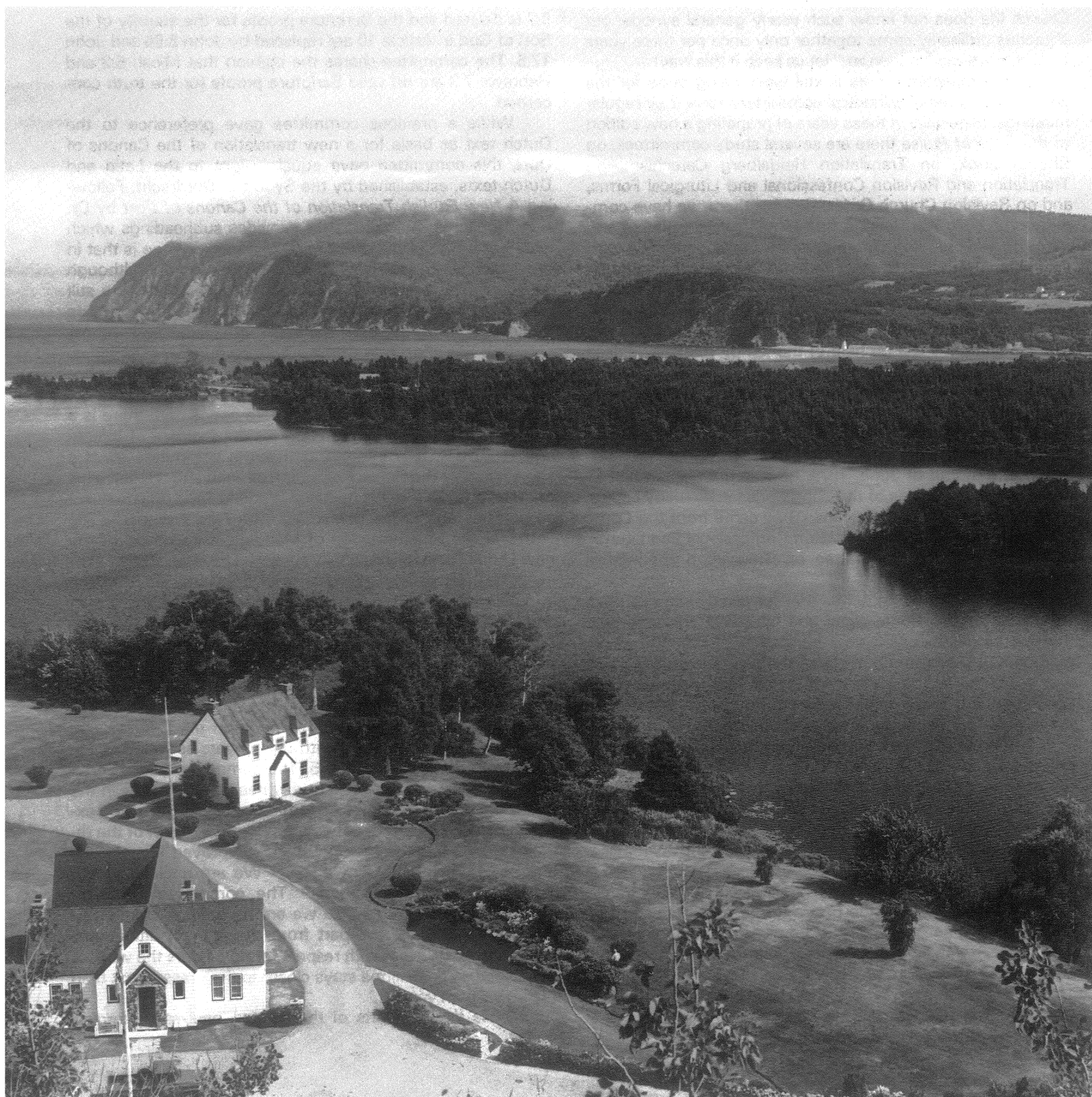


Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 28, No. 16

July 28, 1979



Smithville in Sight

Previously I wrote about hot summer months full of synodical activities; I thought of the general assemblies of the Presbyterians and the synods of the Christian Reformed and Reformed Church in North America. Our Canadian Reformed Church life does not know such *yearly* general synods; our churches ordinarily come together only once per three years (in Dutch we say, "houen zo," let us keep it this way).

In the meantime there is still work being done for the churches in general. Synodical committees have their regular meetings. Especially in these years of preparing a new edition of the *Book of Praise* there are several study committees: on Church Book, on Translation Heidelberg Catechism, on Translation and Revision Confessional and Liturgical Forms, and on Revision Church Order. Besides them we have committees on Bible Translations, on Women's Voting Rights, and more or less standing committees on Correspondence with Churches Abroad, on Contact with the Orthodox Presbyterian Church, and — let us not forget them — the Board of Governors and the Board of Trustees of our Theological College.

Although the ninth General Synod of the Canadian Reformed Churches will be held in the fall of 1980 — "unless there is an urgent reason to convene one sooner," Article 50 Church Order — several important reports have already reached the consistories. Because they are of great importance for the life of our churches in the future, I would like to draw the attention of all our readers to them.

In the month of June, 1979, no less than seven pieces were laid on the tables of the consistories in as many copies as there are elders and deacons. They came from the Committee on Translation and Revision Confessional and Liturgical Forms and the Committee on Translation Heidelberg Catechism.

The first committee writes that for quotations in a new translation of the Confessions and Liturgical Forms it was thought proper to use a new translation of the Bible. The members of the committee chose the one of which the use was left in the freedom of the churches. This use of the Revised Standard Version implies that "Thou" and "Thy," with the required verb endings, have been retained.

Among the first fruits of the labour of this committee is a new translation of the Apostles' Creed. There are some important changes in the English text of this ecumenical creed. The committee proposes to read "Creator" instead of "Maker," "only" for "only begotten," "Hades" for "hell," "the holy catholic church" in place of "a," and to replace "body" by "flesh."

The following provisional report consists of a new translation of Articles 1-13 of the Belgic Confession. It is a rather conservative translation. The committee accepted as the *textus receptus* — the basis for the translation — the authorized French and Dutch texts of the Synod of Dordt 1619. A few changes are more than stylistic. The beginning of Article 1 now reads: "We all believe with the heart and

confess with the mouth that there is only one God, Who is a simple and spiritual Being . . ." In Article 4 "Lamentations" is added, and the letter to the Hebrews is no longer counted among the epistles of Paul. In Article 9 the reference to I John 5:7 is deleted and the Scripture proofs for the eternity of the Son of God in Article 10 are replaced by John 8:58 and John 17:5. The committee shares the opinion that Micah 5:2 and Hebrews 7:3 are no valid Scripture proofs for the truth concerned.

While a previous committee gave preference to the Dutch text as basis for a new translation of the Canons of Dort, this committee gave equal weight to the Latin and Dutch texts, established by the Synod of Dordrecht. Following *A New English Translation of the Canons of Dort* by Dr. A.A. Hoekema, the committee provides subheadings which were not a part of the official text. Another change is that in Ch. 1, Art. 6, the reference to Acts 15:18 is left out, although the words "all His works He knows from eternity" are still part of the confession. In agreement with the authentic texts the words "in Christ" in Ch. 1, Art. 7, are placed with "chosen": God has chosen in Christ a definite number of persons. This preliminary report covers the First Head of Doctrine without the Rejection of Errors.

As far as the Liturgical Forms are concerned, there is a proposed translation of the Form for the Baptism of Infants and of Adults. It is interesting that the committee gives a short Form for the Public Profession of Faith and not just a list of questions. To the first question is added "and do you reject all heresies and errors conflicting with God's Word?". The Form for the Solemnization of Marriage is a revision of the new Dutch Form, provisionally accepted by our sister churches in The Netherlands. For lovers of detail studies it will be intriguing to find the slight differences between the Dutch and the English modernizations. The committee left the addition of the Lord's Prayer unchanged in the Forms and Public Prayers. Synod has to decide either to make the use by the officiating minister or elder optional or to establish that this prayer be said in unison by the congregation.

The last report of this Committee on the Confessional and Liturgical Forms deals with the prayers as found in the *Book of Praise*, pages 475-495. The committee added some petitions related to our present day needs, particularly in the prayer for all the needs of Christendom. It left out some expressions which tried to convey the Scriptural truth of the remaining sinfulness of the believer, but proved exegetically untenable. On page 475 we read "We are unclean before Thee and children of wrath." The committee obviously reasons that by God's grace we are no longer "children of wrath," Ephesians 2:3. Apart from these slight alterations, this report shows that with respect to the prayers the work of our Canadian committee stays closer to the present text than the new Dutch version.

While these reports of the Confessional and Liturgical

Committee are preliminary and will be followed by additional papers, the report of the Committee on Translation Heidelberg Catechism is definite, although the work is not finished. The committee was unable to fulfil its mandate. A part of the committee had been involved with the preparation of the first draft, presented to Synod Toronto 1974, a part had occupied itself with the second draft, prepared for Synod Coaldale 1977. The work method of the two drafts had been different, especially with respect to the basis for a new translation of the Heidelberg Catechism. The first draft had used both the German and Latin text of 1563 and had regarded also the Dutch text of 1611 (used at the Synod of Dordrecht 1619) as more or less authentic. The second draft was mainly based on the German text of 1563. Because the present English version like the Dutch is closer to the Latin text of 1563 than to the German text of the same year, the changes in the first draft were less than in the second. Synod Coaldale did not make an informed choice for the one or the other method, although it may be argued that as far as the basis for the translation is concerned it built on the second draft translation. The Committee members who had prepared the first draft are not willing to use this work method of the second draft. They want to distinguish between original and authentic (or authoritative) texts. Our readers will understand that we touch upon the same difference of approach that is in discussion in the Christian Reformed Church with respect to the Belgic Confession. The divergencies between the German text of the Heidelberg Catechism and the Latin, Dutch, and English versions are not of such an impact as the divergencies between the original text of Guido de Brès and the later revisions of the Belgic Confession. The Heidelberg Catechism was never really revised after 1563. Nevertheless, the nuances are great enough to warrant a well-considered choice between the method of the first or the second draft. The committee now improved Lord's Days 1-23 basically according to the method of the first draft, but decided not to finish this attempt because it is not in accordance with the mandate. The committee asks the General Synod of Smithville 1980 for an altered mandate that will put less emphasis on the original German text and acknowledge the Latin and Dutch texts as also more or less authentic. A new translation will then stay closer to the present English version.

Afterwards one can deplore the fact that General Synod of Toronto 1974 did not invite a member of the committee for the first draft to attend the discussion, to defend their work method, and to explain the difference between the original and the authentic texts of our confessions. Now, more than five years later, we are still struggling about the basics of a new translation of our Catechism. It is fine that we do not have advisors at our General Synods besides the minister of the calling church; we do not invite the professors of the Theological College as permanent advisors ("houen zo"); but committees that sometimes laboured for a long time to prepare a report for Synod should be heard in an advisory capacity, if possible, and certainly when their work or work method is rejected.

In the meantime, the proposed *third* draft for the Lord's Days 1-23 is worth your while. If the churches accept the translation "He descended into Hades," the committee proposes to maintain answer 44 but to place it at the end of Lord's Day 15 with a new question: What further comfort do you derive from Christ's crucifixion? The present question 41 (in Lord's Day 16) could then read as follows:

Q. What do you confess when you say,
He was *buried*, and *He descended into Hades*?

A. Christ had really died,
and He continued in the state of the dead,
under the power of death till the third day.
So He became the Victor over death and Hades,
in order that He might lead us
through the grave to the new earth.

It is already quite some time ago that the Committee on Revision Church Order sent to the churches, the complete text of a Revised Church Order accompanied by illuminating remarks that showed why certain alterations had been accepted or rejected. I am privileged to be a member of a church that uses its weekly bulletin to acquaint the members of the congregation with the proposed text of this Revised Church Order.

This brings me to the main purpose of this editorial. There is work to be done in our churches in preparation for the General Synod of Smithville. When the last Synod decided to enter into ecclesiastical contact with the Orthodox Presbyterian Church, several congregational meetings and not a few essays in men's societies were dedicated to the question: What is the OPC? No one should laugh or scoff at it. A living church reacts and the matters of the church of our Lord Jesus Christ are not issues for ministers and elders only. We stress the task of *all* Christians; matters of doctrine and discipline in the church concern all believers; it is their task to be involved and to stay informed. Therefore, ask your elders about the reports they received. Obtain at least an impression about the direction of the proposed changes, and, if you have questions or objections, discuss them with your minister or elders and make them known to your consistory. May we expect an instructive and even exciting winter in the life of our congregations and their societies!

J. FABER

APOSTLE'S CREED

(Proposed Translation)

- I. I believe in God the Father almighty,
creator of heaven and earth.
- II. And in Jesus Christ,
His only Son, our Lord.
He was conceived by the Holy Spirit,
and born from the virgin Mary.
He suffered under Pontius Pilate,
was crucified, dead, and buried;
He descended into Hades.
On the third day He arose from the dead;
He ascended into heaven,
and sits at the right hand
of God the Father almighty;
from there He shall come
to judge the living and the dead.
- III. I believe in the Holy Spirit;
I believe the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the flesh,
and the life everlasting.

The LORD Stands on Guard

Psalm 121:4: "Behold, He Who keeps Israel will neither slumber nor sleep."

Psalm 121 is a "song of degrees," a pilgrim's song. When the Israelites were travelling to Jerusalem to celebrate the feasts of the LORD, they sang these songs of "degrees." In this Psalm 121 Israel sang of the LORD Who watches over His people in every step they take and every move they make. The LORD does not sleep nor slumber. God is always *wide awake* over His people. If God would ever fall asleep or slumber, He would not be able to look after us or watch over us.

There is a difference between *sleeping* and *slumbering*. Sleeping is something we all do at regular intervals. But the LORD never sleeps! He is wide awake over us at all times! That is the great comfort for us: at no time in our life does the LORD ever lose sight of us! Slumbering is somewhere in between sleeping and being wide awake. When we slumber we are half asleep and half awake. Slumbering is what a soldier does who is on sentry duty. He has to stand on guard for the whole camp. But when that sentry duty becomes too long and too tiring for him, he may in the end doze off for a while. No, he does not really fall asleep, but neither is he wide awake. It is his duty to stay wide awake and to remain completely alert, for the whole camp depends on his being awake for everyone. When he dozes off, there is no one who is guarding the camp.

But the LORD is completely different! He Himself stands on guard for us and watches over us! Normally the sentry duty is assigned to an ordinary soldier. The captains and the generals can sleep comfortably inside, for they have a soldier stand on guard for them. But in Psalm 121 it is the other way around. Not an ordinary soldier, but the LORD Himself is on sentry duty! Our Almighty God stands on guard for us! All night and all day! The LORD has taken upon Himself the responsibility to watch over all His children every moment. And He never falls asleep. He never slumbers.

A *mother* may watch over her child that is ill. She may stay up all night and all day. But if she does this day after day and night after night, then in the end she will not be able to keep it up. Sooner or later her eyelids will fall shut and she will slumber. She will just doze off for a few moments or minutes. And while she is dozing, who is there to watch over her sick child? Well, who else but the LORD our Almighty Creator, Who has made heaven and earth? The One Who never sleeps and never slumbers! More than a mother watches over her children, with all her tender care and maternal attention, does the LORD watch over us.

Parents, whose children have left home, or are working or studying away from home, are often worried. Who will watch over their growing children? Who will keep them from all evil? But is it not the Almighty God, Who is the Keeper of Israel, of parents as well as of children? We as parents must TRUST the God of Psalm 121. He stands guard over our teenagers, too.

At the same time we must then also warn our children that God's eye rests on them day and night without ceasing.

They can never escape the LORD's attention. And our children too may and must seek comfort in the LORD's standing guard over them all the time. They, too, must seek their help from the God Who made heaven and earth.

Yes, this psalm contains also a serious *warning*. For it also means that in all that we do and wherever we go, the LORD *watches* us. The LORD stands guard over us, also when we sin and are disobedient. The LORD does not lose sight of us when we go our own ways — ways that lead away from the LORD and His church. When we, during our pilgrim's journey in this world, travel on paths that are forbidden by the LORD, He does not close His eyes or slumber. Even then, God is still *wide awake* over us!

Is our fear and worry not often in vain? Is it not often just plain unbelief? A lack of trust in our Almighty God? Ask our older brothers and sisters and they will have to testify to the LORD's faithfulness all during their life. The LORD has never left them nor forsaken them. He has always watched over them, every moment of their existence. There are many things in life that may trouble or afflict us. But in all these things we have the assurance of the LORD Himself that HE is always there! Is that not a great comfort that the ALMIGHTY GOD protects us? That HE watches over us and our children? In times of joy but also in days of sorrow and trouble? When we no longer see a way out, the LORD is still standing guard over us!

We are on the way to the New Jerusalem. We are pilgrims. Let us not forget to sing! In unity with the Israel of Psalm 121. Let us sing of the faithfulness of the LORD our Almighty God. And let us teach our children to sing in all situations of life: the LORD stands on guard! The Lord Himself! We may sleep. We may slumber. But our God is always WIDE AWAKE over us!

M. WERKMAN

Psalm 121



1. Unto the hills I lift my eyes.
From whence comes all my aid
When troubled or afraid?
The LORD shall to my help arise,
He who made earth and heaven,
His aid is freely given.

Installation of Rev. C. Van Dam

Sunday, June 17, 1979, was a day of gladness for the congregation at New Westminster. After a period of vacancy, Rev. C. Van Dam was installed as its pastor and teacher by the Rev. J. Visscher.

In the morning service Rev. Visscher had chosen as text II Timothy 4:1-5.

Theme: The apostle Paul charges Timothy to preach the Word in season and out of season. He informs Timothy

that he must: a) be diligent in preaching; b) be mindful of his listeners; c) be steady in his office.

The first and foremost task of a minister in the church of Jesus Christ is to preach the Word. From the gospels and the Acts we learn that this is truly an essential task. Timothy and those who follow him must faithfully proclaim the Good News of the Christ. They must act as "ambassadors," as commissioned men, and as instru-

ments of the Lord. As such they must preach in an urgent, relevant, and patient manner.

Nevertheless, such a proclamation will not always lead to immediate acceptance. It may run straight into opposition and criticism. Instead of heeding what the Word says, the listeners may try to follow their own ideas and fancies. Such a trend must be resisted. The congregation must insist on sound teaching and reject all "myths."

As for Timothy in the face of all opposition and hardship, he must "be steady." He must continue faithfully in his calling. Why? Why may he not opt out? Because Jesus Christ is coming back, and, when He comes, He will come especially as the "judge" of the living and dead. In order to save some from condemnation, Paul urges Timothy and those who follow in his footsteps — also this your new pastor — to keep preaching. Only preaching, and a faithful response to the preaching, can avert God's wrath. The church

Continued on next page.



The Choir "Jubilato Deo."



First Row: Three generations of the VanDam family.

Clarion

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of Jesus Christ is served only when you have a pastor who proclaims reconciliation with God through the blood of Jesus Christ, and a congregation who responds to this proclamation with mind and heart.

In the afternoon Rev. C. Van Dam preached the Word of the Lord from Revelation 22 verse 17: "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come.' And let him who is thirsty come, let him who desires take the water of life without price."

Theme: In this, the final age, we as church respond to the revelation of Jesus Christ with the word "Come!" or (in Aramaic) "Maranatha!" We will see that: 1) The Spirit and the Bride say this; 2) The Christ demands it.

Of our own we would not long for Christ's return. But the Holy Spirit is involved. He makes us aware of our identity by means of the Word and its proclamation, and causes us to orientate our lives around Jesus Christ and His return. The Spirit and the Bride say, "Come, Lord Jesus." This is articulated not just by what we say, but also by what we do (or don't do). Bride over against the great harlot (Revelation 17). Christ demands it. Among other things, this has missionary implications both at home and abroad. Others must see us as Bride of Christ longing and working for the great day so that the joy and the water of life be desired by them, too. If we keep His coming central, then our life and future as Bride of Christ is so meaningful and beautiful.

The next evening the congregation came together again to say "welcome" to the Van Dam family.

A letter with congratulations and best wishes was received and read from the mission workers, the Boersma, Meijer, and Kuik families.

Among the special guests were, in the first place, the father and mother of our minister, then the representatives of the four neighbouring churches in the Fraser Valley, and, on behalf of Classis Pacific, the Rev. Vander Boom.

Between speeches we listened to our choir, organ solos by our organist, and the girls' society did a lot of work in an enjoyable game.

We are grateful to our heavenly Father that the regular pastoral work may continue again in our congregation.

J. VANDERLINDE



The Young Ladies' Society kept the minister and his wife busy.

Psalm 146



1. Praise the LORD, who reigns forever!
O my soul, bring him your praise.
I will bless my God and Maker
And exalt him all my days.
Praises to my God I'll sing;
While I live I laud my King.

2. Put no trust in prince or ruler,
In a man however wise:
In him is no help or power,
When his breath departs he dies,
And his plans that very day
Waste when he returns to clay.

PRESS RELEASE

of the meeting of Classis Ontario-South held June 27, 1979 in London.

1. *Opening.* On behalf of the convening church at Smithville br. J.G. Feenstra opens the meeting. He requests the brothers to sing together Psalm 111 stanzas 1 and 2. He reads Isaiah 12 and then leads in prayer. A hearty welcome is extended to all the delegates and also to student G.H. Visscher. Br. Feenstra mentions that Rev. Cl. Stam accepted the call of the church at Smithville. This caused much joy as well as thanksgiving to the head of the church.

2. *Examination of Credentials.* The delegates of Watford check the credentials. All seven churches are duly represented.

3. *Constitution of Classis.* Classis is constituted. Chairman: Rev. M. Werkman, Clerk: Rev. J. DeJong, Assessor: Rev. W. Huizinga.

4. *Agenda.* The provisional agenda is accepted after some additions. In instructions the churches at Watford and Smithville ask for pulpit supply and Smithville also asks for approbation of the call of Rev. Cl. Stam. A request from two theological students for an (earlier) convening of the next classis is added to the agenda. A report for the fund ad Article 19, Church Order and a report from the classical treasurer are also added.

5. *Preparatory Examination.* The necessary documents for the examination of student G.H. Visscher are presented and found to be proper. A sermon proposal on II John 7-11 is delivered. In closed session it is decided that the examination can proceed. Rev. J. Geertsema examines him on Psalm 16 from the Old Testament. Rev. W. Huizinga examines him on Luke 24 from the New Testament. Rev. P. Kingma examines him on the doctrine of the church. The other delegates also participate in the examination. Classis decides to declare that the examination is satisfactory and that br. G.H. Visscher is eligible for call within the federation of the Canadian Reformed Churches. He signs a declaration promising to teach and to speak an edifying word in agreement with the Word of God as confessed in the Three Forms of Unity. After this a song is sung and a prayer offered.

6. *Instructions. A. Approbation of the call of Rev. Cl. Stam.* The church at Smithville requests this. The necessary documents are available and proper arrangements have been made, except that the approbation of the call by the congregation has not as yet been done. It is therefore decided not to approve the call as yet.

B. Pulpit Supply. This is arranged for Smithville and Watford. September 9, Rev. P. Kingma will serve Smithville. August 5, Rev. W. Huizinga will serve Watford. September 16, Rev. J. De Jong will serve Watford.

7. Reports.

A. The church at Chatham reports concerning the fund for needy students ad Article 19, Church Order. The bank balance as of June 1, 1979 is \$2,793.59.

B. The treasurer of the classis, br. C. Ouwersloot, provided a statement of income and expenses for 1978. Income for 1979 was \$1,293.68 and expenses were \$1,080.54. Since the deficit for 1977 was \$164.88 the balance as of December 31, 1978 was \$48.26. The church at Lincoln reports that the books were found to be in good order.

The classis, on recommendation from the treasurer, decides to assess the churches \$2.00 per communicant member for 1979.

C. The church at London has checked the archives and reports that they are in good order. The church at Watford is appointed to check the classical archives from now on.

8. *Question Period Ad Article 41, Church Order* is held. In closed session the churches at Hamilton, London, and Chatham ask for and receive advice. The church at Grand Rapids mentions that no new English sermons, besides some catechism sermons, are available for reading services. They plead for more printed sermons.

9. *Personal Question Period* is offered. Comments about the sending of copies of agenda and notification about details of examinations were voiced. Guidelines were agreed upon.

10. *Convening of Next Classis.* Two theological students request that the next classis be convened earlier, between August 1-23. Classis does not grant this request owing to inconveniences in scheduling. The next classis will be convened September 12, 1979, D.V., by the church at Watford in London at 9:00 a.m. The moderamen will be: Chairman: Rev. J. Geertsema, Clerk: Rev. M. Werkman, Assessor:

Rev. J. DeJong.

11. *Adoption of Acts.* These are read and adopted.

12. *Approval of Press Release.* This is read and approved.

13. *Censure Ad Article 43, Church Order* was not necessary.

14. *Closing.* The chairman requests the brothers to sing Psalm 111 stanzas 4 and 5. He heartily thanks the ladies for their excellent service. He leads us in closing prayer.

For the classis,
W. Huizinga,
Assessor, h.t.

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BROUWER, Gezina, laatstbekende adres Wakefield P.O.

GROL, Paul Machiel, geboren 21 februari 1948 te Djakarta, laatstbekende adres in U.S.A.

HUBERS, Josephus Franciscus, geboren te Nijmegen op 23 augustus 1914, naar Canada vertrokken op 30 juni 1956.

SIPMA, Harm, geboren op 24 november 1914 te Dantumadeel, naar Canada vertrokken op 10 maart 1979.

SMALLENBERG, Barend Jesaja, geboren op 17 juli 1914, naar Canada vertrokken op 6 december 1952.

SMIT, Hendrik Sipke, geboren te Ter-schelling op 19 juli 1914, naar Canada vertrokken op 21 april 1953.

VAN DODEWAARD, Hendrikus, geboren te Hiteren op 4 maart 1930, naar Canada vertrokken + maart 1978.

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MEVR. G. Schnitzler

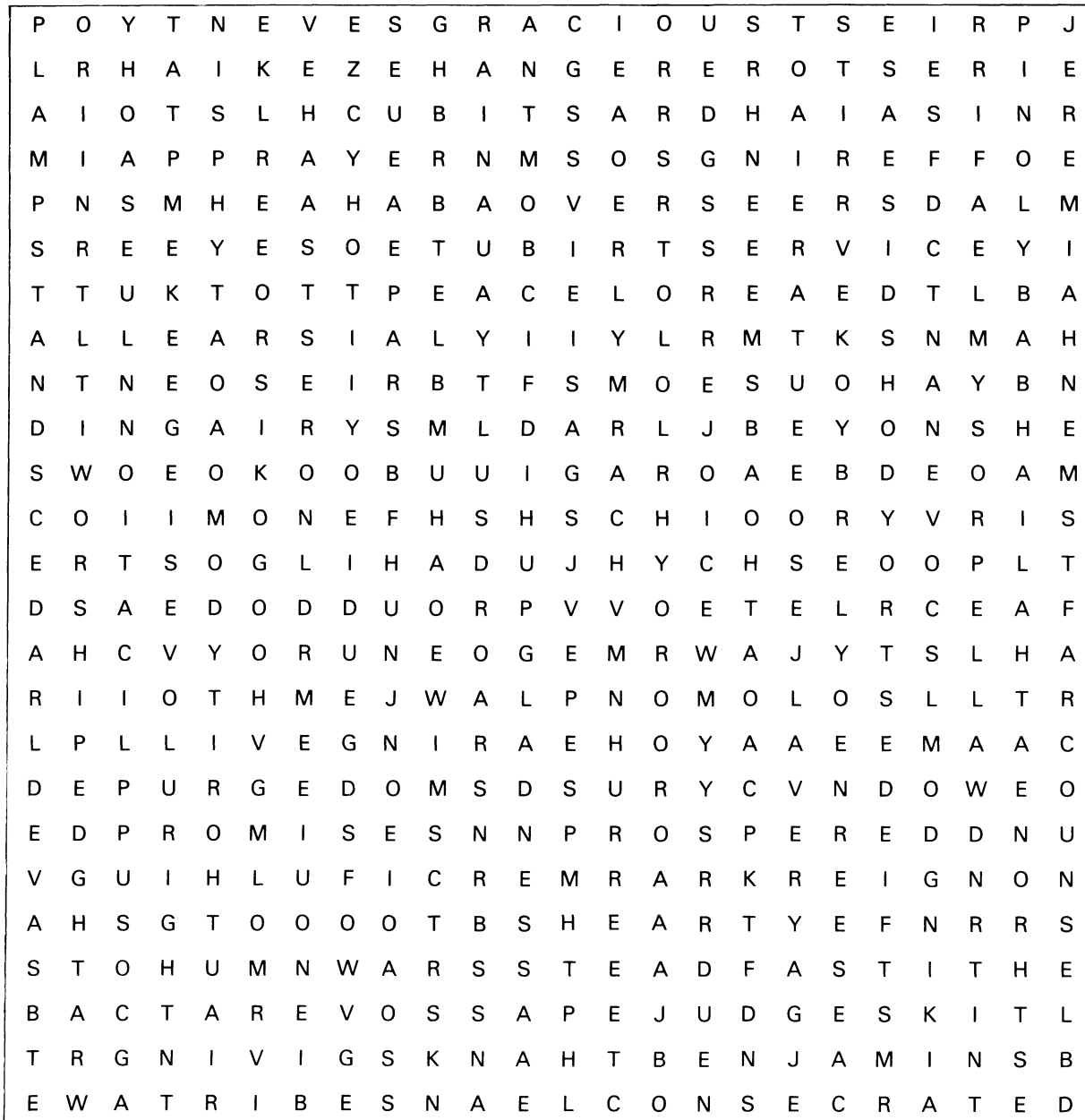
OUR COVER

View from Look Off, Cape Breton,
Highlands, National Park.

(Courtesy of Nova Scotia Communication & Information Centre.)

Word Search Puzzle No. 50

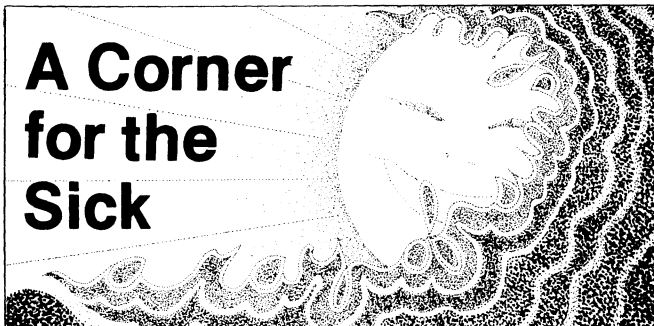
II Chronicles



S. Bethlehem

Ahab	cedar	destroy	gladness	Isaiah	lampstands	overseers	purge	royal	supplication	vessels
anger	chastise	disease	gracious	Israel	law				Syria	
ark	cleanse			Jeremiah	leprosy	passover	rebellion	saved		wall
army	compassion	Edom	hearken	Jerusalem	levy	peace	Rehoboam	Seir		wars
Athaliah	consecrated	establish	hearing	joy	love	prayer	reign	service	temple	wisdom
authority	counsel	evil	Hezekiah	Judah	merciful	priests	rejoice	seventy	thanksgiving	wrath
	covenant		hid	judges		promise	rely	Sheba	throne	worshiped
Babylon	craftsmen		judgment			prophet	rest	siege	tithe	
Benjamin	cubits	forsaken	house	kingdom	oath	prospered	restore	Solomon	tribes	
book	Cyrus	fulfil	humble		offerings	proud	right	steadfast	tribute	yoke

A Corner for the Sick



"But who is God, but the Lord? And who is a rock, except our God?" Psalm 18:31

Trust in the Lord for ever, for the Lord God is an everlasting rock." Isaiah 26:4

Do we sometimes stop to think why the prophets or psalmists compare the Lord with a rock? We all know what a rock is like and we probably have not succeeded to lift a relatively large rock.

The Lord's faithfulness is like a rock, immovable, and He is the rock of our salvation. "He is a shield for all those who take refuge in Him." Why should we then doubt? If ever fear or doubt assails us, let us then read those beautiful words written for our comfort. It does not depend on our faithfulness. The Lord comes with His salvation and urges everyone to come and drink of the well of salvation without money or price. Harken, the prophet urges everyone, incline you ear! Isaiah 55:1-4.

"Seek the Lord while He may be found." Isaiah 55:6.

In verses 8 and 9 of Isaiah 55, we read that the Lord's ways are higher than ours and that His thoughts differ and are higher than ours and in chapter 57:15b, we read: "I dwell in the high and holy place, and also with him who is of a contrite and humble spirit."

"For the wicked there is no peace," (verse 21), but those who trust in the Lord are like Mount Zion which cannot be moved. "Trust in the Lord forever, for the Lord is an everlasting rock," Isaiah 26:4.

* * * * *

*Give thanks to God rejoicing
Because the Lord is good.
Bless Him with anthems voicing
Your love and gratitude.
He who our peace ensures
Forsakes His promise never,
His steadfast love endures,
And we are His forever.*

*Laud in your congregation
The greatness of the LORD.
O elders of God's nation,
Praise him with one accord.
Extol and thank the LORD,
Him grateful offers bringing;
His steadfast love record,
With joy his wonders singing.*

Psalm 107:1 and 12
Book of Praise

BEVERLY BREUKELMAN

Beverly Breukelman thanks everyone who has sent a card to her for her birthday. She is going to put them in an album.

ARLENE DE WIT

Arlene's mother sent us a thank you note and she included a picture of Arlene with all her cards. It took about 5 weeks to receive them all and it was a very pleasant birthday party for Arlene. She put all her cards in a photo album also.



Thank you brothers and sisters!
Send your requests to:

Mrs. J.K. Riemersma
380 St. Andrew St. E.,
Fergus, Ontario N1M 1R1

* * *

our little magazine

Hello Busy Beavers,

It's time for our BIG SUMMER CONTEST, don't you think?

You've been looking forward to it, and waiting for it? That's great!

Be sure you ALL join in! Let's have a good time all together.

Try your very best, because there are even prizes in this contest!

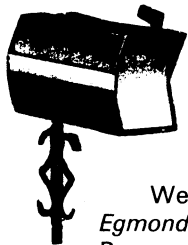
Put your name, and your age (that's important) on all your papers. And remember that neatness counts, all right?

I hope lots of letters will come to this address:

Aunt Betty
Box 54,
Fergus, Ontario N1M 2W7

But before we start our quizzes let's first wish a very happy birthday to all the Busy Beavers celebrating their birthday in August. We hope you all have a very happy day with your family and friends, and wish you many happy returns of the day. May the Lord guide and keep you in the year ahead.

Danny Linde	August 1	Marcia Veldman	August 16
Cynthia Dam	2	Trudy Tamminga	17
Billy Doekes	3	Kathy De Boer	18
Karen Ellens	3	Sandra Knegt	21
Evelyn Geusebroek	3	Marlissa Lindhout	21
David Bisschop	5	Arthur Pieterman	21
Cynthia Linde	5	Tommy Linde	22
John Hofsink	6	Martha Meester	22
Joyce Huinink	6	Shane Pieterman	22
Margaret Hansma	9	Henry Vis	24
Elizabeth Medemblik	10	Brian VanderLaan	25
Joanne Hulst	11	Hetty Witteveen	27
Carol Griffioen	11	Greg Hofsink	27
Diane Smith	13	Adele Hulzebosch	28
John Beukema	15	Jeanette Vande Burgt	28
Sidney Doesburg	16	Jeanette De Boer	31
Bruce Hartman	16	Theo Wierenga	31



From the Mailbox

Welcome to the Busy Beaver Club *Vicky Van Egmond*. We hope you'll really enjoy being a Busy Beaver and joining in all our Busy Beaver activities.

Sounds as if you and your friend are having a good time together, Vicky. Please write and tell me your own address, will you?

Hello, *Jolette Moeliker*. I'm sorry you had to say "no," but I knew that could happen. Still it was too bad. Maybe next time? Too bad about your garden, too, *Jolette*. Congratulations on a good report card. And write again soon, *Jolette*.

How are your swimming lessons coming, *Angela Linde*? Did you have a good time on your birthday? Thanks for your contribution to the BIRTHDAY FUND PROJECT, *Angela*, and also for the poem.

Congratulations on passing, *Tommy Linde*. Did you have fun fishing "up north"? Thanks for the poem, *Tommy*. Write again soon.

Thanks for the pretty card and your letter, *Corinne Terpstra*. Did you like your trip on the ferry boat? Thanks for the quiz, too, *Corinne*.

Congratulations to your school on winning the Track and Field Day, *Geraldine Hamoen*. Sounds to me as if you really enjoyed the musical ride of the R.C.M.P. Thanks for the riddles and the quiz and the long chatty letter, *Geraldine*.

Try it! BIG SUMMER CONTEST Join in!
QUIZ #1

Animals in the Bible

- Noah sent a _____ out to see if the waters had gone down.
- John the Baptist wore a garment made of _____ hair.
- A _____ delivered a coin to Peter.
- The prodigal son ate the food of _____ in a foreign country.
- The _____ licked the sores of Lazarus.
- Balaam had a talking _____.
- King Solomon was brought _____ and _____ by the navy of Tarshish.
- The _____ fed Elijah at the Brook Cherith.
- David rescued a _____ from a lion.
- Jesus said to Peter, "Feed my _____."
- A great _____ swallowed Jonah.
- The Pharisees were told not to swallow a _____ while straining at a gnat.
- Jesus entered Jerusalem riding on a _____.
- Absalom went to his death riding on a _____.
- God sent a _____ for Abraham to offer as a sacrifice in place of his son.
- Matthew records that no father will give his son a _____ when he asks for a fish.
- Joseph's brothers dipped his coat in the blood of a _____.

QUIZ #2

Commands

Many commands are recorded in the Bible. Fill in the blanks with the names of the people who received the command.

- " _____, come forth."
- _____ "Get thee out of thy country."
- "Get thee behind me _____."
- _____ "Put off thy shoes from off thy feet."
- "But of the tree of the knowledge of good and evil, thou shalt not eat of it." _____
- "Come over into Macedonia and help us." _____
- "Separate me Barnabas and Saul for the work whereunto I have called them." _____