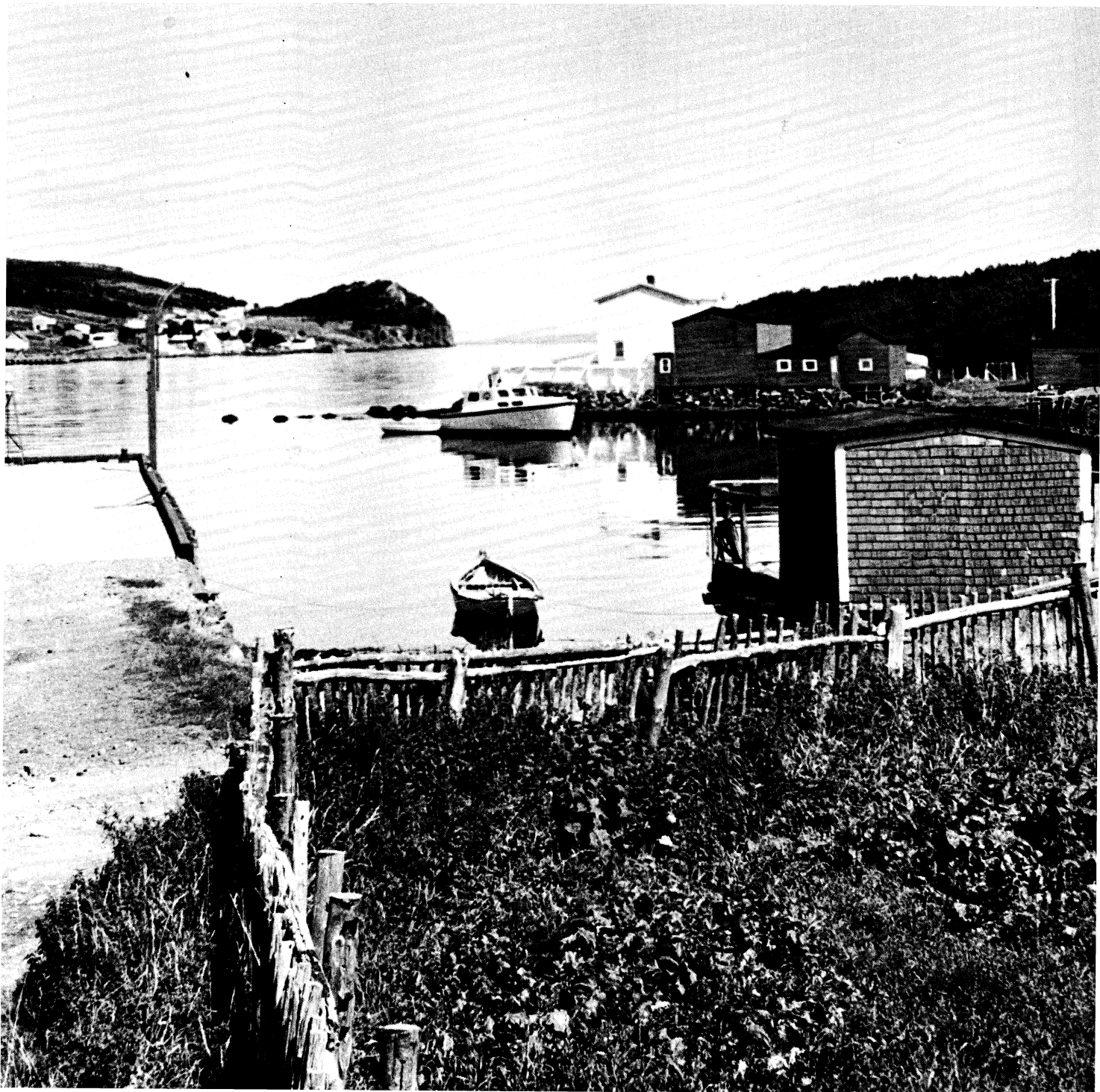


Clarion

THE CANADIAN REFORMED MAGAZINE

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October 30, 1976



OVERSIGHT:

The First Office of the Elders ¹

First of Three Parts

"Therefore in the first place, the office of the elders is, together with the ministers of the Word to take the oversight of the church, which is committed to them, and diligently to look whether everyone properly departs himself in his confession and conversation; to admonish those who behave themselves disorderly, and to prevent, as much as possible, the sacraments from being profaned: also to act (according to the Christian discipline) against the impenitent, and to receive the penitent again into the bosom of the church, as appears not only from the above mentioned saying of Christ, but also from many other places of Holy Writ, that these things are not alone entrusted to one or two persons, but to many who are ordained thereto."

- Form For Ordination of Elders and Deacons of the Canadian Reformed Churches.

A PASTORAL MATTER

I was asked to speak to you on "the first office" of the elders, as it is given in the Form for Ordination, "In the first place, the office of the elders is, together with the ministers of the Word, to take the OVERSIGHT of the church"

The first aspect of the office of the elders seems, then, to deal with oversight. Elders are primarily "overseers" called to the oversight of the church. And it is about this oversight that I wish to make a few remarks.

For convenience sake, I have divided my remarks into four little chapters (to be published in three parts) with the following headings: Oversight is a PASTORAL matter, a METICULOUS matter, a SPIRITUAL matter and a MUTUAL matter.

PASTORAL

The word oversight, of course, comes from the word overseer, and that, in turn, is a translation of the Greek word "episcopos," or as we

often have it, bishop. The word "episcopos" is derived from a verb which has the basic meanings "to take care of" and "to watch over," while a very similar verb² means "to visit." In other words, the care of the flock is often realized through VISITATION. From the Greek we also learn that this idea of "watching over"³ is not incidental or fragmentary, but continuous. The overseer is always to be watchful, for it belongs to his office to be awake; he "bears" his office.

To determine the character of this "oversight," it is important that we look at the Biblical background of this word and discover some of its colour and quality. The New Testament word has a clear Old Testament equivalent⁴ which means a "turning around" and a "looking down" of the Lord, and this in great love and compassion towards His people. In that sense "oversight" is a COVENANT term, denoting the Lord's mercy and faithfulness which is embodied and granted by means of the Covenant. Which also implies that the Lord not only looks down "in mercy" but (if need be) also "in judgement." With God "oversight" often involves discipline, compare Exodus 32:34: "I will visit their sins upon them."

There are many passages in the Old Testament which speak of this oversight-activity of the Lord. God is constantly overseeing things, e.g. the Land of Palestine ("the eyes of the Lord are always on it, Deuteronomy 11:12), the people of Israel ("the Lord has visited His people, Ruth 1:6) which visiting is meant in a compassionate, beneficial sense, and also individuals, e.g. the Lord visited Sarah. Here already I may note that with the Lord oversight is GENERAL (it involves the whole church, all Israel) but also PARTICULAR (it involves persons as well).

In the New Testament the concept of "oversight" is clearer in an ecclesiastical sense, and there are a number of key texts to be mentioned.

The most important in this respect could very well be I Peter 2:25, "For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls." The word used for "Guardian" is the word "episcopos" (overseer) and seeing the context, our Lord Jesus Christ is meant.

Jesus Christ is the SHEPHERD AND OVERSEER (Guardian) of the Church, keeping the life of His sheep. Like God Himself maintained the final oversight and authority in Israel, so the Lord Jesus reveals Himself as the highest overseer having the final oversight in the church. And it is only in the Name of Christ, from out of the mercy of Christ and through the Word of Christ that the elders "take the oversight of the church." Christ is the source and the limit of the office of elders, the only Head and the Last Authority in the church. Overseers should always keep this clearly in mind.

Notice how in one breath Christ is called both Shepherd and Overseer. One immediately wonders if these two words are synonymous. If we look at other passages, we find the very same combination returning time and time again, so that we can conclude that an overseer is nothing but a SHEPHERD, a pastor. Take e.g. I Peter 5:2, "Tend to the flock of God," and it literally reads, "SHEPHERD the flock." The word used for elder in this connection is not the word "episcopos" but the word "presbuteros," but this does point to the office of elders as the Form for Ordination makes clear⁵.

Another example. In Acts 20:28, we find in a sermon to ELDERS (again the word "presbuteros") and to the OVERSEERS this word of Paul, "Take heed to yourselves and to all the flock in which the Holy Spirit has made you guardians (literally: overseers), to feed (literally: to shepherd) the church which He has obtained with His own blood." And the ensuing warning to watch for "wolves which attack the flock" makes perfectly clear that this

oversight has to do with being a shepherd over the flock of the Lord. An overseer is a shepherd, a PASTOR, and oversight indeed is a pastoral matter!

PASTOR

The words "taking the oversight of the church" simply mean "entering into the office of shepherd and becoming pastor of the flock of the Lord Jesus Christ." I mention this expressly, because elders usually don't think of themselves as pastors. In our technical ecclesiastical language, the word "pastor" is often reserved for the minister. But an elder is essentially a pastor.

If we maintain this Scriptural way of speaking, we emphasize that an elder basically and principally has the SAME office as the minister and that any "dominocracy" or special estimation for the office of the minister is wrong. The extra esteem should only be because of an added task, not a higher rank (compare, I Timothy 5:17, "especially those (elders) who labour in preaching and teaching"). Both the elder and the minister, as the Form indicates ("together with the ministers") have the SAME duties in this respect, together they are pastors and shepherds. And with others⁶ I deem it a pity that our Form for Ordination does not more clearly emphasize that the prime duty of an elder is to be a pastor.

SHEPHERD

Why is it important to emphasize that an elder is essentially a pastor? Besides the fact that this is the Scriptural way of speaking, this is also the simplest way to make plain what this oversight basically is. All of us can visualize the task of a shepherd: looking towards and over the whole flock, paying attention to the unruly and the stragglers, calling back those who are far ahead, seeing to the maintenance and the upkeep of the flock and guarding from dangers within and without. Pastoral means being moved over the flock, moved by the love of Christ, always seeking the well-being of the flock, being aware of what goes on within the flock and knowing how to handle the sheep. Pastoral also means: not just having knowledge of Scriptures and confession, but having WISDOM, finding a way in all circumstances that is pleasing to the highest Shepherd (John 10) and beneficial to the flock.

Where the word "elder" (which

does have to do with age) perhaps suggests knowledge and experience, doesn't the word "pastor" denote wisdom and compassion? I'm not trying to play out these two words, but unite them as they should be. If all is well, a pastor is an elder and an elder is a pastor.

And I would like to summarize this section as follows:

1. the first office of the elder finds its roots in God's constant oversight and care over His flock, so confessed e.g. in Psalm 23: "The Lord is my Shepherd."
2. the first office of the elder finds its great example, strength and limit in Christ's complete and perfect oversight over the church as the Good Shepherd (John 10).
3. the first office of the elder is to be a shepherd of the flock, making

the love of Christ manifest to those who have been bought by the blood of the cross (Acts 20).

Looking at it from this angle, the office of elder is a great calling to desire and fulfill. It is, as Paul noted, "a noble task" (I Timothy 3:1).

CI. STAM

NOTES:

¹ Speech held for the Office Bearers in Ontario, Saturday, April 24, 1976.

² the verb "episkeptomai."

³ the verb "skopeo."

⁴ the verb PQD.

⁵ I Peter 5:2 is quoted in the form as a key-text for the elders, and the form intermittently uses both "episcopos" and "presbteros" for the same office.

⁶ Drs. Hendriks, *Als Huisverzorgers Gods*. Prof. Dr. C. Trimp, *Dienst*, Jg. 24, 1976, no. 2.

Dr. S.G. Huh, "Presbyter in Volle Rechten" page 118 ff.

Trust in God

LUKE 12:24-28



1. See the ravens in the tree?

Do they work like you and me?

There's no need for them to plant

For they are in God's right hand.

2. See the lilies how they grow.

There's no need for them to sew.

Yet not even Solomon

Had such clothes as they have on.

3. Why then worry, why then fret

How you shall be clothed or fed?

You are more than birds and plants.

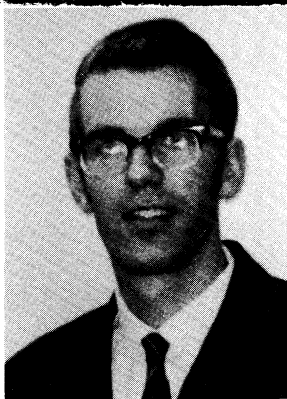
Put your life into God's hands.

WORDS AND MUSIC: COPYRIGHT 1975, BY S. VANDERPLOEG

Installation Rev. W. Huizinga

October 3, 1976, was a joyous and memorable occasion for the congregation at Hamilton. It was the day when after a vacancy of nearly five and a half years Rev. Huizinga was installed as minister of The Word by our Counsellor, Dr. J. Faber.

Prof. Faber chose as text I Corinthians 2:12 and 13, the theme being "The Gifts of the Spirit," which was divided into two parts: 1) the *knowledge* of Faith, and 2) the *speaking* in Faith. Verse 12 reads, "Now we have received not the Spirit of the world, but the Spirit which is from God, that we might understand the gifts bestow-



Rev. W. Huizinga

ed on us by God." God, the provider of all things, now gives to us the Rev. Huizinga to be a shepherd over the flock. It is pointed out that Christ continued and will continue His Church-gathering work and we may understand this in the light of verse 12.

The "Speaking in Faith," not in words taught by human wisdom, but taught by the Spirit, interpreting spiritual truths in spiritual language, verse 13. The fervent hope and prayer for the congregation is expressed in the words that Rev. Huizinga will be a good instrument in the proclamation of Scripture in regards to verse 13.

Thereafter Prof. Faber reads the form of Installation of Ministers of God's Word and the congregation became witness of a clear and affirmative answer to the questions with: "I do with all my heart."

INAUGURATION

Before a capacity audience, Rev. Huizinga conducts his first service as minister of the congregation at Hamilton. His first task is to administer the Sacrament of Holy Baptism to the son of Br. and Sr. Zietsma.

The text chosen for this inaugural sermon is from I Corinthians 2:1-5 and is formulated into three parts: 1) the style, 2) contents, 3) and purpose we need in preaching the Word of God.

In his introductory remarks Rev. Huizinga compares this sermon to a speech from the throne, which is held before the opening of Parliament, except that here no human wisdom is expressed, but as the new minister of Hamilton, he has to give only explanation of the Word of God. The following of the Saints as was done among the Corinthians could also be a danger within our congregation which counts no less than four ministers as its "own" ministers.

The *style* is given to us in the text. The apostle Paul uses no superiority in his speaking or his preaching. "For I decided to know nothing among you except Jesus Christ and him crucified," verse 2. The emphasis is on the contents, not the style. To be a minister of the Word is a glorious work, but it brings with it a great responsibility for which one will be accountable. Responsibility and size of the congregation go together.

The *contents* of Paul's preaching was often contradicted by the Corinthians. It was Paul versus Jews. But Paul points out that he preaches Christ and Him crucified. It is foolishness to the Greeks and a stumbling block to the Jews. The blood of our Lord and Saviour had to be shed in order to rescue us from the curse; the wages of sin is death. Faith in Christ is life.

The *purpose* we need in preaching the Word of God is the reason why we should not expect from him (Rev. Huizinga) any orations or glamour. With the apostle Paul we say: that your faith might not rest in the wisdom of men but in the power of God through the working of the Holy Spirit.

* * *

After the service, Br. Wildeboer speaks on behalf of the Church of London and Classis Ontario South. He expresses the wish that Rev. Huizinga may expect the co-operation of the congregation of Hamilton in order that he may carry out his duties as a faithful minister of the Word of God. The fact is mentioned that he remains in the same Classis and that until London receives its own minister again, Rev. Huizinga will be their Counsellor as approved by Classis. Br. Hutten speaks words of appreciation on behalf of the congregation of Watford and congratulates the church of Hamilton. Letters of congratulations were also received from the churches at Burlington, Chatham, Lincoln and Orangeville. Dr. Faber, as Counsellor of the Hamilton congregation thanks the speakers and addresses some words to Rev. Huizinga as his "fellow-servant." Thereafter the congregation rises and responds with Hymn 62:3.

All praise and thanks to God
The Father now be given,
The Son, and Him who reign
With them in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

WELCOME EVENING

On Monday evening the congregation had its Welcome Evening with the Huizinga's. A beautiful program was arranged under the chairmanship of Br. Ben Berends. All societies participated. Especially the "Timothy" School students under directorship of the Principal, Br. E. Gosker, provided top entertainment. The Young People's Societies in music and song accompanied Rev. Huizinga on his jogging exercises from his house — to the church — to the Timothy School — to the Guido de Brès Highschool — and Home for the Aged — and back home again.

A record was presented to Rev. Huizinga by Herman Faber on behalf of the Young People. Also a bouquet of flowers was presented to Mrs. Loopstra, Mrs. Ohmann, Mrs. Faber and Mrs. Selles, the wives of our "Pulpit Suppliers" in all these years of vacancy. After Rev. Huizinga had spoken words of thanks, also on behalf of his wife, he closed in thanksgiving for this beautiful evening. Coffee was served in the church-hall where a large crowd took the opportunity to meet personally with the new pastor and his wife.

“THE MARTIANS ARE COMING?”

It's busy in Outer Space. Probably at this very moment the automatic aluminum feelers of the *Mariner IV* are digging their way into Martian soil, hoping to uncover any sign of the presence of living organisms.

For a moment it seemed as if indeed there was real indication of some form of life on Mars, and triumphant scientists were quick to report their sensational findings. Lately, however, this scientific enthusiasm has passed and present reports reluctantly admit that chances of life existing on Mars are really quite minimal.

Well, we went through the same thing before Armstrong first stepped out on the moon, wondering if he'd be met by a surprised delegation of Moonshiners, either waving the American flag or brandishing huge posters with the inhospitable slogan, "Yankee, go home!" Armstrong wasn't, and the moon was cold and lonely. Still the belief is quite general that somewhere in outer space there are creatures with whom we'll establish contact someday. Was this not the appeal in the writings of one Erich von Däniken (*Chariot of the Gods*), who traced belief in the existence of divine beings back to visits from Outer Space? Is this not the main idea on which the whole concept of "science fiction" is based?

More "fiction" than "science," I'm afraid. Yet, this science fiction admirably portrays all kinds of bizarre creatures, strange mutations from man or beings of a totally different nature. Among these creatures, I remember, the MARTIANS were deemed to be quite formidable and dangerous. The great threat to the earth-dwellers is always to be expected from Mars. Was not Mars the god of war, and his colour that of bloodshed and avenging? They even made films on the theme, "Invaders From Mars."

So I am somewhat disappointed. Where are the Martians? If they have not invaded us for some unknown reason or strange stroke of luck, why then do they permit us to invade their planet, probing the soil as if it were our own backyard? Are the Martians sissies? Or could it be that there simply are NO Martians, even no life at all beyond our planet Earth and Heaven (where the Triune

Circumspection...

God is enthroned amidst the saints and the angels, Hebrews 12:22 ff.)?

Science fiction does contain some truth, I admit. There are many dangers in Outer Space, like radiation and starvation. Perhaps many other dangers we do not know of. And — if the Lord permits — in the course of our explorations we will discover more and more about our universe in its relation to planet earth. But of one thing we can all be fully certain: beyond our planet there is NO form of life.

I do not base this statement ONLY on Biblical grounds. In 1903 a



British scientist, Alfred R. Wallace, published a book called "Man's Place in the Universe" (a study of the results of scientific research in relation to the unity and the plurality of works). Wallace does away with science fiction and promotes the scientific viewpoint that no other planet is livable than earth.

It is important to note Wallace's chief arguments. Wallace based his statement on the results of "spectrum analysis" which shows that the visible universe everywhere consists of the same chemical elements as our earth, that everywhere the same natural laws are in force, and that therefore life elsewhere basically is

bound to the same conditions as on earth.

So there are a number of natural conditions for the existence of life, and Wallace goes on to show that ONLY earth meets this demand fully. Let's examine. The Moon is unfit, because it has no water or atmosphere. The Sun is unsuited, because it's mostly a burning vapour or gas. Saturn, Uranus, Jupiter and Neptune can be counted out, because of their excessively hot temperatures. Mercury and Venus do not apply, because they do not revolve, which renders the one side too hot and the other side too cold. The only planet left (besides Earth) is Mars, and this planet does know day and night, summer and winter, good and bad weather, fog or snow. But the atmosphere is too thin, water is scarce, and there are no seas. According to Wallace, the planet Mars eventually could harbour some life, but seeing the poor conditions, he deemed the chance of actual life quite remote.

That was 1903! Today in 1976 we KNOW that there is no life on the Moon. No life on Mars either. The last possible planet which could have contained life, is out of the running. There are no Martians.

Of course, Wallace's theories are instructive, but not conclusive. The Scriptures clearly speak of the earth as the CENTER of the universe. "The Bible is geocentric and explains the origin of things from out of the earth. The earth indeed may be thousands of times smaller than the other planets, yet it is the only planet suited as a home for higher beings. Here the Kingdom of God is established, here the struggle between light and dark is being fought, here God is preparing Himself an eternal dwelling-place in His Church" (H. Bavinck, *Dogmatics II*, page 446 ff.).

I'm convinced, the exclusive character of the Gospel simply rules out life elsewhere. The INCARNATION of our Lord and His participation in, in flesh and blood as a necessary demand for salvation, unmasks all science fiction as sinful fantasy going beyond the limitations of this globe.

Sure, we might explore space.
(continued on next page)

press review

AN OLD DOCUMENT

From DE REFORMATIE of July 17, 1976 via WAARHEID EN EENHEID I inform the readers about an old document as it was printed again in KOERS:

One of these days we came across an old document, which we also published some five years ago. Seeing the various developments in our society we once more let follow here these communist rules.

The document was captured by allied forces in Düsseldorf in 1919. Thus it was in a turbulent time, the time of revolution, shortly after the first World War, when the Germans had expelled their emperor and the communist had made several attempts of revolution. We must read this document attentively; and stop reading for a moment after each point and consider the time we live in presently. Maybe, we learn to better understand the time we presently live in. The piece, that was found in 1919 at the occasion of

CIRCUMSPECTION - Continued

In itself I do not object to these rather costly interplanetary undertakings (as some have done), as long as such explorations are meant to gain greater knowledge of God's mighty works and afford better understanding of earth's place and possibilities. Space-exploration must be earth-directed.

But, above all, we must understand that we live HERE, and here alone we can live. Beyond earth, life must be sustained by intricate techniques. Here we breathe freely. Let both NASA astronauts and Sovietski cosmonauts know, "The heavens are the LORD's heavens, but the earth He has given the sons of men" (Psalm 115:16). Here is our place. Here lies our task. Here alone SALVATION can be found in Jesus Christ. Salvation is geocentric. Here, finally, it is that the Lord will recreate a NEW earth where righteousness reigns.

Let people continue to look away from earth to Outer Space. There are no Martians. We lift up our hearts into heaven, where Christ is, our Advocate. The Martians will never come. But HE is coming with haste to His Bride. Coming as He went, the Almighty Cosmo-naut.

That's not science-fiction, but Biblical Truth. Cid.

a raid on a communist house, has as heading: "Communist rules for the Revolution: Corrupt the youth, cause them to have an aversion to religion; arouse their interest in sex. Make them superficial; undermine their health.

— See to it that you get control of the means of publications and distract people's attention from politics by directing it on sports, books about sex, games and other trivialities.

— Divide the nation into hostile groups by always again dragging up unimportant controversies.

— Undermine the confidence of the people in their leaders by degrading them, ridiculing them and compromising them. Always talk about democracy, but seize power as fast and inexorably as is ever possible.

— Promote wasting by the government, undermine in that way her credit and cause a fear for inflation through rising prices, and a general dissatisfaction.

— Stir up unto not-necessary strikes in important industries, cause disorder in civil life and encourage an attitude of conceding and softness at the side of the government over against such disorder.

— Cause, by specious arguments, the breaking down of old virtues like honesty, moderation, self-control, confidence in a given word, and chastity.

The following short comment was added in WAARHEID EN EENHEID:

It is always the same tactics, also today in The Netherlands. Lest we forget.

And we can add: it is exactly the same on this side of the Atlantic Ocean. With their eyes open people run towards their own ruin, because their open eyes are blinded by the means of publicity, and/or they do not care.

O, THAT BAD CAPITALISTIC SYSTEM!

From August 1-8 the 41st International Eucharistic Congress of the Roman Catholic church was held in Philadelphia. One million people participated. Even president Ford appeared at that Congress. To give the reader an impression of that Congress I take over the following from a piece as it appeared in the CHRISTIAN BEACON of August 12, 1976. The theme of that meeting was: "(Jesus Christ is) The Bread of Life." Here is the report:

The first report in the *Philadelphia Inquirer*, Tuesday morning, carried the call for "a new economic world order" by a

black bishop from Tanzania. The poor of the world could not be provided for in foreign aid or charity; there had to be an elimination of capitalism, a change of the structures. The Bishop, James Sangu, concluded his address with a call for the elimination of the rich and he gave the Marxist line that is heard throughout the world that the poor are poor because they are exploited by the rich imperialists.

It is told, then, that one of those rich capitalists, a Roman Catholic in Philadelphia, made a donation of a million dollars, what would pay for the expenses of the Congress. After this the article continues:

Another bishop, from India, pursued identically the same line: Christianity is social or it is nothing, he said.

The next morning the community received even a greater shock. Archbishop Helder Camara commanded the front page. His attack was even stronger. He called the anti-Communists of Brazil "neo Nazis," and he said those who were resisting Communism in South America were "internal colonialists . . ." He calls the free economic order of capitalism "the pseudo social order." Camara received a standing ovation. People shouted.

In the next issue of the CHRISTIAN BEACON an article appeared that was taken over from the *Orlando Sentinel Star* of August 8, 1976 in which Patrick J. Buchanan gave his comment. We read:

'A Silly, Pernicious Myth'

WASHINGTON — The 41st Eucharistic Congress of the Roman Catholic Church, meeting in Philadelphia, has provided us further proof, were any needed, that sanctity and silliness often go hand-in-hand.

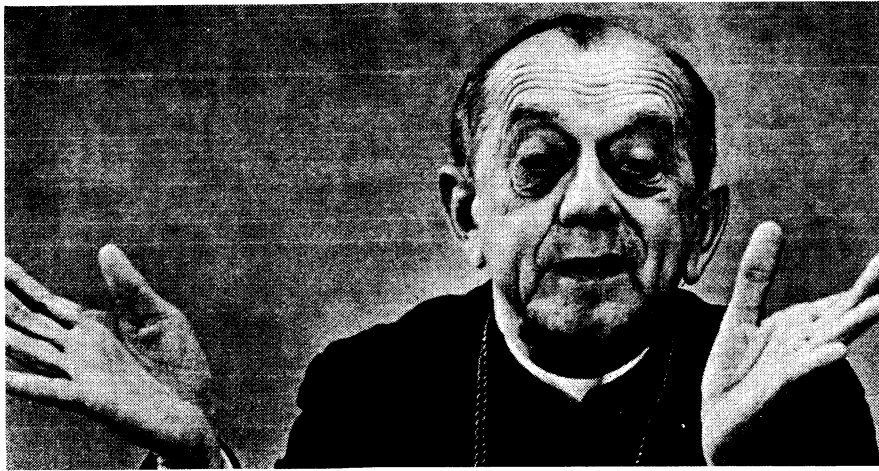
The convention has tabled the moral and political issue of world hunger. It has called upon Catholics, especially in the wealthy Western nations, to consider the plight of the poor and the destitute among

Church News

Called: REV. J. VISSCHER

of the Church of Coaldale, Alta., by the Church of Langley, B.C., and the Church of London, Ont.

REV. J. VAN RIETSCHOTEN of Smithers, B.C. has accepted the call extended to him by the Church at Carman, Manitoba.



Dom Helder Camara, Archbishop of Olinda-Recife, Brazil, speaking at the Eucharistic Congress in Philadelphia.

mankind. Which, in charity, Catholics ought to do.

But the convention has gone beyond this. Its spokesmen have embraced and propagated the same foolish nonsense that marked the World Food Conference in Rome several years back: i.e. that there is malnutrition, hunger and starvation in the Third World because there is overconsumption in the West. People are starving, say the prelates, because we Americans eat too much.

"There is under-consumption on the part of millions as a result of our super selfishness," is how Archbishop Helder Camara, the "Apostle of the Poor" from northeast Brazil, summed it up.

Begging the Archbishop's pardon, this is the sort of silly and pernicious myth, the repetition of which blinds us to the ultimate solution to the problem of world hunger.

It is not the fault of the democracies that there is hunger and malnutrition in the Communist and Third World. That is the direct responsibility of their own bullheaded and blind regimes.

Over the years, this nation has poured more than \$25 billion into Food for Peace, a record unmatched in history. America's farmers, one-tenth of one per cent of all mankind, are helping now to feed a fourth of all mankind.

If Communist China would only adopt agricultural policies of Free China, she would be exporting grain rather than buying it from Canada. In the '30's, mainland China dominated the world soybean market. Now, with 80 per cent of her population still working the land, China imports soybeans from the United States. Why? Because Peking holds with fanatic tenacity to the idiotic notion that communes are more productive and superior to leaving farmers alone to till their own land.

Under the czars, Russia was an exporter of food. Since the '30's, however, when Stalin murdered the kulaks, and forced the collectivization of agriculture, it has been one disastrous harvest after another. Not

everything can be blamed on the bad weather — which is not vastly different from that in Canada and the northern United States.

Even now, throughout the Soviet Union, a vast percentage of the food that enters the Russian markets comes from private plots worked by farmers in their off hours from state and collective farms. If the Russians gave these farmers more land, more freedom and more time to work those plots, the food problems of the Soviet Union would quickly be solved. And Russia would be helping to solve the world's hunger problem, rather than contributing to it by buying up the U.S. reserves.

If the government of India, which has the same percentage of farmable land as France, would get off its farmers' back, the government of India would not have to show up in the West each year, begging bowl in hand.

These are the three most populous countries in the world. All they need to do is match the productivity, say, of the farmers of Taiwan, and the world's hunger problem is solved.

It is a slander to blame the miseries of mankind upon those governments which succeeded in eliminating the problem of hunger rather than upon those regimes which have failed.

The reason we Americans are well fed is because American farmers are free. They are allowed to own their land, to raise and produce what they wish, to sell to the highest bidder.

In the Third World, this may be considered the essence of a corrupt system, but it has the advantage that it works. With only a tiny percentage of our population left on the farms, Americans are among the best fed people in the world.

Communist and Third World countries are in the throes of hunger and food shortages for the fundamental reason that Communist and Socialist bureaucrats care more about their silly ideology than about feeding their people.

If the Catholic bishops of the Eucharistic Congress want truly to solve the world food shortage, they should make a novena that some of these left wing regimes will convert to capitalism from their expensive and ruinous heresy of socialism.

The Third World has two choices. It can have its anti-Western bigotry, its anti-capitalist ideology, its anti-American rhetoric — or it can solve its food problem by imitating the United States instead of calling us names. Take your pick, Your Grace.

Although I would have said certain things in a different way, and do not agree with everything, yet here things are said worth not to forget in the midst of all the marxist propaganda from people outside and also inside "Christianity." This does not mean that capitalism is right, like it has been built up. And there has been and still is exploitation. But the wrong is not in the capitalist system. The wrong is in sinful man. The only answer to the world problems would be elimination of sin. And that communism cannot and will not do. Christ will come and do that. But in the meantime one can wonder how it is possible that in the Western "free" world the marxist propaganda is so well-accepted, not at least by the leaders of modern Christianity.

J. GEERTSEMA

Clarion

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Dear brothers and sisters:

By the time you read this, you will hopefully all be back from your holidays. We hope you had an enjoyable time and that this time of relaxation will also help you to make a fresh start again.

Let us go over July first and see what happened here: Later on we'll try to explain some more about certain matters.

- July 5th — Family D. Griffioen (Boma) leaves for their furlough in Holland
 - Arrival from Miss Janet Velvis and Miss Corrie VanDriel in Kouh.
- July 9th — Word that delegates from the Reformed Churches in Sumba are coming to visit our churches here in the missionfield.
- July 12th — First survey for an airstrip site
 - News from Jayapura: plans

are being made of setting up a 6 week course in Irian to study the Indonesian language.

- July 13th — Visit school in Manggelum.
- July 19th — Bapak Yom and Kauke flown back to Kouh.
- July 20th — Visit school in Manggelum.
- July 21st — Visit school in Heyokubun.
- July 26th — Visit school in Sawagit.

Besides all the good happenings of this month, we also had some worse experiences. First Mrs. Nel Griffioen (Kawagit) had to be flown out with an emergency flight to go to Senggo hospital, fortunately everything turned out well and she could come back after several days. Friday, July 23rd we needed another emergency flight Kawagit-Senggo unfortunately; this time for Ard, the son of Mr. and Mrs. Ben vander Lugt. He had severe breathing problems, needed oxygen badly etc. Those were very

trying days for all of us, but the Lord spared his life.

July has been a month of settling down for us after June's busyness. A daily and weekly work schedule slowly began working itself out, as we got used to the many different tasks required of us on our "own" post. In Kawagit each has his own task, here we have them all.

The first weeks of July were spent in finishing up things in Manggelum as much as possible, due to the coming departure of our carpenter, Bapak Yom, plus Kauke (a man from Kouh). Also the planing-sawing machine was scheduled to leave, so we tried to get as much as we could out of it yet. And now we do indeed have a small supply of smooth planks and beams, maybe for the veranda, if we ever get around to finishing that. The rest of the house is all finished now.

During the month of July we were again surprised with the large number of cards, this time for Joanne's birthday. Thank you so much!

In the middle of July, Joanne made a start with eliciting Wambon words. Her language helper is Nyora Bakay, the wife of our guru-evangelist. She comes over three mornings a week.

school X crossing

FIRST RETIREMENT AT OUR FIRST SCHOOL

The June issue of *The Orange Courier* of the school in Surrey, B.C. contains several pictures of the retiring principal, Mr. VanderKamp. He has been teaching at this school for the last 21 years! Certainly a first among us. In several different short articles we are informed about his past life in The Netherlands, before, during and after the Second World War. For the last 21 years he has served one of our schools in Canada. Now he is retired. No doubt he will continue as a scholar in his own way. Some even predict he will continue as a farmer-scholar. May the Lord grant him the life and health to continue to contribute something for our schools. Since I get *The Orange Courier* on a regular basis now, you will hopefully read more of this school and its activities in the Fraser Valley in the future.

Different schools seem to have different tuition fee schedules. In Surrey families with children in grade 1-7 pay \$120.00 per month, those with

children in grade 8-10 pay \$127.00 and those who have children in both divisions pay \$134.00 monthly. Those parents who have children attending in a local christian highschool get a \$20.00 "discount."

The Ladies' Aid confirms that they are willing to pay for a tape recorder, graduation dinner and 6 new typewriters. Beautiful, such cooperation!

Two families of the Free Reformed Church have been visited and will be allowed to send their children to our school.

This year 87 families are sending a total of 212 children to school.

One of the new teachers from the East is collecting newspapers, bottles, egg cartons and shopping bags. The money goes to various institutions that need support.

A very helpful thing in *The Orange Courier* is that the librarian publishes book reviews of books in the school library. This way the parents can positively guide and help the students. If only a few more parents would read and evaluate books, the librarian's work would be much easier.

WHICH BOOKS?

That is a hard question to answer. In YARROW's School Bulletin I found an article entitled "In the Roll of the Book." Several good points are made. Some "westerns" are exciting books for our youngsters. But time and again God's various names are misused and His image, man, is desecrated by unthinking, unconcerned portrayal of brutal killings. The only feeling some writers apparently feel towards their subjects is the satisfaction of seeing their blood turned into money.

We are asked the question whether this is the kind of literature we allow our children to read? Do we say: Well, at least they are not watching T.V.? Another question is: how many of the books at our children's disposal really develop their God-given talents of intellect and good taste? Many children have shelves full of the Hardy Boys or Nancy Drew, books with the same general plot every time, posing no real problems and giving no worthwhile solutions that contribute to lasting enjoyment and intelligent appreciation. Do we wish our children to become the kind of people that can only absorb the sentiments of Harlequin romances or the simple action of cheap detectives and poorly written west-

On July 20th we received some very good news. Through a letter from Henry and Rita Versteeg we found out that Rita is an R.N.! Right away we let the others on the field know and everyone, especially the medical staff was very happy.

As schools in Canada are starting again around this time, we will tell you also something about the school's here. School in Manggelum is progressing well. For Guru Obed Pekey works very neatly and is a very capable teacher. Guru Yohan Bakay takes care of the first two classes. He has a good contact with the kids, although his teaching abilities are limited. The school in Heyokumbun was not running all that well. School was finished very early in the day when I visited, so that I could not see much of the work of the guru. According to him they start very, very early, but his notebooks showed that the last weeks the pupils have had only three (sometimes two) subjects each day, this normally being four or five. We talked about this and hopefully it will change.

On visiting the school in Sawagit Joanne and Emily came along, because weather and river conditions were very good and Joanne had not yet been to Sawagit. Sawagit is situated very high



Manggelum

above the Digul river. After a stiff climb you find a fairly small village of perhaps 150 people. When we came, many people were gone into the jungle. Our guru-evangelist in this village is the youngest of all, approximately 20 years old. We were pleased with the work that we saw, when we visited the school. Although he is still a bit inexperienced and needs guidance, he gives the impression that he is willing to learn and to adapt. He teaches approximately 30 pupils ranging in age from 7 — 17.

The school in Manggelum consists of

two classrooms. The school in Heyokumbun and Sawagit — which serve as church on Sunday — have one "classroom." So in all classrooms two or even three classes are sitting together, one class receiving instructions, while the others are working. Everyone is used to this situation though, and the children can concentrate quite well while they're working.

In the beginning of July Mr. Ben vander Lugt asked if I was willing to take care of the Bible study for the guru course

(continued on page 390)

erns? And not only children read these, some adults seem to waste a lot of time on such books as well.

On the other hand, the question may be raised whether we are served by so-called christian literature which presents utterly unreal and actually discouraging pictures of boys and girls who have ready-made answers to all problems regarding faith and repentance. We may also ask whether we can help our children by giving them books of low esthetic calibre just because they are "reformed." It will be hard to answer these questions. But let us at least *struggle* with these and many other similar questions. When one of us has found and read a really good book that we and our younger members can really enjoy, why not write a review on it in the school bulletin? That way, we can all profit from it.

CARMAN's school has begun the new term with an expansion from a 2-room, 2-teacher school, to a 4-room school with 5 full time teachers! Congratulations from us all. They now have grades 1-9 so that the grade 9 students do not have to return to the public schools. They have an enrolment of 76 students. Transportation costs are probably the lowest of all our schools: \$1,100.00 a year, thanks to the cooperation of the Midland School

Division. The school grounds have been embellished with flower beds, etc. It seems that the teachers have special talents for that as well! Another change is that Church History will now be taught not only from grade 4 and up, but right from grade 1. Of course, this will be done in a simple way for the lower grades. The principal and other teachers stand to benefit from the work of a secretary at school. That will be a tremendous help and time saver. Money is also raised in various ways. A bike-a-thon brought a profit of almost \$900.00.

CHATHAM had to buy its own school bus this year. In previous years they were able to cut the transportation costs because some Roman Catholic high school students made use of the same service. This year this was not possible anymore and the society was faced with an increase from \$6,000.00 to \$13,000.00 a year. No wonder the Board decided to buy a bus. There was only one problem: there was no money for it. A drive was organized through the whole congregation and, with half the congregation covered, more than \$4,000.00 came in. If the other half brings the same result, the bus will be paid for, and the bank loan at over 10% interest can be paid off.

So we see via the various bulletins, newsletter and whatever they are called, the many struggles and problems. But we always see again how the hand of our heavenly Father provides for His children in different ways. When we think it impossible, He opens the ways. May the Lord also open the hearts of more of His people for His work.

ACROSS THE BORDER

In OHIO the Supreme Court ruled that parents can send their children to a non-public, religious school even though the school does not conform to minimum standards set by the state. This decision ended three years of court battle for the parents. The legal battle has cost around \$25,000.00, the *Christian Beacon* informs us. The justices also cited the right of parents to guide the education, including the religious education, of children as a fundamental right guaranteed by the due process clause of the 14th Amendment. We may be thankful for such decisions, but should at the same time realize that we should not fight in the first place for OUR rights or the rights of our children. It is simply the *Lord's RIGHT* to an education that is based upon and in agreement with His Word.

M. WERKMAN

news medley

It is amazing how fast two weeks fly by so that, almost as if we did so yesterday, a new list of contents has to be prepared for the next issue of **Clarion** and, of course, another News Medley has to be written. It is equally amazing that every time anew there is some news from the Churches which should be passed on, although the odd time it would not "pay" to write one due to lack of sufficient material.

I won't say that there is much this time, although we certainly do not have to think something up in order to be able to write.

For some time, if I recall correctly, we did not start in the West. That's why we are going to do that right now.

Practically all the news comes from the new Church at Langley this time. Yes, that Church is very active. According to the **Church News** they were going to call a minister on the 10th of October. But that is not all. They also appointed a Building Committee and the Consistory discussed a meeting of the Consistory with the Canadian Reformed Senior Citizens' Home Society. That society possesses a property at which, I gather, the Langley Church is casting loving eyes, but not to defraud them out of their possession. My guess is that they are considering the possibility of taking over part of that property, to build a churchbuilding on it, and thus also to create the possibility for elderly people to come to Church regularly without having to walk or drive a long distance, besides the low cost of connecting the churchbuilding with the home or homes, via a sound-system, thus enabling also those who are bedridden to listen to the services. Perhaps I see too much in the brief information, but it does not look absurd to me at all. If you can shift some money from the right-hand pocket to the left-hand pocket and vice versa, it does not disappear into the pockets of strangers. And that is a very important aspect.

After the "Day of Protest" with the hundreds of thousands of man-hours lost, it might be refreshing to a certain extent to pass on the information which the Rev. M. Van Beveren publishes in the **Church News**: "It is reported that in The Netherlands in 1975 the number of strikes was 5 (five) with approximately 270 employees involved. None of those strikes was caused by dispute about wages. In total 480 work-days were lost." Proficiat!

Let's stop in Coaldale. I thought that we had to be in Taber, but perhaps brother and sister J.M. Van Spronsen have moved to Coaldale by now. On October 29, this couple will celebrate their forty-fifth wedding anniversary. It is a matter of course that we are present with our congratulations, although this presence has to be one in spirit only. Too bad, on the one hand, that their missionary son and his family are unable to be there at this occasion, but they will have had some advance celebration, I presume. In any case: the Lord's blessing also on your further pathway. The very same wish we extend to brother and sister H. Van Amerongen in Hamilton, who did celebrate their fortieth wedding anniversary on the 21st of October. And when I see by how many children both these couples are sur-

rounded on their festive days, then I see the more that they have reason for great gratitude. May the Lord's blessings be seen also upon their children and grandchildren and all the generations to come, until the appearing of our Saviour.

Don't think that we have herewith arrived in Edmonton altogether. No, we have to stop over in Edmonton first.

Our regular readers may recall that the formulation of the announcement that someone has broken with the Church frequently was a matter of discussion and even controversy. Some years ago (perhaps four or five) we had some exchange of thoughts in the then **Canadian Reformed Magazine**. The Edmonton Consistory has now adopted a formula. I quote from the **City Guide**.

"The text of withdrawal announcements will from now on be as follows: 'The Consistory announces to the congregation that N.N. has withdrawn him/herself from the admonition and discipline of the church.' The Consistory decided on this formulation used in the Form for the Public Profession of Faith, where the beginning of question 4 reads: 'Do you promise to submit yourself to the admonition and discipline of the church?'"

The advantage of that formulation is that it has been taken from the Forms of the Church and as such it is to be preferred above many others. I do not know whether it is completely in harmony with the intention of that fourth question, which speaks of becoming delinquent either in doctrine or in conduct, and is directed to those who are already members of the Church. We do not find that wording in the questions asked someone who becomes a member of the Church and is baptized as an adult. But then, we shall never be able to find a wording with which everyone agrees, I guess.

It seems that Alberta's Ombudsman has suggested that the civil authorities take over the solemnization of marriages and no longer recognize those marriages solemnized by ministers of the Gospel. Edmonton's Consistory dealt with that point and it appears that also in Neerlandia it had the attention. Rev. D. DeJong submitted to the Consistory a report of no less than eight pages (typewritten), which report will also be sent to the provincial government and to the next Classis "with the request that it also approach the government about this." The Consistory is strongly opposed to any change in the present set-up. And the report ends: "It is concluded that it must be considered a blessing, that this custom is still possible in Alberta as it is regulated in The Marriage Act." (The report in the bulletin ends like that.)

People may be well-meaning when proposing to change the present practice, but in fact it would mean that another "trace" of "Christianity" would disappear from our society and public life.

Now we really go to Ontario.

The Burlington "Jeugd van Vroeger" had a day of enjoyment when together they boarded a bus to go to Midlands from where they made a boat-cruise in Georgian Bay, "circumnavigating" quite a few islands. They had beautiful weather and were very satisfied. That appears from the bulletin, that's what I heard personally from some.

Ebenezer's Consistory was happy to report that until the 19th of September two thousand dollars more had been received than was budgeted. That was in contrast to another Church, whose Consistory had to report that until September 1 a sum of almost four thousand dollars, which should have been there according to the budget, had not yet come in this year. Anyway, the Rev. G. VanDooren

adds a little remark to that happy result. "Gratitude was expressed by the Consistory. This is proof that the congregation already prepares itself for the time that a second minister must be called." Yes, when I see my brother time and again in the College or at other occasions, then it is hard to realize that he could legitimately have retired a few months ago, but still is going strong. Once in a while, e.g. by means of such little remarks as I quoted above you are reminded of the fact that we all are becoming older and that the strength does not increase with the years. However, let me not become melancholic!

The bulletin contained the information that "a general membership meeting for our local high school society is tentatively planned for Nov. 12, 1976 . . . Br. N. will be the quest speaker for that evening. Topic: 'Why Our Own School'." When I read that I was wondering whether that makes sense, after the elementary school has been in existence for I don't know how many years, when the high-school has been operating for more than a year, and when you have a meeting of the highschool society, not a "propaganda meeting" but just a general membership meeting of your own society, that is of people who by their very membership prove that they are convinced that "Our Own School" is necessary — whether it then makes sense to have a speech on that topic. Personally I might stay at home to do more important things than chewing the same topic over again. But perhaps something new will be produced at that meeting. Sometimes, however, I wished that we had a little more of the citizens of Athens who were always out to hear something "new," something which gave them new insights and opened new perspectives. I think that we would benefit much more from seeking it in that direction (without taking over the theories of Athens and Greece, of course!). There are still so many unexplored fields in almost every respect that we shall not have enough time to cover them all. Widening our field of vision can be only of benefit to all the members.

We move on to Rehoboth Church in Burlington. The churchbuilding is located some 300 feet from the highway. I just guess the distance! How far was I out? But the brethren wish the people that drive past to know what can be found on that property. Thus they spoke about a sign in front of the churchbuilding. The Committee of Administration, they were told, "is presently asking for prices and promises quick action." Good!

Not so good in my opinion is the following: "Neither does the consistory think that adequate reasons have been given to depart from our custom of having two collections during the worship services." It could be, of course, that that second collection is always for some specific purpose as Bible Printing, Bible Society, etcetera. In that case I will gladly and wholeheartedly withdraw my judgment that this is "not so good." I can understand it when a Church organizes a second collection when something special comes up. But the report of the Consistory speaks of "our custom." And when that second collection is for mission or for Theological College, or for any other cause which should be paid for from the regular income of the Church as belonging to the task of the Church to function as such, then I reject such a practice.

I was sad when I read in Hamilton's bulletin, among others, the following: that on a certain Sunday (it was October 10) there would be the regular collection for Deacon Aid; that secondly there would be a collection for the building fund, and that "a special and third collection will be held

50th Wedding Anniversary



Mr. and Mrs. H. Pol will celebrate their 50th wedding anniversary, the Lord willing, on the 4th of November 1976. They were married in Groningen, The Netherlands, on November 4th, 1926, by Rev. D. Van Dijk. They came to B.C., Canada in April 1953 with their three children.

One son and his family emigrated to Australia in 1971.

Mr. Pol has been in the Men's clothing business and as a tailor by trade also was employed at the T. Eaton Co. for several years but retired in 1967. They are thankful to the Lord Who made all things well for them, during all these years.

this Thanksgiving Sunday for the Church." There, I thought, we go again: voluntary contributions, a drive, a special collection for the building fund, and then a special collection for the Church, all four for the very same treasury, but four different types of "ingathering."

I know from the past that sometimes, when a Consistory decided to abolish the separate collections for Mission, Theological College, Building Maintenance, Church (what is that then when you already have separate collections for mission, college, etcetera?) some people screamed almost literally that it would never work, that the Consistory would have to re-introduce the collections for the Church, etcetera. But what I have heard thus far is that it does work and that everyone is happy with it. And I am grateful that there are more and more Consistories who come to the conclusion that whatever belongs to the task of the Church should be supported from the regular contributions.

The Hamilton bulletin also contains a schedule of visits which the minister intends to make. I always admire colleagues who succeed in drawing up a schedule **and** sticking to it! I have never been able to achieve that. According to the schedule published, three quarters of an hour will be reserved for each visit. That includes travelling time, taking off the coat, I presume, and leaving-ceremonies. Which leaves about half an hour on the average. You'll stay with the one somewhat longer, of course, than with the other, but I still am wondering how Hamilton's minister will make out with that schedule. I realize that these visits are visits to

become acquainted with the membership, and they don't have to be long. But it demands quite a bit from the visitor not to give the impression that you are in a hurry and yet having to keep a tight schedule, for the next person is waiting for your arrival ten minutes from now. I hope not that anyone understands this paragraph as containing even a trace of criticism. There is none here. I was just meditating and admitting my own weakness in this respect.

Another schedule drawn up was for Consistory meetings. Matters will be so arranged "that always a meeting will be held two Mondays prior to the celebration of the Lord's Supper and also the Monday following the Lord's Supper Sundays. In most cases the meetings are limited to

two per month and almost every month a meeting with the Deacons will be held." When, as scheduled above, you have a Consistory meeting two weeks before the celebration of the holy supper, you still have time to bring some necessary visits in connection with that celebration. And when you have a meeting shortly after the celebration, you still remember who did not attend so that not too much time lapses before these members can be approached with the question why they were absent.

This closes our Medley for this time.

Remember that one envelope for regular contributions!

vO

Letters-to-the-Editor

The letters from Jean to her Dad and the answers which her Dad writes to her are no disguised articles, written under the cover of a penname, to get some ideas across. They are letters, written by a real girl to her real Dad and she writes about things which bother her, questions she cannot answer herself, or anything she finds worthwhile to write about. Sometimes, when they think others may be interested in their exchange of thoughts, they submit a few letters for eventual publication. The only "unreal" item is her name; that is a "pseudonym." As for the rest, there is no "make-up." I do not know why she chose the name Jean. She might as well have chosen Joan or Jo or Judy or Julia or Audrey or Alice or Allison. Take your pick, but don't look for more than there really is.

I received a few letters to Dad as well as to Jean. One follows here as a "Letter-to-the-Editor," since the column concerned should be reserved for Jean and her Dad. I returned a few other letters to their writers with the request to reduce them to half their size. We do not have that much room in our magazine, and we already have received far more 20-page issues than we have a right to!

Ed.

Dear Dad,

Since I, too, am your daughter, I thought you might appreciate a letter from your Mary also. I have learned a lot from this correspondence between Jean and yourself, but just like her, there are things which bother me. It is not so much that (according to my sister) people appear to make an idol out of something which they would call their "own" (in this case their "own" school); for this "our own" is as far as I can see, no more than an indication that the school they are referring to, is a school which is established by the members of some local Canadian Reformed

Church. No Dad, what bothers me most is these high-handed attitudes of some of our local congregations, each of them doing their OWN thing. What is there left of what we call a federation of churches? Certainly we know very well, that according to the Church Order, interference with one another locally is limited, but there are certain things which concern us all and which simply cannot be taken care of independently. This applies especially to the education of our children. Yes, "our" children. I DO hope you get me right on that. I think Jean is missing the boat as to what our real problem is, and I don't think she is the only one. If people think it is naughty to call things our "own," then I would like to ask my sister, and everybody else who is of the same opinion, the following question: Has it ever occurred to you, my dear people, that we normally speak in this fashion? For instance, we speak of "our" ministers and "our" professors, "our" parents and "our" teachers, "our" boys and "our" girls, "our" elderly people and "our" young people, and we may add "our" college, "our" Clarion, "our" Canadian Reformed Churches, and yes, even "our" Canadian Reformed Schools. Isn't it so, that when we belong to Christ, and are in His Church, that we then also belong to one another as members of His body, and that we therefore also must build together, for Christ's sake only and for the edification of His Church? If according to Jean, some people think they have something to boast about or have something to be proud of, without even being thankful (for instance, "their" nice, new church building, and "their" beautiful pipe organ, "their" comfortable pews and "their" efficient dayschool facilities) then I would think it high time to show them where their priorities should be in the first place. I think we should be ashamed of the fact that so many of "our" children are still deprived of Reformed Education. We give our schools very appropriate names, such as "John Calvin," "Guido de Brès," "William of Orange," etc. But do we really know what those men had in common, Dad? We promised to educate "our" children in the aforesaid doctrine, didn't we? But why, then, do most of us want to refer to it as CHRISTIAN education rather than REFORMED

education, like so much christianity in an ecumenical mixing bowl? The word "Reformed" and "Doctrine" seem to have bad connotations among us these days. What do we think is the reason why our elderly people and our brothers and sisters in The Netherlands are so generously contributing to the cause of Canadian Reformed dayschool education? Are some of us of the opinion that the former ones give because they have grandchildren in some local school, and the latter ones give because they are looking for jobs for teachers? No, I believe they give their support because they believe in REFORMED education, not just for SOME of "our" children but for ALL of them. They give, not because the salvation of "our" children depends on receiving private education, but because they must bring their sacrifices for the glorification of Christ's name and for the edification of His Church. Who knows, it might not be long before "our" school doors will be closed. But we must work as long as the Lord gives us time, and also in education, reformation goes on uninterrupted. Now Dad, you will probably shake your head and want to tell me that I am carrying things too far, and that I want to add a fourth mark, etc., etc. . . . I know, I know, I have to be careful, and be more tolerant, and have more patience. You have told me that over and over again. But Dad, I want to tell you once more, I am confused and worried about these high-handed local attitudes with regard to Reformed Education. And what do you think of this Dad, so many of "our" parents sending "their" five-year-olds to public playschools and kindergartens? Should you not shake your head in dismay? Now, if you ever consider answering my letter, would you please refrain from giving me so much of that "on the other hand" stuff? Jean might appreciate it but I have just about had enough of it. And would you please take this warning from your Mary (quite contrary maybe, but who really means well): stop steering in the middle Dad, someday you will really get hurt, and you might end up where you never wanted to be in the first place, and that wouldn't be good for any of us. Now I must stop. Bye for now, hope to hear from you again.

Love Mary.



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

SYNOD REFORMED CHURCHES (SYNODICAL)

Leusden, The Netherlands. The Synod of the Reformed Churches in The Netherlands (Synodical) will meet until November 27th, but there are still so many items to be discussed that it is questionable whether the Synod will be able to conclude its agenda at that time. The matter of Dr. Kuitert's book *Zonder Geloof vaart niemand wel* must yet be discussed. Other matters are: possible restructuring of the consistory, child or adult baptism, church-visitation, reports from WCC (Nairobi) and RES (Capetown) and finances.

With a vote of 38 - 28 the Synod decided to remain with a decision taken in 1914 (Synod of The Hague) regarding a.o. the fact that members who reject infant baptism cannot be considered eligible for the offices of elder or deacon. The Synod is also occupying itself with the matter of child-communion (participation of children in the celebration of the Lord's Supper) and must deal with three reports: a majority report which wishes to leave the matter in the freedom of the local churches, a second report which wants to maintain the established practice and a final report advocating further discussion in the churches before finalizing at Synod. The majority report states that there is no reason "why baptized children — whose faith has become apparent — should not receive strengthening of that faith at the table of the Lord."

"YOUTH FOR CHRIST" REJECTED

Amersfoort, The Netherlands. The new chairman of the National League

of Evangelism Committees of the Reformed Churches (Liberated) in The Netherlands, Drs. S. Cnossen (minister at Hoogkerk) spoke at a fall meeting of the Society "Evangelism and Recreation" (E&R) on the topic "Youth For Christ" (the international evangelism movement set up in 1945). "I have been impressed in some respects by the activities of YFC, but it is a great pity that this organization has no eye whatsoever for the Church-gathering work of the Lord Jesus Christ. This is the main and difficult point in judging this organization. YFC says that it wants to be a bridge to the churches, but does not itself have a right view on the Church. How can it then function as a bridge?" asked Drs. Cnossen. A second point of fundamental criticism which Rev. Cnossen offered pertained to the doctrine of "general reconciliation" which can be found in many YFC publications (such as "Christ died for everyone" and "God loves you"). Rev. Cnossen further noted that the YFC is very vague in its speaking about the "depravity of man," but on the contrary emphasizes conversion as a deci-



*Drs. S. Cnossen
"rejects YFC . . ."*

sion of man himself. "This approach — the lack of emphasis on the Holy Spirit who works conversion through the Word of God — strongly leans towards Remonstrantism," said Drs. Cnossen, who added to this that some YFC workers apparently do speak differently on this point. Drs. Cnossen also felt that the doctrinal basis of the YFC was somewhat brief (in order to be attractive to as many people as possible). He deemed it a sad thing that the YFC does not see the Bible as the book of the Covenant and does not recognize the unity between the Old and the New Testament. "The danger of exemplarism certainly is

present," he concluded. Rev. Cnossen did feel, however, that "their great effort and dedication is an example to us" and that we can also learn from "their prayerful examination of the Scriptures."

The Society "Evangelism and Recreation" was set up by young people of the Dutch Reformed Churches (Liberated) to work on campings during their summer holidays. Presently there are 7 camping-projects throughout The Netherlands. E&R also supports various coffee-bars (in the cities) and engages in beach-evangelism at a number of seaside resorts. An informative brochure can be ordered (cost \$2.00) from C.J. Smallenbroek, Aldenhof 6609, Nijmegen, The Netherlands.

C.I.S.

Books

Jamie Buckingham, *Into the Glory*. Logos International, Plainfield, New Jersey, 1974, pp. xii, 249, (\$5.95).

Steven Hugh, *The Measure of Greatness*. Fleming H. Revell Company, Old Tappan, New Jersey, 1973, pp. 158 (Paperback).

Several books have been published about the work of the Wycliffe Bible Translators Inc., which organization works together with the Summer Institutes of Linguistics (SIL).

The Measure of Greatness is the story of two young people, students of SIL who, after having been trained by the Wycliffe Jungle Camp, flew to New Guinea to start their work under the 2,800 Tafilmin people close to the West Irian border. For ten years they worked there, communicating, learning the language, and translating, in order to give this tribe the Word of God in their own language. Then a landslide put an end to their lives.

Into the Glory gives us insight in the history and work of the Jungle Aviation and Radio Service (JAARS) of the same organization. Workers of the JAARS bring the Bible Translators deep into the jungle. Flying under difficult circumstances — a muddy river sometimes being the only landmark, e.g. in the Amazon Valley — they are the only link between the jungle and the home base. Beside the maps and pictures, experiences of jungle pilots, miracles, and protection of the Lord, make this interesting reading.

Both books give a representation of the thousands of people who are working for this international organization and both are quite informative. They teach us about the tremendous work that has been done in translating the Bible in so many languages. They also inspire us and make us think of all the work that is still waiting, a work worthy of our prayers and support.

MRS. C. MELIEFSTE

in Kawagit, planned for August 4-11. I obliged and so I made preparations for that as well this month. I chose to discuss the first letter of the apostle Paul to Timothy, because it contains advice to those who preach in, and lead a congregation. Next time you'll hear some more about this course.

Also in July we started in making several surveys to locate a site for an airstrip. The first path we cut out in the jungle, ended on top of a small hill, so from there we made a turn to the right, till they showed me a tree trunk which still had a mark on it made by Rev. Knigge. From this point we hacked a new path straight back to our house. The ground seems to be fairly level on this path, but we'll probably make another survey in August. Usually I go with two men, and we bring machetes, an axe and a compass. The people work very effectively with their machetes. The only difference between them and me using the machete is that when they cut trees, shrubs etc., it falls neatly at the sides of the path while for me it lands right in front of my feet. Oh well

When you are working like this, right in the jungle, you come around a lot of animals. We have ants from anywhere in between two mm. and two cm. Further wasps, and by experience I can assure you that they're very fast! Closer to our house we have a family of cockatoo's high in the trees, conveying to us their disagreement with the noise that we're making. One time one of the workers caught a jungle-mouse. Carefully it was wrapped into a leaf and taken along on the way back, to eat at home. Mice, but also snakes, frogs, iguana's and even small house-lizards are all meats for the people here.

Sometimes a dead house-lizard (a snack?) is carried behind the ear in the same way as we carry a pencil at times. Other food is fish, turtle, crocodile, pig, chicken, casuan plus numerous other birds.

So far, after you have gone with us through the jungle, we return home again and we can tell you how we are faring.

All three of us are in good health. Emily is really noticing things now, starts making noises etc. During the day she spends most of her time in the playpen, the same playpen that has housed probably most of the Knigge kids. She's a lot of fun to watch and listen to.

Regarding the situation in the mountains: there still is the odd quake now and then. Aid in the form of food, medicine etc. is still being given, but things seem to be under control now.

The missions in these areas were able to raise enough money so that no other help is needed. In the end of July we heard of approximately 100 deaths due to influenza in the same area, so it's still not a very good situation. That's all the news.

Friendly greetings from,
Bram and Joanne Vegter.

Secretary of State Announces New Citizenship Act Passed by Parliament

OTTAWA — Canada's new nationality law, Bill C-20, was given Royal Assent in recent weeks, shortly after it was passed by both Houses of Parliament. The Bill, which received wide support from all parties in Parliament, was drafted by officials of the Department of the Secretary of State in consultation with many ethno-cultural groups. It will be ready to be implemented in early 1977.

The Secretary of State, J. Hugh Faulkner, stated that "This new Act will make the acquisition of citizenship a more logical, equitable and consistent process and I envisage that it will encourage many residents across the country to become official members of our great Canadian family." Under the new Act, applicants for naturalization are treated alike, regardless of sex or country of origin and citizenship now becomes a right, provided certain conditions are met. Mr. Faulkner also stated that it is "a new and unique Act, not just a revision of the old one and is one that will make Canada a leader in the field of nationality law."

One of the principle features of the new Act is the reduction of the qualifying period of residency before application for Canadian citizenship from five to three years.

The new Act also implements several recommendations of the Royal Commission on the Status of Women. These changes include:

— The alien husband of a Canadian wife now has to fulfill the same residency requirements, that is, three years, as the alien wife of a Canadian husband.

— Either the father or the mother of a minor child may now make application to obtain their child's Canadian citizenship.

— For the next two years, a parent may apply for Canadian Citizenship on behalf of a child born abroad to a Canadian mother under the present Citizenship Act. Such persons are not now Canadian citizens unless their father was Canadian at the time of their birth.

— The new Act is more equitable in that children born abroad are now given rights to citizenship equal to those born in Canada since it eliminates the requirement that children born outside of Canada be registered within two years and become residents in Canada by age 24, as well as passes the rights to citizenship conditionally to the second generation born abroad.

— With respect to the resumption of citizenship, women who lost citizenship through marriage prior to 1947 can now recover it automatically upon notice to the Minister, whereas previously they

had to reside in Canada, make an application and take an oath.

Several provisions of the new Act make the application process for citizenship more clear and consistent and remove the potential for abuse of discretionary power.

— The new Act thus gives Citizenship Judges the primary responsibility for examining all applicants for grant, retention, resumption or renunciation of citizenship. Citizenship now becomes a right provided certain conditions are met. Any decision by a Citizenship Judge may be appealed before the Federal Court by the Minister or by the applicant.

— Judges may also exercise a certain positive discretion on behalf of the Minister. For example, there is no longer a language exemption for wives or older persons in the Act, but these requirements may be waived for compassionate reasons. Similar discretion may be exercised regarding the requirement for knowledge of Canada.

— The Governor-in-Council is given authority to grant citizenship to alleviate hardship or reward services to Canada.

Other provisions of the new Act include:

— The age of majority is reduced from 21 to 18 years of age, the age of federal enfranchisement. This provision allows young residents 18 years of age or over to apply for citizenship independently of their parents.

— Citizenship can now be resumed as a right by former citizens who have been admitted for permanent residence and have resided in this country for a period of a year. Citizenship can be revoked only in cases where naturalization has been procured by fraudulent means.

— Recognition of the status of "citizen of the Commonwealth" for all citizens of other Commonwealth countries, whether British subjects or not. The Act thus safeguards the rights and privileges derived by British subjects or Commonwealth citizens from federal and provincial statutes.

By removing many inequities and barriers that existed under previous legislation, the new Act is expected to encourage the acquisition of citizenship. Such encouragement is a continuation of the Secretary of State's policy of outreach which in the past few years has seen the expansion of court facilities and operations, the opening of new store-front facilities which operate outside normal office hours and the establishment of mobile teams to register applicants in their own communities and places of work.

Country Walks

Not only are orchids the most expensive flowers in existence but they also form one of the world's largest and most interesting families of plants. Between the *Cattleya*, probably the best known orchid and originally from the Philippines, and the small 6-inch high Autumn coral root of North Eastern America, a tiny, leafless variety in flower during the fall, more than 10,000 other orchids have been classified. By far most of them grow in the tropics where they grow on tree branches and survive and flourish on air and rainwater in the humid forests.

Staggering as this amount is we would suppose that North America would also have its fair share of them as it also possesses tropical or at least sub-tropical regions along the Gulf coast and in Florida. Oddly enough only 140 species of wild orchids exist there and this rapidly dwindles to less than half that number in Canada.

But even this number will keep a full-fledged botanist busy for a long time and if he persists to find them all, it could take him a lifetime.

The first lesson I learned about them was that they, like trilliums should not be picked. They grow slowly and it takes years before they can produce their first blooms. Coming up year after year from thick and fleshy roots they are highly susceptible to attacks by pests such as parasitic fungi, slugs and mice. This is especially proven when they are transplanted to gardens: Except for the well-known lady slippers almost any other native orchid will perish despite all the care given to it.

They are also extremely hard to grow from their minute seeds, while if left to themselves seeds will sprout in their own habitat like any other wildflower. Another reason why they refuse to grow in our cultivated gardens is that almost all our orchids require acid soil, the soil we find in moist areas like shady woods, wet pasture lands, bogs and swamps, especially those parts of bogs called hummocks, dry patches of land just above the waterlevel.

As you see they are rather particular where to put their roots down and for that reason it shouldn't be too difficult for us to find them. But is it? I'll be honest about it: the native orchids I discovered I stumbled on by accident, either by taking a rest while birdwatching or when hunting for some other wildflowers. I was always of the opinion that orchids were so few and hard to find, so particular in their choice of soil that it would be useless to even try. By studying some literature about them I learned that almost all species are more common than generally accepted.

The most popular ones in our area are the lady slippers; these range in color from pink, white, and yellow or a combination of these colors. Flowering in spring on wooded slopes and exposed hummocks in bogs they're also the largest native orchids with flowers up to two inches long on stalks over a foot long. Oddly enough this kind, the easiest to find, is also the easiest to transplant and I remember that the one we planted in a protected shady spot in our neighbour's garden lasted for five years.

Most species flower in late spring, some others prefer summer and still others, one of them the Autumn ladies-tresses as its name implies blooms in the fall together with the Autumn coral root, a very tiny orchid on a 6-inch leafless stalk. This small orchid with its quarter inch flowers, purplish



Cattleya

with a white lip, is easily overlooked and for that reason is probably more common than generally thought.

The only way to find them is when they are in bloom, it is just too hard to identify them just by studying their foliage. The lady slippers grow in clusters with one flower to a stalk, but others have dozens of blooms on one stalk only with or without leaves. Most orchid leaves look like Solomon's-seal or plantain leaves and one orchid, a ladies-tresses species, sports leaves like plain grass. One orchid is so consistent in only producing one leaf that it is simply called the one-leaf orchid. Another orchid native to southern Ontario has mottled plantain-like leaves and for that reason is still sometimes called the rattlesnake plantain, a real misnomer for such a delicate beauty.

But whatever the difference in their manner of appearance, their size or at what time of year they produce flowers, to study the clusters of blooms or the individual flowers is extremely rewarding.

Who ever isn't sure about a certain wildflower shouldn't have any problem telling orchids apart from any other species of wildflower. The lower petal is always different from the others. Commonly called a "lip" it secretes nectar and as such it is used to attract insects, the only creatures able to pollinate the orchids.

The sepals, those leaflike parts of the plants covering the flowerbuds form part of the orchid flower itself when in bloom and together they form a real breathtaking part of Creation especially when one stumbles upon one for the first time.

The last orchid I discovered had been my unknown companion for over a week. Packing up our camping gear on a Saturday morning last July we were in a hurry to get home and get settled before Sunday when I saw this plant in amongst the black embers of an old campfire. Not yet in bloom but showing promising buds I hurriedly investigated the immediate area and found dozens more growing in the semi-shaded area in among the limestone boulders, maple saplings and other vegetation. A little over a foot high, with each flowerbud having its own individual leaf a few were in bloom already. Taking just one of them home I found out that it was a Hellebore orchid.

When during September I investigated the same area
(continued on page 393)

Board of Governors Report

Meeting of Board of Governors, Theological College, Hamilton, Ontario, September 13, 14, 1976.

1. The President, the Rev. D. Vanderboom, welcomed the Governors, read from Scripture I Timothy 4:1-16, and asked the LORD for His blessing. All Governors are present.

2. Election of officers: Rev. D. Vanderboom, President; Rev. W.W.J. VanOene, Secretary; Rev. J. Mulder, Vice-President.

3. All Governors have signed the Declaration of Governors of the Theological College.

4. Correspondence sent and received is reported on by the Secretary:

- a) Rev. Yong Chool Kim, graduate of the Korea Theological College and pastor of the First Korean Presbyterian Church at Toronto, was upon his request admitted to the College as auditor.
- b) The Board approves the proposal of the Faculty to invite Dr. C. Trimp of

Kampen, The Netherlands to give three guest lectures at the College in April 1977.

c) The Series Lectionum 1976-1977 is approved.

5. Reports:

- a) Reports of the interviews with the brethren R. Aasman, B.A.; B.J. Berends; P.K.A. deBoer, B.A.; B.W. Vanderwoerd, B.A.; G.H. Visscher, B.A., are read. They have been admitted to the studies at the College.
- b) Reports of visits to the lectures are read. The Board thankfully noted that the instruction given is sound, scholarly, practical, and in harmony with the Holy Scripture.
- c) The report on course work for the academic year 1976-1977 submitted by the Faculty, is discussed.
- d) The library report 1976 is taken note of.
- e) The Principal's Statement 1976 is read and discussed.
- f) Seventh Annual Report of the Board of Trustees is dealt with.

6. Arrangements for the next College Evening to be held D.V., Friday, September 9, 1977 are discussed. The Rev. J. Geertsema will speak and the Faculty shall be asked to appoint another speaker. The next meeting of the Board of Governors is scheduled for September 8, 1977 at 7:00 p.m. in Hamilton.

7. Visits to the lectures are arranged.

8. The Faculty met with the Governors to discuss matters of mutual concern. The following rule proposed by the Faculty is approved: "If a student has not made up for failures by way of deferred examinations at the end of August, he will not be admitted to any examination in the courses of the following academic year. If a student could not be admitted to the examinations in two consecutive semesters, he will be dismissed, provided that a student has the right of appeal to the Board of Governors."

9. The Acts and Short Report are read and adopted.

10. The Rev. W.W.J. VanOene led in thanksgiving and the President closed the meeting.

For the Board of Governors,
J. MULDER, Vice-President.

Consulaat-Generaal Der Nederlanden Consulate General of The Netherlands

10 Kingstreet E., Toronto 210, Ontario
Phone: 364-5443

Onderwerp: *Opsporing adressen.*

Onder verwijzing naar bovenvermelde aangelegenheid moge ik U hiermede een lijst doen toekomen van personen, welke dienen te worden opgespoord.

Deze luidt als volgt: —

VAN DIJK, J.N.M. (Geen verdere gegevens bekend).

GROENEVELD-DE JONG, Alice. Op 19 december 1967 naar Canada vertrokken.

SEINEN-SCHOTTERT, Geertje, geboren 21 mei 1908 te Ommen. Op 15 maart 1951 naar Canada vertrokken.

SMIT, J.C. (Geen verdere gegevens bekend.)

De navolgende personen dienen te worden opgespoord in verband met eventueel uit te betalen pensioenen.

AKKERMAN, Jan, geboren 27 mei 1917 te Meppel. Op 10 september 1959 naar Canada vertrokken.

VAN ARKEL, Arie, geboren te Sleeuwijk (NB). Op 29 april 1961 naar Canada vertrokken.

BENNINGSHOF, Hendrikus Christoffel, geboren 4 juli 1920 te Rotterdam. Op 27 november 1950 naar Canada vertrokken.

VAN DEN BERG, Pieter Gerardus, geboren 29 januari 1921 te Stavenisse. Op 9 juli 1952 naar Canada vertrokken.

BLEIJSWIJK, Cornelis Johannes, geboren 8 oktober 1917 te 's-Gravenhage. Op 11 februari 1953 naar Canada vertrokken.

BOLHUIS, Albert, geboren 25 mei 1911 te Hoogezand. Op 5 augustus 1957 naar Canada vertrokken.

BUQUET, Jean Jacques Baptiste, geboren 4 april 1922 te Rotterdam. Op 14 mei 1957 naar Canada vertrokken.

CORRELJE, Frans, geboren 20 maart 1924 te Rotterdam. Op 21 januari 1952 naar Canada vertrokken.

DE GEUS, Pieter, geboren te Vreeswijk. Op 5 juli 1950 naar Canada vertrokken.

GRENS, Adriaan Hendrik Jan, geboren 26 maart 1911 te Berghem (België). Op 20 mei 1952 naar Canada vertrokken.

GROENEVELD, Jan, geboren 22 januari 1917 te Mantgum. Op 5 mei 1952 naar Canada vertrokken.

HAMMER, Albertus Johannes, geboren 4 juni 1918 te Rotterdam. Op 3 mei 1952 naar Canada vertrokken.

HENDRIKS, Willem, geboren 15 juni 1918. Op 13 april 1951 naar Canada vertrokken.

JANSEN, Ariën Jan, geboren 4 augustus 1917 te Rotterdam. Op 6 april 1956 naar Canada vertrokken.

KLEYN, W. geboren 4 augustus 1921. Op 25 augustus 1956 naar Canada vertrokken.

KNECHT, Kornelis, geboren 9 mei 1924 te Brunssum. Op 17 september 1955 naar Canada vertrokken.

KOPPENOL, C. geboren 30 januari 1921. Op 10 juni 1952 naar Canada vertrokken.

KRIJGSMAN, Lodewijk, geboren 5 februari 1918 te Rotterdam. Op 22 november 1946 naar Canada vertrokken.

LINDEBOOM, Migchiel, geboren 4 augustus 1911 te Boornbergum. Op 1 mei 1951 naar Canada vertrokken.

MAHN, Johannes Hermanus, geboren 30 september 1919 te Amsterdam. Op 17 september 1959 naar Canada vertrokken.

MELLAART, Marinus, geboren 3 april 1911 te Rotterdam. Op 25 september 1967 naar Canada vertrokken.

NETTE, Leendert, geboren 1 juni 1920 te Sliedrecht. Op 26 augustus 1946 naar Canada vertrokken.

PORTIELJE, Frederik Henk, geboren 23 februari 1917 te Amsterdam. Op 5 november 1946 naar Canada vertrokken.

PRICK, Frans Joseph Gerard, geboren 23 juli 1920 te 's-Gravenhage. Op 5 augustus 1953 naar Canada vertrokken.

SCHRODER, Daniel Hendricus Bernardus, geboren 6 juli 1920 te Rotterdam. Op 11 juni 1957 naar Canada vertrokken.

SCHRIJVERS, Johannes Hermanus, geboren 23 februari 1923 te Oestgeest. Op 24 maart 1952 naar Canada vertrokken.

SIESWERDA, Fokke, geboren 18 februari 1920 te Onstwedde. Op 5 november 1951 naar Canada vertrokken.

SOETERS, Theodorus, geboren 6 december 1919. Op 20 mei 1957 naar Canada vertrokken.

STOPPELS, Feiko, geboren 7 april 1917 te Ultwierda. Op 11 april 1953 naar Canada vertrokken.

VEGER, Josephus Marie, geboren 22 mei 1924 te Rotterdam. Op 12 september 1959 naar Canada vertrokken.

VAN DER VLIET, Gerrit, geboren 3 januari 1921 te Rotterdam. Op 13 juni 1957 naar Canada vertrokken.

WOUDESTRA, Douwe, geboren 10 januari 1920 te Ylst. Op 1 juni 1950 naar Canada vertrokken.

WOUTERSLOOT, Jan, geboren 15 februari 1920 te Rijnsburg. Op 26 april 1958 naar Canada vertrokken.

our little magazine

Dear Busy Beavers,

One day, not long after the beginning of the Reformation, "Squire George" arrived at the castle the Wartburg, in a coach. Only very few people knew about Squire George. He kept to his room and was very busy writing, every day again.

Who was "Squire George"?

What was he so busily writing?

"Squire George" was Martin Luther in hiding!

And he worked very hard at his writing because he was translating the Bible into the language that people could read and understand.

He knew that in order to serve the Lord the way He wants to be served people should be able to read the Bible themselves — not just listen to it read to them in church in Latin!

God blessed Luther's work. Many, many people were brought back to the Bible. That's why we still have a Reformation Day today — to remember how God saved His church again and again.

Even today, it is still just as important to read and study our Bibles. That is also the reason why we have our Theological College in Hamilton.

Do you remember what we said about our Birthday Fund for our College a few weeks ago?

At the College young men study the Bible and learn to become good ministers.

That's why we like to give our College a birthday present at the right time, right or not?

QUIZ TIME

Can you unscramble all these Reformation words and names?

- | | |
|-----------------|-----------------|
| 1. sitnanlortar | 8. giniwIZ |
| 2. xnoK | 9. nevalisuO |
| 3. veenGa | 10. gitretebWn |
| 4. nitiqunlsoi | 11. hutLre |
| 5. nalCiv | 12. afetrimRono |
| 6. smetcacih | 13. hectalMon |
| 7. leraF | |

Busy People

God calls people to do His work who are already at work. What were the following people doing WHEN God called them?

1. James and John _____
2. Nehemiah _____
3. King Saul _____
4. David _____
5. Aquila _____
6. Matthew _____
7. Peter and Andrew _____
8. Samuel _____
9. Paul _____
10. Amos _____
11. Luke _____

(Answers next time!)

Now we all want to join in wishing all the Busy Beavers who celebrate November birthdays a very happy day and many happy returns! May the Lord guide and keep you also in the year ahead.

Debbie Bareman	Nov. 1	Jake Bouwman	Nov. 12
Tanya Harlaar	1	Lucy De Boer	12
Sylvia Jans	1	Evelyn De Bruin	13
Joanne Jans	3	Bernice Van Overbeeke	14
Harry Vander Berg	3	Brian Bosch	15
Paul Mulder	4	Leona Dam	15
Karen Oostenbrug	4	Jennifer Hulleman	17
Shirley Devries	5	Karen Hoeksema	19
Wendy Lodder	6	Eelco Jager	21
Jeanie Linde	7	Glenda Bulthuis	24
Sharon Kieneker	9	Tony Linde	24
Julius Wierenga	10	Charles Doekes	27
Joanne Lodder	11	Sylvia Foekens	30
Lorraine Bosch	12	Inge Plug	30

* * * * *



From the Mailbox

Thank you *James Slaa* for the very nice quizzes! I think the other Busy Beavers will really enjoy doing them next time. Be sure you look for them, too, James! Bye for now.

Are you having fun with all the leaves, *Sylvia Jans*? Thank you for your nice letter! Did you try the quizzes today? Write again soon, Sylvia.

* * * * *

A NEW CONTEST!

We all like a Contest, don't we? And this time let's make it so that everyone can win! How does that sound to you?

What do you have to do to enter?

This: write a poem or a story about the Reformation or Reformation Day. You may write about how you remembered Reformation Day or about one of the Reformers. Just whatever you choose! Send your story or poem to:

Aunt Betty,

Box 54, Fergus, Ontario N1M 2W7.

And I will send you your reward for entering our Contest!

I hope I'll be able to send out a lot of prizes. So let's hear from you, Busy Beavers!

Bye for now.

Yours, Aunt Betty.

COUNTRY WALKS - Continued

again only the seedpods remained on the stalks. Opening one of them I must have scattered thousands of their minute seeds.

I had the satisfaction, however, to realize that this was one kind of orchid that would probably face no problems keeping its numbers.

Contrary to the ways of our native orchids the Hellebore orchids seem to be of sturdier stock and although in appearance identical to the ways of the local species they somehow managed to cross the Atlantic from Europe as the dandelions, forget-me-nots, Queen Anne's lace, catnip, etc., did and also have managed to obtain a foothold.

COR TENHAGE