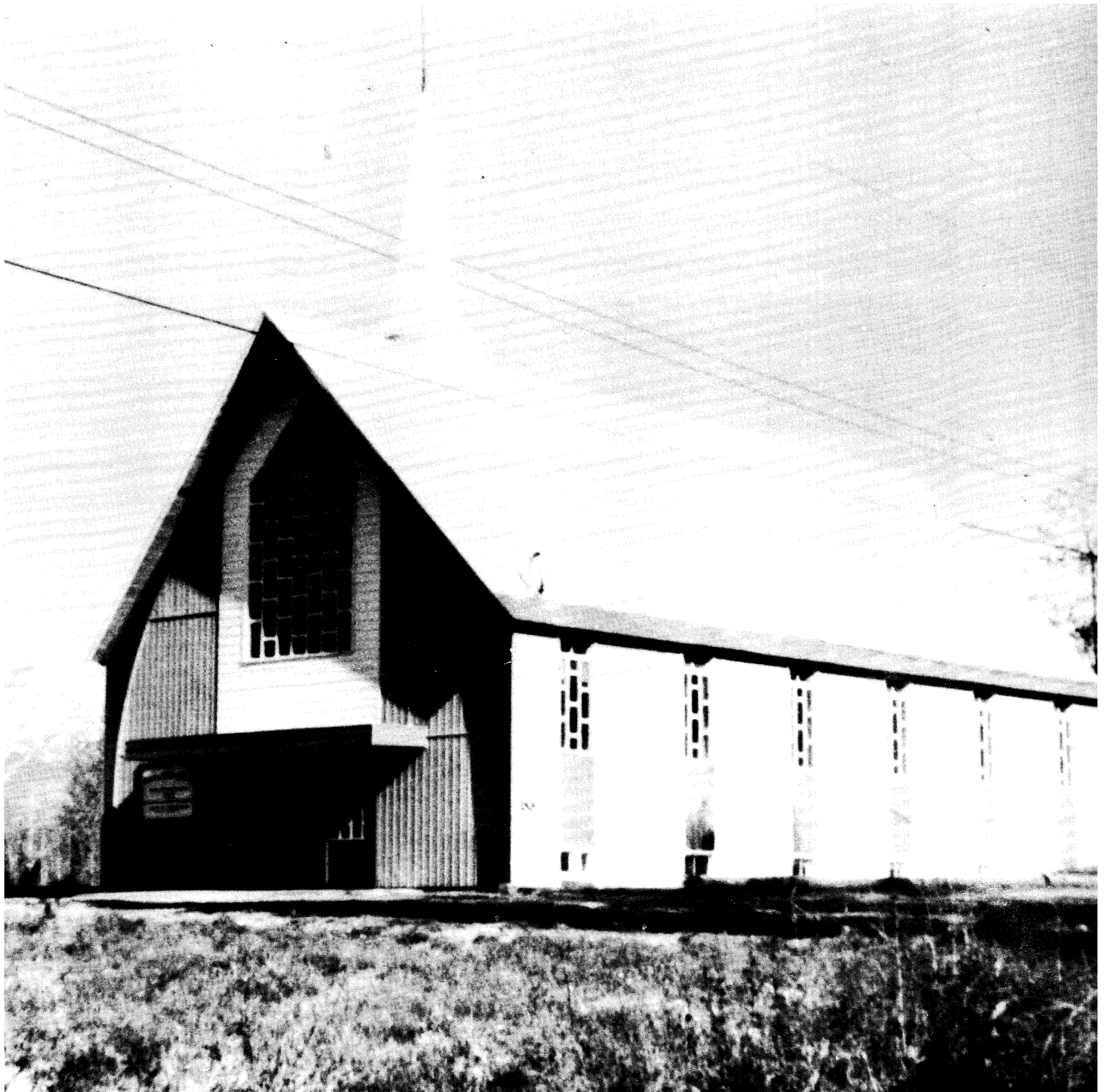


# Clarion

THE CANADIAN REFORMED MAGAZINE

September 19, 1975

Volume 24 - No. 19



# "And So All Israel Will Be Saved" <sup>(1)</sup>

## TIMELY TOPIC

Recently I was asked by some societies to help them in understanding certain expressions of Paul in Romans 11 with which they got stuck in their discussion. (These articles are published on their request.) Special attention was asked for the following two sayings in this chapter:

1. "a hardening has come upon part of Israel, until the full number of the Gentiles come in, and *so all Israel will be saved.*" (vs. 25, 26)
2. ". . . but as regards election they (the Jews, vD) are *beloved for the sake of their forefathers.*" (vs. 28)

It is obvious that in this one request many questions were hidden, or should I say: revealed?

Do these words really mean that the Jews, although not having become true believers in Jesus Christ the only Saviour who has completed his work of redemption in his death and resurrection, still are - in whatever way - God's special and own people and beloved by Him in a unique way?

Does this not include that at some future or maybe very near date the world will witness, not only a mass-conversion of Jews to the christian faith but, even more, a restoration of the Jewish nation in the kingdom of David around Jerusalem here on earth, to which nation then the Messiah will come, restoring the temple and palace of the city of David, and thus establishing a kingdom *of*, anyway *in*, this world: of an earthly character?

Since the emergence of the state of Israel and its victorious battles against the Arab states, these questions have multiplied and become urgent. Will we not in our lifetime become witnesses of this immense drama: all Jews united in a mighty empire, the centre of the world, defeating all its enemies under its King Jesus the Messiah who will, then, achieve a *second* work on earth, much different from the *first* work as the Man of sorrows?

Indeed, a timely topic.

## ALSO A BIG ISSUE

It is not only the two above-mentioned sayings of Paul that form the foundation for such an expectation. For that reason the question cannot be given by making some incidental remarks on words and expressions in these verses of Romans 11, although we will have to pay close attention to them.

The issue has a much wider scope. And the battle (it will, indeed, become a battle as far as I am concerned) must be fought on a much wider front, encompassing the whole Bible and the Reformed concept of the Bible.

The imposing structure, hinted at in the previous paragraph and to be described in more detail in a following article, is built upon more than just these two expressions in Romans 11.

First some names for this structure. It is called *Dispensationalism* because it divides the one history of revelation and redemption in more than two, even (there are many different concepts) in no less than seven dispensations. Each of them is a unity in itself, strictly separated from the previous and the following one. Each knows or will know a

zenith of great glory as well as a complete downfall. Another name is *Millennianism* (composition of two Latin words, *mille* = thousand, and *annus* = year). The other name is *Chiliasm* (from the Greek word *chilios* = thousand). Both hold the belief that at a second (but not final) coming of the Messiah the state of Israel will become the centre of the world and establish peace among the nations for a period of one thousand years, certainly not a brief period! If it would end this year, it would have been around since the year 975 . . .

In addition to the above-quoted texts Chiliasm founds itself upon two other considerations (there are more but these two are the decisive ones).

The first is that the Old Testament is full with promises for Israel, wonderful promises painted in brilliant down-to-earth colours. These promises have, however, not yet been fulfilled *to the Jews*. But the LORD is the Faithful One who will not let any of his words fall to the ground. Therefore we *must* believe that the time has still to come that all these glorious promises will be made true to those to whom they were addressed: the sons of Jacob. For the same reason "all Israel will be saved" because they are still "God's beloved for the sake of the forefathers" and, I add, for the sake of those not-yet-fulfilled promises of the Faithful One. Not all the water in the oceans can wash away these words!

The second reference of Millennianism is to Revelation, where repeatedly is spoken of a period of "thousand years" (chapter 20:1-10). Although all numbers in Revelation must be taken as symbolical, containing a specific message, this one number "thousand" is picked out and taken literally. Millennianists pride themselves that they take the Bible literally and that they are the only ones who do that.

Although the idea, expressed in Chiliasm, is already very old, it stands to reason that it got a new impetus from the developments in the Middle East. A growing number of Christians who in the past simply did not take Millennianism seriously, are now beginning to ask whether it was not right after all. Many books (some titles will follow later) are being published in which the authors with great conviction give us a detailed picture of the things that are "at hand". Among sects they find mass-adherence. But even Reformed people start wondering, as we will prove.

\* \* \* \* \*

But first a few words about:

## THE MAIN ISSUE: WHAT IS GOD'S INTERMEZZO?

I have already given as my opinion and strong conviction that the issue hinted at in the quoted words from Romans 11 is total, and that the frontline between Reformed thought and Chiliasm is as wide as the whole Bible. This can best be demonstrated by asking the question, "Where do we place God's intermezzo?"

What picture do we, Reformed believers, have of the Bible as a whole, of the history of God's revelation in Christ Jesus, His "plan"?

Every Bible-student knows about the "*dividing wall*" or wall of partition of which Paul speaks in Ephesians 2:14

## EARTHENWARE

Halls of rich men are adorned  
With vessels set in every nook and corner:  
Here the golden goblet shines,  
And there the splendid bowl of burnished copper;  
Here the jar of earthenware,  
And there the massive tray of lustrous silver,  
Many a vase of ivory  
And wooden platters carved from oak and elm.  
Every vessel is of worth  
That lends itself to service of the master,  
For his house contains as well  
The costly urn and simple wooden trencher.  
In His Father's heavenly court

Christ welcomes me, a crumbling, worn out vessel  
Meet for lowly offices,  
And lets me stand in some secluded corner.  
Lo, I am but earthenware  
Within the royal palace of salvation,  
Yet that I have given to God  
The smallest service brings me boundless comfort.  
Come what may, I will rejoice  
That feeble lips of mine have sung Christ's praises,  
Christ, the ruler of my life.

PRUDENTIUS, 348-410 A.D. (?)  
(Translated from his "Epilogue" by M.C. Eagan.)

(other translations: "the wall which kept us [Jews and Gentiles] apart", "the barrier [of the dividing wall] that separated us," etc.). The same Bible-student also knows that Paul says, this dividing wall or barrier has now been broken down by the proclamation of the Gospel of Jesus Christ, resulting in the glorious fact that now Gentiles who were in previous ages strangers, have become members of the (one) household of God.

Now we ask, when was this barrier erected? And when was it levelled?

In our total concept of the one Bible, the one history of redemption the period that this barrier was erected and kept, *started* when the LORD planted his people, his chosen Israel, in a land-of-their-own, and warned them with the most serious threats not to break down the barrier or climb over it. The LORD did that because he had promised to Abraham that he would become the father of many nations, the father of all believers. *In order* to realize this promise which spoke of a thousand generations, the LORD who in Paradise preached the Gospel "*universally*" to all mankind, and repeated it to Noah, the father of mankind after the flood, now limited his revelation to *one* nation, making it "*particular*". His divine purpose in erecting the dividing wall was to prepare in "his own nation" the coming of the One Saviour for *all* nations.

Once Jesus Christ had come and completed his work, the meaning and purpose of the dividing wall disappeared. Thus the curtains of the temple were torn asunder, and since Pentecost there is "in Christ" no Jew or Greek, no Barbarian or Scyth anymore. The "intermezzo" of the "particular" people had ended. Now Abraham was going to become the father of many nations, of the believers from all nations.

In one word, the (particular) intermezzo lasted from Moses to Christ. God started universally, and - as Paul proclaimed on Mars' Hill in Athens (Acts 17) - after the intermezzo returned to all mankind according to the "first Gospel" in Paradise.

This is so fundamental to our overall concept of the *one* Bible that it must be called indisputable.

After the intermezzo God "*comes back to the nations*", and when the Gospel has reached all nations, *then* the end will come.

\* \* \* \* \*

Now the Millennialists.

They have and hold a totally different view of God's

Intermezzo. And they are convinced that Paul - of all people! - would agree with them.

To them the gathering of the believers from the nations into the "*ekklesia*" (church, congregation) *is the intermezzo!* A dispensation in its own right but certainly *not* the final dispensation!

We say, with Paul in Athens, that God left the nations to go their way for ages, while preparing salvation for them in the bosom of Israel, and *now comes back* to them. Chiliasts say exactly the opposite: God left his own people to go their own way, till the "congregation" is gathered, and *then God returns to Israel* (here understood not as the spiritual but the natural Israel, which boils down to only part of one tribe, the Jews, because the other tribes have disappeared).

The time of the church-gathering as we confess in Cat. L.D. 21, "from the beginning of the world till the end", lasts only for a limited time. The time is near, they say, that the "*rapture*" will take place, i.e. that all true believers who do not really belong to this earth anymore, will be suddenly taken away from this earth. They found this on I Thess. 4:17: they will "be caught up in the clouds to meet the Lord in the air."

Then God again becomes the God of (natural) "Israel". The intermezzo, the period of the universal dealings of God, has then ended, and it becomes again what it was previously: again the barrier between the Jews and the world around them: an earthly kingdom of David with an earthly Messiah, whose mandate and work will be completely different from the work described in the Gospels.

That, to them, will then be the "*normal*" situation again. Then all the unfulfilled promises of the Old Testament will be fulfilled to Jacob's nation.

At the end of the thousand years sudden destruction will come, the time of Gog and Magog, and only after that the end will come.

This is, according to them, the "*mystery*" of which Paul speaks in Romans 11:25. After "the full number of the Gentiles has come in" God returns to the Jews, and "the full number of the Jews", "all Israel" will be gathered around Jerusalem in Palestine. The Son of David will sit on the throne of David. Look at the Middle East: "it" has started already!

Such are the chiliastic dreams. More details of these dreams and their unsettling consequences in the next article.

G. VANDOOREN

# school crossing

## JOY AND GRATITUDE

These words characterized the first Assembly of the GUIDO DE BRÈS HIGH SCHOOL in Hamilton, Ontario, on Tuesday, September 2, 1975. After the two large schoolbuses, from the Burlington and Smithville areas, had arrived and unloaded and after having seen the students enter the huge building they are to occupy for a small part, more than one person was moved by the goodness of the Lord. Indeed, it is not because of the work done by many people, that we praise the Name of the Lord. Much work has been done by many people in many places, in many different ways, to help make all this possible. There have also been many sins and shortcomings, many arguments and disagreements. We do not deserve this gift of the Lord and therefore our thankfulness is all the greater. Time and again we see and taste how good our Covenant God is to us and our children. It is for these children that the first Reformed High School in Ontario was opened that day.

At 9:00 a.m. sharp, the principal,

Dr. F.G. Oosterhoff opened the assembly in the large auditorium and requested us to sing the praise of the Lord with the words of Psalm 147:1, 2, 4, and 6. After this joyful singing, Dr. W. Helder read from Proverbs 2 and 3. Dr. Oosterhoff then led in prayer, thanking the Lord for all His gifts and asking for His blessing on the school, the parents, and the students. As the principal, she then welcomed the students of the grades 9, 10 and 11, as well as the parents, the Board, the Committee members and others, even the grandparents present. The interest in "Guido de Brès" goes even beyond the borders of Ontario. Even in the Netherlands they are behind us! Until recently 91 students had registered, but now that the doors have opened, 104 students are here. There are 4 students from Fergus and 2 from Chatham. She extended a very special welcome to these students and their parents. She hoped that all the students would be happy to be here, after all the labour of months and years. The students will have to make some adjustments.



Some have to travel far, some have to leave home and friends. Hard work will be expected of the students. Today we may share our happiness together. She pointed out to the students how fortunate they are to have parents who are willing to sacrifice in order that their children may receive an education in accordance with the Word of God as pledged at their baptism. We must realize how happy we are to have such a faithful Covenant God. We must do our teaching and our learning as children of God's Covenant and Church. She called on the students to live up to their privileges and to do their work faithfully. All of the students have received talents from the Lord. They must show that they are Covenant children, and not their own but Christ's. Teachers and students must cooperate together as one great family. Thus she welcomed the first students of "Guido de Brès", urging them to help in establishing a good Christian school. "May the Lord bless you!"

## NO DETENTIONS?

Since most students will be transported by buses, they may have the wrong impression that there will be no detentions after school. However, the principal brought them back to reality by announcing that every day there will be an "activity period" from 3:00 to 3:30 p.m. This period can be used for homework in school, for



sports, music appreciation, an Art Club, a Students' Newspaper, perhaps a Dutch Language Club, or detention! She hoped no detentions would be necessary the first week. Strick discipline will be enforced regarding attendance, doing homework, behaviour, etc.

#### STAFF

The teachers were introduced to the students:

Dr. F.G. Oosterhoff: Reformed Religion, History, German.

Dr. W. Helder: English, Latin.

Mr. R.J. Hellewell: Science, Boys' Physical Education, Mathematics.

Mr. H. Schutten: Commercial Subjects, Geography.

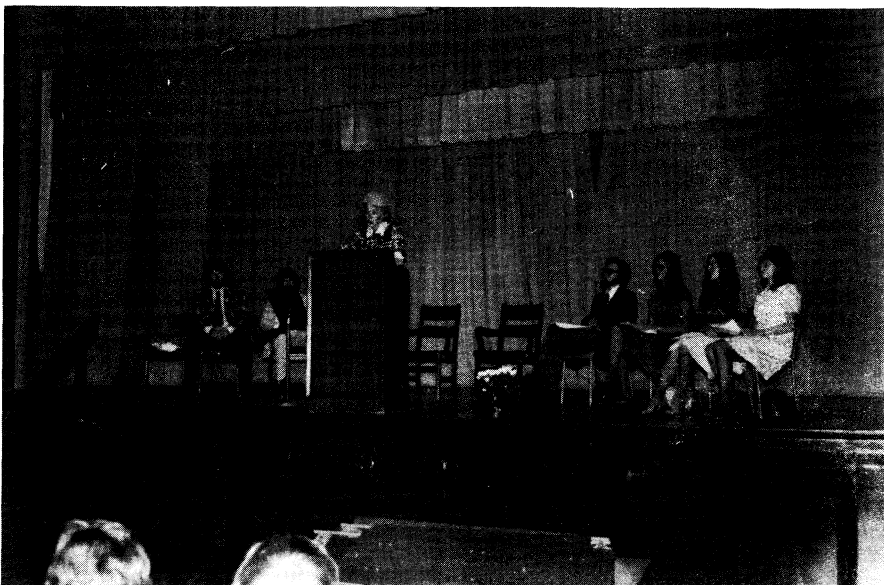
Mrs. R. Muis: Geography, Mathematics, Girls' Physical Education.

Miss R. DenBok: French, History, English.

Part-time teachers: Miss C. Faber - music, Miss G. Vanderwoude - home economics, Mr. K. Kieft - shop/drafting.

#### CLOSING REMARKS

The chairman of the Education Committee, Dr. Faber, spoke some words in conclusion. He called our attention to this HISTORIC MOMENT and reminded us of another historic prayer by Theodore Beza, the first principal of a new school opened in 1559 in Geneva, a school for which John Calvin had worked very hard. Beza in his prayer called the students Soldiers of Christ, Militia Christi. Dr. Faber also pointed to the Scripture passage read. One thing in Proverbs is very important for young people: the way Proverbs speaks of discipline. "My son," listen! Obey! The Lord governs us by our parents, but a teacher also speaks as a father and as a mother! He told the students: "If you are true soldiers of the Lord Jesus Christ and want to obey the General, the Lord Jesus Christ, then at the same time you will have to obey the principal and the teachers." They have authority in this school and it would be a shame to have a Reformed school without good behaviour. He mentioned that the Lord has provided us already with elementary schools and a (Theological) College at the University level, but that till now one link was missing in the chain: a highschool. As the principal of the Theological College he hoped that some of the boys of "Guido de Brès"





would later on enroll as students of the College.

It is very important to have a secondary school that wants to be Reformed, by which the students are given a basis on which to stand when they enter secular institutions. God grant that it may be a beautiful year with the many blessings of the Lord our God. Dr. Faber then led in prayer and thanksgiving, after which we sang, standing, Psalm 90:1, 8. The teachers and students then filed out to their respective classrooms to start their work.

### OVERWHELMING

Not only parents and grandparents and all other visitors were overwhelmed. The students were also! Many, if not all, were greatly impressed the minute they saw the building. Imagine: a little over 100 students in a building that will house 3500! What attracted the students most perhaps was the huge gymnasium, which in the words of Dr. Oosterhoff is a GEM indeed! For those who missed the opening event (I don't think it was meant to be THE official opening) take heart: the OFFICIAL OPENING will take place, the Lord willing, on September 26th! Let us all be there.

Now a last word for this article: I just got word that at the end of the first week of the Drive for our Building Fund, in the congregations of Hamilton, Lincoln, and Smithville, an amount of \$40,000 was collected in gifts!

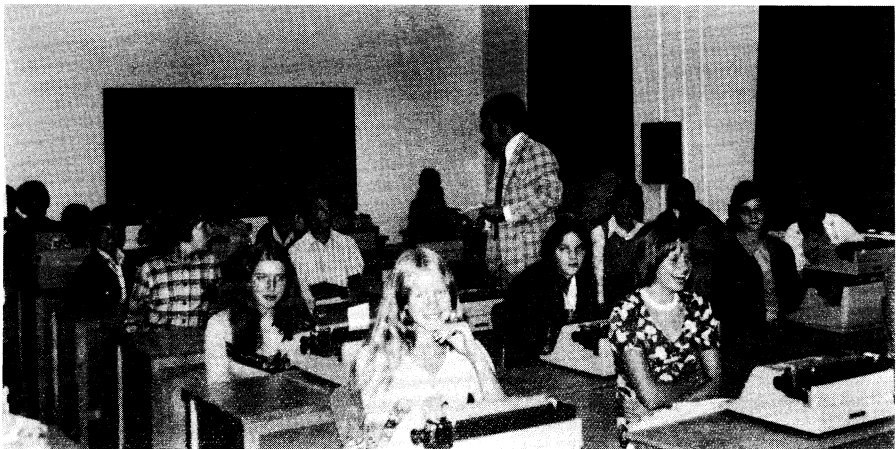
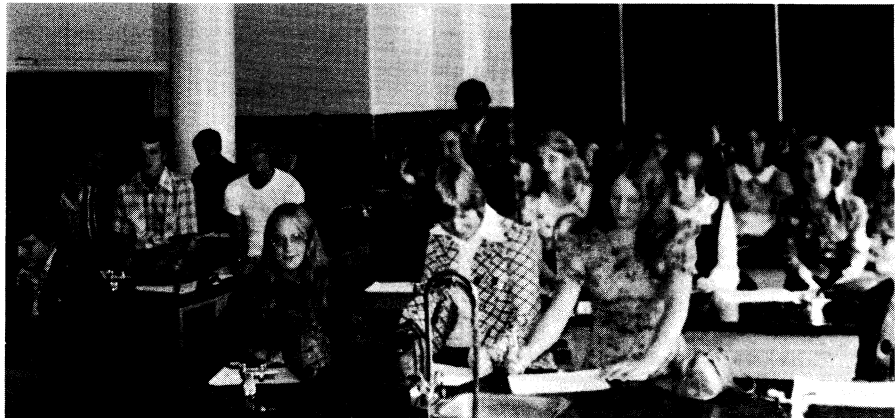
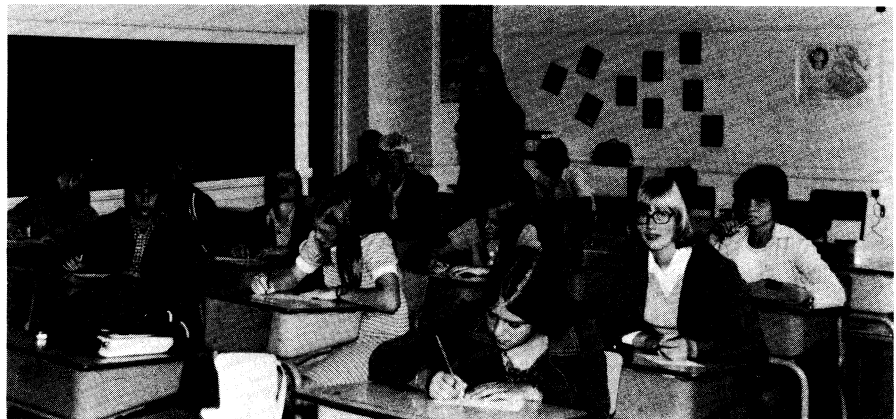
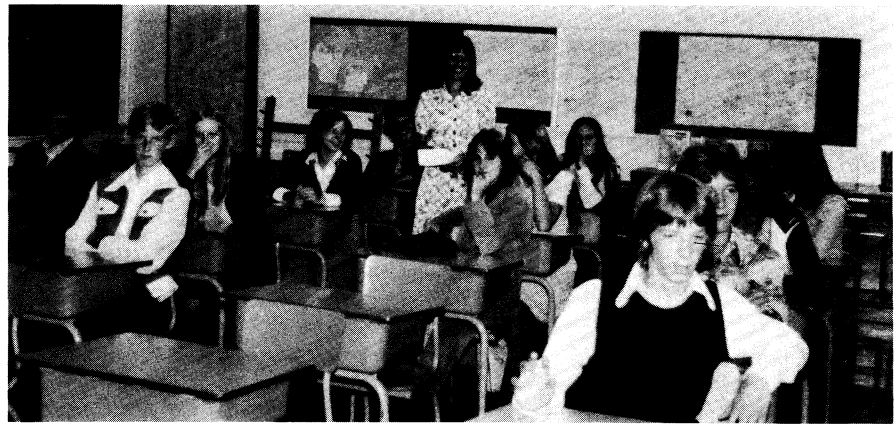
Proud? No, humble before our faithful God Who makes His people willing to give and to sacrifice that which we first received from Him. All the gold and the silver and the cattle on a thousand mountains belong to our God. He proves it to us time and again. May His blessing rest on "Guido de Brès". M.C. WERKMAN

*All the photos that accompany this report were taken by Mr. Arie J. Hordyk, Burlington.*

#### OUR COVER

*The Smithers church building was erected in 1967; the steeple was added in 1974. Photo by George Hofsink, Smithers, B.C.*

**CORRECTION:** The date on the cover of the previous issue should have read **SEPTEMBER 6**, rather than August 30.



# Orangeville: Anniversary Celebration

On Wednesday, August 13, 1975, the congregation of the Canadian Reformed Church at Orangeville celebrated the twenty-fifth anniversary of its institution by means of a variety night, staged in the cafetorium of the Orangeville Secondary School.

The "get-together" was opened by the singing of Psalm 119:1, 6. This particular selection was not chosen at mere random but because it was the first psalm sung at Orangeville's first church service on August 13, 1950. It speaks of those who "keep the Lord's decrees with dedication and in their walk of life His law obey". It speaks of the blessing for those "who with determination wholeheartedly seek Him by night and day". This, as it was indicated repeatedly during the program, was the constant prayer of the congregation of Orangeville, not only at its beginning but also at present.

After the singing, Rev. Olij read

Psalm 138 and prayed with us. Then the Orangeville choir "Rejoice the Lord Is King" sang Beethoven's "De Hemelen Roemen". The choir entertained us on several other occasions during the course of the program. After the choir's first presentation, Rev. W. Loopstra was invited to speak. As Orangeville's first minister, Rev. Loopstra related to us some of the events, whether sad or joyous, difficult or easy, that took place during his ministry at Orangeville. The Reverends Van Dooren and Vanderboom did likewise. Those ministers, as you may know, respectively served the congregation of Orangeville for some years. Rev. H. Scholten, too, had been invited to speak but, due to ill health, could not comply. However, his son, John, related his father's words of felicitations by means of the reading of a letter written by Rev. Scholten. Each minister, in turn, exhorted the congregation to keep up the good work in true faith and with dedication, always relying upon the Father in heaven, looking and working for the coming of the Kingdom and Christ Jesus through Whose saving work all things are made possible.

The Orangeville band "Soli Deo Gloria" also performed for us that evening. They accompanied us with the congregational singing and, for our listening pleasure, performed two pieces of music. The band seems to be part and parcel of the Orangeville church. Whether it be an anniversary, a wedding, or a variety night, the band is there to entertain everyone. Nor is it limited to Orangeville only; it has made its sounds heard far and wide.

A touching moment for many was the singing of Hymn 52:1 by the children of the Dufferin Area Christian School. Here, truly, could be said, that, by the grace of God, "we've come a long way". That these children, too, may keep the Lord's decrees with dedication and seek Him by night and day. That they may continue the work of their fathers in the furthering of His Kingdom.

By means of narration and skits, the gathering was instructed about immigrant life for the first few immigrants after World War II and about the beginning and progress of the Orangeville Canadian Reformed Church.

Rev. Loopstra was called upon to close with us in prayer. The anniversary celebration was followed up by a Church picnic on Saturday, August

16, and by a commemorative service on Sunday morning, August 17.

Many friends and "past" members were also present for this joyous occasion. It was an evening during which old acquaintances were reacquainted, new friends made, memories jogged, and, above all, deep gratitude expressed to the heavenly Father Who has provided us with all things necessary.

I have not been in Orangeville very long and therefore cannot speak of experience as far as the congregational life of Orangeville in the past twenty-five years is concerned. This could be said of many who were present for the program. But along with me they would agree, I believe, that much was learned about the congregational life in the early 1950's, about the limitless love of God for His people in spite of their shortcomings. And I dare say that we, old and new members, went home with a deeper sense of the communion of saints.

J.A. ROUKEMA



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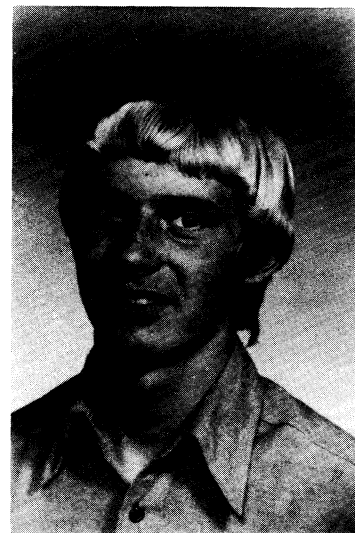
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versaries, meetings, etc., must be in our  
office three to four weeks prior to  
event.



Missing from his home since  
the middle of June 1975:

ADOLF HERMAN WILDEMAN  
16 years old of Legal, Alberta,  
member by baptism of the  
Canadian Reformed Church at  
Edmonton.

If anyone has seen him or heard  
of his whereabouts, please pass  
this information on to Rev. D.  
DeJong, 15228 - 81 Avenue,  
Edmonton, Alberta (phone  
1-403-489-3210).

# news medley

Our congratulations go in the first place to brother and sister Kleine Deters of Surrey, British Columbia, who on September 19 celebrated their fortieth wedding anniversary. For many years they lived in Edmonton, but some years ago they moved to the Valley where also a few of their children made their home. Our brother's specialty is pipe-organs if I am not mistaken, and that adds a special tone to the congregations. If I had known that the date was so close, I would have offered my congratulations in person this past summer. Now we have to do it, on behalf of the Family, by means of our medley. I have not been able to gather any more such joyous events either from the advertisements in **Clarion** or from the various bulletins received.

We turn to the news from the various Churches. Right beside my typewriter I have on my desk a copy of the Commemoration Program which the Neerlandia Church issued at the occasion of the recent celebration. An open Bible mentions Psalm 77:11: "I will call to mind the deeds of the LORD; yea, I will remember thy wonders of old." The Program also contains a brief description of the history of the Neerlandia Church. Unlike Orangeville, Neerlandia was unable to have their past ministers present: two of those who served there have already been called away by the Lord. They were remembered with gratitude.

The Neerlandia Schoolboard rescinded a decision to buy copies of the New American Standard Version: they are still busy right now with a discussion about Bible Translations. I mention this because I also mentioned the other decision.

I do not wish to set foot on the "territory" of my colleague Werkman, but I would advise all societies in our midst (and I do this since some of the bylaws I saw were not printed on that kind of paper) to have all their official documents, constitutions, by-laws and whatever other writings there may be, printed on letter-size paper. Some people want to have everything together and use three-ring binders for that. It is frustrating when you have to cut a sheet of paper to size because it is too long. I would like to remind everyone of this also with a view to the ecclesiastical assemblies. One General Synod requested the Churches, Committees and so on to print all communications on letter-size paper. Nevertheless there were at the Synod 1974 again documents on legal size sheets. Could we not make it a custom among us that we ban legal-size documents (such in spite of their name "legal" size) and do everything on letter-size? That will facilitate storing and filing.

We continue.

Barrhead mentions that two flower-pots have been donated to the Church. I hope that there was something in them or that they were ornamental vases to put the pots with flowers in. Here in Fergus we got one recently and it looks beautiful. In the same bulletin I also read an exhortation from the Consistory which gave me much joy. Ah, I thought, finally some cooperation! This is what the Consistory wrote, "Since not everyone in the Congregation

is happy with our Book of Praise, the consistory invites all members to make known criticism and suggestions to one of the office-bearers and the Consistory will pass it on to the Committee." Yes, that's the way to go about it. Local involvement, involvement of the Congregation. Feedback from the "grassroots" so to speak. I hope that everyone will cooperate, for only in this manner can the whole work be borne not just by the prayers but also by the active participation by the membership at large.

May I here also pass on a change of address? We requested to have communications regarding the contents to Dr. W. Helder. Meanwhile, he has moved. Please pay attention to an official notice elsewhere in this issue.

Going south, we reach Edmonton. Apparently the Silver Committee did not receive as much as they would have loved to receive. Thus they published the information that the Committee will expire once the light fixtures, of which we told you another time, have been installed. No fans, therefore. Too bad.

The Edmonton Consistory, which organizes Dutch services in Emmanuel Senior Citizens Home, decided to continue this also after the probationary period, and to look at the situation again in May of 1976.

Follow the Yellowhead Route via the King's Highway No. 16, and you reach Houston. The Consistory there had to make a sad decision. "The Consistory decided to move the clock to the consistory room, as there are too many people looking back at it and that it is a hindrance to the one who is on the pulpit." We can, therefore, be certain that the service will begin on time, but are not so certain about the end. Especially for those who do not write down their sermon and talk easily it might be good to have that clock right across from the pulpit to remind them of the physical needs of their audience. When our brother Dirk Jansz Zwart was here, he told us that his Father had given him this advice: never make a prelude before the last song long, for the people want to go home and have a cup of coffee. Of course, it is a nuisance for the one in the pulpit when people are looking back at regular intervals or push up the sleeve of their jackets to look at their wristwatch, and I can well appreciate the decision of Houston's Consistory. Too bad it had to be made!

In Smithers the Committee of Administration advised the Consistory against installation of a sound system because of the high cost and because the supplier cannot guarantee results.

And now we visit the Valley first. Not much can be reported about Churchlife there. The only thing that is worthwhile to be mentioned this time is that New Westminster is going ahead with erecting a new place of worship and that they expect it to be ready in approximately eight months. How fortunate that, in all likelihood, they can continue building also during the winter months thanks to the mild climate; otherwise it might have taken a year or more. I saw the property this past summer and it looks like a nice spot, although it seemed to be a rather narrow strip of land. Maybe it will look better once a building has been erected on it.

Follow the Trans Canada Highway and you will pass through Calgary. We are told that the Revs. R. Boersema and D. DeJong will edit papers which are intended to be handed out to those who are without. Two ministers in the East have been asked to be consultants. I am happy that something is being done, and I am also grateful for it that it is done in the West.



We are further told that in Calgary there will be an examination for those students who missed the examinations at the end of Catechism Classes this past June or . . . who failed it! If they should have thought that they would get away with their failure, then they learn now that they haven't got a chance. September 4th was the date for their re-writing the exam!!

Carman's bulletin mentions that word has been received from Edmonton that the "land fund goal of \$3,750.00 has been reached." That was an amount to be brought together over and above the regular contributions for the Korean orphanage which is being supported and which was intended to cover additional land purchase as an important step towards independence. Wow, what a long sentence! I hope that it is clear anyway.

What is not clear to me is what Winnipeg writes, namely "The classis hopes to meet on Sept. 17." Is there a Classis? And is this Classis able to hope? Mean, isn't it? Anyway, the construction of the sentence is better than if it had read, "On September 17 the classis hopes to meet." I recall that the late Rev. J. VanPopta always poked fun at that nonsense. In the first place, the verb "to hope" should not be used so frequently, and in the second place he used to say (when someone said, "Next year I hope to be able to . . ."): "Do you know today what your hopes will be next year?"

I can say better things of Winnipeg, too. Is it not nice that they decided to send a letter to the Consistory of Carman to thank them for the services of the Rev. J. Geertsema during the vacancy in Winnipeg?

They wrote more letters (although I haven't received one as yet), and this in connection with the expected ordination of Cand. S. DeBruin. Invitations will be mailed, we read, to the churches in our classis and the professors and lecturers of our Theological College. I do not begrudge my brethren at the College this extra opportunity to have a look in Winnipeg, but why were the Board of Trustees and the Board of Governors not included? We might have chartered a bus and this would have been cheaper. Oh, well, you know me. Anyway: congratulations.

The new parsonage does not have a garage and therefore it was decided to purchase a moveable toolshed. I wonder whether the "bus" will fit in there. The Revised Standard Version will be used commencing September 21, the date set for the ordination of Winnipeg's new minister.

Apparently the Congregation is wondering why not more progress is made with paving, severance, etcetera. **Pro Congregatione** contains a very complicated explanation which cannot be followed by someone who is not thoroughly acquainted with all the factors involved. If I should have given each factor a different letter, it would have looked like one of those formulas out of chemistry which I learned by heart without understand one drop of H<sub>2</sub>O of it. What I could understand was that the Organ Fund has passed the \$3,000.00 mark (note: behind the period there are only two zeroes) and that a very pleasant welcome evening was held for the DeBruin family.

Yes, and now I will have to answer a question directed to me personally. Speaking about the baptism of a baby, one writer states, "Apparently it is Rev. VanOene's custom, with baptism, to withdraw as soon as possible to the 'safety of the pulpit'. Us folks were just wondering why!"

To say that the pulpit is such a safe place is a little too optimistic. But we'll forget about that and answer this

question seriously.

It is indeed my custom to return to the pulpit immediately after a baby has received the sign and seal of the covenant. I do know that some ministers have the habit of remaining standing at the baptismal font together with the parents and the baby while a song is being sung. I do not do that for I am convinced that as soon as baptism has been administered everyone's place is where it was before. I always try to have the parents standing in such a place that the whole Congregation can indeed **see** the child being baptized. But that is it! Then the ceremony is over. Does the Congregation wish to sing of the faithfulness of the covenant God? Does she wish to praise the LORD for His faithfulness and for the firmness of His promises? Excellent, gladly! But then everything should be avoided that might give the impression as if the baby is being "toegezongen" as they say it in Dutch, for that is definitely not the case. I do leave the baptismal font to return to the pulpit, but do not do this "as soon as possible". This is one of the (maybe rare) occasions when I am **not** in a hurry. But when baptism has been administered, I have no more task there; then my place is in the pulpit and that of the parents and baby in the pew. I do leave the baptismal font uncovered, so that the Congregation can still see it, as I leave the plates and cups at the Lord's Supper uncovered after the celebration has been concluded. There was the odd time when a Consistory said that they would get big trouble if I should not remain at the baptismal font while the Congregation sang a song, that I did stand there with the parents and the baby. But I felt most uncomfortable and ill at ease. And I did that because of the fear of the Consistory that someone was going to "cause big trouble" if I did not do this or that! We must **leave** things for the sake of the brethren who are weak, Paul says, but I do not think that I have to **do** things of which I am convinced that they are incorrect, because someone else thinks that I have to do it. Conclusion: if a couple wants to remain standing there, that's up to them. My place is in the pulpit and I am going there when baptism has been administered. I wished everyone would do that.

I do recall that it was customary to have a whole group standing there around the baptismal font when three or four babies were baptized. I even recall having seen ministers lift up one hand in blessing over the heads of the children while the Congregation was singing. Brrr!

Up to Burlington or the Burlingtons. Rev. C. Stam tells his Congregation how a minister begins his work in a "new" Congregation. He begins with visiting the members so that he may become acquainted with them, their names, their faces, and their difficulties. According to the bulletin, Rehoboth's minister may have visited all the addresses in the Congregation before Catechism Classes start. Abstractly speaking, that could be January, but I don't think that he'll wait that long, for in the latest bulletin which I received he expressed the hope that he would have visited everyone within the next few weeks. M'n petje af!

In Ebenezer's bulletin we read that the two Burlington ministers have discussed ways and means in which their cooperation might be fruitful for both Congregations. Every other week one of the two will lead the Dutch service (which is held Sunday evenings, organized alternately by Ebenezer and by Rehoboth Church for a certain period) and this means that they each have to do it once a month. That continued on next page

## *“Let Us Hold Fast To The Confession Of Our Hope Without Wavering”*

*On the occasion of his graduation, the Cand. S. DeBruin addressed the September 12 Convocation of our Theological College as follows:*

Esteemed Mr. Principal, members of the Faculty, members of the Board of Governors, brothers and sisters in the Lord,

It is with a great measure of gratitude that I stand before you this evening; gratitude to our Lord for having guided my way in the past six years of study; gratitude that I could attend our own seminary and be trained for the office of minister of the Word.

It was during these years of study that I was gradually made aware of the extent of the rich heritage to which we, as Canadian Reformed people, as Canadian Reformed Churches, have become heirs. But it was also during these years that I started to realize more and more that we (the Canadian Reformed people) are not only in danger of losing sight of our Reformed heritage, but of losing the heritage itself.

For that reason I have chosen to deliver a speech this evening entitled: “Let us hold fast to the confession of our hope without wavering” (Hebr. 10:23).

As you undoubtedly all know, “to confess” means: to say the same thing; to voice agreement with. As such, a confession is not simply a theological agreement without a personal commitment, but it is the acceptance of a common cause; a mutual agreement and commitment. For that

reason a confession requires a constant response of obedience. This we read for example in 2 Cor. 9:13, where the apostle Paul says of the Church at Jerusalem (with respect to the gifts collected for them by the Church at Corinth) “they will glorify God for your obedience to your confession of the Gospel of Christ.”

In the letter to the Hebrews (3:1; 4:14; 10:23) the word “confession” is used as a firmly outlined, liturgically set tradition by which the Church must abide. This was the confession of the early Church, the confession of hope in the Lord Jesus Christ - hope in all the promises of God revealed in the Gospel of salvation. To this confession the Church was and is still commanded to “hold fast without wavering”.

We, today, have such a confession of hope in the form of the Reformed Confessions, commonly called “The Three Forms of Unity” (i.e., The Belgic Confession of Faith, 1561; The Heidelberg Catechism, 1563; and The Canons of Dort, 1618-19). These Confessions form the major part of our Reformed heritage. These Confessions are our faith response to the Word of God. A saying the same thing by the Church as a whole, and as such, a personal faith commitment by each member of the Church.

But today we are in danger of losing these confessions by default. The reasons for this danger are quite obvious. We seem to be getting more and more members in the Church who no longer know the full content

of these Confessions, and then rather than these Confessions being a personal and joint faith commitment, a personal and joint faith response to God’s Word, a personal and joint defence against heresies, they are in danger of being viewed only as a set of legalistic documents which can be used very handily in order to give the name “Reformed” to whatever is undertaken in the field of education, labour, or politics, etc.

Therefore, in order that we may overcome this danger, in order that we may hold fast to our Confession, we must know *what* we are confessing; i.e., we must be, or become, knowledgeably Reformed. It stands to reason that unless you know what you have, you cannot hold on to it, and if you lose something without knowing what it was, you will not even miss it.

You have probably read at some time, or else heard it said by past leaders of our Churches, that we must be “dynamically Reformed”; i.e., “our being Reformed must be vigorous and energetic; it must be a power in our communities to be reckoned with, a power driven and guided by the power of the Holy Spirit which cannot help producing changes in our own lives as well as in the lives of others.”

You have probably also heard or read that we must be “militantly Reformed”; i.e., we are all soldiers of the cross, soldiers of Jesus Christ, who are called to do battle in the constant warfare against all the forces of darkness in this world. But in order to be effective militarily you need to train or be trained with the weapons of war. In our case our weapon of war is the Sword of the Spirit, which is the Gospel of Jesus Christ. It is in order that we might train and receive a better training with the Sword of the Spirit that our forefathers have

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### NEWS MEDLEY - continued

gives them a little family life on the other Sundays. Further, they have the right to exchange pulpits for one service every month (with each other or with someone else). I always think that, in order to be a real help for the ministers, an exchange for a whole Sunday is much more beneficial. But that is only my opinion and experience. As for a post-confession class, here, too, the two ministers will cooperate. And, although he has promised his assistance, yet Rev. Stam feels that he is too young to be the leader of “De Jeugd van Vroege” (Yesteryear’s Youth).

I have to come to a conclusion.

Let me, then, conclude with telling you that the

Fellowship of Canadian Reformed University Students again has scheduled some lectures for the coming season and that they are planning to conduct a workshop for people who are interested in Christian Politics. I hope that they succeed, for we are badly in need of people who study the political scene and who are able to give guidance to others. **Clarion** is a little too limited in its coverage of the fields in which we are to serve our God. Help us and prepare yourselves for giving this help also in the future.

Without wishing to give everything away that our Principal will tell at the forthcoming Convocation, I cannot refrain from telling you that this year the students at our College will outnumber the Staff!! Seven brethren are going to prepare themselves for the ministry. vO

adopted the Confessions to which we subscribe. For they constantly point us back to the Scriptures, they constantly warn us and make us aware of all kinds of heresies, and in this way they form a defence, a bulwark, against the enemies of the Church.

You will undoubtedly agree with me and say: "Yes, we must be both knowledgeably, dynamically, and militantly Reformed."

But a simple and superficial agreement with these principles is not enough, brothers and sisters. *We must learn to practice what we confess!* Our Confession must be or become a living and vibrant reality in our lives. For if we do not live up to them, if we were to use, or rather, to abuse these Confessions by treating them as a set of pious platitudes, a collection of Reformed clichés, then these very same Confessions will condemn us.

Perhaps you may say: "Of course that is true, but why all the commotion? Of course we want to hold on to and maintain our Confessions. Is that not the case in all Canadian Reformed Churches?"

I have no doubt that this is the desire of all the Canadian Reformed Churches, but I have reason to believe that the "holding fast to the good Confession" is not always understood as being a dynamic undertaking. For example, take a good look at our last membership statistics. Now I realize that Church membership may never be turned into a numbers game. But nevertheless, do you not think that it is high time for us to do some serious soulsearching as to why it is that we are not experiencing any real numerical growth as Churches, while we see other evangelical denominations grow like mushrooms? And don't tell me that this is because of our faithfulness to our own Confessions. Don't tell me that our lack of growth is due to the fact that we are so dynamically, militantly, and knowledgeably Reformed!

It is high time that we ask ourselves the questions: "Are we in the process of letting go of the spirit of our Confession while trying to hold fast only to the letter? We have chosen a very pretentious name, brothers and sisters, viz. "Canadian Reformed Churches", i.e., The Reformed Churches in Canada. Let us take care that this name does not become a laughingstock, an object of ridicule. Let us then hold fast to our Confession, and let this Confession become our very lives. Let us then in

faithful obedience to the Lord of the Church, and under the guidance of the Holy Spirit make this name a reality in every city, town, and village. Let it be our constant hope, prayer, and activity, so that we may see more and more Churches established under this banner and under this Confession in every corner of this great country of ours.

This is not just some wishful thinking by a young idealist, brothers and sisters. This would not be something new and unheard of. This very thing has happened before (read the past history of the Church), and the

Lord willing it will happen again. For the Gospel of Jesus Christ is a power of God unto salvation (Rom. 1:16). Let us then go forward in the power of the Holy Spirit. Let us all hold fast to the good Confession. Let us all fight the good fight of faith, so that the name of our Lord Jesus Christ - the Gospel of salvation - may become known to every citizen of this land, to the glory of our God.

S. DEBRUIN

*In connection with this year's Convocation of our Theological College, see also the next issue.*

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## *Installation and Inauguration of Rev. Cl. Stam*

Sunday, August 17, was a day of great joy for the Rehoboth congregation in Burlington, when, after nearly 5 years of vacancy, the Rev. Cl. Stam, having arrived from Langeslag, The Netherlands, could be installed in office as minister of the Word. The installation took place in the morning service. The Rev. W.W.J. VanOene of Fergus delivered a sermon based on the text from Col. 1, verses 9-15: *The Apostle describes to the Colossians his prayer for their Christian progress and growth.* He tells them that he:

I. Prays for knowledge that they may be able to live up to their position;  
II. Wishes for power that they may be able to maintain their position;  
III. Does so on this basis of what God did when He gave them their position.

During the introduction to the sermon, the presence of Mrs. Joan Allingham, representative of the local authority, was acknowledged with thanks.

In the prayer, the father of Rev. Stam was remembered especially; he had suffered a stroke just two days before and was unable to be present at this occasion to which he had been looking forward in anticipation for some years.

Rev. Stam delivered his inaugural sermon in the afternoon service from Col. 1, verses 15-20. His theme was *The Eminence of Jesus Christ* to be viewed in - Creation, Congregation, Restoration. A few broad lines from this sermon as follows: Not the fact

that we start our task in office is important but much more *how* we begin. The authority of Jesus Christ must be our only criterion in exercising our calling. If this authority of Christ is not recognized as the only authority, then the church is in grave danger. Christ alone is the Redeemer of Creation through the blood which He shed on the cross. He that gave life (in creation), saved that life through the sacrifice of His own life as a complete Redeemer of all our sins. This is what I wish to preach to you every Sunday. This is the Christ I wish to serve in your midst and of this Christ you may be the body. On this basis my calling shall not be exercised in vain and your life won't be without bearing fruit.

"Come . . . heads then high  
for them that bide salvation's  
morrow the hills are level and the  
seas are dry".

After the service words of welcome were spoken by the retiring chairman of the consistory, Br. H. Oosterveld. Br. J.B. Ludwig spoke on behalf of our immediate neighbours, the Ebenezer congregation, also on behalf of the sister churches of Classis Ontario North. Br. W. Wildeboer spoke as delegate from the Church of Hamilton. (Classis Ontario South).

Earlier in the week the congregation had received the opportunity to meet with the minister and his wife during a social welcome evening.

E.L.

# Book - Chat

Instead of reviewing books in an official review, I should like to tell you about some books which we have received in order to introduce them to our readers. A chat can be less formal and yet achieve the same thing.

Baker Book House in Grand Rapids printed a new translation of the *Golden Booklet of the True Christian Life* by John Calvin. We are told that it is a translation from the French and from the Latin by Henry J. Van Andel. It costs \$1.45. I cannot judge whether the translation is correct, for I have neither the French nor the Latin text. I did, however, compare certain passages with other translations which I possess. Comparison with those other translations gives me the impression that this new translation is more a paraphrase than a translation. It is, of course, not easy to break up the long Latin sentences; when doing that, one so easily also breaks the line of thought in two parts of one sentence when these parts are made into separate sentences. I must say that it seems to me (on the basis of comparison between translations!) that the translator was not always able to retain the logical connection between the various sentences. And, once a change was to be brought about anyway, I, for one, would have appreciated it if the word "Saint" before the name of Paul had been omitted. Here, I think, we find with the great Reformer one of the very rare remnants from his Romish past. We can be thankful that the works of Calvin are brought to the people and this in a form which makes his works understandable also for the reader who is not too well acquainted with the structure of the language as Calvin wrote it.

Baker Book House also published a little booklet in the series *Good Morning, Lord*. This booklet contains *Devotions on Favorite Texts*, and was written by the Rev. George Gritter. What we find in this booklet are condensations (62 in total) of meditations which appeared in *The Banner*. I object to the title (which does not come from this author), for I do not think it to be right to use the Name of the Lord in the title of a book: this leads so easily to a taking

the Name of the Lord in vain. I also wished that the writer of these meditations had not used that by now well outdated artificial "name" 'Jehovah'. In his meditations the writer seriously tries to convey what he understands to be the specific message of the texts chosen.

Speaking of meditations, I also wish to draw the attention of our readers to *Uitzicht uit het dode dal* by Prof. J. Kamphuis. It has been published by "De Vuurbaak" and the price is Fl. 19.90. The circle of readers is, of course, limited to those who can read and understand the Dutch language, but I can assure them that they will not be disappointed. The Scriptures are opened and the author endeavours to show the meaning and message for God's children who live in our modern, so dark and dangerous world. This darkness, however, cannot obscure the light in which we may live, and it cannot close off the view which we enjoy. This also explains the title.

Meditations are also found in two works by Manford G. Gutzke, published by Baker Book House and costing \$2.95 each. They are soft-cover books, whereas *Uitzicht uit het dode dal* is a hard-cover work. The two books I am referring to now are entitled *Plain Talk about the Holy Spirit* and *Plain Talk on Prayer*. The titles are not so attractive, I thought, but the contents are such that we can learn much from what has been written. The author examines, explains, and applies what Scripture says in various places about the Holy Spirit and His work, and about Prayer, its place, its meaning, its nature, etcetera. Careful examination of what we read in these books will improve our understanding of the Person and the work of the Holy Spirit, even though I think that the writer goes too far in the matter of the special gifts of the Spirit. And as for prayer, to show how careful the author is with his conclusions: he does not just accept the generally prevalent notion that James 5:14 refers to physical illness but understands it more as a spiritual distress. Therein, I am convinced, he is absolutely correct.

Both, the works by Dr. Gutzke

and the book by Prof. Kamphuis contain, in fact, more than what we call "meditations". They are partly meditation, partly article. However, that is a manner in which the most benefit may be obtained from them.

Two small booklets of \$1.45 each are intended to be a help to get a discussion going. They are *Springboards for Discussion, No. 2*, by John H. Bratt, and *Distinctive Lessons from Luke*, by William C. Brownson Jr. Both are volumes issued in the Contemporary Discussion Series. They were published by Baker Book House. Frequently the chairmen of our young people's societies complain that there are not enough topics to discuss. In these two booklets they will find quite a number of points which may become the starting point for an extensive discussion. They must be used critically and with the discussion our boys and girls should, of course, watch out that they do not become casuists, trying to draw up all sorts of rules and pressing everything into a certain pattern. But the questions posed and the remarks made can certainly get a discussion going. Don't forget to prepare yourself!

Baker book House Company reprinted Charles Spurgeon's *Devotional Bible*. As a sort of explanatory subtitle it is added: "Selected passages from the Word of God with running comments". The price is \$9.95. The publishers advise us: "The book will be read through in one year where morning and evening devotions are maintained. Where only one devotional per day is possible, observance of the second date, which is inserted below the first in smaller type, will render the volume useful for two full years." The comments are partly explanatory, partly meditative, partly "practical". Many a time a poem or verse is added, almost always following the common metre. Spurgeon is called a "Calvinist Baptist" and therefore his writings are still enjoyed by those who reject all modernistic novelties. That this is the third printing of the work in eleven years attests to that.

The last book to which I would like to draw your attention in this chat is *Valleys and Vistas After Losing Life's Partner*. It is a hard-cover book, published by Baker Book House. It was written by David Bogard, a retired minister. In this book he describes the initial reason when finding

continued on next page

## A Word Fitly Spoken ...

A girl in a faded pink dress took one step at a time as she angrily made her way between the two rows of houses that held permanent places along the main road. Some of the buildings could boast of verandahs that were peopled by the inhabitants of the village. Others that could not afford such a luxury offered front steps as a resting and meeting place for friends and neighbours. Except for one structure, whose sides seemingly bulged with the pressure of hot air that had built up inside it during the day, the homes were pleasant places to live in. Wilhemina passed them all, holding high the water jar that had in it the fuzzy green leaves and fresh bloom of a bright red geranium. The people turned to watch as she moved on. They looked not out of curiosity, for all knew her destination, but out of boredom. She was the only living thing that moved down the whole length of the paved street.

Wilhemina's black eyebrows were tightly pulled together and a short wrinkle cut deeply into the skin above her round little nose. "Why do they always call me when there's work to be done?" she muttered as she reached the front edge of the cemetery. Little did she realize that these were the exact words that had been spoken by her Father on Friday night. He had said them to her Mother after the Committee of Administration had phoned about repairs that needed to be done on the church building.

"Why don't they ask Jeremy or Martha for a change? It's about time that they did their share."

Finding the correct gravestone the girl turned the glass container in the ground until it found a level spot. She tossed the flowers from last week's jar and started on her way back. The chickory weeds brushed their tough stems against her dark skin as she lifted her bare feet over the uncut grass. At the same time the little black pigtailed, sticking out from her head in all directions, bobbed back and forth as she looked up and then again down. She did not dare to run for fear of stepping on some live thing crawling along the ground. "I'm not coming here again," she declared. "This is the last time."

Obadiah's dog barked from behind the fence as Wilhemina approached. In vain did he follow her with his eyes and wag his tail, for his friend passed him by. Her lips were tightly pressed and her clenched fists on bent arms punched the air as she walked. Wilhemina wanted no one to be happy when she was angry.

"Come over here child."

The girl stopped. Never had anyone disobeyed Mrs. Jenkins. She looked toward the lady who was wrapped in an afghan and tucked into her rocker. She heard her call a second time. The girl came reluctantly.

"Evening, Mrs. Jenkins."

"Good evening, child. It's a beautiful evening after



*A gravestone in North Buxton Cemetery,  
south of Chatham.*

such a hot day. We seem to be getting summer all over again." Then she waved her hand as if to dismiss that subject.

"I've noticed that you've been going to the graveyard lately. I suppose Ela doesn't have time now that she's working. Tell me, wasn't that a red flower you brought?"

"Yes Mrs. Jenkins, a geranium."

"My, he would have appreciated that. I can still remember going over and helping his wife with the wash. We'd soak and scrub his red plaid shirts and even red socks. From where he got the socks I'll never know. Oh, he liked red."

Wilhemina swallowed a few times as she looked toward the cemetery. In the distance she could see the grave marker of her great-grandfather, Mr. Riddle. It was different from all the others, a field tile with two handles and a base of cement. A son who had been in the business of making field tile for the community had made this grave stone for his father. That had been a long time ago. The date read 1911.

Mrs. Jenkins came back from her thoughts. "Run along now child. You're a very good girl."

As Wilhemina descended the steps she tucked the fingers of one hand into the sash around her waist. "It isn't very far to walk to the cemetery. It doesn't really take up much time. I only have to do it once a week." When she got to the road she took a few practice skips. "I like bringing flowers to the cemetery." She took a few more hops and then skipped the rest of the way home.

... IS LIKE APPLIES OF GOLD  
IN PICTURES OF SILVER. Proverbs 25:11

I. TILLEMA

### BOOK CHAT - continued

his wife dead on the floor of her room, the days before and after the funeral, his thoughts and struggles, and the peace he found. It is difficult

to put oneself into the position of someone who has suffered such a loss. "Loneliness" is oftentimes the most frequently uttered "complaint". It is my impression that reading of the

experience and struggle of someone who went through all this may be very helpful for those who had to go a similar way. The price is \$3.95.

vO



# our little magazine

Henny Krabbendam 28 Grace Bosscher 30  
 Melanie DeGelder 29 Joyce Welfing 31  
 Patsy Linde 29

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## From the Mailbox

Dear Busy Beavers,

Aren't you happy fall is here? Autumn is just so full of things, just as if everything is ripe. The leaves are so colourful. The goldenrods spread patches of gold everywhere. The fruit trees are loaded with ripe fruits. Even flower beds are spilling over their borders. The sun can be so warm - but the nights are chilly already, aren't they? Summer is gone. Autumn is here.

Busy Beaver *Jenny Bosscher* has a fall poem to share with you.

### Autumn

When the Autumn wind is blowing  
 And the world is growing bare,  
 When the birds are flying southward  
 And the frost is in the air,  
 When every plant is dying  
 And all the world is dull  
 When all the bears are fast asleep  
 Then snow will start to fall.

\* \* \* \* \*

Autumn brings lots of fun too, doesn't it? Raking the leaves and playing in them. Can you go somewhere to gather nuts? Does your family go apple-picking?

Here are some things you may like to try to do this fall.

Make a seed collection of all the seeds and seed pods you can find. Tape them onto a square of cardboard and print the name under each one. Be sure to put the same kinds together like parachute seeds, hitchhiking seeds, nuts, and so on.

Are there lots of pretty leaves where you live? Would you like to keep some of the prettiest? Press them between waxed paper with a warm iron. Then they'll keep for a long time? You might even tape them in a special book, find out their names and label them. (I'm sure your library will have a book about trees and seeds.)

Or you might like to make little toy animals and people with shiny chestnuts and toothpicks. Or string a necklace of bright red hawthorn berries!

Maybe some of the older Busy Beavers have the patience to make a necklace of melon or pumpkin seeds.

Try something! Have lots of fun.

\* \* \* \* \*

## BIRTHDAY GREETINGS

To all the Busy Beavers with October birthdays we wish a very happy day with lots of fun and surprises, and God's blessing and guidance in the next year ahead of you.

Marcia Boersema	Oct. 2	Geraldine Heemskerck	16
Michael Krabbendam	2	Carl Oosterhoff	18
Cathy DeJong	7	Clarence Oosterhoff	19
Anita Tenhage	7	Carolyn Paize	23
Irene VandeBurgt	8	Catherine DeVos	24
Marian VanDyk	8	Jeanette Bikker	28
Diane Beukema	10	Kathy Stol	12
Harriet DeJong	10	Bernice Louwerse	14
Johnny Gansekoele	11	Hendrika Plug	15

Welcome to the Busy Beaver Club, *Wendy Endeman*. We are happy to have you join us. And we hope you will enjoy joining in all our Busy Beaver activities. I'm glad you had such a nice holiday, Wendy.

Hello *Clara Barendregt*. Nice to hear from you again. Thank you for the BOOK LOOK, Clara. Are you happy to be in school again?

You did very well on your quiz, *Denise Van Amerongen*. I'm glad to see you like doing them. Write again soon, Denise.

Hello *Cynthia Linde*. It was nice to hear from you again. I'm glad you had such a nice holiday this summer. Write again soon, Cynthia.

I'm glad you had a nice holiday too, *Albert Riemersma*. You'll have to be a little patient yet before you hear the results of the Contest. I'm not sure I have all the entries just yet!

Are you good at riding your new bike, *Yvonne Van Amerongen*? My, you had a lot of company this summer! I'm glad you still had time to go to Ontario Place, though.

Good thing it rained only once during your holiday, *Lorraine Linde*. Did you swim every day you were at the lake? Bye for now, Lorraine.

Thanks for all the poems, *Jenny Bosscher*. I really enjoyed reading them all! Do you keep all your poems in a book, Jenny? I'm glad to hear you had so much fun on your holidays - even if the lake was full of seaweed!

Hello *Carrie Nieuwenhuis*. I'm glad you had such a good time celebrating the anniversary of your church. It really was a happy occasion, wasn't it?

Hello *Anneke 't Hart*. Good to hear from "down under" again. So you're having spring holidays when the children here go back after their summer holidays! Write again soon, Anneke.

I'm glad you like Our Little Magazine, *Joanne Lodder*. You saw lots of interesting things in Ottawa, didn't you? How is your tree-fort coming, Joanne?

Yes, I saw the pictures of Neerlandia in the Clarion, *Evelyn Hamoen*. Now we can see what the place where some of our Busy Beavers live is really like. Are you all better after your operation, Evelyn, and eager to go back to school?

How did you do on your swimming test, *Debbie Knol*? I'm glad you liked the quizzes and your holidays, Debbie.

Sounds as if you made an interesting trip in your holidays, *Nellie Jane Knol*! Glad you had a nice summer too, and are looking forward to school.

That was too bad, *Peter Van Assen*, all that damage to crops and property in Vaga. Thanks for the letter and the nice poem, Peter, and will you thank Jerold for me for the pretty picture?

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## QUIZ TIME

Let's see how you did last time!