

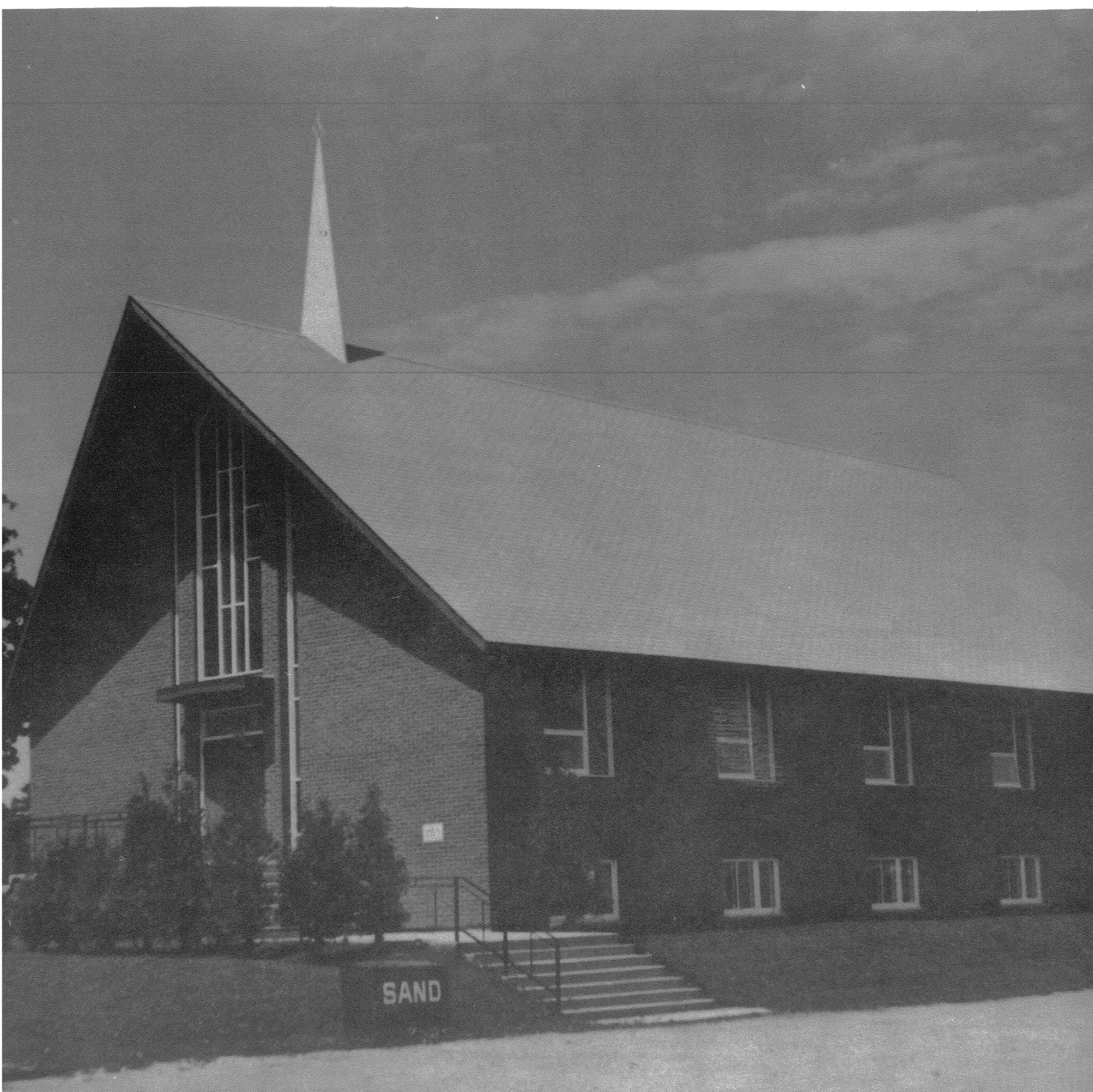
# Clarion

THE CANADIAN REFORMED MAGAZINE



Volume 24 - No. 13

June 28, 1975



# Fill The Earth

After the LORD God had created man, He blessed him and said, "Be fruitful and multiply, and fill the earth and subdue it."

We know these words; at every solemnization of a marriage we hear them anew.

Is it not about time that we reflect on them once more?

I do not wish at present to elaborate on the first part of the LORD's charge, "Be fruitful and multiply", although it would be very good if we would draw everyone's attention to it in the age of The Pill and of easy abortions. No, what I wish to write a few lines about is that second part: "Fill the earth and subdue it."

I have some serious questions in this respect and wish to share them with you.

Do we still obey this command of our God?

One might remark that, when we do our work and when we do it faithfully, we thereby and therein are obedient to God's command, "Subdue the earth!" Yes, but there is also the other charge: "Fill the earth!" The main point in this obligation as I see it is not "fill it with people." That is expressed in the first part, about which we shall not speak. To "fill the earth" means: work throughout the earth; do not confine yourselves to one place, do not stay together but spread out and let the whole earth become a paradise.

We are well aware of it that sin has entered into the world and that the situation has changed drastically since the Lord spoke those words. But whatever may have changed, not so the command of our God.

We realize that it is no longer possible, as was the case in the days before the fall, to move around and to wander away from the others without fear for one's life and safety: there were no wild animals that threatened man's life in any way; there were no men lying in wait to rob and kill. Life was safe throughout. The fact that there were no other people than Adam and Eve does not take away the correctness of that characterization of the situation.

Cain was the first one to build a city. No, it is not so that the city is condemned for that reason. Jerusalem, too, is a city with walls and gates, and as mountains are found round about Jerusalem, so the LORD is round about those that fear Him. Jerusalem, too, was a stronghold that provided protection and safety for as long as the Lord was looking down upon it in favour. If the LORD had not shown favour and had not promoted the cause of the city, the watchmen would watch in vain. They did watch in vain when God withdrew His favour from them. And the new Jerusalem is still described as a city with walls and gates; but the gates are unlocked and open day and night.

We are to bear in mind that it was man's rebellion against the Lord which led to the confusing of the language. "Come, let us build ourselves a city." That prevented the spreading abroad on the earth after the flood. Thus the city became a symbol of rebellion against God and of the concentration of man's power and cunning, his search for security and communion. The togetherness

was to take away the uncertainty of life and the loneliness which he felt.

But the city - as is the case with all man's disobedient endeavours - has become exactly the opposite of what man expected of it.

Almost nowhere is man more lonely than in the city! Life is more secure in the remote and rural regions than in the confines of the masses of concrete and steel, of brick and asphalt. Huge apartment buildings are almost cities by themselves; but the doors remain carefully locked and even the nearest neighbours are known only from furtive glances. Hardly ever a word is exchanged. Names and conditions are unknown. Thus the loneliness is greater in the crowded conditions of the city than in a "lonely" village where only a few houses are found and where neighbours can chat leaning on a fencepost.

Some time ago I tried to find a member living in another city. I knew the address but could not find her there although the address was absolutely correct; she had moved again. But when I asked left and right, no one appeared to know her or even to recall only the name. Yet it was not one of those ten or fifteen story structures; it was just a modest building.

The modern city isolates more than the "isolated wilderness". It is, besides, a place where life is more threatened than protected. Long gone are the days when one knew all the members of the local police force and greeted them when seeing them making their rounds on foot or bicycle. Even percentage-wise more murders are committed in the "asphalt jungle" than in the rural areas. Yet more and more people exchange the rural areas for a place and for life in the city. In reaction, people have fled the city and moved to the suburbs, but the suburbs are being swallowed up by the city at an accelerated pace.

That is the world in which we live and the trend which we have to cope with. In more than one family it is experienced what dangers the city brings for old and young.

Fill the earth; spread out!

Yes, as a bitter fruit of man's fall large areas of this earth have become un-inhabitable. We realize this although, on the other hand, we may learn for instance from what the Israelites have achieved in arid regions that more parts of the wilderness can be made to bloom than is generally deemed possible.

Do we spread out?

Or are we concentrating and "flocking together"?

How many Churches have been established during the past twenty-five years because members are pioneering in "new" regions?

Not a single one!

I know the arguments.

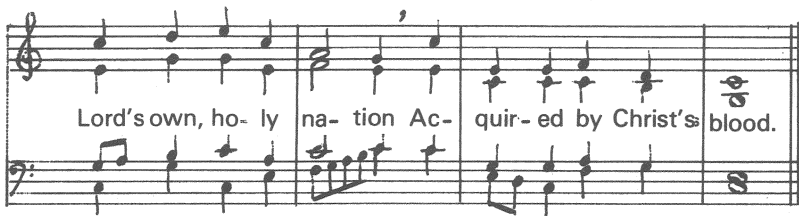
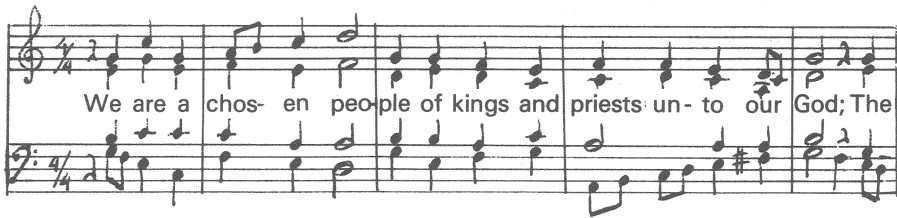
"There is no Church there."

"There is no Reformed school in that place."

"We have to think of the future of our children and their eventual marriage."

# The Royal Priesthood

1 Pet. 2:9, 10



2. That we may sing God's praises,  
Declare His excellencies and might,  
He called us out of darkness  
Into His marvelous light.

3. We once were not a people  
But now we are the sons of God.  
Now we receive the mercy  
Obtained by Jesus' blood.

Music and words: S. VanderPloeg  
[Copyright, 1975 by S. VanderPloeg]

And so on.

If the first immigrants from the Reformed Churches in the Netherlands had talked like that, there would not have been one single Canadian Reformed Church.

Humanly speaking, if the family that, by mistake, was assigned to Homewood, Man., instead of to Lethbridge where they intended to go, had not remained in Homewood, no Canadian Reformed Church would have been found in Carman and, maybe, not even in Winnipeg.

I appreciate the serious thought that is given to the question of Church and School; and it is understandable that people move to places where a Reformed School is found and where, eventually, the children can also attend a Reformed Highschool. These things have to be kept in mind. In more than one Congregation it is felt that they have very little prospect of growth if they do not establish a Reformed school. However: if people move away from there because there *is* no such school, how will they ever *get* one? Then the ultimate result will be that the Church disappears from that place, something which should be prevented. The cause of such a deplorable development would be the trend to flock together instead of spreading out and filling the earth.

We are a people used to luxuries and it won't be easy to give them up. It will cost many hours of sweat and work to grow one's own food and to preserve it for the winter time. It will cause a few blisters when wood has to be cut for the fire and when one can no longer just set the thermostat which takes care of a proper and even temperature throughout the day and the night.

Maybe our boys and girls will have to learn how to get butter from milk and how to gather honey from a beehive; maybe the girls will have to learn how to spin and knit and sew instead of lying on their backs reading Harlequin novels and listening to the raw sounds that spout from a radio or record-player. Maybe the boys will have to learn how to handle a team of horses instead of manipulating a "four on the floor" by which some 350 horsepower are activated. Our girls may have to learn how to grind corn and wheat and how to bake bread instead of pushing the buttons on a cash register or the keys of a typewriter.

But they will be none the worse for all this.

And life may become much richer in every respect.

We praise the pioneers and we admire their courage, their stamina and their perseverance.

Meanwhile, we build on our "cities".

We laud the life in the country where the marvels of our Father's creation can be seen and admired, far from the foul smell and the pollution caused by factories and exhaust gases; but we bless the moment when we are back and can again flip a switch for instant light, turn off the lid of a can for an instant meal, and add water to a bowl with "instant potatoes".

I know that I am exaggerating just a little. But as a general characterization it is correct.

No, I am not advocating a wild and unorganized wandering about of individual members. A tree which has grown up in a forest is liable to be blown over by a strong wind if the surrounding trees have been removed. We do need each other's protection and attention.

But I do put before you all the question whether we should not seriously consider the matter of spreading out and of "pioneering". We may have to give up some luxuries; it will be a struggle perhaps for quite a few years. I do not minimize the adverse effects which living in a very small community may have. When you are a member of a large Church of which you may hardly know at least half the membership, this has its advantages as well as its disadvantages, although more of the latter. It is not good when you sit at the Lord's table and do not even know the name of the brother or sister sitting right beside you or across from you, though their faces seem slightly familiar. Living in a very small Church, however, where everyone knows everything of everybody else, has its disadvantages, too. There, however, the bond oftentimes is stronger and the need for strengthening of ranks more pressing.

If you consider a move, would you please bear the above in mind?

When you plan to get married and are pondering the question where to settle, would you, then, think of the smaller Churches or even of new regions where you could settle with a few families, eventually to attract others, too?

More will be asked of you.

But the rewards will exceed your expectations.

Fill the earth.

God's world is very wide.

And He is everywhere.

With those who obey His command and subdue the earth.

vO

## *Dutch Church Activities on Taiwan* (4)

### CHURCH WORK

We have already mentioned a number of writings from the hand of Rev. Junius. What he performed was real Church work. He did not only want to lead some "souls" to conversion, but as a Reformed man he also realized that the Church of the Lord Jesus Christ had to be established on Taiwan and organized according to the Scriptures.

In order to prove this we will quote a number of sections from these writings. It is really striking how simply the learned Junius explained even very difficult things so that people who were "new" in faith could understand them.

From his "Ordinary Form of Christendom" we give the following illustrations:

"Q. What are the angels doing here on earth?

A. They are looking after us."

"Q. What did Adams body consist of?

A. It consisted of soil or mud, a little basketful."

"Q. When Christ comes, who will come together with Him?

A. His servants, the angels, with their flutes."

Flutes played a prominent role in the religions of the Far East.

In his "Form of the Questions" we find a very applicable interpretation of the Ten Commandments. We read there, e.g.:

"Do not go into the field on Sunday, stay at home, and go and listen to My Word in My house."

And also this:

"Do not kill any one, do not cause abortion."

In his "Difficult Questions", which was used at Soelang for the training of some fifty men who had been selected from all the villages, a very practical explanation of the Bible is given. We quote the following:

"Adam, she (Eve) said, I love you. Your body is like my body. I will not be naughty and disobedient. We will not separate."

This was a clear lesson for people who had been taught different things.

We find another free but clear translation of what the LORD said to Adam when He brought Eve to him. Junius made God address all Adam's male posterity with the following words:

"You men, if you feel inclined to love any woman let your marriage be confirmed in Church in the presence of the congregation."

The people who had not been baptized were typified by the following words:

"Their souls are stinking very badly in the nose of God."

The fourth commandment was interpreted this way:

"God has commanded, You shall go and gather together in My house and listen to the words of the ministers on Sunday."

As for the Church we find the following questions and answers:

"Q. What does it mean when you say: I believe a Christian Church, being there wherever there are any sincere Christians?

A. I believe that, even though there are many Godless people, there are still some who have been elected by God and who are sincere and true Christians, who love God and were baptized by the Son of God, Jesus Christ, in every place, and who on every sabbath day come together in God's house to hear Him."

"Q. Can we distinguish this Christian Church?

A. Yes, we can, for they have a minister who sincerely and purely teaches them all God's Words. They celebrate the day of the Lord in their Churches. They have also two sacraments, Holy Baptism and the Lord's Supper. These people are God's own nation and the true Christians."

The Christians of the seventeenth century on Taiwan were certainly not taught a false "ecumenicity" or the "doctrine of the pluriformity of the church".

Coming back to the fourth commandment, we copy also the following questions and answers:

"Q. What do the words of the fourth commandment teach us?

A. They teach us that we, as soon as six days are over and the seventh is at hand, we have to stop working and be busy with the things pertaining to God, seek His face in Church, listen to His Word, and serve Him, calling upon His name and praising Him".

"Q. As for those who keep rest and do not go into the field, but quietly stay at home, sleeping there, when they do not come to God's house to hear His Word, do they, too, commit sin?

A. They certainly do: for God has commanded: You shall go and gather together in My house and listen to the words of the minister when it is Sunday. You shall, together with all other Christians, worship Me there, call upon My name and humble yourselves before Me in My house."

"Q. Those who attend Church but are sleepy, and indeed fall asleep, or are talking and do not listen to the minister, do they, too, reject these words (of the fourth commandment)?

A. They do, for they do not honour God's Word."

Finally we translate the "Prayer before the Sermon". It reads thus:

"God, Father, our only, true and eternal God, Who hast made the heaven, Who alone hast created the earth, the sea, the mountains, the woods, and all that is in them; Who finally hast made us, men; Who hast rested on the seventh day - we have come here in this our Church. We, villagers, we fear Thee. We believe Thy Word. Wilt Thou come down towards us and know us, for we keep Thee alone for our one and only God. We do no longer ask for the gods of our ancestors who were gentiles. We will drop these customs and reject them. We will humble ourselves before Thee alone. In the morning, in the evening, before and after our meals, we will call upon Thee, our Father. Thou sayest to us in Thy Book: Stay at home on Sunday and rest on the seventh day. Who would dare to speak up against Thee? We have adopted this custom. Therefore we have come to this place. We



## Is The Office Of The Deacons Obsolete? 2

With the Great Reformation of the 16th century valuable spiritual goods were obtained, and daily we are still profiting from them. But there was one cause about which our fathers did not care sufficiently, and that is the office of the deacon, and with this the right ministry of mercy. In the time from the Great Reformation until the time of the French Revolution the deacon was in name a servant of Jesus Christ in the church, but in fact not more than a servant of the state. For in The Netherlands the care for the needy, the poor-relief, was more state-business than church-business. True, the deacons were indeed charged with the distribution of material goods, but the problem was that there was hardly any contact between them and the other office bearers. And because the government often was so chary of money that the deacons partly had to pay out of their own pockets what was needed, it was

### CHURCH ACTIVITIES

continued

have been assembled here. We will listen to Thy Word, the Word Thou hast taught us in Thy Book. O God, our Father, when the minister administers Thy Word to us, make us accept this Word. Then we will understand and believe it. Even when we commit sin, O God, do not remember our sins and shortcomings, take them from us, throwing them into the sea. Remember Thy Son Jesus Christ, Who had mercy on us and has redeemed all those who believe in Him. Then Thine heart shall have cooled off against us. When Thou shalt do this we will praise Thy name and glorify and magnify Thee as long as we will live. When we shall pass away we shall not forget to praise Thee for ever in heaven, Thy house. O Father, hear us further, listen to these words which Thy Son Jesus Christ, when He was here on earth in His human nature, taught us, saying: Our Father Who art in heaven . . ."

The Morning Prayer ended the same way.

G. VAN RONGEN

(To be continued)

no wonder that in many places it was next to impossible to find persons willing to accept an appointment as a deacon.

In the middle of the 19th century there came changes. The viewpoint before that time had been that the church had to take care for the poor, but now endeavours were made to bring all this under state-control. The well-known cabinet minister Thorbecke in 1848 declared that the poor-relief is government-business; the state, in his opinion, should have control over the church and private help as well, as far as the poor-relief was concerned. But Parliament rejected this view. Instead a law, passed and adopted in 1854, proclaimed that the state would help only in absolute necessity; so the church would have the first choice. But in fact the state continued the poor-relief as the church was only too eager to leave it up to the state. This was seen clearly by Groen van Prinsterer, who as a member of Parliament remarked: "You are giving us continuation of the state poor-relief. We remain in the old humdrum way, and with all your beautiful declarations of leaving the poor-relief up to the Church, and that the state only helps in absolute necessity, you give to the ministry of mercy by the church a sleeping-draught, a bait to remain idle. You are continuously tempting it, with an eye upon that state poor-relief, to lose sight of her own calling. Actually you give to the whole country a mixed poor-law administration, about which in truth is said: it would be foolishness to sacrifice for something the government otherwise will provide for." And in accordance with these predictions the churches afterwards, referring to this provision, in many cases turned their needy members over to the state. Again, not in the Gereformeerde Kerken, but mainly in the Nederl. Herv. Kerk and also in others. The right of the needy, given them by the Lord according to Scripture, was denied by the churches, and instead of receiving this right they were extradited to the state and its officers.

In 1912 a new "poor-law" was drawn up. I spoke of necessary livelihood, guaranteed to everyone; if the church was not able to support, then the state would take over. In the years

that this law was in force, the number of needy which were supported by the churches, steadily decreased. Where in 1912 this percentage was still 50%, after the war, when the so-called Noodwet-Drees came in force, the percentage was down to only 7%. It was no wonder that this law was accepted by Parliament with an overwhelming majority.

We can leave aside what the attitude of the other "denominations" in The Netherlands was: the Ned. Herv. Kerk, the Roman Catholics and the Gereformeerde Kerken-synodaal. Let us see now how the opinion was in our Reformed Churches towards this law, which was a temporary one. Later it was followed by the A.B.W., the "Algemene Bijstands Wet" (General Assistance Act).

From the beginning our churches stood diametrically opposed over-against this law. It goes without saying that every one in our churches in Holland was and is convinced of the duty of mankind, individually or in many relations and organizations, to help his fellow member, who without his own fault is in financial need. And also that these people, needing financial help, have a "right" to receive this help from their fellow men. But that does not mean that the consequence of this conviction should be that this duty, laid upon organized society, has to be executed by the government. On the contrary, the members of the church of Jesus Christ are given the duty, and in this duty the privilege, to care for their needy brethren and sisters. Only for those who do not belong to the church, the state has to step in. Now the question was asked: "Is the care for widows and orphans, for our aged brethren and sisters, for the handicapped, for the mentally ill, the sick, is the care for all these the task of the deacons? The answer was: "Yes, all this belongs to the duty of the church; only within the communion of saints this must be provided for". According to this answer e.g. the aged people were advised not to ask support via this A.B.W. and not to accept the A.O.W. (General Old Age Act), but to keep receiving support from the deacons. Sometimes strong words have been spoken to emphasize this viewpoint. There have been consistories who declared that people accepting the support of A.B.W. were not eligible to serve in the office of elder or deacon. The result was that

fine men, who sometimes had served for thirty or more years as an elder or deacon, all of a sudden did not come "on the list" anymore!

But slowly this attitude changed. More and more people accepted the help from, as it was called, "Father Drees" and at the moment there are not many in the Dutch churches who are not accepting the monthly payments. Forced by the circumstances and by the course of events the churches had to accept the facts. In one of the Deacons' Conferences, where the issue of accepting subsidy from the government was discussed extensively, it was stated: "Also in the situation of today the Scriptural line of action must be that we as church and church members will finance this work ourselves. If we have the opportunity to extend this work with subsidies from the government, then acceptance of these subsidies does not need to be excluded. The accepting of A.B.W. is unavoidable in those sectors where it is impossible to carry the financial burden ourselves, e.g. the care of the old people and of those with prolonged illnesses". It was carefully worded, but it was quite a difference from the viewpoint proclaimed by others in that same conference, namely "that we must finance all the expenses of special church-work (care for the needy, building of churches) without support of the government".

We, living in Canada, are in a slightly different position. As our churches here are still very young, we do not have that long history behind us that the Dutch churches have. Also the composition of our churches is different. Generally speaking we are a healthy people, with not many blind, deaf, sick, or mentally ill persons; 99% of our church people are post-war immigrants, and all of us had to pass a medical examination. Those who were not up to standard had to stay behind. And when the churches were organized, exactly in that time, also in this country, the care for needy, etc., was extended, social provisions were proclaimed, social insurances provided; we have, so to speak, slid into the new situation. We have taken it for granted that the governments take care of all those categories of people who need financial help.

The duty of our deacon office as outlined and emphasized today is the same as in former days; about that there will be no difference of opinion.

But the execution of our calling will be different. We, as well as the churches in The Netherlands, live in an affluent society. We are rich. When all of us compare the standard of living in which we find ourselves with that of our parents or grandparents, then the difference is striking. But the word of the Lord: "For you always have the poor with you", counts still for all of us, and has not lost its emphasis.

Now the question may be asked: "How and where do we find those poor, as through the good services of the government the poorness of the poor is eliminated?"

When we try to find an answer to that question, then we must take our starting point in the day that God made man, in the Creation at the beginning of time. In the story of the Creation we are taught that all of us belong to one generation; we constitute a unity, we are one. The apostle Paul e.g. emphasizes this, when he, speaking in Athens, says: "God has made from one blood all nations of men to dwell on all the face of the earth." But not only in origin as human beings are we a unity. We are also one in our apostasy from the Lord, we are one in bearing the results of our sins, we are one in the corruption of our hearts. But we also are one in the redemption through Jesus Christ, who has renewed us through His blood and sacrifice on Calvary, and has set us in a new relationship with His Father. And, according to the book of Revelation, "men from every tribe and tongue and people and nation" belong to the multitude which will stand before the throne of the Lamb. This shows that all of us who are sanctified in Jesus Christ, belong together, as Paul writes in Ephesians 4: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism."

We are one with all the believers of the whole earth, from the beginning of the world until the day that the Lord will return upon the clouds of heaven. The consequence of this unity of the human race is that we are responsible for each other and that especially those who have more earthly goods than others, that the rich, have a responsibility for those who are in need of food and shelter; in short, that the rich have to take care of the poor.

As Reformed people we are al-

ways strong in emphasizing the self-sufficiency of the local church. And that is good. The local church of which you and I are members, is part of a federation of churches, in which we keep up the relationship, the brotherhood, with other local churches. In this way we extend our hands over the walls of our local church to others. And country-wise we do the same. We have relationships with denominations in other countries by means of correspondence, in the Netherlands, South Africa and Australia. And those in Holland have the same relationship with churches in Korea and Indonesia.

The deacons of every local church are called by the Lord to execute their office. And, coming back to the question which was put before - "How and where do we find the poor, as through the good services of the government the poorness of the poor is eliminated in our local church?" - I do not believe that the answer to that question is too hard to find. There is so much need among our brethren and sisters in Indonesia, in Korea. And let us not forget Brazil, where the beginning of a local church is visible on our mission field. So if perhaps some of us have been considering a decrease in the number of collections for the needy, with all urgency I will say: "Never do that! There is still so much to do."

How to go on with the tasks I have indicated, what the approach should be in those other countries, I will leave for discussion.

JOHN DEHAAS

---

*"Had I seen a miracle," say men, "I should become converted." How can they be sure they would do a thing of the nature of which they are ignorant? They imagine that this conversion consists in a worship of God which is like commerce, and in a communion such as they picture themselves. True religion consists in annihilating self before that Universal Being, whom we have so often provoked, and who can firstly destroy us at any turn, in recognizing that we can do nothing without Him, and have deserved nothing from Him but His displeasure. It consists in knowing that there is an unconquerable opposition between us and God, and that without a mediator there can be no communion with Him.*

*Pascal, Pensees, 470*

*[submitted by a reader]*

# Letters-to-the-Editor

Dear Editor,

In the May 17th issue of *Clarion*, the Rev. M.C. Werkman remarked on the wealth of theological study material to be found in the Dutch language and not in our own language. I can agree with the author of the School Crossing, but cannot agree with the solution that he seems to put forward. The solution implied by the author is that a working knowledge of the Dutch language be taught in our Christian schools.

This solution is both impractical and by now too late to carry out. A better solution in my opinion would be that the Canadian Reformed Churches in Canada sponsor a group of people, each skilled in interpreting and translating good theological texts from the Dutch language into our own language.

The type of person qualified for this line of fulltime work, should have studied languages at the university level and possibly even studied at the theological seminary, but should not necessarily be ordained ministers of the Word. Among all the people in our churches, I am sure that our Father in Heaven has singled out some to carry out this task.



THE CANADIAN REFORMED MAGAZINE

Published biweekly by Premier Printing Ltd.  
Winnipeg, Manitoba.

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE

MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.  
1249 Plessis Road, Winnipeg  
Manitoba, Canada R2C 3L9  
Phone (204) 222-5218

ADDRESS FOR EDITORIAL MATTERS:

CLARION

P.O. Box 54, Fergus  
Ontario, Canada N1M 2W7

EDITORIAL COMMITTEE:

Editor: W.W.J. VanOene  
Co-Editors: W. Helder, D. VanderBoom

REGULAR CONTRIBUTORS:

J.M. Boersema, J. Faber, J. Geertsema,  
E. Gosker, W. Huizinga, P. Kingma,  
H.J. Ludwig, H.M. Ohmann,  
A.H. Oosterhoff, F.G. Oosterhoff,  
A.B. Roukema, C. Tenhage, C. VanDam,  
G. VanDooren, H.C. VanDooren,  
G. van Rongen, C. VanSpronsen,  
J. Visscher, M.C. Werkman.

SUBSCRIPTIONS:

\$15.00 per year (to be paid in advance).

ADVERTISEMENTS:

\$4.00 per column inch (width of column:  
one-third of page). Contract rates upon  
request.

Advertising copy for weddings, anni-  
versaries, meetings, etc., must be in our  
office three to four weeks prior to  
event.

May good English texts, in the theological study area, be developed in the foreseeable future.

LEONARD LODDER  
Guelph, Ontario

Dear Editor,

I would like to share some reactions to Rev. Huizinga's "Youth Column" in the May 31 issue of *Clarion*. Advice was offered to a young woman who was concerned about her vocational choices. Whether she would choose to be a nurse or a teacher, this sister felt that preparation for either could be a waste of time as she might become married and the "life-vocation" of housewife would cancel out the need for job training or education beyond High School.

Rev. Huizinga's advice to the young lady does not sit well with me, and I am concerned that his counsel offers very little of any substance to our future wives and mothers.

I am bothered that Rev. Huizinga offers such a pragmatic slant to his discussion of training for a vocation, as if education cannot be an end in itself and a means of knowing more about God's creation for its own sake. In this regard God's people never stop learning, whether it be by formal or informal instruction, or self-instruction.

I would also have some objection to the rather loose definition of "calling" and the implication that in a life span people pass through several "callings". A teacher who is leaving her occupational role to enter the married state continues in her calling as *believer* and this becomes enriched by the new relationship with another believer. Whether this woman continues to use her teaching skills or not, the important matter is that her new relationship may offer many new opportunities to live a full Christian life. The interests of her husband may well encourage her to develop her talents in a different direction. The woman described in Proverbs 31 is an excellent example of a person who is in touch with life and knows that her duties in the home require an involvement in many other facets of life.

While the husband should have an important function as the breadwinner and the wife play an important role in nurturing, these two responsibilities must not be completely separated. The wife must be able to offer some support to her husband by having some understanding of how he extends his calling outside the home; the husband must, in turn, be sensitive to his wife's work in the family and find ways to enrich her

role. Without this mutual relationship the marriage may fragment. This is often not manifested until the children enter school or, some years later, when the children leave the home. The result can be a lack of meaning and apathy which may lead to chronic depression. Returning to an old job or frantically looking for other interests may not solve the problem.

By developing a more complete view of what "calling" is all about and a deeper understanding of the marriage relationship, the dilemmas posed in Rev. Huizinga's article become unnecessary. Girls who have talents to pursue a particular course of study will do so freely without being concerned about the day of tomorrow. They may, indeed, enrol in interesting pursuits and not feel that this will ever be "wasted" when they are married. A young couple may even, in good conscience, decide to defer their marriage when the girl is preparing to fill one of the many vacancies in our schools. I do not wish to comment on mothers who take on job responsibilities or continue studying when they have families to bring up. I would say that the choice of involving in an activity outside the home is an individual matter and should not be immediately classified with the selfish pursuits of so many "working mothers". Mothers are individuals too and some require greater stimulus outside the home. This may very well vitalize their role as wife and mother and be a greater inspiration to the family.

H.C. VANDOOREN  
Burlington, Ontario

## THE PRESBYTERIAN CHURCH IN AMERICA

*The following letter was received by Ebenezer Canadian Reformed Church Burlington [address of our Churches].*

To our Reformed Brethren in Canada:

Greetings to you from the Presbyterian Church in America, and thank you for your gracious and informative letter of February 18, 1975. Regrettably that letter somehow got pushed under other things on the Moderator's cluttered desk, and this explains the terribly long delay in response to it.

Thank you for your words of encouragement and fellowship in the stand we take for the Reformed Faith and the infallible Word of God.

I am forwarding your letter to our Stated Clerk, Dr. Morton H. Smith, for reference to our Committee on Inter-church Relations.

May the full blessing of our Lord Jesus Christ be upon your fellowship and service there in Canada.

Sincerely, in the service of the Lord,  
Erskine L. Jackson, Moderator

# news medley

The **Acts** are here, and now we can start studying them. One of the first things which I "studied" was what we read about the membership of the various Churches, the statistics, so to speak. Then I came to the discovery that - if I figured it out well - the total membership of the Churches, according to the **Acts**, is 8,120, with 3,661 communicant members, whereas the Yearbook gives as figures a total membership of 8,071 with 3,609 communicant members. The **Acts** give a little more optimistic picture. That's all I want to say about it this time.

It seems that I have either been sleeping or was sloppy or that no information about it was given at all, but I discovered that there are a few couples who should have been congratulated by us all on the occasion of their 45th wedding anniversary. The **Church News** of the Valley tells us that brother and sister J.J. Aikema and brother and sister H. Klaver celebrated this event. As for the former couple: I still recall the day when we celebrated their 25th wedding anniversary together and I still have a picture showing them on the podium with a present they received from the family. As for the latter couple, we were told that brother Klaver will have to undergo surgery and for that reason no special attention was paid to their anniversary. They may be assured of it that we wish them the blessing of the Lord also further upon life's pathway.

There is another couple who will have celebrated this same event by the time you receive the present issue of **Clarion**. They are brother and sister Hoogerdijk of Taber, Alta. Married in Nieuwerkerk aan de IJssel, they came to Canada in 1952. They came to the region of Coaldale right away and stayed there all the time. As so many, they started in the beets, then on a chicken farm. Later, until his retirement, brother Hoogerdijk worked in a furniture store. They both take an active interest in Church life in all its aspects. This may become evident from the following, for instance. Last year brother Hoogerdijk underwent surgery on his legs to restore the circulation. There was even fear that he would lose his legs, but the Lord heard the prayers. Now our brother put his legs to good use. I have been informed (from a very reliable source) that recently he took part in a Walkathon for the school and completed 8 miles. Having been sponsored for some eight y dollars per mile, you can figure out the benefit for the school yourselves.

Let us remain in the personal sphere for some time. Maybe some of you did not notice it, but the latest issue of **Clarion** contained three advertisements of the births of babies that all three are grandchildren of ministers: Moes, Pieffers, and VanPopta. (The other two advertisements on the same page are from two sisters!) It so drew my attention that I thought I should mention it.

These days are the days of graduation from elementary school, from highschool, and also from Universities. The **Church News** contains the following passage: "The Convocation (Graduation Ceremony) at Simon Fraser University, Saturday, May 24th was quite an event for us. Among the graduates were Rick Baartman (Bach. of Science), Simon Faber (Bach. of Arts) and Alice Koat

(Bach. of Science). Rick Baartman appeared the University's best student of the year and was awarded the Governor General's Gold Medal. Not being the best driver on the road he, two days before the Convocation, made it to the hospital, to the front page of **The Province** and even to the ceremony. Alice Koat received a Canadian Research Council Scholarship." We offer our congratulations to the above graduates and to all who have received any degrees during the past spring or summer convocations. The **Surrey Leader** of May 29th informs us that "Baartman recorded better than an A average in securing his Bachelor of Science degree in mathematics and physics."

At the latest Classis Ontario North we had the privilege of seeing Mr. S. DeBruin being declared eligible for call within the Churches. That is a great privilege which we receive from our God. In this manner we may enjoy the fruits of the College, which was established now some six years ago. At the Classis, during the examination, the brethren could learn what is being taught at the College and how thorough the training is which the students have to go through before they can present themselves with a certificate required for the ecclesiastical examination. Our congratulations to brother DeBruin and his family also from this place.

And now that we are congratulating anyway, at the same occasion I had the opportunity to congratulate Mrs. F.G. Bouwkamp in person with their fortieth wedding anniversary, which they celebrated on June 6th. Together with the Huizings, she is most of the time present when a Classis is held to provide the brethren with the necessary nourishment and refreshments. And those who were members of the latest Synod also experienced Mrs. Bouwkamp's care for them.

Why not mention some more things about persons?

Lincoln is planning to have a farewell evening for the Dekker family on July 7th, and Rehoboth Burlington expect their ministerial family to arrive sometime in the first half of July. In Lincoln the committee of administration was authorized to rent the parsonage out; in Rehoboth they organized another "drive" to gather the necessary down payment and the funds needed for moving, since they did not receive permission to build on their own property on Highway No. 5.

The "Silver Committee" in Edmonton expects lots of cheques from all over Canada for their project; and of the various ideas which have been submitted, "what seems to be the winner is chandeliers instead of the present spotlights."

Abbotsford is bothered by too much luxury: their parking space is limited, and they urge people who can come with one or two cars to Church not to use two or three instead. Some families use three or four cars whereas they could come in one. That happens not only in Abbotsford!

New Westminster had their last service in the old building on June 15 and it must have been a nostalgic moment when the members, leaving the auditorium, glanced back once more. But now: forward! The Consistory decided to request the Congregation to refrain from smoking in and around the place of worship.

Ebenezer Church in Burlington has decided to pay for a telephone line from the churchbuilding to a Senior Citizen Apartment project planned for the immediate neighbourhood. This project is a venture undertaken by the Hamilton District Christian Senior Citizen Homes Inc. It



## 45th Wedding Anniversary



Mr. and Mrs. M. Hoogerdijk of Taber, Alberta, celebrated their 45th Wedding Anniversary on June 20.

will be operated on a non-profit basis. A total of 62 units is planned which will be made available only to "positive Christian people, hopefully all of Reformed Confession", as a letter with information has it. Since this complex is planned for a property close to the Ebenezer Church, the Consistory promised to pay for that telephone line so that shut-ins can hear and follow the services on Sundays. It will especially be appreciated because there is a Dutch service every Sunday evening.

You see that there is not much news concerning Churches or Church activities. Towards summer the sources seem to dry up more or less (more "more" than "less"). I expect to be able to write one more Medley before we go on holidays. It is that time of the year. I'll miss you, but I'll think of you. And who knows what comes up after the holidays!

Sincerely, vO

## Science As God's Gift

If we regard the Spirit of God as the sole fountain of truth, we shall neither reject the truth itself, nor despise it wherever it shall appear, unless we wish to dishonour the Spirit of God. For by holding the gifts of the Spirit in slight esteem, we contemn and reproach the Spirit himself. What then? Shall we deny that the truth shone upon the ancient jurists who established civic order and discipline with such great equity? Shall we say that the philosophers were blind in their fine observation and artful description of nature? Shall we say that those men were devoid of understanding who conceived the art of disputation and taught us to speak reasonably? Shall we say that they are insane who developed medicine, devoting their labor to our benefit? What shall we say of all the mathematical sciences? Shall we consider them the ravings of madmen? No, we cannot read the writings of the ancients on these subjects without great admiration. We marvel at them because we are compelled to recognize how pre-eminent they are. But shall we count anything praiseworthy or noble without recognizing at the same time that it comes from God? Let us be ashamed of such ingratitude, into which not even the pagan poets fell, for they confessed that the gods had invented philosophy, laws, and all useful arts. Those men whom Scripture (1 Cor. 2:14) calls "natural men" were, indeed, sharp and penetrating in their investigation of inferior things. Let us, accordingly, learn by their example how many gifts the Lord left to human nature even after it was despoiled of its true good.

Meanwhile, we ought not to forget those most excellent benefits of the divine Spirit, which he distributes to whomever he wills, for the common good of mankind. The understanding and knowledge of Bezalel and Oholiab, needed to construct the Tabernacle, had to be instilled in them by the Spirit of God (Ex. 31:2-11; 35:30-35). It is no wonder, then, that the knowledge of all that is most excellent in human life is said to be communicated to us through the Spirit of God. Nor is there reason for anyone to ask, What have the impious, who are utterly estranged from God, to do with his Spirit? We ought to understand the statement that the Spirit of God dwells only in believers (Rom. 8:9) as referring to the Spirit of sanctification through whom we are consecrated as temples to God (1 Cor. 3:16). Nonetheless he fills, moves, and quickens all things by the power of the same Spirit, and does so according to the character that he bestowed upon each kind by the law of creation. But if the Lord has willed that we be helped in physics, dialectic, mathematics, and other like disciplines, by the work and ministry of the ungodly, let us use this assistance. For if we neglect God's gift freely offered in these arts, we ought to suffer just punishment for our sloths. But lest anyone think a man truly blessed when he is credited with possessing great power to comprehend truth under the elements of this world (cf. Col. 2:8), we should at once add that all this capacity to understand, with the understanding that follows upon it, is an unstable and transitory thing in God's sight, when a solid foundation of truth does not underlie it . . .

John Calvin *Institutes*, II, 2 (tr. L.C.C.)

# PRESS RELEASE

## CLASSIS ONTARIO NORTH held on June 12, 1975, at Toronto

1. Rev. C. VanDam calls the meeting to order on behalf of the Convening Church, the Church at Brampton. Psalm 96, stanzas 1 and 8, are sung.

2. The delegates of Toronto check the credentials. Classis is constituted. Rev. C. VanDam is chairman, Rev. G. VanDooren clerk, and Rev. W. VanOene assessor.

Psalm 96 is read and Rev. VanDam leads in prayer.

3. The chairman mentions the fact that Rehoboth Burlington may expect their own minister soon, and welcomes Mr. S. DeBruin, who completed his studies at the Theological College and is here to be examined with a view to being declared eligible for call.

4. The agenda is adopted.

5. After the required documents have been examined and found to be in order, bro. S. DeBruin is examined. He delivers a sermon proposal on Acts 3:19-23. For exegesis Old Testament Numbers 12 and Psalm 110 are dealt with; for Exegesis New Testament Romans 14 and 15:1-13 had been chosen. As for the doctrine of the Church, Mr. DeBruin is examined especially on the Canons of Dort, the authority of the Holy Scriptures, the Holy Trinity, the Covenant, the position of man in creation, the Incarnation of Christ, Justification, and the Church. After each part, opportunity is given for a general interrogation.

6. After lunch, Psalm 92:1 and 2 are sung and roll-call is held. All brethren are present.

7. After Classis has discussed the examination in executive session, bro. DeBruin is invited back in and is informed that Classis, with gratitude and great pleasure, declares him eligible for call within the Canadian Reformed Churches. Mr. DeBruin promises that in all his work as a Candidate for the Ministry in the Canadian Reformed Churches he will not teach or preach anything which would be in conflict with the Reformed Confessions.

8. A proposal by the Bethel Church at Toronto to have Classis held on Saturdays, is rejected.

9. The Church at Brampton asks whether Article 44 C.O. is maintained in the Classis, since the last Church Visit there was brought in October 1973. The Acts of Classis June 20, 1974, Art. 5, give the answer.

10. Preaching Arrangements Ottawa. The following ministers will serve Ottawa on the dates given: June 22, Oly; June 29, VanDam; July 20, VanDooren; July 27, VanderBoom; August 17, VanOene (Rev. W. Loopstra will take this over); Aug. 31,

Oly; Sept. 14, VanDam; Oct. 5, Stam; Oct. 26, VanDooren; Nov. 16, VanderBoom; December 7, VanOene; Dec. 28, Oly; Jan 18, VanDam; Feb. 8, Stam; Feb. 29, VanDooren; Mar. 21, VanderBoom; April 11, VanOene.

11. Bro. G. Lodder reports on the checking of the books of the treasurer ad Art. 19 C.O. They were found to be in good order.

12. Rev. D. VanderBoom reports that the new classical treasurer, bro. H. DenBroeder, has now taken over the work of bro. C. VanEsch.

13. The Church at Brampton found a report on the Reformed practice re attestations, written in Dutch to be translated by the Church at Brampton. Brampton will look into the matter and as yet comply with the decision made.

The Church at Orangeville brings to the attention of Classis a question asked at the latest Regional Synod, whether it would not be advisable to come to three classical resorts, and asks the advice of Classis about the manner in which to table such a matter. Advice is given by members of Classis.

14. The Church at Ottawa has been pondering their lack of growth and asks what can be done to reverse the trend. Their question is amply discussed and various suggestions are made.

15. In the personal question period the manner of opening Classis is discussed and it is felt that the procedure which has been followed in this Classis, should be maintained.

The address of the Guelph Church is Box 1636, and not 1634, as mentioned in the Yearbook.

16. Next Classis will be held August 7, at 9:00 a.m. Rev. D. VanderBoom will be chairman, Rev. C. VanDam clerk, and Rev. G. VanDooren assessor. Arrangements are made for the colloquium to be held with the Rev. C. Stam.

17. The Acts are adopted; the Press Release is approved.

18. The chairman thanks the brethren for their cooperation, and also thanks the Toronto Church for their hospitality and care. Hymn 39 is sung and Rev. G. VanDooren leads in thanksgiving.

By order of Classis,  
W.W.J. VANOENE, Assessor i.t.

\* \* \* \* \*

## CLASSIS ONTARIO SOUTH held June 11, 1975, at London, Ontario.

1. Opening: Rev. W. Huizinga calls the meeting to order at 10 a.m., on behalf of the convening church of London. He suggests to sing Psalm 46:1 and 4, leads in prayer and reads from Scripture Rev. 1:9-20.

The brethren are welcomed. In speaking to the brethren Rev. Huizinga refers to the read Scripture portion in connection with the departure of Rev. A.H. Dekker to the church of Launceston, Tasmania: Christ the Head of the seven churches in classis-district will see to it that His churches are taken care of.

Rev. M.C. Werkman is congratulated with the call which has been extended to him by the church of Neerlandia. Rev. Huizinga expresses the wish that the Lord may grant wisdom and strength to Rev. Werkman to take the right decision.

2. Credentials: The delegates of the church of Smithville are appointed to check the credentials. They report that the churches are duly represented.

3. Constitution of Classis: Classis is constituted as follows: the Rev. G. Van Rongen, chairman, the Rev. W. Huizinga, clerk; the Rev. P. Kingma, assessor.

4. Adoption of the Agenda: Some items are added to the Agenda after which the Agenda is adopted.

5. Reports: (a) Reports church-visitiation to the church of Hamilton and to the church of Grand Rapids, Mich., U.S.A. are read. (b) A report of art. 19 C.O. (indigent students) is received from the church of Chatham. There are no applications for support.

6. Instructions: There is one instruction of a church which is dealt with in closed session. Closed session is discontinued for dinner-time. After dinner-time Classis is reopened with the singing of Psalm 118:8. Closed session is continued till a decision is reached.

7. Question Period ad Art 41 C.O.: A church receives advice in disciplinary matters.

The church of Chatham asks clarification of art. 6a of the Acts of Classis March 12, 1975, regarding report of the church of Lincoln. Classis advices to approach the church of London that keeps the Archives and ask for a copy of the report.

The church of Lincoln notifies Classis that it has given to its minister Rev. A.H. Dekker a testimonial of dismissal. After having checked the documents Classis grants to Rev. A.H. Dekker a certificate of dismissal.

The chairman Rev. Van Rongen extends a cordial farewell to Rev. Dekker and wishes him the strength and wisdom of the Lord to be a blessing to the church of Launceston and to the other Free Reformed churches of Australia.

Rev. Dekker expresses his thanks for the words of the chairman, for the many things he has learned, for bearing with his weaknesses, and for the cooperation received. The chairman expresses the hope that the church of Lincoln may soon have its

# Books

David K. Switzer, *THE MINISTER AS CRISIS COUNSELOR*, published by G.R. Welch Co. Ltd., Toronto, \$6.95.

According to the introductory information that the author provides on the origin and growth of this book (which also contains contributions of W.R. Beacers and R.A. Hunt) this book has grown out of his records, case-histories, notes on various publications, etc. He had hoped that someone else would write a book like this but, when no one did, he decided to put this book together. This, I am sorry to say, is noticeable throughout the book. It lacks unity of concept, to begin with.

The next judgment must be that, if one would expect biblical guidance for counselling, one becomes very much disappointed. Sure, the Bible is

## PRESS RELEASE - continued

vacancy filled.

Classis appoints Rev. P. Kingma as counsellor at the request of the church of Lincoln. The church of Lincoln requests help from the classis-churches for preaching arrangements. Classis grants service of a minister for one Sunday every month. It is decided that each minister takes part in it in alphabetical order.

The church of Hamilton is appointed to represent Classis at the farewell service which is scheduled by the church of Lincoln on July 6th in the evening.

8. Appointments: Some appointments are made because of the departure of Rev. Dekker. For church-visitation to the church of Hamilton: Rev. W. Huizinga. For church-visitation to the church of Chatham: Rev. G. Van Rongen. As examiner: Contents of Holy Scriptures: Rev. G. Van Rongen. Secundus for any examiner: Rev. G. Van Rongen.

9. Personal Question Period: Is held.

10. Convening next Classis: Date: September 10, 1975. Place: London. Time: 10 a.m. Convening church: church of Smithville. Moderamen to be: the Rev. M.C. Werkman, chairman; the Rev. G. Van Rongen, clerk; the Rev. W. Huizinga, assessor.

11. Adoption of the Acts and the Press Release: The Acts of the Press Release are read and adopted.

12. Censure ad Art. 43 C.O.: Is not necessary.

13. Closing: After the singing of Psalm 121, the stanzas 3 and 4, Classis is led in prayer of thanksgiving by the chairman, and closed.

For the Classis,  
P. KINGMA assessor h.t.

mentioned a few times, for example when Switzer talks about funerals, p. 159f: "Did the deceased have any favorite passages from Scripture, hymns or other music? See also page 167, in the same context, where some texts are quoted. But when he, then, continues, "The nature of human existence seems to be that a person is never left totally without possibilities," one wonders what such Scripture-quoting really means. A third case is in the chapter where the minister has to "accompany the progress of a divorce in 'six steps' or stages"; he starts with mentioning the differences in opinion among Bible-believers as to grounds for divorce, without taking a firm stand himself, and even without describing the minister's task as one who has to try his utmost to prevent a divorce, whatever the "grounds" may be. Finally, towards the end, the Christian community has to serve the community as a whole. That sounds good. But, considering the absence of biblical power throughout the whole book, I fear it is not much more than just a 'sound'.

In his conclusion the author states that he did not want to diminish the other functions of the ministry, p. 281; I assume that he means the first function of preaching and teaching but it cannot be denied that he completely neglected that pastoral counselling has its proper place only within the context of that main purpose of ministry.

The merit of this book is that it demands a primary place for the minister in the field of counselling. We hope that the assumption that, in cases of need for counselling depressed people, etc., the only address is the psychiatrist and psychologist and maybe the ('neutral') counsellor, belongs to the past.

But, I cannot help it, I find it rather disturbing that the author, while stressing the need for and task of the pastor in 'crises' (the three crises analyzed in this book are "pathological grief", "family-disruption" and divorce), he has deemed fit to leave God's Word almost completely out of the picture. Switzer seems to have never heard of or read anything written by Dr. Jay Adams. (His book was published only recently, but Adams' name is not mentioned in the Index of names.) If he had, he would at least have tried to let the Bible speak about the causes of crises, of sin and guilt, of responsibility and

forgiveness, of the healing power of the Word of God which is "profitable for teaching, for reproof, for correction and for training in righteousness." Rather than to go to the treasure-house of the Scriptures, Switzer borrowed his language from the jargon of religionless psychology.

Thus, having read it, one puts this book aside with a feeling of great disappointment. Surely, one may learn from it, if it were only to open our eyes for the cries for help coming from all around us; from his statement that the congregation as a whole has a responsibility for the individual, but if we do not hear what kind of help is, then, needed, the disappointment does not disappear.

For those positive elements one must be thankful but, considering the book as a whole, written for ministers (and their helpers) to be a tower of strength in times of need, it leaves unanswered not only the question what kind of help must be given to those in trouble but even the question where those troubles might have originated, what their causes are. The latter question is as important as the former one, and without a clear answer to the latter, the former cannot be answered properly.

Also in ministering to the broken-hearted, those in trouble and in danger of disrupting their own lives, the pastor can help only if he, also in this part of his work, is and remains a minister (administrator) of the Word of God, which contains healing for all wounds.

G. VANDOOREN

\*\*\*\*\*

*Edith Schaeffer*, *Hidden Art* [Wheaton, Ill.: Tyndale], 214 pp., \$3.95.

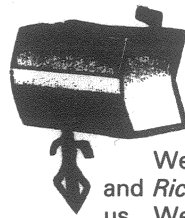
Anyone who has ever been even faintly dissatisfied with being "just a housewife" should read *Hidden Art*. Mrs. Schaeffer shares with us some of her own experiences in family life. She helps us to see how even in the smallest details of our life we can be Christian homemakers. She writes about music, interior decorating, gardening, food, clothing, recreation, and more. Absorb the spirit of the book, adapt some of her ideas to your own life. Easy to read, very enjoyable.

Edith Schaeffer is the wife of well-known Christian philosopher Francis Schaeffer. Together with members of their family they work at L'Abri, the Christian community in the Swiss Alps.

(Mrs.) D. VANDERPLOEG

# our little magazine

Michael Wildeboer	20	Tony VanDelft	26
Alison Helder	21	Corrie DeBoer	29
Ricky Leffers	23	Margaret VandenHaak	29



## From the Mailbox

Dear Busy Beavers,

Here it is the end of June and school is out! How do you feel about that? How will you spend all those long weeks of holidays? Are you going camping? Are you planting a garden to keep busy at home?

Let's take a make-believe trip around the world together! We'll see all sorts of wonderful sights! Are you ready? Don't get lost! Stay with the group, and match the sight to the name of the country where we'll see it.

Let's pretend we're going to travel east, so we leave from Montreal and keep on going east across the ocean to . . .

England	pyramids
France	Leaning Tower of Pisa
Italy	Lake Louise
Egypt	Buckingham Palace
India	Mount Fujiyama
China	Taj Mahal
Japan	Grand Canyon
United States	Notre Dame Cathedral
Canada	Great Wall

Well, that was only make-believe, but it's sure fun! We can't all leave home to travel, but if you still want to see interesting and beautiful sights here's what you can do. Go to your library and get picture books - pictures of nature, pictures of some country you are interested in. You can find picture books about the most interesting things. That way you can see the most beautiful sights - while sitting in a comfortable chair at home!

\* \* \* \* \*

### *I went to town*

I went to town  
And saw a funny clown.  
It was dressed in a purple gown.  
And on it's face there was a frown.

Thanks for sharing your poem, *Joan Hofsink*. And here is another for you from Busy Beaver *Grace Bosscher*.

Summer,  
Warm, fun,  
Swimming, playing, walking,  
Walking in the shade.  
Sun.

\* \* \* \* \*

Now we want to wish all the following Busy Beavers a very very happy July birthday, and wish you God's blessing and guidance in the year ahead.

Jeanette Hoeksema	July 1	Helen Linde	July 8
Eric Jans	2	Jimmy Stienstra	9
Jerold Van Assen	4	Wilma VanWoudenberg	9
Ingrid Feenstra	6	Jo-anna Flach	16
Marion VanGrootheest	7	Sharon Leffers	16
Sharon VanGrootheest	7	Patricia VanRaalte	18

Welcome to the Busy Beaver Club *Sharon* and *Ricky Leffers*. We are happy to have you join us. We hope you'll enjoy reading Our Little Magazine and doing the quizzes. Congratulations on winning the prize in the contest, *Sharon*. Maybe you'll win a prize in one of our contests too, sometime!

Thank you for your letters, *Jacob Kuik*! It was really nice to hear from you again. I'm sure the Busy Beavers will really enjoy your interesting letter. I hope you'll have a very good time when you come home on furlough, *Jacob*!

Hello *Michael Wildeboer*. Do you like riddles too? I'm sure the Busy Beavers will like yours. Thank you for sharing!

How did you do at the concert, *Irene VanGrootheest*? Are you still swimming every day? Thank you for the quiz, *Irene*.

### QUIZ TIME

#### *Father's and Son's Quiz*

Match the son's name with that of his father.

- |                     |              |
|---------------------|--------------|
| 1. Manasseh         | a. Adam      |
| 2. Ham              | b. Zacharias |
| 3. Jonathan         | c. David     |
| 4. David            | d. Isaac     |
| 5. John the Baptist | e. Alphaeus  |
| 6. Esau             | f. Joseph    |
| 7. Abel             | g. Saul      |
| 8. Solomon          | h. Terah     |
| 9. James            | i. Jesse     |
| 10. Abraham         | j. Noah      |

#### *Ladies, Fill this Bill*

Can you give credit where credit is due? Name the woman each statement describes.

1. She could not bear to be separated from her mother-in-law.
2. She schemed to deceive her husband that her younger son might get the inheritance.
3. She advised her husband to "curse God and die."
4. She is the only woman whose age is disclosed.
5. She sewed for the poor.
6. She was a judge in Israel.
7. She was too concerned about her household tasks.
8. She was Timothy's grandmother.
9. She carried Paul's letter to Rome.
10. She literally "went to the dogs."

Hope you enjoyed doing those. Now let's see how you did on last time's quizzes!

Answers to: *Who Am I?*

- |                              |                   |
|------------------------------|-------------------|
| 1. Peter                     | 6. Moses          |
| 2. Nicodemus                 | 7. King Ahasuerus |
| 3. Sanhedrin                 | 8. Jonah          |
| 4. Stephen                   | 9. Jeremiah       |
| 5. Mary, the mother of Jesus | 10. Abraham       |



Word scrambles:

- |             |            |
|-------------|------------|
| 1. Paul     | 6. Abigail |
| 2. James    | 7. Samuel  |
| 3. Dorcas   | 8. Ruth    |
| 4. Jonathan | 9. Deborah |
| 5. Seth     | 10. Daniel |

Till next time Busy Beavers!  
Have you remembered about  
telling me your postal code?  
Here's my address:

*Aunt Betty*  
Box 54, Fergus, Ontario N1M 2W7  
With love from your  
Aunt Betty

ACROSS

1. expert
2. harm
9. mineral spring
12. mistake
14. alone
15. a colour
16. a stand
18. myself
19. slope
21. city in Italy
23. stick or staff
25. belonging to
27. extending through-  
out a nation
28. doctor (abbr.)
29. small flap
31. thus far
32. anger
33. Senora (abbr.)
34. using speech
36. question word
39. a ditch around  
a castle
40. flower
41. musical notes
42. impulse
44. begin
46. risk (informal)
49. keep secret watch
51. short for 'Hurrah'
53. record (abbr.)
55. National Aeronautics &  
Space Administration
58. musical note
60. covered with icing
62. king of sheep, with  
long, fine wool
64. attar
65. the Church in Canada
68. hand over for safekeeping
69. a training exercise  
imitating war
70. source or start of  
plants or life
71. towards
73. lengths of time
74. roads (abbr.)
75. money-making factory
76. upward curve

DOWN

1. be
2. crowd, squeeze

3. a red, crystalline,  
water-insoluble solid
5. like
6. a parent
7. beverage
8. proceed
9. servant
10. window glass
11. deed
13. carry on
15. leaf of grass
17. tardy
19. agitate
20. engines
22. a fool
23. change
24. boxes
26. a gambling game
28. pull
30. a low voice
33. wound
35. allows
37. pers. pronoun
38. Joan of . . . . .
39. a great deal
41. attempt
42. sense organ
45. monkey
47. doze
48. type of nuts
50. gain
52. Indian sculpture
53. starchy grain
54. middle
55. orderly

56. gentleman
57. again
58. R.C. saint
59. a veinlike deposit
61. challenged
62. fail
63. white person
64. wind instrument
66. failures
67. mining product
71. musical note
72. upon

ELSIE TEITSMA

## The Fox and the Grapes

Driven by hunger, a fox tried to get at some grapes upon a lofty vine. He leaped up at them with all his might repeatedly, and when he found that he could not reach them he said, on going away: "You are not yet ripe; I do not choose to eat sour grapes."

Those who speak slightly of things that they themselves cannot achieve will do right to put their own name on this parable.

*The Aesopic Fables of Phaedrus*

# Puzzle No. 10

