

Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 22 - No. 12

June 16, 1973



His Work: Unity

When the Saviour was still on this earth, after His resurrection as well as before it, He was the One in whom the disciples found their unity. Not only did He bring them together by calling them and taking them along on His journeys, He also kept them together by His loving care and His faithful love.

The result of the Master's death was that the sheep were scattered. In Gethsemane they all forsook Him and fled. A few came to the place where the trial was held; they stood at the cross, and they buried Him. That was the end of their hopes, of their expectations. The day on which the Saviour rose from the dead found them separated from one another. It was as if the unifying force had disappeared completely.

Those who went to the sepulchre on that first day of the week went in little groups, separately. When, on the evening of that same day, they were together, Thomas was not in their midst and the two that lived in Emmaus were

on their way home, in spite of the exciting "rumours" they had been hearing all day long.

As a faithful Shepherd the Lord Jesus did the same He was doing before His death and resurrection: He united them all by His power and His love.

He sent Mary Magdalene to the brethren; the other women to whom He appeared received the same mandate; the two who had left for Emmaus returned to Jerusalem to rejoice with the others; and Thomas was brought back into the circle of the disciples.

Thus they were together after the Lord's ascension: with one accord they devoted themselves to prayer, awaiting the fulfilment of the promise of the Comforter. The Holy Spirit was already in Christ without measure; when the Saviour had gone away from them, they too would receive that same Spirit.

What could be expected of the work of the Spirit?

Was it not this, that He was to continue that which He

Hard Sermons

Some people have called the epistle to the Hebrews a sermon on the theme of the glory of Christ, Psalm 110 being its text.

There is a point in that.

The theme is indeed - as the author himself says, even more than once (4:14, 8:1) - that we have a great High Priest, Jesus the Son of God, Who is set on the right hand of the throne of the Majesty in heaven.

Time and again we are referred to His exalted position, even in the introductory verses of the first chapter: He is at the right hand of the Majesty on high. This is a quotation from Psalm 110, which can be called the text of this homily.

However, if such a sermon would be delivered in our own days, many hearers would say: This is difficult, this is a hard sermon!

The author of this Bible-book did

not deny that. In chapter 5:11 he shows us that he realized well that many things which he was going to say were "hard to be uttered, seeing you are dull of hearing".

This is even not the only place in the New Testament where we read a thing like this.

If I counted well it happens no less than three times that something is typified as "difficult", "hard to understand".

And at the same time it is also emphasized that the things concerned should not be hard to the understanding of Christians. One could expect them to be able to understand them. But the cause of this regrettable thing lies in the listeners themselves.

The apostle Peter writes in his second epistle (3:16) that he well realized there are many hard sections in the epistles of Paul. But he adds to

this that unfortunately many unlearned and unstable people wrest them unto their own destruction.

Paul himself wrote in I Corinthians 3: What I am saying is difficult for you, you cannot bear it. He points to the reason for this: they are still carnal, there is envying, and strife, and divisions among them; they do not concentrate on the great contents of the glorious Gospel of Christ, but one says: I am of Paul, and another: I am of Apollos.

In Hebrews, chapter 5, the readers are told they are "dull of hearing". They are slow and lazy. Actually they should be able to teach others in the Word of righteousness, but they are still like little children that cannot bear any solid food yet and must be fed with milk.

When we add these things up, we must come to the conclusion that it was not strange at all that so many people could not understand Paul's epistles or were of the opinion that "Hebrews" was too hard for them. For they had not penetrated yet into the riches of the Word of God. They did not have enough Bible-knowledge, not enough real insight into

had already been doing before Christ's ascension?

When the day of Pentecost was fully there, they were all together in one place. The re-uniting work of Christ through the Spirit was visible in that they were there. Then the Spirit was poured out: they all received the same gifts, they all spoke in other tongues, they were all governed and filled by the same Spirit as the members of one body are all directed by one mind and heart and will.

That was not something which was seen and experienced on that first day only.

The continuous testimony of Holy Writ is: that all who believed were together and had all things in common. They attended the temple together. The Lord added to their number. Luke tells us further that the company of those who believed were of one heart and soul.

As He had worked the unity of the disciples before He was poured out, so the Spirit worked that very same unity after the day of Pentecost.

There may be a variety of gifts, also today: yet it is the same Spirit. And each one has to bear in mind that to each is given the manifestation of the Spirit for the common good. There may be many members: it is the same body.

"Now you are the body of Christ and individually members of it," the Apostle writes. For the edification of this body God had appointed a variety of men. Thus all

things are to be done for the edification of that body.

In our Apostle's Creed we deal with the article "I believe a holy catholic Church" in the third part: the part of the Holy Spirit and our sanctification.

In our days many speak of the Holy Spirit and of His work. But of those many there are only very few who see the connection between the unifying work of the Spirit and the Church. The work of the Spirit is seen as a work in the individual person as if he were an individual. Thus the good words spoken about the Church are few and far between.

However, whoever, intentionally or mistakenly, separates the work of the Spirit in the hearts of the believers and His work in the body as a whole, separates that which God has joined together. As the Spirit of Christ He still gathers the sheep and brings them together into the fold, edifying the body for whose edification He bestows a variety of gifts upon its members.

I believe that He works the sanctification also in this manner: By His Word and Spirit the Son of God gathers a Church unto Himself. Thus the Spirit takes it all out of Christ and distributes the merits of the Saviour.

They were together with one accord.

That was the work of the Spirit.

Why should His work be different today?

vO

God's great works. They did not know yet how rich they were in Christ Jesus, their Saviour. Rather: How great His riches and majesty are!

The man who wrote the epistle to the Hebrews says: Next time we will deal with the first principles, the fundamentals of our faith; but at the moment I continue explaining more difficult things, for we have to arrive at the goal of perfection, and I will do my best to bring you there; and so I am going on with my sermon on the glory of Christ, our High Priest in heaven, even though you think it is a hard one.

He says: This is where the congregation should be. This should be the level of their understanding. This must be the standard of the preaching of God's Word, of the sermon in Church. We may expect you to be able to understand this.

He says as it were: I have to nourish you with this sort of solid food. If you are of the opinion that you are not nourished by that, something is wrong, something with you. Then you have not concentrated sufficiently yet on the riches of the Gospel and have not entered into the

treasure rooms of Christ, your High Priest in heaven. It is a matter of the poor standard and quality of your Bible-knowledge, and of your laziness. You are taking things too easy!

Why is this so strongly emphasized?

Because those people who listen to the Gospel in an easy-going and superficial way and restrict their knowledge and comfort to the first principles only, are quite easily found completely unprepared when the powers of apostasy arrive on the scene.

This happened to the Hebrews, at any rate to some of them. They felt inclined to stop attending the Church-services and perhaps also to return to the synagogue, asking the question with which the Jewish counter-propaganda brainwashed them: Are the differences so great, is the gap so wide indeed?

They did no longer do their best to learn to realize the riches which are in Christ the Saviour - riches which are clearly explained in the epistle to the Hebrews.

The same danger is also imminent today.

This danger is there whenever Christians do not do their utmost to penetrate into the treasures of Christ Jesus and gather more and more insight in the Scriptures.

It is no wonder then that they fell victim to all sorts of sects or a more easy-going Church, or even fall down and worship the idols of today's "permissive society".

Let us not take things easy!

The New Testament warns us against this danger.

Church History confirms this.

Let us not ask for easy and smooth sermons. But for the opening of God's Word in all its riches. For showing us that which we have in Christ!

And let us also realize this, that listening to the sermons in Church must be accompanied by private and common Bible-study.

It should be a continuous circle: The preaching in Church must stimulate and encourage us to a more intensive study of the Bible, and the latter must enable us to understand and enjoy the riches of the Bible the better.

G. VAN RONGEN
[Una Sancta]

Church Life Overseas

A NEWS ITEM AND A T.V. PROGRAM.

It was only a 10-line flash from Vatican City:

Pope Pius XII and his closest fellow workers, among others the present Pope Paul VI, refused to consider the requests for help of the Italian anti-fascists during the reign of Mussolini. This became apparent in the last issue of a series of documents about the role of the Vatican during the II World War.

[*Nederlands Dagblad*]

It was an hour-long program in which the bishop who later became Pope John XXIII was presented as having saved about 600 Jewish children from extermination. However, this happened in Turkey and eventually the children were accepted by Portugal as refugees.

If this is propaganda it is tasteless.

* * *

DE KERK VANDAAG (The Church Today)

"De Kerk Vandaag" is a radio program broadcasted by the N.C.R.V. It is what we call a talk-show. Two interviewers talked with Prof. Dr. H.N. Ridderbos about several aspects of the present situation in the Reformed Churches. In *Nederlands Dagblad* of April 28 we found a report of this interview. Prof. Ridderbos, among other statements, said:

The idea "Reformed" has changed considerably during the last years. It is possible to have a "broad view" on the confession. No one, in our days, wants to undersign the extensive Confession to the last letter. You can say that there are unchangeable truths. I agree with that to a certain extent. But the way you look at it, the way you experience it, and the time in which it must be made true changes all the time.

This leads, we would almost say: consequently, to the following statement:

Theologians always had a great

influence in our church. They were the spiritual representatives of it. Although there were disadvantages, the situation was quite natural. This situation has now passed. Theologians also played an important role in the "Liberation" of 1944, which to a large extent was occasioned by difficulties between theologians. Later we say: We could easily have straightened that out.

The old "myth" of the quarrel of theologians never dies and the Acts of Synods which deposed left and right are gathering dust. No one is interested anyway! The radio listeners don't have to worry. Prof. Ridderbos has a cure for the struggle within his own churches and in others:

We are going in the right direction. We do not condemn each other anymore. We are good friends. Spiritual unity is growing. This is the only unity I desire.

During the same week a group of "Alarmed Ministers" organized an Association of Reformed Ministers, called "Calvin". In the opening remarks during the first meeting Ds. Schelhaas said:

There is a spiritual split in our churches. Theoretically speaking we are a "modality-church". The result is that you lose friends, but find new ones who are of a kindred spirit.

In spite of the fact that some objections have been voiced against this expression (see forthcoming columns), the confusion in the "Gereformeerde gezindte" becomes more serious all the time. What are we to make of such contradictory statements?

Nederlands Dagblad of May 14 reacts to the interview with Prof. Ridderbos. "Waarnemer" (Observer) writes:

How is it possible that the son of the man who played such an important part in the decision-taking of Synods during the years 1936-1944 can say such things? A quarrel of theologians? But the churches were involved and series of appeals were sent by

consistories and members. When Prof. Ridderbos says: "To be Reformed is not a static idea. Every time we get another Bible and another truth. This attitude may be a little explosive, but it also has something very real in it", the truth becomes relative and the confession an elastic band.

* * * * *

In *De Reformatie* Prof. Dr. C. Trimp wrote two articles in connection with the activities and endeavours of the "Alarmed" in the Synodical Reformed Churches. Since we have mentioned this subject before, it might be interesting to read how this issue receives much attention in the Netherlands. Prof. Trimp writes that he understands the difficulties of the "alarmed" and he gives them advice which might help them to evaluate the situation and to find a way which may be beneficial to the "gathering and edification of Christ's Church".

In *Centraal Weekblad* Prof. K. Runia has reacted vehemently to these articles. We will try to give a summary of Prof. Trimp's advice and Prof. Runia's reaction.

The alarmed ought to take their liberty, which is in Christ, and liberate themselves from decisions of Synods and regulations of the (new) Church Order under which they bow down. The office bearers must show themselves to be shepherds of the sheep, call them together and assemble them under the one and full gospel. They then ought to present themselves at those churches in the Netherlands where life is secure under the old standards of Scripture, Confession and Church Order.

Prof. Runia appears to be flabbergasted by this advice and he concludes that Prof. Trimp means to say "that our churches as institution are not real churches of Christ". Instead of pursuing THIS question he continues (thereby dodging the real issue and confusing the matter):

In this sheepfold (of the Liberated Reformed Churches) is no place for 30,000 "buitenverbanders" who would like nothing more than to live under the old standards of Scripture, Confession and Church Order. Are the Liberated Churches the sheepfold where the alarmed will be safe?

As was to be expected, Prof. Trimp, and also Prof. J. Douma, have answered Prof. Runia in one of the following issues of the *Reformatie*. Prof. Douma mentions some of the complaints against the Liberated Churches. Incidentally, the same "myths" are also voiced in Canada about the Canadian Reformed Churches. Here are some:

- They only know one theme: the Church.
- The members do not give a sublime impression. They always quarrel about minor issues and seek their strength in pointing to what is wrong with others.
- They are against the "ecumenical cause".
- They don't do anything in evangelizing.
- They are under the yoke of hierarchy without realizing it.

There may be some truth in some of the things mentioned. Which makes it clear, Prof. Douma writes, that "he who joins us must do it for Christ's sake and nothing else". The resistance of the alarmed is understandable. However, there is an example in history, he says. "In 1865 the Reverend Ploos van Amstel spoke about the 'Afgescheidenen' in the same way as many speak today about the "vrijgemaakten" (and the Canadian Reformed). Nevertheless, he joined the Reformed Churches in 1892."

Prof. Trimp would like to have proof that the "buitenverbanders" would like *nothing more* than to live under the old standards. The opposite has become apparent in many cases. "He who does not care about the house-rules turns society (and every fellowship, DV) into chaos and puts himself outside the door," he writes. The advice to Prof. Runia was:

Do not give a miserable picture of the churches in repeating the babblings of the daily *Trouw*, but read the Acts of Synods of the last decade. That is what we must judge each other by. We do not believe in the "plurality" of the interpretation of the Truth within the Church of Christ, in which situation the authority of Scripture can be accepted or denied. Neither do we believe in the "uniformity" of interpretation; we desire to submit to the normativity of the Truth itself, as the LORD has

revealed it and to which the Church has submitted in the Confessional Standards.

In the next "Church Life Overseas" we will return to the same issues, which have set many pens moving. We close with a short news item concerning the Theological College in Kampen. The Lower House (Tweede Kamer) in the Netherlands is discussing the question whether the

Theol. College of the Reformed Churches (Liberated) and the Theol. College of the Christelijke Gereformeerde Kerken should be enabled to request subsidies of the government. If that happens, official recognition of Kampen and Apeldoorn may follow. Before a decision will be reached, there will be a comparative enquiry to see whether these colleges are on the same level as recognized universities.

D.V.

LETTERS TO EDITOR

Dear Mr. Editor,

I would appreciate another opportunity to express myself in a "letter to the editor." It's not that I'm looking for something to criticize. Not at all. I have enjoyed reading some of the articles by Rev. Van Dooren and others.

However, in the May 5th issue, under the heading "Church Life Overseas," D.V. writes something about the "verontrusten" in the Geref. Kerken which I cannot appreciate. The title of the particular article states that the "verontrusten" will go on fighting. Then D.V. goes on to say: "That was the decision of the executive of 'the Alarmed,' the people who are very much concerned - they SAY - about developments in the (Synodical) Reformed Churches." Later on he writes: "This is utter confusion and a dodging of the issues . . . And so the fight against wind-mills continues, because the enemy is provided by the 'Alarmed' with a smoke-screen of words."

Now honestly, Mr. Editor, this kind of writing grieves me. Must we condemn the "verontrusten" just because they don't do what we think they should do? Do we on this side of the ocean fully understand and know the situation in which these people find themselves, so that we can judge them for not following a different course? It seems to me that it would be much more becoming for us as Christian brothers to say: "Though it looks to us as if the time has come to break with the church, we can understand your difficult position, and we will give you our right hand of fellowship in the common struggle for

the faith." *That* would be the kind of attitude I would like to see.

I sometimes get the impression, too, that the Geref. Kerken are beyond the point of no return. But to just walk out of the church before doing our *utmost* and then some to improve it, is the easy way out. A secession should be the *last* resort, and even then it should be as "dolerenden," for we always leave behind part of the body of Christ. And we have enough splinter groups in the Reformed churches in Holland without adding to them unnecessarily. Continual secessions is also "een heilloose spoor."

I am a subscriber to *Waarheid en Eenheid*, the paper of the "verontrusten." And when one reads that paper regularly, then one is deeply impressed by the grave concern of these people for the direction their church is taking; but at the same time one is impressed by their genuine love for their church, a love which does not permit an easy break with that church. In this situation I cannot condemn, but only pray . . .

J. TUINGA

[Rev. Tuinga is pastor of *Smithers Christian Reformed Church*.]

Comments

In his Letter to the Editor Rev. Tuinga deals with the column "Church Life Overseas". I gladly comply with the request to add a few brief remarks.

Rev. T. quotes two sentences. One from the very beginning and one from the end. If nothing had been

Continued on Page 6.

Continued from page 5.
 written between these two sentences it would indeed sound "grieving". However there was some material quoted from speeches, publicly delivered and published. In all fairness I have attempted to give arguments for the statement that there is "utter confusion and dodging of (the real) issues". And I am not the only one. The question "Must we condemn . . ." implies that my column condemned someone. Which is not the case. I called it confusing when it is openly stated that "an unbearable

situation is created" and at the same time people are advised that further decisions have to be expected and waited for. How unbearable must a situation become? When Rev. T. speaks about "giving each other the right hand of fellowship" I am still convinced that we must appeal to them to do what they themselves confess, and not what they *think* they should do. "Grave concern for the direction their church is taking" together with "genuine love for their church" does not ask whether it is easy or hard to make an evaluation on

the basis of Scripture and the confessions.

I therefore would like to rearrange the last statement in my article in *Clarion* of May 5th: When the call goes out "to remain Reformed, submit to the authority of the Word of God and to honour the Confession" this question is justified: *Do they [the Synodical Reformed Churches]? Whether Rev. Tuininga or I, or anyone else for that matter, is then grieved is utterly unimportant.*

D.V.

THE SECTS

The Armstrong Cult (9)

12. *Some specific Armstrong doctrines.*

A. *The Death of Christ.*

All Christians believe that Christ was the Highpriest who offered Himself for the sins of His people (cf. Hebr. 7:27; 9:12, 14, 26; 10:10, 12). Jesus laid down His own life (John 10:17, 18); on the cross He gave up the Ghost (John 19:30) after having commended His spirit into His Father's hands (Luke 23:46).

In 1847 a certain Dr. Stroud published a book in which he defended the view that Christ died of a broken heart (laceration or rupture of the heart). The account of John 19:34 that blood and water came forth when a soldier pierced His side is the main reason for this view.

However, even Christian medical doctors disagree with this theory on medical grounds; we cannot defend it.

But Armstrong refers to this book too and he comes with another theory, namely that Jesus died from the thrust of the spear.

According to his theology, Christ had to die by shedding His blood (literally), for the soul is in the blood.

He bases his theory upon a number of Greek manuscripts where we find in Matt. 27:49, the following addition: "and another took a spear and pierced His side and there came forth water and blood."

The most important manuscripts in which this additonn is found are the

codices Sinaiticus and Vaticanus. Yet the Armstrong cult, in defending the text underlying the King James Version, says in another place that these are spurious manuscripts and states: "The critics refuse the reliable manuscripts because they are generally younger. But that is the very reason they are reliable. The true manuscripts when worn out, were always burned by Jews and Greeks, after careful new copies were made. The corrupt manuscripts were not so treated. They were merely discarded or used for fuel - as was the famous corrupt Sinaitic Manuscript, found by Tischendorf in the waste baskets of the Sinai Monastery. Yet this kind of manuscript is being honored today."

Although I personally believe (contrary to modern scholarship) that Armstrong is right here, concerning these manuscripts, such as Sinaiticus, yet it is not the right thing to accept a reading when it suits your theology, which is what Armstrong does.

Most scholars today reject the addition of Matt. 27:49, because of the contradiction with John 19:32-34, but they accept almost all other readings where Sinaiticus and Vaticanus agree with each other. An example of this is the New Dutch Version (Nieuwe Vertaling). This is not right either; they reject a reading because it does not suit their theology.

Armstrong, however, reinterprets John 19:34 and makes it say,

"Howbeit one of the soldiers with a spear *had pierced* his side."

This he can do because he twists the rules of Greek grammar (he talks nonsense about the various Greek tenses) which not many of his followers have studied, so he is on safe ground.

By twisting the words of the Bible you can make it say almost everything.

Let us stick to the text of the King James Version, reject the addition of Matt. 27:49, and believe that Jesus died of His own free will, giving His life as an offer, offered by Himself.

A.H. DEKKER

Church News

Address:

EBENEZER CANADIAN REFORMED
 CHURCH, BURLINGTON EAST

c/o Mr. M. BUIST

246 Appleby Line
 Burlington, Ont.
 Phone: 632-0360.

* * *

Address:

CANADIAN REFORMED CHURCH
 OF SMITHVILLE

P.O. Box 268
 Smithville, Ontario

Treasurer:

Mr. S. VanderWoude
 P.O. Box 331

Smithville, Ontario
 Telephone: (416) 957-7354

schoolXcrossing

IN QUEST OF JUSTICE

Private schools lead a precarious financial existence. Almost anywhere in Canada they exist "by the grace" of contributions made by a small supporting community. Our Canadian Reformed Schools must, of necessity, obtain their operating funds from among the members of one or more Canadian Reformed Churches. Because education is provincially administered and in any of our provinces the number of our Can. Ref. Schools is small, our schools either shrug off the suggestion to obtain financial support and recognition from Governments, or else co-align themselves with organizations which attempt to obtain these on behalf of a large number and great variety of independent schools. But, with the spiral of education costs curving ever higher, more than before are wondering what may be done or, preferably, what should be done.

What should be done will depend somewhat on existing provincial legislation, concerning private schools, or perhaps the absence of any. In British Columbia for instance, judging by the brief submitted by the Federation of Independent School Associations (F.I.S.A.), private schools are not legally recognized and may not even be called "schools". In the brief, F.I.S.A. requests that independent school students have the right to transfer freely from their school to another; that these students have equal graduating rights with public school students, and that independent school students have equal access to post-secondary institutions as public school students have. Also in Ontario private schools exist in fact outside the law. No statute, no act governs the many private schools in this province and only the public and separate schools are formally recognized. However, it would seem that the atmosphere in Ontario is kinder to the private schools than it is in B.C.

In seeking enactment of legislation which would give formal recognition to, and thus legalize the

existence of our schools, we ought to consider that such legislation might "take" as much as it would "give". In Ontario, precisely because of the absence of any legislation covering our schools, we possess considerable freedom in operating them. Only local health, firefighting and building authorities express an interest in our schools, and rightly they should. The Ontario Department of Education will lend advice and provide inspection, but usually only after this has been requested by the school itself. Obtaining legal recognition could conceivably fetter the parental authority under which our schools at present operate. But when our schools' illegal status restricts the further education of their students, even when our schools are of academic parity with other, public, schools, action should be taken to achieve recognition by the authorities. Our students should not have to suffer discrimination when graduating from our schools or even be deprived of the opportunity to enroll at an institute of higher learning.

A second issue, and I believe a secondary issue, is that of obtaining financial justice for our schools. As with certain other causes, also this is one which begins "at home". I find it curious that brothers who bravely approach God in prayer to ask Him to change the ways of Governments so that our schools may be given financial assistance, frequently lack the courage to insist on a change in the ways of brothers and sisters who refuse to support our schools. The legality of our schools, their relationship with other school systems, are matters which have to pass through the hands of our elected representatives in our provincial capitals. The financing of our schools is firstly a matter for those to whom their operation ought to be part of their Christian calling, their duty of gratitude to God. In Ontario the Alliance of Christian Schools is threatening to sue the province for non-support of their schools. Apart from the question

whether this is a method which is expressive of our submissiveness to authorities, there is another problem. How do you justify suing a Government for non-support, when right next to you in your pew sit fellow-believers who also thumb their noses at your Christian School, but are able to do so without ever running the risk of being called into an ecclesiastical court?

Justice in education begins at home. The financing of our schools begins in our congregations. Demand justice first of all from those who, *at home*, are guilty of non-support of our schools. For these are people who witnessed the baptism of your child and, who know of your promise to raise your child for God. These are the people who, before anyone else, should come to your aid to help you keep that promise. Before throwing a scare into our Governments, let's make sure that the non-supporters in our congregations have felt our holy indignation for making it doubly difficult to keep our schools alive. And only then should we request that our Governments return to us what is rightfully ours: That part of our taxes which is now earmarked for public education. Our schools and our parents have a right to both: The financial support of every wage earner in their congregation(s) and a return of their education tax dollar.

J. J. KUNTZ



THE CANADIAN REFORMED MAGAZINE
*Published biweekly by Premier Printing Ltd.
Winnipeg, Manitoba.*
Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE
MATTERS: (subscriptions, advertisements, etc.)

CLARION, Premier Printing Ltd.
1249 Plessis Road, Winnipeg
Manitoba, Canada, R2C 3L9

ADDRESS FOR EDITORIAL MATTERS:

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

EDITORIAL COMMITTEE:

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

REGULAR CONTRIBUTORS:

J. M. Boersema, J. Faber, E. Gosker,
W. Huizinga, P. Kingma, H. J. Ludwig,
A. H. Oosterhoff, F. G. Oosterhoff,
A. B. Roukema, H. A. Stel, C. Van Dam,
G. VanDooren, H. C. VanDooren,
C. Van Spronsen, J. Visscher.

SUBSCRIPTIONS:

\$12.00 per year (to be paid in advance).

ADVERTISEMENTS:

\$3.50 per column inch. Contract rates
upon request.

"Is it unclear enough, brethren?" Nowadays it seems as if the reports are made afterwards and more in the way of a talk than of a strict report. Yet once in a while one sees passages which could have been omitted without any harm being done, because they raise more questions than they answer. What is one to think of the following: A Consistory decided "not to solemnize marriages in Church services until such a time that certain disagreements are settled. The consequences of marriages in Church Services have alarmed some members of the consistory, reason why the decision as stated above was taken, contrary to a statement, previously published. As soon as the views are clear in this matter, an explanation will be given to our congregation."

It is especially the alarm caused by the consequences of marriages in Church services that I am interested in. Maybe the congregation concerned understands it, but without "inside information" one can make head nor tails out of it.

Hamilton, too, is considering a change in the number and/or the time of the Dutch services. The form which the Congregation is requested to fill out contains a very good clause: the Consistory asks the members not just to state their preference, but also to give the reasons for it. That is a wise request. If we should ask many of our Church members what they prefer, then, I am convinced, by far the majority of those who immigrated from the Netherlands above the age of thirty, would prefer Dutch. We still express ourselves more easily in the language which we learned as a child. Even though most of us can truthfully state that as far as understanding it and "getting something out of it" are concerned, the sermon may be English as well as Dutch, yet the preference might lean towards the latter. But a mere preference is no sufficient reason why Dutch services should be continued. We are wondering what reasons will be brought up. Hamilton is one of the oldest Churches, although we realize that there has been much movement back and forth to other Churches which are not as old.

Hamilton also established a committee for the establishment of a nursing home. That is another matter which has our full interest. It is not an ecclesiastical matter, but I understood that it was Hamilton's intention just to give the first push. We wish the committee much strength and wisdom: may the one push have provided you with sufficient speed and may the whole endeavour gain momentum.

With the institution of the Churches here in Canada there also came the "immigrated" "problem" of Church boundaries. As far as I know it is an **imported** "problem" by which so many Churches in the Netherlands made things extremely difficult for themselves and for the members involved.

In one of the bulletins I saw that a Consistory received a request of a family that had moved "into its territory to be allowed to remain members of the Church to which they belonged. I agree: when there are boundaries they should be acknowledged and respected and the request was proper, as was the decision to go and ask for the reasons. But my question is: Why not make it easier on all concerned and decide not to have boundaries between the Churches any longer? Would it be good to tell a couple: "Sorry, but you will have to come here", if, for instance, all their relatives are living "in the territory" of the Church to which they belonged thus far?



40th Wedding Anniversary

Gerrit Jan and Geertje Hofsink were married on June 23, 1933, in Hardenberg, the Netherlands. They came to Canada in November, 1950 with three sons and one daughter. Their destination was Houston, B.C., where they arrived on November 28, 1950. Houston was their residence until May, 1965 when they moved to Smithers, B.C. They are still living there at present.

Mr. and Mrs. Hofsink were in Houston when the Church was instituted there with four families and some single persons.

I think that our Consistories should seriously consider this point. There are no boundaries between the Churches in the Fraser Valley and I have never heard of any difficulties caused by it.

We are investigating the possibility here to institute a Church in **Guelph**. But I shall do my best that no boundaries are drawn between the two Churches Fergus and Guelph, if it appears feasible to institute in Guelph. In many instances the experience is that those who act in an un-Church-like manner say, "You can tell me whatever you want, but I am going to stay here!" and are doing just that. Then a Consistory, in order to prevent further trouble, just resigns itself to that fact. But those who wish to follow the rules that have been set may never feel really at home in the Church where they were compelled to be a member because of arbitrarily-set boundaries.

What cannot be kept back by boundaries are the airwaves. We are happy to report that the broadcasts in the Fraser Valley are still going strong, and that **Edmonton** has resumed its labours in this respect. The **City Guide** tells us that the topic of the broadcasts is the **Belgic Confession**. Our readers will recall the articles which the Rev. D. DeJong wrote in our magazine in which he dealt with the Belgic Confession. These articles were greatly appreciated by many readers. I had hoped that maybe the **Canons of Dort** or the **Catechism** would have been the topic for the present series of broadcasts, so that we could look forward to another series by Rev. D. DeJong. But maybe he treats the subject differently this time, so that we still can benefit from it.

A few personal notes.

Some time ago we heard the suggestion to have a

Continued on Page 10.

column in which the names of those who are ill would be mentioned, together with their address. It appears time and again that those who place advertisements in our **Clarion** or who are mentioned in our Medleys, receive congratulatory messages, as do the ones who suffered a loss. Someone suggested mentioning the names of those who have been ill for a long time, so that the brotherhood could show their Christian sympathy by letting them know that they are being remembered.

We have no objection to doing this. It did not appear to us that we need a special column for this; our space is limited and the number of regular contributors relatively small. But if anyone would like to see his or her name or the name of a member of the family or of the Family mentioned in our column, we shall be most happy to comply with such a request. It must be a case of rather lengthy illness: remember, the copy has to be sent in more than two weeks before you get your **Clarion**, and we

should prevent it that someone gets a card wishing him or her a speedy recovery when the person involved already took part in a swimming-competition. It is exaggerated, I know, but you'll understand.

With gladness we mention here the couples who received the privilege that they have been spared by the Lord for forty or more years: In Carman br. and sr. Teitsma celebrated their 45th Wedding Anniversary; in Burlington br. and sr. G. Vandenberg were married for 40 years, as were, on that very same day, br. and sr. Kleefman in New Westminster. They all may be assured of our Christian interest in them and we wish them many more years in the favour of our God.

In the next issue we'll say a few things about another couple whose picture I expect to be in the same issue in which this Medley appears. There are things from the past that should be mentioned to keep them from being forgotten. vO



Press Release

Press Release of Classis Pacific of the Canadian Reformed Churches held in New Westminster, B.C., April 11, 1973.

Art. 1 On behalf of the convening Church, the Church at New Westminster, the Rev. M. van Beveren opens the meeting. He requests the delegates to sing Ps. 46:1, 2, leads in prayer and reads Psalm 46. He welcomes the delegates.

Art. 2 The delegates of the Church at Houston report that the credentials are in good order. None of the Churches has given an instruction.

Art. 3 As officers serve: Rev. J. Mulder, chairman; Rev. M. VanderWel, clerk; Rev. M. van Beveren, vice-chairman.

Art. 4 The Rev. M. van Beveren signs the Subscription Form for ministers of the Word.

Art. 5 In closed session Classis deals with a letter of appeal.

Art. 6 Classis Alberta-Manitoba of March 27, 28, 1973, advises Classis Pacific that the convening Church for the forthcoming Regional Synod be advised to postpone this Synod to an early date in 1974 with a view to the forthcoming General Synod to be held in Toronto.

In accordance with Art. 47 C.O. Classis advises the Church at New Westminster to convene a Regional Synod in the fall of 1973. If no matters are sent in for the agenda, the Church at New Westminster has the liberty to propose to the

Churches in Western Canada to convene a Regional Synod at a later date with a view to the forthcoming General Synod to be held in Toronto in 1974.

Art. 7 The following reports are read:

a. Reports on visitation in the Churches at Abbotsford and New Westminster. It is decided that visitations be held in the Churches at Chilliwack, Cloverdale and Houston before the next Classis.

b. Report of the Classical Quaestor, br. P.A. VanEgmond at New Westminster. Classis takes note of it with thankfulness. The Church at New Westminster is requested to audit the books of the quaestor and to report to next Classis.

c. Report on the Archives by the Church at Houston. It is gratefully received.

Art. 8 In the question period ad Art. 41 C.O. a Church requests and receives advice in closed session regarding the government of the Church.

Art. 9 The following appointments are made:

a. Classical Quaestor: br. P.A. VanEgmond, New Westminster.

b. To arrange preaching engagements in vacant Churches: Revs. J. Mulder, M. VanderWel.

c. Deputies for Examinations: Revs. J. Mulder, M. van Beveren.

d. Examiners: Exegesis Old Testament, Church History, Church

Polity: Rev. M. van Beveren; Exegesis New Testament, Ethics, Practical Theology: Rev. M. VanderWel; Systematic Theology, Symbolics: Rev. J. Mulder.

e. Church visitors: the ministers in the Classical area.

f. For Inspection of the Archives: the Church at Houston.

Art. 10 Classis decides not to deal with the matter of delegation to the forthcoming Regional Synod since another Classis will be held before the Regional Synod.

Art. 11 As counselors are re-appointed for the Church at Smithers: Rev. J. Mulder, for the Churches at Chilliwack and Houston: Rev. M. VanderWel.

Art. 12 Classis upholds the decision of the previous Classis re preaching arrangements in vacant Churches as follows:

Till the next Classis the Churches at Houston and Smithers will receive three services each every two months, and the Church at Chilliwack every month two services, all services equally divided over the three ministers. Deputies shall draw up a schedule and send it to the Churches involved.

Art. 13 The next Classis will be convened by the Church at Smithers for October 10, 1973 at 9:30 a.m.

Art. 14 Acts and Press Release are adopted.

Art. 15 The Chairman expresses Classis' appreciation for the care for the delegates. He requests to sing Ps. 46:3, 5, and leads in thanksgiving.

For the Classis
M. van Beveren.

THE OLD TESTAMENT

General Introduction

1. Edersheim, A. *Old Testament History*. (Grand Rapids: Eerdmans) one vol., 1,450 pp., \$9.95 (**)

Written by a converted Jew, this is a very interesting re-telling of the history of the O.T. Edersheim sheds light where others see only darkness.

2. Harrison, R.K. *Old Testament Times*. (Grand Rapids: Eerdmans) 1970, 354 pp., \$6.95.

This illustrated volume gives a history of the Old Testament, taking into account the broader social and cultural context. Particular attention has been given to the light that recent archaeological discoveries shed on the O.T.

3. Harrison, R.K. *An Introduction to the Old Testament*. (Grand Rapids: Eerdmans) 1970, 1,344 pp., \$12.50.

For the beginner this work will serve as a comprehensive introduction to the O.T., but only the more advanced student will profit the most from it.

4. Young, E.J. *An Introduction to the Old Testament*. (Grand Rapids: Eerdmans) 1965, 432 pp., \$6.50. (**)

This is a product of the pen of the late O.T. scholar at Westminster Theological Seminary. It is one of the best introductions to the books of the O.T. Young took special aim at critical scholarship which had undermined the unity and trustworthiness of the O.T. Scriptures. Heartily recommended.

5. France, R.T. *Jesus and the Old Testament*. (London: Inter-Varsity) 1972. (**)

A careful study of Christ's use of the O.T. and the way in which He applies certain passages to Himself. It was originally presented as a Ph.D. thesis and hence is of a technical nature; however, the lack of material on this vital subject will ensure its wide use.

6. Hengstenberg, E.W. *Christology of the O.T.* (Florida: MacDonald Publishing) 2 vols., 1972, 1,396 pp., \$14.00.

This is an old classic (1854-58) which has recently been republished. The author is both learned and faithful to the Scriptures and examines carefully all the passages of the O.T. which speak about the coming of Christ.

7. Vos, G. *Biblical Theology*. (Grand Rapids: Eerdmans) 1948, 453 pp., \$2.95 (**)

Vos points out the need to study the growth or development of special truths in the Bible. In this volume he pursues that end as few have ever done and it must be said he does an outstanding job. He opens up new vistas in the study of the Scriptures.

COMMENTARIES

a) *On the Whole Bible*.

1. Calvin, J. *Commentaries*. (Grand Rapids: Eerdmans) 45 vols., 1950.

Calvin was one of the greatest exegetes of the Bible and his commentaries are still of value today. No commentary was written by him on the books: Judges to Job, or Proverbs to Song of Songs, or on

Revelation. Exodus to Deut., and the Synoptic Gospels are treated as harmonies.

2. Guthrie, D. et al (ed.) *The New Bible Commentary: Revised*. (Grand Rapids: Eerdmans) 1970, 1310 pp., \$12.95. (***)

A complete re-working and revision of the *New Bible Commentary*, this volume ranks as the best one volume commentary on the Bible. It includes a number of interesting introductory articles on the Scriptures.

3. Henry, M. *Commentary on the Whole Bible*. (London: Banner of Truth) 6 vols., \$42.95.

This old classic work has been translated into many languages and can still be used with profit today. It tends however to stress exposition at the expense of a good exegesis of the text.

4. Henry, M. *Commentary on the Whole Bible*. (Grand Rapids: Zondervan) one vol., 2,000 pp., \$11.95.

An abridged edition of the above.

5. Jamieson, R. et al. (ed.) *Jamieson, Fausset and Brown's Commentary on the Whole Bible*.

A reliable commentary of varying quality. Fausset and Brown's parts are of more value than Jamieson's.

6. Poole, M. *A Commentary on the Holy Bible*. (London: Banner of Truth) 3 vols., 3038 pp., \$27.00.

A worthwhile commentary in the Puritan tradition. It is faithful to the Scriptures; however, its explanation is at times "exemplary".

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

The Fellowship of Canadian Reformed University Students

Invites

all present members and especially those who will be attending university for the first time or those who have not yet joined the Fellowship, to an:

ORIENTATION DAY

which will introduce you to the Fellowship and its activities. The date is Saturday, June 23, 1973, at 2 p.m. in Ebenezer Can. Ref. Church, Burlington.

After a short introduction in the afternoon there will be recreational activities (bring a baseball glove or other equipment if you have it). A supper will be provided (although you will be asked to make a small contribution to cover costs).

In the evening, Peter H. Buist, F'ship Secretary will speak on "Why University and Why the Fellowship?" followed by a discussion.

If unable to attend, prospective members are asked to write to Box 343, Burlington for information about the Fellowship.

See you there!

"FREEWILL OFFERINGS?"

Some questions were received with reference to the article on "Freewill Offerings" (March 10 issue).

1. "Often a 'non-payer' reasons that he 'offers' in the collection bags." For an answer we could start with the suggestion that these "bags" be replaced by plates. Yes, indeed, the Lord said we should not give in order to be seen by men. But if such a "bag" becomes the hiding-place of an unwilling member, the picture changes. Furthermore, ask the people who count the money, how many notes of 5 and 10 are received regularly . . . Having heard their answer, ask that brother again where he hid his banknotes. The counting committee couldn't find them! In addition, there are not many churches among us who still take collections "for the Church" in addition to the envelopes in which the members put their weekly contributions. If there are any such collections, they are usually for a special purpose. It might be better to get rid of any additional "collections for the church" altogether. Then such members as mentioned above can no longer hide behind "bags". One should not forget that the consistory has the right and duty to supervise this part of our obedience to the Law of God (Lord's Day 38).

2. This same non-payer "detests others who demand a receipt for their gifts and accuses them of pharisaism." This is, alas, a "human" reaction: in order to defend yourself against criticism, start criticizing others. "Demand a receipt"? We would rather say: they have the right to get it, if it were only for checking purposes. The members have the right to "control" the consistory, financial committee, etc. It happens now and then that the amount on the receipt does not match the money contributed. Everyone makes mistakes. For this reason already such a receipt is legitimate.

Then there are some who prefer not to make use of such a receipt for tax deduction purposes. That is fine. But that does not mean that those who do, act like pharisees. As citizens we receive not only duties but also rights. It is fully justified to make use

of that right. On money sacrificed for the church, for philanthropic and other purposes one does not have to pay taxes. This is well-understood by government as well as citizenry. The money thus saved can again be used for some good, christian purpose. This is also part of christian prudence. Does the accusing brother really think that the tax office will be much impressed by your information that you paid that much for the church? Come on now! Is calculating your deductions for "religious purposes", fed into the monster computer in Ottawa, to be compared with "praying at the streetcorner, to be seen by men"?

3. The next question is, "How to discipline." In the first article some indications have already been given. It stands to reason that each individual case deserves special attention. There are so many aspects. An important one is: how have these people been brought up? Did their parents teach them that the LORD is number One in our life? Did they train their children already to give a part of their summer job or paper route money to the kingdom? Or were these parents themselves sloppy in these matters? In that case quite some education has to be done before one can expect much result. Another reason may be that this specific family does not know how to handle money. They are not really unwilling but, you see, there is never any money available. They are always filling gaps by making other gaps. In such a case the deacons might have to step in and do some counselling. You would be surprised how many Reformed families could use such counselling.

The third factor is more serious. Unfaithfulness in financial respect may point to a very low level of spiritual life, if any. The elders should, then, not begin with saying: you must pay! but rather ask: brother, sister, what is wrong in your lives? Do you not feel great gratitude for what the Lord Jesus has done for you? If He gave his life, are you not willing to give to him in return? It is the same with irregular church attendance. Do not start, in a legalistic way, with "you must come to church". Rather

ask: are you not hungry for the bread of life? Do you fill your hearts and minds with the things of this world so that there is no room for anything else? People who do not come to church faithfully and who do not contribute to it, are in great trouble and danger. Christian love for them means great patience in calling them back to the LORD.

4. "What about a consistory which after many years avoids the issue at the yearly home visits?" I do not know whether the brother has a specific consistory in mind, but I do know that it is an essential part of the pastoral task of the elders to be well-informed by the financial committee about the families in their ward with respect to finances. Referring to what has been said *sub* 3, one realizes that unfaithfulness of the elders in this respect is contrary to their mandate "to take heed to the flock". If they let such families go on unwarned, the Lord will demand their blood from their hands.

If only the elders would realize that, in talking about contributions, they are not in the first place collecting money for the church, but concerned about the spiritual welfare of the families entrusted to their care. Our church members must be (made) aware of this in clear terms.

5. The final question is, "And should ministers give their 'tithes'?" There are pros and cons. The *pros* are that a minister is also a member of the church and should equally bear the financial burden. If he does not, it is added, he will never be able to admonish others.

The *cons* are, with reference to the Old as well as to the New Testament, that the minister has a very special position in this respect. It goes without saying that he does his share with regard to giving to the needy, for Mission and for any other specific purpose. However, with regard to "maintaining the ministry" (L.D. 38) cannot his position be compared with that of the levites in the old dispensation who lived from the tithes that were given by the other tribes? Does not also the New Testament point in that direction by stating that he who preaches the gospel should live from it?

One might put it this way: should a minister of the gospel contribute to his own "salary"? Of course, the budget includes more than the item

Continued on Page 13.

mission news

VISITING

Let me this time tell you how a typical afternoon of family visiting goes. A family-visit always turns out to be a visit to the neighbourhood.

Maria de Malha, an elderly lady, has been in church several times and appeared quite interested. I therefore decided to pay her a visit and to bring her a Bible as I had promised. However, I don't know exactly where she lives, so I have to ask her friend, Dona Lucinete. This means a short visit to her, and she takes me to the house of Maria Malha, already accompanied by some of the neighbouring children whom I know quite well. Lucinete of course stays a while as well. While I am there, Maria José, some two blocks down, sends one of her children asking me to drop in there as well. Naturally I don't refuse. When leaving the house I cannot simply pass by the house of Maria Zezita, who received a baby two weeks ago: I have to admire the baby again and, while there, talk to half a dozen other children who also freely entered the house: all pupils of the Sunday School. From there it is to the house of Maria José while the blue and white Rural (the car) announces to the whole neighbourhood that the "pastor" is doing his rounds.

Maria José is not in her own house, but at the neighbourlady's, Cicera, together with some other ladies who all come to church more or less regular. Actually it was Cicera who wanted to see me, since her little daughter was ill again and she needed some more medicines for which funds were lacking. I leave her house with a prescription in my pocket, a fish in some brown paper and some mangas (a fruit) as tokens of appreciation. On my way to the car I pass by the mother-in-law of Cicera, who is repairing fishing nets in front of her home. Seeing that two of her older

FREEWILL OFFERINGS - Continued. "ministry". As any christian, a preacher wants to contribute to the causes of Christ's kingdom. But does he have to contribute to his own "tractement" too? This is, to say the least, subject to doubt.

G. VANDOOREN

daughters also come to church quite regularly, I again must stop by to make a little chat.

On the way out, cheered by the children when the car almost got stuck in the soft, dry sand, I meet Maria dos Prazeres in front of her house. She is pregnant and has not been feeling very well and therefore could not come to church. Again, it would be impolite just to drive by and I must stop and sit down for a while behind the house in the shade of a huge manga-tree. Soon she will move to Rio de Janeiro, where her mother lives, and where her husband hopes

C.R.Y.P.S. News

From a report of the Council Meeting of the League of Can. Ref. Young People's Societies in Ontario that was submitted for publication. The meeting in question was held on April 28th, in Hamilton.

The meeting was opened with the reading of Romans 12:1-10 and prayer. John Kottelenberg extended a warm welcome to the 34 delegates representing 24 societies.

As a result of the elections Ralph Haan will fill the position of Vice-President and Hermina Schutten that of Secretary. Jack de Jong's appointment as *IHA* editor was approved.

Herman Schutten presented a report for the Youth Conference Committee. The year 1973 was begun with a change of membership. Afke Bouwman and Mary Veenman were replaced by Harry Terpstra and Clare Wiersma. The speeches at the recent Study Weekends, given in Toronto by Ralph Boersema and Rev. Van Oene, and in Burlington-East by Rev. Van Dooren and Rev. Kingma, were enjoyed by those present and the discussions were well attended. Study group leaders had been obtained with little difficulty . . .

Peter Lindhout presented the financial report of *IHA* along with the budget for 1973-74. No financial difficulties here!

Gary Aikema informs us of the progress made by the Curriculum

to find better employment opportunities. We will miss her. Her grandmother joins in the conversation and tells me how afraid she is to make that long trip by bus to Rio: the furthest she has ever gone is Barreiros, and now a trip of two days!

When I tell them that I must really leave now they come with the regular polite objection: "É cedo!" (It is still early!) The sun is almost down when I arrive home and my wife asks me in her innocent way: Did you find Maria de Malha? And our oldest son adds: That took a long time!

Yet these visits are greatly appreciated and a "luxury" none have ever experienced before. Closer contacts are established this way and it gives one the opportunity to further explain the Scriptures in their own situation and environment. v.S.

Committee. In the membership Jake Kamphuis has been replaced by Kees Brouwer. The research made into the reference material which societies have, shows that this is an area with a definite weakness. Consequently the committee has compiled a list of books all societies should have on their shelves . . . A few encouraging comments came from delegates who felt this to be a very worthwhile and necessary project.

The ILPB has made known that an outline on Colossians is available. Have you ordered your copy? In the fall it is hoped to have out an outline on Deuteronomy. Since the Men's and Women's Leagues have not yet dealt with the constitution change approved by us at the last Council Meeting, things rest as they are along that line.

The League financial report presented by Ed Roodzant shows a balance in the clear of \$734.64.

We discussed if it was necessary or not to make League visits to individual societies since a brochure has been sent out outlining the various purposes and functions of our League set-up. It is generally felt that although some societies find them beneficial it would be left up to the society to request a visit.

Gary Aikema and Alice Ferkrans are leaving their positions in the League Executive; therefore they are congratulated and thanked for their fine work during the last year . . .

Elsina de Jonge
Assistant Secretary of the League

our little magazine

Hello Busy Beavers,

Do you like mysteries? Well, do you know, this week I received a *mystery letter!* It was a very interesting, chatty letter - but there was NO NAME on it at all! I think whoever wrote it would like to join the Busy Beaver Club, and there was an address on it too, 1004 - 14th St. S., Lethbridge, Alta. Now if you'll write and tell us your name, (and birthday) we can send you your membership card, this 11 year-old girl in Lethbridge!

And you asked too, about Aunt Betty. That really shows you must be a new member! All the Busy Beavers know about me. How I love to get your letters, answer them, do quizzes, and games and all sorts of interesting things with you in Our Little Magazine!

And that reminds me to remind you that Aunt Betty's address is: Box 54, Fergus, Ontario, N1M 2W7.

* * * * *

It's time for birthday greetings again! These Busy Beavers are looking forward to July for two reasons, I think - because it's their birthday month, and because it's time for summer holidays. Am I right? Anyway, we all want to wish you a very happy birthday, and God's blessing and guidance in the next year.

Jeannette Hoeksema	July 1
Jerold Van Assen	4
Sharon Van Grootheest	7
Jimmy Stienstra	9
Wilma Van Woudenberg	9
Jo-Anna Flach	16
Patricia Van Raalte	18
Margaret Vanden Haak	29

Now we have 2 poems to share with you. The first one is from *Cathy Wendt*.

Friends

As long as I am friends with God
I know I'll always be
So good and kind to everyone
That they'll be friends with me.

Thank you, Cathy, for a good poem to remember!

And now *Grace Jongs* wants to share a funny poem with us.

I asked my mother for fifty cents
To see the elephant jump the fence
He jumped so high
He reached the sky
And never came back
Till the Fourth of July.

* * * * *

BOOK NOOK

With the summer holidays coming up you'll have so much time to do the things you like! Swimming, hiking,

going on nature walks, volleyball, badminton - just think of it! And of course you'll have lots of time to read. So here are three BOOK LOOKS to help you choose.

The book I am going to tell you about is called *Friends for Joanna*, and the author is Elizabeth Batt. The short part of the story is when Heather asked her friends Joanna and Andrew to come after Sunday School. When they got to Heather's place, they could not find Rory, Heather's little dog. They searched everywhere but still did not see him. At last Andrew found Rory's tracks in the snow. They followed the tracks for quite a distance. But if you want to know if they found him, and where, read this exciting book and you will know.

(Tony Linde)

Island of the Blue Dolphins

by Scott O'Dell

A girl Karana lived alone on an island after she and her little brother missed the ride on a boat with her tribe in it. But her little brother was killed by a pack of wild dogs. Later on she killed some dogs from the pack, but kept the leader and he made a good pet. She named him Rontu. Karana had to get her own food and make her own clothes. She even had 2 beautiful birds who stayed around the house for pets. And she had a hurt seal who later became better and got two little baby seals.

I like this book because it tells of the difficulties of Karana.

(Lorraine De Boer)

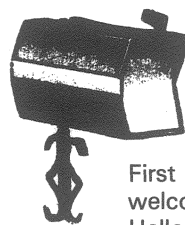
Guns for the Saratoga

by Stephen W. Meader

This book takes place during the Revolutionary War. Gideon Jones lives in Boston and works in an iron foundry making cannons for a new ship. When he delivers the guns at Philadelphia he becomes a midshipman on the ship the Saratoga. Gideon is put in charge of one of the cannons on the ship. They capture many British ships and a prize crew brings her back to port. The Saratoga is involved in many fights, and is the best ship in the Navy. Once Gideon is put on a ship as leader of the prize crew and while he is on it going back to port the Saratoga sinks because of a very strong wind, but she did a great lot of fighting against the British and captured many British vessels with full cargoes and took many prisoners captive. Gideon gets married and makes many beautiful iron pieces in his own foundry although he is sad to lose the Saratoga, his ship.

I enjoyed this book a lot as I also enjoyed many other Meader books which I have read. It describes the ship and the battles fought at sea against the enemies.

(Jeannette Bouwman)



From The Mailbox

First of all we have some new members to welcome.

Hello, *Audrey Knol*, welcome to the Busy Beaver Club. How did you enjoy your class field trip? I'm sure your mother liked your present very much, Audrey.

You did very well on the Benjamin quiz, *Patsy Linde*, so you'll make a real Busy Beaver, I'm sure. Write again soon, Patsy.

And welcome to you too, *Sandra Knegt*. We hope you'll really enjoy reading Our Little Magazine and doing the quizzes. Bye for now.

Hello, *Margaret Linde*. Yes, I know your Mother's Day poem was not new. I think you sent it in a couple of years ago already! I do hope we'll hear from you again sometime, Margaret.

Yes, I saw your names in the Clarion, *Betty Ann Vander Meulen*. Did you have a nice day with your grandparents? And another party soon? You'll have to write and tell me about it!

* * * * *

I think we still have room for a little quiz. Let's try a scrambled-word puzzle. We haven't done one of those for such a long time!

Bible Reptiles

- | | |
|--------------|---|
| 1. grofs | We took part in one of the plagues. |
| 2. dared | Described in Genesis as having a venomous, deadly bite. |
| 3. homelance | Able to change its color. |
| 4. havetnail | A great sea animal. |
| 5. tenreps | A subtle one. |

Now let's see how well you did on last time's quizzes.

First the answers to the Quiz: The Lord is My Shepherd:
soul, shadow, green, paths, house, enemies, mercy, death.

Now the answers to Grace's quiz:

1. wickedness, anointed, above.
2. trumpet, harp.
3. reign
4. saints.

Till next time, Busy Beavers.

Yours,
Aunt Betty.

COMMITTEE ON THE
REVISED STANDARD VERSION

The synodical committee on the R.S.V. wishes to draw the following to your attention.

Last fall the committee submitted a list of recommendations to the Standard Bible Committee. The synodical committee hopes to complete its work this summer and to prepare a second list of recommendations to the Standard Bible Committee by the fall of 1973. After this a final report will be drafted for the churches.

In view of the above, those wishing as yet to bring the attention of the committee to matters relating to the work of the committee, are urged to do so before September 1, 1973. Submissions should be sent to:

Committee on the R.S.V.
Box 68
Neerlandia, Alberta
TOG 1R0

Bij deze willen wij U alleen hartelk dank zeggen die blijk gaven van hun zeer vertroostend meelevens tijdens de ziekte en het overlijden van onze lieve man, Vader, en Grootvader:

JAN JOHANNES KNEGT

Uit aller naam

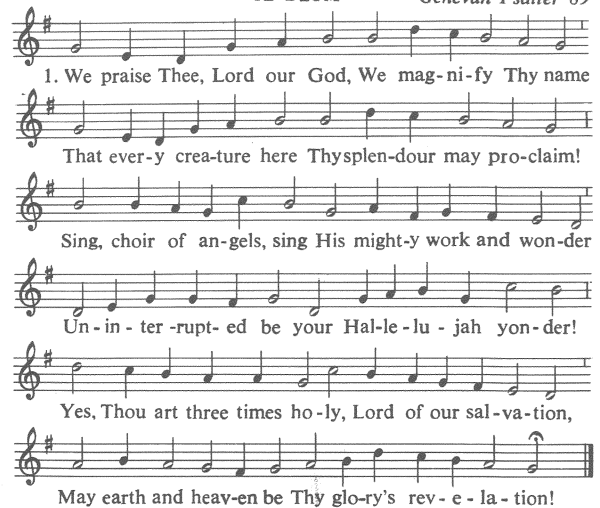
Mrs. C. Knegt - v. Wingerden
158 - 5250 Pinedale Ave.
Burlington, Ont.

OUR COVER

Prince Edward Island is a sea-girt province surrounded by beaches and small fishing villages. Lobster traps piled along the seashore accentuate the flavour of the seaside. [P.E.I. Government photo].

HYMN 46
TE DEUM

Genevan Psalter 89



3. *Father, to Thee we sing with high exultant voice, Praise to Thine only Son, the Saviour of Thy choice; Praise to Thy Spirit, whom Thy hand has sent to guide us To be the Source of Light which on the road abides us; Thy Church will sing Thy Name, where Thou hast called and bound her Thine everlasting care bends like a wall around her.*

5. *Now is Thy throne in splendour on Thy Father's side, Till Thou as Judge shalt come that glorious Day of Right. Make us aware o Lord: Thy love will still support us Rule, Saviour, over us who with Thy blood hast bought us! Safeguard Thine heritage, while still the battle rages, Till Thou shalt call Thy flock, the faithful of all ages.*

M. de H.-W.

Which minister of the Canadian Reformed Churches is willing and able to preach in the Church at Brampton, Ontario on August 5 and 12?

Please address reply to:

J. Tenhage
14 Kingsmere Cres.
Brampton, Ontario
Telephone: (416) 459-2820.

Use



for all
your

Announcements