning; nothing was taken that we are aware of but there was considerable damage. By all appearances they were looking for money."

Back to Chatham for some cheerier news. "Decided is to set the 'mileage' at .25/km, while the \$40 per service conducted remains unchanged." My only criticism here is that "Decided is..." is a Dutchism ("Besloten wordt...") It should read: "It is decided ...". As for the rest, Chatham's decision is to be applauded. Perhaps their distance from congregations that have a minister and from Hamilton has something to do with this decision. In any case: the consistory takes into consideration that driving a couple of hundred kilometers costs money.

In Burlington South "the chronic shortage of ministers has our attention and a proposal to request General Synod to appoint a taskforce to review ways and means to address the situation is made. The consensus is that the need is best addressed locally by encouraging eligible young people to consider the ministry and through a request to the faculty at our Theological College to speak to young members about work in the ministry."

I am thankful for the conclusion to which the brothers in Burlington South came, namely, that it is not a matter for

a general synod, but that the need is to be "solved" by local action. We should not go into the direction of general deputies for this and general deputies for that. Before we know it, we are being "governed" and everything is being "regulated" by synodically appointed committees.

I also read in another bulletin that the proposal was being considered to ask the forthcoming general synod to appoint deputies for contact with the "federation" of Orthodox Christian Reformed Churches. I hope not that this proposal will be sent or that, if it is sent, the forthcoming general synod goes into that direction. The reason for this is not that I do not desire unity with them, on the contrary, but the reason is that matters must be solved at the local level. We should not work from the wrong direction but start at the top (which at the same time is the grassroots) and the top is: consistories and local congregations. It is only when locally the brothers and sisters are convinced that we must go together that there is any hope for a federative merger.

Twice we sent an Appeal to all the consistories within the Christian Reformed Church, and we sent these Appeals in so many copies that there would be at least one for every officebearer. We also had meetings between generally appointed deputies. And what was the result? I wonder whether local Christian Reformed Churches ever were aware of what had been going on. Start where things have to start; then what has been achieved locally can be consolidated federally.

In connection with this we make a brief jump to British Columbia. There another "Symposium on Reformed Understanding" is planned for March 28. "Rev. J. Visscher will speak on 'The Reformed Preaching.' The Rev. L. Bilkes (FRC) and D. VanDyken (OCRC) will respond."

This "Symposium" has not been organized by consistories but is the fruit of private contacts. I express the wish that the discussions may yield more fruit than all those held in the Netherlands between our sister churches and the sister churches of the Free Reformed Churches here in Canada. There discussions have been going on for more than forty-five years and still no tangible results. You can talk about preaching till you see blue in the face, so to speak, there will always be differences between the one preacher and the other, between the one approach and the other. But should this keep us separate? That is the big question. We'll see what the "Symposium" achieves.

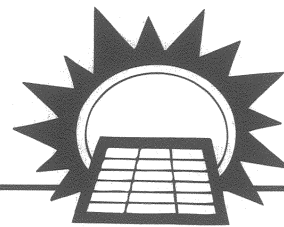
Another shock. "Our former pastor and his wife will this week move out of the parsonage and take up residence on Cavendish, another step away from the busy-ness of congregational life." Why did the reading of this sentence result in a shock? Because I was not aware of it that the Rev. J.Mulder had been dismissed or accepted a call to another congregation or had "quit" the ministry so that he became the *former* minister. I thought that as a "minister-emeritus" he still was the minister of Burlington West. I'm eager to see in the new *Yearbook* whether he is still listed as such.

Once again it was a lengthy news medley and perhaps you will find it spread over two issues. I do not want to monopolize the space in our beloved *Clarion*, and shall patiently wait to see whether it reaches our readers whole and intact or dismembered.

Once again: A fond good afternoon from

one of your patriarchs  
VO

(To be continued) 



By Mrs. R. Ravensbergen

*My God, my God, why hast Thou forsaken me? Psalm 22:1a*

## Dear Brothers and Sisters,

This month we celebrate Good Friday and Easter. The group of people that pays attention to these celebrations is much smaller than the group that celebrates Christmas. People do not understand that without Good Friday and Easter, Christmas has no meaning at all.

Many people nowadays can only get excited about things that are new and original. They are bored when listening to a sermon, and "sick and tired" of all the regular routines of a church service. Church services should be made more exciting with all kinds of additional activities. They do not go to church to hear the Word of God. They are tired of always that same Bible.

The world around us shows us this example. It rejects order and routines. There is no respect for authorities, and it does not believe in discipline. However, when everything is allowed, nobody feels comfortable and peaceful, and the result is chaos. When we as church people use the lifestyle of the world as our example, then we, too, will lose track of God's Word. Then we will bring the restlessness and uncertainty of the world into the church, and perish with the world.

But God is the same always, and God's Word is the same as well. As a result there are no dramatic changes in the church either. Church services and sermons are not boring for those who serve the Lord with all their heart. God's Word brings always something new and it refreshes the soul. When we use God's Word as our guide, we receive clear direction as to what we are doing and where we are going. There will be peace in our hearts.

So the church, with God's unchanging Word as its guide, continues on. It also continues to celebrate Christmas, Good Friday, Easter, Ascension, and Pentecost year after year after year, until the last prophecies will be fulfilled.

Not the world, but the Lord Jesus Christ is an example to us. During His whole life on earth He used God's Word as His guide. Even though He knew where it would lead Him, He did not try to go somewhere else. Jesus knew what the old prophets had prophesied, and He came to fulfill those prophecies.

Jesus was God's first-born, or oldest Son. In Bible times the oldest son had a special position in the family. He was more important than the other children. As children of the Lord by adoption – out of grace, we are related to Jesus; Jesus is the Father's oldest Son, and we are allowed to be His younger brothers and sisters.

As His brothers and sisters we receive from Him as His gift to us, an open communication between us, sinners, and our Father. The Lord Jesus accomplished this for us through the pain and agony which He suffered when He was on earth, and when He died on the cross. Even in the darkest hours of His suffering Christ Jesus was an example to us. He relied on God's faithfulness, also when the Father left Him. He relied on God's Word in order to fulfill that never changing Word. Jesus, the son of David, repeated the words once spoken by David. Those words were spoken by David many years ago, when he expressed his loneliness and hopelessness to God. When our Lord Jesus spoke the same words, His loneliness was a payment for our sins and so much more intensive than David's, and worse than anything we will ever have to experience. With those words Jesus showed to us, that He obtained for us, His brothers and sisters, the grace that if we live out of the Word of God, we will receive peace, comfort, and joy, no matter how difficult our circumstances may be.

*Both high and low before His majesty,  
All those that turn to dust, will bow the knee;  
And he whose own strength cannot keep him free  
From death and ruin.  
A seed shall serve Him, and each generation  
In time to come shall hear of His salvation;  
The unborn, too, will hear the proclamation  
Of what He wrought.*

Psalm 22:11

## Birthdays in May:

### Debbie Veenstra

RR 1, Sherkston, ON L0S 1R0

On May 4, Debbie will celebrate her 18th birthday.

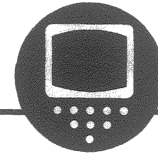
### Herman Wemekamp

109 Bythia Street, Orangeville, ON L9W 3V5

On May 21, for Herman it will be his 54th birthday.

I wish you both a very happy birthday.  
Until next month,

*Mrs. R. Ravensbergen*  
7462 Highway 20, RR 1  
Smithville, ON L0R 2A0



## Classis Pacific of March 10, 1992, Langley, BC

1. *Opening:* On behalf of the convening church at Smithers, BC, br. T. Meints opens the meeting. Ps. 47 is sung and read. He leads in prayer and welcomes the delegates and visitors.

*Memorabilia:* He commemorates the following facts: the church at Lynden, WA, received a minister in the Rev. W.M. Wielenga; the call extended by the Maranatha church at Surrey to Cand. L.E. Leeftink for the mission work was declined; Rev. G.H. Visscher accepted the call to the Rehoboth church in Burlington, ON; the Maranatha church extended a call to the Rev. J.D. Wielenga; Rev. E. Kampen accepted the call extended to him by the church at Port Kells; Rev. M. VanderWel has entered his retirement and the church at Abbotsford has so far been unsuccessful in filling the arisen vacancy; Rev. B.J. Berends is on a six-week leave of absence for health reasons.

2. *Credentials:* The delegates of the church at Port Kells examine the credentials. All ten churches are properly represented. The churches at Surrey, Langley and Cloverdale have instructions.

3. *Constitution:* The officers suggested by previous classis take their places: chairman - Rev. J. Visscher, vice-chairman - Rev. C. Van Spronsen and Rev. J. Moesker replaces Rev. B.J. Berends as clerk.

4. *Adoption Agenda:* The agenda is adopted after a few changes and additions.

5. *Request Release Rev. G.H. Visscher:* The following documents are presented: a) Letter of Call from the Rehoboth church of Burlington, ON; b) Letter of Acceptance of call by the Rev. G.H. Visscher; c) Certificate of Release from the Maranatha church at Surrey, BC, effective as of June 1, 1992, 12:01 a.m. Pacific Time. A letter of the Rehoboth church stating assumption of responsibility will as yet be requested and added to the documents on file.

A "Certificate of Release" from classical duties is read, adopted and issued to Rev. G.H. Visscher. Fitting words of farewell were spoken by the chairman.

6. *Proposals:* The church at Surrey requests the appointment of a counsellor. This is granted as well as their request to have pulpit supply for two services per month.

7. *Reports:* The treasurer submitted the financial statements over 1991 for the classis as well as the Needy Churches Fund. The treasurer is thanked for his work.

No report was received from the church at Houston re: Inspection of Archives.

Visitation Reports to the churches at Smithers, December 12-14, 1991, and Houston, December 14, 1991, are read and taken note of.

The Committee for Financial Aid to Needy Students reports on its activities. A request for assistance is granted to the amount of \$7.30 per communicant member, effective as of September 1992.

8. *Question Period ad Art. 44 C.O.:* The delegates of the church at Cloverdale ask and receive advice in a matter of discipline. They are advised to proceed.

The church at Langley also asks and receives advice in a disciplinary matter. They are advised to proceed.

### 9. *Appointments:*

a. *Convening Church:* The Maranatha church at Surrey is appointed to convene the next classis either on June 9, 1992 or on October 6/7, 1992. The church at Smithers requests to hold the next classis in Smithers in order to combine it with a Mission Meeting to deal with the home mission work conducted in the Bulkley Valley. This request is granted. Suggested officers for the next classis: chairman - Rev. C. Van Spronsen, vice-chairman - Rev. J. Moesker and clerk - Rev. B.J. Berends.

b. *Committee for Examinations:* Exegesis N.T. is assigned to Rev. M.H. Van Luik.

c. *Church Visitors:* Rev. G.H. Visscher is replaced by Rev. M.H. Van Luik. New alternates are: Rev. W.B. Slomp and Rev. W.M. Wielenga. Rev. C. Van Spronsen is appointed organizer.

d. *Church for taking care of Archives:* The church at Smithers is reappointed.

e. *Church for Inspection of Archives:* The church at Houston is reappointed.

f. *Treasurer:* Br. A.H. Lubbers of Vernon, BC is reappointed.

g. *Church for Auditing the Treasurer's Books:* The church at Vernon is reappointed.

h. *Committee for Needy Students:* Br. K.F. Huttema, Rev. M.N. VanLuik and Rev. J. Moesker are reappointed.

i. *Committee for Needy Churches:* The brs. E.C. Baartman, H.A. Berends and G. Boeve are reappointed.

j. *Deputies for Preaching Arrangements:* The Revs. C. Van Spronsen and J. Visscher are reappointed. A preaching schedule is submitted.

k. *Delegates for Regional Synod:* Classis delegates the following to the Regional Synod of June 16th:

Ministers: the Revs. J. Moesker, M.H. Van Luik, C. Van Spronsen and J. Visscher. Alternates: the Revs. W.B. Slomp, B.J. Berends and W.M. Wielenga, in that order.

Elders: the brs. R. Faber, H.H. Moes, P. VanderGugten and J. VanderStoep. Alternates: the brs. C. Leyenhorst, B. Meerstra, P. VanderPol and T. VanLaar, in that order.

l. *Counsellor:* Rev. J. Moesker is appointed as counsellor for the Maranatha church at Surrey.

10. *Question Period:* The delegates are reminded to send the convening notice and provisional agenda on the time agreed upon. The availability (or lack of it) of the R.S.V. Bible is discussed.

Rev. G.H. Visscher expresses his gratitude for the five and a half years he could work here in harmony and unity and the support he received.

11. *Censure ad Art. 44 C.O.:* This was not deemed necessary.

12. *Closing:* Acts are read and adopted. The Press Release is read and approved. The ladies are thanked for their good services. The chairman requests the singing of Ps. 107:1, 12, leads in prayer and thanksgiving and closes the meeting.

For classis  
C. Van Spronsen





By Aunt Betty



## Dear Busy Beavers,

Sunshine-yellow chicks, pink-eared bunnies, bright tulips – Easter stuff.

It all looks so pretty!  
You love Spring!

You smile at the fuzzy stuffed toys in the stores.  
Maybe you ask your Mom for Easter candy?

Are you confused?

Do you ever wonder how Easter eggs and Easter bunnies fit into the *real* Easter story?

The *real* Easter story is one of real *joy*.

Mary can hardly believe her joy at seeing her beloved Master *alive*.

The women fall down on their knees in their joy at seeing Jesus.

Think of Peter's unbelievable joy at his Master's coming to *him*.

The Emmaus travelers are so overjoyed they *rush* back to Jerusalem.

And how joyously the disciples there greet the travelers!

So much joy! Because the Lord *lives!*

That's our joy, too.

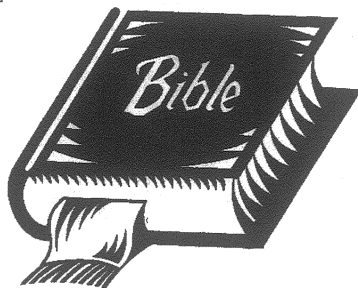
He lives! He hears our troubles, our prayers.

He sees our problems.

We can trust Him to look after us in every way, always.

That's what He said.

The Bible tells me so!



## SPRING POEM NEEDED!

One Busy Beaver sent me a funny, colourful, pretty Spring picture.

You would enjoy it!

Guess what?!

It has an empty space that needs a poem in it.

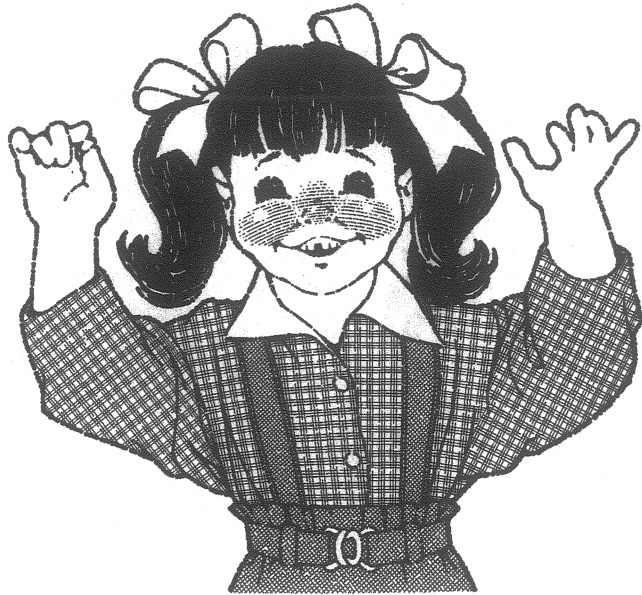
Who will write a Spring poem to go with our picture??

Then we can put picture and poem together in Our Little Magazine to share with all the Busy Beavers!

Send your poem to:

The Busy Beaver Club  
c/o Aunt Betty  
Premier Printing Ltd.  
One Beghin Avenue  
Winnipeg, MB R2J 3X5

## Quiz Time!



### EASTER QUIZ: WHO SAID IT?

Match the speaker to what it was he/she said.

- |   |                     |
|---|---------------------|
| 1. "Are you the king of the Jews?"                                  | a. soldiers         |
| 2. "His blood be on us and on our children!"                        | b. angels           |
| 3. "Hail, king of the Jews!"  | c. Pilate           |
| 4. "Truly this was the Son of God!"                                 | d. Jewish people    |
| 5. "Who will roll away the stone for us from the door of the tomb?" | e. Mary Magdalene   |
| 6. "He is not here; for He has risen...."                           | f. centurion        |
| 7. "Rabboni!"   | g. Jesus            |
| 8. "Peace be with you!"   | h. the women        |
| 9. "My Lord and my God!"  | i. Emmaus travelers |
| 10. "The Lord has risen indeed...."                                 | j. Jesus            |
| 11. "Did not our hearts burn within us?"                            | k. disciples        |
| 12. "...lo, I am with you always, to the close of the age."         | l. Thomas           |

Yes, you will receive a reward for sending me the answers to this important Easter quiz.

## RAINY DAY FUN

Busy Beaver *Gerald Bartels* wrote: "I sent a recipe for play dough...because I thought some kids from the Busy Beaver Club might want to make play dough...."

Here is Gerald's recipe. Have fun trying it!

### Play Dough

- 1 cup flour
- 1/2 cup salt
- 1 cup coloured water (use food colouring)
- 1 tsp. cream of tartar
- 1 tsp. oil

Heat in a pan till it mixes together.

Take out and knead till smooth.

Store, covered, in the fridge.



**PUZZLE TIME**

### PICTURE CODE

by Busy Beaver *Alyssa Lodder*

M = A    Y = G    G = ☼    U = Z  
 O = ☹    A = ☹    D = ☹    E = ♥  
 B = ☹    S = R    L = ☹    W = ☺



A O G ☼ ☹ ☹  
 ☹ ☹ ☹ ☹ ☹  
 G ☹ Z  
 O ☹ ☹ ☹ ☹ R

## WORDS IN SQUARES

by Busy Beaver *Netty Sikkema*

Example: the word "find" is done

like this → 

f	i
d	n

 or → 

d	n
f	i

 or → 

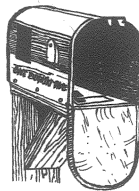
f	i
n	d

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

Look for:

acts	dill	good	lord	ship
barn	dine	lamb	open	shoe
care	drew	late	pail	test
cold	fast	lend	pill	wish
deed	find	like	quit	word

### From the mailbox



Welcome to the Busy Beaver Club, *Melissa Bos*. Thank you for a very neat letter. I hope you find a pen pal, *Melissa*.

Welcome to the Club, *Jeremy deHaan*. With whom do you play hockey, *Jeremy*? And what was the *best* thing you ever made with your Lego? Would you write and tell us?

And a big welcome to you, too, *Heidi deHaan*. Thank you for a very neat letter and the picture, too. Maybe soon I'll get a letter from you with real writing?

Hello, *Laura Breukelman*. It was nice to hear from you again! Thank you for sharing with the Busy Beavers. Bye for now.

That was a very good idea you had, *Gerald Bartels*! I'm sure the Busy Beavers will enjoy the activity some rainy day this spring.

Hello, *Nelena Bergsma*. I see you mean to keep the Busy Beavers busy, too! Thank you for sharing, *Nelena*. How was your Spring break?

Busy Beavers, I'm looking forward to your letters! Remember the reward for sending in your *Easter* quiz? How about the *Picture Contest*? Bye for now!

Love to you all,  
Aunt Betty



Are you looking for a pen pal?

So is *Melissa Bos*!

You can write her at this address:

*Melissa Bos* (age 7)  
 17 Wade Road  
 Smithville, ON L0R 2A0