

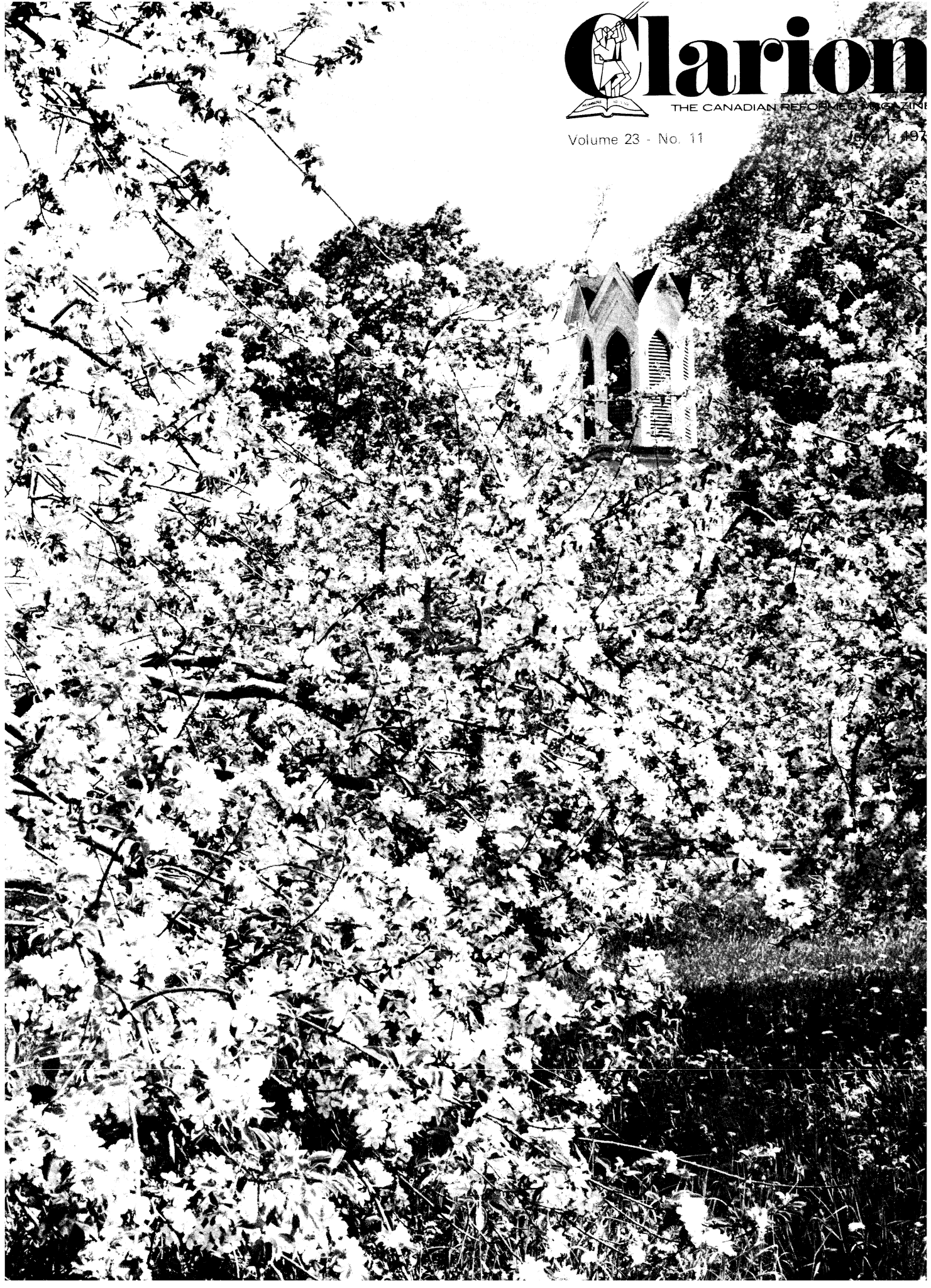


# Clarion

THE CANADIAN REFORMER MAGAZINE

Volume 23 - No. 11

July 1971



# THE REFORMED RELIGION

## A Minimum - A Maximum

### BAD WORD . . .

The expression and concept "The Reformed Religion" is considered a bad word by many nowadays. It is maligned, not only within ecumenical circles but even by some in our own circles. This writer has seen some people leaving the Church, and giving as their reason: too much stress on the Reformed Creeds and heritage. They turned towards a group where "the Bible is in the centre"! Others again are infected by today's sickness of doctrinal indifference.

The word 'Reformed' is maligned because it is misunderstood.

Some consider it an unnecessary addition to 'Christian'. They want to adhere to the 'Christian Religion', but consider the addition 'Reformed' not only unnecessary but damaging. They draw a cozy picture of "just being christians around the Bible".

'Reformed' is understood as narrow-minded and sectarian, cutting off from the communion of the saints many who are willing to accept the Bible but refuse to accept that obsolete Heidelberg Catechism, let alone the Canons of Dort . . .

To them being 'Reformed' drives its adherents into unnecessary, even sinful, isolation. We should rather seek the communion with all "evangelical christians" regardless of their doctrinal stance.

Thus being 'Reformed' is considered equal to being sectarian. The Lord Jesus did not give us a Catechism or Canons, He gave us the simple Gospel-for-sinners, and cursed be everyone who adds to this (Revelation 22).

This, then, is the (mis)understanding of the word 'Reformed'.

### GOOD WORD.

It may be beneficial to remind all readers that you have confessed the "Reformed Religion." In our Church Order we read, Art. 61:

"None shall be admitted to the Lord's Supper except those who have made a *profession of the Reformed Religion*, besides being reputed to be of a godly conduct, without which also those who come from other churches shall not be admitted."

We did not make profession somewhere in the universe, suspended up in the sky, in some kind of 'invisible church', but we answered, before God and men, angels and demons, *I do* to the question (and it was the *first* question), "Do you acknowledge the doctrine which is contained in the Old and the New Testament *and in the articles of the christian faith and which is taught here in this christian church, to be the true and complete doctrine of salvation . . .*" etc.

You did more than just say: Jesus is my Saviour.

What binds us together is the fact that we are professors of the Reformed Religion!

### BUT WHAT IS 'REFORMED'?

Some, as said, think that 'Reformed' means some unnecessary *additions* to the "simple truth of the Bible".

By the same token they believe that being 'Reformed' is just one of many, good, possibilities and positions for a believer. It is just one of the many colours of the rainbow.

Others go even as far as construing a contrast between 'Reformed' and 'Christian'. For them it is either the Bible or the Reformed Creeds, and their fast answer is, "give me rather the Bible . . ."

This is a tragic, and also foolish, misconception.

What is 'Re-formed'?

The 16th century can tell us that. By the guidance of the Holy Spirit many *re-turned*, from popish superstition and heresy, to the Bible. And, as a result, they *re-formed* their lives, and thus the Church. How they searched the Scriptures, from cover to cover! They did not, as sects do, pick out a text here and a text there. They believed the unity of the Scriptures and thus (one example) upheld infant baptism overagainst the (Ana)baptists. They discovered that in the Scriptures not pious man is in the centre but the sovereign God and they bowed before Him.

What is 'Calvinism'? One of many legitimate interpretations of the Bible? No, it is - you can discover that in the Institutes of John Calvin, where the Bible has the floor all the time, without any additions - it is a representation of "the complete doctrine of salvation."

This the Re-formers, the Re-turners, taught their children (Heidelberg Catechism, a guide to lead them to the Scriptures). This they upheld before the false church and the authorities (Confession of Faith). This they defended against heretics within the Church (Canons of Dort). They remembered Paul's letters to Timothy and Titus, stressing, the "sound doctrine, "the sound words". And thus a beautiful harmonious building of the truth was erected, without leaving out any necessary stone or block.

Under every sentence they provided long lists of reference texts, in order to stress that their creeds were not equal to the Bible but only a signpost to the Word of God itself. Go to the Bible; there you find it all and there you find it in immeasurable richness. They even added (Confession art. 7), "Don't believe us, believe the Bible!" "The doctrine thereof (i.e. the Bible) is most perfect and complete in all respects. Neither may we consider any writings of men, however holy these men may have been, of equal value with those divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils, decrees or statutes, as of equal value with the truth of God, since the truth is above all . . ."

That is being Re-formed, having re-turned to the Scriptures.

### A MINIMUM.

For that reason the 'Reformed Religion' is to be taken

as a *minimum*. If you think that it is "simple christianity" plus something extra, a whole list of specific 'Reformed' doctrines, which are not essential parts of that 'simple christianity', you are totally and tragically wrong.

The truth is *one*! The whole truth is represented and present in every detail. The whole truth is at stake in every detail.

Recent times have provided some illustrations.

When you agree with Rev. Telder concerning the "in between period", you pretty soon proceed to denying everlasting damnation.

When denying the scripturality of infant-baptism, you arrive at breaking the one Bible into two, one for the Jews and one for the christians, and you swallow millennialism in all its variations and detrimental consequences. You also put pious man in the centre and make him an authority over his own faith and beliefs.

When accepting tongue-speaking with the Pentecostalist, you soon deny the heart of the Reformation, the justification of the sinner by faith only; the salvation is no longer "outside yourself" and faith is no longer sufficient.

When accompanying Dr. Kuitert on his path away from the Bible, you will be in his company when he denies the contents of Confession art. 37 and calls prayer a "talking to yourself".

The truth is one. And the one truth is present in every article, canon, and answer of the Catechism.

History is pregnant with lessons of warnings: once you start pulling out one stone, in no time the whole structure of the truth will crumble down.

The Reformed Religion is, because it is "the complete doctrine of salvation", a minimum, even a bare minimum!

\* \* \* \* \*

Denying this is laying dynamite under the communion of saints. The Creeds are Forms of *Unity*. Wherever, we are visiting, in society or Bible group, we may and must remind each other of that bond of unity. Any questioning of that bond, any undermining suggestion, is illegitimate! Utterly dangerous! It must be withstood without pardon.

You ask if we, then, are not allowed to "*question*" any part of our Confession, Catechism or Canons? They are human, aren't they? They are not inspired. Our fathers, with all their good intentions, may have been wrong in some detail.

The answer is, it all depends on *how* you question your Creeds.

There is a good, a sound, a necessary questioning. Dr. *K. Schilder* called it the attitude of being "sympathetic-critical", by which he meant that we are sym-pathetic with the Reformed past, but every generation in its own turn has to go, from the Catechism, etc., to the fountain of living water itself, that is the Bible. We do not believe our Creeds but we state in those Creeds that we believe, without doubting, all that is revealed in God's Word. Thus you go to the Bible itself. Your Creeds want you to do that. There you will find, in greater detail, in wonderful richness and perspective, what your Creeds only summarize. By doing that, your faith is clarified and enriched.

Here we must point to a weakness among Reformed people. They may know by heart the answer to, Why infants must be baptized, but if someone challenges them: where does the Bible tell me so? - they are embarrassed, at a loss. Then you get the accusation, "They know their Catechism by heart but they are strangers in the Bible . . ." (I quote . . . vD)

Re-formed people should take the brothers and sisters of Berea (Acts 17:11) as their example. These people daily searched the Scriptures, to find out if "the sound doctrine", the "sound words" of Paul were indeed biblical.

In that sense we should all, and unceasingly, "question the Reformed Creeds" and thus find our way in the Bible. The Creeds do not replace the Bible: "you know now your Catechism and thus you know enough". But: "you know your Catechism and thus, with this guide, go to the Scriptures, and search them daily."

\* \* \* \* \*

There is, however, a quite different kind of questioning, which we should detest.

It is the questioning of *doubt*. It is, in fact, the refusal to do what the re-turners in the 16th century did: take the whole Bible *and* (!) the Bible as a whole. Then you wander into the direction of Bible-criticism and/or sectarianism. You can defend anything with an isolated text; "elke ketter heeft zijn letter" (every heretic has his text). In this way you can reject infant-baptism by staring yourself blind on Mark 16:16; in the same way you can become a Pentecostalist.

I hope I do not have to contradict the non-sense of the accusation that Reformed people put their creeds on an equal footing with God's inspired Word. Although I once heard the nonsensical profession: "we could do without the Bible, but we cannot do without our Confession . . ." Calvin would turn in his grave . . .

A MAXIMUM.

The last page of the Bible warns us against taking away from "this book" but equally against adding to it.

I would, in a certain way, apply this to our Reformed Creeds.

The Reformed unity is broken, even blown up, by taking away from its creeds.

It is, similarly, blown up by adding to it. By binding each other above and beyond the agreed upon "complete doctrine".

This does not mean that our Creeds could not be enriched. Guido de Brès, Ursinus and Olevianus would be among the first to wholeheartedly agree with such a possibility. Every preacher, in his so-called 'Catechism-sermons' (but they are sermons on the Word of God!), has to do that. What the Catechism says about God's providence (to mention one example) becomes much richer, when he leads his congregation into the rich pastures of the Scriptures.

But we mean: adding new elements which do not spontaneously 'grow' from the 'Minimum' as discussed above.

We could mention the fact that there are "Smoking Baptists" and "non-smoking Baptists", each having their own 'denomination'.

We could refer to the schismatic decision of a consistory not to admit any minister to its pulpit who is "in the possession of a T.V. set", regardless of how the man uses it, as he uses the radio and the daily newspaper and the bookmarket.

A glaring example of 'adding' happened around 1944, when in the Netherlands a synod super-imposed upon the pulpits a non-biblical theory about presumptive regeneration as a precondition to infant baptism. The result? A split!

We are not allowed to bind each other above and beyond the Creeds, with personal opinions and personal positions, however strong we may feel about them.

## Veni Creator Spiritus

Come, O creator Spirit, visit the souls of thy people, and fill with grace from on high the hearts which thou hast created,

Thou who art called the Paraclete, the gift of God most high, fountain of life, fire, charity and the heavenly anointing.

Thou art seven-fold in thy gifts, the finger of the Father's right hand, and duly by the Father's promise thou endowest human lips with speech.

Kindle light within our senses, pour love into our hearts, and strengthen the frailty of our bodies with thine unfailing power.

Drive the enemy far from us and give us peace forthwith. With thee to guide us, we may escape every evil.

Grant us to know the Father and Son through thee, and grant that we may at all times believe that thou art the Spirit proceeding from both.

-translation of 9th-century(?) Latin hymn

Doing so will certainly drive us into sectarianism, the same way as taking away from the "Minimum".

There is no sense in denying that there are differences among us, differences of opinion.

Some believe that the New Testament Church should not be allowed to sing about her Saviour in "hymns and spiritual songs." Their stance, "The Psalms are sufficient", boils down to, "the Old Testament is sufficient". In all other liturgical respects and elements we have the New Testament (creed, preaching, praying, etc.) but hymns? No!

Another difference is that we should not, in any way, cooperate with believers who do not belong to 'our' churches; rather send your children to the poisonous public high school than to a christian high school, as long as we do not yet have a Reformed High School. Binding each other in this respect blows up the community.

Paul warned again "human precepts" which result in "do not handle, do not touch . . ." (you should read what his judgement is about such an attitude, Coloss. 2).

Of course, we may and must speak with each other about these differences, if only we do it, as Paul does not tire to stress, "in love". We may even convince each other then and thus grow towards a common stand on certain issues, which this writer would only applaud. But we are not to bind each other, however strongly we are convinced that our opinion is right. There is also Philippi. 2 in our Bible. And I Cor. 13: "our knowledge is imperfect."

One more example: to read (as many seem to do) the name of the Canadian (American) Reformed Churches into art. 29 of the Confession is nothing but adding to that article. This article, after art. 27, 28, forces us to confess that wherever and whenever we discover a community of

believers that has the marks of the true, the real church, there is the church of Jesus Christ, be it under a totally different name. To say otherwise is adding to the Creeds, and breaking the communion.

\* \* \* \* \*

Only if we keep both, Minimum and Maximum, in mind and act accordingly, the unity will be maintained and strengthened, and our faith will be strengthened equally.

We will see that the same thing which repels some, attracts others. This writer serves in a congregation where some have left because of our stress on the Reformed heritage, and Catechism preaching, while the Lord added families and individuals who professed: God is with you, we have finally come home.

Thus the Reformed Faith will flourish. In isolation, indeed. "The others did not dare join", but "the Lord added, both men and women" (Acts 5).

We have a message for the world, but only if we preserve it with greatest care. Because it is *the* message, "our undoubted christian faith", "the complete doctrine of salvation"; the minimum.

But, in the meantime, let us not eat and devour each other by adding what is not expressly revealed in the Bible, the maximum. Let us, by the grace of God, remain Reformed!

G. VANDOOREN

P.S. The above is mainly a summary of what was said in a Bible Study Group, March 5th, 1974, after a family had left because of our stress on the Reformed heritage and the fact that 50% of our preaching is Catechism preaching. vD

# Response To Remarks

In our previous issue Dr. Faber published "Some Remarks around a Proposal", and we promised that we would respond to them. In order not to let the impression of Dr. Faber's remarks become too vague, we react to his remarks right away. We hope that our readers will be so kind as to put Dr. Faber's remarks beside this issue of *Clarion*; then I may consider myself free from the obligation to quote extensively. Since Dr. Faber numbered his remarks, I shall do the same. Here they follow.

ad 1. Dr. Faber states that I quoted Hamilton's decision in a wrong manner. And what is then the wrong I committed? Did I give a wrong description of *what* Hamilton proposed? No. My wrongdoing was this, that I said that Hamilton decided to propose to General Synod, whereas Hamilton decided to send its proposal "to the Classis Ontario South of March 13, 1974."

I could understand it when Dr. Faber puts his finger on such an "inaccuracy" in a scholarly paper written by one of his students, but now he is a little too zealous to show how wrong the writer of News Medley was. Unless, of course, it was Hamilton's intention that the proposal should die at the operating table of Classis Ontario South of March 13 . . . My question is: Was it Hamilton's intention that the proposal should reach General Synod or not? Of

course it was!! But was I then really so wrong when - with omission of "classis to overture Regional Synod to overture General Synod" - I said briefly and simply that Hamilton proposed to General Synod?

ad 2. The proposal itself was clear: Article 70 Church Order no longer in the freedom of the Churches.

That would be a tremendous step backwards, never mind the reasons why. There is no danger in stating that. Those who recall the discussions around the decision of Synod 1954 to leave Article 70 Church Order in the freedom of the Churches will also remember that the Rev. G. Van Dooren for instance wrote some articles about that in *Canadian Reformed Magazine*, Vol. III, Jan. 21, 1955 ff. I am puzzled by it, indeed, why all of a sudden after twenty years that decision should be rescinded. I am not aware of any difficulties that would *necessitate* such a move nor of any difficulties that would be *prevented* by such a move! Whatever the reasons may be - which, incidentally, to my knowledge Hamilton never published even for the own Congregation - the move as such would be a tremendous step backwards. It is neither tremendously nor even a teeny weeny little bit dangerous to state that.

ad 3. Yes, I am convinced that a Church should send overtures directly to the convening Church of the General Synod, if it has something *that belongs to the Churches in common*. And what other matters would a Church be allowed to bring there? I should like to know what that could be!

A General Synod is allowed to deal only with matters that belong to the Churches in general or that could not be finished at a Regional Synod. I do not speak here of appeals; that is a different topic. Any Church that sends an overture to a Classis which, in fact, is meant for the General Synod - as is Hamilton's - would thereby tempt that Classis "to play General Synod". It is a waste of time, energy, and money.

And if a Church is not certain or if - as Dr. Faber puts it - a proposal is immature, there is always the question period ad article 41 C.O. But

Hamilton did not ask advice: it came with a proposal! That, no Church should do unless it is convinced that it is necessary, and then it should send it to the proper address: General Synod.

Surely, I am aware of it and did not say that Hamilton proposed that *Classis* should rescind the 1954 Synodical decision. But my objection goes against the dealing with the *substance* of the proposal by a *Classis*. I can find no justification for that in Article 30 of our Church Order. Years ago - I do not recall exactly when and have no time to go through the various volumes of CRM - I tried to point that out already; it is not just a conviction of the last few months. When, about a year ago, the Toronto Church came to Classis with a proposal via the Regional Synod to overture Synod to decide about (eventual) voting rights for female communicant members, Classis advised the Toronto Church to send it directly to the convening Church for the General Synod. The substance of that proposal was a matter of the Churches in common and not in the province of a Classis.

A Classis is not a discussion group.

A Classis is not a "body" to correct and upgrade immature proposals.

A Classis is a meeting of which the jurisdiction has been clearly and sharply defined in our Church Order.

It does not belong to its jurisdiction to discuss and decide about matters which belong to the Churches in general. The place for that is the General Synod.

Dr. Faber also claims that I do "not distinguish between an overture to decide and the decision itself". This distinction in the given situation is too high for me. I thought that a Classis must discuss the substance of a proposal and come to a *decision* in order that it may overture to decide . . . etc. It is not so that Hamilton proposed that Classis should overture Regional Synod that Regional Synod should overture General Synod to *make a decision* in the matter of Article 70 C.O., for a decision *was made already* in 1954. Hamilton's intention was that the 1954 decision should be rescinded. Thus Classis had to *decide* to overture that a *specific, well-defined decision* should be taken. In order to be able to make that proposal, Classis had to go into the substance and to

## Youth Rally 1974

The Carman YPS "Remember the Lord in Thy Youth" are planning to host a Youth Rally for all of Canada in Carman, Manitoba on:

**June 28 - July 2, 1974**

the Lord willing.

Please send in your registrations as soon as possible.

**COME TO  
"SUNNY MANITOBA!"**



come to a conclusion regarding the *contents* of the decision it deemed desirable. In other words: Classis had to come to a decision, meaning: If it were in the province of Classis, Classis would rescind the 1954 decision regarding Article 70 C.O.

What in this connection a distinction "between an overture to decide, and the decision itself" would have to do with the matter under discussion is beyond me. It even becomes the more irrelevant when one reads the whole proposal in the form in which Classis took it over!!

ad 4. Dr. Faber sees a strange contradiction in what I wrote. First vO writes: it is not in the province of a Classis to discuss matters pertaining to the Churches in common; but then he says: when the first provisional agenda of the General Synod has been received, a Church may wish to express itself on a matter and give specific instructions along to the delegates. Such a stand seems to Dr. Faber to be sort of ambiguous.

The riddle is not as difficult as it seems to be.

First this. Dr. Faber writes, "I am not against the idea that the provisional agenda for the General Synod is discussed in Consistories, Classes, and Regional Synods. I am all in favour of such a method."

I am wholly against such a method and not in favour of it at all.

The *Consistories* should take note of the provisional agenda and see whether there is any point on which they should express themselves.

But Classes and Regional Synods should keep off!!

The agenda of a major assembly is *not* determined and composed by an even major assembly but by the *Churches*, in harmony with Article 30 C.O.

A Classis should not receive a provisional agenda for a Regional Synod, nor Classes and Regional Synods the one for a General Synod. If they should receive such a provisional agenda they just have to receive and file it. This is one of the important rules to be followed and means to be used to prevent a hierarchical development.

And in the second place: I did not write that, after the provisional agenda for the General Synod has been received, the procedure "Consistory to Classis to Regional Synod to General Synod" should be followed. I

wrote that a Church might wish to "express itself on any point or, for that matter, to give delegates specific instructions along" and said "thus there is a possibility of bringing it to the attention of a Regional Synod."

Apparently it was not quite clear what I meant, and therefore I shall try to clarify it with an example.

Only in extreme cases should delegates receive a "binding mandate", but there may be cases in which a Church deems it necessary that a Regional Synod should tell its delegates how to vote on a certain matter. Then that Church could direct itself to the Regional Synod.

A Church does not have the right, once the names of the delegates to the General Synod are known, to send those delegates from its district a letter in which it instructs them to take into account this Church's stand on a particular matter. Delegates to a General Synod are not the delegates of a particular Church, but of the Regional Synod and can be instructed only by a Regional Synod. If a Church wishes the delegates to take its stand into account the only thing it can do is: request the Regional Synod to instruct its delegates accordingly.

Now my example.

Let us imagine that a Church, scanning the provisional agenda for the General Synod, see there to its horror a proposal not to continue with our own College because the proposing Church is of the opinion that there are better or more appropriate, realistic, and responsible possibilities for the instruction of future ministers of the Word within the Churches; then that Church, being greatly distressed by such a proposal, would have the perfect right to address itself to the Regional Synod where delegates to the General Synod are appointed to request the Regional Synod to instruct its delegates to vote against such a proposal or to take into account the arguments brought in by the distressed Church.

I express the hope that I now have made clear how I see the difference.

In the third place: I gather that Dr. Faber is of the opinion that by my remarks I meddle with the affairs of an ecclesiastical assembly. He is not the only one who thinks thus. I have heard and read more remarks in that direction. In a letter which I received it was said that no one needed my stamp of approval or disapproval. Of

course not, and I am well aware of it. But if I think that I can serve by my remarks, I make them.

I could make it a lot easier on myself. I also might be more popular if I always kept mum, never wrote about any topic, never expressed my opinion, never did anything for the Churches in general, but just confined myself to the work in the "own" Congregation. Briefly: if I just kept out of everything except, maybe, the odd sermon in the sermon series. "Wie timmert aan den weg, heeft veel gezeg." But I would have the feeling that I was forsaking my duty if I were to do so.

However, the question is: "Do I really interfere?" Is it really so that I take a hand in the affairs of others? No, I do not. All I do is: pass on news and comment on it wherever and whenever I deem this beneficial or necessary. I comment and judge arguments on their value whether they are made and given by persons unknown to me or by my best friends. But so far, insofar as I can recall, no Consistory or broader assembly has ever received a letter from me in which I tried to meddle in their affairs. For instance: I never wrote a letter to Smithville, advising them what to do with respect to a Regional Synod now that Classis Ontario North took the decision of which we shall speak below. *That* would have been meddling in Smithville's affairs.

If the remarks which I make are taken to heart, I shall be most happy. And if the persons involved wish to work with my arguments, they are most welcome to do so. But I do not meddle in the affairs of others. All I do is: write about matters *which have been published*. Oftentimes I know more than what has been published, but I am careful not to work with that, or to write about that.

This leads me to the next point, namely Dr. Faber's question how I can forbid a Classis or a Regional Synod to deal with matters about which I write unashamedly. "Why is a private person allowed to do something that, according to his opinion, is

#### OUR COVER

Late May and early June is apple blossom time in Nova Scotia's Annapolis Valley.  
[Nova Scotia Communications and Information Centre photo]

not permitted to a Classis or a Regional Synod?" Dr. Faber asks.

That is very simple.

The late Dr. K. Schilder once said, "A Synod does not read newspapers". There you have the difference. I have the right to read newspapers, bulletins, Church Newses, City Guides and whatever else there may be. Both Dr. Faber and I have the right to write about anything that has been published. *But an ecclesiastical assembly has not!!!* In some respects a private person has more rights than any ecclesiastical assembly. This is one of those respects.

When the notorious "Open Brief" in the Netherlands was published, every person had the right to write about it. But one of my colleagues - at that time minister in the Netherlands - once told me that at his Consistory there was an elder who wished to have that thing discussed at the Consistory meeting. My colleague refused to do that because it was not in the orderly way put on the table. "But I have it here in my briefcase!" the elder said. "Never mind," my colleague replied, "it has never been sent to the Consistory." I was - and am - wholeheartedly in agreement with that. This answers at the same time Dr. Faber's question.

A private person has much more freedom than an ecclesiastical assembly. The latter is very restricted in its possibilities and in what it is allowed to do. That is one of the blessings of Reformed Church Polity, which others may call an utterly impractical system.

ad 5. In this point Dr. Faber does not refer to anything I have written, but speaks only about the decision of Classis Ontario North of March 21 of this year to request Smithville to convene a Regional Synod not in May but in September, and the decision of that Classis not to appoint delegates to that Regional Synod. I could, therefore, simply bypass these remarks as not regarding me or what I have written.

Yet I do wish to say something about it, for Dr. Faber's words imply (whether purposely or accidentally, I do not know) that there is a connection between my "opinion about the way proposals have to be placed on the agenda of a general synod" and the above-mentioned Classical decision. The fact that Dr. Faber makes his remarks about the above Classical decision within the framework of his remarks regarding what I wrote, sug-

gests to me that he sees a connection. I can state that there is none.

Repeatedly I am surprised at the influence which is ascribed to me. Of course, when you are convinced in a certain respect, you also wish to convince others and try to obtain a decision or pronouncement in the same vein. But you will never succeed in imposing your views on others. That would be very unhealthy too. And I am amazed that some seem to think that I have that ability and do cause such unhealthy situations. I may put at ease all who seem to think that I am able just to dictate others to follow the way I deem advisable. What they say of *me* does not matter, but do think of the reproach that is laid thereby upon brethren in the Church who - allegedly - have changed from responsible Church members and office-bearers into robots which just nod and put their signature under it when vO says something. How great an injustice is thereby done to faithful, knowledgeable servants and brethren in the Lord. It is an insult to state or even suggest that.

Now back to Dr. Faber's remarks.

He objects in the first place to the fact that Classis Ontario North of March 21 did not appoint delegates to the Regional Synod and now - in Dr. Faber's opinion - made it impossible for the Church at Smithville to convene a Regional Synod in May.

I deny the correctness of that statement. I do not have to defend that Classical decision but wish to make the following remarks about what Dr. Faber states.

First: would Classis Ontario North have appeared serious in its arguments and request if, meanwhile, it had appointed delegates to a Regional Synod of which it was convinced that it should not be held at this time? It would have looked like a Consistory that extended a call but in the meantime continues to gather information about other ministers in case . . .

Secondly, if Smithville, on good grounds, had been convinced that a Regional Synod in May was necessary, *what would have prevented them from convening one???* Certainly not the failure of Ontario North to appoint delegates! It is incorrect to state that Ontario North rendered it impossible for Smithville to convene a Regional Synod in May. If Smithville had convened one contrary to Ontario North's request, the Churches of Ontario North would have to have

another Classis for the purpose of appointing delegates to the Regional Synod. The time and cost involved would not be the responsibility of Smithville but their own, and Smithville would not have to feel guilty at all. Impossible to convene a Regional Synod in May it was definitely *not*.

It is clear that there was no "fait accompli" in that sense.

Dr. Faber also states that Classis Ontario North "made it impossible for Churches in Classis Ontario South (e.g. the Church at Hamilton) and for Classis Ontario South itself to put forward a proposal for General Synod in the ecclesiastical way, namely via Classis and Regional Synod."

As determinedly as Dr. Faber calls this the "ecclesiastical way" so strongly I deny that *that* is the ecclesiastical way. Dr. Faber puts the opposition: "not in the 'direct' but in the 'ecclesiastical' way." I call the "direct" way the "ecclesiastical" way, and gave reasons above. Thus the truly ecclesiastical way - which was open to Hamilton all the time - is still open: the address of the convening Church for the General Synod, namely Toronto.

"There is no other way left . . .," Dr. Faber writes.

It is the way which should have been followed from the very beginning.

vO

## Clarion

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  
Phone (204) 222-5218

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,  
H. M. Ohmann, A. H. Oosterhoff,  
F. G. Oosterhoff, A. B. Roukema,  
C. Tenhage, C. Van Dam, G. Van Dooren,  
H. C. VanDooren, C. Van Spronsen,  
J. Visscher, M. C. Werkman.

SUBSCRIPTIONS:

\$13.50 per year (to be paid in advance).

ADVERTISEMENTS:

\$3.50 per column inch (width of column:  
one-third of page). Contract rates upon  
request.

# Perspectives in Teaching

## TEACHING SINFUL CHILDREN

*The heart is deceitful above all things, and desperately corrupt; who can understand it? [Jeremiah 17:9]*

*For I do not do the good I want, but the evil I do not want is what I do. Wretched man that I am! Who will deliver me from this body of death? [Romans 7:19,24]*

“How can YOU ever do a thing like THAT!” is an exclamation that should never be heard in a Canadian Reformed school. A humanist who believes in the original goodness of man, a psychologist who views the child as a *tabula rasa*, a clean slate on which the environment (parents, family, society) will leave its marks, an unbeliever may be appalled by the seriousness of sin; we are not and may never feign amazement. We know too well that we ourselves and the students in school are “conceived and born in sin” and “prone by nature to hate God and neighbour.” (LORD’S Days II and III)

We know our sinfulness by faith.

The LORD has revealed to us in His Word what is right and what is wrong, for since the fall into sin we ourselves lost all sense of good and evil; our heart is corrupt, our conscience blunt and incapable of judgment. Without the instruction of the Holy Spirit we might still be found head-hunting or sacrificing living hearts and taking pride in it.

Knowledge of sin does not come naturally; it has to be taught, also in the school. In the Covenant relationship we learn that any trespass of the words of the Covenant means violation, breaking of the complete Covenant: “For whoever keeps the whole law but fails in one point has become guilty of all of it.” (James 2:10) Therefore, although we are acquainted with sin, we never may get used to it, because God holds him guilty who sins; sin and guilt are perpetually linked together.

Sin may never be minimized or nullified by arrogant proverbs like “To err is human; to forgive, divine” or compassionate expressions like “We poor miserable sinners.” Too often

people, and especially children, do not see the weight of sin, but make light of it or even boast of it; I think of sneakiness, talking back, crude or dirty language, playing jokes on others, et cetera. If such conduct is connected at all with the LORD, it is assumed that the LORD will understand such mistakes or shortcomings and will overlook it - the notion of guilt is completely eliminated, done away with! There is also a danger in mentioning sin, e.g. in prayer or Biblical History lesson, without ever specifying it. Children especially must be told that this behaviour and that remark, these actions and those thoughts, are sinful. Whenever we pray for forgiveness of sins, the children must know in what way they have wronged the LORD - how can they feel sorry for things which they have not realized to be violations of God’s Covenant?

It is not without reason that David prays, “Remember not the sins of my youth or my transgressions” (Ps. 25:7); children do not realize the portent of their (mis)deeds. A teacher may guide the children toward self-examination in order that their conscience may function properly again, that their “conscience may accuse

---

## YOUTH COLUMN (3)

### II. WHAT DOES OBEDIENCE INVOLVE? (Cont’d)

Last time we used Lord’s Day 39 of the Heidelberg Catechism to answer the question above. Honour, love and fidelity constitute three important aspects of obedience to our parents. We mentioned these positive aspects of obedience first. However, we must remain realistic. Unless you differ from most of us, you as youth do not always show honour, love and fidelity the way you should. I think you will agree on this point. Barriers keep youth and parents apart in many instances. Gaps develop when and where mutual understanding is on the decline.

We mentioned barriers and gaps. For example, the language barrier has in the past handicapped fruitful and meaningful talks between the youth and parents. Parents learned the English language more slowly than the young people. Youth started to converse in English while parents still spoke in Dutch. Consequently, at the meal table the youth could use vulgar and base sayings, because the parents did not understand a word anyway. And the children smiled and chuckled! This was not all. Later on, many young people could not understand Dutch anymore. Parents, who understandably still preferred their mother-tongue, had a hard time explaining things to their children. Often dad would ask the youth the meanings of words or

how to express something in English. Problems arose when parents persisted in talking Dutch at home, while rarely exerting themselves to learn English. Discussions between parents and youth then became scarce. They did not speak the same language unless they (the parents) had trained their children to speak and read Dutch. Finally parents had to learn English or lose their youth. Many struggles and problems developed from this language barrier.

Along with the language barrier came another barrier. Youth started to learn the customs and habits of Canada. School-life contributed a great deal to this. The modes of dress, our foods, the way meals were enjoyed together, the reading of the Bible after meals, strict Sunday observance, and a frugal lifestyle often contrasted with what children saw elsewhere. Our parents had learned different customs in the “old country” than what the youth saw here in Canada. These differing customs troubled good relations. Youth could be heard to say in an exasperated voice, “Why can’t we do that? Everybody else does it.”

Hopefully these barriers have been cut down in size today. Most parents speak English quite fluently. Parents now can tell when customs differ because of circumstances or because of a different outlook on life. Consequently they can explain many things more meaningfully to the youth today. Whereas before a simple “no” often had to be



them" (LORD's Day XXIII) of having grieved the LORD. Then only teacher and students together can struggle against sin. Our sinfulness is not a fate to which we must submit. Christ, by His Spirit, enables us to make a choice time and again, to choose right, to overcome evil. We were slaves of sin once, but we have been led out of that house of bondage; we have been set free in order to do good again, to live a life of gratitude which pleases the Father.

It will be clear to all that we must convey the biblical notion of sin and guilt, of repentance and struggle against evil, very carefully; we are not allowed to leave our instruction at that either. Certainly, to fight sin is necessary, but the outcome of that struggle is not a prerequisite for salvation. We may and must proclaim the good news which is worded so beautifully in the form of the LORD's Supper.

"Although we find many shortcomings and miseries in ourselves . . . , since we are heartily sorry for these shortcomings and desirous to . . . live according to all the commandments of God, we rest assured that (not any-

thing) can hinder us from being received of God in grace."  
 "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson,

they shall be as wool."  
 (Isaiah 1: 18)

In our schools it is fully understood what JOY is!

EWOUND GOSKER

## "A Call for Help"

*The Education Committee of the Canadian Reformed School at Smithers, B.C. herewith makes an appeal to all teachers belonging to the Canadian Reformed Church, including those who are at present not teaching at one of our schools, to help us continue with the required education of our children. We are in the planning process of enlarging our school building to accommodate the grades one to twelve. Due to this enlargement, and the fact that one of our teachers is leaving to resume her studies, we will be needing an additional two teachers. For a number of months we have been placing advertisements in our church papers, but so far without success. After all our community isn't that bad! We may be a bit conservative, but is that such a drawback for those who have a sincere desire to work in this particular Reformed field of education?*

*The number of pupils at our school in the coming school year will be approximately one hundred. We have an enthusiastic crew of teachers and hope to have five large class rooms plus a room for recreational purposes.*

*Whoever is willing and able to help us, please reply to our advertisement in this paper.* Canadian Reformed School P.O. Box 2107, Smithers, B.C. V0J 2N0

enough for the youth, now the parents can explain why they say what they do.

Apparently the "generation gap" divides youth from parents today. What the "generation gap" consists of is hard to determine precisely. To me, the "generation gap" will always exist. Parents will always be a generation ahead of the youth. So it is natural that a generation gap exists. And the different age-groups bring along different mentalities. Parents think and speak differently than you youth. They have experience behind them, while youth is still inexperienced in many things. Whereas youth may be (we'll stick to generalities) adventuresome, daring, hot-blooded, impatient, and very energetic; parents may show more "calm and cool", soberness, patience and steadiness. These varying moods may create some uneasiness but they should not cause an unbridgeable "generation gap". These things are nothing new. Every generation sees the same struggle.

Another barrier is more serious. That is the communication gap. You undoubtedly know what we mean. Silence may develop between youth and parents. This has nothing to do with the language-problem. No, this gap occurs where both youth and parents can speak the same language fluently.

It is this barrier that we want to investigate more closely. Have you ever complained (silently or vocally): "they (parents) do not understand", "they are totally unreasonable", "too strict", "I cannot get along with them"? Let's say you want to go out on a Saturday night

with someone not belonging to the church. You follow the proper course by informing your parents. Hopefully they will at least not object. That they will not be happy is quite predictable. And you were not disappointed. A quarrel ensued. The parents said you should not go out. You stubbornly stomped out with the declaration, "I don't care, I'm going anyway." After such an episode the lines of communication are usually deadly quiet. You fret and fume. The parents shake their heads in despair and disappointment. They lament that they cannot understand this modern generation. Young people do not want to listen anymore. You cannot tell them anything or they go into a tantrum, threatening that they are going to leave home. Youth wants no laws, only pleasures. We had to be home by 10 p.m. at the latest but today you are old-fashioned if you set any curfews, parents exclaim.

We fabricated a case which is not too uncommon. What do you do in such a case? What do you do when two parties attack each other rather than the problem (should one go out with an outsider?). As a result, the gap widens into a chasm. From then on the young person goes out secretly without informing dad or mom where he/she is going. All that is said is, "I'm going out, good-bye." The parents would probably object anyway. So father receives no honour as a prophet of wisdom and no obedience as the king and the head of the household. And mother worries and laments. If things are not straightened out, communication breaks down drastically.

W. HUIZINGA

# news medley

## The Thing Speaks.

"The Thing", as you will recall, is of course the new organ which Edmonton purchased and had installed.

On April 26 a meeting was held at which the instrument was dedicated officially. Br. J. Leffers reviewed the history of the Edmonton Church. Almost the whole Congregation was present at this joyous event.

Burlington West also had to consider what sort of an instrument would have to be installed for the accompanying of the Congregational singing in their new building. A new organ was considered to be too costly, and therefore they will be looking for a good used one. London also discussed the need for a new organ, and the Consistory was of the opinion that a pipe organ is to be preferred. In Burlington East the organ has to be repaired, as we already reported another time. Envelopes will be given into which the members can deposit some extra donations for that purpose. "The first reactions seem to be very good. A talk with two members already resulted in \$600.00." And, to conclude our "organ-talk", we may tell you that also the Guelph Church has placed an order for such an instrument, with the possibility that they may add other ranks to those included in the original instrument. More particulars will be published in the future; right now this is all I know, at least, all I am allowed to tell of what I know.

From organs to the building in which they are to serve is only a small step. Let's have a look at those buildings.

Starting with Guelph, they did quite some work on the building they purchased, and when I saw it last, the pews had been sprayed with varnish. They looked just like new. Lights were being installed, and some of the panelling was still to be done. With the pulpit in one corner, it reminded me somewhat of the old Toronto building, although there the pulpit was more in the center. Guelph expects to use their building for the first time on June 2nd. They will also change the times of the morning services from 9 to 10, which is possible now that they have their own meeting place.

The Burlington West building is progressing. The reinforced walls for the basement have been poured by now, and they can start with the upper structure soon. The Consistory decided to reconsider the name "Rehoboth", but I do not know why. The Congregation will be asked for alternate names. For the new Church building a Dutch Bible and Psalmbook have already been donated, to be used on the pulpit. Apparently, they expect to have Dutch services for a long time to come. And, to mention everything I have to mention this time of Burlington West, the Ladies Auxilliary has a Hospitality Committee now. No, that does not mean that they take you in when you visit Burlington West, or that they come to visit you to welcome you when you settle there. What they are after is permission (for a "reasonable" charge, of course) to cook suppers, dinners, for wedding parties, etcetera. Having enjoyed several lunches already during office-bearers conferences, mission meetings, and so on, I do not think that you would be disappointed when you invest your money in such dinners or suppers.

Chatham is also building. You saw the picture of the "sod-turning ceremony". I always wonder why three of four men have to hold that shovel and to assist the officiating sod-turner. However, Chatham too is on its way. Their building was to cost almost \$213,000, but with trimming here and there, they come down to approximately \$190,000. That means: the basement not finished, no paved driveway and much free labour. It may be very hard to finance the total price, but experience has taught me that, if you do not do something right away and if you do not do it completely right away, you are in a mess for many years. Ask any housewife whose husband started building and moved in long before the house was finished. Is it not oftentimes so that they are living in such a condition for several years? You have to pay off the mortgage, new expenses come up, and there never seems to be any money to do the things which should have been done right in the beginning. On the other hand, if the canal is too deep for your pole, you can never jump over it.

As Burlington West, so Chatham invited the Congregation to submit names for the new building. Undoubtedly Winnipeg will come with the same request in due time.

There they received another offer on the old building, but it was retracted later on. Too bad. The grand total of the pledges received (payable within three years) now is close to the \$60,000.00. There still seem to be problems with the City Council or planning board or whatever other official bodies there may be.

In Watford a rug was donated and installed for the classroom in the back of their meeting place, which will make it a little more pleasant for those who have to teach and listen there.

And, to finish our building review for this time, in Lincoln a work party was invited to work around the parsonage. "Lots of work will have to be done around the parsonage and with your help we will try to raise the minister and his family from the mud that has surrounded their house all spring." Yes, that spring (if there is anything that can be called spring here) has given us lots of cold weather and also rain and flooding. Our Grand River here in Fergus appeared like a raging mountain stream breaking through a narrow crevice in the rocks.

Now we work our way up from the South.

In Grand Rapids there was a paper drive for the school. All cars, trucks, and other means of transportation were mobilized to transport approximately four tons to the mill. They could have received a truck (as I understand it, from the Company) if they had had twenty tons. It is surprising how soon you have that much together. Here in Fergus and Guelph the schoolchildren collected six tons in a few weeks. I don't know what the price is at the moment (Grand Rapids spoke of \$30.00 per ton) but it certainly is worthwhile to do this.

Now that I am speaking of means and ways to lighten our financial burdens, from one Ladies Auxilliary I received the question: "Where can we sell stamps we collect?" I cannot answer that question, but maybe our ladies in other places will be so kind as to provide me with the correct information. Then I can pass it on.

Returning to Chatham, we learn that the Consistory there objects to paying five dollars per communicant member for the Mission Aid, since the larger part of that amount would be used to build up reserves, whereas in the past reserves were used for other purposes than for that for which they had been brought together. The Consistory

is willing to pay the "old" two dollars, and will pay the five when this becomes necessary.

In Hamilton there are plans to set up a combined library, and all societies were evidently in favour of such an undertaking. This appears to be a wise decision, but they will also need a committee to draft a schedule for introductions at the various societies, for otherwise the books are not available to those needing them. However, that would be a minor disadvantage which is vastly offset by the advantages of having a central library which can cover a far wider field than several individual libraries could do.

Brampton received its new minister. On his way to Brampton, the Rev. C. VanDam also conducted services in Carman. Rev. and Mrs. DeJong sent a telegram with congratulations to their "old" Congregation at Brampton.

The Ladies Aid in Carman held a "Rummage-Plant-Bake Sale". Small wonder that with so much variety they made a clear profit of no less than \$171.47. And the Ladies Aid meeting in Winnipeg was "a roaring success". No, dear reader, this has nothing to do with lions (either B.C. Lions or others). It was a roar which was caused by sewing machines. Otherwise these machines only whirr and purr, but in Winnipeg they were roaring: they had to sew for Brazil and for Korea. Quite some results were achieved.

It was decided, commencing September, to change the Friday night school into a Saturday morning school. One of the reasons: Many children were too sleepy on Friday nights to benefit fully from the efforts by teachers and others.

There are also plans to have a Dutch evening in October, at which evening the colour film made to describe the 25 years of Queen Juliana as queen, will be shown. I saw that film, and I enjoyed it. It is part documentary, part contemporary. The only thing I hated was when a man was singing his "ordinaire liedjes". I think that that ruined parts of the film. It brought back memories. Immediately after Queen Juliana's ascension to the throne, I saw the whole film of the coronation and so on. The techniques have improved considerably since that time, and the quality of film is better now than twenty-five years ago. No one, however, whose cradle stood in the Netherlands and who has ties with the old country, should forget to go and see this film, I think.

From Winnipeg we go to Coaldale. As far as I know, when the Rev. M. Van Beveren left Coaldale for New Westminster, he got a present from the Coaldale Congregation: money to have a gown made to wear on Sundays. I heard rumours - but one should never go by rumours - why the gown was not ready when he left for the far West. Now, however, Rev. Visscher writes in the bulletin: "Word has been received that Rev. M. Van Beveren was wearing his gown for the first time at Christmas. We hope and pray that he may wear this robe of distinction for a long time to come."

The Consistory of Coaldale also decided to ask the Congregation to rise at the beginning of the services the moment when the elder or the minister is on the pulpit. And "with regard to the remaining Dutch worship service, it was decided to abolish it as of July 1974."

I do not know whether any of our readers are planning to pass through Coaldale this summer. If you do, wait with your hairdressing session till you get there. The Ladies' Aid sponsored a "Hairdressing Day" on Mar. 29. Maybe they have some skill left after that ordeal. For learning the

## 40th Wedding Anniversary



*Albert en Janna Endeman - Brouwer zijn 16 Mei, 1934 getrouwd in Dalfsen, Ov., the Netherlands. Ze zijn naar Canada geemigreerd in Mei 1953, met 6 kinderen. Hun woonplaats was in de buurt van Orangeville, Ont., waar ze als echte emigranten vaak zijn verhuisd. In zijn huwelijks-jaren heeft Mr. Endeman verschillende termijnen de Heere ook mogen dienen als ouderling en diaken. Ze genieten beide een goede gezondheid. Mr. Endeman werkt nog dagelijks in de Orangeville Foundry. Geve de Heere hen nog vele jaren in gezondheid tesamen en met hun kinderen.*

result I will have to wait till the next pile of Coaldale bulletins arrives, but in case you are wondering how much money you can save, here are the rates: Perm, cut and set \$5.00. Wash and set \$2.00. Haircut \$2.00. Maybe the last item is something for some of our boys! The ladies did not ask much. "All we ask is that you bring your own perm solution and rollers." And in a later issue we are informed that the "regular type" of perm solution will be sold at the Church but that, if you need a special solution, you will have to take it along. That's the way to obtain a **clear** profit. The ladies also received a cheque in the amount of \$61.14. This cheque came from Rev. Visscher, from the sale of books at the Bazaar. Must have been those books which he does not deem fit to be mentioned in his Literature list!

In the Smithers bulletin, the Rev. J. Van Rietschoten wrote a nice piece about the book which we expect to come off the presses soon, **Before Many Witnesses**. He wrote that he is looking forward to receiving it. "For so many years now we have been telling each other that the reformed heritage must be passed on in English. Translation of Dutch material into English is good, but not sufficient. We must become productive ourselves as Canadian Reformed people in passing on the reformed heritage." I fully agree. And if there are Churchmembers who have received the ability to write about certain topics, let them use their gifts for the edification of the membership. We could establish some sort of a book club with about four books per year IF ONLY we could find the men or women able and willing to write them. Let the above

# A Memorable Day In Brampton

Sunday, May 5th, was a very happy and memorable day for our congregation when Rev. C. VanDam was installed as our new minister. Rev. D. VanderBoom in conducting the morning service chose as text 2 Timothy 4:1 and 2. Rev. VanderBoom stressed the importance of the fact that this day is one of joy because God is continuing to gather and preserve His Church in a time of aversion to preaching everywhere. Preaching has to be seen in the light of the coming of the Lord and is, because of that, a matter of life and death. A minister's work is to preach as the text states it - it excludes moral essays or discussions of popular topics or current news or entertainment - but it is to preach the full counsel of God. This is a task which is very joyful but the same time a very serious one, for also through the preaching is the Kingdom opened and shut. This Kingdom arrives not at some time in the far future but now, today. The congregation is called upon to receive its new minister as a servant of the Lord who distributes the treasures of the Kingdom.

After this sermon Rev. VanDam was installed as Brampton's new minister.

In the afternoon service Rev. VanDam commenced his pastorship

in Brampton with a sermon that had as text Zechariah 4.

The Lord is showing the restoration of the temple lampstand and draws our attention to:

1. the necessity of the lampstand.
2. the making of the lampstand,
3. the maintenance of the lampstand.

The lamp must burn, being fed by the olive trees continuously, as a sign of God's continuous presence. The lampstand, being the congregation, must be a light that shines and is fed uninterruptedly by the Word and Spirit. Restoration and rebuilding of the temple is: building the people of God. The task of ministers and elders is to see to it that the light shines. Not that they can do this of themselves but the message of God's Word is: Not by might, nor by power, but by My Spirit. That is also our way together as minister and congregation in the future when difficulties and disillusion come. Together, being fed by the oil of God's Word, we must constantly kill the old man. The office-bearers are to see to it that this oil keeps flowing uninterruptedly, so that everyone is equipped for his tasks. Without that light there is no church and no life. Much sweat, tears, and hard work is before us. But

by God's grace we must not forget the message: Not by power, nor by might, but by my Spirit. We are people joined to the Lord and we will eventually see the last stone of the temple being put in place, also through our small beginning and faithful labour of this day.

Following the worship service Br. Vis, speaking on behalf of the consistory and congregation, expressed the hope that Rev. VanDam in his ministry may preach God's Word continually and asked the congregation to surround him with their prayers. A word of thanks was extended to Rev. VanderBoom for his work as counsellor in preaching, catechism instruction, visits and advice.

Congratulations were received by way of letters and a telegram.

Br. Jansen of the church of Toronto spoke on behalf of the church of Toronto and classis Ontario North.

Although the services were held at the regular time, the church building was much fuller than normally is the case. We noticed several visitors from the surrounding churches.

P. SCHOON

*CORRECTION: In the article "Studying the RSV [3]" "to save text difficulties" should read "to solve text difficulties". [Clarion, May 4, 1974, page 4 col. 3, end of first paragraph].*

---

plea sink into your ears and then into your hearts, from which the hands are directed!

Last, but not least, we visit the Valley. Little interest is shown as yet in the plans to establish a Kindergarten. More interest is shown to the other end of the scale: the Rest Home Society has been renamed. It is now Canadian Reformed Senior Citizen Home. Sounds better and may attract more interested people. Anyway, it was decided to continue the work and the efforts. The Board informed the association that they investigated various ideas. On three occasions they looked into the possibility of taking over a "going concern". Then there was a property for sale, but before any steps could be taken, the property was sold. It is quite a responsibility, but it seems that we are living in a time in which a board should have the authority to act and decide without prior authorization by the membership in certain well-defined cases. Although I do not know whether that property was lost because of the time needed to obtain a decision.

The Orange Aid organized a dinner, as you will recall. Now they have a stand in a Shopping Center. Their expectations were high. "Judging by the way those pies disappeared at the dinner, we'd say we have some marvellous cooks among us." I can testify, also from experience, that the ladies are right. The dinners I attended there were very satisfying, to say the least.

Suggestions were made to organize a travel-club. Gradually, we are beginning to get members who have

retired but who are still in good health. Sometimes in the past a bus was chartered, but now it was suggested that a travel club should be formed and that the members should go out as a group with cars, trailers, etcetera. Sounds like a marvellous idea.

**The Voice of the Church** decided to continue the Dutch broadcast for another three months since it appears that it is being listened to. After that it will be discussed whether continuation is desirable or not.

Yes, as soon as I opened the previous issue of **Clarion**, I saw them there: brother and sister Idema, who on May 16th celebrated their 45th wedding anniversary. We wish to congratulate them right heartily on this occasion, expressing the wish that the Lord may surround them also further with His mercy and goodness, as He has done in the past. The very same wish goes to brother and sister A. Endeman of Orangeville, who celebrated their 40th wedding anniversary on that same day. They, too, may be convinced that we are grateful with them. If the mailman does not forsake us, you will see their picture in this issue of **Clarion**, and also from this picture you can conclude that they are blessed by the Lord with rather good health. When one can remain active in life and in the midst of the Church, this is a great blessing.

And let us all use all our strength and ability for the edification of Christ's Church, so that the Lord, at His coming, may not find us idle.

vO

# Country Walks

For once people in Ontario could say that the old saying "When March comes in like a lion it will leave like a lamb" was true. Only this time it was the other way around; March came with mild weather, sunny skies and ended with extremely cold weather right up to the last day. But as March changed into April the weather also changed and all of a sudden signs of coming spring were there. As if by magic, snowdrops and crocuses appeared on the sheltered side of gardens in town with even an occasional bee visiting them. The annual tour of hydro workmen cutting branches of the trees left dark streaks along the trunks where the sap came oozing down. Buds of softwood trees like red and Manitoba maples, alder, elm and poplar seemed bigger every day. Shoulders of country roads and highways facing south and west slowly turned from brown to green while my lawn already gave me an inkling of future chores to be done as strong, healthy dandelion and chicory plants made their appearance.

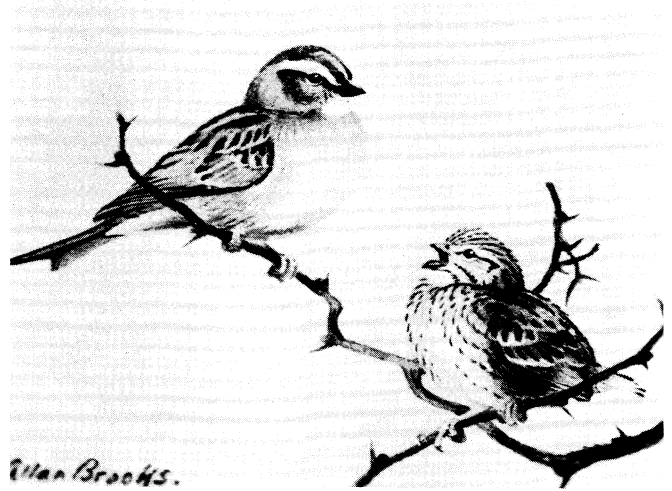
No creatures seemed to welcome the warmer weather more than the birds. Thursday, April 7th, came in exceptionally warm with the temperature almost reaching the 70 degree mark. Already at 6 a.m. the birds seemed to sense a warm day ahead. Walking through the old part of Brampton it seemed that every backyard had its own singing song sparrow or robin. Evergreens along the way were host to twittering juncos and chickadees. High overhead, too far to see, were a few killdeer who with their familiar wailings will be such a common sight in town along the creekbeds and wastelands. From the direction of Gage park, the roosting place of dozens of crows, came the sound of quarrelling blue jays. Small groups of gulls were already on their way north for the day to spend their time searching for food at the local dumps or school grounds as they discovered a long time ago that children will quite often disregard their lunches.

During the night the first wave of kinglets had arrived in town, as I counted nine of them near their favourite hang-out: tall spruces. According to my records this was a first, as their average arrival time is around the middle of April.

Their song, a series of rapid, high notes, told me that they were the golden-crowned variety. But all these bird sounds were overshadowed by the whistling of the cardinals. It has always been a marvel to me that a bird hardly bigger than a house sparrow could produce such a loud song. I must have heard a dozen that morning and their song reached me from all directions. Too bad that these scarlet finches are confined to such a small part of this country and that people out west have to do without them. Their colouring and song seem to belong to the tropical regions.

More birds appeared during the early morning hours than during the course of a full day in previous weeks. Grackles, already back for a few weeks, were joined by cowbirds when flying over the old part of town.

The unusually warm day brought more surprises, including another record. A male red-winged blackbird ventured into the built-up section of town where the Etobicoke creek enters it and sang lustily from a willow



*Chipping Sparrows*  
(National Museums of Canada, Ottawa)

bush right beside the busy traffic of highway 10. The other record was a chipping sparrow that arrived together with the kinglets and whose general time of arrival also is around the middle of April. I spotted this bird on a quiet side street where it sang from the top of a T.V. antenna. It seemed out of place as this bird is especially associated with hot and humid mid-summer days when it is the only bird singing, quite often together with the whine of cicadas. That winter was over was also the opinion of some mourning doves who in full view of everybody made their first attempts at cooing. Enticed to stay by some old people who regularly feed all birds during winter and spend a few hundred pounds of mixed birdseed in the process, eight mourning doves remained in Brampton this winter close to the protection of a group of century-old spruces and always close to the particular feeders. Despite the cares and protection of the people the doves must have felt out of place and often seemed a sorry lot, especially during cold spells.

Birdwatchers consider the period between April 15 and the end of May the peak of the year since then the majority of birds not only return from their wintering grounds but also pick their nesting territories and start raising another or maybe their first family.

Already the first flights of Canada geese and mallard ducks have passed over town. I expect to hear the songs of meadowlark and bobolink, white-throated-sparrow and yellow-shafted flicker any day now, and, since the buds of trees and shrubbery are ready to open, the first of the warblers and vireos should be due soon.

COR TENHAGE



## FORGIVENESS

*God gives His child upon his slate a sum  
To find eternity in hours and years;*

*With both sides covered, back the child doth come,  
His dim eyes swollen with shed and unshed tears;  
God smiles, wipes clean the upperside and nether,  
And says, "Now, dear, we'll do the sum together!"*

George MacDonald, 1893

## Letters-to-the-Editor

Dear Sir:

Being a subscriber to the *Clarion*, I would like to make the following suggestion:

I feel that a special column also included in this magazine would benefit us all. A column to which we could send questions to be answered by an appointed minister concerning questions not only about the Bible but also questions which we as Christians encounter during our lives from non-believers, which we might find difficult to answer . . .

I sincerely hope you would seriously consider such a column, an undertaking which I realize might be great but will enrich all of us who read it and further strengthen our Christian knowledge.

P.S. Though not signing this letter fully, I would like to believe that such a column, once presented, would be gladly accepted and looked forward to by us all.

(initials only)

### EDITOR'S COMMENT

I do not understand it why the reader did not mention his or her full name. There is nothing to be ashamed of in this letter. Usually (but we do not receive many of them; just had a few in the last ten years) unsigned letters or only initialed letters disappear without being read. The nature of the above letter made us decide to publish it. The following is what was said.



Called by the church of Winnipeg:

REV. W. HUIZINGA

of London/Watford.

\*\*\*\*\*

New Clerk Church of Burlington-West:

E. Ludwig  
2439 Cyprus Avenue,  
Burlington, Ontario  
Tel. 637-5930

or mail to be sent to P.O.Box 511,  
Burlington, Ont.

1. In our first issue under the name *Clarion*, we invited questions. Thus far we have received none for such a column.

2. If any reader has any question, let him send it in.

3. "Appointing" a minister does not help. All ministers have been asked to write; from the great variety of names in our magazine our readers can conclude how many of these ministers have responded. But, maybe the members of the various Congregations can do more to obtain the cooperation of their respective ministers than we could. Keep on trying, will you? Thanks.

vO

Dear Sir:

"News Medley" is, I think, perhaps one of the most interesting parts of *Clarion*. It keeps us in touch with what is happening in the Churches across Canada. Moreover, the Editor usually presents his comments on the various decisions and activities of the Churches in a constructive manner, although at times in a somewhat controversial way.

But as the saying goes: in order to be read one has to be controversial. At least that is what I thought when I read the Medley in the March 25 issue. The Editor informs us that the Synod will be convened in November, D.V. The Churches of Edmonton and Hamilton are among the first who have submitted proposals to the convening Church at Toronto.

It is, however, not about the proposals of these two Churches that I am writing, but about the remarks of the Editor, or to be more exact, about the timing and publication of these remarks with regard to these reports. In the case of Edmonton the remarks were of a "general nature"; as for Hamilton, however, the Editor's comments tend to be negativistic, at least he seemed to be "puzzled".

At this point I admit that I'm not a specialist, nor pretend to be one, on proceedings for convening a General Synod. In this area the Editor has proved himself in the past to be an authority.

But his remarks in connection with the reports of these two Churches are in this writer's opinion out of line and premature.

Exactly what has the Editor in mind by giving his views on these proposals *in advance*? Before hardly anyone else had the opportunity to read or study the material in question, the Editor already made up his

mind as to "what or what not" should be on the agenda of the General Synod, and shares his opinion with the readers of *Clarion*.

To be sure, I'm aware that it is not required of anyone to agree or disagree with the proposals to be dealt with on the level of a General Synod, but it seems to me that it is not in the best interest of the Church people, nor in the interest of the forthcoming Synod itself, when the Editor of *Clarion* gives his comments well in advance, so that there will be no doubt how in his opinion the Synod should deal with these proposals.

By the way, the Editor's remarks in the Medley of the April 6 issue, on the proposal of Hamilton, give added proof of this. Again I'm not writing about the remarks of the Editor, however tempting it may be, but about the time and place of these remarks. If one wishes to make some comments on decisions *taken* by a General Synod, fine, but to do so *beforehand* - I would be inclined to think that perhaps some members of the Synod may be influenced by, in my opinion, untimely remarks of the Editor of *Clarion*.

It is beyond doubt that a General Synod wishing to arrive at responsible decisions should *not* be prejudiced in any way, and knowing the Editor, I am confident that he did not intend to be prejudicial, but he could be contributing to be just that.

Should the Editor choose to comment on eventual future proposals of this nature, it would be conceivable that the decisions, at least in principle, are taken before the Synod has convened.

Nevertheless, if one thing I have learned from the Editor, it would be that he has "hammered home" that all things in the Church should be done decently and in good order.

Herman Bosscher  
Ferndale

### EDITOR'S COMMENT

That I am controversial at times is something I am aware of, although I do not try to be controversial in order to be read. On the other hand, I shall be so wise as not to take part in a popularity contest! When I am convinced that the Churches will be served by remarks, I make them, regardless of whether people will like it or not.

As for the point which brother Bosscher touches upon, he asks what I had in mind by giving my views on proposals sent for the forthcoming General Synod so many months before the Synod is held. If I understand brother Bosscher well, he is of the opinion that such would be allowed only after Synod has made decisions.



Here I must disagree completely. If we should do what brother Bosscher thinks to be the proper procedure, the result would be that General Synods would become what we rejected so determinedly in the past: Boards that decide and whose decisions may be discussed afterwards.

We should be aware of it that it is in the nature of the Church Federation that decisions of major assemblies are the "last word" and that it is much more difficult to have a decision changed than to prevent that a wrong decision is taken. The matters dealt with at a General Synod are the matters of the Churches and concern all the Church members. Therefore they should be known among the membership beforehand (except appeals) and their various aspects be discussed. That thereby the thinking of the members is influenced is something we are conscious of. But that is exactly the function of a periodical!! If a writer has nothing to say, let him keep silent. And by what you say you do wish to influence others' thinking. Was the complaint not heard many a time that so little "leadership" was given by our press? What the members expect is a definite stand on a great variety of topics and issues. Thereby we do wish to give guidance.

Yet this does not prevent anyone from disagreeing or from rejecting certain arguments. I think that the word "prejudice" is far too strong, but, on the other hand, we should not fool ourselves by thinking that those who go to a major assembly go there with their minds completely blank and without having their thoughts or maybe even strong convictions about the issues to be dealt with. If I can give arguments why I think a proposal should be either accepted or rejected, I only help towards reaching the proper decision, and I shall be only too happy when it appears that my arguments have been weighed and found valid. Also in this manner we may help to prevent wrong decisions which, once they have been made, it would be almost impossible to have changed.

And a last remark: Experience has taught us that the discussions at the major assembly frequently cause members to change their mind on a certain subject. Even when one comes there having made up his mind about a particular point, he may change as a result of the discussions. I, for one, did change my mind in several respects as a result of discussions. And, if someone is not prepared to listen to the arguments which others bring to the fore or if he is only prepared to *listen* to them but not to *weigh* them, he should not be a delegate to a major assembly. He should not even be an office-bearer.

vO

Under the Lord's blessing we could continue our work regularly and unhindered again during this past month. Nothing in this month's report would ever make "news" in the secular press but for citizens of the Kingdom of God it is wonderful news that the Lord continues His gracious work here on earth: calling people to repentance, offering His mercy to all those who believe and renewing hearts by His Word and Spirit. Of these great events we see the evidence wherever people gather around the Word of God, also here in the mission field.

*Teaching Children to Pray:* Besides the regular story from the Bible, the singing, etc., we have also been teaching the children in the Sunday School some short prayers. One is a thanksgiving prayer after meals and the other is the wellknown children's evening-prayer of which I have rendered a free translation. It always amazes us how well a large number of the children memorize with ease. Most now know these prayers and of several of them we know that they also pray them at home now.

Some of the youngsters, whom we asked over for supper on Sundays, faithfully said their prayer at the table as well as our own boys. Yet it remains very difficult to bring across to them the essence of praying and the appropriate attitude in praying. Those who really participate in the prayers during the services, for example, are few, children and adults alike.

*Teaching Adults to Pray:* Also in the Sunday-evening services we have been covering the subject of prayer. For the last two months we have dealt with the "Lord's Prayer", following the last eight Lord's Days of the Catechism quite closely. For the opening prayer of the Bible Study I now frequently ask one of those present to lead.

*Catechumens:* Three more adults have been added to the list of catechumens, bringing the total of twenty. You will recall that these are visitors (regular) who have indicated their desire to become member and will therefore follow special instruction to prepare them for doing public profession of their faith. We expect

that a few more will be added to this list yet.

*Offerings.* In my last report I said that we were stimulating the people to give their offerings for the work of the Lord as well, specifically for the construction of the church building at the present time. The response has been most encouraging. Gifts have been coming in ranging from Cr. 1,00 to Cr. 10,00 and several of them on a weekly basis. You must remember that Cr. 1,00 here has more value to the people than \$1.00 in Canada. They also do have coins here but they would be ashamed to put coins in the offerings: only paper money will do! Cr. 43,00 was collected during this month.

*Other Mission-Work:* Recently the Baptist Church of Brazil has started activities in town as well. The work is conducted from the basis of a town, 50 miles away. Every Saturday two "missionaries" come, distribute literature and conduct a "Sunday-School" and a service in a rented home. This will further add to the confused picture outsiders already have of the protestant churches.

*Cost of Living:* Missionary Information Bureau of São Paulo published some statistics about the cost of living in Brazil. It states that "products of daily consumption increased 42.5% from January 1973 to January 1974". Even we feel the pinch, let alone those who have to live on a meager Brazilian salary!

Yet, during Carnival, the biggest Brazilian yearly celebration, all seem to forget it for a few days (Feb. 24 to 26). We are happy that these days of licentiousness, immorality and excessive drinking are over again for another year. It again claimed many lives.

*Family-Affairs:* The good effects of furlough are wearing off again and the minor problems of living in the tropics are popping up again: children with heat rash, intestinal problems, losing weight, etc. But the cooler, "winter-weather" should bring some relief again. We are thankful that the Lord spares us major health problems.

C. VAN SPRONSEN  
[from the February report]

## *Canadian Reformed World Relief Fund*

In several Canadian Reformed communities there are groups of women who volunteer their time and effort towards the shipping of clothing to Korean orphanages. There are such volunteers in the churches of Edmonton, Burlington, Hamilton, Lincoln and Fergus. With more and more people becoming aware that it is possible to dispose of their good used clothing by giving them to such volunteer groups for shipping, this work is taking a major part in our help to Korean orphanages.

The first question is always what type of clothing can be sent. As for size, the clothing should fit children at least four years old and older. None of the orphanages supported by CRWRF have any babies or toddlers, so any clothing fitting such children are either disposed of, sold for a minimal fee, or given away. Adult clothing of moderate size is sent to the orphanages to be used by the staff members. Over-sized clothing is not sent since the Korean people are of smaller stature than Canadians on the average. Both summer and winter clothing are sent since the Korean climate is similar to ours. The clothing should be of practical nature. Party dresses, fancy underwear, heavy shoes or coats, and clothing suitable only for limited wear,

are not sent. All such clothing is given away to Amity or Salvation Army. Then of course the clothes should be clean and whole. Soiled and torn clothing needs to be washed and mended before it can be sent, and this greatly increases the workload of the volunteers who ship it. If clothes are too badly worn or torn to make mending practical, then they are discarded.

Those who donate their clothing have little idea of the work involved in shipping clothing to Korea. First the clothes are sorted into several piles: ready to go, too small, too large or worn or not practical, needs washing, needs mending. Those ready-to-go are packed into boxes of suitable size. Those that are still good but which need washing or mending are made ready and also packed. The rest of the clothing is given away to Amity or is disposed of. The packed boxes must be taped shut securely with masking tape and a large address sign taped onto one side. The boxes are wrapped with thick clear plastic, every folded edge being taped down to prevent tearing during shipment. Then the boxes are bound with twine. Three forms must be written out for every box, one of which is taped onto the box. Then the boxes are loaded into the car and brought down to the post

office. There they are weighed (no more than 22 pounds allowed) and postage is affixed. Finally the bill for postage is paid - and average of seven to eight dollars per box of about 18-20 pounds of clothing. A letter is written to the director of the orphanage telling him the clothing is on the way. Three months later the boxes arrive at their destination and a letter of thanks from Korea is received. Sometimes there is a picture, like the one you see here, and always there are words of gratefulness and happiness. "On this time again, I and all the children get ten boxes with clothes from you with thanks and joy. Thank you very much for it, and God bless you more and more. Children are really glad when we get them." "I was much pleased to have received your wonderful packages which contained clothing and medicines including vitamins. Every time our children take the vitamins they are always thanking you very much. Also they are much pleased as they wear the nice clothes you sent. At this time I sincerely pray that you, your darling families, all the brothers and sisters at your churches there are filled with a lot of blessing and His care."

Sometimes we send extras along with the clothing. In the past we have included medicines and milk powder, but this can no longer be done, since this is not allowed now by the Korean government. Usually the boxes are not opened at the Korean customs, but if this should be done and medicines or milk powder are found, then we can be sure that in the future all boxes will be opened and much of their contents confiscated. Thus it is not worth the risk to include these items. However, candy, bars of soap, pencil cases, toys and similar items have been included with no problems involved. These extras are always doubly appreciated by the children and staff in Korea. We know that it is possible for the orphanage directors to buy the same items in Korea for less money, but there is no money for this in their pocket books. If we send these items, it may cost us some more but then the children get them too and have the pleasure of enjoying "Christmas" all year through, every time, that is, when boxes arrive from Canada.

It would be ideal, of course, if in every good-sized Canadian Reformed church there would be a group of volunteer ladies willing to do this



*Unpacking the boxes is even more exciting than packing them.*

charitable work. That there are enough people willing to donate their used clothing is well known by the group in Burlington. During the past months the Burlington group has received clothing from Chatham, Toronto, Brampton, Orangeville, Smithville, and of course Burlington church members. This mountain of clothing has resulted in about 80 boxes sent away since January of this year. But this is accompanied by an equally large amount of work and a tremendous cost in postage (around \$600). There is no lack of willingness to do this work in Burlington, but still it would be wonderful if every participating church could do this work themselves. The rewards can not be counted in dollar signs. There is only the satisfied feeling of having done something for the needy in Korea, and the sure knowledge that this little effort of ours will be blessed by the Lord.

Mrs. F. Vander Boom  
Secr. CRWRF, Burlington.



*These children are waiting to get something out of the boxes from Canada.*

Engaged:

LORRAINE TERPSTRA

and

PETER LINDHOUT

May 11, 1974

Burlington, Ontario

With gratitude to the Lord we announce the birth of our daughter and sister:

CYNTHIA JANIS

Peter and Rika Vanderpoi  
*Norma, Philip, Billy, Michael*

April 24, 1974

Surrey, B.C.

Bert and Willy Loopstra (nee - Van Alten) are thankful to God and glad to announce that they celebrated their marriage ceremony on Friday, May 3, 1974. The address is:  
38 Duff Street, Hamilton, Ont.

Engaged:

JULIA MARIETTA  
BAARTMAN

to

GERRARD PETER BEUKEMA

May 11, 1974

Surrey, B.C.

"With great joy and thankfulness to the Lord, we announce the birth of our first child,

DONNA MARIE

on May 7, 1974

Henry and Christine Pieffers

#408 - 10635 - 47 Avenue

Edmonton, Alberta

Thankful to the LORD we are happy to announce the birth of our daughter:

PATRICIA MARGARET

April 14, 1974

Mr. and Mrs. A.B. Loopstra  
Carlisle, Ontario

With gratitude to the Lord and great joy we announce the birth of our daughter

GERALDINE DOROTHEE

born on May 7th, 1974

a little sister for: *Anthonie and Job*

Peter and Elizabeth Schenkel  
(nee Postma)

Centre Road, R.R. 2, Hamilton,  
Ontario

Thankful to God, we announce that our adopted son:

MICHAEL CHRISTOPHER

received Holy Baptism on April 28, 1974.

Born: July 28, 1973

Bastiaan and Alice DeHaas  
(nee - DeHaan)

Ottawa, Ontario.

With thanks to the Lord, Who has made everything well, we announce the birth of our daughter:

DEBRA DARLENE

John and Joanne Deboer

A sister for: *James, Joyce, Lorraine, Nancy and Franklin.*

April 22, 1974.

R.R. #1, Caistor Centre,  
Ontario L0R 1E0

# our little magazine

Dear Busy Beavers,

It's the last month of school again! Summer is coming! Are you looking forward to your holidays? What are you looking forward to most? Do you have lots of plans? You know I'm always curious about such things! So drop me a line and tell me about yourself, all right?

\* \* \* \* \*

Let's start off by wishing a very happy birthday to all the Busy Beavers who celebrate their birthday during the beautiful month of June. May the Lord guide and keep you in the year to come.

Arlene Harke	June 1	Ann Vanden Bos	June 19
Teresa Bouwman	3	Norma Vander Pol	19
Johanna Veldkamp	3	Jacob Jongs	20
Anneke 't Hart	4	Catherine Smouter	20
Nick Boersema	5	Joyce Dalhuisen	21
Henry Nieuwenhuis	8	Debbie Medemblik	21
Wilma Van Woudenberg	10	Marianne Bergsma	22
Calvin Lodder	11	Mary Oostdijk	22
Julia Huttema	12	Cathy Dalhuisen	28
Linda Van Dijk	14	Harold Jansen	28
Bonnie Boeve	16		

\* \* \* \* \*

We have a poem for you from Busy Beaver *Jo-anna Flach*.

### A Poem About Home

It's very nice to be at home,  
Like in a bath with lots of foam.  
With brothers, sisters, Mom and Dad,  
I must say, it isn't bad.  
Home is where I like to be,  
I really think you will agree.

\* \* \* \* \*

### BOOK NOOK

Title: *Good and Naughty Kittens*  
Author: W.G. Van De Hulst

This book is about kittens and two little girls. The two kittens ran away from home. They got into a lot of mischief. Then the girls looked everywhere for the kittens but they could not find them.

I like this book because the kittens ran away from home and they came back home again.

By Busy Beaver, *Elizabeth Linde*



## From The Mailbox

Welcome to the Busy Beaver Club, *Linda Van Dijk*. We hope you'll enjoy all our Busy Beaver activities. Are you riding your new bike a lot? You did very well on the quiz, Linda. I just know you'll be a real Busy Beaver.

And welcome to you too, *Elaine Schoon*. Do you like going to school so far away? We hope you'll really like our

Busy Beaver activities. Write again soon, Elaine.

I'm glad you like our quizzes, *Ria Hofsink*. And thank you for the pretty letter and the riddles. You'll be a real Busy Beaver, I know. How is the sweater coming along, that you were knitting?

Of course you may join the Busy Beaver Club, *Calvin Lodder*. And I see you were very busy already! You did very well on the quiz. And I like your story too. Keep up the good work, Calvin.

Welcome to the Busy Beaver Club, *Evelyn Geusebroek*. I hope you'll really enjoy being a Busy Beaver - reading Our Little Magazine, doing the quizzes, and joining in all our fun. What a lucky girl you are making such a long trip this summer!

Hello *Grace Jongs*. How do you like your new school? Thank you for your poem and all the riddles, Grace.

Congratulations on your new baby sister, *Marian Van Dyk*. How is your music coming? Do you practise every day? You did very well on your quiz too, Marian! Keep up the good work.

Have you moved already, *Cathy Dalhuisen*? Would you please send me your new address? I'm glad you liked our story the other time. Maybe you could write one like that for the other Busy Beavers! You did very well on the quiz, Cathy.

How did you feel walking the dogs before the dog show, *Joyce Jagersma*? Have you picked up any new pets? And have you read any more animal stories?

Thank you for your letter and your poems, *Jo-anna Flach*. I really did enjoy them. Are you looking forward to the long holiday, Jo-anna? Maybe then you'll write a story for us again?

And congratulations to you too, *Janet Oostdijk*, on the new baby in your family! Did you have a nice birthday last month? You really did well on your quiz, Janet! Keep up the good work.

Thank you for your letter, *Joanne Koning*. It was nice to hear from you again. And you really did well on your quiz! You had picked out more names than all the other answers I received!

\* \* \* \* \*

Here are more riddles for you from Busy Beavers *Grace Jongs* and *Ria Hofsink*.

1. What ball moves but is never thrown or caught?
2. Why did the mouse go on a diet?
3. What never runs but can be caught?
4. What could you call a crying contest?
5. The Mississippi is a large river. How do you spell it?
6. Which rooms have no windows?
7. What did the candy say to the cookie?

Answers:

1. eyeball
2. she wanted to be a minimouse
3. a cold
4. a bowl game
5. I - T
6. cupboards
7. "Smart Cookie!"

Now let's see how well you did on last time's quiz: "Which One?"

1. (b) locusts and honey
2. (c) 30 pieces of silver
3. (a) first
4. (c) last
5. (b) three times
6. (b) one day

Did you get them all right? Next time we'll try another quiz.

Bye for now, Busy Beavers!

With love from your, Aunt Betty.