

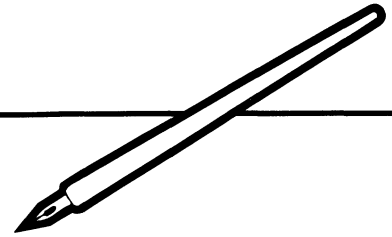
A black and white photograph of a landscape. In the foreground, a river flows through a field of tall grasses. The middle ground is filled with a dense forest of evergreen trees. In the background, a range of mountains is visible under a clear sky. The overall scene is peaceful and natural.

Clarion
THE CANADIAN REFORMED MAGAZINE

Volume 42, No. 13

July 2, 1993

By J. Geertsema



Canada Day 1993

The first day of July is called Canada Day. "O Canada, we stand on guard for thee!" If all goes as planned, Canada will have its first female prime minister on this day. In her election address on Saturday, June 12, she stressed time and again that she will promote and bring change. Canadians have a right for change, we were told. I did not hear a concrete formulation of the changes she has in mind, however. During the election campaign we did receive the impression that the new Conservative leader has rather liberal ideas. That is in contrast with Mrs. Thatcher of England who in many ways was quite conservative. The Honourable Miss Kim Campbell appears not to be pro-life. She is rather pro-women's-rights-to-abortion. It also seems that she is not going to warn against divorce. Breaking marriages and murdering unborn babies do not set a guard for Canada.

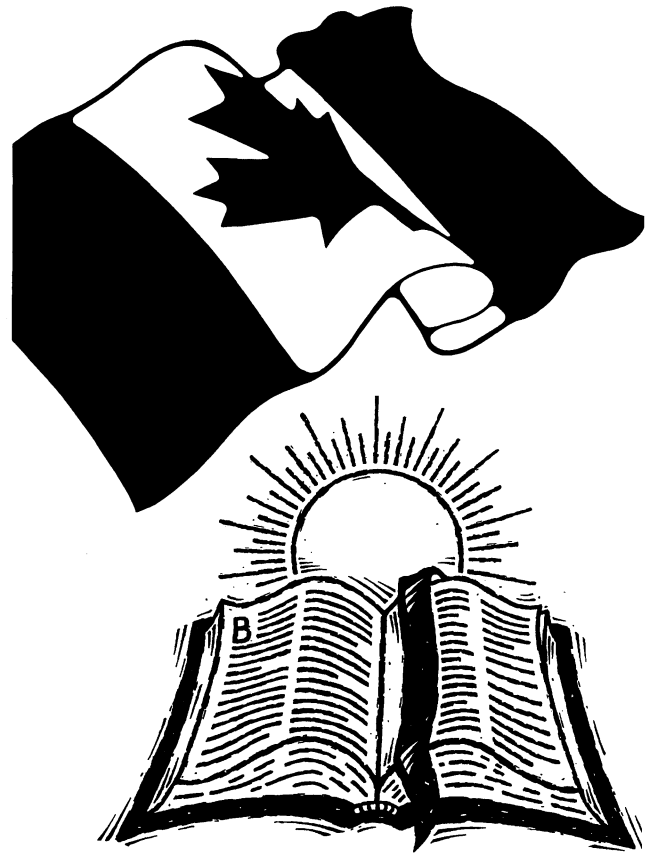
During her campaign, Miss Campbell said that the non-conservatives – for instance, the liberals – are enemies of Canada. This was saying too much. Many people, all with different views and each in his or her own way, believe they are seeking the well-being of Canada. We may expect this from all Canadian citizens, in particular from politicians.

However, what really serves Canada's well-being? Let us do what not many do in our days. Let us go to the truth God has revealed in His Word. God teaches us in Proverbs 14:34 that

Righteousness exalts a nation
but sin is a reproach to any people.

It is evidently of great importance to know the meaning of the word *righteousness*. Very much a covenant term, it means being faithful in the covenant to the other party. For God this faithfulness means to help and save those whom He promised to help and save. For man it means that he, in thankful love, trusts God and accepts His Word as reliable and true and so lives by that Word in obedience of faith. It is God's promise that He will help and save in the way of such faith.

God is trustworthy. He has said that we shall die if we disobey Him and do not want to live by what He says. In the Sermon on the Mount, Christ says that those who listen to His words and do them are like a wise man who builds his house on the rock. From the context it is clear that Christ, in His Word, maintains and explains God's commandments. Christ also warns that those who hear His words and do not do them are like a foolish man who builds his house on sand. The house of the former stands in the storms; the house of the latter does not.



It is clear that these words in Leviticus and in Matthew are spoken to God's people, to the church. However, they are also true for the nations. Righteousness exalts a nation. If a nation maintains what God has commanded as the pillars for life in human society, it seeks righteousness and will be exalted. But if a nation rejects God's revealed wisdom for human life and instead lives in what God calls sin, it is a reproach for the nation. That nation cannot expect God's blessing on its society and life. When a nation rejects God's salvation, given in the only legitimate King, Jesus Christ, and refuses to be led back to God and to His Word by Christ, it brings ruin on itself.

In the June 3, 1993 issue of *The Globe and Mail*, the readers were informed about the abortion situation in Canada.

In 1991, 95,059 abortions were performed, up 2.3 per cent from 92,901 a year earlier, Statistics Canada reported yesterday. One-quarter of those were in clinics. The abortion rate rose to 23.6 for every 100 live births, up from 22.9 in 1990.

More statistics were presented, but they are not important for our purpose. It is horrible. Our Canadian nation murders its unborn children at a rate of about one hundred thousand per year, almost one out of every five babies. It is simply unimaginable that the God of life and death is pleased with this slaughtering of man who was created after His image.

I quote also what God says in Leviticus 18:20-23.

You shall not lie carnally with your neighbour's wife, and defile yourself with her. You shall not give any of your children to devote them by fire to Molech, and so profane the name of your God: I am the LORD. You shall not lie with a male as with a woman; it is an abomination. And you shall not lie with any beast and defile yourself with it, neither shall any woman give herself to a beast and lie with it; it is perversion.

The LORD God added this warning (vv. 24-25):

Do not defile yourselves by any of these things, for by all these the nations I am casting out before you defiled themselves; and the land became defiled, so that I punished its iniquity, and the land vomited out its inhabitants.

We learn here now God looks at the nations of this world and the lands where they live, which are part of His earth. When the inhabitants of a land defile themselves with sins of sexual immorality and murder, they defile not only themselves but also the land in which they live. They defile God's earth. It can go so far that the land vomits them out.

Not only God's people Israel, the Old Testament church, is warned here about God's "church discipline." We also read here that God punished the Canaanites because of these sins with which they defiled both themselves and their land. At the time that Israel received the land of Canaan, the measure of iniquity of the Canaanites had become full (cf. Gen. 15:16).

The message for Canada is clear. Who are in fact enemies of Canada? Those who refuse to be guided by what God says. And who are in fact standing on guard for our nation? Those who fear Him and heed what He says. Those who warn and fight against what God calls unrighteousness; for instance, the slaughter of unborn children and all kinds of sexual immorality, including divorce on biblically illegitimate grounds, and homosexuality. Those who call the nation to repentance with the Gospel of redemption of Christ in the forgiveness of sins and in renewal of life through the Holy Spirit; who call the nation to return to God and His Word. If our new prime minister is going to promote this change, she will promote a change for the better which can help the nation. Any other change can only be a continuation of the liberal direction in which our nation is heading.

May the churches in Canada that call themselves after Christ follow the Scriptures of the Christ and give a clear and undistorted, Biblical sound. God's Word is the truth. This truth is unto life in the way of faith. It is unto death in the way of unbelief. If the church, called to speak prophetically also to the nation "Thus says the LORD God," fails to fulfill this calling, how can the nation know the truth of God? Judgment begins with the church.

Canada Day 1993: shall we truly stand on guard for Canada?



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Congregationalism?

By J. De Jong

In the *Protestant Reformed Theological Journal* (April, 1993), Prof. D. Engelsma reviews the book edited by T. Plantinga, *Seeking our Brothers in the Light: A Plea for Reformed Ecumenicity*. The review makes clear that Prof. Engelsma is not happy with this book. He faults the book for directing the seceded Christian Reformed Churches to the Canadian Reformed Churches. This approach is deficient for three reasons: first, the schism of 1944 led to two opposing Reformed churches holding to the Three Forms of Unity. Engelsma says:

The GKN (synodical churches, JDJ) defended a covenant of particular grace grounded in God's eternal decree of election. The Liberated wanted a conditional covenant with every child of believing parents. But the fulfilment of the promise depends on the faith of the child. This conditional covenant is not founded on or controlled by election.

Second, the "Liberated have a distinctive doctrine of the church, which denies the reality of the invisible church." Engelsma intimates that the Liberated are guilty of holding to the view that only their churches "and those in fellowship with them are true churches, whereas all others are false." Thirdly, in reaction to the hierarchy of the synodical churches, the Liberated "fell into the opposite but equally unreformed error of congregationalism." The Canadian Reformed Churches share this error. The apparent error is this: we deny and reject the authority of broader assemblies, and deny that these assemblies have "any authority of Christ that is binding upon the consistory."

Engelsma then proceeds to uncover what he sees as examples of congregationalism in the book, and also asserts

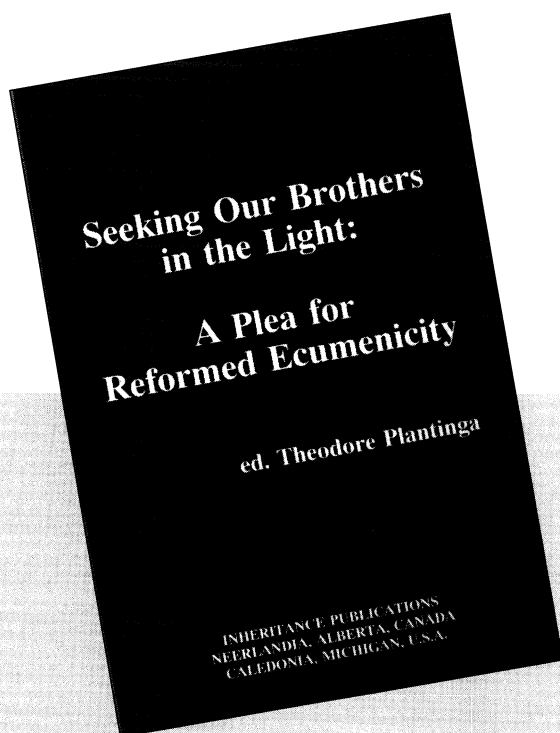
that the authors of the explanatory statements (Dr. T. Plantinga and Rev. D. Wynia) also promote congregationalism.

Doctrinal points

I do not wish to focus on the first two doctrinal matters raised by Prof. Engelsma at present. I have written extensively on the first point raised by Prof. Engelsma in *Clarion* last year, and do not need to repeat what was said there. Even though Prof. Engelsma did not think it necessary to respond to the arguments brought forward, he proceeds to defend the same caricature of the Canadian Reformed position in this review. All one can say is that this ap-

pears to be not an *inability* to understand the Liberated position, but an *unwillingness* to listen and understand. The result? One works with empty cliches and hollow slogans, but carries on in promoting a false picture of the doctrinal position of the Canadian Reformed Churches.

The second point raised by Prof. Engelsma also makes all kinds of assertions without providing one shred of proof. Nowhere is the doctrine that "we are the only true church" circumscribed in our confessions. If one wishes to promote Reformed ecumenicity, he should begin by eliminating all false



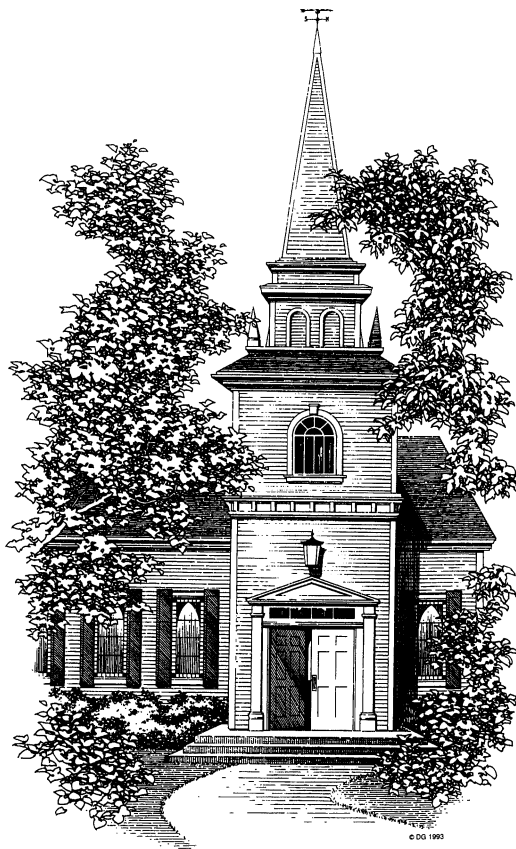
caricatures and preconceived notions from his mind.

Church Order

The point that I wish to expand on briefly is the third matter raised by Prof. Engelsma, *viz* that we are congregationalists. After making five references to the "Appeal of 1963" which appears as an appendix in the book, as well as to some concluding remarks of Plantinga and Wynia, Prof. Engelsma says: "This is the independence that springs from congregationalism." Engelsma makes the latter conclusion with respect to the advice of Wynia and Plantinga that local consistories of independent churches and Canadian Reformed Churches meet together to begin discussions.

If one examines the quotations that Prof. Engelsma brings forward to buttress his rash charges, then it soon becomes apparent that all his statements are empty as the wind. For the Appeal of 1963 did not defend the statement that major assemblies have no authority or jurisdiction whatever, but that *Christ does not extend this authority to them directly*. And it did not defend the position that a major assembly cannot make any binding statements, but that a major assembly has no inherent right to exercise *supervisory care* over the consistories. To assert that this position is "congregationalist" or "independentist" is utter nonsense. For what is congregationalism? It teaches that the *congregation* has the final authority in the church. Ultimately, it has no room even for the government of the consistory! None of the statements in the Appeal even come close to saying so much as one word about congregationalism.

Do the Canadian Reformed Churches teach that major assemblies have no authority or jurisdiction? Not at all! If we did we would contravene the very provisions of the Church Order. With the Church Order, we maintain that these assemblies have authority *limited to their sphere of jurisdiction and activity*. The point is that this authority is not directly given by Christ, but is extended to major assemblies by agreement, under the terms and conditions of the Church Order. Article 36 says: "The classis has the same jurisdiction over the consistory as the regional synod has over the classis, and the general synod over the regional synod." This article does not defend an accumulation of jurisdiction, but points out that the jurisdiction is the *same*, regardless of



which two proximate assemblies are in view. This implies that in each case the jurisdiction is limited according to what has been lawfully brought forward to the assembly concerned.

Can a major assembly exercise supervisory care? That is not a part of its jurisdiction! The care of the flock has been entrusted to the consistory, and no one can take away anything from this sole prerogative of the consistory to su-

pervise the congregation. However, a broader assembly may deal with appeals lawfully brought forward, and make binding judgments which affect the supervision of the local church in integral ways!

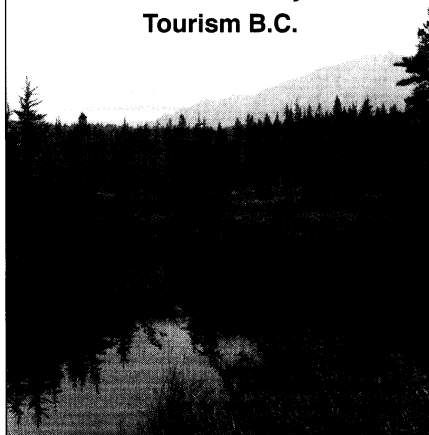
I mention these things not to engage in an extensive discussion of Art. 36 C.O. Rather, I simply wish to point out that the Canadian Reformed Churches ought not to be so carelessly accused of independentism and congregationalism. Indeed, it is rather ironic to read the charges that Prof. Engelsma permits himself to make. Anyone who has followed these matters in other papers and journals knows that the position of the Canadian Reformed participants in the ecumenicity talks has been one of constantly urging the independent churches to avoid the dangers of independentism! And indeed, there are several among them who explicitly state that they do not wish to go in the direction of congregationalism! Now, from another corner, we are accused of the very things we are encouraging the independent churches to avoid!

What a tippy-turvy world! This happens when people publicly promote all kinds of false caricatures, and publish reams of unsubstantiated allegations. By now we are learning that on this point nothing much better can be expected from Engelsma. But at least his misconceptions should be pointed out, in the hope that others are not misled. **C**

OUR COVER

Beaver Pond in Elk Lakes Park East Kootenays

Photo courtesy:
Tourism B.C.



REMEMBER YOUR CREATOR

By G.Ph. van Popta

Non-christian friends

A while ago I wrote an article about believers marrying unbelievers. I made the point that the Bible simply does not allow a believer to marry an unbeliever. After that article was published I received a request from a mother of several teen-aged children to write something about *friendships* with unbelievers. Some of her children chum around a lot with young people who are not Christians. And that concerns her.

May we have non-christian friends?

It is difficult to give a blanket answer to this question. There are several things to consider, several questions to ask. First, why would a person enter into a friendship with an unbeliever? The answer to that question largely determines the answer we would give to the question whether we *may* have friendships with unbelievers. If you have unbelievers as your friends because you enjoy doing the same things, you have the same interests, and you like the same sorts of entertainment, I would say you are walking on slippery ground. But if you have made friends with unbelievers so that you might get to know them and so be in a good position to speak to them about salvation from sin through the Lord Jesus Christ, then you are involved in a praiseworthy enterprise.

We have all had peddlers of various antichristian religions knock on our doors propagating their beliefs. If you are like me, your hackles rise as they flood your doorstep with their torrent of dire prophecies and quick fix answers. Do you know why your skin begins to crawl? Because total strangers, with whom you have no relationship whatsoever, have invaded your home and are warning you of the terrible things that are in store for those who don't subscribe to their religion.

The devil's claws are long. The packed meeting halls of the various cults testify to their length. The cults seem to have success peddling heresy door to door. However, I would argue that we should not adopt this method of

spreading the gospel of the Lord Jesus Christ. In order to speak effectively to someone about his sin, his need for a Saviour, and about the Saviour God has given, you need to know that person. You need to have befriended him.

Should we have unbelievers as friends? Yes! Befriend your unbelieving neighbours! Then they will come to see that being a Christian means more than doing peculiar things like going to church every Sunday morning while the rest of the neighbourhood sleeps in. They will see how your faith affects every aspect of your life, spiritual and material. You will then have created a good climate for an effective communication of the true gospel.

I suspect that we are weak in this area. How many of us befriend people in our communities so "...that by our godly walk of life we may win our neighbours for Christ" (LD 32)?

I also suspect that most of us who do have friendships with unbelievers are not forging these relationships in order to create a suitable environment for speaking to people about the Lord Jesus Christ. We are more likely to form such friendships because of the mutual appreciation for similar forms of entertainment and leisure activities. If you have unbelievers as friends only because you like doing the same things and you like hanging out at the same places, then you are walking in a deadly direction. Do not be deceived: "Bad company ruins good morals" (1 Cor. 15:33).

When it comes to enjoying leisure time with others, we should seek our friends from among the friends of the Lord Jesus Christ. In John 15:12ff, the Lord Jesus calls us His friends. He has laid down His life for us, His friends. That's what we have in common. That is what binds us together. How can we have a deep relationship of friendship with someone with whom we do not share the most basic thing in life: Faith in the Lord Jesus Christ!

Let us not think that we are so strong that the unchristian morals of an unbeliever will not ruin our Christian

morals. "Therefore let any one who thinks that he stands take heed lest he fall" (1 Cor. 10:12).

Sadly, it often happens that young people of the church are drawn away from the Lord because of friendships with unbelievers. It is easy for us to be judgmental about these young people, to shake our heads and pronounce that we "...saw it coming a long time ago." If you saw it coming, why did you sit back and not say anything? It is easy to fulminate at young people who are drawn away by bad friendships. That takes little talent. Perhaps we should examine ourselves.

Why are young people drawn away? What are we doing to keep them in the fold?

It happens that people are drawn away by bad friendships despite earnest warnings and pleadings of parents, friends, office-bearers, etc. But it also happens that people drift away without anyone saying anything or making an effort to keep them in. We just shake our heads and say: "Tsk-tsk." Or people drift away and find friends outside of the community of faith because they are not accepted within the community. No one wants to be their friend. It happens. They are thought to be rather weird. "The guy's a geek, man. I mean, he's a real dweeb. Like a total loser!" We are social beings. Everyone needs a friend. If someone is shut out of the church community, he will find friends outside of the community. At whom, then, should we fulminate? Perhaps we are to blame.

Every young person in the church is a child of God. Each has the promises. Baptism proves it. What did the Lord Jesus say about our siblings, our fellow children of God? Did the Lord say: "You've only got to like the good looking ones; make friendships only with the ones who have scintillating personalities"? No. The Lord said: "Whoever receives one such child in my name receives Me." And then He went on to warn us with the following words: "But whoever causes one of

these little ones who believe in Me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea" (Matt. 18:5, 6).

A serious warning. Let's take it to heart. Let us never be guilty of causing a fellow young Christian to feel excluded and so cause him to sin by seeking his friendships in the midst of un-

believers and those who scoff at the Word of God. For then we are baring our necks to receive a great millstone.

Let us seek our friends from among the friends of the Lord Jesus Christ. If we love the Lord Jesus Christ, we will love those whom the Lord loves. If we are a member of His body, we will want to associate with His and our fellow members.

But let us not be frightened to make friends with our pagan neighbours; however, let us do so for the right reasons. Let us not be selfish but selfless in this and establish such friendships so that we may be in a good position to speak to them about the Lord Jesus Christ, our love for Him and our service of Him.



The Apostle and the Poet: Paul and Aratus

By R. Faber

Introduction

It was A.D. 51 when the apostle Paul visited the famous Greek city of Athens. Proud of the glory that once was hers, this city could boast that she had produced some of the greatest artists, writers and thinkers. Athens was the cradle of democracy, the centre of learning, and the uncontested leader of the civilized world. It is not surprising therefore that Luke, who records Paul's visit to the city in Acts 17, makes Paul's speech to the Athenians one of the high points of his book. Here we read of the clash between Christianity and paganism, and how the gospel of Jesus Christ and the resurrection was received by people famous for their religious character. Paul presents the good news of salvation especially to the philosophers who confess that Paul brings "strange things" to their ears and who wish to know what he means. The apostle intends to refute both the serious and the popular philosophies of the Greeks, yet he does not ridicule his listeners. Paul's warning of the imminent judgment of God has as goal the conversion of his audience by reasoned yet urgent appeal. And in order to convince his listeners the apostle must know well their beliefs and how he might lead the Athenians to the realization that their tenets are false and must change. Paul tests the spirit of the Athenians and shows them that it is not of the true God.

In this article I shall consider the part of Paul's speech in which he cites a

Greek poet much admired in antiquity. In verse 28 of Acts 17 Paul quotes the *Phaenomena* of Aratus not to demonstrate his erudition but to show the Athenians that their religion is tantamount to idolatry. Paul enhances his argument by adducing an authority even the Athenians would respect. The apostle shows thereby that he is familiar with the writings and beliefs of the Greeks, and that in proving them false he is able to employ even their own authorities. Thus to some extent Paul uses the ideas and language of the Stoic and Epicurean philosophers who were popular in first-century Athens. Yet he does so to refute the commonly held belief in Athens that gods should be worshipped by means of temples, statues and altars. Paul uses a line from the poem of Aratus as a part of his message that the people must repent from the idolatry which characterized their lives. Moreover, the apostle argues that the pantheism which the Stoics taught was also a misconception of the true God as He revealed Himself in His Word and through His Son. Accordingly Paul's address culminates in the good news of eternal life in the resurrected Christ.

The apostle of the Areopagus

The Areopagus was an ancient hill near the *agora* (market-place) of Athens. According to legend this "hill of Ares" was the first site for the court of justice established by the city's patron goddess, Athena. And in the early history of Athens the judicial court did meet here.

Due to the radical democracy which replaced the conservative political system of Athens in the fifth century the court lost much power, yet it remained a prestigious and venerable institution. It is probable that in the days of Paul the court of the Areopagus still tried cases of homicide and investigated matters of moral and religious nature. Some scholars think that in Acts 17 Paul actually defends himself before the city's councillors in a public trial of the apostle's teaching.¹ When Luke reports that Paul stood "in the middle of the Areopagus" he probably refers not to the place where he stood but to the institution commonly associated with the locale. Whatever the case, Paul presents his address in the presence of Athenians, including Stoic and Epicurean philosophers, and foreigners who chanced to be present.

When he begins to speak, Paul captures the goodwill of his listeners with what appears to be a compliment: "I perceive that in every way you are very religious" (22). No doubt as he had walked through the *agora* to the Areopagus, Paul had observed the numerous temples, images and altars erected there. It soon becomes evident, however, that Paul deems the religious fervour of the citizens to be misplaced. Though they worship many gods, the Athenians do not worship the true God. And the apostle uses the inscription "to the unknown god" on one altar to introduce to the Athenians the God whom he professes. He whom the

Athenians worship as unknown is the God whom Paul makes known to them. The "times of ignorance" as Paul later says, have passed; now the Athenians must worship the one and only God, and Him in the proper manner.

Idolatry is one pagan practice of the Athenians which the missionary attacks. Paul may have spoken at some length about God's second commandment not to worship Him by means of images. It is remarkable that the apostle focuses on this religious practice of the Athenians. For hereby he touches the heart of an important issue in Greek religious life in the first century. From archaic to classical times the worship of the Olympian gods was real and meaningful, whereas in Paul's day scepticism and a faith in pantheism had undermined the traditional Greek religion and had thrown into question the belief that gods were anthropomorphic and ought to be worshipped as such. Such novel ideas, advanced especially by Stoic and Epicurean philosophers, are employed by Paul to lead the Athenians to the realization that they are an idolatrous people.

The Stoic philosophers, mentioned in verse 18 as one party with whom Paul discourses, taught that Zeus is not a god in the form of a human being but a force which permeates all animate and inanimate things. This guiding principle, which unites all living things into one cosmos, they called Reason (Logos). Zeus, the Stoics believed, was not an immortal being, but a power without person. Accordingly Paul could be confident that these philosophers would concur with his statement that "God does not live in shrines made by man" (24). Paul tells the Athenians that God does not live in a dwelling as humans do, and that He cannot be represented in the form of man. The terminology which Paul employs in this verse is similar to that used by the Stoics, yet one should not conclude that Paul is preaching a purely Stoic philosophy.² One need only glance at Isaiah 42:5 and Exodus 20:11 to see that Paul's depiction of God the Creator is thoroughly biblical. He merely uses the same language that the Stoics use in their description of the Zeus they believe controls the universe. The Stoics were correct in decrying the numerous temples, altars and statues in Athens. To support his position Paul quotes an authority the Athenian thinkers must have known: the Hellenistic poet Aratus.³ Paul alludes to Aratus to convince his

audience that God cannot be represented "by the art and imagination of man" (17:29).

The poet Aratus and the *Phaenomena*

Although antiquity deemed Aratus one of the greatest Hellenistic poets, very little information about him survives today. We do know that he lived in the late fourth and early third centuries before Christ, that his place of birth was probably Soli in Paul's native province of Cilicia, and that he studied Stoic philosophy in Athens at the school founded by Zeno (c. 340-265 B.C.). Aratus evidently spent much time in the circle of writers and artists who enjoyed the patronage of the Macedonian king Antigonos Gonatas. Aratus' literary output included an edition of Homer's *Odyssey*, hymns, epigrams, and even didactic poems on pharmacology and astronomy. Unfortunately, the only work which survives in its entirety is a poem entitled *Phaenomena* (literally, "natural appearances"). Fortunately for our study of Paul's speech on the Areopagus, it is this poem which the apostle quotes; we can thus read for ourselves the context of the half-line quoted in Acts 17:28: "For we are indeed his offspring."

The *Phaenomena* is a peculiar poem: it attempts to put into verse two fourth century prose works on the stars and on the weather. An astronomer named Eudoxus had written a treatise on constellations, while another writer, reportedly one Theophrastus, had composed a handbook about the signs of the weather. Following an 18-line introduction in which he states the purpose of his poem and praises Zeus for his kindness in giving to mankind natural signs by which to conduct his business, Aratus dedicates one section (19-757) to a poetic discussion of the constellations, and a second (758-1154) to the use of weather patterns. At first glance the poem appears to be little more than a "farmers' almanac," a guide for learning the significance of changing seasons and weather systems. A long tradition of writing such didactic poems had started with the eighth century poet Hesiod, who also composed a work on the constellations called *Astronomia*. For subject and style the author of the *Phaenomena* was inspired by the works of Hesiod and those of the other ancient epic poet, Homer.

It appears that one of Aratus' aims in writing this poem was to demonstrate his skill in providing detailed scientific



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information by means of non-technical, poetic language. Like other Hellenistic poets, Aratus wanted to infuse new life into ancient genres. His contribution was to rejuvenate the genre of didactic poetry by using the most modern and advanced scientific documents. Aratus succeeded in adapting a difficult technical prose work to poetry. And the popularity which this poem enjoyed in antiquity attests to Aratus' success. The contemporary poet Callimachus praised the poem as an elegant and refined piece of work, and it appears that many readers appreciated Aratus' polished and precise style. Not only did Greeks like the poem, educated Latin writers did too. The famous Roman orator and statesman Cicero translated the poem into Latin, while Vergil was inspired by the *Phaenomena* when he wrote the *Georgics*, also an ostensibly didactic poem, about farming. We may assume, therefore, that the *Phaenomena* was read widely by educated people in the days of Paul.

Since Aratus was schooled in Stoic philosophy, it is not surprising that Stoic doctrine appears in the *Phaenomena*. Especially in the opening section of the poem (lines 1-18), in which Aratus writes of the omnipotent and omnipresent power of Zeus, Stoic philosophy and language abounds. The half-line "for we are indeed his offspring" is found in this section of the poem. To see the phrase in its context, consider the following translation of lines 1-5 of the *Phaenomena*:

Let us begin with Zeus, whom we mortals never leave unspoken.

For every street, every market-place is full of Zeus.

Even the sea and the harbour are full of this deity. Everywhere everyone is indebted to Zeus. For we are indeed his offspring... (*Phaenomena* 1-5).

It is noteworthy that Aratus commences his poem with the words, "let us begin with Zeus," for the gods who were conventionally invoked by Greek poets were the Muses, the goddesses of poetic inspiration. Aratus' contemporaries would have been struck by this change, by which the poet lends a religious Stoic tenor into the *Phaenomena*. To ancient Greeks Zeus was the sky-god whose control over the sun and clouds directly concerned human beings; mention of him at the outset of a work on constellations and weather is therefore appropriate. For Hellenistic Stoics, however, Zeus was another name for that force which controlled the universe and resided in man and beast. It is a kind of pantheism which Aratus advances in these opening lines: the divine Reason permeates every facet of human endeavour. The city-streets and market-places, the seas and harbours are filled with the presence of this deity (lines 2-3). Zeus must be praised at the start of his poem because this "world-soul" controls the cosmos. Mankind is, according to such belief, part of that environment and so "is indebted to Zeus." The omnipotence of Zeus is expressed with the words "for we are indeed his offspring." Literally the poet states that we are of the race (*genos*) of Zeus. Thus the ancient weather-god, once depicted in anthropomorphic terms, is replaced by the Stoics with an abstract force which pervades the entire world. Having noted the context of the half-verse "for we are indeed his offspring," the reader will conclude that the apostle Paul does not quote this passage in complete agreement with its

meaning and intent, but in order to show that even to some Greek thinkers and writers the idea of an anthropomorphic Zeus is false.

The quotation in the context of Paul's speech

Verses 24-31 of chapter 17 clarify Paul's use of the quotation in declaring the gospel of repentance to the Athenians. When he cites the saying that man is God's offspring, Paul employs the words in light of God's self-revelation in the Old Testament. Mankind was created in the image and likeness of God, as revealed in Genesis 1:26-27. Paul does not give the phrase "for we are indeed His offspring" the meaning which Stoics do; rather, he uses it to preach that God abhors idolatrous worship. Paul had stated earlier in his speech that God does not "live in shrines made by man" (24). After quoting Aratus the apostle says that the Deity is not "like gold, or silver, or stone" (25). Surely Paul has in mind the second commandment here, as stated, for example, in Leviticus 26:1: "you shall make for yourselves no idols and erect no graven image or pillar, and you shall not set up a figured stone in your land." The Stoics had rightly reasoned that if mankind is the offspring of God, then the living God cannot be represented by an inanimate object. Paul himself writes elsewhere that God's eternal power and deity are visible in creation (Romans 1:20). And in yet another context the apostle restates in general terms what he says specifically to the Athenian populace in Acts 17: "What agreement has the temple of God with idols? For we are the temple of the living God; as God said, 'I will live in them and move among them' (2 Corinthians 6:16)." Thus on the Areopagus Paul points out that the Athenians had exchanged the glory of the immortal God for images resembling mortal man.


Verses 24-31 also makes clear that Paul does not adopt the Stoic theology of a guiding principle as expressed by Aratus; the apostle depicts God as the Creator, whose person is real. In verse 25 the missionary reminds his listeners that God is the creator of the universe, who has no need of human idolatrous adoration. Here Paul may have in mind Psalm 50:7-15, where the Lord states that He does not require sacrifices from mortals, for all the world and everything in it is His by virtue of His work of creation. And to underscore the personal

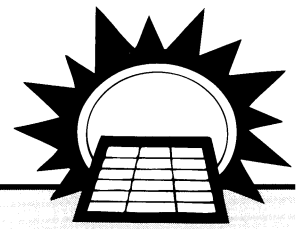
quality of the true God Paul states that God has "overlooked" the times of ignorance (30), "commands" all men to repent (31), since He has fixed a day when He "will judge" (31) the world by Christ whom He "has appointed" (31). Thus the apostle in no way identifies with Stoic or Epicurean theology, but declares the God who is Creator and Judge.

In light of this history of redemption Paul also proclaims Jesus Christ and the resurrection. The salvation of the idolatrous Athenians lies in the faith in the risen Christ. Not only does Paul show the error in both popular Greek religion and serious philosophy, but also he urges the people that "they should seek God." In verse 30 Paul states that whereas the Athenians' worship of an unknown god was overlooked by God in former times, now that the true God has been proclaimed to them the citizens must repent. Judgment of the world is imminent. God has given assurance of this coming event by raising Jesus Christ from the dead. Indeed Jesus and the resurrection are the main themes of Paul's speech. With sorrow we note that this gospel was mocked by some: the gospel is folly to the Gentiles. Yet the mission work in Athens was not altogether futile, for some believed, including Dionysius and Damaris. As for the Athenian philosophers, they could no longer claim that the message of salvation had not been told to them.

¹For the debate regarding formal trial or unofficial address see T.D. Barnes, "An Apostle on Trial," *Journal of Theological Studies* 20, 1969, 407-419; C.J. Hemer, "The Speeches of Acts," *Tyndale Bulletin* 40, 1989, 239-259.

²M. Dibelius, "Paul on the Areopagus," in *Studies in the Acts of the Apostles* (London, 1956), 63, argues that the speech is "alien to the New Testament" and thoroughly Stoic in sentiment and language. More attractive is the interpretation that the speech is in part a *praeparatio evangelica* intended to guide Paul's listeners from their own position to his "strange" (20) one.

³When Paul says "as even some of your poets have said" (28) he reveals his learning, for the sentiment that mankind is the offspring of Zeus was expressed also by Cleanthes, another Hellenistic poet, in his *Hymn to Zeus*, line 4. The half-line quoted, however, comes from Aratus' poem. Recently M.J. Edwards, "Quoting Aratus," *Zeitschrift für die neutestamentliche Wissenschaft* 83, 1992, 266-269, plausibly argued that Paul's direct source was Aristobolus, a second century B.C. Jew who cites the opening lines of the *Phaenomena*. 



By Mrs. R. Ravensbergen

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words.

Romans 8:26

Dear Brothers and Sisters,

We have talked about prayer. Today we will talk about the Holy Spirit. Prayer and Holy Spirit cannot be separated. It is the Holy Spirit who works into our hearts the desire and the willingness to pray.

Do we know for sure that the Holy Spirit is with us?

The answer to that question we can find in our *Book of Praise*, in the form for the baptism of infants. The second prayer in that form, which we pray after the baptism, is a prayer of thanksgiving. In it the congregation prays, "We pray Thee through Thy beloved Son that Thou wilt always govern this child by Thy Holy Spirit, that he (she) may be nurtured in the Christian faith and in godliness, and may grow and increase in the Lord Jesus Christ."

The Holy Spirit takes care of God's children. From when they are babies, the Holy Spirit helps the parents to bring up the children in a Christian manner. He helps the teachers at school to teach the children about God's creation, and how God rules every subject. He helps the ministers to preach, and to teach Catechism. No parent, no teacher, no minister can do anything without the guidance of the Holy Spirit. Thus we can see that the Holy Spirit governs the lives of God's children, that means also our lives. Being able to live in a Christian environment is not something that we can take for granted. It is something wonderful. It means that the Holy Spirit is concerned about us, and cares for us.

Now we know a little bit how the Holy Spirit works and is with us. Once you know that, you can see it all around you.

Guided by the Holy Spirit our parents taught us to fear the Lord. Not that we had to be afraid of Him, but that we had to show reverence to Him, and listen to Him, and obey Him. We learned that from our parents when we were very young; now we are still taught the same thing by the minister, or when we read the Bible. That is also being governed by the Holy Spirit. As a result of that teaching we will grow and increase in the Lord Jesus Christ. That means that we come to know Him more and more, and trust Him, and expect everything from Him. It is like when a tree grows. Its roots go deeper into the soil, and the tree becomes stronger. That is how our faith in the Lord grows stronger and stronger under the guidance of the Holy Spirit.

When we pray for the guidance of the Holy Spirit at the baptism of a baby, that request is made "through Thy beloved Son." For Jesus Christ has made everything ready for that. He did that during His life on earth, during His suffering, His death, His resurrection, His ascension, and with His gifts at Pentecost. He still does it now by sitting at the right hand of God, the Father. That is how

the Church can pray at every baptism in Christ's Name. For His sake the Lord will hear such a request.

It does not mean that it is always easy for us to be governed by the Holy Spirit. Often we do not like to be governed, we often fall in sin, or we forget about the Lord and the Holy Spirit.

The Lord knows that. Right from the beginning the Lord knew us. He knew that we would not always be obedient. Yet He gave us a place in His Church, and His covenant. When we were baptized the Church prayed for us; we were taught to pray for ourselves. Now we can do that every day again. If we pray for the guidance of the Holy Spirit, "so that we may be nurtured in the Christian faith and in godliness, and may grow and increase in the Lord Jesus Christ," and if we pray that for Christ's sake, then the Lord will hear. We can count on that.

*Led by the Holy Spirit,
Our flesh we crucify;
In Him shall we find freedom
As unto sin we die.
O Spirit, by Thy power
Our faithfulness increase.
Reap Thou in us Thy harvest
Of love and joy and peace.*

Hymn 37:3

From the mailbox:

Dan Hlozyk wants to say thank you to everyone who sent him a card for his birthday. Receiving so much mail was a wonderful experience for him. It certainly gave him a feeling of being a part of our church community.

Birthdays in August:

Philip Schuurman will be 34 on the 5th.
110 Dufferin Street, Apt. 15, Smithville, ON L0R 2A0

Rose Malda will be 36 on the 9th.
Oakland Centre, 53 Bond St., Oakville, ON L6J 5B4

Fenny Kuik will be 41 on the 18th.
Box 35, Group 606, SS 6, Winnipeg, MB R2C 2Z3

Jack Dieleman will be 21 on the 23rd.
307 Connaught Ave., Willowdale, ON M2R 2M1

I wish you all a happy birthday!
Until next month,

*Mrs. R. Ravensbergen,
7462 Hwy. 20, RR 1
Smithville, ON L0R 2A0*

LETTER TO THE EDITOR

Dear Editor,

Re: J. De Jong, "On Small and New Churches," *Clarion*, Vol. 41, No. 20, October 9, 1992

It took a while before the first reactions to Dr. J. De Jong's article "On small and New Churches" appeared in print. Perhaps this is due to the practice of the editor to submit such a reply right away to the writer of the article for comment. Personally I do not believe that this is always desirable or even helpful. When an article appears in print people read it and take time to reflect upon what was written. When a reaction to the article is published and this reaction right away receives a rebuttal, this does not give much of an opportunity for the merits of the other person's view to sink in. Therefore I would request the editor to place some responses without immediate comment. Just inform your readers that the writer of the original article will comment on the letter in the next issue.

Permit me to make some comments on the article by Prof. De Jong. I believe that he has touched upon some important elements. I basically agree with the tenor of his writing concerning the first three sections. As churches we have agreed that before a new church can be instituted certain criteria must be met. It can only be done with the advice of classis (CO art. 40). In places where as yet no consistory can be constituted the house congregation shall be under the care of a neighbouring church (CO art. 41). Another requirement is that before institution there must be a sufficient number of men available who can serve as office bearers (cf. CO art. 24 and 39). What we as churches have agreed upon regarding newly to be instituted churches is recorded in the Church Order and there is not much need for discussion on this point.

Where I run into some difficulty is the section under the heading "The present situation." What bothers me is that Prof. De Jong is applying the criteria of newly to be instituted churches to **existing** churches. To my understanding the churches at Laurel, Blue Bell and Lower Sackville joined the federation as legitimate and existing churches of the

Lord Jesus Christ. They were instituted churches, functioning under the supervision of office bearers who took heed of the flock in their charge. For that reason I find it extremely unfortunate that Prof. De Jong continually refers to such a small church as a *group* rather than a church of the Lord Jesus Christ. He calls their *legitimacy* into question on the basis of numbers! And for what reason? Because they are small, with limited man power to maintain the periodic retirement and, because

"the Church Order does not envision a situation in which some churches maintain the rule that officers serve for life" (p.422).

The author continues by stating that "It also does not appear to be in the tenor of the Church Order to accept smaller *groups* (italics mine, GN) with ministers as legitimate churches, and then give them the status of "needy churches" if they are unable to carry their own burdens. Neither does it appear to accord with the tenor of the Church Order to subsidize the ministry of the word in these churches by the classis churches" (p.422).

If this is indeed so, then it appears to me that the legitimacy of the churches at Ottawa and Calgary can/should also be questioned because from press releases we learn that these churches receive ongoing financial support by the classis churches to maintain the ministry of the Word.

If it is the intent of a small church to join us because of the financial support they hope to receive, then I should say: No thanks, not even as a house congregation. But if it is for the fact that this small church seeks and finds among us a Reformed home in which it hopes to grow and flourish then I am more inclined to receive these brothers and sisters as *church* of the Lord Jesus Christ with all its duties and privileges within the Canadian Reformed Churches.

I wonder also whether it is indeed the tenor of the Church Order that when small *existing churches* seek to join the federation of Canadian Reformed Churches they should be given the status of a *house congregation*. Again, it comes down to the question: Is

it proper to apply articles 40, 41 CO to already **instituted** churches. Is that not working backwards? Is that not applying the rules of the church order retroactively?

Further, I would like to know what scriptural basis Prof. De Jong has for claiming that

"the young house congregation is then obliged to sacrifice its present minister, fall under the care of the neighbouring church, and wait until there is sufficient growth before calling a new minister" (p.422).

Perhaps I am reading too much into the use of the word "sacrifice." What is meant? Does the author mean that the minister should give up his ministry in that place because a larger congregation seeks his services? If a minister of a very small congregation receives a call to serve elsewhere and the Lord leads him to take that call, then it is indeed a "sacrifice" in the good sense and I fully agree with Rev. De Jong. A minister should not feel permanently bound to a congregation if he receives the call to go elsewhere and where the **need** is greater. However, if Prof. De Jong means that when a minister in such a small, needy church receives a call from another congregation he should take the call because the calling church is larger and not a needy church, then I have my doubts. Is it not so that in the Reformed churches a minister is bound to his calling in the congregation to which the Lord led him and that he should serve there until the **Lord** leads him to go elsewhere.

Closely connected with the legitimacy of small churches is the matter of representation. I appreciate the fact that Dr. De Jong is careful in his writing and tries to cover all the angles. However, the basic problem seems to be the question

"If one of the churches barely has sufficient members to sustain the office, is it realistic to give this *group* (italics mine, GN) a full voice at the major assemblies? ... delegates representing a church at a major assembly ought to be seen as figures that have a *congregation* behind them, and not a small group of only a few families" (p.423).

Here, I believe that we are treading on slippery territory. What prevents us from going the next step by saying that since the Burlington East congregation is more than four times the size of Chatsworth, is it realistic to give the latter a full voice at the major assemblies? Let's be careful that we do not begin to hint at the church being a democracy and representation based on numbers. Besides, from all the contacts I have had with the delegates of the small congregations at various classical meetings in Ontario North and South, one thing is obvious to me: these brothers seek the good of the churches

and they do so because they see themselves as members of a *legitimate church* of the Lord Jesus Christ and not just belonging to a group. That is why they also have a full voice at major assemblies because these brothers do not represent a handful of people; they are delegated by a church of Christ. As duly delegated office bearers these brothers are members of the major assembly to deal with all the matters lawfully placed on the agenda. And as members of that particular assembly these brothers have equal say and a full voice. No lording of larger churches over smaller ones!

The points Prof. De Jong touches upon are valid concerns many of us share. The tenor of the Church Order is indeed that no church can be *instituted* unless it is financially self-sufficient, and has sufficient male members who can serve as office bearers. Therefore the point of departure between Prof. De Jong's approach and myself is the question: should we apply articles 40, 41 CO to *existing*, i.e., already instituted churches? I believe that this point merits further consideration and clarification.

G. Nederveen



Response

Note of the editor regarding the first paragraph. It is easier for the readers to follow the response of a writer to a comment or what he wrote in the same issue than to have to go back to the previous issue and read first the comment again.

J.G.

Allow me to respond briefly under four headings:

The present situation

Rev. Nederveen's opinion is that Art. 40 and 41 C.O. cannot be applied to "existing, already instituted churches." This, according to him is, "applying the rules of the Church Order retroactively." Hence my reference to the existing situation in the churches is discounted as incorrect, and I am said to call into question the *legitimacy* of some of the churches in the federation, (emphasis Rev. Nederveen).

This is a misunderstanding of my position. My concern is not to call into question the legitimacy of certain churches, but to apply the Church Order to given situations, focusing especially on the way in which those situations came about. In my view this is not "applying the Church Order retroactively" (whatever this means), but applying the Church Order *normatively*, that is, as a rule which also requires us to examine existing situations, and deal with them in a proper fashion, according to agreed upon practices.

If one would assert that because we deal with institutions that have been re-

ceived as churches, we can no longer apply these articles to the situations of our small churches, he would promote, as I see it, a rather limited and formalistic reading of the Church Order.

Grounds for acceptance

Rev. Nederveen suggests that small churches that seek a Reformed home among us in which they hope to grow and flourish should be received as churches in our federation. I am all in favour of accepting as many as we can! But the point of my article was that the acceptance of small churches should not be based on the hope of these small churches to grow and flourish, but on the existing situation, and the viability of the church in an existing situation.

I would assume that all small churches – and all churches, for that matter – hope to grow and flourish. The wording of Art. 40 C.O. however, reflects the real situation, that is, that our hopes are not always fulfilled. Therefore, our decisions regarding acceptance should not be based on what any given small church requesting admission may *hope* for, but on the concrete terms of the Church Order. There the line of viability is clearly maintained, as Rev. Nederveen himself admits.

Sacrificing the minister

Rev. Nederveen wonders what is meant with my assertion that a young house congregation is obliged to sacrifice its minister and fall under the care of a neighbouring church. Is the minister not bound to his flock? Can he leave

without seeing a greater need somewhere else?

Rev. Nederveen is correct in pointing out that a minister can only leave a church to serve elsewhere when he receives a call in the legitimate way, and when he himself is convinced that the need is greater in the place to which he is called relative to the place he presently serves. I did not mean to discount this in what I wrote. Indeed, I do not want to take anything away from the normal process of extending and accepting calls as it is regulated by the Church Order.

The point in my article was that if a small church has been accepted into the federation as a church, and comes with a minister, and if existing circumstances are such that a consistory cannot be adequately maintained according to the standards of the Reformed Church Order, then both the minister and the church should see this as part of the Lord's leadership that points the minister to another church. Indeed, the minister may not abandon his flock! But suppose he, with the church, due to declining membership, falls under the care of a neighbouring church that has a minister. If that neighbouring church determines that due to this declining membership, the need for the minister has declined considerably, then, in cooperation with the minister involved, it may announce that the minister is eligible for call in the churches. This is the pattern followed when a missionary completes his term of office on the mission field and returns to the home front. This

is also the pattern followed when a minister who has been set apart for a specific task has completed it, and wishes to return to active service in a congregation. It is then only in keeping with the Church Order that this practice also be maintained in this case.

Representation

A final point raised by the Rev. Nederveen concerns the matter of the *representative* function of officers at major

assemblies. Rev. Nederveen proceeds to connect what I wrote with "democracy" and "representation based on numbers." This association is completely incorrect. The principle of representation inherent in the Church Order is this: delegates to major assemblies are there as representatives of the churches sending them. The Church Order itself makes clear what it envisions sending *churches* to be. Under normal circumstances these are not

groups of one or two families, but institutions in which the offices can be adequately maintained according to Reformed principles.

What I wrote has nothing to do with larger churches lording it over small churches. All I pleaded for was dealing with given situations in accordance with the principles of the Church Order. Personally, I still cannot see why this should meet with any difficulty among us.

J. De Jong 

PRESS RELEASE



Press Release of Classis Pacific held June 8, 1993 at Langley, BC

1. *Opening.* On behalf of the convening church, Rev. J. Moesker opens the meeting in the normal Christian manner. After the examination of the credentials by the delegates from the church at Chilliwack classis is constituted. The officers for classis are:

Chairman: Rev. W.M. Wielenga

Vice-Chairman: Rev. E. Kampen

Clerk: Rev. W.B. Slomp

The agenda for the meeting is adopted.

2. *Colloquium-Rev E. Venema.* The documents pertaining to the call extended to the Rev. E. Venema by the Church at Surrey for the work of Mission in Brazil are examined and found to be in good order. Rev. J. Visscher speaks with Rev. E. Venema about Reformed doctrine, and Rev. E. Kampen speaks with him about Reformed Church polity. Members of classis are also given opportunity to ask questions. After evaluating the colloquium in closed session, Classis decides to approve the call to Rev. E. Venema. Rev. Venema is informed of this decision and congratulated. Rev. W.M. Wielenga is appointed to represent Classis at either the installation of Rev. Venema or the welcome evening.

3. *Subscription Form.* Rev. E. Venema signs the Subscription Form. At this

time Rev. D. Moes also signs the Subscription Form.

4. *Institution of a church in Yarrow.* The church at Abbotsford requests advice with respect to the institution of a church in Yarrow. Classis decides to advise the church at Abbotsford to proceed with the institution. Rev. M.H. VanLuik is appointed to represent Classis at the time of institution.

5. *Release Rev. B.J. Berends.* The documents pertaining to the call by the church at Brampton to Rev. B.J. Berends are examined and found to be in good order. Rev. Berends is granted an honourable release. Rev. Berends speaks a few words of farewell.

6. *Instructions:*

a) The church at Smithers requests i) that Rev. W.B. Slomp be appointed as counsellor. Granted.

ii) pulpit supply one Sunday per month. Granted.

b) The church at Abbotsford requests

i) pulpit supply for the church to be instituted in Yarrow. Classis decides that this request should come from the church at Yarrow once instituted.

ii) advice concerning election and installation of office-bearers in Yarrow. Various sentiments are expressed.

iii) that Rev. W.M. Wielenga be appointed as counsellor for the Church to be instituted at Yarrow. Granted.

7. *Church Visit Reports.* Visits made to the churches at Smithers and Houston are reported on.

8. *Question Period ad. Art. 44 C.O.* The chairman asks the relevant questions. The representatives of the churches answer positively to the first two questions. The church at Cloverdale requests advice in a matter of discipline. Advice is given in closed session. The church at Houston requests advice as to when to convene Regional Synod. Classis advises that Regional Synod be convened early in November 1993.

9. *Appointments.* Convening Church for next Classis: Houston

Date and time:

October 5, 1993 at 9:00 a.m.

Place: Langley

Suggested Officers:

Chairman: Rev. E. Kampen

Vice-Chairman: Rev. W.B. Slomp

Clerk: Rev. D. Moes

Examiner Church History: Rev. D. Moes


Representative of Classis at farewell of Rev. B.J. Berends: Rev. W.B. Slomp

10. *Personal Question Period.* It is reported that a letter has been received from a brother expressing gratitude for financial assistance received while studying for the ministry.

11. *Censure; Acts; Press Release; Closing.* Censure is not needed. The Acts are read and adopted. The press release is approved. The chairman leads in thanksgiving prayer. Classis is closed.

For Classis Pacific June 8, 1993

Rev. E. Kampen

Vice-Chairman e.t. 

OUR LITTLE MAGAZINE

By Aunt Betty



Hello Busy Beavers,

Summer's Here!
 What a great feeling!
 No lunch to make! No bus to catch!
 NO SCHOOL! What a break!
 Just relax and have fun.
 Feel like riding your bike?
 Feel like exploring the creek or the park?
 You can! It's summer!
 Busy Beavers, I wish you all a very happy and safe summer holiday!



Quiz Time!

BIBLE PICTURE CODE

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!!! IMPORTANT CODE !!!

by Busy Beaver Trina Jelsma

D = 4	L = 12	R = 18	V = 22
E = 5	M = 13	S = 19	W = 23
T = 9	O = 15	U = 21	Y = 25

9 12 15 22 5 19 21 13 13 5 18

4 15 25 15 21

CANADA DAY WRITE-IN

We flew our Red Maple Leaf flag at the front of our house on Canada Day.
 Friends of ours had a tall flag pole put in their lawn.
 I feel proud of Canada when I see those flags whipping in the breeze.
 I'm thankful for our great big beautiful country where the Lord lets us live.



Did you fly a flag at your house on Canada Day?
 Would you write and tell us about your flag?
 Please send your stories to:

Canada Day Flags
 c/o Aunt Betty
 Premier Printing Ltd.
 One Beghin Avenue
 Winnipeg, MB
 R2J 3X5



NAMES WORDSEARCH

by Busy Beaver *Vickie Aikema*

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

Betty	Carrie	Kim	Kay
Sarah	Melissa	Joy	Sue
Sally	Jessica	Deanna	Jan
Rachel	Monica	Carolyn	Ela
Elizabeth	Marie	Lydia	Judi
Wenda	Martha	Erin	Jill
Lynn	Christy	Karen	June

SNACK TIME!

Busy Beaver *Sarah Bouwman* has an idea for a quick treat. Would you like to try it?

Sarah wrote:

"My favourite snack is a Smore.

What you need to make it is: a microwave, marshmallows, graham crackers, and a plate.

What you do is: put the graham crackers on the plate. Put marshmallows on top of the graham crackers.

Put them into the microwave for 40 seconds (watch the time). When you take it out, put another graham cracker on top.

Then eat and enjoy."

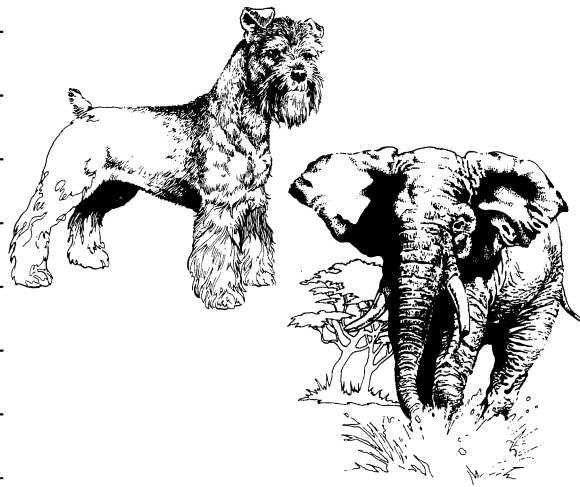


HA-HA!

(Riddle fun to share on a summer day)

1. What kind of bull likes to sleep?
2. How do you make a chair disappear?
3. What kind of dog needs gloves?
4. What beans don't grow from seeds?
5. What is at the end of a rainbow?
6. What do you get if you cross a kangaroo and an elephant?
7. How do you stop a snake from striking?
8. How does a space alien count to 23?
9. What did the one strawberry say to the other?
10. What do lawyers wear to court?

(See answers)



from Busy Beavers
Trevor Vandervelde and Trina Jelsma