



**Clarion**  
THE CANADIAN REFORMED MAGAZINE

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# John Lennon

## Some After-Thoughts

It is old news already that John Lennon is dead. There has been much other news since. Yet, it may be good to pay some attention to this death after the shock is gone and life becomes normal again. I like to quote from a few articles in different magazines.

In the first place, there was the article in the December 22 issue of *Time* magazine. It tells us about the greatness of this man, for whom sympathy was expressed by Presidents and Prime Ministers and many other high-placed persons. It tells us of the reaction of his five-year-old son, Sean:

"Now Daddy is part of God. I guess when you die you become much more bigger because you're part of everything."

The article then continues:

Sean did not really know or understand about the Beatles, or what his father was to the world. But Sean will surely know, soon enough, that his father did not have to die to become part of everything. Given the special burden and grace of his great gift, he already was. Not just for his wife or son, but for more people than anyone could ever begin to number, the killing of John Lennon was a death in the family . . . . It was an assassination, a ritual slaying of something that could hardly be named. Hope, perhaps; or idealism. Or time.

The article also tells us:

In Los Angeles more than 2,000 people joined in a candlelight vigil.

And that was not the only place. Further:

A teen-age girl in Florida and a man of 30 in Utah killed themselves, leaving notes that spoke of depression over Lennon's death.

The saying of the five-year-old son, "Now Daddy is part of God . . . part of everything," shows very clearly the religious instruction which this child received from his father: some form of Buddhism. Lennon believed in the god of Buddhism, the "universal spirit," whom he called "the sweet Lord." According to this belief, when

a person dies, his spirit leaves the prison of his body. And if that spirit is not incarnated in another body, either human or of an animal, then that spirit is fully freed and becomes one with, or rather, is dissolved in, god, i.e., the universal spirit. And because this universal spirit is in everything, you become part of everything.

Allow me to make a remark here: this child shows that it was thoroughly instructed ("indoctrinated") in the religion of his parents, already at the age of five. People of other religions do what Christian(?) parents sometimes say they don't want to do: thoroughly instruct their children and have them instructed in the doctrine of the Church. According to them, those children (whose children? God's covenant children!) have to find and choose their own way later. As parents, they don't want to press anything upon them. This certainly is not Biblical.

Let me now quote part of an article written by R.B. in the YOUTH COLUMN of *Una Sancta*, the bi-weekly magazine of our Australian sister-churches, of the 27th of December.

Whoever dares to suggest that John Ono Lennon was not a very talented and famous man is a complete and utter fool. He was a gifted man who formed the revolutionary group of the Beatles which, according to the Guinness Book of Records, was officially designated as the world's best-selling recording group: No small man indeed!

Having just read the facts written above, I'm sure that he impresses you, if you have not already heard of him one way or the other. If he hasn't impressed you, you're probably unusual.

BUT!!!

Be careful!

Notice how you are becoming quite involved in the life-story of this man . . . . You'd like to know *even more* about him, right? In short, you want to know everything about him — as much as you possibly can. Don't fool yourself, you *do* . . . . We're all inquisitive . . . . we've all fallen into a:

TRAP.

Not just a trap, but *Satan's* trap! I sup-

pose you don't believe it, but it's true!

Satan has used this gifted man as a lure to attract God's people away from that person whom we *should* be looking forward to, of whom we should be wishing to know more.

Doesn't that worry you?

The article goes on to point out the difference between Lennon and Christ Jesus. Lennon achieved nothing by dying. But the death of Christ Jesus was a death in our place; was a satisfaction for our sins; was to save from eternal death.

Now a person could say that the desire to know more about Lennon does not have to be characterized as falling into a trap of Satan, and does not have to be at the cost of knowing Christ Jesus. But a comparison between Lennon (and the Beatles) and Christ has been made, whereby the Beatles were claimed to win in popularity. And the article in *Times* from which I quoted shows that, for many, Lennon meant more than Christ. He functioned as a kind of saviour-leader for many, especially youth. Therefore, he was a trap of Satan.

*The Presbyterian Journal*, December 24 and 31, 1980, gave some remarks in one of the editorials. It starts:

Were you as surprised as we, to learn who had "done more than anyone else to alter the complexion of our culture"?

Were you as dumbfounded as we, to hear that he had "changed the cultural landscape of the Western world"? That he had "established the standard every contemporary musician to some degree follows today"?

A little further we read:

It is not just that Lennon was known the world over, or that he had amassed some \$200 million from what an earlier commentator called "the authentic heart of nonmusic." It is rather that the media should have devoted so many column inches to a man who once was the subject of deportation proceedings for a hashish conviction.

It was as though everyone else knew the very progenitor of the spirit of this

age had been taken away — and we didn't know!

There had been crowds of weeping flower children at the death of Elvis Presley. This was different — and a bit scary.

The editorial then explains why this was "a bit scary":

Responsible public figures spoke reverently of Lennon's "genius" in relation to social accomplishments, anti-war revulsion, and the sexual revolution. Have we been so blind that we failed to recognize how universally this one was acknowledged the "god of this world"?

If what we saw in those days following Lennon's death really reflected the mood of our culture, then we who had hoped the spiritual disease of the past 20 years was just a superficial infection have been terribly mistaken. Those restless throngs out there are sicker than we thought. Pray God they will be made well in the true Lord of life.

It is scary, indeed, that songs and music that reflect and promote modern lawlessness, sexual revolution, anti-war rebellion, and other "social accomplishments," are so much loved by so many. It is scary that their author is so much revered. It is scary that millions ("more people than anyone could ever begin to number") follow this man as their "leader" — the man who wrote and sang, among other things, (taken from the *Times* article):

"Half of what I say is meaningless.  
But I say it just to reach you,  
Julia."

It is more than scary that so many have as their Great Example a man who was unfaithful in marriage, divorced his first wife, indulged in sex and drugs, sang about it, and found "rest" in his god, the universal spirit. It shows how terribly lost (in the Biblical sense) the masses, the crowds, are today. The question must be asked: what is the reason why so many in our Western world (that has so many church buildings all over, big and small) follow Lennon rather than Christ Jesus? For an answer I would like to quote from what the apostle Paul writes in the second chapter of his letter to the Thessalonians:

The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

We have the result of the long process of liberalization and seculariza-

tion of our Western Christian churches. The true Christian faith was turned into humanism with a false image of Christ. And this turned into a humanism without Christ. Terrible are the consequences of unfaithful preaching, of false prophecy. It leads people, by the thousands, by the millions, to lawlessness, to perdition. God sends an energy of erring, so that people believe what is false. That happens because they refused to love the truth, Paul says. On the other hand, when Christ Jesus saw the Israelite crowds, lost in their sins, wandering in darkness, He was moved with compassion. He preached the true gospel to them to save them when they came to Him. And although the situation is different (the gospel has been preached in our world), nevertheless: do we have compassion?

That compassion is not shown when also we listen to the music and the songs of Lennon and so many of his colleagues and let what comes from the devil entertain us and give us pleasure. We can say: we are not liberal. We believe in the Christ of the Bible. But that Bible, the Word of Christ, tells us that there is an absolute antithesis between Christ Jesus and Satan, between faith and unbelief, between holiness for the LORD and unholiness, between righteousness (keeping God's commandments) and unrighteousness. Therefore, youth of the church should grow up with a thorough dislike for the ungodly, lawless, unholy songs and music of Lennon and his fellow musicians, for Christ Jesus' sake, however appealing they are able to make their products.

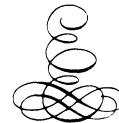
Our message about Christ Jesus as the true Redeemer from meaninglessness, from sin, we make powerless when we delight in the same entertainment as the "world" does: in the same ungodliness expressed in music and song. Besides, we offend our Saviour with it. We can point to the results of false prophecy, but we are on the same track when we entertain ourselves with this world of unrighteousness.

Youth of the Church of Christ Jesus, show in and to the world that you are different, that you believe in the true Saviour, the true Light, and the true God, as kings and priests for God through Him. And, parents in the Church, instruct your little ones and have them instructed in (if you want: "in-doctrinated" with) the true doctrine of the Scriptures, from the time when they are very young. And main-

tain this instruction as they grow older. For you may say in the covenant: our children are God's children. But while you instruct them and have them instructed in the truth, do not forget to live, to do, that truth yourself.

He who does "these commandments" (that first), and teaches them (that also), shall be called great in the kingdom of heaven, said Christ in Matthew 5:19.

J. GEERTSEMA



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#### OUR COVER

Agawa Canyon, Sault Ste. Marie. (Photo Courtesy of Government of Ontario, Department of Industry and Tourism.)

# For the Sake of True Ecumenicity<sup>4</sup>

(CONCLUSION)

How rudely and violently is denied what the church professes in Heidelberg Catechism, Question and Answer 27, and Belgic Confession, Articles 12 and 13, is made unmistakably clear in what Prof. Rothuizen in March 1979 wrote in *Gereformeerde Weekblad*:

Things happen of which I don't want to hear, not even in a hereafter, in heaven, or from God, what they were good for. So godforsakenly bad and gruesome was the impression they made on me.

At the end of this winter there was a newspaper report — and this kind of report appears in the newspapers a thousand times —: "Small boy goes down through the ice and drowns while trying to rescue a gull."

Now one can say: Wonderful, for that boy was prepared to give his life for a bird.

But it also might be said: What a cruelty, he was made to stick to his willingness.

This kind of report I experience as something totally senseless and so intensely mean that I never want to hear what end was served by this kind of a thing. I think that God personally will guarantee that I never will be told, because, indeed, it is no good at all, for nothing.

No comment is needed. The error in this case is inspired by rebellious resistance of a sympathizing heart that did not feel in line with the profession that God rules and governs all things, so that nothing happens in this world without His appointment.<sup>57</sup> But afterward the mistaken notion was also put down in writing and we do better not to think of the spiritual damage it caused with many of the readers.

There is, however, not only a public which reads what the men, mentioned here, write. There is also a flock which hears these teachers of error. In the synodical churches these men are all ministers, who Sunday after Sunday preach a gospel that is no gospel at all. How far removed are here the responsible ecclesiastical assemblies from the obedience to the apostolic word, that warned the elders of the Ephesian congregation about "grievous wolves" which would enter the flock.<sup>58</sup> As far as these assemblies are concerned the days before the "Separation," 1834, and the "Dolean-

tie," 1886, have returned, when liberalism had free play in the church.

The truth of this statement was already established in 1976 by one of the member churches of the Reformed Ecumenical Synod: Die Gereformeerde Kerk of Suid-Afrika. The general synod of this church made a searching inquiry into the situation of the synodical churches. We entirely agree with what is put down in its Acts when we read there:

From this it appears that ecclesiastical discipline in matters of doctrine by means of suspension (to say nothing about deposition) is as yet not being considered. Indeed, in spite of the assurance that Kuitert and Wiersinga will be publicly resisted, these men persist in propagating their views in the churches, both in speeches and in writing. Opportunity to do so was created by a new form of subscription and the distinction between "judicial" and "justical" discipline.

In the admonitions extended to the RCN<sup>59</sup> not only Kuitert and Wiersinga were mentioned. Much more was put forward. Attention was given to the entirely new theological outlook as apparent from the views of Prof. Dr. Rothuizen, Drs. Baarda and Dr. Augustijn.

To what extremities the deterioration had gone is clear from the way in which office-bearers of the RCN and committee members of the synod of the RCN use Scripture in the "Report to the General Synod of Dordrecht 1971/72 — on homosexuals."<sup>60</sup>

## *D. The Reformed Ecumenical Synod has member churches which in their own countries cannot come to unity*

Finally our churches find great difficulty in the fact that some of the member churches in their own country have not come to unity, or that, at least, they did not make attempts to become one.

In most of the cases their being divided is not justifiable before the Lord of the church. We feel that it is the calling of the Reformed Ecumenical Synod to draw attention to the sinfulness of these situations. Regrettably, in the Acts of the Reformed Ecumenical Synod we did not discover evidence of the understanding of this

calling, though there was reason for doing something to this end.

There is also a possibility that member churches of the same country cannot come to unity-in-truth because one or more of these churches do not have the marks of the true church, according to Article 29 of the Belgic Confession. Then the Reformed Ecumenical Synod should conclude that it has members which should not be members according to its standards.

We point to these things for the reason that it is a blemish on Reformed ecumenical cooperation when churches at the Reformed Ecumenical Synods have and practise what they do not have and practise at home. Churches should not measure with two different measures: one for use at home and another for use abroad. This is in conflict with the purity of Christian relationships. We feel that it is an abomination to the Lord.

## III. CONCLUSION

So we have all but finished the work that we were instructed to do. For the greater part the writing of this booklet has been a sad undertaking. Particularly the part that deals with the situation in the synodical churches was committed to paper with a feeling of deep sorrow. In bewilderment we always ask ourselves the question: how was it possible that in a comparatively short time it could come to this? There is also the reality that, though the ecclesiastical ties have been severed, there still remain the bonds of relationships of families and sometimes also the bonds of friendship.

With great concern we observe that the departure from pure doctrine appears to have consequences for the walk of life. The attitude of many toward the evils of homosexuality, free sex and criminal abortion is often alarming. Sometimes the position of office-bearers is rather one of encouraging sin than of opposing it. The support of revolutionary movements and especially of liberation movements, instigated by marxists, is a more important "must" than the obedience to the ten commandments of the divine law. Contrary to the rule of Scripture women are being admitted as office-bearers.

He, however, who appeals to Scripture to reject these things as sinful, is told that the commandments of the Word of God are to be considered as valid only for the time in which they were issued. For modern life and times



they are not binding. Who doesn't feel sad and downcast at hearing and seeing these things?

Yet we cannot refrain from observing that this development was to be expected, according to the powerful working of the energy of transgression. In 1942 the synodical churches rebelled arrogantly against the Word of God by denying the trustworthiness of the covenant promise. When no repentance was shown they became obdurate. And obduracy is always the cause of other sins. The now prevailing criticism of Scripture is entirely in line with the predominance over Scripture practised in 1942. When first the promises of the Word of God were not taken seriously, who could then expect that the record of Genesis 1-11, or for that matter, the narrative of the Gospels, would be dealt with as authoritative and reliable? We are convinced that many, who did not see through the true nature of the struggle of the forties, have never conceived of the relative position of what happened in 1942 and the situation in the synodical churches today. That is why we ask attention for it now.

Finally, we kindly request our readers to show fair-mindedness while perusing what we have written. We wish to assure you that we did not write in a spirit of self-complacency or haughtiness. We willingly confess that what we have is grace unmerited. Moreover, the Lord kept us down so effectively that we would not dare to glory in ourselves. We found ourselves entangled in many a disappointing struggle to keep what had been given to us.

Particularly in the sixties we experienced sore trials. In the course of these years we lost more than one fifth of our membership. This loss was caused by some who propagated an attitude of latitudinarian tolerance of deviations from Scripture and the confessional standards, taught by a few ministers. Thus, for instance, they demanded tolerance for the denial of the truth of Scripture and creeds that the soul of God's children after this life is immediately taken up to Christ, its Head in heaven.<sup>1</sup>

When finally the responsible ecclesiastical assemblies, according to their bounden duty, took measures to repress the propagation of error and the un-Reformed tolerance of deviations, this resulted in a schism.

We thank the Lord that He graciously gave the faithfulness to take strong action on behalf of the protec-

tion of the flock, which Christ has purchased with his own blood. Nevertheless we still deeply feel the pain that an unexpected great number of members left the churches.

On the other hand we thankfully observe that the Lord, when this struggle was over, blessed the churches with a gladdening revival of spiritual growth, in which particularly many of our young people share.

We sincerely hope that the reading of this booklet will contribute to renewed deliberations on the side of the readers. We particularly would like to receive answers to what was written here.

Take it from us that we were prompted by the love of Christ and an honest desire for practising true ecumenicity. Churches which adhere to the Word of God in its entirety need one another in these days full of evil. Therefore we long for scriptural and truly Reformed cooperation of churches of all continents. This we do the more so as we fear that adherence to the Reformed Ecumenical Synod, as it is now, will affect your own churches so that they will come to suffer from

the same fatal disease as already has its devastating effects on the synodical churches.

When we allow darkness to enter the light the light itself will be extinguished.

Let us therefore pursue together the unity in truth, for only where this is done the unity of the Spirit will flower in the bond of peace.

#### FOOTNOTES:

<sup>57</sup> Belgic Confession, Article 13.

<sup>58</sup> Acts 20:29.

<sup>59</sup> RCN: Reformed Churches in The Netherlands, in this booklet referred to as the synodical churches.

<sup>60</sup> Acts of "Die Gereformeerde Kerk in Suid-Afrika" 1976, Art. 88, p. 300.

<sup>61</sup> Heidelberg Catechism, Lord's Day 22, question and answer 57: "What comfort does the resurrection of the body afford you? That not only my soul, after this life, shall immediately be taken up to Christ, its Head; but also that this my body, raised by the power of Christ, shall again be united with my soul, and made like unto the glorious body of Christ."

## 49. What is in life and death my only aid

*Misericorde*

*Geneva, 1562*



I. What is in life and death my on - ly aid,  
My com-fort when I am by trou - bles swayed?  
I am not mine but Christ's, who full - y paid  
For all my sins and saved me.  
His pre-cious blood for my of - fenc - es gave He,  
Freed me from all the dev - il's power and slav - ery.  
For in the book of life God did en-grave me.  
And me His own He made.



*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.*

Dr. Carl McIntire, president of the International Council of Christian Churches, has called upon Dr. Billy Graham not to receive an honorary degree from the Church Academy in Communist Hungary. In a letter dated January 3, and addressed to his home on Montreat, North Carolina, McIntire said that such a degree "will have Communism written all over it," and that Dr. Graham would be helping the cause of the Communists with their peace offensive. McIntire quoted statements from church leaders, both in the Presbyterian and Lutheran Churches, praising the communist regime and indicating that they were helping the Communist state for the good of the people. (CN)

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#### **MINNEAPOLIS (RNS)**

Making the Bible available to all the people of the world who want it is a goal close to the heart of Dr. Oswald Hoffmann.

But the Lutheran clergyman who is president of the United Bible Societies isn't convinced of the wisdom of smuggling Bibles into certain countries.

"It's illegal and doesn't do us much good," he said in an interview here where he addressed a Lutheran youth congress. "Christians of those countries advise against it."

In the case of China, Dr. Hoffmann said Christian leaders prefer that Chinese-language Scriptures be brought to the mainland by individuals travelling from Hong Kong rather than smuggled in. Christians in China also have obtained permission to publish the Bible in their own country. (CN)

**Remark:** Although we don't believe

that the much-publicized "smuggling-actions" are indeed in the interest of the people, we should not forget that Satan will always consider the spreading of God's Word a threat and will always try to make such spreading "illegal." If our forefathers had said that the spreading of God's Word and of the writings of Luther and Calvin together with the publication and distribution of the Belgic Confession by Guido de Brès was illegal and that for that reason they should not do it, the course of the Reformation would have been much different and many would have remained in the darkness of superstition and error.

As for the opinion of Christians living in the Communist countries, it all depends with what kind of Christians one talks.

And: what is permission to have approximately one copy of the Scriptures per ten- or one hundred thousand Chinese worth in actual terms?

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#### **MINNEAPOLIS (RNS)**

People who attend church most often are the happiest, a survey of nearly 1,200 residents in the Minneapolis-St. Paul metropolitan area has found.

The comprehensive survey, covering all areas of life and involving hour-long interviews by staff members, was conducted by the *Minneapolis Star*.

Of area residents who attend church every week, four in ten say "taking all things together" they are "very happy." Only one in four of those attending less frequently says he/she is "very happy."

Similarly, those who attend religious services most often are most likely to say that they have done "very well" in what they had hoped to accomplish in their lives so far.

Those who attend church most often also seem surest that there is a purpose in their lives.

There is also a correlation between frequency of church attendance and attitudes on religious, political, and moral issues.

Faithful church-goers also are the most opposed to pre-marital and extra-marital sexual relations and to homosexual sex and are the most in favour of stronger laws against the distribution of pornography. (CN)

**Remark:** Without accepting the findings of the reporters as described and without agreeing with the

tendency in this report that apparently "religion is good for happiness, and makes one succeed," we wish to state that we are not surprised at all about the result of the investigations. Even though the people interviewed apparently do not get the most thorough instruction on Sundays, regular attendance appears to strengthen them in such attitudes as are necessary to oppose corruption and to stem the tide of deterioration and moral degeneration.

Will anyone learn from the above-mentioned survey and its results?

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#### **WASHINGTON (RNS)**

Sen. Edward Kennedy (D-Mass.) tops yet another "hit list" of senators targeted for defeat in 1982.

The issue this time is life — or more specifically, a pro-life amendment — and Mr. Kennedy is joined by 11 other senators labelled "the deadly dozen" for their stands on abortion by the Life Amendment Political Action Committee (LAPAC).

LAPAC claims credit for helping to defeat nine of ten liberal senators in 1980, among them Sens. George McGovern (D-S.D.), Frank Church (D-Ida.), Birch Bayh (D-Ind.), and John Culver (D-Iowa), at a cost of \$500,000 in campaign funds. (CN)

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#### **NEW YORK (RNS)**

Repression increased worldwide in 1980, according to Freedom House, a human rights organization devoted to the spread of democratic political values.

The annual survey by the New York-based group found that the percentage of the world's population now living in freedom compared to 1979 dropped by 1.1 points to 35.9 percent.

The 40-page assessment said that 21.6 percent of the world's population lived in the 76 "partly free" countries and territories and 42.5 percent in 62 places regarded as "not free." (CN)

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French scientists are beginning to question evolution. Two books just published in Paris by Robert Clarke and Pierre Grasse ask basic questions. Clarke's *Naissance de l'Homme* ("The Birth of Man") asks how a series of unpredictable mutations could by lucky chance produce the complex universe. In *L'Homme en Accusation* ("Man on Trial"),

*Continued on page 53.*

# news medley

Not only is our medley read nationally and internationally, we also get national and international cooperation. Just last week I got a surprise. Mind you, I get more surprises, some pleasant, some unpleasant. About the former I rejoice, whereas the latter don't bother me all that much, as I can say very frankly and honestly. I just do what I consider to be my duty and obligation towards the membership, and as for the rest: the Lord will judge. Once in a while, I admit, there is a naughty streak in what I write, but it is never malicious, is it? And then there are the reactions which make me chuckle. I won't tell you exactly what they are, for then I might get too many of them. Leave me a few secrets, will you?

However, let me return to that pleasant surprise that I got. It was a letter from a (for me) strange country. There were some beautiful stamps on the envelope which I soaked off very carefully, since they will find a good hiding place in a child's stamp album. By the way, will you save all your stamps, especially the special ones? We read oftentimes that they are worth money, and my heart bleeds when I see beautiful stamps in a wastepaper basket. Think of saving them and then, when you have a bazaar for the school (people who are opposed to bazaars speak of "family nights" but it really is the same thing) make a sheet of cardboard with a plastic covering showing the seventy-five or one hundred stamps which you offer for 75¢. There should be seventy-five or one hundred *different* stamps, of course, for you would not wish to disappoint a child by stuffing stamps of the same denomination into the package, so that the child discovers that actually it has no more than twenty different stamps. But perhaps there are already ladies' aids or auxiliaries that have hit upon that idea. For those, however, who never attempted that as yet it might be worthwhile to try it. But make sure that none of the stamps are damaged.

Meanwhile, I still have not told you what the surprise is. That's to keep you a little in suspense, you see.

The envelope which I described above contained a bulletin, a bulletin in a strange language. It was Portuguese. Many years ago, when the Rev. D. Los went to Monte Alegre he is said to have remarked that, if one knew Latin, he would not have much trouble with the Portuguese language. I do not wish to claim that I really *know* Latin, although I did study it for many years, but I also may say that some knowledge of that now-dead language certainly did help me to "make some heads and tails" of that bulletin.

It was — and let me stop speaking in riddles — the first bulletin issued for the Igreja Reformada de São José da Coroa Grande. That is the official name. It means: the Reformed Church of São José da Coroa Grande. The name of the bulletin? *A Coroa*, A Crown. The name is derived from Psalm 103:4, and has special meaning in connection with the name of the place where the Church is. Rev. Boersema begins with a little meditation: A New Year — New Gratitude. The bulletin further contains a list of activities during the week, starting with the services on Sundays, and continuing with Catechism Classes and Bible Study.

A few words are written about the Lord's Supper, its meaning, and why it means so much for the believers,

whereas the unbelievers think it to be nonsense. Further we read a resume of the Sunday School lesson, dealing with Joshua 10: the defeat of the five kings of the Canaanites; which resume is followed by some questions who the five kings were, where they took refuge, and what was done with them, what the LORD said to Joshua, and what the LORD did for His people. Further we find a list of Scripture readings for the whole week.

All the above is correct only if I understood well what was written. But then, I think that I shall hear more about it if I am wrong. Let Rev. Boersema, however, be assured that we love to hear something from Brazil and that we are interested in what is going on there, especially now that we had to read in the Houston Consistory report, "Letter from the Church at Surrey re the fact that issuing a national *Mission News* is not feasible." We do remember our mission workers regularly in our public prayers, but in order that our prayers may become more concrete we also have to know about them, about their circumstances, about their difficulties and their joys. As long as we do not have a "national *Mission News*" the factual situation is such that only half of the membership can pray for half of the mission workers very concretely; the other half has to do it in more general terms. I do not say that a prayer in general terms is not effective; I do state that personally I like to know what the situation is so that at least the personal prayers can be concrete and to the point. In order to make up for the lack of information I did write more extensively about the bulletin which I received.

I certainly will defend the task and autonomy of the local Church in mission matters; and, contrary to what I read of Rev. Drost in The Netherlands, I am still happy that we have no "general deputies" for the mission work. Things with which each and every Church that sent out a missionary or missionaries has to do are not for that reason becoming things which belong to those Churches in common. Things go well as far as I can see, and we had better leave well enough alone. But I still cannot understand *why* a combined *Mission News* has to go to sleep again in the land of pious wishes and pleasant but unfulfilled dreams.

I mentioned Houston there. We might as well continue with that Church.

There was one item in the bulletin which I wish to pass on. It was a not-so-frequently-seen notice. It came from the janitor (or "janitrix"?). Let me first give the message. "I would like to extend a special word of thanks to the ladies who cleaned up after the Christmas program, and to the young people who tidied up after their dinner on Boxing Day. Especially the latter did such an excellent job that my task in that respect was kept to the very bare minimum. Thanks for the fine cooperation!"

That was indeed an unusual notice, wasn't it! Oftentimes the premises are left in a much worse shape. I could quote from this week's collection of bulletins complaints about wrappers, boxes, cigarette packages, etc., left behind after the services or after meetings. One minister asked in the bulletin whether especially the young people had ever come to the Church building on Monday morning and looked at the collection of discarded wrapping materials. Sometimes I see the pile which the caretaker collected from the pews and from underneath the pews. It really is not necessary to just drop all sorts of things on the floor.

However, the message which I quoted referred to specific occasions; let that be a reason to act in that manner every time. And let us, also towards our janitors

and caretakers, show that courtesy which we like to receive ourselves. Oftentimes it is taken for granted what they do; frequently there is much criticism on their work. If they forget once to prepare things for a meeting, they'll hear it (and rightly so), but in many cases it is simply forgotten to notify them when a meeting is cancelled: that is something which they have to smell from several miles' distance. On the occasion of the praising words from the janitor in Houston's part of the *Bulkley Valley Echo* I fit in a few words on behalf of our janitors and caretakers. Make it somewhat easier on them.

I like putting in a good word for the one or for the other at times. And I even am willing to comply with requests in that direction, as I have shown in the past. But let no one count on it that any request in this respect will also be honoured, although I am thankful for the confidence placed in me.

I really do not have to say anything else about the British Columbia Churches. The Langley Church building has not yet been completed and there is no firm indication as to the date at which it can be dedicated officially. The very same has to be said about Carman. The delivery of the pews has been delayed for a week and thus they expect that those pews can be installed no sooner than the first week of February. Once the pews have been installed, it won't take long before services can be held in the new building.

The Congregation is told that there will be ample opportunity to show their happiness and gratitude by means of special donations, various projects, and other means which will make the building more "habitable" and pleasant to meet in. I learned that there are mechanized boot-cleaners on the market: you place your boot on them (or in them?), push a button, and the "dirt goes flying." I would rather install them outside in that case. Let me know how they work.

Meanwhile we have already reached Manitoba and that goes a little too fast. Let me first still say something about British Columbia. I do not wish to say anything about any of the Churches there but rather about a place where no Church can be found as yet. Although — when I say it that way I am not completely correct, for a Church can be somewhere where no Consistory can yet be formed in the given circumstances.

What I am referring to is something you could read about in the previous issue of *Clarion*, namely, an exhortation from the two families that have settled in Westbank, British Columbia, in the Okanagan Valley. Will that become the third Valley about which I can report in the future? As I wrote before, I have never been able to understand why none of our people ever settled in the Okanagan. Some that did go into the interior have wandered away from the Church; others returned to the green pastures of the coastal region. Now there are again a few families that will give it a try. And I hope that they'll succeed. In any case, I think that people who go for holidays in the Okanagan Valley, should remember the addresses that were mentioned in the previous issue. Let them join the two families on Sundays. That also applies to those who spend a few weeks in Osoyoos. It is not all that far from Osoyoos to Westbank. Last year we spent a week near Westbank, and we drove to Oliver to get cherries, because we were a little too early: it was not yet the season for cherries. In Oliver we did find an orchard that had put up a sign just that morning: "Cherries, Pick Your Own." That's what we did, and we are still enjoying them occasionally.

Anyway, what I wished to say is that it is not all that

far from the Osoyoos region to Westbank, and I hope sincerely that holidayers will seek the communion of saints also there. I don't think that we shall be there this summer, but those who do go: happy holidays! Perhaps you'll finally discover the Ogoopogo monster.

Jumping the Rockies, we land in Edmonton, Municipal Airport, then we are closer right away. "Council decided to split all assets (church building, manse, cash) as of April 1, 1981, and to appoint a committee to assess the value of all assets as of April 1, 1981, and to work out the financial details. This decision was based on the grounds that a large donation has been offered and a fund drive can be arranged to facilitate the split."

That's all I am going to quote from it this time; in the past I oftentimes took over parts of reports, and so on, and I have to see to it that I don't repeat myself (too often!).

From an older Neerlandia bulletin I quote the following: "The consistory will have to try to get a minister in December to lead the services due to the fact that there will be no classical appointments on account of the postponing of classis."

May I give the brethren in Alberta/Manitoba some advice? It is the advice to follow the custom in Classis Ontario North: make a list and approve it at a classis for more than half a year; then you won't have the problem that, when a Classis is postponed, no provision exists for pulpit supply in vacant Churches. We are mostly more than half a year ahead. If a change occurs in the number of ministers or if a vacant Church in the meantime gets a minister, a solution will have to be sought in the former case, no problem exists in the latter. But if the situation remains as it is, it can be only a great help when it is known for more than half a year in advance who has to go where. We have followed that custom because we oftentimes have no more than two Classes per year, and it has served us well.

Neerlandia has a library for the school which contains no fewer than 1,329 books! Recently a Library Sale was held at the Barrhead Public Library. At that sale no fewer than 271 books were bought for the grand total of \$50.80. "We won't list the titles now, they'll be listed when they are approved by the Education Committee. But we got a very good selection this time. A lot of books dealing with history, and other valuable books which besides being very good reading material, are also good research material." Congratulations.

Yes, and that brings us then all the way to Ontario. We begin with the Ebenezer Church in Burlington. "A motion was tabled and discussed at length to have the bread and wine handed out by the elders to the brothers and sisters while they are sitting in their pews. This motion was tabled to reduce the repetition at the table. The consistory, however, defeated the motion. It stands to reason that, if the membership has any suggestions for improving the situation, this can be done in writing or also during the congregational meeting."

I do not know, of course, what the reasons were for the consistory to reject the motion. I can only guess, but shall not do that. The method as propagated by the motion was (and perhaps still is) in use with several Churches in The Netherlands, especially in Friesland. I have never seen it being followed, and I am happy for that. I would also have voted against the motion, for I am convinced that we should maintain the *table*. And we should show the communion by sitting together at that one table. If the elders go into the auditorium and give some bread here and there, I would feel that the symbolism of

being all together one body was lost to a great extent. Also the specific act of *going* to the table would be lost. Perhaps the Consistory of Burlington East had other or more arguments; I could give only some of my own reasons.

From East to West is not far. "Even though the number of ministers eligible for a call is limited, we are optimistic and the committee is already gathering information on several ministers." I hope that the brethren will succeed soon, for the membership is given as 720. What I think of such a number is well-known.

Smithville is in the same circumstances, although they are not yet as far as Burlington West. Smithville's membership stands at 671. Besides, the area over which the membership is spread is much larger than that of Burlington West. Thus we can only rejoice when we read, "A committee has been appointed by the consistory 'to investigate the growing need for pastoral care in the congregation.' What does this mean? Simple, really: this committee is to do an analytical study of the growth of our congregation and is to suggest various ways in which we might cope with this, e.g. splitting up the congregation into two wards, calling a second minister, institution of another congregation, or even leaving things as they are for the time being." I do not think that the last-mentioned possibility will have much of a chance of being accepted, seeing the size of the Congregation and the need that exists. Even though January 1, 1982 might be a little too soon, my prediction is that it won't be long after that before there are two Churches in the Smithville area. We'll see.

The Rev. Stam wrote two quite lengthy pieces about "Psychic Healing." He did so in connection with the fact that quite a few people seem to be going to the Philippines to seek there healing for illnesses which, in many instances, could not be cured here. In the first article he describes the carefulness which we should display and the danger involved in seeking healing with people of whom we do not know for sure whether they recognize the true God or are instruments of God's adversary. And in the second article he discloses new information: the whole thing appears to be no more than a hoax, even though prayers were prescribed and allegedly the Lord Jesus was invoked. Here we see anew that we are to be very careful also in seeking healing from illnesses and that thorough investigation is an indispensable condition for any action in that direction. If I have made our readers

curious, we might be able to convince Rev. Stam that we should have some articles on that in our magazine.

We end our journey in Grand Rapids this time. From what I have heard and read of President Reagan I must say that I have more expectations from him than I had from his predecessor. It is, of course, still too early to say what will come of his brave words, but at least he has given proof of knowing what the communist leaders are up to and what they are after. I have the impression that his overwhelming victory was also the fruit of the fact that the American people are fed up with pussy-footing and with the trend towards liberalization and dissolution which became more vociferous all the time. The Secretary of State also seems to be a man who knows what he wants.

It was, however, not my intention to write about politics. I was going to say something about Grand Rapids.

The Consistory report mentions, "A letter and catalogue of tapes was received from the cassette library of 'De Luisterpost,' informing us of the use of these tapes for members of the congregation."

Yes, we got that letter and catalogue too. It is a catalogue of cassettes which Dutch sermons, Schooldagen, speeches given at meetings, concerts and sing-songs, briefly, cassettes which let us hear what we might have gone to listen to if we had been in The Netherlands. Especially our older brothers and sisters will be happy with what this library offers and they will do well when making a good use of it. Since the Dutch services are becoming rarer and rarer, they will find compensation for that in the cassettes with sermons. Ask your Consistory for an opportunity to consult the catalogue. As there are no funds available for this work and the whole thing is more or less dependent on the good will of those using the service, users are expected to pay postage both ways; since there are more costs involved, however, it would also be appreciated when a donation accompanies the money for postage. This is something with which I have nothing to do and therefore I conclude this medley now. It is long enough, I should say, and the eyes become heavy.

I'll just let you in on a secret before I sign off.

Imagine — but don't tell anybody —: I got my *Clarion* of January 16, which was mailed from Winnipeg on January 9th, already on the 29th. Is our postal service ever improving!

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#### **INTERNATIONAL** — *Continued from page 50.*

zoologist Grasse asserts that present theories of evolution lack substantiation. Previously a neo-Darwinian, Grasse concluded that there was no bridge between the "naked ape" and man, and branded mere theory what he said facts refuse to support. He bluntly stated that researchers really know nothing yet. (CT)

\* \* \*

The first new translation of the Bible into Chinese in 60 years was completed recently by the United Bible Societies. The "common language" *Today's Chinese Version* was an eight-year translation project.

Linguist Moses Hsu reported that "A dedication service for the new Bible in Taiwan resulted in a complete sell-out of the 700 Bibles on hand in 10 minutes. Some 40,000 Bibles printed in Singapore have been shipped to different areas of the world. (CT)

\* \* \*

#### **GRONINGEN**

The Consistory of the Reformed Church in Groningen-Noord gave its permission to the institution of a Church in Kouh, Irian Jaya. Advice regarding this institution was received from the mission field and it led to the above decision. The institution itself will most likely take place this spring with the ordination of six elders among whom Obed Rumi, who

will receive a training for minister. The village of Kouh has approximately 800 inhabitants, and the Church will number about 265 members, among whom 101 communicant members. (ND)

\* \* \*

#### **LEIDEN**

According to the Leiden professor Dr. H. Berkhof, there is nothing in the Bible from which we can conclude that the birth of Christ was a virgin birth. Prof. Berkhof is of the opinion that Joseph could have been the father of Christ. Why is a woman involved and why not man? "Does then, the man alone bring sinfulness and not the woman?" (ND)

vO



# Rev. and Mrs. Mulder 25th Anniversary

Wedding anniversaries are always special events, especially if they are combined with the remembrance of another happy date in the couple's life. Such was the case when on Friday, September 26, we came together as congregation at Toronto to celebrate the twenty-fifth wedding anniversary of Rev. and Mrs. Mulder, and Rev. Mulder's twenty-five years in the ministry. Although both events had actually occurred during the previous months, the festivities were postponed to this date to ensure that holidays would prevent no one from attending.

The theme for the evening was set when the vice-chairman of the Consistory invited everyone to sing "Great is Thy Faithfulness" as our opening song. In his opening remarks which followed, he noted that the formal education for the ministry had now been followed by twenty-five years of experience within the Church. Those years have been busy years for both Rev. and Mrs. Mulder, and it has not always been easy to feed, to lead, to encourage, and, where necessary, to admonish the flock of our Lord. Clearly it may be

seen, when looking back, that the guiding and strengthening hand of our God was with them. As congregation we are thankful that the Lord has placed them in our midst such that we too may benefit from these years of experience.

The evening was then filled with a number of performances and plays dedicated to, or in appreciation of, Rev. and Mrs. Mulder and family. The choir sang a number of selections which they had been preparing for some weeks. Then followed son Carl Mulder, all spruced up in his father's wedding/ordination suit. He treated the gathering to a number of anecdotes about Rev. Mulder's ministry. Not soon to be forgotten will be the sight of the "ministerial trousers" with a huge gapping hole which — so legend has it — were worn throughout a service including the administration of the Lord's Supper. If Carl is to be believed, this was the same suit worn for an afternoon service when only the morning's sermon could be found in the pocket. It appears that well-kept family secrets have a way of coming out.

The young people's society also



*Rev. Mulder's closing remarks.*

had a contribution to make. They led off with a superb orchestral performance on instruments newly fashioned out of plastic, tin, wood, and other unique materials. Unfortunately, the resulting discordance did not meet the standards for inclusion in the revised hymn book. Not easily discouraged, they presented a performance of their "little people" as the latter prepared to go to school. These "little people," with their squat bodies and floppy appendages, somehow managed to coordinate their movements sufficiently to mess their faces, slop their food, and dislodge their clothes. Finally, a play depicting a meddling neighbour interfering in a happy marriage. Nothing unusual perhaps, except that it was in Dutch, a language most of the participants use very irregularly. On the whole, they presented an amazing array of skill and ability and their efforts were indeed much appreciated.

Not to be outdone, the women's society presented a history of the Mulder family in poem and pantomime. We will long remember the two ladies who so handsomely portrayed the bridal couple of twenty-five years ago; the mother of five who, in appropriate baby clothes, depicted the arrival of Carl and Paul into the family; the postman delivering the constant stream of calls to yet another congregation; the little yellow Volkswagen making its cross-Canada journeys. It was altogether a



*Rev. and Mrs. Mulder, Carl, and Paul.*

well-prepared and well-presented family history.

Near the end of the evening Rev. and Mrs. Mulder were presented with a number of gifts. For Mrs. Mulder, flowers from the women's society and a fine collection of new dishware from the congregation. For the Reverend, a new desk for his study as a congregational gift. These gifts were both presented and received in grateful appreciation.

Reverend Mulder was given the opportunity to address the gathering at evening's end. In his remarks he expressed his gratitude to all who had aided in the organizing and the presentation of the evening, and especially to all those who came to the festivities. He noted that, indeed, as the chairman had remarked at the beginning, his duties as minister had not always been easy. Yet the Lord had provided all that was needed exactly as promised in His Word. The Reverend expressed his thankfulness that the Lord had allowed him to do His work for these many years and that he, Reverend Mulder, had received great support and encouragement from wife and family.

It is noteworthy that almost every member of the congregation — younger and older — was present. This speaks perhaps most clearly of our appreciation for the work Reverend Mulder does and for the active involvement of Mrs. Mulder and children in the life of the congregation.

L. KAMPEN, reporter



Rev. and Mrs. Mulder receiving congregational gifts from F. Kampen, Vice-chairman of the Consistory.

## Consulaat-Generaal Der Nederlanden, CONSULATE GENERAL OF THE NETHERLANDS

1 Dundas Street W., Suite 2106, Box 2, Toronto, Ontario M5G 1Z3

### NEW AMBASSADOR OF THE NETHERLANDS

The newly appointed Ambassador of The Netherlands to Canada, Mr. Naboth van Dijl, will be received by the Governor-General at Government House for the presentation of his credentials.

Mr. van Dijl arrived in Ottawa from The Hague, The Netherlands, where he served as Director of African and Middle Eastern Affairs Department at the Ministry of Foreign Affairs.

Mrs. van Dijl, nee Dennery, arrived with her husband in Ottawa.

Having joined the Dutch Foreign Office in 1951, the new Ambassador of The Netherlands has previously been posted to New York (UN), Teheran, Bonn, Addis Ababa, Paris (NATO), Brussels (NATO), Washington, and Moscow. He is an Officer in the Order of Orange-Nassau, Commander in the Order of the Crown of Oak of the Grand Duchy of Luxemburg, bearer of the Officer's Cross in the Order of Merit of the Federal Republic of Germany and Officer in the Order of the Crown of Iran.

Mr. van Dijl was born in Rotterdam on April 23, 1923. He is a graduate of the school of social geography and of the school of law in the University of Utrecht and holds a master of arts degree of Stanford University (USA).

He succeeds Mr. Paul Willem Jalink who left Ottawa on December 21, 1980. Ottawa, January 6th, 1981.

### OPSPORING ADRESSEN:

ATHERTON-DIEMEL, Anna Maria, geboren te Utrecht op 23 juli 1943.

VAN DEN BROEK, Gerardus Antonius, geboren te Oss op 25 mei 1915, naar Canada vertrokken in 1952.

VAN DRIEL, Gerardus Johannes, geboren te Amsterdam op 8 juni 1942, naar Canada vertrokken in 1980.

GEEERLIGS, Anton, geboren op 27 april 1916, naar Canada vertrokken in 1955.

HARRISON-HARTEVELD, Esther Rosalie, geboren op 1 juni 1926.

VAN HOEK, Johannes Petrus, geboren te Rotterdam op 29 januari 1916, naar Canada vertrokken in 1956.

VAN DE HORST, H.T., geboren te Den Haag op 18 december 1915, naar Canada vertrokken in 1965.

JANSINK, Herman, geboren te Dinxperlo op 21 januari 1916, naar Canada vertrokken in 1951.

LANGBROEK, Jeroen, geboren op 25 maart 1932, naar Canada vertrokken in 1957.

LOO, Josefina Maria Catharina, geboren te Heerlen op 1 januari 1943, naar Canada vertrokken in 1980.

MOLNAR-DOMONKOS, Juliana, geboren te Hongarije op 16 april 1916, naar Canada vertrokken in 1968.

PAAUW, Cornelis, geboren te Rijnsburg op 24 december 1915 naar Canada vertrokken in 1952.

Familieleden van de heer Egbert Antonius POOL, geboren op 4 juli 1915, naar Canada vertrokken in 1955.

SCHREMER, Maria, geboren op 24-3-1921. Naar Canada vertrokken op 4-9-1968, laatst bekende adres: Draafsingel 57 te Hoorn.

SLUIS, Theodorus Albertus, geboren te Utrecht op 28 januari 1916, vermoedelijk vertrokken naar Portage la Prairie, Manitoba.

SNIJDER, Antonius Petrus Marinus, geboren te Breda, naar Canada vertrokken in 1951.

TREFFERS, K.J., geboren op 30 september 1959, laatst bekende adres te Scarborough, Ontario.

VAN DER STAAL, Wilfred, geboren op 24-6-1919 te Winnipeg, naar Canada vertrokken op 28-7-1948. Laatst bekende adres: Rotterdam.

WOLFF, Cecil Albert, geboren op 1-11-1942 te Paramaribo. Laatst bekende adres: 2260 Eglinton Avenue East, Scarborough, Ontario, Apt. 602.

ZILVERSMIT, Nanny, geboren op 5-4-1892 te Enschede. Laatst bekende adres: 10 George Street te Bowmanville, Ontario.

De heer en mevrouw VAN VUGT, verdere gegevens onbekend.

De Consul-Generaal, voor deze:  
MRS. G. SCHNITZLER



# our little magazine

Hello Busy Beavers,

Some of you wrote and told me how much fun you had in the snow. Others were making snow forts and tunnels. And still others had lots of fun skating!

Busy Beaver *Kimberley Vandooren* has a winter poem to share with you.

Do you feel about winter the way Kimberley does? (Right now, anyway?)



### Winter

Winter is full of cold and snow,  
Everyday the winds will blow.  
The children's noses start to freeze,  
Some get a cold and start to sneeze.

You've got to dress yourself very warm,  
To keep you safe in case of a storm.  
I don't think anyone will grieve  
When the snow starts to leave.



Never mind, Spring is just around the corner, and that's why we're having a new CONTEST!

Do you remember the Early Bird Contest we had last year?

You remember what we had to do?

Right! Keep your eyes open and watch for the very first robin you see this spring.

Right away send me a postcard or a little note telling me the DATE and the TIME when you saw that first robin.

Maybe it would help if you get your postcard (or note) ready NOW.

Then you could hurry it off to me right away after seeing Robin Redbreast!

In the meantime, Busy Beavers, keep your eyes open for other signs of spring, too!

Be good detectives!

### FOR YOU TO DO

Wouldn't it have been nice if there had been a picture with Busy Beaver Kimberley Vandooren's poem? Some of you Busy Beavers are good artists, I know. Will you make us a picture to illustrate the poem "Winter" and share it with us?

You know my address:

Aunt Betty  
Box 54,  
Fergus, Ontario N1M 2W7



## From the Mailbox

Welcome to the Busy Beaver Club, *Jessica Byker*. We are happy to have you join us and we hope you'll be happy joining us in all our Busy Beaver

activities! I'm glad you like our puzzles. Write again soon, Jessica.

And a big welcome to you, too, *Kimberley Vandooren*. No wonder you had fun during your holidays! Thank you very much for the poem, Kimberley. I see you'll make a real Busy Beaver!

Hello, *Chandra Meerstra*. Welcome to our Club. Be sure to join in all our Busy Beaver activities, Chandra. I think you must have had a really good time with your cousin visiting! Please send me your address, Chandra.

Welcome to the Busy Beaver Club, *Pauline Lodder*. We are happy to have you join us. Will you write and tell us about yourself and your hobbies sometime?

Are you getting to be a good ping-pong player, *Joanne Hamoen*? And how far are you, doing your embroidery? I'm glad you're having so much fun out in the snow. Will you be sorry when it goes? Thanks for the quiz, Joanne.

I see you're having lots of winter fun, too, *Mary-Ann Van Woudenberg*. And I see you've been a real Busy Beaver again, too! Keep up the good work.

It must be lots of fun helping to look after all those little pigs, *Helena Hamoen*. That will keep you busy. Thanks for the puzzle, Helena. And I'm sorry about your name missing from the birthday list. I hope you had a very happy birthday, anyway!

Hello, *Debbie Vander Gugten*. It sounds as if you had a really good time during your holidays! Have you made your Dutch doll already? I'm curious to hear how you did!

\* \* \*

### QUIZ TIME

#### Father, Mother, and Son

In each of the numbers below there is the name of a man in the Bible, with a row of squares for the name of his father, and another row for the name of his mother. Can you fill them in?

1. 

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S	
H	
M	
A	
E	
L	


2. 


B	
O	
A	
Z	

3. 

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				A					
				H					
				L					
				O					
				N					