

# Clarion

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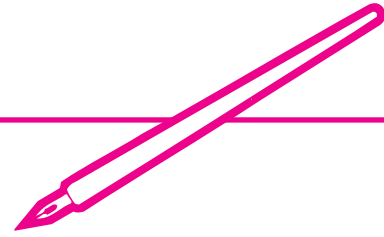


*The death penalty is dead.*

Numbers

10:1-10

By R. Aasman



## Capital punishment in Canada is now truly dead

### The difference between Canada and the United States

Capital punishment is an emotional issue in North America. It is an emotional issue which has also created tension between Canada and the United States. During the mid-seventies, Canada's parliament abolished capital punishment. At about the same time, the United States which had stopped this practice, started to head in the opposite direction. Executions of murderers started again. As of today, thirty-eight of the fifty states have the death penalty. Canada and the United States have gone in opposite directions on the matter of capital punishment. It is striking, however, that there are still a majority of citizens in Canada – a slim majority – who favour the death penalty. But Canada has forbidden the practice for twenty-five years.

*It violates an individual's right according to the Charter of Rights.*

### The Supreme Court decision

While there is a very fundamental and moral difference on the matter of capital punishment between Canada and the United States, one might ask the question: how does this affect the relationship between our two countries? The Supreme Court of Canada sealed the answer to that question on February 15 of this year in its landmark decision. The Supreme Court made a ruling regarding two young men who allegedly murdered three members of the one young man's family. Subsequent to the murder which took place in a Seattle suburb, the two young men fled to Vancouver. They were arrested by Canadian police officers. The State of Washington which has the death penalty sought the extradition of these two young men so that they could stand for trial.

Keep in mind that Canada does not have the death penalty. What has Canada been doing when another country seeks extradition of a fugitive in Canada who will be tried for a crime that could result in the death penalty? Sometimes Canada has demanded assurances that an alleged murderer will not face the death penalty if convicted. In other words, Canada has imposed its law regarding the prohibition of capital punishment on another country before allowing the extradition of a fugitive killer. In the case of the two young

men in a British Columbia jail, the Supreme Court of Canada was asked to make a decision whether assurance of non-execution needed to be secured before the extradition of these men.

On February 15, the court made a historic ruling that unless there are exceptional circumstances, Canada must never extradite a fugitive who is accused of murder to a country which has the death penalty, unless assurance is given that the death penalty will not be applied to this fugitive. This was a unanimous ruling. It has confirmed beyond the shadow of a doubt that Canada will not countenance the death penalty.

### It is unjust

The first reason given for the Supreme Court's decision is that "Capital punishment is unjust." It violates an individual's right according to the Charter of Rights. (Sound familiar?) The court added, "It is final. It is irreversible. Its imposition has been described as arbitrary. Its deterrent values has been doubted."

The Supreme Court clearly has entered the realm of ethics, which is understandable considering the subject material. The question is this: was the court correct in its unanimous decision? It certainly is on dangerous ground when it speaks of an individual's right. What is next: deny lifelong imprisonment for dangerous offenders because it violates his or her rights to "life, liberty and security of peace?" What about the law of God? One can say: we are in a post-Christian era and therefore we cannot impose God's law on this country. However, more than fifty percent of Canadians still recognize the basic moral law of God that someone who murders another human being is himself to be put to death. Does this count for nothing? Certainly God's law counts for something. He said in Genesis 9:6: "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man." One can also look at Romans 13:4.

*There is more that is dying than the death penalty.*

As for the question whether capital punishment would be an effective deterrent, it is striking that in a number of cases, murderers in the United States made a beeline for Canada immediately after they committed their horrible



act. They did not come to Canada for the climate. Maybe they were just trying to put distance between themselves and their crime. But the fact that Canada does not have the death penalty must certainly have been an enticement for the murderer.

In our feel-good society with its emphasis on promoting self-esteem, the whole concept of punishment has fallen largely into disfavour. Again, the Scriptures speak loud and clear that knowing there are consequences to one's actions, and that there are punishments for evil doing, certainly acts as a deterrent. This is not to say that capital punishment will put an end to murder. But to say as the Supreme Court did, that it is doubtful whether capital punishment has deterrent value, is specious at best.

### *What's inside?*

This issue of *Clarion* should be in your hands just in time for the Easter weekend. This is a time when we commemorate the death and resurrection of our Lord Jesus Christ. We remember the awesome implications of God's love for us that He would give his Son to suffer and die for our sins. Now we know and are assured that in Jesus Christ there is nothing that can separate us from God's love. The death and resurrection of Jesus Christ is contemplated in our regular columns, *Treasures New and Old* and *Ray of Sunshine*.

Decisions are being made in high places in Canada which do not bode well for the moral direction of this country. The editorial addresses a recent decision by the Supreme Court of Canada regarding capital punishment. At the very least, our knowledge about such things encourages us to pray for those who are in authority over us so that they will acquit themselves as servants of God in accordance with what is written in Romans 13.

In a press review, Dr. J. De Jong examines an organization known as the North American Presbyterian and Reformed Council. This organization is mentioned in the report to General Synod from the Committee for Contact with the Churches in the Americas. This should pique our interest. Speaking of the upcoming Synod, we also have a summary of the report of the Committee on Bible Translation. In addition, Rev. W.W.J. VanOene addresses the matter of the subscription form for office bearers. There are proposals about a "standardized Form of Subscription" to Synod Neerlandia.

Dr. J. De Jong is keeping us informed about life at our Theological College. We also have a press release from a Board of Governor's meeting. We see that life at the College is flourishing. After theological students become ministers, they need to continue their studies, and sometimes they need some recharging. In connection with this, Rev. K. Jonker relates his positive experiences about his recent sabbatical.

This issue contains a book review, a press release from Classis Alberta and two letters to the editor.

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## Wrongful execution

The Supreme Court had another reason for its decision: the matter of wrongful execution. Anyone who listens to or reads the news even on an occasional basis, is well aware that in recent years throughout Canada and the United States, there have been quite a number of cases where wrongly convicted people were exonerated years after their conviction. Often a DNA test is what cleared them. Sadly, some of those who were exonerated in the United States were already dead. They had been executed for a crime which they did not commit. These facts weighed heavily in the Supreme Court decision. The death penalty is irreversible: a court can clear a person's name but it cannot give back life to an executed person!

The concern here of the Supreme Court is a legitimate one. No one should be put to death when it is not absolutely clear that he or she is guilty. The Lord is also concerned about this. He made that clear in his Old Testament law. The Lord says in Deuteronomy 17:6: "On the testimony of two or three witnesses a man shall be put to death, but no one shall be put to death on the testimony of only one witness." Two chapters later the Lord states that if the witnesses are false, then they are to receive the punishment which they intended against their brother. We can learn from this today. The judgment should not be that a country must avoid capital punishment for fear of making a mistake. It should be that no one is put to death for murder except on

the basis of the irrefutable witness of at least two people. Those witnesses must be made aware of the fact that if they lie, then they stand in danger of punishment themselves. (We are not going to get into the matter of DNA evidence here – that could be another discussion). It is a legitimate concern that capital punishment is irreversible and therefore no one should be sentenced to death on the basis of circumstantial or questionable evidence. The Lord Himself has warned us about that.

## The death penalty is dead

Thanks to the Supreme Court of Canada the death penalty is now dead in Canada. Canada will no longer allow, except in rare cases, the extradition of a fugitive to another country which could execute that person. In the eyes of many, this elevates Canada to a superior and enlightened status in the developing world. In reality, Canada is like a ship at sea that carelessly eyes only the tip of an iceberg, failing to see the danger which lurks beneath.

What will the future bring as murderers from the United States seek Canada as a safe haven? What will happen to those two young men in Vancouver if they are not extradited – will they have to be set free in Canada? Does anyone think about that? What will happen to a country living in a postmodern age that steadily erodes the moral law of God in its society? There is more that is dying than the death penalty. C



*Supreme Court  
of Canada*

By J.E. Ludwig

## Mere sentimentalism

*Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. (Luke 23:28)*

The Lamb of God was followed out to Golgotha by a group of women beating their breasts and singing funeral dirges. In the ancient near east, professional mourners were hired when a loved one passed away. These women wept aloud for Jesus. They were moved by what they had seen happen to Him: the flogging, the crown of thorns, his attempt to carry the cross. We tend to view these women as sympathizers of Jesus who supported Him. When all around Him people were ridiculing and taunting Him, would not their tears have been like balm on his wounds? At least some people care about Him!

After He was relieved of carrying the cross, Jesus showed amazing compassion. Even as He stood on the threshold of hell, He took the time to instruct these women: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children." Christ spoke the language of the covenant: "you and your children." This is how God spoke to his people. To Abraham He said, "I will establish my covenant between me and you and your children after you." When Christ looked upon these women, He saw the entire nation, the covenant people, for they are daughters of Jerusalem, that is, of the church.

And listen to what He told them: "do not weep for me, but weep for yourselves and for your children." *You're shedding tears for the wrong person. If you really knew who I was, and what is being done to me, you would weep for yourselves. It is not I who needs sympathy. By my execution, the curses of God will strike this city. O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you. Today you are killing Him in whom all the prophetic words find their "Yes" and "Amen." Today the Consolation of Israel is going to be nailed to the accursed tree. And thus you bring judgment upon yourself.*

The tears of the women was not godly grief. It did not arise from the confession that Jesus is the Christ of God.

They only saw Him as a miracle worker and a mighty healer. In their minds, Jesus a great man, not more. To them it was a tragedy, for He was so young, only thirty years old, in the prime of his life. He had so much potential. How much misery had He not cleared away in his ministry? He had healed scores of people of paralysis, epilepsy, dropsy, fevers, blindness, deafness and more.

But they did not see Him as the Anointed of God. They wept not over their sins which had caused his suffering. They should have been sobbing with the words of David: "Have mercy on me, O God, according to thy steadfast love. Wash me thoroughly from my iniquity. I have done that which is evil in thy sight so that thou art justified in thy sentence and blameless in thy judgment."


They wept instead because when the healer dies, the miracles will end. They hardened themselves against the Lord and his Anointed. Their weeping is not "a sorrow according to God" (2 Cor 7:9). And therefore, their weeping did not comfort Christ. It made his suffering worse. They still did not understand who He was, what He had come to do, or what was happening to him. *Daughters of Jerusalem, do not weep for me. Weep for yourselves and for your children!*

In his last message to his people, Christ revealed his pity for those who refused to receive Him as the Messiah. Again He attempted to gather the children of Jerusalem together, as a hen gathers her chick under her wings. *Don't cry over me. Believe in me! I am sent by God for your salvation.* How difficult this must have been for Christ! He even rebuked and corrected those who grieved over his suffering, because He loved them. He knew the horror that awaits them who crucify the Author of Life – a judgment that would begin with the household of God.

This weeping did not strengthen but rather tested Christ. Satan wanted to prevent Christ from going to the cross. Through these women, he

tempted Christ to either lessen his suffering or veer from it. But Christ rejected their tears. He did not, like them, feel sorry for Himself for his affliction. Instead, He held to the truth of the Scriptures: *It is the will of my God to smite me.* Therefore, Christ forbade their crying: *Do not weep over me. I want to obey my Father. I want to lay down my life as an offering for sin.* As He had driven mourners from the death-bed of others, so now He drove them away from his own "death-bed." He would not despair with them over his imminent death. He believed that God would not let his holy one see corruption, that God would raise Him from the dead and turn the cross from an instrument of death into a fountain of life for all who believe in Him.

Christ would rebuke many of God's people today for misguided emotions over his suffering, just as He rebuked these women. While meditating on Christ's suffering in church, we can become sentimental, even moved to tears. And yet when Monday rolls around, we are living our life the way we want again, instead of the way we heard proclaimed from the pulpit and celebrated at the table. But Jesus stands in the church and says, *Do not weep over me. Weep over your sins and embrace me as your only Saviour as the One who fully paid for all your sins with my precious blood.*

True repentance is often what our lives lack. To repent is first of all "to grieve with heartfelt sorrow that we have offended God by our sin." Whatever sad feelings we might have for Jesus and his incomparable suffering, they might be nothing more than worldly grief, the kind manifested by the daughters of Jerusalem. Worldly grief produces death. But godly grief produces repentance that leads to salvation. Let us guard against religious sentimentalism that does not produce obedience to God. Do the will of the Father in heaven for then we show ourselves to be his sons and daughters. 



## Sailing out farther

Reading the Report of the Committee for Contact with the Churches in the Americas addressed to Synod Neerlandia 2001, I was struck by the interest in the organization known as the North American Presbyterian and Reformed Council (NAPARC). This interest stems mostly from our more recent contacts with the Reformed Church in the United States (RCUS), but has arisen out of other contacts as well. Increasingly we are faced with the question whether we should be involved in this organization which seeks to promote greater contact and unity among churches of a Reformed and Presbyterian background.<sup>1</sup>

Readers may be interested in learning more about this organization. The *Reformed Herald*, the paper of the RCUS, carried a report of the last NAPARC meeting hosted by the Korean American Presbyterian Church (KAPC), held in Los Angeles in November 2000. Here follows part of the report written by Rev. P. Treick, pastor of the Trinity RCUS in Modesto, CA:

The greatest portion of time at the meeting was the presentations of "Distinctives" held by each denomination of NAPARC. Each denomination presented papers which listed some of their history along with certain distinctive positions that had been adopted in the history of these bodies. The purpose of this was to see what issues unite or divide members churches which may desire ecclesiastical union in the future. These presentations varied as to the amount of information presented. This was actually the first time since NAPARC's founding that such substantive material was actually brought to the floor. By doing this the charter of NAPARC was actually being carried out – the sharing of information along with position and study papers that might be beneficial to other members.

*The most heated comments resulted from our position on Confessional Church Membership.*

The RCUS chose to present seven papers written by various RCUS pastors to summarize what was deemed to be our most important distinctives. They were as follows: Principles of Church Unity, Confessional Church Membership, Confirmation, Creation in Six Chronological Days of Normal Duration, Subscription Vows by Office Bearers to the Three Forms of Unity, The Second Commandment and Worship, and the matter of Women Voting in Congregational Meetings. The Interim Committee had determined that each denomination would receive thirty minutes for the presentation and fifteen minutes for questions and discussion. As it turned out, this was extended to about an hour for each denomination's presentation.

*The CRC therefore will continue as before, in the position of having a suspended membership.*

Members of our delegation each read a couple of papers and at the end fielded questions and comments. The most heated comments resulted from our position on Confessional Church Membership. This is not a position held by the other Presbyterian bodies, but it is held, very similar to our own statement, by the CRC. Both observing churches also agreed with our position of requiring the creeds to define

what we believe the Bible teaches. The consistency of our stance as a confessional and covenantal church became apparent as we saw what we considered to be an inconsistency on the part of the others. One individual felt that to include in the vow that we believe the doctrine of salvation taught in Scripture is summarized in the vows was tantamount to idolatry and even similar to the requirements of the Jehovah's Witnesses! It became clear that some churches would not require a person to be a five-point Calvinist or to agree to paedobaptism before joining the church.

NAPARC decided to form a three-member committee to compile all the positions that were delineated during this presentation and offer them with comparison to the next annual meeting. Rev. Ron Potter will serve on this committee.

The other major item of business was the motion that came from the PCA regarding the removal of the CRC. The PCA General Assembly passed a motion which read: "The assembly authorizes the Interchurch Relations Committee to move the expulsion of the CRC from NAPARC, if the CRC does not rescind its position on the ordination of women." Since the Synod of the CRC did not remove this position at their last meeting, this motion was brought to the floor. There were rebuttals from the CRC delegation, especially stating that for such action to be taken and ratified by two-thirds of the major ruling bodies of all the member churches, there should be grounds presented. The PCA Interchurch Relations Committee did not bring grounds for this recommendation. Thus it was unanimously determined that this matter would be postponed for one year with a view to having a motion with grounds,



approved by the PCA, brought to the twenty-seventh meeting of NAPARC. While the CRC could have simply decided to withdraw its NAPARC membership and avoid this action, it was stated that the CRC very much wanted to remain a member of NAPARC. The CRC therefore will continue as before, in the position of having a suspended membership.

The meeting was adjourned Wednesday night after meeting for nearly 13 hours on that day alone. Overall the fellowship was good and the information shared was very beneficial to understanding the positions on a wide variety of issues.

The KAPC is to be commended for the fine way in which they hosted the meeting. Things were well-organized and delegates were quite comfortable in this Korean setting. We learned much about these brothers who, because of language barriers, might be less known to the other NAPARC churches than the English-speaking churches. The KAPC hosted a banquet on Tuesday evening and provided the speaker, Rev. Sung Park. He spoke on the subject of prayer as set forth in the writings of C. S. Lewis. The dinner was a gift from a local member of the KAPC. It was an especially Korean cuisine. For some of us, it was a bit of a mystery as to what exactly we were eating, but was really quite enjoyable.

Reading this report, I could not help wondering if it is wise for us to become involved in organizations with such a broad basis. On the one hand, it is good to continue to develop our contacts, and seek unity with other faithful churches. On the other hand, the differences between the member churches as described in Rev. Treick's report cer-

tainly raise misgivings concerning our potential effectiveness in such an organization. Further, it is noteworthy that the CRC, while in a "suspended" state, is still a member of the organization, with the final decision postponed until next year. And on the point of confessional membership, the RCUS delegates felt closer to the CRC position than to the position of the other churches!

*We cannot do everything or function as observers everywhere.*

Getting older, we are sailing on our own, exploring the backgrounds and standards of other faithful believers around us. Especially with those of the most proximate background, I can only laud the effort. And I can see that some further exploration into the purpose and aim of this organization may be worthwhile for us. But when standards and practices begin to markedly differ, as Rev. Treick's report suggests, then there is also something to be said for the exercise of cautious restraint. We cannot do everything or function as observers everywhere. The investment of effort should have a clear potential of results. And let us not forget that we are only a small federation with limitations on our resources, both financial and human resources. So, let's do what our hands find to do, but measure ourselves well. There's no sense in sailing out too far: you may just get your ship entangled in waters from which you cannot easily escape.

<sup>1</sup>NAPARC's purpose statement (taken from its website) reads as follows: Confessing Jesus Christ as only Saviour and Sovereign



Declined the call to Smithville, Ontario:

**Rev. W.B. Slomp**


of Neerlandia, Alberta.

\*\*\*\*\*

Examined by Classis Ontario-South on March 21st, 2001 and received consent to speak an edifying word in the churches (C.O. Art. 21):

**Student Julius Van Spronsen**

Student Van Spronsen's certificate of consent is effective May 20th, 2001-May 20, 2001, and he can be reached via email.

Lord over all of life, we affirm the basis of the fellowship of Presbyterian and Reformed Churches to be full commitment to the Bible in its entirety as the Word of God written, without error in all its parts and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Canons of Dort, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms. That the adopted basis of fellowship be regarded as warrant for the establishment of a formal relationship of the nature of the council, that is, a fellowship that enables the constituent churches to advise, council, and cooperate in various matters with one another and hold out before each other the desirability and need for organic union of churches that are of like faith and practice. 





By Dr. J. De Jong

## A new semester

Life at the College continues its pace as we head into Semester II of the academic year. Drs. J.M. Batteau completed his term of teaching for colleague Gootjes, who spent the fall semester on sabbatical. The Batteaus arrived safely in Holland last December 28, and Rev. Batteau has taken up his ministerial duties in Wageningen again. Dr. Gootjes was also ready to get back into the classroom!

All our students are doing quite well, and the first year students have also adjusted well to the new routines in their lives. We started the year with eleven students, but since that time two have left for other pursuits, leaving us with a total student body of nine members.

*The resignation of our emeritus professor, Dr. J. Faber from the Senate.*

## Foreign students

In addition to Edwer Dethan who comes to us from west Timor, our new foreign student is another Indonesian, Pila Njuka. He has lived in Canada for over a year now, having spent one year at Redeemer College in Ancaster to strengthen his English, and take classes in Greek. Pila was a member of the Gereja Geraja Reformasi Di Indonesia (GGRI—Reformed Churches of Indonesia) in Sumba, and came to us with his wife Yohana and daughter Cynthia. Mr. Nujka completed the three-year program in theology at the Reformed Theological School in Wai Marangu, Sumba, and thereafter worked in a congregation for two years. He has been encouraged to study further in order to strengthen the Reformed character of the churches in Sumba, and to assist in the training of future pastors and teachers.

## On TV!

The College was also featured in a special one hour program showcasing the work of the Reformed Churches of Dutch background in Canada. The one-hour special was part of the time

allotted to the Reformed Churches in Holland through the government-sponsored program “Zendtijd voor de kerken” (ZvK—Air time for the Churches). The bulk of the time was devoted to the airing of a church service

*Two students are preparing themselves to be examined at classis.*

from the Cornerstone Church of Hamilton. A considerable portion of viewing time was also devoted to the work of Streetlight Ministries, a local outreach project of the churches of Ancaster and Burlington South. The beginning of the movie featured our College, complete with an interview of one of the students. The student then donned a helmet, revved up his snowmobile, raced through a field, and flew through the air at what looked like almost 200 kph! But, as I was told, the driver on that last run turned out to be someone else!

All in all it was a fun day for us at the College and we appreciate the good cooperation we had with Gerrit Bril of ZvK and his staff who were very enthusiastic about our facilities, and took several shots of our students looking their best – as if they were hard at work!

## The senate

A noticeable change at our Senate meetings came with the resignation of our emeritus professor, Dr. J. Faber, from the Senate. Anyone who has been involved with the College knows how much work Dr. Faber has done for the school through the years. At his resignation he spoke of the College as having the “love of his heart.” Indeed, he gave a big part of his life to the institution and growth of our seminary, and we can only be grateful for the excellent pioneer work which he did. Colleague Van Dam, who of all of us has worked with him the longest, spoke of him as a “cheerful pioneer of the first hour.” At this time we want to express our sincere gratitude for everything that Prof. Faber has done for the College, also for its growth and development. It was indeed fitting that one of his last “official” acts as a member of the Senate involved the opening of the new library. In this way he was able to see the fruits of what started in such a small way more than thirty years ago.

## Pastoral training program

Currently two students are preparing themselves to be examined at classis for preaching consent in the

*Pila Njuka and family.*





churches so that they can meet the requirements of the Pastoral Training Program. They are applying slightly before the completion of their third year in order that they can be properly matched with mentors for their summer intern-

ships. Up to this point the Pastoral Training Program has worked well under the able leadership of Rev. J. De Gelder (Flamborough), and we are very thankful for the positive reports received not only from the students taking

the program, but from the ministers and the churches who have participated in "mentoring" the students. It is encouraging to hear that these periods are also rewarding for the congregations.

Till next time!



### Dear Friends in Christ:

This is a short note from the person who took over Dr. N. H. Gootjes' teaching load during his sabbatical last year at the Theological College in Hamilton. Some information (with a photo) about us appeared in an issue of *Clarion* while we were in Canada, so hopefully some of you know who we are.

We (my wife Margreet, my youngest daughter Saskia, and myself) returned safely back to the Netherlands at the end of December. I have resumed my tasks as pastor of the Reformed Church (Liberated) in Wageningen.

We would like to express our appreciation to all in the federation of the Canadian Reformed Churches who supported us financially (through existing committees), and to all the brothers and sisters in the Hamilton area, who greeted us so warmly and made us feel at home. A special word of thanks is due to those at the College – the professors, students, and staff – who were so helpful to us in many different ways, and to those in the Church of Ancaster with whom we had a chance to meet

and have fellowship. We would also like to thank the various church committees who helped arrange our stay.

We pray that God would continue to bless all international contacts between Reformed churches and federations in the world, to his glory, to the building up of his church, and to the more effective spreading of the Gospel to the ends of the earth.

Please pray for us here in Wageningen, for all your brothers and sisters in the Netherlands, and for this nation. We are living in a time of intense secularization. We can mention federal laws supporting "homosexual marriage," legalizing prostitution, and enabling euthanasia. The last issue is going to be looked at by the federal Senate ("eerste kamer") in April for possible approval. Pray that eyes would be opened to the wrongness of euthanasia, and to the goodness of God's law in his Word which protects life.

We hope to remain in touch with all our friends, old and new, in Canada! God be with you all!

Sincerely in Christ, (Rev.) John M. (Kim) Batteau  
(also on behalf of Margreet and Saskia)

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# Report of the Committee on Bible Translation

By P. Aasman

## Introduction

In comparison to the mandates given by previous Synods, the mandate from Synod Fergus to the Committee on Bible Translation (CBT) was very modest. It consisted of three points.

## Mandate

1. The committee received no comments or recommendations from the churches nor from individual members about the text of the NIV.
2. The CBT which served Synod Fergus 1998 had reviewed all the recommendations for specific changes to the NIV text contained in all previous reports to General Synods, and, after weighing them, decided to submit nine proposals to the NIV Translation Center. Synod Fergus charged the present CBT to bring these nine recommendations to resolution. Our

committee has exchanged information with a member of the NIV Translation Center concerning four of these proposals. We have no reason to expect further involvement in this process, nor do we have reason to expect further information as to the outcome of our proposals. It should be noted that these nine proposals are not of a crucial nature. If the NIV Translation Centre should accept none of them, that would not compromise the decision of Synod Abbotsford 1995 to recommend the NIV for use among our churches.

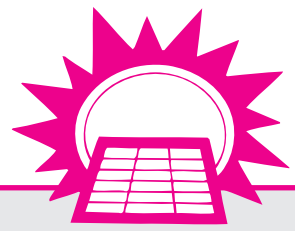
3. Synod Fergus had commissioned our Committee to monitor developments in the NIV text. The reason for this commission is not difficult to understand: Shortly after Synod Abbotsford had recommended the NIV for use among our churches, it was learned that the International

Bible Society (which controls the NIV) was planning an inclusive language edition of the NIV. This development threatened to compromise the decision of Abbotsford 1995. Our committee had been commissioned to monitor developments to alert the churches to any possible similar event. Our committee found this mandate to be very difficult to fulfill. We are convinced that we are no more able to monitor developments in the NIV text than the committee serving Synod Abbotsford was.

## Conclusion

Our committee is thankful that the decision of Synod Abbotsford 1995 (to recommend the use of the NIV among the churches) was a blessing to the churches and that the transition from the use of the RSV to the NIV has been remarkably harmonious.





By Mrs. Corinne Gelms and Mrs. Erna Nordeman

*“For God so loved the world that He gave his one and only Son, that whoever believes in Him shall not perish but have eternal life” John 3:16.*

## Dear Brothers and Sisters:

It is at that time of the year again, when the seasons have begun to change. We have gone from the cold and snowy, wintry days, to warmer spring days. Soon we will begin to see new life all around us. The grass will begin to turn green, and the spring flowers will begin to come up out of the ground. New life! We can also remember at this time of year when we celebrate Easter that we too have received new life. In this article we would like to look at how we have received this new life through Christ.

The story of Easter is well known to all of us. We have it preached to us many times. We cannot be thankful enough for what Christ has done for us on the cross. For why did God's only Son have to die for us? We could never pay for our sins because we are so full of sinfulness. Only Jesus Christ the righteous could do that for us. We confess that Christ had to be forsaken so that we might never more be forsaken by Him. God can now be a Father to his children and continue to guide and bless us. Jesus Christ suffered deeply, more than what we will ever be able to understand. His Own Father did not help Him during the awful hours of darkness. “My God, my God why have you forsaken me?” He also prayed to his Father in the garden of Gethsemane “to take this cup from me.” This cup had to do with all the sins of the world, including all of our sins that we do each and every day. When Christ was in agony He had to drink this cup to the last drop. By Christ dying on the cross, our sins are now forgiven. Now we can pray and ask for forgiveness and He will forgive us. Jesus had to do it all alone and be utterly forsaken so that we today never have to be alone.

We know and believe how after He arose from the dead after three days, He went to be with his Father in heaven. Are our hearts still filled with thankfulness and deep humility each day? We will never understand everything that Christ had to go through but we simply have to believe and rejoice in what we have in Christ. We have new life again. This means we are again his children and have eternal hope. The Lord lives in us and holds our hand to guide us each day. He knows our frame that it is weak and full of sin, and He knows of all the hardships that we must go through. Christ also knows what it is like to pray when faced with agony or

pain, for Christ did it Himself. He obeyed God's will in all these things. All the suffering and sin we endure today will all be gone one day, when we will live eternally with our Father in Heaven. Easter is a time of new life in Him. This should remain in us each and every day, so that we can glorify our awesome Saviour. All praise, honour and thanks be to Him alone.

*Hallelujah! Praised be the Son,  
For His redeeming work is done;  
From sin He has untied us.  
He died, was buried, but He lives,  
And to His ransom people gives  
His blessed Word to guide us.*

Hymn 29:1

## Birthdays in May:

- 4th**     **DEBBIE VEENSTRA** will be 27  
RR 1, Sherkston, ON L0S 1R0
- 10th**    **ROB DE HAAN** will turn 36  
Anchor Home, 361 Thirty Road, RR 2  
Beamsville, ON L0R 1B0
- 30th**    **BERNIE DE VOS** will be 26  
40 Kerman Avenue  
Grimsby, ON L3M 3W5

Congratulations to you Debbie, Rob and Bernie. We hope you have an enjoyable day with your family and friends, and that above all else, you receive the blessing of the Lord in this new year.

## Change of Address:

**MARINUS FOEKENS and CHARLIE BEINTEMA:**  
19 Forest Street  
Chatham, ON N7L 2A9

Till the next month:

Mrs. C. Gelms and Mrs. E. Nordeman  
Mailing Correspondence:  
548 Kemp Road East, RR 2  
Beamsville, ON L0R 1B2  
Phone (905) 563-0380

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# Sabbatical – a breather to a minister

By K. Jonker



In March 2000, the consistory of Winnipeg-Grace decided to offer me a three-month sabbatical. The reason was the forthcoming tenth anniversary of my ministry in Winnipeg. An additional reason was that in June 2001, the Lord willing, I would have been in the ministry for twenty years. The nature of a sabbatical is granting time off to study, to research, and/or to publish results of a special study. An additional reason is to be relieved from the daily pressures of the office. The aim of this sabbatical was to enhance my proficiency so that both the minister and the congregation should benefit from the sabbatical. I am writing this article to promote the idea of a ministerial sabbatical within our churches.

## The program

The consistory appointed a committee comprised of consistory and congregation members to make a clear proposal. Considering the nature and the aim of the sabbatical, the following points were given attention:

- areas where the consistory would like the minister to improve on;
- areas where the minister would like to study up on;
- an opportunity for the minister to enjoy some relaxation;
- good communication to the congregation about the purpose and program of the sabbatical;

- progress reports and a final report about its results.

On September 14, 2000, the consistory approved the program for my sabbatical. It clearly outlined forty hour work weeks for the months of October, November and December 2000. The congregation received a detailed handout about this program regarding the costs and arrangements for pulpit supply and catechism instruction in my absence. I would be paid my normal monthly stipend and an extra amount of \$3,000 was budgeted for study courses and travelling costs (including a trip to Holland with my wife).

*Promote the idea of a ministerial sabbatical within our churches.*

## The study of English

Since English is my second language, the consistory wanted me to improve my English language skills, with special attention to voicing (the pronunciation of the words). In October and December, I spent many hours with a private tutor. My teacher emphasized that in order to be understood clearly, I should speak slower and pronounce the endings of every word more clearly. What I found interesting was that my tutor continually spoke about the Canadian or Winnipeg dialect, indicating that everyone speaks a dialect.

## The study of homiletics

What I enjoyed most during my sabbatical program were my studies in Kampen and Hamilton. I thank Prof. Dr. C. de Ruijter in Kampen and Prof. Dr. J. DeJong in Hamilton for their great help. Both made sure that I was warmly welcomed at the theological institutions where they teach. They arranged that I could follow lectures and make use of study facilities during the time I visited

Kampen and Hamilton (each for one week). They also freed up some of their precious time for personal discussions. When I was away from Winnipeg, I enjoyed Christian hospitality and fellowship with the brothers and sisters who opened their homes to me. I express a big thank you to them all!

In Kampen and Hamilton, I concentrated mainly on the developments in the field of homiletics (the art of preaching). In Kampen, a new approach is promoted that gives pronounced emphasis to the listener and the person of the preacher. The new approach is as follows. The exegetical work remains, of course, very important for the sermon. However, before the preacher starts with an exegesis he must engage himself in meditation and reflect on the relevance of the text for his audience. This means that the preacher must open himself to the Word of God and he must know his listeners well, ensuring that his sermon comes across to people who live in a secularized world.

This new homiletic approach of Kampen was also discussed at the Western Ministers' conference in Chilliwack B.C. (December 2000). I attended this conference and could provide the colleagues with some personal impressions and reflections about what I had learned in Kampen and Hamilton. The overall reaction of our ministers to the new homiletic approach was not immediately favourable and some warnings were heard against placing too much emphasis on man. I hope, the Lord willing, to write more regarding this topic in the future.

## Publication of sermons

Besides studying English and homiletics for a week in both Kampen and Hamilton, the item of publishing sermons was also part of my sabbatical program. Therefore, I began with editing my last series of catechism sermons (with special emphasis on *Be Reformed!*) with a view to eventual publication. I also started to edit some free-text sermons,



which will be published in the *Preach the Word* sermon series.

### A leave with relief!

The three months leave also provided me with the possibility to spend more time with my family. It was a relief to all of us. It also gave me the opportunity to tackle jobs which I just have not gotten around to, for example, sorting out and archiving a pile of paper clippings and other documents. I also had the opportunity to tinker with an old car.

### Reporting

During the sabbatical, I kept contact with the vice-chairman of the consistory, Br. C. VanSeters. I continually updated him on my progress. From Holland, I faxed a report about my experiences in Kampen. I also reported on my studies in Hamilton. The vice-


chairman passed the information on to the congregation via the *Manitoba Church News*. In this same church paper I wrote a concluding report, mentioning that the three months of my sabbatical have been very exciting and invigorating for me and my family. The financial records indicated that the costs had remained well below the budgeted amount.

*It was a relief to all of us.*

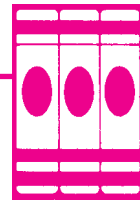
### Final remarks

As I reported in the *Manitoba Church News*, I would like to do the same in *Clarion*: to publicly express my deep appreciation to the Grace congregation at Winnipeg for giving me this three-month sabbatical to

study, research and relax. Our heavenly Father has graciously blessed my sabbatical. I received renewed strength and confidence to carry out my beautiful task as minister of God's Word. I experienced my sabbatical as a tremendous encouragement!

As stated above, I have written this article about my sabbatical with the intention to show other colleagues and their consistories how valuable a sabbatical can be for both the minister and the congregation. The responsibilities of a minister in today's hectic and demanding world can often be very stressful; a temporary relief from his daily duties should no longer be viewed as just a luxury. In my experience, a spiritual strengthening, emotional stability and renewed commitment are blessings ministers can expect when occasionally they are given time to "enjoy a breather." 

## BOOK REVIEWS



### Fathers and Mothers at Home and at School

Review by F.G. Oosterhoff

C. van Dam, *Fathers and Mothers at Home and at School*. Kelmscott, WA: *The Reformed Guardian*, 2000. 88 pages. Canadian distributor: *Inheritance Publications*, Neerlandia; price \$15.95 Can.


On various occasions in the past two decades, Dr. C. van Dam, professor of Old Testament at the Theological College in Hamilton, has shown his strong interest in Reformed education by addressing teachers conventions and meetings of parent-teacher associations. These addresses were usually published in magazines and then, in many cases, simply shelved. They are, however, no less relevant today than when they were first delivered, and it was an excellent idea of the Revs. W. Huizinga and G. van Rongen, editors of *The Reformed Guardian* in Western

Australia, to make several of them more accessible than before by issuing them in book form.

In their preface the editors explain the title of the book by stating that most of the articles share a common theme, namely that of the close relationship which exists between those who are involved in the education of the children of God's covenant, a relationship that Scripture expresses by speaking of those who teach as "fathers." This theme is most clearly evident in the leading article. Entitled "Wisdom, Knowledge, and Teaching," it was first given, in 1984, at a teachers' convention in Hamilton and subsequently (in revised form) at a number of parent-teacher association meetings. I was present at the convention and well remember the impression the speech made on us all.

The other articles are entitled "Educating our Children within the Communion of Saints – Whose Task is it?,"

"Creation and Evolution in the Classroom," "Education in the Word in an Age of the Picture," "Language and Corruption," and "Language and Redemption." The titles cover the contents well, and these contents are very much worth a reading (or rereading) by parents and teachers alike. I personally had not heard or read the last three articles and learned a good deal by reading them now. The approach the author follows is biblical and balanced and altogether practical.

I was glad to hear that as of next year this booklet will be required reading at Covenant Teachers College in Hamilton. I wish it also, however, in the hands of teachers who are already practicing the craft. Indeed, I hope that it will be bought and read by all those who are involved in Reformed education – whether directly or indirectly. Those who do so will make a wise investment of time and money. 

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# Adopt or Recommend?

By W.W.J. VanOene

It is a great gift from our exalted Head and King that as churches we may live in one federation. It is a federation, a covenant-bond which is not based on mutual interests or mutually-shared convictions but on the unity of faith. We all believe with the heart and confess with the mouth our catholic, undoubted, Christian faith. Every effort should therefore be made to preserve this bond. Such preservation is possible only when all remain faithful to that basis and are on guard against any deviation from it.

Time and again, however, we see that it is tried by subtle means to undermine the foundation and to loosen the bonds that are considered too restrictive by some. In the name of “freedom” it is tried to gain room for deviating opinions and for doctrines and theories that may seem innocent and as not posing any danger, but that prove to be destructive and disastrous, resulting in a total abandoning of the truth. Once a little opening has been allowed, the trickle of error becomes an all-devouring flood.

## Subscription forms

In accordance with and gratitude for the wisdom our forefathers displayed, the churches have stipulated that all office-bearers as well as professors of theology shall subscribe to the confessions “by signing the form(s) adopted for that purpose.” One can find this stipulation in Article 26 of our Church Order.

What is or are these form(s)? They are the forms adopted by the consistories and at various classes. Each consistory has adopted a subscription form, as have various classes. In general, as far as I know, these forms follow the line or even the precise wording of the Form of Subscription that was drawn up at the Synod of Dordrecht 1618/1619.

As long as the faithfulness to the summary of God’s Word is not in doubt, it does not matter nor does it

constitute any danger if different wording is used by a particular church or classis. The danger arises when office-bearers propose to “their” consistory to change the wording, innocent though it may seem to be.

*Each consistory has adopted a subscription form, as have various classes.*

The very proposal to change the wording would be a reason for suspicion on my part. Why would one wish to change the form to which one subscribed? In case the wording should be changed, would one no longer be bound by one’s signature under the “old” form? In some instances, as I understood, this thought seems to have prevailed with some who proposed changes. It is, therefore, understandable that some efforts are being undertaken to prevent any such course of action.

## Proposals

In the January 19, 2001 issue of *Clarion*, the Rev. Van Vliet informed us about various proposals submitted for the forthcoming general synod. One of these proposals, or rather two of them, regard the subscription form. In short, from both the Regional Synod West of December 5, 2000 and the Regional Synod East of November 8, 2000 a proposal was forwarded for the forthcoming general synod “to

*A standard subscription form would be most desirable.*

adopt a standardized Form of Subscription” or “to establish a Committee to propose standardized subscription forms for the minor and major assemblies, as well as for the Professors of

Theology; or to mandate the Standing Committee for the *Book of Praise* to propose such forms in consultation with the churches for adoption by General Synod.”

It will be clear that I am convinced that a standard subscription form would be most desirable. What I consider very dangerous is the suggestion that a general synod is requested to “adopt” such a standard form which all ecclesiastical assemblies would be obligated to use.

## A synodical matter?

What right would a general synod have to impose a subscription form on a consistory? Are the promises a local office-bearer makes – and are not all offices local? – a matter that either cannot be finished in the minor assembly (in this case the consistory) or belongs to the churches in common? These are the only instances in which a general synod would be allowed to make a decision.

Regional synods do not use subscription forms. Neither do general synods! Thus, besides the consistories, only various classes would be involved. What right does a general synod have to tell various classes which form to use? The only ones for which a general synod would have the right to adopt such a form are the Professors of Theology, since the Theological College is a matter of the churches in common. But as for consistories and classes: hands off!

It would be most desirable if a general synod recommended a specific form to all the churches, but adopting one which would thereby become mandatory for use within the churches and at classes would be totally wrong. Here the door would be opened, however slightly, for hierarchy.

*Principiis obsta!* Resist the evil in its very root!





## Press Release of the Meeting of the Board of Governors of the Theological College of the Canadian Reformed Churches held on February 21, 2001

### Opening

Dr. J. Visscher opened the meeting with the reading of 2 Peter 1:1-11 and led in prayer. All governors were present except for brother J. Vanderwoude. The principal, Dr. J. De Jong was also in attendance.

### Minutes

The minutes of the previous meeting were recently handed out and will therefore be dealt with at the next board meeting.

### Report for General Synod 2001

The report for General Synod Neerlandia was finalized. A confidential report regarding the proposed new professor in New Testament studies was discussed. Some tentative preparations for a new professor were also made.

### Ad hoc committee

At the previous board meeting, an ad hoc committee was formed to prepare some formal policies on the various aspects of College life. The committee came with a report and recommended a Board Handbook, a Faculty Handbook, an Administrative Handbook, and a Student Handbook. The committee also recommended an update to the By-laws and Regulations of the College. Finally, the committee recommended the appointment of a Governance Committee to develop these handbooks and to prepare the necessary updates. The Board agreed with these recommendations and appointed to the committee: Rev. D.G.J. Agema, Dr. J. De Jong, W. Smouter (convener) and M. Van der Velde.

### Finance and Property Committee

Minutes and reports of the Finance and Property Committee were discussed. Clearly the finances and property of the College are in excellent shape.

### Next meeting

The next board meeting was set for September 6, 2001. When Synod Neerlandia of May 2001 appoints new governors, the terms of Rev. D.G.J. Agema, Rev. W. den Hollander, Rev. P.G. Feen-

stra, brother H. Sloots, and Dr. J. Visscher will be completed. Rev. D.G.J. Agema offered to carry on with the secretarial duties of the board until the September meeting. This was gratefully accepted.

### Closing

Words of appreciation were expressed for the work of the governors whose terms were drawing to an end. Dr. J. Visscher was thanked for his excellent chairmanship during the past nine years. The meeting was closed in a Christian manner.

For the Board of Governors,  
*R. Aasman*

## Press Release of Classis Alberta of March 6, 2001, Neerlandia, Alberta

### Opening

On behalf of the convening church, the Church at Neerlandia, Rev. W.B. Slomp opened the meeting. After the singing of Psalm 111:2, 3 and the reading of Psalm 111, Rev. Slomp led in prayer. All delegates were present with proper credentials. The officers took their place: Rev. R.J. Eikelboom as chairman, Rev. R. Aasman as vice-chairman, and Rev. T. Lodder as clerk. The chairman remembered the fact that Rev. W.B. Slomp had received a call from the Church at Smithville. The agenda was adopted.

### Classis Treasurer Report

The treasurer requested a judgment of Classis regarding an expense claim which does not fall under classical regulations. This concerned the matter of an elder delegated to Regional Synod who submitted an expense for lost wages. Classis decided that in the case of a brother who submits a claim for lost wages, the treasurer shall solicit the advice of the consistory of which the brother is a member. If the consistory advises payment, the treasurer shall send the amount to that consistory. It was also decided to instruct the Providence Church of Edmonton to prepare an amendment for the classical regulations regarding this decision.

Because the classical fund has a very healthy balance, it was decided not to assess the churches any amount of money for the year 2001. The treasurer, John Buitenbos who was present during this meeting, was thanked for his work.

An auditor's report submitted by the Church at Providence of the Classis treasurer's books reported that the books were in good order.

### Various Reports

A report from the Church at Immanuel, Edmonton, demonstrated that the Classis archives which are cared for by the Church at Providence, Edmonton, were in good order.

Rev. E.J. Tiggelaar reported he maintained contact with the Alberta Provincial Government regarding the authorization of our ministers to perform marriages. The contact was good.

Two church visitation reports were submitted in closed session.

### Article 44 CO

During closed session, two churches requested advice regarding church discipline. Advice was given.

### Invitation from the URC

The United Reformed Church at Neerlandia invited an observer from Classis Alberta to attend their upcoming Classis of March 8 and 9, 2001 in Neerlandia. Rev. E.J. Tiggelaar was delegated to attend. An invitation will also be passed on by Rev. Tiggelaar to the the URC Classis to send an observer to our next Classis.

### Appointments

Convening church for the next Classis is the Church at Taber; the date is June 12 with October 16 as alternate; the place is Taber. The suggested executive officers for next Classis are Rev. T. Lodder as chairman; Rev. R.J. Eikelboom as vice-chairman; Rev. R. Aasman as clerk.

### Personal Question Period

A number of matters were raised, and a question was asked and discussed. After the question period, the chairman noted with thankfulness that brotherly censure was not needed. The Acts were adopted and the Press Release was approved.

### Closing

The chairman expressed appreciation for the brotherly cooperation, asked that Psalm 122:1 be sung, and asked the vice-chairman to close in prayer.

For Classis, *R. Aasman*



# LETTERS TO THE EDITOR

Please mail, e-mail or fax letters for publication to the editorial address. They should be 300 words or less. Those published may be edited for style or length. Please include address and phone number.

## Dear Editor,

To my amazement I read in *Clarion*: Regional Synod decided to request General Synod to appoint a committee to revisit the matter of women voting rights, and serve the churches with a complete report, taking into account reports and decisions from 1977-1998 (Christmas *Clarion*). Three grounds were stated:

1. It had been dealt with by Synods 1980, 1983, 1986, 1995, 1998.
2. A letter from Burlington South to Classis Central Ontario made it necessary to revisit the matter to see if new grounds exist. Possibly because the Dutch sister churches have extended women voting rights?
3. This the most interesting of the grounds: it lives in the churches since it keeps coming back to the ecclesiastical assemblies.

Let us consider the above grounds in the order stated above.

1. Since it has been dealt with at all the synods listed above, has it never been dealt with properly? Why do we need it on the agenda again at Synod Neerlandia? Is it now becoming a new tradition in our churches to discuss women's voting rights every three years?
2. Just because the Dutch sister churches are going the way of women voting, does that make it right? Are our sister churches setting the tone for our actions? I thought our synods and other ecclesiastical assemblies need God's Word to guide them in such matters.
3. It now appears, thanks to Regional Synod East, that this matter will continue to come back to our next Synod also. That is because some church members with support of consistory, Classis and Regional Synod intend to keep at it until one year we will have a synod made up of delegates who are willing to give in to the desires of some church members.

The heading "Voting by All Communicant Members" says it all. If we package it nicely, anything can eventually be sold. What a beautiful phrasing. "Women's Voting Rights" just doesn't sell it nearly as well, does it? I hope and pray Synod Neerlandia will have the wisdom to determine carefully if *new* scriptural grounds are brought forward not considered by previous synods. Finding none, may Synod Neerlandia then deny this overture.

Our God and Father created females wonderful as He has shown in two special ways. They are the softer side of life. They often help men to tone down their aggressiveness. Females are by nature people who nurture, drive more cautiously, are willing to take less risk, and their number in jails are much lower compared to men. In short, Christian women especially are invaluable helpmeets, often bringing out the best in men. With few exceptions, they are not as well equipped for leadership as are men. Look at our federal government cabinet ministers: Ms. Hedy Fry, Ms. Elinor Caplan, Ms. Shiela Copps, Ms. Anne McLellan and Ms. Jane Stewart. These women use emotions in decision making. Our useless gun law was pushed by women after the Montreal massacre.

Yes, I know the old argument: what about the single or widowed sisters in our churches? In all my years as elder I have never met any sister in Christ who desired to have voting rights. I also believe they can take great comfort in the knowledge that our Lord controls also the male voting. They further can trust their brothers in the church will vote wisely and conscientiously for the good of the whole church. Sure, other churches have gone the route of women voting and women office-bearers. This comes at a time when women's liberation has taken the world by storm.

Sister churches are also changing. This comes at a time we are most concerned about their faithfulness.

Terry M. Veenendaal  
Calgary, AB

## Dear Editor:

In his editorial of February 2, 2001, Rev. Cl. Stam criticized *Reformed Polemics*. This magazine uses Presbyterian sources to show and explain that even in Presbyterian churches there are some renowned people who have strong objections about things in the OPC. Rev. Stam states, "A self-respecting magazine should take long-standing ecclesiastical decisions into account when conducting polemics." Here we come to the point: after years of discussing relations with the OPC there were three points of concern which still needed to be discussed. These can easily be referenced from the Acts of Synod. These are the points raised by *Reformed Polemics* which were gleaned from Presbyterian sources. I would rather have that information than do what Rev. Stam suggests: "The decisions are longstanding already; therefore, let's go on."

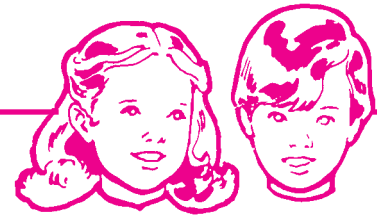
Rev. Stam states: "the table is the table of the Lord, and that all true believers should have access to it." This brings the churches to the brink of pluriformity. It is a small wonder that the difference in confessions is downgraded to a difference of opinion: "May we make agreements on this condition for entering into a sister church relationship?" He answers: "We still abide by our rules. We lose nothing, and keep our integrity intact."

Rev. Stam can feel fellowship of faith with OPC delegates. But that does not mean that they were the spokesmen for all OPC delegates. In the same way, Rev. Stam is not the spokesman for all Canadian Reformed brothers and sisters.

W. DeHaan  
Dunnville, Ontario

# OUR LITTLE MAGAZINE

By Aunt Betty



## Dear Busy Beavers

Have you ever moved? If you did, did your Dad and Mom have to redecorate the whole house, like giving it a new coat of paint and a bit of fixing here and there?

Recently, someone I know moved and it was amazing how much fun it was in repainting, decorating, and all the other little bits and pieces that go with moving. Mind you, not all the jobs were fun all the time. But most of the work could be made into lots of fun. I guess if you have lots of people, then the work gets done a lot quicker too.

Lots of love,  
Aunt Betty

## Puzzles

### Match the fathers with the son

by Busy Beaver *Julia VanLaar*

SONS	FATHERS
John	Noah
Absalom	Nun
Shem	Zebedee
Isaac	Zechariah
Joshua	David
Rehoboam	Abraham
James & John	Adam
Seth	Solomon

### Car Word Search

by Busy Beaver *William Bouma*

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

#### Find:

Ford Toyota Chrysler Chevrolet Sunfire  
 Pontiac Shelby GIYC

### By Numbers

The letters of the answer-words in each of the following groups have been numbered and these numbers are used to give further clues to portion of the answer word. You are also given a clue to the complete word and in brackets after it the total number of letters. The answers will be found to have clear Biblical connections. What are they?

#### Example: Resident (10)

- 1, 2 At home
- 3, 4, 5, 6, 7 Tendency to perform an action
- 5, 6, 7 Small piece for horse's mouth
- 7, 8, 9 Beat to a darker colour?
- 8, 9, 10 Insect

#### Answer: Inhabitant

#### A Feeling of one who is offended (11)

- 1, 2, 3 Also called Pluto
- 4, 5, 6, 7 Urgent entreaty
- 5, 6, 7 Meadow
- 8, 9, 10, 11 Certainly secure?
- 10, 11 Royal Engineers

#### B Assured Belief (9)

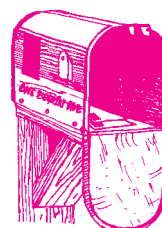
- 1, 2, 3, 4 Recognize
- 2, 3, 4 At present
- 3, 4, 5 Bird
- 5, 6, 7, 8, 9 Rocky shelf
- 6, 7, 8, 9 Brink

#### C Grinder (9)

- 1, 2, 3, 4 Furrow the edge
- 2, 3, 4 Misfortune
- 5, 6, 7, 8, 9 Rock gem?
- 6, 7, 8, 9. Quality of voice
- 7, 8, 9. Unit

### April Birthdays

12	Bradley Bergsma	19	Marli DeVries
16	Megan Strating	21	Jaclyn Nobel
18	Melissa Brouwer		



### FROM THE MAILBOX

Thank you, *William Bouma*, for your letter and puzzle. It was very nice to hear from you once again. You must like cars to make a puzzle out of them. Write again, won't you, William?