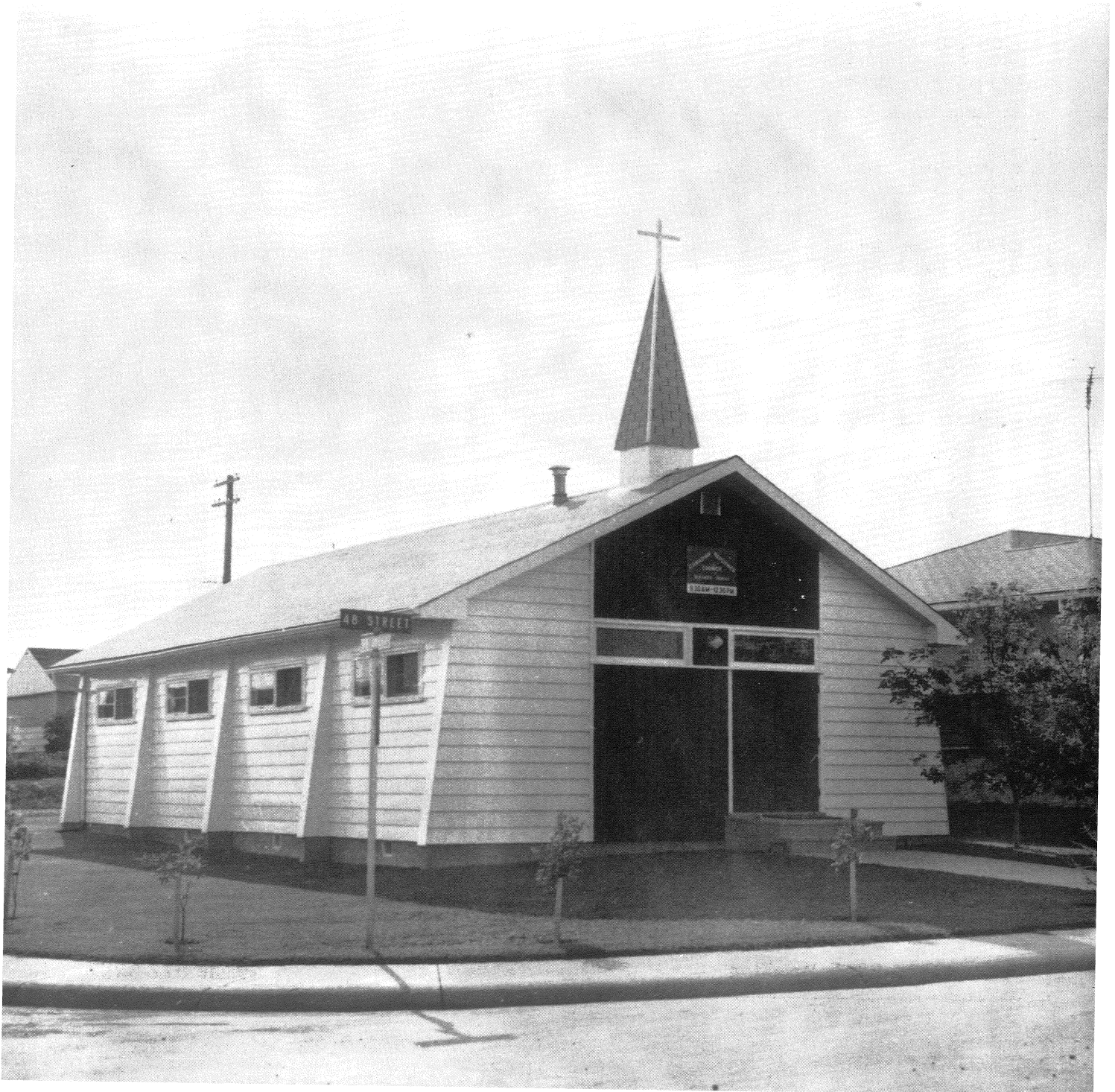


# Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 22 - No. 18

September 8, 1973



# Wittenberg, Geneva, and Heidelberg



Dr. F.G. Oosterhoff

I promised to say something about the teachings of Luther and Calvin; first of all about the similarities, but then also about the differences between the two. That intention explains the first two place names in the title: Wittenberg, the town of Luther, and Geneva, the birth place of the Calvinist church. The reason why the third one, Heidelberg, is added will later become apparent.

Before a great deal can be said about Luther and Calvin, some attention must be given to the situation in the Roman Catholic church, which gave rise to the great Reformation in which Luther and Calvin played such leading roles.

Quite often it is assumed that the main cause of the Reformation was the existence of abuses in the Roman church. Now as you all know, there were many glaring abuses. The popes in Rome, who called themselves the representatives of Christ on earth, were worldly. They were more interested in money and power and glory than in the spiritual well-being of the flock. Morality was low. There was, on the eve of the Reformation, hardly a pope who did not have one or more mistresses and a number of illegitimate children. The popes fought with kings and princes for territory and influence. They used the money of the believers to fight their wars, to enrich their friends and relatives, their mistresses and children, and to build beautiful palaces. Other great church leaders did the same.

Religion had become primarily a matter of finances and favoritism. Little care was taken to find clergy members who would take their spiritual duties seriously. Instead, church offices, which were often the source of considerable revenue, were sold to the highest bidder, or given to favorites and to the children of favorites. Pluralism - the practice whereby one person held several offices - was ram-

pant. Several of the more influential clergy had more than one office; they might have an arch bishopric, some bishoprics, a number abbasies, and other lucrative posts, sometimes in different countries. Absenteeism was the inevitable result. A similar pluralism and absenteeism was also increasingly found at lower clerical levels.

And the flock was left without guidance. The people had of course their parish priests, who were at the lower end of the clerical scale. But in the choice of parish priests also little regard was had to the spiritual needs of the people. The parish priests were underpaid and in the majority of cases uneducated. They might be able to say their Latin masses, but they were hardly in a position to give a great deal of pastoral care and instruction. Preaching was not an integral part of the services, and the reading of the Bible by laymen was frowned upon by the clergy. Eventually it would become a capital offence even to possess a Bible.

The people, then, were kept in gross ignorance, and in many instances popular religion, with its stress upon external performances, good works and saint worship, with its magic and its superstitious beliefs, was closer to paganism than to Christianity. People were kept in the church primarily by fear; fear of excommunication, fear of damnation, fear also of death. And at the same time they were exploited by their spiritual leaders. They had to pay their church taxes, they had to pay for the use of certain sacraments and for their funerals. They were even urged to disburse money for their soul's salvation. You all know of the indulgences (*afiaten*) which the popes allowed to be sold to the people, promising them that they would shorten their time in purgatory and hasten the soul's entry into heaven. These indul-

gences are only one of many examples, however. The church dispensed grace and controlled the means of salvation, and whenever it saw an opportunity to do so in return for a monetary consideration it did not hesitate to use that opportunity.

We could go on talking about the abuses of a corrupt and wordy church. Even Roman Catholic historians admit that the situation was shameful, and that by the time of Luther a "reformation of the church in head and members" was long overdue. Yet these abuses were not in themselves the cause of the protestant Reformation. They could have been removed. In fact, many Roman Catholics at the time were asking for such a cleansing of the church. And some thirty or forty years after Luther started the Reformation by issuing his Ninety-Five Theses against the sale of indulgences, the leaders of the Roman church began their attack upon the most glaring abuses - in the hope that by so doing they might prevent further losses and at the same time regain the allegiance of those who had followed the Reformation. This was done at the Council of Trent (1545-1563), which completed what the Roman Catholics call the "Catholic Reformation." Yet this attempt, insofar as it was inspired by the wish to heal the breach between Rome and the protestant churches, had no success. The Lutherans, the Calvinists, and the other protestants did not return to the church of Rome.

For the quarrel which the Reformers had with Rome was not in the first place about the abuses, but about the teachings of the church, about its doctrine, its theology.

What was the theology of the Roman church? Perhaps the best way of defining it is by saying that it was essentially man-centred, and that it was based not only, and not even in the first place, upon the Word of God,

but upon the ideas of man. True, Rome admitted that the Bible was God's Word, but in its theology and practice it ignored the Bible, or added onto it, or changed its precepts and teachings in various ways.

This is what is called self-willed religion. It is not a sin that was restricted to the Roman church. We are already confronted with it in the Old Testament. Remember the golden calf which Aaron made for the children of Israel when Moses was up on the mountain receiving the commandments of God. Aaron did not intend to make a new religion; he just wanted to give the people something by means of which they could be aware of God. The calf represented God, at least in Aaron's view, who built an altar for it and proclaimed a feast day unto the Lord. And the same happened later, after the separation of the ten tribes under king Jeroboam, who erected the altars at Dan and Bethel so that he might keep the worship within his own kingdom.

What was God's reply to this self-willed religion? We know it from the second commandment, where He tells His covenant people that in their worship and service of Him they have to follow *His* commandments, and where He warns them that He will visit the sins of the fathers in this regard upon the children, unto the third and the fourth generation.

We meet the same sin also in the New Testament. Paul and the other apostles had to warn against it and to attack the ideas of the Jews, the Greeks and others. The temptation has always been there, and it is still very much with us today. For by nature man wants to take God's place, and to be like unto Him. By nature man wants to be the centre of things, to decide how and why he shall serve God. By nature man tries to forget that God is the Creator, the sovereign - that He is so infinitely far above His creatures that they cannot know Him, nor His will, nor His attitude toward them, unless He comes down to man and reveals Himself. By nature man also feels that he is more than dust and ashes, more than the clay in the potter's hand; that he can cooperate with God, decide about his own salvation, do good works that put God in man's debt.

And so it happened that time and again man created God in man's image, and gave his own ideas greater authority than the Word of God, and

so fell into idolatry. And, as I said, it is still with us, while many church leaders, also today, condone and encourage it. Often with the best of intentions, because they fear that otherwise they will lose the people, or because they believe that the Gospel should be adapted to the needs and ideas and preconceptions of the age. Thus, if people have objections to certain Biblical teachings, or if it is felt that these teachings cannot stand up to the test of "modern Knowledge", they are ignored or thrown out. Predestination, for example, is considered objectionable, and consequently few churches confess it any more. Free will is what man prefers to believe in, and that is what is taught. The fall of man in sin also goes against modern man's ideas, and therefore it is under-emphasized, or declared a mere symbol or myth. Even the truth and necessity of Christ's sacrifice for our salvation is attacked. We see these developments in churches all around us, and we ourselves are prone to fall into the same temptation, if we allow human wisdom and human desires and human counsels to rule over the Word of God.

In the Roman church then this same sin was present, although it took somewhat different manifestations. And here, too, it had spread almost imperceptibly and could often be explained with reference to the circumstances and needs of the time. Look, for example, at the idea of the bishop of Rome being the head of the entire church. This had many practical advantages. It made it possible for the popes in Rome to organize missionary activities and the establishment of churches and monasteries; it helped to knit western Christendom together; and it enabled the church to ensure and enforce doctrinal unity. Yet the entire system of church government was clearly unscriptural, and the harmful consequences would become more and more evident. Pope Gregory the Great (590-604), who did much to establish these claims for universal papal dominion, might still consider himself the "servant of the servants of Christ", but in fact the popes became the rulers of the church. Their word was law, also if it went against the Word of God, and disobedience to them was a mortal sin.

Another example is the doctrine of purgatory, and the belief in the meritoriousness of good works. In the spread of these and similar unbiblical

ideas Gregory the Great played again an important role. He did not invent these ideas; most of them had been broached earlier. He did, however, popularize them, and was instrumental in making them an integral part of the church's doctrine.

Pope Gregory, a great statesman and leader with a keen psychological sense, was not a profound scholar or theologian, but he was a very pious and a well-meaning man. He ruled at the time when the western Roman Empire had fallen and when Europe had been overrun by barbarian tribes. Gregory felt it to be his duty to convert these barbarians to Christianity and in order to do so he considered it advisable to make some adaptations. He constantly advised his missionaries, for example, to make use of every pagan custom and belief that could be harmonized with Christianity, and so to facilitate the conversion of the primitive barbarians.

One of the many difficulties which the missionaries encountered was that the pagans had been accustomed to gods whose goodwill had to be secured by ritual and sacrifices. The concept of a God who saves sinners out of grace only was foreign to them, and it might be assumed that they would have fewer problems with a religion that placed at least some stress upon good works. An additional advantage of such a religion was that it would put force behind the church's requirements that the converts lead a moral life. These considerations may well have played a role in Gregory's theology and in his departure from the biblical and Augustinian teaching of salvation by grace and by faith alone. In any event, he taught a form of semi-Pelagianism: salvation was the result of cooperation between God and man, between God's grace and man's works.

And since it was clearly impossible for most men to accomplish their share, Gregory worked out the doctrine of purgatory, where through suffering the souls of the dead would be cleansed of their remaining sins. But in order that the believer might fulfil his share as far as possible, and so shorten his time in purgatory, he was given various aids by the church. The believers were advised to rely on the aid of the saints, to run, as Gregory put it, "to the protection of the holy martyrs", to adore the relics, to go on pilgrimages, and to do whatever else

the church said was advisable or necessary to make up for their sins.

As appears from the foregoing the cult of saints also was stressed by Gregory, although here, too, the practice was much older than the sixth century. But since the time of Gregory the Great - who is usually considered the transitional figure between the period of the early church and the church of the Middle Ages - saint worship spread widely, and here again the "needs" of the people undoubtedly played their customary role. After all, the barbarians had been used to many gods and found it difficult to believe in one God. Things could be made easier for them if they could turn to the saints and their visible images. It was not the intention of the popes that the saints should be deified, yet this was the practical result. Mary and the other saints became the actual gods for many of the people; God and Christ were too far away, too unknown. Saints and their images multiplied and occupied a central place in the people's worship.

With this belief in the mediatory role of people, and with the doctrine of the meritoriousness of good works, Christ had ceased to be the only Saviour for the Roman church. The people were advised to seek their salvation and welfare of the saints, of themselves, and, not in the last place, of the church. For without the church, that is, without obedience to the pope and his doctrines and commandments, there was no salvation. Nor was there salvation without the priests. For the church, and its clergy, were the distributors of supernatural grace, and the means by which this grace was given to the members were the sacraments. By the sacrament of baptism, for example, the sins which the recipient had committed up to that time, as well as his original sin, were forgiven. Automatically. This was one of the reasons why, in the earlier centuries (and until the church forbade it), some people postponed their baptism until their old age, so that as many sins as possible would be forgiven to them. It was also the reason why newborn babies who showed no promise of life could, if no priest was available, be baptized by a lay person. For without baptism they could not obtain salvation.

The Roman church had various other sacraments, seven altogether, but we cannot take the time to des-

cribe them all. Something must be said, however, about the sacrament of the Lord's Supper or the mass. You know about this Roman sacrament from the Heidelberg Catechism, Lord's Day XXX. According to the papal church Christ's sacrifice was of no profit to the believers unless it was daily repeated by the priests. During the ceremony the bread and wine changed into the actual body and blood of Christ. As such they were offered up to God, and as such they received the adoration and worship of the people. And like baptism, the mass also infused grace into its recipients. It did more than that: the mass was celebrated not only for the benefit of the living, but also for that of the dead whose souls were suffering in purgatory. The faith in the efficacy of the mass to shorten the soul's torment in purgatory was so strong that those who could afford it made provision for the celebration of masses on their own or their relatives' behalf. A veritable traffic in paid masses resulted.

I have had to be brief, but I hope that you have some idea as to the consequences of the Roman church's man-centred, self-willed religion. The Word of God had become a closed book. The church, that is the pope and the theologians and philosophers, knew better than God Himself who God was, what His will and attitude were towards man, how He wanted to be worshiped, and how He redeemed sinners. God, the Creator and Redeemer, was pushed from His throne, and man occupied it. The pope and the priests saved and damned, and the flock, instead of being fed, was poisoned, generation after generation.

It was against this theology that the reformers fought, Luther as well as Calvin. I want to stress this. Certainly, there were differences between Luther and Calvin, even important differences. We will come to them in a moment. But the agreements between them were greater. For both saw what was the root cause of all the corruption and spiritual misery in the church, and both attacked this root cause: namely the church's refusal to live by the word of God. The great principles of the Reformation, of Luther's as well as Calvin's, were these four:

*Sola Scriptura* - that is, the Bible alone; the infallible Word of God is the only norm for faith and for life;

*Sola fide* - that is, salvation is by

faith alone, and not by works; faith in the one and all-sufficient sacrifice of Christ, who died for sinners;

*Sola gratia* - that is, by grace alone, for it comes all from God. It is not man who seeks God, but God who seeks man, quickens and redeems him;

*Soli deo gloria* - that is, all is to the glory not of man, but of God. God is the sovereign who alone created, and who alone created, and who alone redeems and saves, according to His sovereign good pleasure, and unto His glory.

(To be continued) F.G. Oosterhoff

\* Adapted from a speech held at the Annual Meeting of the Women's Societies of Manitoba on June 28, 1973.



#### OUR COVER

*The building of the Canadian Reformed Church, Barrhead, Alberta. See the article on Barrhead elsewhere in this issue.*



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

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SUBSCRIPTIONS:

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

ADVERTISEMENTS:

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upon request.



# An Introduction To CHRISTIAN LITERATURE (10)

## IV. The Major Prophets [Continued]

### DANIEL

1. Calvin, J. *Commentary on the Book of Daniel*. (Grand Rapids: Eerdmans) 2 vols., \$10.00.
2. Keil, C.F. (see under Ezekiel).
3. Montgomery, J.A. *A Critical and Exegetical Commentary on the Book of Daniel*. (Edinburgh: T & T Clark) 1927, 488 pp., (I.C.C.)  
Not a conservative work, this volume is still a standard work, containing much rich textual and linguistic comment. Recommended for pastors and theological students.
4. Whitcomb, J.C. *Darius the Mede: A Study in Historical Identification*. (Philadelphia: Presbyterian and Reformed) 1959, 84 pp., \$1.50.  
A useful study on this interesting figure.
5. Young, E.J. *The Prophecy of Daniel*. (Grand Rapids: Eerdmans) 1949, 330 pp., \$4.95. (\*\*\*)  
This able and helpful verse by verse commentary approaches the book of Daniel from the true amillennial perspective. Highly recommended.

## V. The Twelve Minor Prophets

1. Calvin, J. *The Minor Prophets*. (Grand Rapids: Eerdmans) 5 vols., \$34.50.
2. Keil, C.F. *The Minor Prophets*. (Grand Rapids: Eerdmans) 1881, 990 pp., \$6.95.
3. Laetsch, T. *The Minor Prophets*. (St. Louis: Concordia) 1956, 566 pp., \$8.50. (\*\*\*)  
A commendable contribution to the study of a much-neglected part of Scripture. Laetsch has made a special effort to place each prophet in his historical surroundings.

### HOSEA - OBADIAH

1. Mays, J.L. *Hosea*. (Philadelphia: Westminster Press) 1969.  
A form-critical and traditio-historical work which displays much feeling for the prophetic word. Mays stresses the themes of faithfulness and the knowledge of God in Hosea. Recommended for pastors and theological students.
2. Mays, J.L. *Amos*. (Philadelphia: Westminster Press) 1969.  
In this companion commentary Mays is concerned with the themes: indictment, righteousness, and justice. Recommended for pastors and theological students.

3. Morgan, G.C. *Hosea: The Heart and the Holiness of God*. (Westwood, N.J.: Revell) 1964, 126 pp., \$1.00.

Some interesting but not too profound expositions.

4. Watts, J.D.W. *Obadiah*. (Grand Rapids: Eerdmans) \$3.50. (\*\*)

A useful exegetical commentary, giving a history of Edom and a study of Obadiah's theology.

### JONAH - ZEPHANIAH

1. Aalders, G.Ch. *The Problem of the Book of Jonah*. (London: Tyndale Press) 1948, 28 pp.
2. Fairbairn, P. *Jonah: His Life, Character and Mission*. (Grand Rapids: Kregel). (\*\*)  
A helpful commentary on this book.
3. Lloyd-Jones, D.M. *From Fear to Faith*. (London: Inter-Varsity Press) 1953, 76 pp.  
Not really a commentary but a series of six expository sermons by a famous London preacher.
4. Martin, H. *Jonah*. (London: Banner of Truth) 1958, 368 pp.  
A rich exposition showing the relevance of Jonah for today; however, its tendency is strongly "exemplary".

### HAGGAI - MALACHI

1. Baldwin, J. *Haggai, Zechariah and Malachi*. (London: Inter-Varsity Press) 1973. (\*\*\*)  
This carefully researched volume in the *Tyndale O.T.* series contains much valuable insight into these three prophets and the post-exilic period generally. It partly satisfies the need for a good up-to-date commentary on the minor prophets.
  2. Leupold, H.C. *Exposition of Zechariah*. (Grand Rapids: Baker Book House) \$4.95. (\*\*)  
Another excellent commentary from Leupold's busy pen. The serious student will find in it a lot of useful exegesis.
  3. Moore, T.V. *Haggai and Malachi*. (London: Banner of Truth) 1958, 252 pp.  
Moore excelled in the field of O.T. exposition; however, he should have paid more attention to the actual text.
  4. Roukema, A.B. *The Book of Haggai*. (Burlington: Von-Kenberg) 1964, 19 pp., \$.60. (\*\*\*)  
Not so much a commentary as a study outline, it serves as a good introduction for Bible study groups. It would have been enhanced by the addition of some questions for discussion purposes.
- (\*) Recommended for individual purchase.  
(\*\*) Recommended for societies or church libraries.  
(\*\*\*) Recommended for both.

J. VISSCHER

# mission news

*Mission News*, published by the Church of New Westminster, reported that the Rev. C. Van Spronsen and his family hoped to arrive from Brazil on July 24th for their furlough in Canada:

"A time of relaxation and of meeting relatives and friends is very welcome. We easily underestimate the strain under which our missionary has been working, especially the first two years while being all by himself and having the responsibility of beginning mission work in a strange and in several respects unknown country. He had to make many important decisions on the spot in a most crucial period. May their furlough be a time of joy and blessings."

"As published earlier, the Rev. Van Spronsen is eager to visit the supporting Churches to give first-hand information on the work and to show a good number of slides. He has drawn up a provisional schedule. The dates shown below give the Sundays spent in a certain area . . . Exact days and number of days can be arranged within that given week.

New Westminster	July 24-30
Rest and visiting relatives in Alberta	August
New Westminster and Fraser Valley congregations	Sept. 2-9
Smithers and Houston	Sept. 16
Edmonton, Barrhead, Neerlandia	Sept. 23
Coaldale, Calgary	Sept. 30
Carman and Winnipeg	Oct. 7-14
New Westminster for meetings, arrangements, stocking-up, etc."	till Nov. 25

## REPORT FROM BRAZIL

[Excerpts from a recent report to the consistory of New Westminster]

It is always a reason for thankfulness that we every month again may report that everything is well with our work and family here. Through all the daily happenings and activities we can feel that we are getting closer to the people and that the regular preaching of the Word of God from the "pulpit" and in the homes is "doing something" to them. Perhaps little of it is

still visible and of such a nature that it is difficult to put it into a report, yet we are very hopeful that the Lord will blow the breath of life into these small, glowing sparks. Let me try to enable you to share our feelings by relating to you some of the weal and woe of our little group here.

*Children of Heaven:* That the infant-mortality is extremely high in this area you can learn from encyclopedias and papers, but the hard reality of this fact one only learns by living in such an area and seeing the many small funerals, or by visiting the simple homes of these people and seeing the many malnourished infants. Sometimes it is most pitiful, especially when one gets to know the people a bit more.

Death struck again twice in our little group. Could we last month report that Maria José received twin-girls, this time we inform you with sadness that both babies died when they were one month old, within three days. Ana Paula died of dehydration, even though we rushed her to the hospital in Barreiros yet. On the day of her funeral Ana Maria also became ill and although sr. Kuik gave her intensive care at her home for two days, she also died.

We would expect the parents to be in deep sorrow: however, if they felt it, they did not show it. Their outlook on life and death seems to be so different. The old grandfather in the house said: "I have told them right from the start that these were children of heaven which they would not bring up." God apparently gives some children to parents to be brought up by them, and others which He will shortly take back again to be angels in heaven. They are so familiar with death. The family where they have not lost two, three, four of even more children is an exception. They accept it all in a fatalistic way and sometimes don't even seem to exert themselves to save a life that the community has already given up.

When the first girl appeared to be seriously ill, Maria Jose asked me if I

could not quickly baptize it at home. After having explained that this was not necessary she felt at peace with it and did not mention it again with the second girl. Neither did they light any candles: some visible, positive fruits of our regular contact with them. I led both the funerals.

Since these events Maria José is determined to become a member of the Church and also her husband, João Tomé has shown increased interest . . .

*Services:* The whole month has shown a very good attendance again. Presently I am explaining the ten commandments and attention is good. Usually around 25 adults attend, while we can count on all the students of the Sunday School as well. Almost every Sunday there are new faces again: some who return after but others who only come once.

*Bible Study:* We are still having the cursory reading of the Gospel of John with brief explanations. Although the number is slightly below the Sunday attendance, there are still always between 15 and 20 adults. Attention is usually better also because there are fewer children.

*Sunday-School:* The number is still growing: this month the average number of students was 45. Besides the regular Bible-Stories we are now also teaching and explaining Bible-verses, at the same time introducing the Bible-book in which they are found. We are looking forward already that maybe in the future we will have such facilities that we can separate them into two classes. In the present building this cannot be done. This would however make it much more productive.

*Piano:* Last week we were fortunate to be able to locate a good, used piano in Recife, which we hope to receive this week. It appears to be a good instrument (Schwarzmann) which will greatly help with the singing, a vital part of our services and Sunday School. So far we have been getting by by taping the accompaniment in advance at home of all the hymns we use, but this was far from satisfactory.

Although we personally prefer an organ for the worship-services it simply was not feasible here. The prices for the very simplest organ are ridiculously high. (Used units are not to be found). Secondly, it is very doubtful if an organ will stand up to the conditions here: a very humid building with

many wood-eating insects around, which could ruin an organ in a short time since the building is closed most of the week. A piano is much more resistant and can be easily treated to keep unwelcome visitors out.

After consultation with the Consistory we have therefore decided to purchase a piano instead. Undoubtedly this will greatly improve the singing and I am sure the people will be delighted!

In conclusion I again request you to remember our work and us in your prayers. Pray that the Lord may open doors and hearts and that these people of such a totally different background may heed the Word of God and let their lives be shaped by it. Pray for wisdom for us so that the Word of God may be brought in such

a way that the people understand it, the language and the contents, and that we will not dishearten them but rather attract them while at the same time always remaining faithful to God's revealed will. The people begin to come with questions such as: "Do you baptize, and whom? When do you celebrate the Lord's Supper?" We know that of those to whom little is given, little will be required, but, in order to determine what the implications of this are in practice, much wisdom and guidance from the Lord is needed. The requirements may not be too low but at the same time we may not discourage people who are sincere. Kindly remember these difficulties in your prayers, because it is not merely our work but yours as well.

C. VAN SPRONSEN

written to the Westend Chr. Ref. Church, with the suggestion that they serve as a guideline for the Committee discussions.

If the Committee can agree on this, a jointly signed report of their meeting(s), (including their proposals) will be sent to both Councils, which then will inform one another by letter whether and/or in how far they are satisfied with the proceedings, and the procedures to be followed from then on.

It is to be understood that whatever conclusions be reached in future discussions of the Councils, implementation of such conclusions must take place in accordance with the principles and accepted rules of Reformed Church polity, and in a hierarchical or an independentistic way, since both the Canadian Reformed Church at Edmonton and the Westend Christian Reformed Church have their obligations and responsibilities in the Confederation of churches to which they belong.

As to the *purpose*, the Council intends to give its Committee an instruction along the following lines:

- a. to establish whether indeed, or in how far, both local churches are one in doctrine and faith and church polity;
- b. to establish what actually keeps us separated today;
- c. to discuss what has to be done to remove the existing obstacles for unity.

To us the great obstacle is the friendly attitude of the Chr. Ref. Church as represented in Synods towards groups and churches which deviate from the Reformed faith and church polity, sometimes even in maintaining and seeking unity with them, while the Chr. Ref. Church as represented in Synods does not take seriously its calling to seek unity with the Canadian Reformed Churches, and to enter into serious discussions with the 'Gereformeerde Kerken in Nederland (vrijgemaakt)'."

#### THEOLOGICAL COLLEGE

The combined Commencement and College-Evening will be held D.V. on Friday, September 14, 1973, at 8 p.m. in the Wellington Square United Church, 2121 Caroline St., Burlington, Ont.

L. Selles, Secretary.

Continued on page 13.

## CHURCH NEWS



**EDMONTON** - The consistory recently accepted and published the following proposal:

"To write a letter to the Westend Chr. Ref. Church with the invitation to appoint a Committee of 3 delegates which can meet with a Committee of our Council (also of 3 members), with the mandate to discuss as Committees; a. the necessity, b. the desirability, c. grounds for, and d. the purpose of, entering into discussions by the two Councils.

Further, to draw up a tentative agenda for a first meeting of both Councils, if the Committees come to the conclusion that such a meeting should be held. Also to suggest how the congregations will be kept informed.

#### GROUNDSS:

1. The conclusions of our Synod Orangeville 1968 re the Chr. Ref. Church, see Acts art. 134, compare Acts art. 94 of Synod New Westminster, 1971.

2. John 17, I Cor. 12-14, Ephes. 4:1-16, L.D. 21, B.C. art. 27-32.
3. The discontinuation of the Contact-Committee by a Chr. Ref. Synod, see Acts Chr. Ref. Synod 1972, Art. 46, III.
4. (a) That unity of churches which have, and desire to maintain, the same confession of faith, may not be refused in favour of unity with churches which do not have, or desire to maintain, the same confession of faith.  
(b) This applies even more when the last-mentioned unity would be favoured with churches abroad, at the cost of the first-mentioned unity with churches in our own country and city.
5. Though there are and will be different feelings about the past, decisive is: a. where and how we stand today, and  
b. where and how the Lord wants us to move today and in the future.

Also these grounds should be

# news medley

This time we begin with a few pieces of information about our ministers.

The Rev. H. Scholten has come to the conclusion that he should request to be relieved of his duties as active minister. His health does not permit him to bear all the burdens and tensions and disappointments of the active ministry. That will have cost quite some struggle, before he could request the Consistory of Smithville for the superannuation. It is already a reason for gratitude that our brother recovered this much from his serious illness. We also wish him many more years in the service of his Lord: now he will be able to give all his time and energy to the remaining task: teaching at our College. The Lord strengthen him to do that for a long time to come.

The other time we mentioned that, on our (mental) trip to the West, we were following Prof. and Mrs. Selles. They did visit the West and this will undoubtedly have contributed to a becoming more acquainted with the work at our College by the Churches west of Ontario. It would be a very good thing if our professors could take turns making such informative trips. In September we'll have another Convocation, but precious few members from the West will have the opportunity to attend it. We are therefore thankful that they were able to meet one of the professors.

Calgary's bulletin mentioned the calling of Cand. Boersema and also that he accepted that call. There was, however, a puzzling piece of information in this bulletin. Speaking about the financial aspect of having a minister, the Consistory wrote, "We have about a year to prepare ourselves before he will be working in Calgary." Do I understand it well that Calgary desired a minister from the Lord, but that it will take a year before he will be there? That is strange, indeed.

The Knigge family will have arrived in Canada by the time you read this. A Mission Day has been scheduled for Labour Day, and as the main attraction Toronto mentioned "Meet the Knigge family".

Lincoln has succeeded in getting the Rev. C. Van Spronsen to speak for them, as the Family-Post tells us. That will be something of the past, too, when you read these lines.

Winnipeg received an invitation to send a delegation to the installation of a new minister in the Transcona Christian Reformed Church, and replied briefly that this could not be accepted, giving the reasons why.

Edmonton decided to take up contact with one of the Christian Reformed Churches in the Edmonton area, to see what can be done to end a separate existence. Somewhere else in this issue we publish the whole decision as Edmonton's Consistory published it in the **City Guide**. We are very anxious to learn what the result will be of the letter sent and the (possibly) ensuing contact. Personally, I am convinced that one who accepts Orangeville's 1968 decision and statement about the Church Polity and Church Order of the Christian Reformed Church is most naive, to put it mildly. I hope that the Edmonton brethren will be able to convince the Christian Reformed Consistory

concerned of what all efforts in the past have failed to get through to the Christian Reformed Synods.

Edmonton also decided, after having heard the Congregation, to purchase the pipe organ which was already mentioned a previous time.

Speaking of organs, the organ of the Fergus/Guelph Church was damaged when lightning hit the Church building in the middle of the night. Apparently the lightning travelled down some of the pipes; other pipes were damaged when pieces of concrete block were hurled into the auditorium, damaging even the second-last pew. There is thankfulness that no fire resulted and the damage has been repaired to a large extent by the time these lines are written.

Better news is that the Ladies' Auxiliary purchased everything necessary for even a large dinner party. People can rent the equipment, but the ladies are also willing to take care of buffet suppers at so much per plate, the financial benefits of such enterprises to go to the school. Having attended a couple of such dinner parties, I must say that it is well worth the money: both for the eater and for the school.

In another Congregation it was made known that the dishes of the Church kitchen can be used outside the Church building for \$2.00 a day or night. Not bad. The following was added: "Broken peaces must be repaid." (Damage to be assessed by a Justice of the Piece, no doubt.)

More activities may be reported from Toronto. There they even consider the possibility of having a Bible class for three to five year olds, instead of just plain babysitting them during the services.

Further activity in Toronto concerns the laying of sods. A few weeks ago we made mention of calls for volunteers to do that job. Whether our remarks were of any help will remain undecided, we presume. They were taken note of, as appears from a brief report in Toronto's bulletin. To do justice to the reporter, we insert the whole piece here (this is no precedent which may be quoted in support of requests for similar privileges!), especially since a somewhat critical remark about our column was made. We do not wish to stifle criticism. It gives us the pleasure of discovering that what we write is deemed worthy to be written about. Gracias. Here it comes.

## Many Hands Make Light Work

On Saturday, July 7 the church grounds looked like an anthill. About 35 people were scurrying about with hoes, shovels, roto-tillers, and fertilizing machine.

The writer of the "news medley" of Clarion must now realize that his remarks about the calls received was a little premature. Such notices are not meant for the "world press" but for the benefit of the local congregation.

Well, it was a beautiful day of hard work and fellowship. Within three hours the bare - and very hard - clay had changed into a green pasture. As you may remember, it was announced that the work would start at 7:00 A.M. When a few workers arrived at 10:00 someone shouted: "There is the night-shift."

Cool drinks and hamburgers were served and everyone had a good time.

So good in fact that after the work was almost done someone began collecting money for trees. For after all, we need them. The result was surprising, but I am not



allowed to write how much has been received by now. You see, everyone has an opportunity to contribute a little "branch or leaf". The landscapers told us that \$1,200.00 will do a beautiful job. So let's get at it. And let's provide vO with some really good news.

Hank DeVos is always willing and ready to accept your contributions.

Our last news item for this time comes from Barrhead. The Consistory decided to publish some information concerning the possibilities there are in Barrhead and vicinity, so that the membership of the Church may be increased. The same Consistory discussed the question whether the expiration date of the terms of office of elder and deacon should remain at the first of January. They decided to leave it like that. If the family visits can be completed before January 1st, there seems not to be anything against such practice. However, if elders are replaced in the middle of a season and with part of the section still to be visited, then I would prefer a date sometime in the middle of summer.

Not having a choir did not deter Barrhead from taking their turn when the Word of the Lord was to be brought in a Nursing and Old Age home. Everyone was urged to bring their Book of Praise and to sing. Maybe that made an even deeper impression than a well-trained choir would have made, who knows.

The holiday season is not the most suited period of the year to gather news items. Part of the above information is already more than a month old, almost two months when you read it. Everyone needs holidays, after all. Maybe a good rest would prevent that a "chairman . . . opens the meeting in prayer".

Hope you all are well-rested when the work resumes.

For those who are able to attend: Don't forget our Convocation, which will be held in Burlington on Friday, September 14, in Wellington Square United Church. The Faculty of our College will inform you officially; let us contribute a little to keep the interest alive.

vO

## Negligence?

Several readers asked me why it was published so late, so long after the fact itself, that a brother who was eligible for call within the Churches, broke with the Church. They were of the opinion that the Church to which that brother belonged should have informed all the Churches right away by means of a publication. Now, they think, that Church has been negligent. Some even suggested more or less openly that there was an effort to "cover something up".

I asked a few of these readers whether they thought that it would be wise to say a few things about it in *Clarion*, and they said that they did think so, indeed.

I am convinced that we cannot accuse the Church at Toronto (for that was the Church concerned) that they have been negligent and forsook their duty towards the other Churches in this respect.

There was a candidate who was called for the missionary service. He accepted, but later on - for various reasons which are not relevant here - the Consistory took that call back. From that moment on there was *no special bond* between that Church and the candidate: he was just a "common member" of the Church there.

If a minister or minister-emeritus should break with the Church, it would be the duty of the Consistory of that Church to inform the sister-Churches: via that Church that minis-

ter or minister-emeritus has a position within the Church Federation.

A candidate living in a certain Church has no special position there, nor via that Church in the midst of the Federation. A candidate has been declared eligible for call by a Classis, and if there is any information to be sent to the Churches, it must come from that Classis.

The Church where the candidate lived was so correct as to send official word to the first Classis to be held after he had broken with the Church.

That Classis decided to make an official publication.

That was the correct course.

There is no negligence with anyone.

vO

## Hoek van Holland

JAARLIJKS FESTIJN

Elders in ons blad zal de lezer de officiële aankondiging kunnen aantreffen. Maar graag maak ik van dit officieuze hoekje gebruik om de aandacht van onze lezers te vestigen op de jaarlijkse Hogeschool-avond aan het begin van de nieuwe cursus. Dit maal zal deze avond een speciaal karakter dragen, omdat zij gecombineerd is met de "Commencement".

Zo de HEERE wil en voorzover wij het nu kunnen bezien, zal dan de heer J. Van Rietschoten te Fenwick gradueren tot Bachelor of Divinity. Onder dezelfde condities kan ik verklappen dat Ds. H. Scholten hoopt te spreken over de plaats en de betekenis van zijn vakken kerkgeschiedenis en kerkrecht. Zoals U zich zult herinneren is het de bedoeling dat telkens aan het begin van de cursus een van de docenten op eenvoudige wijze iets vertelt over de betekenis die zijn speciaal veld van onderzoek heeft voor het geheel van de opleiding tot de Dienst des

Woords. Naast het gebruikelijke jaar-overzicht van de rector der Hogeschool zal er een kort "address" zijn van de nieuwe Bachelor of Divinity.

Ook dit jaar hopen we samen te komen in het prachtige moderne kerkgebouw van de Wellington Square United Church in Burlington. Graag wek ik alle lezers die daartoe in de gelegenheid zijn op om dit jaarlijks 'festijn mee te maken. We hebben Uw meelevens en gebed nodig!

DE VROUWELIJKE "TOUCH"

De onvolprezen Vrouwen-Actie heeft voor een oranjekleurig tapijt gezorgd in de "dienstvertrekken" van ons College: de keuken, de archiefkamer, het administratie-vertrek en de achtergang. Het geeft aan dit onderdeel van ons gezellig en doelmatig College-gebouw een echt "vrouwelijke touch". We zijn dankbaar en blij; kom en zie!

J. Faber

# BECKONING BARRHEAD

Although we're living in a relatively small world, the sheer vastness of our country seems to promote a "knowledgeable" ignorance of each other, not only as Canadians, but also as Canadian Reformed congregations. Armed with our yearbook, we know certain facts. For example, how many members each congregation has, what societies function, etc. Little, however, do we often know about the exact geographical setting or the opportunities and challenges that the congregation concerned, or the people as a whole, may face. We'd therefore like to tell you something about Barrhead, Alberta. Mind you, we may appear somewhat prejudiced; but then, Barrhead *is* a wonderful and challenging place to live.

For one thing, Barrhead is not an impersonal sprawling suburbia or city,

but a friendly town with the personal, hospitable touch of rural Alberta. So, if you like to get away from it all and prefer plenty of fresh air and Western hospitality, perhaps you should consider reading and thinking about this article. There's also another and a very important reason why you should know more about Barrhead. It's a place with a small Canadian Reformed Church. A total membership of 46, to be exact. It may be that your gifts and talents for the Lord's work were meant to be used in a small congregation which also wants to be a faithful witness and wants to do all it can to let her light shine.

The town of Barrhead is located 77 miles northwest of Edmonton on Highway 18. This puts it in one of Alberta's most beautiful geographical areas with its thousands of acres of

green forests, numerous lakes, winding rivers and streams intermingled by much fertile farming and grazing land. Much of the credit for the preservation of this area's natural beauty may well be attributed to many of its conservation-minded farmers who through proper farming practices preserved much of the forest, thus reducing soil erosion and keeping many streams flowing.

Since its infancy in 1927, when railway steel penetrated this Pembina Valley district, Barrhead (population 3,000) has been an outstanding distribution centre of a large area and therefore has a trading population of 14,000. Since it is in the heart of one of the finest mixed farming areas in north-central Alberta, thousands of head of stock are annually shipped from here along with millions of bushels of grain. Farm related industries such as a meat and feed processing plant are also located here. As a matter of fact, one of the most modern butter and skim milk plants in western Canada is situated here. That this modern town is economically healthy and vibrant is also obvious from a growing industrial park and business core and a construction industry which is hitting an all-time high.

Barrhead's health services are among the best offered by a community of this size in the province. There's an 80-bed hospital, a nursing home, an old age home, two medical clinics with ten doctors, two chiropractors, two dentists and an optometrist. This fall construction will start on a new multi-million dollar hospital. It is designed to be *the* major hospital for the province north of Edmonton. The importance of the town is further enhanced by the fact that the provincial government has many of its departments represented here.

If you're interested in sports, almost everything your heart desires is



Entrance of Barrhead's Main Street.

here: swimming pool, curling rink, ice arena, paved tennis courts, golf course, two ski hills, etc. For the fisherman and hunter, it's almost like a paradise.

Of course you may want to take the family out camping, etc. Thunder Lake provincial park is only 12 miles from town and there are many other lakes and beautiful spots to go to. If you want to go to Edmonton, the good highways and regular bus service make this easy. For the well-to-do there's an airstrip with three hangars.

One more thing we'd like to tell you. It concerns the climate. If you want to know about beautiful dry summer heat, it's here. The winters can get cold but you forget about that when you see the sunsets and the

frequent but always awesome spectacle of draping and moving colourful northern lights.

One more good fact to know. All the vibrancy, beauty and challenge of Barrhead are not out of your reach. If you want to, you can actually come here and enjoy and experience it all, for the employment opportunities are plentiful and lasting. The last decade showed a 74% growth and the pace of development is speeding up, not slowing down. And the money you earn doesn't all go to taxes either. The mill rate is well below average here. At the moment there is a great need for carpenters, plumbers, electricians, mechanics, welders and other tradesmen. If you're interested, why not write Mr. W. Vogelzang (Box 874, Barrhead, Alta.). He'll be happy to

give you more concrete information.

Last but not least, there's a great need for more Canadian Reformed people here. Although we are small in membership, we have a minister. Rev. C. Van Dam serves the church of Barrhead as well as the neighbouring church in Neerlandia. We promote home mission, have an active study club (attended by both men and women), and a Young People's Society. Furthermore we also have a "Saturday School" on Wednesday evening.

More church members are needed.

The opportunities are real and plentiful here.

The Canadian Reformed community of Barrhead welcomes you.

*- some beckoning Barrheadites.*



*Thunder Lake Provincial Park, near Barrhead.*

# Canadian Reformed World Relief Fund

## *From the Chairman*

Once again we like to draw your attention to our work in Korea. This work goes quietly on; we have our regular meetings and discussions and, thanks to the Lord, we were able through your Christian support to look after the needs of our brothers and sisters. Greetings to you all from the staff and children of "Love Home". Everything is well. The new building of the Chang Dong orphanage is being built and they are full of gratitude for the support received. We also decided to support the Eternal Love Home in Mookem with \$100 a month if possible. This orphanage has 65 children and is supported by some of our Churches in the Netherlands. We found out that this Home is greatly in need of some help . . . May the Lord grant us the love to share of our abundance with those who are badly in need. Remember: Give your loaf of bread every week.

Rev. and Mrs. Huh greet you all

and are deeply moved by the many tokens of Christian love shown to them.

M. Buist

## *News About Chang-Dong*

We received a detailed letter from Mr. Suh, in which he answered many questions. As to self-supporting life in the future, they need 30,000 square yards of farmland, which is about 6 acres. They have 5,339 sq. yds., about 1 good acre (4,840 sq. yds. = 1 acre). They are planning to expand their pig-breeding; . . . The three hot-houses, about 30 sq. yds. each, are producing cucumbers, pumpkins, spinach, garlic, onions, tomatoes, hot peppers, and some other kinds of vegetables this year.

In the old orphanage house they have no running water, but Mr. Suh plans to install a motor at the water well, in order to supply water to their kitchen, wash stands and rooms. Re-

garding the washing facilities, they don't have a machine. The staff washes everything by hand and dries it outside on the lines. Furthermore, they haven't any electrical appliances. Also, they haven't a car or truck; a medium-sized truck costs about \$3,500.

The Korean people are less fortunate than middle class Canadians, but their Christian life is encouraging. They have a prayer service at 7 a.m., before breakfast, and at 6 p.m. The inmates also are taught in the religious faith, Calvinist dogma, spiritual education, moral, etc. The children also attend the Sunday School. This is really important for them if we take into consideration that these children come from every background of life. Mr. Suh writes: "I am convinced that these children will grow to be splendid persons in the future; through their education of the Gospel and their firm religious belief; and though they are pitiful children, they will turn to be happy and fortunate in the near future under your sympathetic consideration and support of love. I don't know how I should ever thank you enough." We thank our Lord for His grace that He chose His people here in Canada to feed His children in Korea with natural and spiritual food.

Mrs. J. Bos

## *Prayer at Noonday*

The fiery sun has reached his peak -  
We see his flashes blazing.  
O if the sun could only speak!  
His God he would be praising.

O holy sun of righteousness,  
See how our souls are yearning!  
Light up their chilly dreariness  
And start the fires burning.

Grant that our souls may melt away  
In godly consecration;  
Instead of hating, that they may  
Show love and dedication.

The acre of the frozen heart  
Needs nurturing and tending;  
O make the fruitful branches start  
With virtues never-ending.

Till we shall all be led away  
From darkness and repining,  
With thee in that eternal day  
As suns forever shining.

## *Gebet Des Middaechs*

Het vierich stralen vande son  
Opt hoochste sien wy rijsen  
O dat de sonne spreken con!  
Sijn schepper sou hy prijsen.

Ghy sonne der gerechticheyt  
Comt onse siele vanden  
Die in een coude flaeute leyt,  
En doetse vierich branden.

Geeft datse gans versmelten mach  
In Goddelijcker minnen  
En diese eer te haten plach  
Mach jonstelijck besinnen.

Den acker vant vervrosen hert  
Wilt coesteren en stercken  
Op dattet weerom vruchtbaer werd'  
In deuchdelijcke wercken.

Tot dat wy werden ingeleyt  
Wt duysternis en pijnen  
Daer ghy en wy in eeuwicheyt  
Als sonnen sullen schijnen.

English translation reprinted from *Jacobus Revius, Dutch Metaphysical Poet*, by Henrietta Ten Harmsel (by permission of Wayne State University Press).

JACOBUS REVIUS



# BOOKS

W. Meijer, *Young People's History of the Church, Vol. 3 Publication Committee of the Free Reformed Church of Launceston. Available from Vonkenberg Study Aids, P.O. Box 783, London, Ont.*

For those who have been eagerly awaiting the English version of the third volume of W. Meijer's *Kleine Kerkgeschiedenis*, the appearing of this volume will be welcome news. It is the last, and largest, volume of the series. The ILPB will set the price for Canada and the U.S.A.

As for the contents, this reviewer deems it the least successful of the three volumes. It suffers from such verbosity that it could easily be reduced to at least half its size without losing anything of importance.

Further: of course, the writer cannot be blamed for making it a book specifically for classroom use in the Reformed schools in the Netherlands, but this makes us question all the more the wisdom of translating the whole work, also because the, for the Netherlands, foreign Churches receive hardly any attention. One who wishes to write a *History of the Church* should say something more about the Church in other countries than what we find in this volume: the scant information about missionaries, added almost as an afterthought to what is mentioned about Netherlands missionary activities.

As for the translation: it is clearly and obviously a translation from the Dutch; there are many "Dutchisms". It is not English to say, "There, in Drogeham, stood a young minister . . ." In Dutch one says, "een dominee staat ergens"; it is not proper English. Nor is it correct to write, "On 11th August", a mistake which occurs several times.

The translation seems to be the work of more than one person. That may also explain why in the one chapter we find the expression "pre-supposed regeneration", whereas in another part the more usual "pre-sumptive regeneration" is used.

This reviewer would not say that the well-known meeting of Aug. 11, 1944, was a meeting of "objectors", as the translation has it, but of "burdened" Church members. He does not believe that Dr. K. Schilder was

released by the Nazis on a *condition*: K.S. was released unconditionally, and simply was told that he would be sent to a concentration camp if he started writing again.

As for the illustrations, they are rather good, although I never saw K.S. on a bike with handlebars as of a racer.

vO

## Readers, attention!

Via this brief notice we would like to request our readers to take to heart the following points.

1. At times it happens that *advertisements* are sent to the editor instead of directly to Premier Printing Ltd. Would all our readers please bear in mind that advertisements, notices of change of address, enquiries about financial matters, etcetera, are to be sent directly to Premier Printing Ltd., Winnipeg?

2. It also happens that *editorial* matters are sent to Winnipeg instead

of to the address for such items. That causes only delay, for it is a standard procedure that the Printer sends such items to the Editorial Committee. Thus it may happen that there is a delay of two weeks.

3. Official information from Con-sistories, Classes, etc., is to be sent directly to the Printers, in order to prevent delayed publication.

If everyone adheres to the above arrangement, we all will contribute towards better service to all our readers. Thank you.

vO

## Church News - continued

REV. G. VAN RONGEN - The August 25 issue of *Una Sancta* reported that Rev. G. Van Rongen (who some time ago accepted a call from the American Reformed Church, Grand Rapids) was to deliver his farewell sermon in Launceston, Tasmania, on Sunday, Sept. 2. A special meeting of the Launceston congregation was scheduled for Monday, Sept. 3. Rev. and Mrs. Van Rongen were to depart from Tasmania on Wednesday, Sept. 5.



## Fraser Valley Women's League Day

### 10th Anniversary

The same day that the Women's Societies of Alberta had their rally, the Can. Ref. Women's Societies of the Fraser Valley, B.C., had their league day.

An approximate total of 110 women came together for the event, which was hosted by the two societies at Abbotsford on June 20. It was a special day since this was the 10th anniversary for the Fraser Valley League of Women's Societies (New Westminster, Cloverdale, Abbotsford, and Chilliwack).

The morning session, led by Mrs. R. Vanderpol, included an introduction on "The Flood", by Mrs. R. Hoeksema. Many interesting and appropriate questions and answers were discussed, especially involving the flood as evolutionists understand it, and the challenge we as parents have in emphasizing the truth of the Bible to our children.

After the discussion a brief his-

tory of the ten past years of the league was given.

During the next hour we renewed old acquaintances and made new ones while enjoying a delicious dinner.

The afternoon session, led by Mrs. Alice Schouten, brought a surprise appearance by Rev. VanderWel (virtually out of circulation recovering from recent surgery) who spoke to us briefly about "The Lord's Day".

A quiz by Chilliwack, a comical history reading, and an appropriate geography lesson in song by New Westminster societies ended the meeting. Before saying final goodbyes we enjoyed each others' company over a few cups of coffee and some cookies.

A very warm thank-you from all of us in the Fraser Valley League to those in the Ontario League for the telegram of thoughtful congratulations and recognition of our 10th anniversary.

Mrs. Shirley Veldman

# Country Walks

Part of the Bruce Trail, the nationally known hiking trail running from Queenston near Niagara Falls to Tobermory at the tip of the Bruce peninsula, is not only a few minutes' drive away from Brampton but also passes close by most of our Ontario congregations.

This trail follows the Niagara escarpment and includes not only the rugged beauty of this old "mountain range" but also the serene unhurried quietness of farmlands and fruit farms intermixed all along its 300 odd miles.

The place we chose for a ramble was near Terra Cotta, a small village halfway between Brampton and Orangeville. Named after the red earth which can be seen all around the village on the eroded hillsides, it is on the border between two different worlds; to the east is the fertile clay country of Peel county with on the west the old mountain ridge with its wooded slopes with occasionally a bare spot of red clay, an area the old pioneers shunned as well as the lumber companies, considering the century-old trees in the woods.

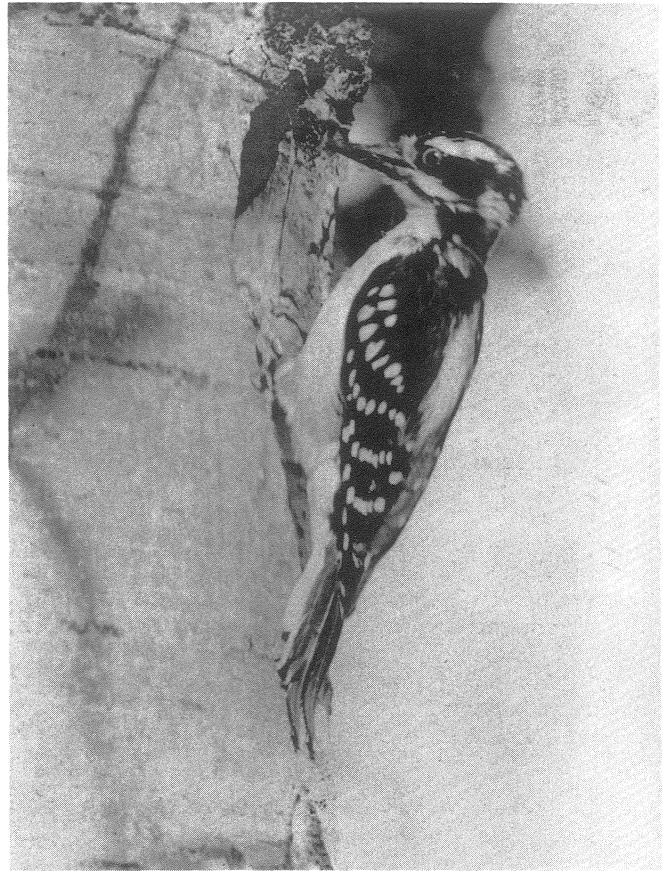
Despite the heat when most wildlife during early afternoon has retired for a while, it is still quite an experience to walk through these woods. The sounds we hear can be heard all over Canada during any hot day in summer: the buzzing of cicadas from the foliage and the chipping of the never tiring chipping sparrows. Although the temperature is supposed to be 85, the woods seem to be a bit cooler at first, but after crossing a deep gully with only a trickle of water showing in between the boulders and dead trees we have to agree that it is warmer all of a sudden.

Crowding one another for the most sunlight, the trees have grown extremely tall. Only where other trees have died do they resemble other oaks, hickory, ash, or maple trees, which when by themselves along the fencerows only a few miles away, have branched out and offer shade to cattle on hot days.

Acorns are scattered all over - undeveloped ones, torn off by last week's thunderstorm, but also fullgrown ones which upon closer inspection prove to be from previous years.

Grown over by wild raspberries and hawthorns, the small clearing we enter must have been cleared a few decades ago. An old cedar rail fence is still visible amongst the weeds and, judging by the telltale signs of cattle, it is still being used. There appears to be a bit more life in this clearing; a whole family of chickadees is foraging through the undergrowth and goldfinches, like bouncing yellow balls, make their undulating flight across the open. A few Monarch butterflies flutter by, heading for a patch of milkweeds in the corner which by their thickening seedpods and discoloured leaves tell us that the end of summer is near. That fall is just around the corner can also be seen by the first flowers of the wild asters and goldenrod, two species of fall flowers so wellknown in southern Ontario as they dot the roadsides and uncultivated areas from late August till early winter.

Entering the woods again we surprise four pewees who with a large basswood as base launch continuous



*The Hairy Woodpecker*  
[National Museum of Canada]

attacks on passing insects. That they are not the only flycatchers in the neighbourhood was proven by a great crested flycatcher we heard all along but who refused to show himself.

Downy woodpeckers were not as timid; we spotted several that afternoon, both male and female. Realizing that this area with more than half of it virgin forest should harbour some more species of bark feeders, we were not surprised to spot besides a nuthatch, a pileated woodpecker, a crow-sized bird of tall forests that, although its numbers stay quite constant, is very rare in southern Ontario.

For a while we spied on a flicker from behind a tree trunk while it was feeding on the ground. True to its habit it had been feasting on ants, the ant nest ruined with the remaining ants scurrying about.

On account of springs in the hillsides, several areas were damp, and this is where the jewelweeds or touch-me-nots, nightshade, ferns, wild columbines, and wild cucumbers flourished in comparison with the vegetation growing at higher levels, mostly wild rasp- or gooseberries that despite their looks still had retained some fruit which after such a long stroll taste marvellous to us.

It wasn't until we were almost out of the woods on our way home that we noticed the bird we had expected to see sooner. Clinging against a dead maple trunk was that bigger cousin of our downy woodpecker, a bird also decreasing in our area: the hairy woodpecker.

COR TENHAGE

# our little magazine

Dear Busy Beavers,

So you have started school already again. Tell me honestly, weren't you rather glad to be back again? A new teacher maybe, a fresh start, interesting things to read about, learn about, so much to discover! Chances to show what you can do, show that you can work with others and on your own!

I know the Busy Beavers will all try their very best again this year, because that's the kind of boys and girls the Busy Beavers are. And you know I am always interested in hearing from you about how you do in school and what interests (or worries!) you most. But best of all, we know that our Heavenly Father helps us and guides. And so I want to wish you all God's blessing on your new school year. Hope it will be a happy one!

\*\*\*\*\*

Some of you will be on pins and needles about our Summer Contest. Be patient just a little longer. Can you? As I'm writing this I'm still waiting for the last of the entries to come in. Maybe next time we'll be ready to announce the winners. I can't promise though! It takes a little while before I get your mail.

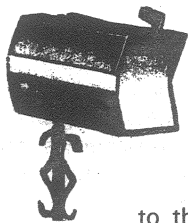
\*\*\*\*\*

Are you curious about the poems and pictures entered in our contest? I'm sure *Jenny Bosscher* won't mind if we let you read one of the poems she entered. Here it is.

### Silent

Not a word to be heard  
Not a word to be said  
Not the buzzing of bees  
Nor a creak of a bed.

Not a crack of a branch  
Not a crack of a chair  
Not the hum of a light  
Nor a roar of a bear.



### From the Mailbox

Hello, *Peter* and *Lyndon Kok*. Welcome to the Busy Beaver Club. How do you like living in Calgary? So you think you'll do well on the quizzes. You'll have to try today's puzzles!

And welcome to you too, *Anita Tenhage*. I hope you'll really enjoy being a Busy Beaver. Are you happy to be back at school, Anita?

Have you been riding your sister's horse *Monica De*

*Vries*? Hope you like your new teacher. Write again soon, *Monica*.

Congratulations, *Celia Van Woudenberg*, on doing so well on your report card! Did you have fun at *Lorraine's* house?

Was your school finished on time, *Anne Bergsma*? Too bad you won't be able to attend it. And how is *Kenny* doing?

I would sure like to see your bakery and taste your cookies, *Jenny Bosscher*! I'm glad you had such a nice holiday with your relatives. Write again soon, *Jenny*.

Thank you very much for the card, *Sharon Kieneker*. *Cultus Lake* must be a beautiful place!

\*\*\*\*\*

Are you ready for a quiz? Let's see how well you know these proverbs. You must match the ending to the right beginning. Ready?

- |                      |                          |
|----------------------|--------------------------|
| 1. A miss is as good | a. than never.           |
| 2. A penny saved     | b. make light work.      |
| 3. Two heads         | c. while the sun shines. |
| 4. The early bird    | d. waste.                |
| 5. Hunger is         | e. as a mile.            |
| 6. Better late       | f. saves nine.           |
| 7. Make hay          | g. is a penny made.      |
| 8. Haste makes       | h. catches the worm.     |
| 9. A stitch in time  | i. the best sauce.       |
| 10. Many hands       | j. are better than one.  |

I have another puzzle for you. Let's see how clever you are!

X U R, X U B;  
X, 2X, U R 2 me.

\*\*\*\*\*

Remember our Holiday Quiz on our trip across Canada. Let's see if we all went the same way without losing each other! Remember we started at the East Coast?

St. John's	Signal Hill
Cape Breton Island	Louisbourg
Saint John	The Reversing Falls
Quebec City	Plains of Abraham
Ottawa	Parliament Hill
Thunder Bay	The Sleeping Giant
Winnipeg	Clear Lake
Jasper	Columbia Ice Fields
Vancouver	Grouse Mountain

Till next time, Busy Beavers. Yours, Aunt Betty.

Mr. and Mrs. Leo Post are pleased to announce the forthcoming marriage of their daughter:

JANE  
to

MR. LEO EDWIN CHESTNUT

D.V. Thursday, September 13, 1973.

At 7:30 p.m. in the Maranatha Canadian Reformed Church, Fergus.

Rev. W.W.J. Van Oene officiating.

Guelph Road, Fergus

Future address:

380 Forfar Street, Apt. 212 Fergus, Ontario.