

# Clarion

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# Living in the Covenant <sup>(2)</sup>

*When we learn to pay attention to the Lord in a practical-concrete way in all sorts of events, only then do we experience how exactly the Lord does pay attention to us and how much He is always intent on doing good to us.*

*Then it is oftentimes a "revelation" to us how very near the Lord is to us and how quick He is to hold out His hand to our help.*

*That gives the real gladness which so much enriches life in the Covenant with Him.*

How did it go with Jesus' disciples and with Paul, for example?

If we turn to the New Testament then we find there the same thing.

How did the disciples learn to know the Lord Jesus so that they were finally not "to be beaten" from Him?

All that began likewise so simply and unnoticed, too.

We can read it for example in the first chapter of the gospel according to John.

It did not begin in "orthodox" Jerusalem but in a little place on the Jordan: Bethabara.

There was John the Baptist with some disciples and there "on a certain day" Jesus came too.

A great moment! But who had an eye for it?

He was standing in the midst of the people round about John as a common listener. John saw Him standing there and said: "He is among you." But nothing happened . . .!

The next day John pointed Him out clearly: "Look, there is the Lamb of God." "This is He of whom I have spoken to you . . ."

But then still nothing happened.

The disciples (among others, Andrew and John) were not yet aware of Him who was standing there with them.

Still a day later, when Jesus was patiently walking "a little" there, He waited for the Lord! John pointed Him out very emphatically and only then there came a "stirring" in two disciples who timidly approached Him.

When Jesus perceived that the Father was busy "giving" (John 17:12) Him two disciples, He said to them: "What do you want?" They answered, "Rabbi, where are you staying?" - which means: are we allowed to get acquainted with you? "Come and see." They went with Him and saw where He was staying and they spent the rest of the day with Him. This happened at about four in the afternoon.

An unforgettable day and hour! It stuck in John's memory all his life.

And as it was when the first kingdom in Israel was established, so it also came to pass when the kingdom was re-established with the coming of Jesus. For we read: "And Saul went to his house at Gibeah and the valiant men whose hearts God had moved went with him (I Sam. 10:26). Saul in his "good" days!

So it came to pass now: Andrew "found" Simon and Jesus "found" Philip, and Philip "found" Nathanael. God gave it them and moved their hearts to go to Jesus. So it

began! And so God still always does it (John 6:37). Not "mystically" but concretely.

"But they remained with Him in all His trials" (Luke 22:28).

Just as it is written about King Hezekiah: "He remained loyal to the Lord" (II Kings: 6), so it could also be said of the disciples that they remained loyal to the Lord Jesus, right against the public and the "ecclesiastical advice" of their leaders.

How mightily those young men (the disciples) "grew" in the time of only three years and "increased" in the "knowledge" of the Messiah! (II Peter 3:18).

Gradually they learned to comprehend in the practice of their daily association with Him what they "possessed" in Him. And just as the Holy Ghost in former times seized Samson, which was evident in his muscles and his bodily strength, so the Holy Ghost seized the Apostles (especially after the day of Pentecost) which was then evident in their clear insight into and concrete "understanding" of the Old Testament Scriptures.

How dejected they were when He died! "Must it go this way now?"

How their hearts caught fire when that "stranger" opened the Scriptures to them and the formerly well-known (?) prophecies began to live for them.

It began with the twelve "princes of Israel" of the New Covenant who since the day of Pentecost are seated on twelve thrones, as judges in their preaching, formerly by word of mouth, nowadays in their epistles and gospels, judging the twelve generations of Israel (Matthew 19:28; Luke 22:30).

We know how this went further.

How they learned to live with Him day by day.

How He led them.

What they heard and saw of Him.

And meanwhile the band was growing.

They themselves did not know how and sometimes they didn't understand Him at all. But "go away"? Out of the question! They should not know where to go other than to Him. So they were daily more and more "incorporated" with Him (Romans 6:5). And He gave them "life" again and again, as for example on the first Easter day, when they were "revived" out of dull dejectedness to "new life".

It was really not a trifle having to let go the "theories" and "principles" learned at the "synagogue catechism classes" and learning to believe in a suffering, despised Messiah.

As glad as in his days Isaiah made the "remnant" with his delightful prophecies, so the Lord Jesus made His disciples glad when He showed them their fulfilment. "You might have expected that?" They almost couldn't keep pace with it finally, so overpowered were they by the "works-and-doings" of their exalted Lord when they caught sight of it more and more.

Only mind: after the resurrection and the outpouring of

the Holy Spirit, the full gladness of faith broke through in the circle of the Apostles.

After that, they lived in the Covenant which the Lord had already concluded with Abraham, but which now had been given eternal validity by our Lord Jesus Christ. Their epistles are filled with that!

Not a "legalistic" covenant with prohibition after prohibition, or command after command, but: "Therefore implore you, my brothers, by the mercy of God, to offer your bodies as a living (spontaneous) sacrifice, dedicated and fit for His acceptance as He likes it." This service harmonizes with His Word and is rather a matter of logic, so to say (Romans 12:1). "Reasonable service."

It went as of its own accord. Through the Holy Ghost of Christ.

Paul with all his former legalistic religiosity and "dead" learning: when he caught sight of the sin-offering by which the Lord Jesus had paid for sin and made peace with God, he abandoned that whole strained, unnatural "religious" attitude of life: of ever-more-religiosity, ever-more-piety. He had an eye only for Christ and His fulfilled work, in Whom he continually found "everything" and out of Whose enormous "store" he daily "took" what he, being needy and lost-in-himself, was in want of.

No trace of "religious self-improvement"!

"All I care for is to know Christ . . ." (Phil. 3:10).

And put beside it the arid, lifeless scholarship of the scribes, of the jurists, and the "poor" people's heavy bearing of the yoke of their own religiosity.

They were also very busy with "the Covenant".

They also did much so-called "Scripture study" and they knew their "Moses" by heart.

But the Lord God and His Son Christ they didn't know.

They were blind to that which happened around them, when God sent His Son at the turning-point of world history.

Grace . . . they didn't need it. They did their best to live according to the law of God, didn't they?

"Have mercy on us . . ." they never cried.

They debated endlessly about their "Moses", but meanwhile . . .!

Behind the screen of their thrashed out "theology", hatred and quarrels, prostitution, money-grabbing, ambition, pride were raging . . .

The Lord God was not great in their eyes, but they themselves were "great" in their own eyes.

The disciples did not live "out of" a view of the Covenant or "out of" a Covenant idea, but they lived daily *out of* Christ by faith and they experienced how that made them happy and how near He was to their joy.

To be allowed to live in the Covenant with God was their daily source of strength.

There are people who sometimes ask themselves how it was ever possible that Paul and Silas did not moan and lament in their saddening circumstances, which perhaps caused their lack of sleep, but instead sang to the praise of God at midnight.

What did these men sing, after all!

This, that they had in their misery such a mighty Helper!

That God, whose praise they sang, was a God of salvation to them.

That God was their salvation! "Who would not praise that highest Majesty with reverence then?"

And the more we learn so to arise to a new life with a

hearty joy in God through Christ, the better we die off - *as of its own accord* - with respect to our "old man" (Lord's Day 33).

A great many ponderous "cultural problems" fall away then and a great many thick reports about "the use of leisure time" can be put aside then and theoretical discussions about cinemas, theatre, dancing, and sexuality are reduced to simple proportions because the secret desire to share in those present idolatries has died off. Living in the Covenant with God by faith is more than simply thinking and reasoning about the Covenant and meanwhile . . .!

So the disciples were gradually incorporated by the training of a true faith and they learned to accept one by one all His benefits and . . . they knew that most things were still to come.

Therefore living in Covenant with that delightful King was for them so "exciting", so surprising, so cheerful.

To be sure, they also knew of their sinful nature. Indeed.

Paul moaned because of it (Rom. 7:24). It made him humble and he also feared the *power* of sin in his own life.

He also knew of the great power of satan and the suction power of the world.

How unsuspecting is our heart and how little are we oftentimes "aware" of the danger which threatens our life in communion with God and with each other in His church. But the more vivid our recollection is of the high price Christ has paid for us, the better we shall live more carefully and prudently before His eyes and towards each other.

We can't permit ourselves everything nor can we do so over against each other.

Not on account of Him who had to suffer so deeply for us!

Where we in our days have the great privilege of being allowed to live with Him in the Covenant, there it is also becoming for us to show that we have set our heart on something else than does the christianity around us, which is going to meet with a terrible disillusion, because it is provoking Him by her religiosities and is meanwhile living after its own worldly heart.

Thousands of christians have *practically* "forgotten" Him, just as the people of Israel often did (e.g. Isaiah 17:10).

Of course, they know the name "God" as yet. That name is being sufficiently misused. Many people have also some faded "Sunday school wisdom" as yet.

But one with whom you don't "associate" daily is so being "forgotten" day in day out! Finally you don't "know" him anymore. He doesn't belong anymore to your "circle of acquaintances", does he?

So thousands of people don't "know" God anymore and they don't "recognize" Him anymore, neither in His benefits nor in His judgments. "God is dead" applies to many people who don't hold with this "theology".

They do know a "dear Lord" and a "dear Lady", twin gods like Baal and Asherah, but they don't know the God of the Covenant.

They also don't know Him anymore in the majesty of His punishing righteousness with regard to sins of church, business, marriage, nations.

If we don't comprehend His will in those trespasses, we are also living "practically" "without God in the world" and we fall back into paganism such as the Ephesians had lived in (Eph. 2:12). For a long time Israel was without the true God (II Chron. 15:3).

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## Women's Convention in Toronto

On June 18 the women's society of Toronto hosted our annual convention. This was a change from the usual fall meeting in October, and certainly the weather was beautiful and sunny for such a festive day. The churchbuilding of the congregation of Toronto is very nice and has ample facilities to host a convention of this size, which all adds to the success of it. The day started early for most of us and we can picture the hustle and bustle in about 300 homes, when mother goes away for a day and takes off around seven in the morning or perhaps earlier. As we all started coming in around 9:30, coffee and all kinds of goodies were already being served, which tastes good after a long trip by bus or car. We see all kinds of familiar faces and chat with one another, which is also a joy.

At 10 o'clock the meeting is opened by our president, Mrs. Riemersma. For the opening we sang Ps. 145:1, 4, after which she read Ps. 145 and led in prayer. In her word of welcome she refers back to this psalm of praise: how we as women of God's church will praise and magnify the wondrous works of our Lord throughout the generations. She wishes us all a good day in fellow-

ship and study. Some announcements follow. Mrs. A. Dekker has been chosen as secretary and Mrs. T. Ravensbergen as our I.L.P.B. representative. The next League day will be held in Burlington East. Following these announcements Mrs. Faber read her review of last year's convention in Smithville. Mrs. Riemersma speaks for us all when she gives Mrs. Faber our very special thanks, as this is the end of her five year term as secretary. All the work and time given has been greatly appreciated by us all. The financial report is given by Mrs. DeVries, after which the roll call shows that about 330 guests are present, some from as far as the Netherlands and Australia.

After we sang our League song, the floor was given to Mrs. G. DeBoer to read her essay on "Maria de Moeder des Heeren". Mrs. DeBoer shows us how Mary in childlike faith accepts the miracle of the coming birth of the Messiah. How she is strengthened in her faith time and again through happenings such as the shepherds' coming and knowing about the birth of the King, the three men from the East, Anna and Simeon. All these people knew through the Holy Spirit. Later Mary is

rebuked by her Son several times. The Lord has to fulfill His office without her interfering, e.g. in the Temple at passover, the wedding at Cana, etc. Mary's life must have been difficult at times, because we as mothers like to see our children guided by us, but she had to be taught by her Son to see Him as her Saviour too, the Son of God, who had to die for her sins also. How sad and difficult this must have been for her. Yes, a sword went through her heart, but we know that later she was also there, with the other faithful ones, when the Holy Spirit was poured out to strengthen our faith until the return of our Lord. Mary served in God's Kingdom, and was given faith, she also sinned and was forgiven through the death of God's Son on the cross. After the essay Mrs. Riemersma thanks Mrs. DeBoer for her work and study. We sing together Ps. 116:1 and 9. Question period follows to give us a little more insight on certain matters yet, followed by the singing of Gezang 23:3, 4, 5, which closes the morning session.

By this time we are eager for our noon meal, which is deliciously prepared by the ladies of Toronto. We could enjoy all kinds of cold salads

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### LIVING IN THE COVENANT Continued

"You were bought at a high price; then honour God in your body" (I Cor. 6:20).

That others may begin to think of God because of our goings out and comings in.

That the "force" of His mercy may be seen through us. In order to praise Him! That it may be seen through us how often the Lord is strikingly good!

That we, even without directly speaking of Him, by our behaviour cause others to think of Him!

How often don't we read when Jesus had done a miraculous sign that the crowd glorified God.

And He Himself too, didn't He say of the rising of Lazarus that this would be to the glory of God, to bring glory to the Son of God (John 11:4)?

About our salvation we need not worry when we live with Him in the Covenant. He has taken that "care" upon Himself, but we must take care that no honour falls upon us but upon Him!

"If there is love among you, then all will know that you are My disciples" (John 13:35).

I have tried to show you "practically" from the Scriptures what it is to be allowed to live with the Lord God in the Covenant which He has with His people and church, of which we may be a member.

How that must be, the Holy Ghost will teach us from the Word of God.

Do pray continually, at all sorts of suitable and

necessary occasions, for that Holy Ghost who has been promised to us in baptism. That's the way to be in heaven's good books. Then you will see how really and concretely the Word of God (e.g. in psalms and prophecies) is also being fulfilled in all sorts of situations of your life.

And as often as we already receive something now of the good of the Covenant that has been promised to us, of that good which perishes never more, our hearts increasingly long for the complete revelation of our life-in-glory, which is now as yet hidden in God.

"When Christ, who is our life, is manifested, then you too will be manifested with Him in glory" (Col. 3:4).

"If you search for Him, He will let you find Him; but if you forsake Him, He will cast you off for ever (I Chron. 28:9).

P.K. Keizer

*Postscript:* It is better not to speak of "a living according to the Covenant" or a "living out of the Covenant" or "a living out of the idea of the Covenant" or "a living out of a contemplation of the Covenant". Let us speak of: a living in the Covenant, out of Christ, with God, by faith, according to His Word, through the Holy Ghost.

P.K.K.

*The Rev. P.K. Keizer is minister-emeritus of one of our sister-Churches in the city of Groningen, The Netherlands. We thank him for his English-language [!] contributions to our magazine.*

Ed.

and cold cuts, with coffee and ice cream for dessert, an ideal meal for this beautiful warm day. We all enjoyed it very much. There is of course lots of talking going on, and everyone loves also this part of the day. When the afternoon session is started again we all join in singing "O Canada", after which Mrs. Grace Menken sings a solo titled: "Eens zal op die grote morgen," by Arie Pronk. She is accompanied on the organ by her husband, Mr. Menken, who is also our organist for the whole day. A second solo Mrs. Menken sings is titled: "O praise the Lord," by T. Arne. Mrs. Riemersma thanks the singer and organist very much. We have really enjoyed this contribution. Our president then announces that we have sent congratulations and good wishes to Calgary where our Western sisters are having their League day today also. Their return greetings have been received by us, as well as from the Gereformeerde Vrouwen Bond in Holland and Mrs. A. Werkman of Strathroy. Mrs. Riemersma then read from Mark 2:23-28 and 3:1-6, also Hebr. 4:1-14, followed by the singing of Hymn 28: 1 and 2.

Rev. VanderBoom then gets the floor and after some lighthearted remarks starts on his speech for this afternoon on the topic: "From Sabbath to Sunday", for all of us a very interesting and urgent subject. Even



At 7:45 a.m. a bus picked up the bulk of the Smithville sisters who attended the meeting. Others came by private transport.

in the world around us a lot is talked about this, but then more as a social issue. The Sabbath as God teaches us in the first chapters of Genesis shows us the order of creation. Rev. VanderBoom stresses how God takes delight in His creation on His first day of rest. For the O.T. people the

Sabbath is the day to remember the creation, to worship and praise the Lord, and to rest for the work to be done in the coming week. This was observed from the beginning, long before the law was written on Mt. Sinai. In the N.T. the Lord has fulfilled the law for us, through His



After the meeting. Even then the honourable speaker, the Rev. D. VanderBoom, had to answer questions.



Australians meet each other at the Toronto meeting. Left: br. and sr. R. Koops of Albany, Western Australia; right: a ministerial Aussie and his wife.



suffering and death. When He arose on the first day of the week the disciples were meeting and the Lord appeared to them. The New Testament does not mention the Sabbath anymore. But it seems that until around the third century the Sabbath was kept, a gradual change was made to Sunday. Sabbatists call this apostasy of the church. The church however celebrates the resurrection of our Lord, which is a guarantee for all those who believe in Him, for the eternal Sabbath to come. Therefore our Lord's day should be one of joy, in worshipping our Creator who delights in this. We will be strengthened in our faith by the preaching of the living word and by the Holy Spirit. It should also be a day of communion with fellow believers and a day of rest for the work in the week to come. With the Lord's day kept this way in joy and fellowship, we have a small beginning of the eternal Sabbath to come. Our speaker will have the full introduction published in the *Almond Branch*, as well as the answers to some of the questions put before him this afternoon.

After the question period our president has some closing remarks yet. We have had a beautiful day together, she says. May it all be to the glory of our God. Our special thanks go to Mrs. DeBoer and Rev. VanderBoom for their contribution on



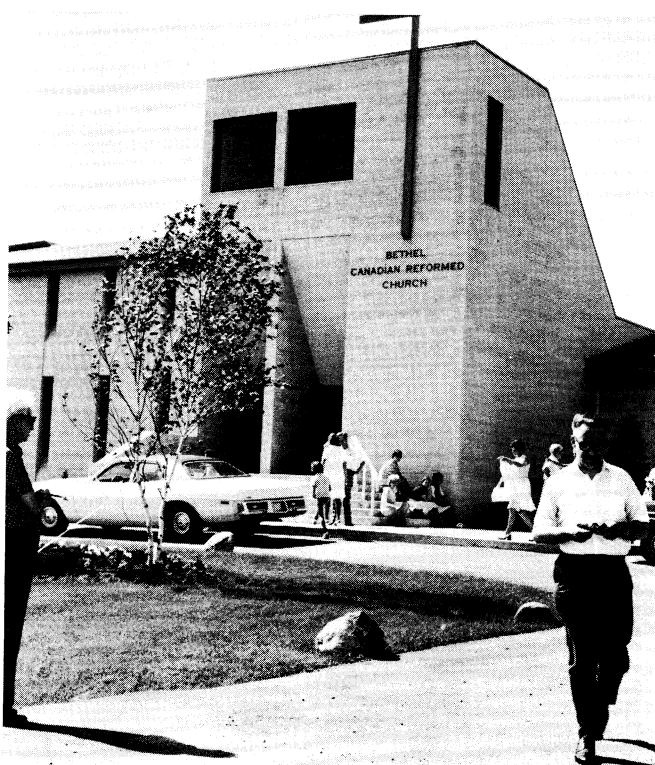
*"k Heb m'n wagen volgeladen . . ."*

this day. We also appreciate all the work that has been done to make this day a success. Thanks go to our hostesses, the organist, and others. Mrs. Zuidhof, our vice-president, thanks Mrs. Riemersma for leading this meeting so well all day. We sang yet from Hymn 57:1 and 2, and Rev.

VanderBoom closed with prayer. The president closed the meeting, but we could stay to have some coffee, cake and "broodjes" to sustain us on the way home. We have enjoyed Toronto's hospitality and the communion of saints, and are happily homewardbound. A.M. BERGSMA



*After the meeting there was a conference of ministers' wives, Mrs. Werkman, Mrs. van Rongen, and Mrs. Kingma, under the supervision of sr. J. Jissink Sr. of Grand Rapids.*



*In the meantime the Rev. P. Kingma is going to check his car.*

# mission news

## IRIAN JAYA

May was a busy month for the Knigge family. On Thursday, May 8th, they flew to Boma from Sentani where they had attended the graduation of Jurjen and Joske, who had completed grade eight. As Rev. Knigge wrote on May 26, 1975, the flight was quite eventful.

"In the mountains we made an unscheduled landing because the pilot noticed that oil was leaking and because he could not do anything in the air he wanted to check the engine on the ground. It was, however, nothing serious. Yet we were thankful that we safely landed in Boma. While the rest of the family stayed in Boma, I myself flew on to Kouh. There Ambrose, an elder from Butiptiri, was waiting for me. He had come along with the Versluis family when they returned home to Kouh by boat from their last visit to Butiptiri. Together with me Ambrose would visit the Sait area. We thought it a good idea for him to get acquainted with the work in the new area. On that same Thursday Mr. de Wolf, Ambrose, and I went by boat to Kawagit, where we spent the night. The next day we went on to Manggelum. Mr. de Wolf went along for the technical part of the work there. He has made a nice design for a roomy house and he has attracted from Sentani an experienced builder who will build the house for Bram and Joanne. The materials we need have been collected by now, a place where to build has been cleared and levelled. So the house can be erected and we hope all things will be ready by the time the de Vegters arrive here. In Manggelum you are pretty close to the mountains. The river water is still cold there, so are the nights. Manggelum will be a nice place to live.

On the next day (Saturday) in the afternoon we went up the river to Heyokubun. The water was nice and high enough but there always remain a few difficult spots to be passed.

When we arrived at Heyokubun the teacher Kornelis just came back from a fishing trip, bringing a net and about ten big fish. That evening we enjoyed fish with our sagu. On Sunday morning we attended the service, Kornelis told about the Lord leading Israel out of Egypt. Connecting with it, I finally addressed the people there. Sunday afternoon we returned to Manggelum, where we attended the afternoon service, conducted by guru Johan, and on Monday morning

we went to Sawagit, while Mr. de Wolf returned to Kouh. Guru Ambiwo of Sawagit had been ill and had gone to Kawagit for four weeks to be treated there. It was a pity that, after he had started the work in Manggelum for two weeks, he had to stop it; in the meantime he has recovered and we found him sound and well. We spent the night in Sawagit, then walked back to Manggelum. The water in the river was very high and covered large parts of the jungle so we had to wade through the water and make many detours. The prospects for the work are good. Some people of Avitauwop are sending a child to the school in Heyokubun. Atekop, on the top of a high mountain, has moved near by and built a village at the foot of the mountain. They ask for a teacher. The people in the village Kloofkamp want to move either to Heyokubun or to Manggelum. May the Lord move the hearts of all this people, that they may accept Jesus Christ as their Saviour."

In the meantime the Knigge family has arrived in Holland and we wish them a pleasant and restful furlough.

## FURTHER NEWS

On Tuesday, July 1st, Rev. Knigge and his family arrived safely in the Netherlands. They are staying in a furnished house which belongs to the church of Assen; the address is Lorentzstraat 13, Assen, Netherlands. They are already in touch with the Canadian Embassy in The Hague to apply for immigration papers. In August, the Lord willing, they will arrive in Toronto, where a furnished house is ready at 2071 Highway 7 West, Concord, Ontario. We certainly hope that they will enjoy their furlough, which will officially last until the end of December. It will give Rev. Knigge an opportunity to study and prepare himself for a task which he hopes the Lord will grant him in one of our congregations.

In the meantime Bram and Joanne Vegter are very busy studying at the Summer Institute of Linguistics and they enjoy it very much. They left on June 13th and are expected back on August 16th. Their address is Room 1110, Holshouser Hall, U.N.C.C., Charlotte, N.C. 28223, U.S.A.

## BRAZIL

A report from the Consistory of New Westminster included the following information:

In a special report our missionary, the Rev. C. Van Spronsen, informed the Consistory that six more persons had indicated their desire to publicly profess their faith and to be admitted to the Lord's Supper. All six have been attending the church services very regularly from one to two years and pre-confessing classes since June 1974, showing true interest and willingness to learn.

"We are most thankful," Rev. Van Spronsen wrote, "that the Lord has worked faith in their hearts through hearing the Word of God and given them the desire to be part of God's people. Yet our joy is clouded by the fact that notwithstanding their good intentions, several of them display great weakness particularly in keeping the 7th commandment."

On the basis of the missionary's report it was decided to inform Rev. Van Spronsen that the Consistory had no objections that two of the applicants be admitted, namely Josefa Tereza Vieira, 26, and her brother Jose Antônio Vieira, 22. With regard to the four other young people the Consistory requested the advice of the Revs. J. Mulder, M. van Beveren and M. VanderWel. Upon their written advice the Consistory decided to ask Rev. Van Spronsen to send a further report since too many questions about the life of those four applicants were left open. The Consistory is thankful to the Lord that so many young people desire to be admitted to the Lord's Supper. If admitted, Tereza and Antônio will be the first younger members of the congregation upon their profession of faith. On the other hand the Consistory shares the concern and apprehension of the missionary about the fact that the powers of sin and destruction still appear strong in the lives of many. Prayer is needed for the missionary as well as for all the brothers and sisters in São José.

Since the Agreement with the Mission Aid Committee calls for regular contact, the Consistory had a meeting with the Committee to discuss mostly practical aspects of the work in order to ensure continued cooperation. It was agreed upon that Rev. Van Spronsen will be asked to as much as possible do some of br. J. Kuik's work during the latter's furlough. Br. Kuik is to leave São José June 26th and to return October 1st. A meeting of Council with the Committee and br. Kuik is scheduled for September 2nd. Some aspects of expansion of the relief work were discussed and close cooperation recommended, but no major decisions were made.

One of the supporting Churches suggested, in order to save on the cost of moving, to purchase permanent furniture for the manse of the missionary in Brazil. Upon the re-

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# press review

## A RESPONSE TO "TWO TRANSITIONS"

From the editor I received a letter-to-the-editor with comments on the Press Review in the June 14 issue of CLARION. It is from the hand of the Rev. J. Tuininga, Christian Reformed minister in Smithers, B.C. It reads:

Dear Mr. Editor,

I would like to make a comment or two about what Rev. J. Geertsema wrote under PRESS REVIEW in the June 14th issue of your magazine, cf. "Two Transitions," p. 12.

What bothers me most, I guess, is the tone of the article. I had a kind of bad taste in my mouth after having read it. Everything is so simple (not to say "simplistic") and so black and white to the Rev. Geertsema. He apparently has no difficulty at all in judging all kinds of matters: It is all very clear to him. With the way Dr. Praamsma writes "he feeds and strengthens the evil of the easy transitions instead of fighting it." All who know Dr. Praamsma, know him as being "valiant for truth," and to make an accusation like that on the basis of such flimsy evidence, is most unkind to say the least.

The Rev. Arntzen "told and showed us that there is such a Reformed Church in The Netherlands, the (Liberated) Reformed Churches." Is that the only such church there is? Did Prof. Popma not show that by joining the Chr. Geref. Kerken? Furthermore, Rev. Geertsema has no hesitancy at all in calling Arntzen's act of leaving the Synodical churches an act of "leaving a false church." I too, have grave criticisms of the Synodical churches, and I hesitate to call the Geref. Kerken as a *whole* a Reformed church any more. But does that give us the right to make a blanket judgment about them as "false" churches? In the final analysis, would one not have to take a closer look at the many local (autonomous) churches where the true gospel is

still being preached? Moreover, notwithstanding that synod's distressing lack of disciplinary action, its compromising stance, etc., it did nevertheless affirm its confessional view of the atonement over against Wiersinga, e.g. May we then already now simply label them as "false"? I wouldn't dare to do it. I am tempted to quote here from what Calvin said in his day over against the Donatists and the Cathari, but I will only refer to it - Vol. II of the *Institutes*, Bk. IV, chap. 1, sections 9-19. The reading of these pages would be of invaluable service, I believe, to many in the Can. Ref. Churches, who are so quick to condemn someone else, and play fast and loose with the "true/false" distinction.

A final point: I don't think one can simply equate Babylon (Rev. 18:4) with the false church. Babylon is the worldly, secular city of man, of which Babel was the precursor. That city has a false religion to be sure, but that is something else than equating it with the false church.

I do not write this letter, Mr. Editor, with malice; nor because it is so pleasant. I probably would not even have written if the Rev. Geertsema's article was an exception, in this regard. But it is a mentality which is found too often in the pages of the *Clarion*, and then I sometimes have to think about the Jews of old, who said to Christ: "We are Abraham's children, and were never in bondage to any man." What Christ said in Matth. 7:1-5 is certainly applicable here.

Sincerely yours, J. Tuininga

I would like to answer with the following remarks. If I understand it well, then the tone which gave the Rev. Tuininga a bad taste is that of putting things so simply in black and white and in that way judging all kinds of matters: judging namely Dr. Praamsma and the Synodical Churches in The Netherlands (GKN).

As for accusing Dr. Praamsma, the only thing I wrote about was his

article in CALVINIST-CONTACT. Now I also received a letter from Dr. Praamsma himself. I hope he does not mind that I mention this. He wrote that I wrongly ascribed to him that he makes one's choice of a church dependent on "feeling at home" there. He added that that would be a bad criterion; and that he wants to hold to the marks which we find in our Confession as the criterion. It is with pleasure that I give this information to the readers of CLARION. I regret that I gave the impression as if it were the opinion of Dr. Praamsma that church membership is a matter of "feeling at home".

However, I did not say this. I wrote that his way of writing gives "the *impression* that church membership is a matter of personally feeling at home". What I wanted to say was that Dr. Praamsma's speaking about "feeling at home" was not a fighting of the evil that he mentioned in the beginning of his article: the evil of easily changing churches. On the contrary. That was my point. And was I wrong in this point? And was I wrong in stating that mentioning Dr. Arntzen's motive for his transition - namely: "Basically it is an act of obedience that is the point at issue: where does the Lord gather a congregation which responds to the norms as they are mentioned in art. 29 of the Belgic Confession?" - is much more apt to fight the above mentioned evil? I don't think so. Dr. Praamsma wrote me that he did not know about the motives and therefore could not mention them. But this does not take away my point.

Further the Rev. Tuininga asks whether according to me there is only one Reformed Church, our sister churches; and whether Prof. Popma by joining the Christelijke Gereformeerde Kerken did not show that also these churches are Reformed churches. Well, I did not see the need to write further about these churches and the deed of Prof. Popma, and to elaborate on it. But I can tell the Rev. Tuininga that I would not dare to call these churches false churches. On the contrary. Since 1946 the (Liberated) Reformed Churches have tried to work towards a merger with the Christelijke Gereformeerde Kerken on the basis of Scripture and the Reformed Confession and Church Order. Even the Synod of Kampen, 1975, of our sister churches sent a letter to the Christelijke Gereformeerde Kerken



about the ways that could and should lead to unity. I have never objected this endeavour. Does this say enough? Although, the Rev. Tuininga maybe knows of the ideas of Prof. Oosterhoff in Apeldoorn about Genesis 2 and 3, which cause concern.

The second point of easily judging, putting things in black and white, is that I dare to call the GKN a false church. Although the Rev. Tuininga himself has "grave criticism" with respect to these churches, and does "hesitate to call the Geref. Kerken as a whole a Reformed church", his grounds for not daring to "simply label them as 'false' " are that there still are "many local (autonomous) churches where the true gospel is still being preached", and that the synod of the GKN did "affirm its confessional view of the atonement over against Wiersinga, e.g."

It is true that the synod of the GKN, in June and November, 1974, affirmed its confessional view that Christ suffered in our place the wrath of God against sin. But what is done in consequence? The Rev. Tuininga admits "synod's distressing lack of disciplinary action" and "its compromising stance". Lack of discipline and compromising stance with regard to Kuitert, Wiersinga and others. To mention only a few things: Kuitert denies the truth of Lord's Day 3 about an historical Adam and Eve; denies actually the truth which we confess in Lord's Day 17 in its three parts. And maybe the Rev. Tuininga knows what Kuitert wrote about prayer and, in connection with it, about our God. Wiersinga denies the truth about Christ as confessed in Lord's Day 5, 6, 15, and 16. And maybe the Rev. Tuininga knows about the recently published book of Wiersinga "*Verzoening met het Lijden?*", in which nothing is left of the God and Father of our Lord Jesus Christ as He has revealed Himself to us in the Scriptures. And in which the truth of Lord's Day 9 and 10 is denied. And this all because of the basic denial of the inerrancy of the Bible as the infallible Word of God, and because of the acceptance of evolutionist theories, applied also to the Word of God. The Bible is for them the time-bound theology of Israel and of the early church.

O sure, the synod of the GKN appoints committees to talk with them; the synod presents them with requests: do not make it *too* bad. But

they let the denial of the truth continue to work. They let the theological students be further influenced by the false prophecy. They permit the false prophecy to destroy the churches more and more. Nothing is done. Lack of discipline. Compromises between truth and lie. This means that the lie is destroying the truth. The denial of the Holy Name of the LORD and His Anointed is not stopped at all. So *as a whole* no preaching of the pure gospel any more. And no discipline either to punish the sins. Are those the marks of the true church? No, of the false church, according to our Confession.

Are these aberrations the shortcomings, the weaknesses and deficiencies, about which Calvin writes in his "Institutes", the part mentioned by the Rev. Tuininga? I can not see it. And I do not believe it. Calvin writes about minor points regarding the doctrine of God's Word, such as the question where the dead are, and especially about deficiencies and shortcomings in life and conduct; and in this way he fights the perfectionism of the Donatists and Cathari, which he found again with the Spiritualists of his days. The issues in the GKN are of a completely different nature than the shortcomings which Calvin speaks of.

And therefore I maintain, with great distress, my judgment: *as a whole* the GKN show the picture of a false church according to our Confession. Is this simplistic and putting things in black and white? It be so.

No, I do not deny that in the GKN still are many who want to remain Reformed, who are seriously concerned, even congregations. But they do not belong in the GKN as a whole anymore. And they are in great danger of slowly going along more and more and of giving in more and more. May the Lord prevent it. But I, too, am speaking about the GKN as a whole.

And the Christian Reformed Church, instead of earnestly warning the GKN in the previously existing sister-relationship, with the consequence of cutting the ties (as other churches did), abolished the sister-relationship and replaced it by a broader ecclesiastical fellowship, as I see it, in order to maintain the ecclesiastical fellowship with the GKN. Only with the true believers in the GKN? No, with the GKN *as a whole*. This means fellowship also with men like

Kuitert and Wiersinga! Is this "judgment" simplistic and putting things in black and white? It be so. But it is the factual truth. And what I would like to see - what CLARION would like to see - is that this is clearly seen in the Christian Reformed Church. And that this Church will act then in the Reformed way, according to the Scripture and the Confession. Maintaining fellowship with the GKN as a whole means a grave danger for the Christian Reformed Church. "Bad company ruins good morals" (I Cor. 15:33).

A remark about the interpretation of Babylon in Rev. 18 as the harlot, the false church: I followed here the exegesis of the late Prof. B. Holwerda in his study "the 'hoer' in Openbaring 17-19", and defended and maintained in a study that followed, "De kerk in het eindgericht". This can be found in the book *Populair Wetenschappelijke Bijdragen*, published in 1962, after his death.

A final remark about Matthew 7:1-5: "Judge not, that you be not judged," and "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." I asked myself the question: was I judging, and am I doing so, in the sense of condemning? - which is meant by Christ. I am not convinced that I did or do so. I would like to refer to what Christ said in the verses 15-20 of the same chapter about the false prophets who can be known by their fruits. According to me, this passage is more applicable here. Judging in the sense of condemning is wrong. But judging in the sense of examining, testing, is the calling of us all. "Test the spirits to see whether they are of God" (I John 4:1). We may not use the covenant law, the Word, of the Lord in order to condemn each other. But we must maintain that Word, that covenant law as the norm for testing the spirits. And when the Rev. Tuininga often finds this testing on the pages of CLARION, also with respect to the development in the Christian Reformed churches, then that is because we are really concerned about this development. And am I wrong when I state that this development is, anyway partly, caused by maintaining fellowship with the GKN? Sorry that this response has become so long. But especially the last matter is so very important.

J. GEERTSEMA

## A Time to Plant

They sat there together the elderly man and the boy, the latter not speaking and the former not wishing to speak. The man sat at ease on the garden bench, his long lean frame curved over a walking stick. His body, worn out with years of hard work, was content to leave his mind at rest. It was not so with the young boy. The hard wood numbed his firm muscles and his thoughts tumbled about in their urgent desire to be expressed. Finally he could resist no longer. He slid across the painted wood and cleared his throat. "Are you sure he'll come?"

The old man stirred, then finally answered, "Have patience my son. The Good Book says, 'tribulation worketh patience; and patience experience.'" The boy moved back to his place and leaned his blond head against the top rail. He was accustomed to the unusual answers of his friend.

The summer sun steadily shone down on his lightly tanned face and its waves of warmth gently caressed the tender skin below his closed eyes. Black spots and larger ones that were rec' continually separated and melted together. A fly walked along one of his motionless fingers. He tormented himself by enduring the agony of its many tickling feet. It flew away and he wondered why it had left him. He then attempted to sleep but it eluded him.

"Don't move," warned the elderly companion as a faint steady hum grew in the distance. The boy opened his eyes and rolled them from side to side in search of the approaching noise. A small body pushed itself forward on invisible wings and hovered over the bed of brightly coloured zinnias. The tiny bird placed itself squarely in front of a flower and inserted its needle-like beak. Its brilliant red throat became jet black as it turned its head in search of more food. Dipping for more nectar it displayed a crown and back of metallic green. Then having satisfied its thirst the hummingbird turned around and darted away.

In silence the man and the boy wondered about the scene that had just passed. As they sat there the two of them, a butterfly zigzagged about the flowers and the wind as a pastime flipped the leaves high in the tops of

the poplar trees. A yellow and black goldfinch patrolled its path along the eaves trough while a robin crossed the lawn in short runs as it searched for dandelion seeds. These were the quiet sights and sounds of summer.

Suddenly the stillness was cracked by shrill voices coming through an opening in the lilac hedge. "Just look at that, Maybell. He's got that Peters boy with him again. The child ought to be off playing with youngsters his own age."

Pulling her purse up to her elbow, Maybell freed her hands to part the bushes. "Imagine Sam Winton taking advantage of a child. Why doesn't he go and live with his sisters if he's that lonesome?"

The boy overheard the words that had been directed at his friend. He hoped that the man would not agree with them and send him away. Looking into the elderly face he found no answer. The eyes looked straight ahead and would not speak.

\* \* \* \* \*

The briefcase was burdensome to the grown-up Timothy Peters as he walked down the heated sidewalks on Bloor Street. The air conditioners blew their hot breath at him as he passed the row of stores on his way to the National Bank. He stopped when a flock of sparrows flew down to the concrete ahead of him. They excitedly hopped about the kernels of popcorn that had spilled from the bag of a passer-by. With incessant chirping they pecked at the food, and then left in a flurry of feathers.

Suddenly the words of his great-uncle came to the young man's mind. "The Good Book says, 'Are not five sparrows sold for two farthings, and not one of them is forgotten before God. Ye are of more value than many sparrows.'" He smiled to himself, pleased that after all these years he still remembered them, pleased too that the old man had never tired of teaching them.

As he waited for the light to turn green he confessed that his great-uncle had been a wise man. "Is not one's youth the spring of a lifetime? The old man knew that springtime was a time to plant the seed, the Good Seed, the Word of God."

I. TILLEMA

### MISSION NEWS Continued

commendation of the Mission Board the Consistory decided to if possible buy major appliances from the Rev. Van Spronsen and to leave them in the manse. The purchase of furniture should be done in consultation with the successor to Rev. Van Spronsen.

We request the Churches to multiply the prayers that the Lord may give a missionary to continue the work of Rev. Van Spronsen at the appointed time. Humanly speaking the prospects are not bright.

As br. and sr. J. Kuik are to arrive in Canada the last week of June, we extend a cordial welcome to them. We hope they will have a blessed and relaxed furlough.



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office three to four weeks prior to  
event.

# Theses Concerning the Church

By K. SCHILDER [1890-1952]

## I.

That there is a church, one cannot see but *only believe*. Every attempt to determine the "essence" of the church (supposing that it is possible to speak of such an essence) on the basis of what one observes here in this world, or on the basis of axioms other than those which Scripture has *revealed*, is therefore a work of unbelief — even if the results included a number of truths. Finding (inventing) truths is a form of pride, also in this connection.

## II.

*The church has never yet been seen. No one has ever beheld "the" church. No one has ever beheld mankind. No one has ever beheld the Dutch people or another people. For the church has not reached completion any more than mankind or a particular people has. Only when the last of the elect will have believed and walked in accordance with faith, then "the" church will have reached its fulness. Only then will it first become possible to "see" the church in one and the same mode of vision, on the other side of the boundary which separates the present dispensation from the dispensation to come.*

## III.

Therefore, strictly speaking, there is not yet a "visible" church. Only to be seen are parts of the church and its affairs as they are conducted temporally and locally, e.g. the ways in which the life of the church is organized in a particular time (Old or New Testament, before or after a reformation) or in a particular place (on earth, in heaven, in the Netherlands, Russia, Java, etc.).

## IV.

Since the concept "invisible" is determined by the "visible", the need to discuss the "invisible church" vanishes also.

## V.

The church is willed by God, for the Son of God, through His Spirit and Word, gathers unto Himself a congregation chosen to everlasting life. He does so from the beginning to the end of the world; that is, He is gathering the church today, and tomorrow, and right until the last day. He is working to this end in the *present-progressive tense*. Just as no one can praise a carpenter for making a table if such praise is to be an epilogue to a "phenomenologically" constructed argument regarding the "visible" and the "invisible" table which he is making, so no one ought to tire the Son of God with doxologies arising from "*Phenomenologically*" constructed theories regarding "the" "visible" and "the" "invisible" church. How are we to know what the carpenter's table will be like, supposing that in the whole world there is only *one* carpenter and only *one* table . . . and supposing that we ourselves are the wood which he is cutting and carving in order to make his table out of it?

*"The" church has never yet been a "phenomenon"; and, besides, there is only one Lord, and the one church is being made only once. In this connection Socrates can provide no "concept" of the church, for there is only one church, and in order to form a concept he requires more than one "sample". Plato cannot provide one either; the very fact that since the first death occurred the church has been divided over two "worlds" (i.e. heaven and earth) — just as, since the creation of the first human life, the heavenly "hierarchy" has been thus divided — prevents Plato, with the aid of his two-world theory, from construing an "essence" of the church. Moreover, since without Scripture no one can say anything about the church, every word about the church is bound to it.*

## VI.

As stated above, the church is being gathered (assembled) each day by the living Lord (Kurios), Christ Jesus. This gathering occurs daily in the present-progressive tense. Every distinction between "being" and "well-being" i.e. the "essential" and the "non-essential"; Dutch: "wezen" en "wel-wezen", between "visible" and "invisible" church, between church "as organism" and "as institute" is false, and fatal, if it cuts off (abstracts) the daily present-progressive *coming-together* of the believers from the likewise daily present-progressive *drawing-together* of the believers by Jesus Christ (the congregation of the believers).

## VII.

Christ's *work of drawing-together* is the daily *object* of His prayer. It is therefore the way to the completion of the world. One is His fellow-worker only then — and, thus one is "social" only then — when one performs this concrete work of gathering the church, as far as faith can see, in obedience to His command. It is, after all, only His revealed Word that indicates to us the lines along which His prayer moves and along which it seeks to move and does move the Father, that we might be set in motion.

## VIII.

Every fixation of a church-formation whereby either election, or faith, or the demonstrable sanctification of the individual (as if this had to be "cultivated", "attended to", or "strengthened") is taken, without inquiry after the act of co-operation as fellow-worker with the church-gathering Christ, as the principle of the coming-together and holding-together of the believers, is therefore disobedience. Just as the formation of a family may not depend on the question how the present family unit (community) can remain undisturbed in its pursuit of *inwardly directed*, selfish pleasure, but must occur in the desire that God may bring forth the multitude of His children through us, so every church-formation, instead of asking how the community of believers as it exists in a particular place may be undisturbed in the being-together which is its *given*, must continually let itself be directed by the question how Christ

gathers the multitude of His elect from among us and through us.

IX.

Hence the view of the church as "Heilsanstalt" (institution for salvation) is absolutely condemned.

X.

Hence also the will to gather and the act of gathering the believers into *one* body are acknowledged to be a constitutive "distinguishing mark" of the church that is of first-rate importance. The *will* to act ecumenically is a primary distinguishing mark of the church. The question *how* and *when* the church-formation is truly ecumenical is to be answered only in agreement with the will of God as it has been made known, revealed, expressed.

XI.

Because the will to gather the believers from all places and throughout all times is the first distinguishing mark of the church (because therein Christ's work is carried out, through our service as fellow-workers with Him), it is a foremost error-of-principle if one attempts to give "distinguishing marks" of the church, or classifications regarding the church, of which the criteria either are in conflict with this criterion or are abstracted (separated) from it.

XII.

Such an error is made by one who e.g. determines the distinguishing marks of the *church* (group of people or *society*) from the point of view of *strictly personal* events or experiences. For *personal* experiences are no proper criteria for an *assembly*, the forming of a community *as such*.

XIII.

The method rejected under XII is followed e.g. when one calls into existence the distinctions between "invisible and visible", between "militant and triumphant" church. For in connection with the first distinction one often thinks of the question whether a person has faith, yes or no; and in connection with the second, of the question whether he still has to contend with the sins and miseries of this dispensation, yes or no. But both questions deal with strictly *personal*, biographical issues.

XIV.

By their very nature such strictly personal issues do have their significance in the further development or decline in the life of the church. However, this is no reason for taking them as a principle of classification or epistemology with special reference to the CHURCH. For they also function in the life of non-*ecclesiastical* organizations.

Every Christian organization suffers if there are hypocrites in it. Every organization of believing people, also a non-*ecclesiastical* one, is "invisible" in so far as one cannot "see" faith (no more than one can see e.g. thought or melancholy), and "visible" in so far as faith cannot help working also outwardly (just as e.g. thought or melancholy cannot help doing so). As for the "militant and triumphant" "church", the triumphant "church" is understood to be about the same thing as the community of those saved and brought to heaven.

However, those who belong to it have lived on earth also in other than specifically ecclesiastical relationships. Also in these did they struggle (against sin), and now they triumph (i.e. they have in principle overcome sin). Thus, *in so far* as the distinction "militant - triumphant" *does make sense*, it also applies to e.g. a Christian labour organization, a Christian circle of friends, a Christian music club, etc.

XV.

Such criteria for classification, which leave the factor of church-*gathering* out of consideration, are the cause of many misunderstandings concerning the church.

XVI.

Thus the distinction between "invisible and visible church" as it is obtained in *this* way (!) has often had as result that whole groups of sectarian origin and practice were still seen as "true churches", for the simple reason that they did, after all, expect from their members that which is "invisible" (faith). The same applies also to every conventicle — and even to a Christian sport club. However, the question as to what was done to GATHER with Christ no longer touched the conscience as the point of primary importance. The first part of CHURCH-law was thus neglected.

XVII.

Indeed, a church-in-heaven which sins in a similar way was even invented: the so-called triumphant church above, as opposed to the militant one here below. The triumph of the (as yet only initially) glorified ones was then distinguished from the "struggle" in which the same persons, now glorified, had been engaged on earth. On the basis of this strictly *personal* experience, a scheme of *church*-classification was then given. But precisely because the church is still church in the making (divided over two places, "above" and "below"), it can never say that in its work of gathering it already has arrived at the stage of communal triumph. Triumphant (in the present-*perfect* tense) is done only by one who is finished. Christ as Gatherer of the church is not yet finished by far. Hence also the church in its church-affairs is not yet ready or completed by far. Christ is indeed triumphing daily in the present-*progressive* tense; but this also applies (through Him) to the so-called militant church (more than conquerors; faith conquers the world). Christ is triumphing in the present-*progressive* tense. (His struggle is a "prospering" struggle). But the same thing applies also to the so-called triumphant church. It struggles daily in its prayers (by far the keenest weapon, according to Revelation 6 and 11). So it, too, seeks to have the church reach completion. A "triumphant church" that would abstract (separate) its triumph from the one concrete church struggle (divided over both divisions, above and below) would be sectarian, just like the "society for mutual upbuilding", the schismatic church, and the conventicle (see XVI).

XVIII.

In the light of these thoughts one discerns the abhorrent nature of sectarianism. It runs counter to the prayers of Christ and of the (initially) glorified ones. It turns the weapon of the division of the believers that are below against the weapon of the (also still) believing ones that are above. It is therefore the "abomination of desolation" in the very place where it least belongs.

XIX.

The so-called militant church therefore triumphs daily; the so-called triumphant church is daily engaged in struggle. In all its locations (on earth and in heaven) the church struggles and triumphs from moment to moment and proves thereby that it sees its co-operation with the gathering Christ as the distinguishing mark of its life.

*De Kerk*, Vol. II. pp. 245 - 50

The above "theses" earlier appeared in translation in the August 19, 1972, issue.

# our little magazine

Dear Busy Beavers,

I received a letter addressed not only to ME but also to YOU! I'll let you read it right now.

São José da Coroa Grande  
May 1975

Dear Aunt Betty and Busy Beavers,

How is everyone? I'm fine here in Brazil. We have promised to write you again, and this time it is my turn. There is always some excitement going on here. In the holidays we went to the forest and did we ever have to walk and climb! Another boy went with us and we really enjoyed it, and also to hear all the different kinds of birds. Can you imagine that boys eat those birds? Too bad we didn't meet a wild pig or a monkey. We took along some green plants for our garden.

Another time we went to a town to see a very old fort that the Dutch people had built when they occupied this part of Brazil. The fort had some very old cannons and a prison that looked like a dungeon. And there was a chapel which was still in use. It was interesting to see this all.

We also went with the boys and girls from Sunday School to Recife to the zoo. It is not very big but we liked it. Although one thing was horrible. Do you know what they did? They gave live chickens to the wild animals. Those poor chickens. I could not see this, and walked away. This is for sure not necessary.

Another thing we never saw before was a man in front of our church who was doing very funny things. He was jumping and falling and then he would lie very still and all of a sudden jump over another man. First we thought he was sick but then we had to laugh, seeing all his jumping etc. We heard that this man had "the spirit of the devil".

School is going good and we go in the afternoon. When I have time I play with my two big wooden trucks, one made by Ronald and the other I made myself. The children here can make good toys. For example, from an oil can they make a truck. I have friends who come here often. Very soon we will go on furlough and I think it will be fun. And likely we will meet many of you Busy Beavers!

Till next time,

From a Busy Beaver in Brazil  
Jacob Kuik

Thank you for your very interesting letter, Jacob. You can be sure we are all very curious about life in Brazil. Thank you for telling us about it. Hopefully when you are home on furlough you will be talking first-hand to many Busy Beavers!

(Note from the editor: By the time you read this, the Kuik family will have been in Canada for some time already. They were to leave Brazil on June 26 and hope to return on October 1.)



Jacob (right front) and his family in Brazil.

## BOOK NOOK

Summer is here with more time to read. Several Busy Beavers wrote Book Looks on "the Little House Series". One Busy Beaver wrote, "These are fantastic books!"

Title: *Little House in the Big Woods*  
Author: *Laura Ingalls Wilder*

In the little log house in Wisconsin, Laura and Mary live with Ma and Pa and baby Carrie. All around them in the woods lived bears and huge wild cats. Muskrats, mink and otters lived by the streams. The book tells all about pioneer days. In the winter Pa goes hunting and Ma prepares the meat for the family and stores the rest away. Ma and Pa work hard, and sometimes the little girls have to help. But there are happy times too — in the winter when Pa plays his fiddle and sings to his little girls, and in the summer when they play house under the two trees or visitors come over.

It's a very nice book. It belongs to a series all about the old days in the United States in 1860 to 1889. I wish everyone reads them because they tell you about how other people lived a long time ago and they are fun to read.

by Busy Beaver, *Joanne Koning*

August is coming closer. And we have many Busy Beavers in our number who have August birthdays. Let's wish them a very happy birthday, and the Lord's blessing and guidance in the year ahead!

Danny Linde	August 1	Irene Van Oene	August 17
Billy Doekes	3	Anne Bergsma	20
Evelyn Geusebroek	3	Sandra Knegt	21
Cynthia Linde	5	Tommy Linde	22
John Hofsink	6	Martha Meester	22
Benita Tamminga	7	Henry Vis	24
Cor Lodder	8	George Hofsink	27
Elizabeth Medemblik	10	Hetty Witteveen	27
Joanne Hulst	11	Adele Hulzebosch	28
Elizabeth Linde	11	Jeanette Vande Burgt	28
John Beukema	15	Idelle Vander Schaaf	29
Yolanda Schulenberg	15	Jeanette De Boer	31
Trudy Tamminga	17		

## QUIZ TIME

Last time we made a make-believe trip around the world, you remember. Could you match all the sights to the right countries? Let's check. Here are the answers.

England - Buckingham Palace  
France - Notre Dame Cathedral  
Italy - Leaning Tower of Pisa

Egypt - pyramids  
India - Taj Mahal



China - Great wall  
Japan - Mount Fujiyama

United States - Grand Canyon  
Canada - Lake Louise

Saskatchewan

the largest Canada Goose  
in the world

Alberta  
British Columbia

Hartland covered bridge  
R.C.M.P. Museum and barracks

But don't you think most of our Busy Beavers will be staying in Canada for their holidays? Let's see how well you know the sights in Canada, then.

Can you match the sights and the provinces?

\* \* \* \* \*

*Cross-Canada Tour*

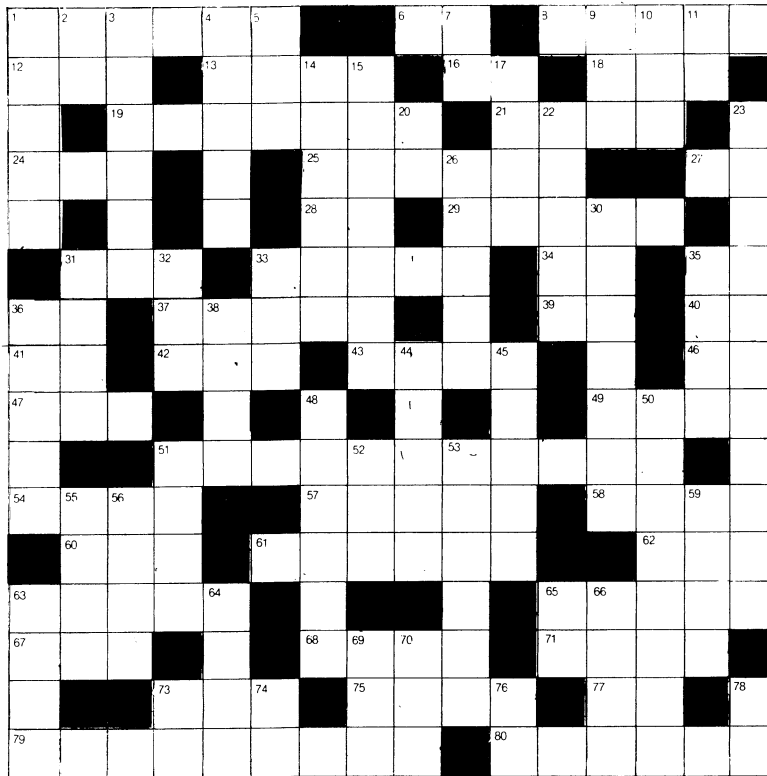
Newfoundland	the Golden Boy
Prince Edward Island	Takakkaw Falls
Nova Scotia	Rock Perce
New Brunswick	Confederation Chamber
Quebec	Banff National Park
Ontario	Signal Hill
Manitoba	fortress of Louisbourg

And . . . last but not least!

I just know you're waiting for our big annual contest! Of course, we'll have our quiz contest, but this year let's ALSO have a POETRY CONTEST. Lots of Busy Beavers are good at writing their own poems. Start writing now. I'll tell you more about our contest next time. Till then, have a safe, happy holiday!

Yours, Aunt Betty

## Puzzle No. 11



**ACROSS**

- 1. outcast
- 6. symbol for samarium
- 8. garden tool
- 12. epoch
- 13. grave
- 16. per annum (abbrev.)
- 18. wind direction
- 19. meshed fabric
- 21. measure for fresh herrings
- 24. floor covering
- 25. a fruit
- 27. alternating current (abbrev.)
- 28. measurement (metric)
- 29. tycoon
- 31. mined minerals
- 33. misleading movement
- 34. out of print (abbrev.)
- 35. elevated railroad

- 36. agreement
- 37. reject
- 39. township (abbrev.)
- 40. wind direction
- 41. 16th letter alphabet (Greek)
- 42. large cask for liquids
- 43. encyclopedia (abbrev.)
- 46. glacial ridge
- 47. fish
- 49. blackfin snapper
- 51. dark reddish orange
- 54. open piece of ground
- 57. consumed
- 58. depression
- 60. teacher of Samuel
- 61. contributions to Church (O.T.)
- 62. caviar
- 63. liabilities
- 65. first name of Mr. Salk

- 67. harem room
- 68. auction
- 71. liquid measurement (Chinese)
- 73. brown
- 75. counsel
- 77. pronoun
- 79. veneration
- 80. who carries

**DOWN**

- 1. smooth deposit found in shell
- 2. symbol for Argon
- 3. gamekeeper
- 4. garret
- 5. by what means
- 7. member of parliament
- 9. a seed
- 10. girl's name
- 11. from (Latin)
- 14. member of the family
- 15. nonmetallic liquid element
- 17. deeds (Latin)
- 20. see 28 across
- 22. manlike mechanical device
- 23. Bible book (O.T.)
- 26. frolicsome
- 30. against
- 31. migratory worker
- 32. is (French)
- 33. a good time
- 35. Adam's grandson
- 36. music drama
- 38. Indian yellow
- 44. wind direction
- 45. gapes
- 48. mugs
- 50. no beginning, no end
- 51. lure
- 52. consume
- 53. oozed, leaked
- 55. bamboo
- 56. Napoleon's isle
- 59. a builder (O.T.)
- 63. part of a house
- 64. rise fast
- 65. 10th & 19th letter of alphabet
- 66. Hawaiian timber tree
- 69. part of circle
- 70. shelter
- 73. symbol for tellurium
- 74. see 18 across
- 76. ending (plural)
- 78. symbol for zirconium

G. DEBOER