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*Ministry and
Counselling*

*The Word is a
Seed*

*The New
Dutch Bible
and the
International
Reformed
Community*



*Spring Creek
Canadian Reformed Church*



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Ministry and Counselling

(Part 3 of 3)

It is apparent that the church has much to offer; but that there are limitations

This is the third and last editorial dealing with the ministry and counselling. Since it has been some time since the previous articles were published I will give a short summary of what has been stated so far. In the first article I wrote that counselling is the primary task of the minister and the elders. The minister, as an instrument in the hands of the ultimate Counsellor, the Holy Spirit, does his most important counselling from the pulpit. He, together with the elders, also counsels people from God's Word in their homes. In so doing he must show himself to be a good listener who does not come with a quick answer to the problems and must be able to show compassion and understanding.

Psychology and psychiatry reflect the changing values of society

In the second article I dealt specifically with those who suffer from mental illnesses and mental handicaps. I argued that various types of professionals such as psychiatrists, psychologists, social workers, and other professionals are of great use in those cases. To be sure, the church also has an important role with regard to ministering to people so afflicted. They are all God's children and must be treated with compassion and understanding. They must also be included as precious members of God's church.

The need for professional counsellors

As I promised in that article we will now deal with those people who require help for other reasons, such as people with various types of addictions, people who have been sexually abused, or people who have severe marriage problems or other relational problems.

According to the Form for the Ordination of Elders and Deacons, it is the task of the elders, "together with the ministers of the Word, to have supervision over Christ's church, that every member may conduct himself properly in doctrine and life, according to the gospel. For this purpose they shall faithfully visit the members of the congregation in their homes to comfort, instruct, and admonish them with the Word of God, reproving those who behave improperly."

By and large the office bearers in our churches faithfully do this on yearly home visits and during special visits with the members of the church. Those who clearly transgress God's laws are frequently visited and admonished. Usually this results in changed behaviour. When it is obvious that a person does not want to change, then discipline is applied.

There are also those who want to change, and who do not want to live in their sins, but who for various compelling reasons have great difficulty changing their behaviour. In such cases extensive intervention may be needed. Ministers and elders often do not have the time or the training to be able to give the kind of help that is needed.

Whereas office bearers are limited by their time and skill, professional counsellors are limited by their lack of ecclesiastical authority

In response to a previous article, someone wrote to me about the kind of help she and her husband were looking for because of problems stemming from her husband's abuse as a child. She wrote,

My husband and I went for counselling when it was realized that our minister/elders didn't have



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the training to help us in our situation. I do not in any way demean them or see them in a negative light. I believe that when it comes to matters concerning our relationship with the Lord, we were given much to learn from our minister. He was very supportive, and kept up contact with us after we had started with our counsellor. But we did see that he had no real training in how to deal with many issues of abuse, or the affects of it. He was able to show us how we were to live, with each other and those around us, and how to lean on the Lord, but that was not enough. Yes, we were leaning on the Lord; we were wanting to serve Him and to live lives that glorified Him. We did ask for comfort and peace, yet we were still left with the inability to move ahead when the wounds of my husband's past were too deep, and affected his reasoning. My husband was found very willing, very much wanting to do what was right, but his mental processing was different than that of a person who has grown up in a stable loving home. He needed 'retraining' and he attained that from our counsellor. I had to learn how to work and live with a person who thought differently than myself. She showed us how an abusive past changes how a person thinks, feels and believes. Our ministers and elders don't have that kind of education. It would be wonderful if they did, but they don't. I would rather have had my counselling from our minister, from a Reformed person, but what we received from him just wasn't enough. Please understand, I am in no way faulting him or our brothers in the consistory.

From this it is apparent that the church has much to offer, but that there are limitations. And so we must recognize that many people are crying out for help from the church, but are not always able to find it. Sometimes professional counsellors are needed. In the case cited above this couple was able to find the needed outside help. It appears that the counsellor did not have them compromise their Christian principles and that she was able to help them deal with their difficulties and to have them function within the church. They were blessed in this way, but that is not always the case.

Conflict between the helping professions and the church

One of the most serious drawbacks with professional counsellors is that their views on morality and holy living often conflict with the views of the church. Psychology and psychiatry reflect the

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fluctuating values of society; today aberrational life styles are no longer frowned upon. For example, since 1973 homosexuality and other deviant sexual behaviour are now considered to be acceptable as normal by the professional counselling agencies.

The majority of the members of the church who want to change their sinful behaviour are genuine in their quest for change. However, not everyone necessarily wants to change. Some want to hang on to their sinful behaviours and go shopping for support. And then they seek a professional counsellor willing to oblige. For example, there are those who are intent on getting a divorce and will seek a counsellor in the guise of working on the marriage relationship. However, the real aim is to have the counsellor declare the relationship to be hopeless and to use his declaration as a weapon against objectors.

When the professional counsellor and the office bearer are able to work together harmoniously, miraculous healing can take place

Another problem with professional counsellors is that typically they do not have a relationship with those whom they counsel. Once a week they see the client in their office, but for the rest of the time the client is not encouraged to be in contact. It is strictly a professional relationship.

These problems are not necessarily resolved by employing a Christian counselling agency. Such agencies usually set themselves up as a Christian ministry apart from the church. In so doing they sometimes take certain actions and make certain judgments which properly should be done by the church.

Can we use the helping professions?

Does that mean, then, that we cannot use such services? I think we can. Indeed, I believe that as long as the office bearers do not abrogate their own responsibilities, it is incumbent upon them to use whatever means they have at their disposal to help those in their charge. Professional counsellors have been highly trained to observe human behaviour and to understand it. But, whereas office bearers are limited by their time and skill, professional counsellors are limited by their lack of ecclesiastical authority. And so they have much to offer to each other, as long as they are willing to cooperate and to respect each other's roles.

There are many reasons for people seeking professional help. There are those, for example, who struggle with certain phobias or with other non-sinful

problems. The church does not necessarily have to be involved in those cases. However, when dealing with ingrained sinful life styles the church must be involved in one way or the other. In such cases there should be good co-operation between the counsellors and the minister. Often, however, these parties are suspicious of each other.

Therefore, before using a professional counsellor all parties should first get to know each other. In consultation with the person seeking professional help I have in the past made a personal appointment with the counsellor to ask him or her certain questions, such as how the church can fit into the counselling process, how we could work together and exchange information, what his or her view is on such things such as marriage, abortion, divorce, pre- and extramarital sexual activities, homosexuality, the biblical roles of husbands/wives, euthanasia, child rearing, etc.

It is important that during the counselling process the person seeking help feels the support, not just from the counsellor but also from the church. When the professional counsellor and the office bearer are able to work together harmoniously, miraculous healing can take place and great strides can be made in the fight against sin.

Conclusion

There is the perception that the counselling profession is fundamentally at odds with a biblical understanding of human suffering and pain. However, a thorough understanding of counselling principles suggests that many of the techniques utilized by counsellors are not at odds with biblical principles. For example, research has shown that one of biggest contributors to change is the creation of a climate of understanding wherein the client feels "heard" and understood. There is nothing unbiblical about this. In fact, the Christian church ought to be a place where we demonstrate a genuine understanding of the pain and discomfort of individuals who suffer from depression, anxiety, etc. Unfortunately, members often do not feel this compassion and understanding in the church. They require skilled intervention by individuals who have cultivated the ability to experience another's pain and to help them work through their struggles. That is not to say that Christians should not be wise consumers when it comes to selecting a counsellor. On the contrary, they need to make sure that the approach taken by their counsellor is consonant with their beliefs. And therefore the church also has an important role to play. But it would be imprudent to take the view that counselling services are totally incompatible with the Christian faith. We must use whatever tools He gives us at our disposal, as long as we use them to the glory of his Name and to the furtherance of his kingdom.



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The Word is a Seed



MATTHEW 13:52

*For you have been born again, not of perishable seed but of imperishable,
through the living and enduring Word of God.*

1 Peter 1:23

There is a saying, "Everything I ever knew, I learned in kindergarten." This is a hyperbole. A hyperbole makes a point by exaggerating the point. The seeds of learning are planted in us at kindergarten because there we learned our letters and numbers. After we have mastered these symbols, we gain access to the wide world of learning covered in the higher grades.

Christianity also has its seeds. In verse 22, Peter calls us to the heart of Christian behaviour: "Love one another deeply, from the heart." If you are a Christian you need to do this, for a Christian is someone who loves his neighbour as himself. But in order to do it, the seeds of Christianity must be planted in our heart.

Peter makes this point when he says "for." Love one another deeply from the heart, for you have been born again of imperishable seed. In other words, love one another for God enables you to love. You have what you need. It has been planted in your heart like a seed.

The Apostle Peter here follows the pattern of his master, Jesus Christ. The Lord Jesus often described his own preaching and teaching as "planting a seed." One of his most famous parables

begins, "A farmer went out to sow his seed," and later He explains, "The farmer sows the Word" (Mark 4).

A seed only begins a process. The fruit takes time to grow and mature. That is an important insight into the character of the Bible and into what the church needs. Preaching is not the end of a process but the beginning. We should not complain about what the preaching did or did not do for us. That is a misplaced expectation! The preaching is merely the planting of a seed. Something has just begun. After that, we need to reflect, meditate, and pray, so that the seed might grow and bear fruit in our lives.

This seed is not dormant or dead. It is imperishable and alive! A living seed always germinates and grows; once it begins to grow, it never stops. The implanted Word endures and, because it is alive, it keeps on changing us. The Holy Spirit sanctifies us for obedience to Jesus Christ (v. 2) and enables us to love one another deeply from the heart.

What the church needs, then, is not more eloquent sermons, more persuasively written articles, better entertainment in our vacation Bible programs, catchy

catechism classes or emotional Bible studies. The Apostle Paul points out that our faith rests not on human wisdom (like eloquence or superior knowledge) but on God's power (1 Cor 2:1, 5).

What then does the church need? It needs obedience and faithfulness. That may not sound very glamorous, but it's God's way. In all her programs, in her preaching, teaching, evangelism, and Bible-study, the church must present Jesus Christ for the salvation of sinners, to the glory of the triune God. God will do the rest. The Word faithfully passed on is living and active. It will produce the results God desires.

Like I said, it may not seem glamorous, but faithfulness brings its own excitement. When the seed grows, we see an eloquence in the lives of his people that can only be achieved by God, as He produces in them emotions that are pure, godly, and earth-shaking, emotions of sorrow over sin, repentance and joy in Christ Jesus, and delight to experience the work of the Holy Spirit working in our lives. So let the church keep on sowing the seed faithfully and obediently. The power of God will do the rest.

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The New Dutch Bible and the International Reformed Community

At the 2005 Synod of the Reformed Churches (Liberated) in The Netherlands a new translation of the Bible was adopted.¹ The last major Dutch rendition had appeared in 1951; after fifty years of service, it was becoming obsolete. At the 1990 Synod it was decided to encourage the Dutch Bible Society (NBG), which had initiated the inter-confessional project, to produce a version that reflects the fact that for centuries the translated Bible has functioned within a confessional denomination. In the years preceding publication, the team of translators formulated and enacted clear theories of translation and involved both the general public and experts. While remaining faithful to the source text, the new Dutch Bible was to be understood easily by modern readers. Generally speaking, both experts in the language and general users judge the new translation up-to-date and highly readable.

The publication of a new Dutch Bible may not seem relevant to English-speaking Reformed and Presbyterian believers, but it is important for several reasons. Since the translation of Scripture is bound up closely with the interpretation and application of it, the new edition should interest all those who enjoy ecclesiastical fellowship with Dutch-speaking Reformed churches. The translated Bible is

accepted as the only rule of faith; it is the final arbiter in discussions of doctrine and practice.

The new Dutch version is relevant to non-Dutch readers also because it reflects trends in translation that are world-wide. Those who will employ the next generation of the Bible in another language will wish to know how current theories of translation are practised in this edition. While different languages possess different mechanisms of translation, the theories are global; future English editions will advance or react to the translation theories that are effected in the new Dutch Bible.

Even a brief consideration of the new Dutch Bible reveals that there are striking differences between it and English Bibles popular throughout the international Reformed community. Not only the neo-conservative New King James Version (NKJV) and English Standard Version (ESV), but also the New International Version (NIV) differs with the NBV in several premises. It is the purpose of this article to summarize the most important differences in the principles of the Dutch translation and the cited English ones, and to illustrate them by means of examples that can be grasped by a reader not trained in the ancient languages or theories of translation.

Features of the language

One current theory evident in the Dutch translation is to distinguish features of *language* from features of *text*. Features of language are characteristics peculiar to a language, whether it be French, Korean, or ancient Greek. Think of the double negatives in Afrikaans, for example. If the translation repeats the peculiarities of the language in which a text is composed, it produces nonsense, or at least it appears awkward or foreign. The awkward quality, however, does not occur in the original, and so the translation fails.

A simple illustration may suffice to demonstrate how features of language recur in translation. To express the highest (superlative) degree, Hebrew commonly repeats a word: "Holy of Holies" (Exod 26:33). The meaning of this expression may not be clear to an English speaker who is unaware of this Hebrew idiom; "the most holy place" clearly conveys the meaning, though not the exact words. According to the theory behind the new Dutch Bible, the reader should not have to stumble over such Hebraisms, or require an explanatory footnote. After all, the peculiarities are merely characteristics of the *language* in which the source-text was written. Unlike a word-for-word translation,

the NBV does not replicate the language in which the original document was penned.

Features of the text

Features of the *text* are words, phrases, and stylistic elements that are unusual or remarkable even in the original language. For example, a love-poet may employ words, phrases, and elements of style that are not used every day: "your eyes are doves. . . your hair is like a flock of goats" (Song 4:1). The poet uses striking comparisons to express his emotions. By contrast, the historian begins his gospel in the deliberate manner of Greek history-writing: "Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished by us. . . ." (Luke 1:1, RSV).

These differences in vocabulary, tone, and other elements of style are due to the fact that the authors wrote in different kinds, or genres, of literature. Every genre of literature is defined by certain characteristics of text, and these characteristics should be evident in translation also. The book of Proverbs is wisdom-literature; the letter of Peter reads like a rhetorical testament. More than earlier versions, the new Dutch Bible reflects the generic features of the various original compositions.

The translation of the book of Esther, to use another example, reflects the strange vocabulary of the original. Written like a novel, Esther includes many Persian loan-words that convey the local colour of Susa, the Persian capital. In 1:6 the luxury of the draperies is expressed by the "expensive," foreign word, "*byssus*" (a very fine "cord of white linen," NIV). The Dutch translation maintains this word, which is explained in a word-list at the back of the book. Not only the diction of a particular

book or passage, but also its structure is revealed in the translation. For the same reason the translation adheres less to the customary divisions of passages; rather, it duplicates the verbal markers of beginning, middle, and end in order to reveal the coherence in the original account. These are no doubt advancements in Bible translation, for they convey more accurately the structure and tone of the original document.

The modern translator must be sensitive to the characteristics of language and the way in which an author employs them

For translators who prefer fidelity to the source text over that of the source language the challenge is to determine when an author uses features of the language to express a special meaning or tone. Composing a good literary text (whether it be poetry, epistle, or historiography) involves using the features of the language in order to communicate a unique meaning. In other words, the modern translator must be sensitive to the characteristics of language and the way in which an author employs them precisely because the inspired author is using a feature of language intentionally. In my view, the new Dutch Bible has not always accounted fully for this role of the features of language.

Not necessarily word-for-word

Many English Bibles, including the recently published ESV, aim to

provide essentially literal translations, that is, word-for-word correspondences. Consequently, the form of the English sentence is determined by that in the original document. Unlike the ESV (and NKJV), the new Dutch Bible does not translate each and every word in the original text into a word in the target language. Indeed, not even a word that recurs in a passage is necessarily translated by the same word into Dutch. This practice reflects the current theory that it is not always accurate to translate a word with the same word time and again. Should the original word be used as a motif or recurring concept, it may be translated into Dutch by a different, nearly synonymous word. To put it differently, the new Dutch Bible does not strive for formal equivalence in the features of the language; instead it identifies the *function* of the words, rhythm, sentence-structure, etc., and seeks to reproduce that *function* in the target-language.

The function of the original text

The NIV Bible read by many Reformed believers around the world is based on the translation theory known as dynamic equivalence. The first word in this phrase, "dynamic," points to the theory's emphasis on the impact or effect that a text has on the reader. The second word, "equivalence," means that the impact or effect of the modern text should be the same as that of the Hebrew or Greek original on its first readers. Simply put, a dynamic-equivalent translation seeks to move the modern reader in the same way as the ancient reader was.

In recent years this dynamic-equivalent theory has lost favour, for two reasons. First, scholars have realized that it is very

difficult to determine from the original text how the ancient Hebrew or Greek reader was affected; secondly, it is also nearly impossible to determine how a modern reader will react to a text in his language. To put it in other words, there are severe limitations to a translation method that relies too much on the social context in which a document is composed and read. Realizing this weakness, translators have moved away from focusing on the relation between language and society to the text proper.

The new Dutch Bible is premised on the theory called "function-equivalent," which places less stress on the response of the reader and more on the purpose or intent of the original text. While I see the shift as promising, the emphasis on function produces challenges of its own. For when the translator views his task as rendering the *function* of the text in the translation, he may produce a result that goes beyond, or restricts, the meaning of a passage, phrase, or word.

Translation as explicit interpretation

This brings us to another feature of current theory related to biblical interpretation, namely, choosing a specific translation that permits one explanation. The goal of this approach is to make explicit in the target-language an element that may be merely implied in the source text. Since something is understood by the readers of the original text because their culture would have assumed it, the translation must make the thing explicit for the modern reader who lives in a different cultural setting. In other words, if the translation does not state clearly that which is assumed in the original, then some meaning is lost. A simple and beguiling example illustrates how this theory functions and also how

it may result in a free or overly-specific translation.

Joshua 7 records the sin of Achan and Israel's violation of the covenant. When Achan's sin is exposed and his admission given, the elders retrieve the devoted things and, the Hebrew states, "spread them out before Jahweh" (Joshua 7:23). The new Dutch translation interprets the words in a specific way and states that the devoted things were deposited "before the ark." Relying on the context of the entire episode, the phrase harks back to verse 6 of chapter 7, in which is stated that Joshua, distraught with the defeat at Ai, fell "before the ark."

According to current theory, if the translation does not state clearly that which is assumed in the original, then some meaning is lost

Now the covenantal emphasis effected by the symbol of the ark is a very attractive interpretation, but the original Hebrew text makes no mention, in verse 23, of "the ark." The translators have made one plausible exegesis of the words "before Jahweh" more explicit by having the devoted things deposited *before the ark*; a graphic action, if only the original text had it so.

This example shows that the considerable challenge in this process is understanding what is implied (but not stated) by the original text and accurately rendering it in explicit terms in the modern language. This practice, while being a bold striving for clarity and directness in the target language, hides the fact that the meaning of the original word is not

as certain as may appear from the new text. In fact, an author may employ purposeful ambiguity in expressions precisely in order to convey a range of meanings: the devoted things were placed before Jahweh, perhaps before the ark of his covenant. Especially when a theological point is at stake, such interpretative translation may amount to a suppression or exaggeration of a doctrinal point that may be abused in the churches' teaching. In my view, then, the translator who over-explicates the original words by means of translation has assumed the task of the exegete.

Inclusive language

A characteristic of any language is that its vocabulary reflects social values, including male and female relations. In the Greco-Roman culture, words like "man" (*anthropos*) and "brothers" (*adelphoi*) did not necessarily exclude "woman" and "sisters." Modern readers understand that while such terms reflect the social realities and biases of the time, they are employed often (though not always) by the biblical writers to mean people of both sexes. For example, when the original Greek states "any man," it may mean "any one."

When the Greek text states "brothers," therefore, the new Dutch translation adds "and sisters" where appropriate, as in 1 Corinthians 1:10, 26 (etc.). In the Dutch text of Psalm 133:1 only the term "brothers" appears because the theme of unity is expressed by the example of the (male) priests. On occasion, however, the Dutch translation is awkward due to an over-emphasis on inclusive language. In 2 Peter 1:7 "brotherly love" appears as "love for the brothers and the sisters" (in Dutch) twice in one verse, so that more attention is drawn to the matter than the original text intends.

It should be noted also that translations used by most English-speaking Reformed and Presbyterian churches vary in the use of inclusive language. On the grounds of transparency to the original text, the NKJV and ESV retain the gender-specific terms, although the ESV repeatedly explains the inclusion of females in footnotes. The NIV, which had appeared in 1978 with gender-specific language, has been available as gender-neutral since 2002.

The prefaces to the Bible books

The "Guidelines for Interconfessional Cooperation in Translating the Bible" (1993) state that the translation should not be burdened with ideological overtones, but convey the original text directly. They also state that outlines explaining the structure and major themes of each book may be used as prefaces. In my opinion, the new Dutch Bible errs when it provides prefaces that include ideas which conflict with what is stated in the Bible text that follows, thereby colouring the reading of that text with a notion opposed to Scripture itself. For example, while 2 Peter 1:1 states that the apostle Peter is the author, the introduction to this letter relates the alternative viewpoint that the authenticity of this book has been discounted. So too for Paul's letter to Titus (cf. 1:1), for which the view is presented that it was composed by an author only purporting to be Paul. The brief introductions thus may prejudice the reading of a book by stating (and not proving) claims to which a denomination that professes the inerrancy of Scripture does not adhere.

Conclusion

This brief review of the principles and practices in the new Dutch Bible illustrates the close connection that exists between translation and interpretation. It also underscores the value of reflecting critically upon contemporary principles of translation and their influences through translated texts. One recent critical review of the new translation posed the question whether the principles behind the NBV are compatible with those of the Reformed faith as expressed at the Synod of Dordt in 1618.

Reformed and Presbyterian churches world-wide must continue to advance biblical hermeneutics that are grounded in the Scriptures

In an era when biblical exegesis is undergoing considerable re-orientation, Reformed and Presbyterian churches world-wide must continue to advance biblical hermeneutics that are grounded in the Scriptures, for the harmony in the Reformed international community rests in the Bible. Closer collaboration between Reformed and Presbyterian churches in matters of exegesis and doctrine will also strengthen common enterprises, such as mission, by grounding them more firmly in the teachings of Scripture. Moreover, these federations should provide a united biblical and confessional perspective on the interpretation of Scripture that may

benefit not only the international scholarly communities but also the world-wide Christian faith.

When a federation of churches adopts a new rendering of the Bible, it implicitly adopts the theories of translation and interpretation that come with it; the next generation of readers will be affected by the principles that are practiced in the modern edition. The adoption of the NBV by the Reformed Churches (Liberated) in The Netherlands offers an opportunity to believers in sister-churches (English, Korean, etc.) to re-evaluate the strengths and weaknesses in the principles and methods of the translated Bible they employ. Whatever the diversity that exists among Reformed and Presbyterian churches world-wide, the final judge in matters of doctrine and practice are not the words of man but the words of God, the Bible. Therefore we may derive comfort from the words of Isaiah 40 quoted in 1 Peter 1:24-25, "all men are like grass, and all their glory is like the flowers of the field. . . but the Word of the Lord stands forever."

1 An English summary of the objectives, scope, and character of the translation is provided by R.A. Scholma, "The New Dutch Bible Translation," *Lux Mundi* 23.3,4 (September / November 2004), p. 48-51. Further English reading of the principles supporting the new translation includes K.F. de Blois, T. Mewe, "Functional Equivalence and the New Dutch Translation Project," *The Bible Translator* 52.4 (October 2001), p. 430-440. At the time of writing, the most recent of the many Dutch reactions to the NBV is the theme-issue of *Nederlands Theologisch Tijdschrift* 59.4 (2005).



News from the Women's Savings Action

Collection

June 30, 2005 marked the end of a great year for the Women's Savings Action. Under the blessing of the Lord, \$34,912.92 could be collected; a \$2,000 increase from last year. At the College Evening we were able to pledge \$30,000. We do not seem to have trouble keeping up with inflation! Through the Women's Savings Action the librarian of the College, Margaret Van der Velde, is in an enviable position among librarians. When she attended a conference of Christian librarians this spring, everyone had stories of how there never was enough money and how they always had to squeeze money out of boards, etc. When Margaret told them about the Women's Savings Action, and how the library gets a generous cheque from them year after year, she was the envy of all her colleagues. The Lord has richly blessed the decision of many years ago to start a Women's Savings Action. Let us continue this work for a good and up-to-date library for the College community and all others who make use of it.

College Evening

As we already mentioned in our presentation for the College

Evening, many changes have taken place in the library in the last year. Checking books in and out is now computerized. Gone are the cards in the books and the boxful of cards for the books that have been taken out; now a scanner does all the work for us. An inventory scanner was also given last year, as a special thirty-fifth anniversary present. It contains a chip with all the information about which books should be on the shelves and which books are out. This year Margaret, with the help of a few volunteers, did a complete inventory by scanning all the books on the library shelves. It is still quite a job, scanning around 26,000 books, but the work is manageable now thanks to the present from the Women's Savings Action.

Thanks

This year, as every year, there have been changes in our list of representatives. In a number of congregations one representative laid down her task, often after many years of faithfully collecting funds, and another took over. It is great to see how the job passes from one person to the next but the work continues without interruption. In years past it was

often tins, bags, and buckets of small change; these days it more often involves bills or cheques. Whatever the form, the money has gone towards the acquisition of material for the library at our Theological College for thirty-six years. We thank you all, donors and representatives, for your generosity and hard work. Above all we thank the Lord, who keeps the cause of the training of ministers for the churches alive in the hearts of his people.

PRESIDENT:

Mrs. Joanne Van Dam
642 Ramsgate Road
Burlington, ON L7N 2Y1
Phone: 905-634-0593
E-mail: jvandam@cogeco.ca

SECRETARY:

Mrs. Dinie Gootjes, 10 Vespari
Place, Hamilton, ON L9C 6Y5
Phone: 905-387-9399
E-mail: gdinie@hotmail.com

TREASURER:

Mrs. Christine Nienhuis
36 Hopewell Crescent
Stoney Creek, ON L8J 1P4
Phone: 905-561-4220
E-mail: hnienhuis@sympatico.ca

Women's Savings Action

Contributions for the year July 1, 2004 to June 30, 2005

(With comparative figures for the previous year)

Congregation	2005	2004
Abbotsford	1709.44	—
Aldergrove	1010.00	1157.12
Ancaster	989.73	937.81
Attercliffe	748.00	765.50
Barrhead	270.00	665.00
Brampton	225.50	355.83
Burlington/Ebenezer	1143.90	910.35
Burlington/Fellowship	320.05	572.75
Burlington/Waterdown	805.00	755.00
Calgary	391.97	436.75
Carman/East	500.00	425.00
Carman/West	307.00	137.00
Chatham	513.60	605.00
Chilliwack	585.25	582.00
Cloverdale	944.82	380.00
Coaldale	835.00	600.00
Dunnville/Wainfleet	859.00	594.00
Edmonton/Immanuel	1787.00	2290.50
Edmonton/Providence	830.00	1086.70
Elora	729.30	726.00
Fergus/North	326.00	—
Fergus/South	556.35	734.18
Flamborough	1008.55	—
Glanbrook	740.50	628.10
Grand Rapids	—	76.11
Grand Valley	153.28	128.05
Grassie	254.25	305.20
Guelph	1084.50	1111.00
Hamilton	1512.77	1586.64
Houston	441.00	540.00
Kerwood	—	—
Langley	1815.00	1930.00
Langley/Willoughby Heights	1060.00	885.00
Lincoln	985.00	1133.00
London	—	156.00
Lynden	1340.26	—
Neerlandia	—	1511.00
Orangeville	215.75	—
Ottawa	125.00	195.45
Owen Sound	700.00	275.00
Smithers	784.65	1161.61
Smithville	738.00	1692.83
Springcreek	371.50	377.50
St. Albert	1410.00	1216.00
Surrey	919.37	270.00
Taber	90.00	—
Toronto	116.19	109.46
Vernon	426.00	321.00
Winnipeg/Grace	784.00	887.00
Winnipeg/Redeemer	955.00	825.00
Yarrow	—	—
Royalties Selles	495.44	723.17
Total Collected	34,912.92	32,760.61

Church News

Effective February 5, 2006, Ebenezer Canadian Reformed Church of Burlington is worshipping at 9:30 a.m. and 3:00 p.m.

Accepted the call to the church of Fergus (Maranatha), Ontario:

Rev. D.G.J. Agema
of Attercliffe, Ontario.

Called by the church of Burlington (Fellowship), Ontario:

Rev. J.L. Van Popta

Called to work as a home missionary for *Streetlight Ministries* by the church of Ancaster, Ontario:

Rev. J.L. Van Popta

Called by the church of Kelmscott, WA, Australia:

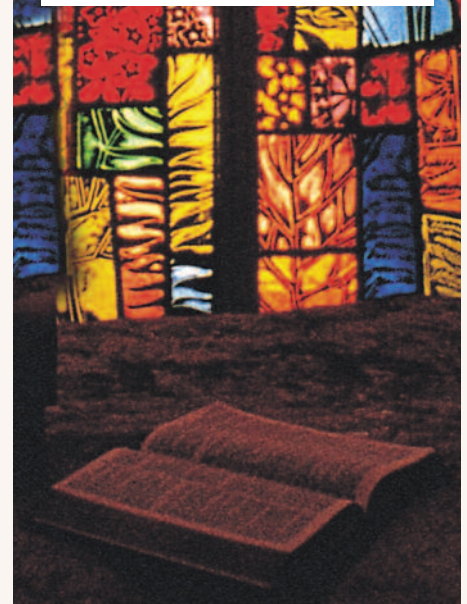
Rev. D.W. Vandeburgt

of Glanbrook, Ontario.

Called by the church of Darling Downs, WA, Australia:

Rev. A. Van Delden

of Rockingham, WA.



Official Opening of the Spring Creek Canadian Reformed Church Building

On Saturday, November 19, 2005, at 2:30 pm, various dignitaries and members of Spring Creek Canadian Reformed Church gathered together to celebrate the official opening of our new church building. In May of 2005 the location of our new building on Spring Creek Road in Tintern, Ontario, led us to change our church name from Rockway Canadian Reformed Church. We began our afternoon with the singing of Hymn 11, Scripture reading of Isaiah 40:1-11, and prayer, led by br. Rudy Ouwersloot, vice-chairman of council.

Our minister, Rev. C.J. VanderVelde, gave a short meditation on the text, Isaiah 40:8b, "The Word of our God stands forever," which is the cornerstone text of our building. In Isaiah's time Israel was worshipping other gods and God had pronounced judgment upon his people. Yet God provided comfort for his people with the well-known beginning words of chapter 40, "Comfort, comfort my people..." For despite all the turmoil and devastation to come, Israel could take comfort in the message of the gospel. God would not forget his promise of a Saviour. As church of Jesus Christ today we know even more certainly that God is faithful to his promises and we can take comfort when confronted with the reality of death, "For surely the people are grass, the grass withers and the flowers fade... but the word of our God stands forever." These words may be our confession of faith! After the meditation, children in the congregation responded with two beautiful songs.

Brother Rudy Ouwersloot spoke words of thanks on behalf of Council. He noted there were too many people to thank, for so many aided and volunteered in the task of building! We gave a big hand of applause for our building committee members, who met almost every week for well over a year: brothers R. Breukelman, B. Heemskerck, B. Gritter, R.J. Oosterhoff, B. Poort, and T. VanderVelde. Br. Ouwersloot also remembered the contributions of our late brother Tom



Alkema, who served on the committee and was instrumental in initiating the work of building. He thanked br. and sr. R.J. Oosterhoff for the use of their home for meetings and catechism for the past years. Br. J. Van Ommen was also thanked for organizing the volunteer labour. Br. H. Breukelman was thanked for his donation of the land the church is built upon.

On behalf of the building committee, br. Bert Gritter came forward and spoke of how this day was a long time in coming. It took twenty-two months from when we were given the go-ahead to completion of the building. We overcame some major hurdles, the most prominent being the discovery of unstable soil conditions. The committee received many donations of labour and goods. Three people in particular were mentioned who volunteered many, many hours. Br. David Van Amerongen, the site supervisor, who did considerably more than just supervise. Br. James Van Amerongen, who continually brought his expertise to bear on the various issues that came up. Finally, the

years of service of br. Bert Poort, who donated even his holiday time to attend the Ontario Municipal Board hearing required to enable the project to proceed. Br. Gritter expressed the committee's wish that the building be used for the furtherance of God's kingdom and for the praise of his Name. In response, we sang Psalm 127:1, 2 "Unless the Lord builds the house. . . ."

Dean Allison, our federal MP, extended his congratulations and encouraged us to be a light in the community and asked for our prayers for himself and his family. A representative for Tim Hudak, our MPP, also extended congratulations and presented a certificate of recognition for the church.

Delegates from neighbouring churches in the Niagara region were then given the opportunity to step forward. We heard words of congratulations and blessing from Rev. S.C. Van Dam of Covenant CanRC, Rev. A. Souman of Smithville CanRC, br. D. VanderMeulen of Trinity ORC in St. Catharines, Rev. D. deBoer of Dunnville/Wainfleet CanRC, and br. K. Gritter of Wellandport ORC. Letters of greeting were also read from the Free Reformed Church in Vineland and the CanRC at Attercliffe.

We enjoyed an organ recital by br. Carl Oosterhoff, who demonstrated the range of our "new" 24 rank Casavant pipe organ built in 1920, which (due to the initiative of a few members and many donors) came piece by piece from St. Thomas and was stored for several years before being installed. The singing of the congregation during the service was accompanied by the organ as well as by piano and pan flute played by Aaron and Felicia Oosterhoff. We enjoyed a beautiful

piece of music played by David and Thomas Van Amerongen on their violins and an organ recital by br. Jeff Poort. Br. Poort has recently joined our congregation along with several families from the nearby St. Ann's area. These families are a welcome addition to our congregation, a "house-warming gift" from the church at Smithville. We also enjoyed a power-point photograph presentation by br. Jim Koolsbergen, which detailed the construction of our building from start to finish! Various study societies and individual members were then given the opportunity to present gifts to the church, which were gratefully received.

In closing, our minister emeritus, Rev. G. Wieske, spoke of his great joy and thankfulness to be invited to celebrate the completion of our building. It has exceeded his expectations! The volunteer efforts also show much love and dedication. His prayer was that the gospel of salvation may be preached from week to week in Spring Creek and that we be a blessing to our neighbours.

May the thoughts, words, and prayers brought on this day be heard by the Lord, and give Him the glory. And may the members of Spring Creek put their trust in Him alone, for "the Word of our God stands forever."

Please note our new address:
3981 Spring Creek Road
P.O. Box 927
Vineland, ON L0R 2C0
Ph: 905-563-9933



Henk Nobel



Henk Nobel is the principal at Emmanuel Christian School in Fergus, Ontario.

Teaching and Learning to God's Glory

At Maranatha Christian School and Emmanuel Christian High School in Fergus, Ontario, we selected as theme text for the year, "Ascribe to the Lord the glory due his name" (Ps 96:8a). The following comments were made at the school's opening assembly in order to give the setting and context as to what meaning this text would have for the school work awaiting us in the coming school year. The comments serve equally well as a basis for all the work that is done in any of our Christian schools.

Searching for a TOE

A number of scientists are eagerly looking for a big toe. This toe is the ultimate goal of their research and deep thinking. Why do they want a toe so badly? Well, the big toe they want isn't the kind we have on our feet. They want a really big T.O.E., a Theory of Everything. They want a theory which does more than explain various patterns of biology, chemistry, and physics. They want an overarching Theory of Everything which explains the origin of the universe, the power that keeps it going, and the point of it all.

So far they have no such theory. Science has found some patterns and equations for how certain things work, but it has no explanation for where these

patterns come from or why anything exists in the first place. A well-known physicist, Stephen Hawking, asks, "What is it that breathes fire into the equations and makes a universe for them to describe? The usual approach of science, of constructing a mathematical model, cannot answer the questions of why there should be a universe for the model to describe. Why does the universe go to all the bother of existing?"

God's glory is the reason for everything

Hawking longs for "a complete theory. . . of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason – for then we would know the mind of God." Hawking is right to want to know why we and the universe exist and he's right to suggest that it is somehow connected with the mind of God. But he's wrong if he expects to find the answer in human reason without divine revelation. The way to know God's mind is not through coming up with our own theories and then claiming to know God's mind, but rather through listening to what God Himself has said.

Glory to God

Has God ever stated his reason for creating the universe and for doing things the way He does? Has He identified any one thing as the reason for everything else? Indeed He has. In the Bible God says that the reason for everything is God's own glory.

What is the reason for skies and stars? Psalm 19:1 says, "The heavens declare the glory of God." What is the reason for thunder and rain, donkeys and storks, grass and trees, bread and wine, rivers and mountains, lions and humans? Psalm 104 describes all these things and then says, "May the glory of the Lord endure forever; may the Lord rejoice in his works" (v. 31). What is the reason God overpowered Pharaoh and rescued the Israelites from slavery in Egypt? God said, "I will gain glory for myself" (Exod 14:4). On everything God does is stamped this motto: "For my own sake, for my own sake I do this. . . I will not yield my glory to another" (Isa 48:11).

At Jesus' birth the angel chorus sang "Glory to God in the highest" (Luke 2:14). When Jesus did his first miracle, says the Bible, "He thus revealed his glory" (John 1:11). Shortly before Jesus' death and resurrection, He said, "Now is the Son of Man glorified and God is

glorified in Him" (John 13:32). God speaks of his children as those "whom I created for my glory" (Isa 43:7). He commands his people, "Whatever you do, do it all for the glory of God" (1 Cor 10:31). God says that in the new creation, "The Lord will be your everlasting light, and your God will be your glory" (Isa 60:19).

It doesn't take a genius to notice a pattern here. In one thing after another, God says that the reason for it is his glory. Indeed, God's glory is the reason for everything.

Unlike sinful humans, God is light and God is love. When God "shows his glory" he displays his light and love for others to enjoy and adore. The most loving thing God can do for anyone is to make Himself their object of adoration, worship, and delight. God loves to be known and admired and enjoyed, not because He needs our worship in order to be happy, but because we need to worship Him in order to be happy.

Nothing God does – and certainly nothing we do – can increase or decrease the glory and happiness that God has in Himself. "God is infinitely, eternally, unchangeably, and independently glorious and happy" (Jonathan Edwards).

Sharing his glory

When God makes his glory the reason for everything, He's not trying to increase the glory that He has in Himself or add to his worth. Instead, He is showing and sharing with others the glory He already has and magnifying his worth in their eyes; it is the glory of God to

delight in Himself and in all He does and to have other beings share in that delight.

God delights in many things apart from us, but He had a special delight in mind when He made mankind. He created us not only that He might enjoy us the way He enjoys the stars and flowers, fish and animals, and rocks and trees which display his glory unconsciously, but that He might enjoy the worship of thinking, feeling creatures who consciously recognize, enjoy, and adore the glory, goodness, love, and happiness of the Trinity. That's why people are the crown of his creation.

If we cannot bring the full glory due his name, which He justly claims, at least let us not fail from want of trying

That's also why, with the fall of man into sin, the Lord has taken astonishing measures to save many. It wasn't because any of us were worth so much in and of ourselves that Jesus died for sinners, but because God would be glorified in saving people from utter nothingness and in having them forever enjoy and exalt the glory of Father, Son, and Holy Spirit. The emptier we are without Him, and the more delighted we are with Him, the more God is glorified as the almighty, allsufficient, allsatisfying Lord.

When we overhear Jesus speaking to his Father (John 17), it's clear that God's passion for his glory is the reason – not only for creation, but also for salvation. Jesus went to the cross, that He and his Father might glorify one another. This glory would come by canceling the sins of his chosen ones through his death and giving them eternal life through his resurrection.

This is what the Bible calls "the glorious gospel of the blessed God" (1 Tim 1:11) and is the greatest news imaginable. God's aim in dealing with his people in Christ is not just to solve some problems we have, but to show forth the riches of his glory.

Our theme for the year speaks of giving unto the Lord the glory due to his name. But who can do that to the full? Can all the nations of the earth pay this mighty debt? All conceivable glory is due to his name. If we cannot bring the full glory due his name, which He justly claims, at least let us not fail from want of trying. Let us strive to do so in all our subjects studied at school, in all the interactions that constantly occur in the school setting, in all we think and say during the school year.

Soli Deo Gloria.

The Education Matters column is sponsored by the Canadian Reformed Teachers' Association East. Anyone wishing to respond to an article written or willing to write an article is kindly asked to send materials to Clarion or to Otto Bouwman obouwman@cornerstoneschool.us

**Press Release for Classis
Pacific East, Lynden,
December 8, 2005**

The meeting was opened by B. Wielenga of the convening church of Lynden. The assembled delegates sang from Psalm 89 and verses 1-18 of the same Psalm were read from Holy Scripture. Prayer was offered up to seek the Lord's blessing on the classis. The delegates were welcomed and a few highlights were remembered pertaining to life in and among the churches.

The Church at Chilliwack examined the credentials; the churches were duly represented and Classis was constituted. The following officers were appointed to serve Classis: J. Moesker, chairman; B. Wielenga, vice-chairman; C. Bouwman, clerk. The agenda was adopted.

Classis dealt with an appeal. The appeal was deemed admissible and, after discussion, denied. The chairman asked the questions required by Article 44 of the Church Order; the ministry of the office bearers is being continued and the decisions of the major assemblies are being honoured in all the churches. One church requested Classis' approval to proceed with the discipline of a member; Classis gave approval to proceed.

Appointments were made: the church for convening next classis is the Church at Vernon; the date and time is March 16, 2006 (alternate date: June 15, 2006) at 9:00am in Vernon. Officers were suggested. Various appointments were made in view of Rev VanLuik's imminent sabbatical. Regarding classis preaching supply for vacant churches: it was noted that the supply, once requested, continues until classis decides otherwise.

The chairman noted thankfully that there was good cooperation at the meeting and that no censure was needed. The Acts were read

and adopted; the press release was read and approved.

Since this was the last classis he would attend, Rev VanLuik spoke words of appreciation to the brothers for the good cooperation he enjoyed within classis over the years; the chairman responded with words in kind. The chairman read Holy Scripture from Psalm 89. The brothers sang from the same Psalm after which prayer and thanksgiving were offered up. The meeting was closed.

Serving Classis on December 8, 2005
B. Wielenga

**Press Release of Classis
Alberta, December 13, 2005,
Barrhead.**

On behalf of the convening church of Barrhead, Rev. E.J. Tiggelaar calls the meeting to order. He requests the singing of Psalm 89:1, 7; reads from God's Word, Ephesians 1:1-14; and then leads in prayer. He welcomes all present, especially Rev. and Mrs. J. Kalkman. He also notes that Rev. D. Poppe is present at classis for the first time.

The credentials are examined. All the churches are duly represented. There are two instructions, one from the Church at Taber and another from the Church at St. Albert. Classis is then constituted. The following officers are appointed: Chairman, Rev. R. Aasman, Vice-chairman, Rev. J.D. Louwerse, and Clerk, Rev. Tiggelaar.

Rev. Aasman thanks the Church at Barrhead for the preparations involved in the convening of Classis. He also notes that Rev. Tiggelaar has had some health concerns. He wishes him renewed health and strength. The agenda is adopted after a few adjustments.

Colloquium with Rev. Kalkman: Rev. Aasman and Rev. W.B. Slomp lead the discussion with Rev. Kalkman on the topics of church doctrine and church polity. In closed

session, the delegates discuss the colloquium and the outcome is favourable. The form for subscription is read by the chairman and is signed by both Rev. Kalkman and Rev. Poppe. Next, Classis deals with the approbation of the call of Rev. Kalkman. As all the necessary documents are found to be in good order, the call is approbated. Both Rev. and Mrs. Kalkman are congratulated on this joyous occasion.

Reports: The report of the Committee for Financial Aid to Needy Students for the Ministry (Art 20.C.O.) is received. Since there are no requests for aid, Classis decides that there will be no assessment for this fund for 2006. The report of the Committee for Aid to Needy Churches is received. The Church of Barrhead has a request for support for the amount of \$13,000.00 for 2006. The committee recommends that this request be granted and that for 2006 all the churches be assessed \$9.60 per confessing member (based on the 2005 yearbook). Church visitations reports: reports of visitations to the Churches at Taber, Coaldale, Calgary, St. Albert, Edmonton Providence, and Edmonton Immanuel are read. These reports are received with thankfulness.

The Church at Taber requests pulpit supply every third week and expresses thanks for the supply given in the past. The request for pulpit supply is granted.

Question Period according to Article 44 of the Church Order is held. The ministry of the office bearers is being continued in all the churches, the decisions of major assemblies are being honoured and one church needs the judgement and help of Classis for the proper government of the Church. Advice regarding a matter of discipline is given to the Church at St. Albert.

Appointments: The convening church for next classis is the Canadian Reformed Church at

Calgary. Suggested officers for the next classis: Rev. R. Bredenhof, Chairman, Rev. Aasman, Vice-Chairman, and Rev. Louwerse Clerk. Date: March 14th, 2006, 9:00. Alternate date: June 13, 2006.

Standing committees/classical deputies/church visitors: Treasurer: Br. John Buitenbos. Church for auditing the books of the Treasurer: St. Albert. Church for taking care of the Archives: Edmonton Providence. Church to inspect the Archives: Edmonton Immanuel. Church visitors: Rev. Aasman, Rev. Louwerse, Rev. Slomp, Rev. Tiggelaar (coordinator). Committee for Examination: Rev. Aasman and Rev. Slomp. Examiners: Exegesis O.T.: Rev. Aasman, Exegesis N.T.: Rev. Louwerse, Knowledge of Contents of Holy Scripture: Rev. Bredenhof, Doctrine and Creeds: Rev. Slomp, Church History: Rev. Tiggelaar, Ethics: Rev. Poppe, Church Polity: Rev. Kalkman, Diaconology: Rev. Bredenhof. Committee for Financial Aid to Students for the ministry: Brs. John Moedt (Taber), Mike Tams (Taber), and Andy Leffers (Coaldale). Committee for Aid to Needy Churches: Brs. Charlie Deboer (Edmonton Immanuel), Walter Noot (St. Albert), and John VanderDeen (Barrhead). Deputy for Contact with the Provincial Government: Rev. Tiggelaar. Observers/Contact Person to RCUS and URCNA: Rev. Aasman (contact person), Rev. Bredenhof (delegate), Rev. Louwerse (alternate). Convening churches will be responsible to invite local URCNA churches to send observers. It is noted that a letter was received from the South Central Classis of RCUS. The letter conveyed the joy of the fellowship experienced between our churches. Pulpit supply coordinator for the church at Taber: Rev. Slomp.

Personal question period is made use of. Thanks is expressed by the Church at Barrhead for the financial support given. The Church of Calgary expressed thanks for the pulpit supply and the help of the counsellor Rev. Bredenhof in the time of vacancy. Also, the Church at

Taber expressed thanks for the pulpit supply and the help of their counsellor, Rev. Aasman.

An appeal of a brother is dealt with in closed session. It is declared inadmissible.

The chairman judges that Christian censure according to article 34 C.O. is not necessary.

The Acts of Classis are read and adopted. The press release is read and approved. The chairman requests the singing of Psalm 133 after which he leads in prayer. Classis is closed.

*For Classis Alberta,
Rev. J. Louwerse,
vice-chairman at the time.*

Press Release of Classis Ontario West, convened on December 14, 2005 in London, ON

On behalf of the convening church of London, Rev. R.E. Pot opened the meeting by inviting all present to sing Hymn 19:1, 2, 6. He then read Philippians 2:1-11 and led in prayer. He welcomed all the delegates and guests. A special welcome was given to Rev. A. Korvemaker, representing Classis Southern Ontario of the URCNA. As memorabilia, mention was made of the ongoing vacancy of the Church of Hamilton, noting the recent decline of a call extended to Rev. J. DeGelder, and a recent decision of the Church of Ancaster to call a home missionary in Hamilton.

After the delegates from the Church of London examined the credentials, it was reported that all the churches were lawfully represented, and Classis was declared constituted. Classis appointed the following officers: Chairman: Rev. D. VandeBurgt; Vice-chairman: Rev. Pot; Clerk: Rev. J.G. Slaa. These brothers then commenced their respective duties. The chairman expressed thanks to the convening church for preparing for and hosting Classis.

After a minor revision, the provisional agenda was adopted.

Question period according to Article 44 of the Church Order was

held. The churches declared that the ministry of the office-bearers is being continued and the decisions of the major assemblies are being honoured. None of the churches requested the judgment or help of Classis regarding any matters.

A proposal was received from the Church of Ancaster, recommending a "Form for the Installation of Ministers of the Word, Set Apart for the Training to the Ministry." Classis accepted the recommendation to overture the next Regional Synod East to propose that General Synod decide to include it in the next edition of the *Book of Praise*.

An appeal from a member of one of the churches was dealt with in closed session.

Rev. Korvemaker was given opportunity to speak, and brought greetings on behalf of Classis Southern Ontario of the URCNA, reflecting on the relationship between our respective church federations and expressing the desire for the Lord's blessing on this relationship. The chairman responded with appropriate words.

A report was received from the Church of Ancaster, informing Classis that the books for the Fund for Needy churches were audited and found in good order. Ancaster was discharged from their financial responsibilities for these books up to September 8, 2005.

Classis made the following appointments: 1. Convening church for the next classis: Ancaster, March 8, 2006 (alternate date: June 14, 2006). 2. Suggested officers for next Classis: Chairman: Rev. G. VanPopta, Vice-chairman: Rev. Slaa, Clerk: Rev. VandeBurgt.

Personal Question Period was held.

The chairman judged that censure according to Art. 34 C.O. was not necessary.

The Acts were read and adopted. The Press Release was read and approved for publication.

The chairman led in prayer, and declared the meeting closed.

*For Classis, R.E. Pot,
vice-chairman at that time*

Our Little Magazine



Puzzles

Cities with the Longest Names

The Bible contains many city and village names that have 10 or more letters. See if you can find all 18 city names.

- | | |
|------------------|-------------------|
| ABEL-BETH-MAACAH | GATH-HEPHER |
| LIZZEN-SHERAH | AMPHIPOLIS |
| HAZAR-HATTICON | RAMATH-MIZPEH |
| BAAL-SHALISHA | JABESH-GILEAD |
| SEPHARVIAM | CHEPHAR-HAAMMONAI |
| KIRJATHAIM | SHAHAZIMAH |
| DALMANUTHA | MORESHETH-GATH |
| TAANATH-SHILOH | EPHES-DAMMIM |
| PHILADELPHIA | ZERETH-SHAHAR |

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

Dear Busy Beavers

I hope you are all doing well. I hope you enjoyed reading Travis and Neilson's letter about the spiders in Australia. Thank you for sharing that with us. God has made many interesting animals which only live in Australia. Do you have any animals that only live in your area or other animals which you enjoy observing. You can learn so much about God's wonderful creation just by going outside and watching and observing.

I received a letter from Denise Van Sydenborgh. Thank you Denise for you letter. What kind of adventure's do you like to go on? It sounds like you enjoy doing all kinds of things outside. It must be fun being part of a big family with lots of brothers and sisters.

Enjoy the puzzles. If you have any puzzles or riddles you would like to share please send them to me.

Love, Aunt Betty

PEN PAL WANTED

Denise Van Sydenborgh

2746 Bennett Road, Smithville, ON LOR 2A0

Denise is 10 years old. She enjoys playing games outside that include running, hiding and chasing. She lives out in the country.

Match each child with something connected to his childhood.

- | | |
|---|-------------------------|
| 1. Moses, Exodus 2:3 | a. sacrifice |
| 2. Jesus, Luke 2:7 | b. seven sneezes |
| 3. Jacob, Genesis 23: 26 | c. red hair |
| 4. David, 1 Sam. 17:39,40 | d. not a family name |
| 5. Joseph, Gen. 37:3 | e. ark(basket) |
| 6. Samuel, 1 Sam. 2:18 | f. heel |
| 7. Isaac, Gen. 22:6-13 | g. coat of many colours |
| 8. Shunamite's Son,
2 Kings 4: 35,36 | h. linen ephod |
| 9. John (the Baptist),
Luke 1:60,61 | i. sling shot |
| 10. Esau, Gen. 25:25 | j. manger |

Plus One

Add one letter (at any point) to word (a) to give word (b) in each pair.

- (a) Proverbially patient man; (b) David's army commander
- (a) The first man to be murdered;
(b) place famous for a tower associated with confusion
- (a) A daughter of Saul; (b) an archangel
- (a) A prophet and book of the Old Testament;
(b) the last king of Israel
- (a) A king of Persia; (b) A Mediterranean island
- (a) A territory whose Queen visited Solomon;
(b) a scribe who, with others, reported to Hezekiah the words of Rabshakeh