



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# A Communist Behind Every Tree?

“WAKE UP! WAKE UP!”

The words at the head of this article have often been used as a ridicule for “McCarthy-anism”. McCarthy has been chasing people whom he suspected of the least relation with Communism, all over the States. Now we are living in the era of ‘detente’ and no one is supposed to say or write a word that might harm the ‘sweet peace’.

*Alexander Solzhenitsyn* has delivered two speeches to the American people, both published in Reader’s Digest; the second of which bears the title, “Wake up! Wake up!”, a warning to the peoples and governments of the West, to reconsider the ‘wisdom’ of the policy of detente. Mind you, this is a Russian who knows the communist system inside out; he came to the West to warn us that, after all, there *is* a communist behind every tree.

I am not a politician, only a reader of the news, although I try to do that through the glasses of the Word of God.

With you all I am convinced that the future is not dark but light, because we expect the return of our Saviour.

I am convinced that we cannot change the course of the world, not because communism is so strong but because Jesus Christ is the Master of history.

Yet . . . , that does not mean that we should fall asleep, together with the crowd to which Solzhenitsyn seems to speak in vain.

We should be especially concerned about our young generation. What do they know about politics other than what they hear and see on the news? The older generation, trained in christian political principles, has made default of its calling to transfer their knowledge of those principles and to translate them to the present political scene. I remember one brother who for years has tried, also via letters in Canadian Reformed Magazine, to establish a Canadian Reformed Political Alliance (parallel to the Dutch G.P.V.: Gereformeerd Politiek Verbond). With all respect for his endeavours, he did not translate those principles. Who will?

Anyway, many of the younger (and not only younger . . . ) generation think socialist, but have no clue about the origin of governmental authority and its limitations. They may even say with Lester Pearson, “Rather Red than dead”, not realizing that, if such had been the mood of a previous generation, the whole world would have been under the heel of Nazism.

Hence these remarks. Hopefully not a cry in the wilderness as that of “the most famous living Russian author” seems to become.

Others are much better qualified (we have people with degrees in political science among us). It is about time that they speak a bit louder.

But now then my simple remarks as a political layman.

## THE PRESS

I remember Dr. K. Schilder writing, shortly after the war, that we would not hear the truth anymore in the press. If that was already true then, how much more now! I tell you no secret when saying that some newspaper barons are buddy-buddy with communist leaders. Everyone can state

that most big newspapers are leftist-oriented. In Western Europe the public mind has already been poisoned to such an extent that the majority, even in good old Holland, is of the opinion that democracy and liberty are not worth fighting for “if the communists come”. Defeat of the U.S.A. in South East Asia was and is applauded.

Communism is not that bad, after all.

Since Watergate there seems to come no end to an unbelievable self-exposure of the U.S.A., to make it the laughing-stock of the world. People like Senator Church seem intent on just that. Hoover (working in the world of spying which is not only a world of cloak-and-dagger but a battlefield where the enemy is ruthless) is being branded, post-humously, as a crook. The F.B.I., which has been on the alert for decades against communist infiltration at the cost of uncounted human lives of agents, is called before the courts. And, of course, the C.I.A. is the scape-goat for everything bad that has happened in the past. And it is all done in the name of democracy and for the benefit of *détente*.

Solzhenitsyn cannot believe his eyes and ears, that a (still) free nation can in such a way expose itself to its enemies and play into their hands.

## DRUGS

Another “tree” behind which . . . and so on.

It is common knowledge that, during the war, North-Vietnam increased its production of opium, etc., not for their own use (of course not!) but to export it to the South where the American soldiers became the first customers, and from there on to Paris, Amsterdam, and this continent. At least 80% of the material for drugs is grown by communist countries, and exported to “the free world”.

## PORNO

Although the multi-million porno-business tries hard to keep its secrets, there is no doubt that it is encouraged by countries which forbid it for their own people.

## RELIGION

The World Council of Churches had another assembly. The biggest delegation came from behind the Iron Curtain. One wonders: a Nobel Prize winner is not allowed to leave Russia to pick up his prize, but the more Russian leaders in the W.C.C.C., the better. But one should not wonder. This W.C.C.C. is supporting terrorists and is very sympathetic to communism. They are faithful followers of the U.N., which recognizes terrorists and condemns Zionism.

## POLITICS (in Canada)

Shockwaves are rippling through the country because of the New Year’s speech of Mr. Trudeau. Although being a Liberal and elected because of his opposition to controls, he now prophesies that the free enterprise system has had its time. We’ll get - if he stays in the saddle - a nicely regimented socialistic system. One is reminded of what was published some years ago, and branded as hate-literature, that “the only way to get socialism established is to infiltrate the Liberal Party”. In the meantime, although big business is startled, one may expect that the majority of the citizens will “eat and drink and have fun”: “*après nous le déluge*” (if the

# Drama and School

*Third in a series of five, including: Drama and Preaching, Drama and Church, Drama and School, Drama and these Modern Days, Drama and Holy Scripture.*

## MATERIALS AND METHODS

At the mediaeval schools and earlier, materials and methods from classical times were used together with the Holy Scriptures and the Creeds. This happened in particular at the monastic schools. Even the well-known Augustine recommended the "Septem Artes Liberales" of Terentius Vallo (116 - 27 B.C.) and wanted to "sanctify" them. Among these seven "liberal arts" rhetoric took a prominent place. It was deemed to be important for people who would take up a position in the preaching ministry or in a public office. Via the classics they came in contact with classical drama.

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## A COMMUNIST . . . ? - continued

flood comes, it will be after we have had a good time, to translate this freely).

Among "us" the only reaction may be, among the young: what's so bad about it? - among the older: now our old age pensions may increase . . .

## DETENTE

Maybe this is one of the worst things that could happen, and is happening right now. We have been told that in about one year, the percentage of people in the world that still enjoys freedom is cut in half: it hardly reaches the 20% and for how long? No one seems to care much; hardly anyone seems scared.

Wake up! Wake up! Solzhenitsyn cries, but it seems in vain. He cannot understand America. Communism has never made a secret of its ultimate purpose; it is still the threat of shoe-swinging Krushchev: "We will bury you".

According to the Russian author, if the U.S.A. would stop all help to Russia, the communist system would crumble. Now the U.S.A. feeds the Russian people so that their government can concentrate on more weapons, helped also by western know-how in so-called technical cooperation. Alas, a voice in the wilderness. He was not even allowed an interview in the White House; those who exiled him might get mad. And Schlesinger is sent packing. He was too outspoken to the taste of that master-of-compromise, Kissinger; highly praised today but in the future his name may become a by-word as that of Chamberlain.

Wake up! Wake up! But people go on sleeping. They may wake up when it is too late.

Yet - 1976 is an *Annus Domini*, a year of the Lord Jesus Christ. Confessing this does not exclude but include that we as Christians are fully awake, and speak up! The biggest farce of our time is the belief that the communists are divided. The louder Russians and Chinese call each other names, the sooner the "free world" will be clamped between the two, who then will show that they are one, always have been, whatever the "China-watchers" say.

We should not get caught by sweet dreams that it will last our time.

Be on the alert!

May God have mercy upon us. He is the only One who will.

G. VANDOOREN

## BIBLICAL DRAMA

But what about biblical drama? Most likely the students participated in roles to be played by youngsters in e.g. a play such as "The Young Men in the Fiery Furnace", which was performed in Constantinople during the 6th century. However, the moral standard of classical drama was generally low. Therefore, in the 10th century, the nun Hrotsuitha of Gandersheim wrote a series of comedies of a Christian-moral-pedagogic character. These were intended as a counterpart to the six comedies of Terence. Among them was a play on "Abraham", who was introduced as an example of high morality. But most likely these comedies were never performed and served during the reading lessons only.

From the 13th century on there is an obvious participating in the performance of spiritual plays. In the monastery of Himmelfarten near Nordhausen "The Life of Jesus" was performed for an audience consisting of parents and the general public. Since the 15th century we are given more information about the performing of biblical plays, in which the pupils of the Latin schools, monastic schools, but also University students participated.

## HUMANISM

Renaissance and Humanism - which rejected man's total depravity and glorified his virtues - resulted in a revival of classical drama. People were taught to take a positive stand towards life and really enjoy it. It was very unfortunate that even the "biblical plays" came under the influence of Humanism. More and more they became man-centered. It is no wonder that many plays were written and performed on the subject of "the Prodigal Son". The background exegesis was purely "exemplary". We will notice this even among the adherents of the Reformation.

## BRETHREN

During the 16th century there was a strong increase in the number of schools and a similar improvement of their quality. A revival of school drama ran parallel with that. This was also the result of the efforts of "the Brethren of Common Life", or Gregorians, or Hieronymians. They taught their pupils the classics. The ancient Roman dramas were performed - in Latin of course. The Brethren, cleverly making use of the "modern" means of printery, published many Greek and Latin dramas. John Sturm of Strasbourg was strongly influenced by them: he attended a school of the Brethren at Liege. Gnapheus, or William de Volder, another Reformed man, also attended their schools at Cologne and Louvain. He wrote a play on the story of the Prodigal Son, "Acolastus", and was consequently called "Terentius Christianus", the Christian Terence.

## THE REFORMERS

The followers of the Great Reformation, as a matter of course, chose the Holy Scriptures as a source for their material. They used schooldrama as another means of bringing the Gospel to the people. Therefore these plays were usually written and performed in the native language. They considered these performances as good opportunities to put the Scriptural Gospel over against the false doctrines and practices of the Church of Rome. A clear example is the way in which the story of Luke 15 was dramatized. The elder son in

the parable was introduced as a symbol of the Church of Rome with its good works, while the younger son represented the Church of the Reformation with its adages of "sola fide" and "sola gratia". Martin Luther strongly promoted the performance of classical comedies as well as biblical schooldramas. One of his arguments was: It is true that many sins are performed in the ancient comedies, yet we should not take a negative stand towards them, for then we could no longer read the Bible either! The well-known fellow workers of Luther, Melancton and Bugenhagen, were also very much in favour of schooldrama.

#### CALVINISM

But the Calvinists were more hesitant and careful, or even offered opposition against it. John Calvin's successor at the Genevan University, Theodore Beza, wrote a school-drama under the title "Tragedie française du Sacrifice d'Abraham" (1550), known in brief as "Abraham Sacrificiant". He stayed very close to the biblical text. Among the arguments used by those who were in favour of the use of schooldrama were the following:

1. This way God's Word is taught and made known to the people.
2. The use of the people's native language is very important. It certainly will promote the Reformation.
3. The religious education of the youngsters is promoted in the polemics against the Church of Rome.
4. Full attention is drawn to the Bible.
5. Moral education is promoted straight from the Bible.

However, others strongly opposed the use of school-drama. Their arguments were, among others:

1. As a result of the entertainment-character of these plays all sorts of foreign elements have crept in.
2. Is it possible to play the role of the Lord Jesus?

#### SOME ASPECTS

1. Indeed, how to play the Lord Jesus? Sapidus solved this problem in his play "Jesus Scholasticus" by limiting the performance of the Saviour's role to the story of His discourse with the Scribes when He was twelve years old. In his preface the author expressed as his opinion that it is impossible to play Jesus as an adult.

2. It may be clear that the exemplary interpretation of Scripture was dominant. This is really obvious and striking in all sorts of plays on the story of "the Prodigal Son": apart from the above mentioned application, the younger son was also presented as a deterrent example of low morality, and the authors made the most of his wicked life. Joseph in his conflict with Potiphar's wife was made a good example of offering effectual resistance against temptation. Samson was the weakling, while Delilah was an example of a wicked woman. Daniel was introduced as a hero of faith. In Theodore Beza's play, Abraham was made an illustration of abolishing everything for the sake of God.

3. The Pope was considered - and played - as the anti-christ. "Antichrist-plays" was the name given to this particular group. So the writers tried to make their products relevant to the situation of those days. They intended to teach their pupils to see the differences between true and false religion, true church and false church.

#### MOTIVES

There is no doubt that the motives of the supporters of biblical drama among the Calvinists were pure. Theodore Beza was of the opinion that with the help of drama he could teach young people. His aim was not to provide en-

tertainment. He intended to make the doctrine of justification by faith alone well known to many. Another Reformed man, Louis Desmases, wrote a David-trilogy, "David combattant, David triomphant, David fugitif". This way he intended to issue a cry of distress because of the persecutions under which the Reformed had to suffer and make an appeal to the persecutors.

#### DECLINE

However, soon afterwards "biblical drama" began to decline. The authors of plays took all sorts of liberties.

An example is John Sturm of Strasbourg, who first introduced classical as well as biblical plays, but later on the latter received more and more a theatrical character, while at the same time the biblical contents suffered. In his play on Lazarus he let him first lead a very wicked life. Besides, he introduced Nicodemus, who in the biblical story is not mentioned at all, and even unbiblical characters such as a spy. After Sturm had left Strasbourg in the year 1581, the plays became even more theatrical.

Another example is that the well-known theme of the Prodigal Son became an illustration of the spirit of synthesis between Humanism and Reformation. At a certain stage a host was introduced who complained that his earnings began to decline as soon as Martin Luther started to preach! Much fantasy and allegorical interpretation was introduced: the swine were the roman-catholic doctrine of the meritorious character of good works; the act of clothing the younger son could indicate the enriching of one's soul with spiritual gifts; the ring meant everlasting communion; the sandals were symbols of protection against sin; the fatted calf was an image of Christ's atoning sacrifice.

Later on a reconciliation between the two sons was inserted. And even a difficult mother-in-law and the popular fool were introduced.

It is no wonder that Dr. Rittersma in his dissertation comes to the conclusion (our translation):

This was a tragic development: the biblical story is more and more replaced by one of humanistic-moral character. <sup>1</sup>

#### GROWING OPPOSITION

All this was accompanied by a growing opposition among the Calvinists. A conflict occurred in Geneva. John Calvin and some of his colleagues decided to give permission to the performing of "Acts des Apôtres", in the year 1546. However, Nicolas Cop, another minister at Geneva, was very strongly against this and even threatened to administer Church discipline. The result was a request made by the ministers to the City Council to give no permission for similar performances any more but to use the money involved for the relief of the poor. The Synod of Poitiers (1560) and the National Synod of Nimes (1572) declared that the Consistories had to warn against these performances. The reasoning of the latter was that they were corrupting good morals and profaning Holy Scripture. <sup>2</sup>

As for today's "biblical drama", we would say: One man's fault is another man's lesson! G. VAN RONGEN

Notes:

<sup>1</sup> Z. Rittersma, op. cit., page 62.

<sup>2</sup> Most of the above given information has been derived from Dr. Rittersma's dissertation.

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## Minister's Conference

On January 5, 1976, ministers of our Ontario churches and the students of our Theological College gathered in the college for a workshop. Our convener, Rev. G. VanDooren, opened the meeting by prayer and by reading from Matthew 2:1-10. He pointed out how the learned scribes and chief priests had the knowledge of the birthplace of the Messiah right at their fingertips. They knew exactly where to send the wise men. Yet they did not go to worship the newborn King of Israel. As ministers we face the same grave danger of knowing the Scriptures thoroughly and yet not being converted by it.

In the morning session Dr. J. Faber lectured to us on "Characteristics of H. Berkhof's New Book, CHRISTELIJK GELOOF". We received a learned treat from our professor. After reviewing the life-history of H. Berkhof, we heard about his work. H. Berkhof studied under S.G. DeGraaf in Amsterdam. His books reveal the influence of DeGraaf's VERBONDSGESCHIEDENIS (Covenant History). Though he majored in church history (he

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# Circumspection...

"Column?"

*I usually try to avoid difficult words. But sometimes they come in handy, say, for example, as an eye-catcher or a title. Every self-respecting column has some kind of title which reveals its scope and purpose. Although, sometimes it backfires. Some good columns have lousy titles while some lousy columns have good titles. We'll just have to see how this one turns out.*

*So this is going to be a column? Well, the editors thought that a regular column, designed and written especially for teens and twens, might intensify the Clarion's sound. The only problem is: columns are difficult to write and good columnists are hard to come by. With little time and many critics, who wants to write a column? Ask any columnist. Besides a cramp in the wrist, it's often a pain in the neck.*

*But, all right, I'll try. Because I agree with the editors in this case, anyway. Clarion is published to edify the reformed faith and to be beneficial to the life of our Canadian Reformed Churches. And as such, Clarion wishes to reach everyone concerned, both young and old. So a youth column it is! Of course, no objection if the elderly will read it too. It may just function as an instigation to deepen inter-generational contact and discussion, who knows? We could use some of that, I'm sure.*

*Maybe you're wondering, what's he going to write about? You see, the title is supposed to clarify that. I hope it does. Circumspection. Literally it means, (just) looking around. It has to do with "keeping your eyes open" and being awake, something every true Christian should do. In other words, this man will write about almost everything. A columnist should have that freedom, I suppose. He looks around, notices things, discusses them and gives constructive comments. Sometimes he's friendly. But he can also be very nasty, depending on the subject and his mood. He can hit the bull's-eye,*

*but can also strike out completely. You'll just have to grin and bear it; I'll try to avoid letting our Clarion blare.*

*Circumspection. Really, it does mean more than just looking around. A columnist is not supposed to browse around; he must dig in. He should discuss the chosen subject accurately, "paying attention to all the circumstances". His comments must be fair and should be worthwhile.*

*Indeed, this columnist will have to edify. Build up or shut up, so to speak. Because we don't consider this just any magazine. In this periodical we are trying to defend and increase the reformed faith, according to the demands set in the Word of God. And the Lord sets high standards for any reformed column. Every topic will have to be treated in the light of that Word, as confessed in our Creeds.*

*If we look around nowadays, we see many wonderful things. We'll just have to include those in circumspection. A Christian columnist must know how to praise what is praise-worthy; otherwise he becomes a burdensome bag of wind. We also see many things which are wrong, totally wrong. Things which undoubtedly influence us more than they should. The world generally presents itself to us as a world of lawlessness. There's enough to comment on, I'm sure.*

*And we will not only look at the outside world, but also INSIDE our own circles. Call that: introspection. Introspection is an important prerequisite for correct circumspection. As the saying goes, better the world, but begin at home.*

*So get ready. For a thrilling, aggressive, educational, informative, simply blistering youth column? Aw, don't raise your hopes too high. I'm only human, like you. But you'll get some good effort along the way. And, together, you and me, we just might last a while. So long.*

Cid

# Arrows in a Warrior's Hand

*A speech held for the Canadian Reformed High School Society of Burlington-West on November 5, 1975, and reprinted from the bulletin of the Canadian Reformed High School Association of Ontario.*

As a starting-point for this little speech this evening I would like to choose a remark made by the late Prof. B. Holwerda in a speech held at the meeting of the "Unie School met de Bijbel" entitled, "Your Calling towards the School with the Bible" (published in the book, *The Significance of the Church and the Covenant for Marriage, Family, and Youth*). A remark which really was the expression of a deep desire, "I wish that the motive of the great enmity would grab us again!" And he added, (I wish) "that we would again see that God's Name must be hallowed in our WHOLE life here, and in ALL relationships. Then we would again understand what Christian education is, and we would stand behind it again!"

Holwerda was speaking about the great enmity which the LORD has placed between the seed of the snake and the seed of the woman, the struggle between Christ and Satan (cf. Gen. 3:15). From this remark it is clear that Holwerda feared that the awareness of this God-determined enmity between Christ and Satan, the Church and the world, was falling away in his time.

We understand Holwerda's fear if we note that he spoke these words in the year 1941, when the times indeed were strenuous and difficult. For many consecutive years the Reformed Churches had been entangled in an institutionalized system of theological and philosophical constructions which were REPLACING the sound doctrine of the Bible and subsequently weakening the Church. There was a developing crisis because of heresies and hierarchy. The nations were stunned by revolutions, dictatorships, and warfare. Especially young people were being confronted with a mass of new theories and scientific developments and with an explosion of lawlessness. Many of them were unable, uneducated to cope with the tremendous changes presented to them. Holwerda began to wonder if the Churches were awake enough to meet these changes and answer to the challenge.

This same worry compelled Holwerda to say in 1945 (after the World War and the Liberation), "I am convinced that a tremendous structural crisis is apparent in the realm of the spirit . . . ; I am convinced that the Bible is clear in this respect that the lawlessness and nihilism of our time is not just a passing phenomenon, but that this spirit belongs to the style, the scheme, and the structure of a world which is speeding towards its end!"

Holwerda knew: the world wars have brought about a STRUCTURAL crisis. They have hastened the development of technology, science, and philosophy, a reassessment of values and ideals. They have brought about a lasting crisis, or rather, have again brought this crisis to the foreground. Holwerda was one of the first to realize: the times are very decisive. If the Church does not regard and assess these developments with the conviction that she has been called to the great enmity between Christ and Satan, these developments will enslave her in the end. I wish the motive of the great enmity would grab us again!

There is a crisis. There ALWAYS is a crisis, because God has set enmity and hostility between Christ and Satan,

the Church and the world, enmity which will last till the Day of Judgement.

In this light Holwerda spoke about Christian Education. The prime significance of Reformed education lies in the fact that the youth of the Church must be educated and equipped to meet the crisis of the times, to take a stand and a position on the issues, to meet the challenge of the times and preserve the heritage of faith, "which was once and for all delivered to the Saints" (Jude). Furthermore Holwerda understood that the challenge of this structural crisis was to be met in ALL fields of life (p. 95), in technology, in science, in biology; the challenge pertains to all spheres and all subjects, not only in elementary but even so in secondary and university education. In all fields, at all levels, the crisis must be met!

As a matter of fact, the Lord gives us children so that He may engage and activate them in the crisis of history, so that He may call them to the motive of the great enmity! Our children are born to bear armour, to carry the full armour of God (Eph. 6), in the enmity against a world of spiritual powers!

In this respect, Holwerda points to Psalm 8:2, "By the mouths of babes and infants thou hast founded a bulwark because of thy foes, to still the enemy and the avenger." Remarkable, even babes and infants are included in this enmity, are born into the crisis of history. The voices of our children are - from the beginning - devised to be a bulwark, a defensive force against the enemies of the Lord. The cry of a baby is a trumpet of the kingdom of heaven! Those infants have been born and called to be a continuing bulwark of truth in a world of lies.

Holwerda also expressly mentioned Psalm 127, a psalm of remarkable depth for our subject. On the one hand this psalm speaks about the necessary blessing of the Lord: HE builds the house and watches over the city! It is the Lord who is victorious in the crisis and will end the enmity. But He USES us, and gives us our children so that He may also use them in that crisis. "Sons are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the sons of one's youth."

Our children are like "arrows in a warrior's hand". In other words, they are WEAPONS to be used in a battle. I realize that this figure of speech will not appeal as much to us today as it would have in Israel's time. A bow and a quiver of arrows are no longer common articles; we don't use them except for sport. But in those days, the bow and the arrows were a necessity, a means of self-defence against the many enemies.

The bow was the basic weapon. But a bow without arrows is useless. Therefore the writer of the psalm exclaims, "Blessed is the man who has his quiver full of them." Only the man with a good supply of arrows will not run out before his time, will not be ashamed and helpless in the battle. The more arrows you have, the longer you can maintain the fight! A good bow needs a quiver full of arrows.

Notice the scope of the comparison. The bow is the man, a father in Israel. He must launch the arrows, bring them INTO the battle. He propels them, they must fly. And his children are the arrows, the ones who make the actual

## MINISTER'S CONFERENCE - cont.

wrote the famous GESCHIEDENIS DER KERK), he also attempted to build a systematic theology (dogmatics) on the basis of biblical theology (explaining the Bible in accordance with the progress of the history of the covenant). It is especially his dogmatics (the systematizing of the truths of the Bible) that make H. Berkhof important. Not since H. Bavinck wrote his GEREFORMEERDE DOGMATIEK (Reformed Dogmatics), has such a complete dogmatics book of such stature as his CHRISTELIJK GELOOF appeared. Moreover H. Berkhof plays an important role in the World Council of Churches. He occupies a place in the Central Committee and Executive Committee of the W.C.C., making many tours for its benefit.

Although H. Berkhof uses the classical divisions in his dogmatics one chapter (on Israel) stands out. In this important chapter

the theme is the history of the covenant. That sounds good. Do not be deceived. Though he defines covenant as the gracious dispensation of God and as one-sided in origin, though two-sided in existence, yet Berkhof introduces a non-reformed concept when he says that the covenant involves two parties who maintain an interdependent relation to each other. Their attitudes and actions are determined by each other. God changes man and man can change God in this relationship. Both undergo a transformation in this covenant setup which can be best described as a partnership. God and man are partners. God does not want to be God without man.

Faith is the relation to God, the Absolute. When this God called Abram, Abram had to go without his gods who ruled only a certain, defined territory. Moreover he risked social and religious dangers. For the sake of the higher power, the Ab-

solute One, who ruled over all lands, he went. So he leaped from the bosom of the nature religions to faith in the Absolute One. Later on Moses gave this God the name Jahweh. Jewish, Christian, and Moslem religions all stem from this attitude of faith. Since the love of God is most eminent in the Christian faith, H. Berkhof chose it. With such thoughts you can see why H. Berkhof is ably suited as a leader of the W.C.C.

Since Israel made a bad covenant partner (by its continuous rebellion and idolatry), God supplied an ideal partner, a new man - Jesus. By means of the Holy Spirit who is the BOND between God and man, man is again elevated to the position of a Jesus figure as a good covenant partner. So man changes from a beast of prey ('roofdier' - an aggressor) to a good cove-

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## ARROWS IN A WARRIOR'S HAND - continued

contact. The notion is: a man who has many children may be considered happy: they are like arrows in a warrior's hand!

The man is warrior, called to the great enmity! And his children are arrows; they must be activated by him to the same struggle. The bow and the arrow are one, are extensions of each other. As Holwerda remarks, the fact that our children are called "arrows" or "bulwark" proves that the Bible regards children in the perspective of the great enmity between Christ and Satan: they are born to battle and must be equipped for it!

That's one reason the Bible honours big families, says Holwerda. If there are many children, more can be activated and equipped to fight the good fight of the Lord! In Psalm 127 we even read, "He shall not be put to shame when he speaks with his enemies in the gates." You will understand, the "gates" has the connotation of the public area just beyond the city wall where all transactions are taken care of: buying and selling, settling of differences. And the idea is clear: a man who comes to the gate surrounded by an escort of strong, healthy sons cannot be treated in a humiliating way; he will be respected and not put to shame. His enemies know that he does not stand alone, but is served in his battle by his own children!

We often say, "Wie de jeugd heeft, heeft de toekomst" (He who has the youth has the future). But then you indeed must have the youth. Your quiver must be filled with arrows that fly the right way, children who indeed understand the great enmity and are equipped for battle. It has always been a blessing in the Reformed Churches that the families dared to be and could be big. Not because (perhaps I hear someone thinking) the battle is determined by NUMBERS, but because the bearing and rearing of children is ALSO a command, a means used by God to maintain the enmity between Christ and Satan. The Church must be strong, now and in the future; children must be born unto the Lord in the covenant. That is the prime task of Christian women, says Paul in I Timothy 2:15: "Woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty." Is this not the N.T. counterpart of Psalm 127, a warrior with arrows, a woman who under-

stands her calling to fulfil her share in the great enmity between the seed of the snake and the seed of the woman? Those are truly liberated women who do not seek themselves and their own pleasures but, if and when called, are enjoined with Christian men together to fight the great fight of the Lord and bring forth children of the covenant. Liberated from the service of Satan, liberated unto God!

Arrows in a warrior's hand. Which implies: our children must be cut and sharpened to serve the purpose. And every true warrior sees to it that his arrows are in GOOD SHAPE. He will not go into battle without arrows or with soft and dull arrows: he will be put to shame if he does! Which means - N.T. style - he will see to it that they wear the armour of God in the crisis of the times to maintain the enmity God has set. There's biblical proof for Christian education, if I ever heard it. Only those who are not warriors, who do not wish to bend like a bow, do not have arrows in their quiver.

I don't hope I'm sounding too militant tonight. I am not militant Reformed in that sense; the word "militant" has too many modern connotations. But I would like to maintain the great antithesis which God has placed between us and the world, between our children and the children of the world. Sometimes I think that in this respect parents are becoming too soft, are not sharpening their arrows enough. If that's the case, even Reformed education will not help.

You are the warriors. You must equip them, together with those called to this task. The times today are also very grave. The world is still speeding towards its end. Arrows are flying left and right. You are in the crisis, you and your children! God put the crisis there! He set enmity between the seed of the woman and the seed of the snake. Are we motivated by HIM who will give the armour and who has already won the victory?

Holwerda was right. Only when the Church maintains the great enmity set by God in all things and on all fields, is there a future. There is no neutrality, no compromise, no sphere-sovereignty.

May I sign off with those words of a man who was wide awake that memorable year 1941, when so many were already fast asleep: I wish the motive of the great enmity would grab us again!

CL. STAM

# news medley

This time we start far away. We go to Brazil. John and Ardis Kuik have returned to their post and they are busy again in their work. During their stay in Canada they visited not only all the Churches in the West but also all the schools in those Churches. That will have helped to get the children acquainted with what is going on in Brazil. Various schools also contributed an extra amount to support the work of the mission aid. That support is needed and will be appreciated the more since there are plans to build a nursery of approximately 500 square feet. That nursery is not to take care of the children while the parents attend Church, but to take care of sick children who are brought to the mission workers because they are too ill for the parents to take care of them or because Mrs. Kuik deems it necessary that they are kept under control for some time. Once you start this sort of work it seems to grow almost by the day. Their work is being appreciated not only by those who live on the "home-front" but also by the people in São José. During their stay in Canada the Kuiks received more than 30 letters "from our people in São José", as brother Kuik writes. That shows that a bond has been established.

During the past months the people in Brazil had much rain. The food-bill was rather high, but the mission workers should not have to cut down on that, seeing that we in Canada have all sorts of provisions.

Of great importance and of great support for the mission workers will be a sort of conference which has been scheduled for April of this year, to be held in Curacao. That is then to be a Mission Conference for Latin America to which all those who work in that part of the world and have been sent either by the Canadian Reformed Churches or by the Dutch sister Churches will discuss the various aspects of the work, exchange experiences and help each other with advice. Approximately ten people are expected to take part.

Via Brazil we get to New Westminster and we may tell you that they expect to have their Churchbuilding ready approximately two months from now.

In Abbotsford the Consistory discussed the matter of changing the manner in which the Lord's Supper is being celebrated. Apparently they are trying to purchase some additional matching silverware. From this I gather that it is the wish to shorten the time the celebration takes. It will be difficult to achieve that, I'm afraid, especially when you do not wish to rush through it. And that is indeed something which we should avoid with everything which concerns the services in which we worship the Lord our God and listen to His Word.

What is customary in more than one Church has been done again in Abbotsford and also in Cloverdale: they had a social hour as Congregation after the New Year's Day service. There were all sorts of goodies, of course, and it was very gezellig. I always love the New Year's Day service: how beautiful when we may begin the new year together with the Lord. With this "together" I mean: the Congregation. And then it is also nice when you take the time after the service to wish each other the blessing of the

Lord for the new year. Since there is no second service on that day there is no rush. I would not be surprised if it became a custom throughout the Churches. We meet each other too little as a Congregation in an unofficial manner. Israel's feasts were also of great social importance: they travelled together, they ate together, they talked together, they rejoiced together.

A last item from British Columbia: In Smithers the deacons brought up the point of having a family assistance project in the Congregation. I presume that they mean something like a Family Aid. If they can find a young lady (or an older one) who would be willing to take this difficult task upon herself to be available to help out in the families whenever this is necessary, then it is a beautiful thing to have that. In most instances our deacons are more "worried" about ever increasing funds than that they have to be worried about the lack of funds. And "need" is not only there where the finances are lacking. Yet, there are a few Congregations where the Deacons had to ask the members to increase their offerings. They have no lack of funds as yet; they just ask the Congregation to give more than they were used to giving. I am certain that they will not have to ask twice.

We cross over to Alberta. And we begin in Edmonton. The Edmonton Consistory has a committee which has contact with a committee of the West End Christian Reformed Church. For practical reasons they confine themselves to committee meetings. For the next meeting "Points on the agenda will be: (1) Church correspondence with the Synodical Gereformeerde Kerken in Holland. (2) The view of the Church in relation to Church correspondence."

The Consistory of Edmonton decided to discontinue the Collections except the special ones (not included are, of course, the collections for the fund of the Deacons). The Consistory feels that many of the causes for which collections were taken in the past belong actually to the regular budget of the Church. They mention the collections for the College, for Needy Churches, etc. It will be tried to limit the extra collections to one per month. When there is an extra collection, it is an **extra** one and it should not be so that there are "regular special collections". I am happy that Edmonton joins the growing number of Churches that look at the collections from this angle which, I am convinced, is the right angle. And, once the Congregation is used to including everything in their regular contributions, things run smoothly, as we have experienced. In the beginning there are always prophets-of-doom who proclaim loudly that the money will never come in, but they are invariably put to shame and silenced when it appears that the Congregation does comply with the request to include all the special, the "regular special" donations in their really regular contributions.

In the **City Guide** Rev. D. DeJong also gives an interesting review of the membership of Edmonton's Church during the past few decades. It appears that, after initial vigorous growth, the membership remained practically stationary since January 1, 1967. Former Edmontonians are found in many parts of the country; it is especially in the Fraser Valley that quite a few of them have settled down.

From Edmonton to Coaldale is not too far (only 350 miles!): Coaldale, being the convening Church for the next general synod, has already appointed a coordinator. Better early than late. I do not begrudge Coaldale the honour (and the work!) of being host to such an illustrious gathering.



But I still cannot understand why the Toronto Synod appointed Coaldale for that. In the first place: Coaldale was convening Church before (1958), even though they convened that synod in Carman, Man. And in the second place: if that synod lasts three weeks, then there are eight ministers of whom seven are just sitting in Church on Sundays listening to one of their colleagues, for the distances are too great to go and serve other Churches. And while seven ministers are just sitting in Church, there are seven Congregations where a sermon will have to be read. More Churches would have been served by it if Synod were convened in a place closer to other Churches and not so isolated. This, of course, is just a practical argument. As for hospitality, I foresee no problem whatsoever. I have only pleasant experiences as far as that goes.

Up to Carman. The Consistory discussed the use of the English language in the services and "the consistory decided after discussing the pros (not one student in catechism class can understand a Dutch sermon) and cons of having less Dutch worship services to drop one more Dutch service being the second Sunday of the month January 1976."

Further it was decided to have a regular pulpit exchange with Winnipeg on the third Sunday of every month.

Another point that had the attention was the "problem" of people working in Winnipeg and spending the weekends in Carman. Which Consistory is able to supervise their doctrine and conduct? The one Consistory does not know where the members are on Sundays and the other Consistory does not know how the conduct of the members is during the week. Don't think now, dear reader, that these two Consistories have concrete cases to worry about or that they have a controversy between themselves. No, they just discussed this point. They will not be the only two Churches. When Churches are somewhat closer together (and what is fifty miles?) then you get those things, especially when ties between boys and girls begin to play a role. We have it here, too. And then often times members from Fergus attend one or two services in Guelph, and the other way around. Not everyone informs the Consistory in advance of a planned absence. I was used to something in the Fraser Valley, too. There they travel back and forth between the four Churches as if it is the most normal thing to do. Promotes the unity and prevents a growing apart, even though it brings its own "problems".

Carman also established a sort of Political Study Club. "Carman", that is not the Consistory of Carman, but some members of Carman. They even had a board meeting already! Good work. Yes, it is necessary that we take good note of the political situation and that we try together to understand and to formulate the will of the Lord also for the political field. Such an undertaking is to be lauded.

Highway No. 3 leads us from Carman to Winnipeg.

The Consistory received the request of a sister to use the pulpit chair also with the celebration of the Holy Supper. The Consistory, however, considered this too risky: it might even hamper the minister with what he has to do during that celebration since it might prove too cumbersome. In some Churches the caretaker has the custom of placing the pulpit chair at the Supper table; in other Churches the chairs are all the same. If it is a large chair, it would, indeed, be more of a nuisance than an asset. However, let me not make a case out of it!

The Consistory also decided that there should be more consistency in the liturgy: as the Congregation

stands with the first song, so they should stand during the closing song. Yes, it always makes a strange impression on me (having been used to what Winnipeg expressed for many years already) when the Congregation is seated during the closing song and when I have to request them to rise before receiving the benediction at the end of the service. However, there is pluriformity in the Church.

Quite some attention is paid to the Catechism classes and the teaching element is stressed. In some Churches the catechism students get tests and have to write tests. That is the case not only in Calgary (as we reported some time ago) but also in Winnipeg and in Rehoboth Burlington. (Rehoboth Burlington also appointed a committee to look into the matter of liturgy). Some ministers even request parents to come and see them to discuss the progress of their children (or the lack of progress), something in the line of the parent-teacher interviews we know from the day-school. Other ministers are not so enthusiastic about such practises. Rev. G. VanDooren, for instance, writes in the Ebenezer bulletin, "I do not consider Catechism class a school." He does not like these interviews, he does not like the sort of "report card" which the students get here and there. He considers catechism classes to be something basically different from the school.

I have always had some difficulty with the question how to consider catechism classes and what to make of them. Sometimes, when students did not know their catechism questions and answers, I told them to copy it five or ten times, but I stopped with that, because I do not think that that is in the style of the Church: that is the manner in which the school punishes. Sometimes, if a student did not know what had to be memorized, I told him to come to the parsonage after Church and say it. I discontinued that, too. I know of colleagues who consider it wrong to even ask the students to say their catechism; they reason as follows: It is my task to teach; it is the task of the parents to see to it that their children not only learn what they have to learn but also to make certain that they do know it. I cannot waste my time during the fifty minutes per week with listening to twenty or more students say their lesson. There you have another idea. In these few sentences there is sufficient material for a few articles, I think. My experience is that, if I do not ask the students to say what they had to memorize, more than half will not know it. At times, when the groups were too large, I selected about one-third each week but sometimes asked a student two or three times in a row with the likely result that he or she did not know it the second and the third time.

Yet, it is so important that the students learn their lessons well and that they do their best. Who knows how soon the time comes when we cannot come together in peace and godliness and have our catechism classes! What has been learned by heart can never be taken away. Then the law of God is written in the heart! Let the parents be aware of their obligations.

We return to Winnipeg. Parents met there and will do their best to improve the work of the young people's societies by means of visits and advice. Rev. DeBruin wrote a whole little booklet describing the best method to get the most out of meetings and preparation for the meetings. Via the bulletin he advises the parents: read at home with your children the passage which is to be discussed at the society and point to things which are to be discussed. I pass this on to you all.

Rev. VanDooren writes in the Ebenezer bulletin, too,

# Letters-to-the-Editor

Dear Sir,

The Canadian Reformed Teachers' Association (C.R.T.A.) was founded in 1969 by a group of teachers from some of the Canadian Reformed Schools in Ontario. Since then, membership has increased and now also includes some members in western Canada. We as board feel, however, that we have not come in contact with all the people who might be interested in this association. Hence this letter.

The basis of C.R.T.A. is the Holy Scriptures as confessed in the Three Forms of Unity in the Canadian Reformed Churches. The purposes of the association are: (a) to advance and promote the education in Canadian Reformed Schools, (b) to assist individual members to perform their professional task in accordance with the basis of this association.

The association has four meetings yearly, which are held on Friday nights usually at the John Calvin School, Burlington. For the past few years, we have also held annual conventions (an all-day meeting, on a Saturday). The association publishes the C.R.T.A. magazine five times annually; it is available to anyone for \$2.50 per year. Subscriptions may be obtained by writing to:

C.R.T.A.

Box 12, Fergus, Ontario

On behalf of the board,  
HENRIETTA SCHULLER,  
Secretary.

\* \* \*

## WHICH "CIRCLE"?

Though with some reluctance, I feel the urge to make the following remarks. Keeping silent can become a wrong.

The readers know by now that a new Magazine has been started, "*The Good Word*", with the purpose to use it as a means for Evangelism. The News Medley gave you that information. However, before the first issue of this magazine was printed, let alone distributed, it stands already condemned.

The Medley has "serious objections", thereby agreeing with what was found in some bulletins. Maybe in the future I will have objections too, as I have - now and then - against things written in other magazines, even in our *Clarion*. Who has not, I would ask.

Being involved, however, in this magazine as having been invited (with others) to give advice to the editors of this magazine, I feel compelled to speak.

Medley passes on a statement of a consistory (and "tends to agree" with it) that, with this new magazine, "we would merely end up with a third magazine". Medley calls it a "cutting up of the resources we possess."

I protest against creating this impression. The new magazine has a special purpose that other magazines have not: it is meant to be "evangelistic". It wants to be used in our contact with those without. The need for such a magazine has been felt for some time already. In *Get Out* I pleaded, with a reference to the history of evangel-

ism in the Netherlands, that production of literature is a priority. The Dutch sister churches have such a magazine and it does not "cut up any resources".

We should be thankful for the initiative taken by two of our ministers, and help them in trying to make something really good out of it, instead of creating suspicions, even before the birth of this 'new baby'.

2. As I understand it, the (main) reason for "serious objections" is, that some articles of other-than-Canadian but also Reformed authors will be published. I will not hide from you that I advised the authors *against* doing this right away, not because I myself would have objections, but because (knowing our Canadian Reformed brotherhood a bit) I feared such reactions.

a. A wrong impression has been given to the readers when from a bulletin was quoted (without correcting it), "the 'Canadian Reformed' image and contents of the magazine would be hazarded if articles are taken over from existing magazines like Outlook." In this quote there is a double distortion of the facts. First, only Outlook was mentioned by the committee for this magazine in its communication to the consistories; not "existing magazines like . . .".

Second, not "articles" in general, but only articles written by Dr. Jay E. Adams. It can and should be common knowledge that Dr. Adams publishes articles in Outlook *only* on Christian Counseling (as was announced by Outlook). I assume with good reason that - for financial reasons - the editors received permission to print these articles without cost, - a kind gesture of Outlook as well as of Dr. Adams. It seems as though this is, till now, the only kind gesture they received. The above-

## NEWS MEDLEY - continued

about the societies and what could be done to improve the work. "My pet-idea is still: why, then, not ask the help of an older person to sit in as discussion-leader?" I recall that many years ago someone from outside our circles made the same remark. He was of the opinion that we are on the wrong track with our set-up of the young people's societies: our boys and girls have to do everything by themselves without the help of older persons with more experience, more knowledge, and with a greater awareness of the heresies which have arisen during the history. They could be of a tremendous help. I know that you wish to do things by yourselves when you are young; you do not need the older ones. And yet you could benefit so much from their knowledge and experience. The last word has not been said about our society-work!

We were speaking about Ebenezer Church. Their budget is up, but the Congregation is comforted with the information that it is well below the permissible (according to the regulations for wage- and price-controls!). The percentage is 7½. That means, we are told, an average increase of 50 cents per week of the voluntary contributions.

As so many Churches, so Ebenezer Consistory had

issued a total smoking ban. Now "a request was passed on to the consistory to make exceptions for smoking in the Church building. After some pros and cons it was decided not to do this because within a short time it will be smoking all over again."

Something for our Ladies Aids or Ladies Auxiliaries: On December 31, "oliebollen en Appelflappen" were sold at the John Calvin School between 12 noon and 6:00 p.m. The members were exhorted to order early, for then the ladies would know approximately how much batter to make. I mention it, but am pretty certain that I do not have to tell our sisters how to make an extra penny. They are sufficiently inventive of themselves!

Yes, and now I have almost come at the end of my medley. Of the Ministers' Workshop which we had I don't have to speak: Rev. W. Huizinga has the enviable position of permanent reporter and he makes a good job of it. How beautiful that we can come together and in full harmony can discuss these things. We receive many, many blessings from the Lord in every respect. Let us use them well for as long as they are left to us.

In closing, I wish to pass on to you a beautiful sentence which I found in a bulletin: "It is not important WHAT the future holds, but WHO holds the future." Yours, vO

quoted impression given is decidedly untrue, which is at least also un-kind.

b. As to Dr. Adams, the readers can know that this man has taken a very strong, I do not hesitate to say: a very strong Reformed, stand against the betrayal of the antithesis between godly and ungodly counseling, and against any compromise in this respect. One may not agree with each and every practical application of this firm stand by Dr. Adams (I for one do not) but one cannot but be thankful that here is a man of Reformed persuasion who is convinced that a Reformed use of the Scriptures is a 'must' in christian counseling. In his books he has amply proven the truth of Paul's word that God gave the Scriptures as "profitable for teaching, for reproof, for correction and for training in righteousness" (II Tim. 3:16). This man is professor at Westminster Seminary, a bulwark for the Reformed Faith in the U.S.A.

c. Dr. VanTil is the other author from which the new magazine will benefit. He has been found willing to write articles of an 'apologetic' nature because The Good Word wants to offer something also for the unbelieving "intellectual". Dr. VanTil, a lifelong friend of Dr. K. Schilder, and for many years (though "outside the circle" of De Gereformeerde Kerken in Nederland) contributor of De Reformatie, has been called "the prince of the defenders of Calvinism". One wonders what "serious objections" there might be against him or products of his pen? Or it must be that we ask, not *what* is written, but only: *who* wrote it.

3. Somewhere I read as such a "serious objection": this magazine goes "outside our circle" and thus is in conflict with the "Canadian Reformed stand" that this new magazine wants to take. To be honest (why not?), I have a problem here. I think I belong to that 'circle' and thus I want to know what is understood by this expression. I want to be sure that it is the same 'circle' as is confessed in our Reformed Symbols, for example Confession art. 27-29 and Cat. L.D. 21. There the 'circle' is "Christ's Circle" which we confess every Sunday, "I believe a holy, catholic or universal Church". And His circle is our circle. If it is something else, please count me out. I have learned too much from Dr. K. Schilder (who still knows what he wrote in Verzamelde Werken about De Kerk?) than that I, at my age and after so many years, can belong to any 'circle' that is not Christ's 'circle'.

If by "our own circle" is meant only what is produced within and by the small community of the Canadian Reformed Churches, then I would suggest that the ladies, who got so much praise in the same Christmas Issue of Clarion, stop collecting funds for the Library, most of which comes from "outside our circle" and is prescribed study-material for our students. I would suggest that our ministers clean out their libraries (not much will be left) because they contain so many books from outside "our own circle".

And what about the Bible? To my knowledge, any translation we use, either for ourselves or for evangelistic purposes, comes from "outside our circle".

In my booklet I pleaded for a combination of all forces or resources to produce Reformed evangelistic literature. Till now next-to-nothing has been produced and I take my share in the blame. But, - if the coming of the Kingdom and its world-wide expansion would depend on what is produced by "our own circle", it would seem hopeless. Tell me, how many of us are helping Wycliffe Bible Translators who at this moment work (and under what circumstances!) at about five-hundred different translations? Is our "own circle" providing for the millions of Bibles the peoples of South America are crying for?

But I better stop. While typing this I had to think of Moses, the "mediator of the Old Covenant" and of Jesus Christ.

Joshua, in his zeal for his master, wanted Moses to forbid Eldad and Medad to prophesy: "my lord, forbid them!" Moses, I like to think: with a smile, answered, "Are you (maybe) jealous for my sake . . . ?" Do you think that my 'stand' is endangered by their prophesying? (Numbers 11)

And Christ? I read in Mark 9: "John said to him, 'Teacher, we saw a man casting out demons in your name and we forbade him because he was not following us . . .'" But Jesus said, 'Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of Me. For he that is not against us is for us!'. The man was "outside our own circle" and John had "serious objections", - yet . . .

G. VANDOOREN

P.S.

Another example of how incomplete information can create incorrect impression is offered by the same Medley, Christmas issue.

Ebenezer Burlington Consistory decided to take a monthly collection for the support of the Rev. Cho, Korean Presbyterian missionary on Cheju Island. Medley: "The strange thing (not about Ebenezer Church but about this missionary) (but I would ask, then why not also of Ebenezer Church? vD) is that he has not been sent out by any Korean Church but by the Women's Evangelical Alliance of Korean Presbyterian Churches, as we learn from the Rehoboth bulletin."

Sorry, but this is another un-truth. Anyone who publishes should be a bit more careful; that's also a matter of christian ethics.

The author of Medley knew (he wrote about it!) that Dr. Lee had been in Burlington. Regret was even expressed that not more had been able to meet with Prof. Dr. Lee. Well, Ebenezer Consistory had, extensively. One phone call to that consistory could have clarified the matter. And prevented one from speaking of "a strange thing".

This missionary, as all others of the Korean Churches, sister-churches of our Dutch sister-churches (see the articles by Prof. Kamphuis in Clarion) is trained, examined, ordained and sent out by the *Churches*. The ladies, however, are active in collecting the necessary funds. In doing this they are subject to the strict control of the presbyteries and are not allowed to support any missionary who is not 'Okayed' by the presbytery or General Assembly. Dr. Lee said of Rev. Cho, "a truly Reformed minister".

Thus, nothing "strange", not even of Ebenezer Church who decided to give support only after we had received this information. To refuse support on a basis which does not even exist, that is "strange" indeed! vD

## MINISTERS CONFERENCE - Cont.

nant partner and so participates in this life of the trinity in a covenant-life.

A master at giving precise definitions, H. Berkhof has a great influence. Too bad that he deceives many by filling reformed and biblical terms with unbiblical concepts.

A lively discussion followed. Our convener heartily thanked Prof. Faber for us all. Needless to say, we learned a great deal. Prof. Faber was urged to put his learning on paper for the benefit of many. Moreover, he was urged to give us a sound reformed dogmatics in the English language.

Professors' wives served us a good lunch during which the fellowship became so lively that one minister quipped: "Even my catechism classes are not so noisy"!

In the afternoon two pastoral subjects received ample discussion. The first involved the question whether a pastor should participate in local ministerial associations or clubs. Various experiences and words of encouragements, as well as warning served to give us enough food for thought and action. Practical questions concerning pastoral involvement in the matter of divorces came up next.

For next time (June 15, D.V.) our convener will ask Rev. G. van Rongen to speak to us. Prof. L. Selles has agreed to introduce the "Sunday-Sabbath problem" from a N.T. viewpoint. Various practical questions still remain to fill the agenda. At 4:00 p.m. Rev. P. Kingma closed the conference in prayer. We went home stimulated, ready to resume our ministries in this new year.

For the conference, W. HUIZINGA

### OUR COVER

*Maintenance headquarters, Mt. Baker Ski Area, Washington, U.S.A. This area is popular with Canadians from the Fraser Valley. Photo by John Van Laar, Abbotsford, B.C.*

# our little magazine

Hello Busy Beavers!

Are you having lots of winter fun skating on your rink or pond? And going tobogganing? And playing in the snow? Do you like building snowmen and snowforts? And have you learned to skate backwards?

It's a lot of fun outside in winter. But I like winter for the good times we have inside too! Isn't it fun when the whole family sits around the table playing games? And we have time to work at our hobbies. And we read. I think winter is fun.

\* \* \* \* \*

## Snowflakes

Whenever a snowflake leaves the sky,  
It turns and turns to say "Good-bye!  
Good-bye, dear clouds, so cool and gray!"  
Then lightly travels on its way.

Thank you for sharing a nice winter poem, *Lizzie Oosterhooft*!

Busy Beaver *Yvonne Byker* has a poem to share with you. I think you will like it.

Once there was a monkey in a tree  
Watching a bumblebee.  
Along came a bear in his underwear.  
The bear said to the bee  
Have you some honey for me?  
Says the bee to the bear  
I'll help you catch a hare.  
Take two steps forward, jump real high  
But away jumped the hare  
That was quite a scare!  
The monkey laughed till his sides just ached  
Complained he had a tummy ache  
The bear had had a scare  
So had the hare  
The bee was in the air  
Happy because he saved his ware!



## From the Mailbox

Welcome to the Busy Beaver Club, *Robert Feenstra*. We hope you will really enjoy being a Busy Beaver and will join in all our Busy Beaver activities! I'm glad you like our quizzes and riddles, Robert. Do you help on the farm, too?

Thank you for your good wishes and for your contribution to the Birthday Fund, *Diane Beukema*! It was nice to hear from you again. Have you entered our Contest, Diane? Write again soon!

Hello *Sylvia Jans*. Thank you for your poem. I'm always especially happy when one of you Busy Beavers sends me a poem you wrote yourself! Did you have a nice holiday, Sylvia?

How are your organ lessons coming, *Cheryl Hansma*? Thank you for your pretty letter and card, and for your good wishes too. Write again soon, Cheryl.

I'm happy you had such a good birthday, *Grace Bosscher*. Did you have a good holiday too? Thank you very much, Grace, for your big letter, the pretty card, and your contribution to the Birthday Fund!

Hello, *Marilyn Boes*. Thank you for your letter and your story. It was nice to hear from you again. Write again soon, Marilyn!

Did you have a good time during your Christmas holidays, *Denise Boes*? Did you get some snow to play in? Thank you for your letter and your story, Denise.

You did very well on your quizzes, *Rose Barendregt*. Keep up the good work! Thank you for your good wishes, the pretty card and your big letter, Rose. Hope you had a good holiday!

Hello *Michael Wildeboer*. It was nice to hear from you again. Thank you very much for writing us a Christmas poem. Too bad I didn't get it sooner, Michael. But what's down in writing will keep a long time, right or not?

Thank you for your pretty card and your good wishes, and the poem too, *Sharon Leffers*. How is the sweater for Bonnie coming? Are you having lots of fun skating on your rink?

I'm glad you had such a nice holiday, *Anita Tenhage*. Do you think that having a watch helps you to be on time? I hope you get a pen-pal soon, Anita.

*Busy Beavers*, if you would like a pen-pal, you may write: Anita Tenhage, 14 Kingsmere Cres., Brampton, Ont.

\* \* \* \* \*

## QUIZ TIME

Here are some riddles for you, sent in by Busy Beavers *Henry Krabbendam*, *Loretta Dam*, and *Robert Feenstra*.

1. What kind of monkeys grow on stems?
2. Why is the grass dangerous?
3. What letter is not in the alphabet?
4. Why did Humpty Dumpty have a great fall?
5. What grows while moving around?
6. What turns on but never moves?
7. There is a dog with no head, no tail, and no legs. What is it?

*Answers:* 1. grey apes, 2. it is full of blades, 3. a letter in a mailbox, 4. to make up for a miserable summer, 5. people, 6. a lamp, 7. a hot dog.

Busy Beaver *Grace Bosscher* sent in this brain-teaser for you:

A hundred animals cost altogether \$100.00. How many of each would you have if chickens cost .25 cents, cows \$15.00, sheep \$1.00?

## Hidden Names

There are twenty Bible names hidden in this short story. Can you find them?

## A Day in the Park

The first day of summer vacation dawned bright and clear. It promised to be a most beautiful day, and as Alex and Erwin Jordan were both jobless, they decided to go to the park. They prepared sandwiches for their lunch, and to keep them fresh, they put them in a bag that was insulated.

The boys left home early and arrived in time to see one of the attendants raise the flag. After wandering about for an hour, they met Ada Nielson and Pauline Rasher, and together they strolled to the zoo. They had fun watching a chimpanzee. This scared Ada and she backed away from the cage. Erwin asked one of the keepers if they had a dodo, but was informed that this bird is extinct.

Later in the day they enjoyed the flower beds and marvelled at the large cannas growing there. Several bees were buzzing among the flowers. They tried to identify some of the trees in the park. Alex pointed out a spruce, but Pauline said it was a pine. However, a nun told them it was a balsam, so neither was right.

All too soon the day came to a close and they had to part and start for home. They were happy there had been nothing to mar that enjoyable day.

#### Anagrams

Unscramble the anagrams of four-letter names in the Bible. Then match them with the identifications at the right. Have fun!

- |         |                               |
|---------|-------------------------------|
| 1. SILO | (a) book of the New Testament |
| 2. BONE | (b) son of Noah               |
| 3. BALE | (c) wife of Boaz              |
| 4. ARMY | (d) grandmother of Timothy    |

- |          |   |
|----------|---|
| 5. RAZE  | (e) son of Adam                                     |
| 6. CATS  | (f) sister of Rachel                                |
| 7. MORE  | (g) Esau's name                                     |
| 8. ONES  | (h) sister of Martha                                |
| 9. HURT  | (i) son of Seth                                     |
| 10. MESH | (j) scribe, also book of Old Testament              |
| 11. HALE | (k) mount from which Moses viewed the Promised Land |
| 12. DOME | (l) Paul was a prisoner here                        |

(Answers next time!)

Now let's see how well you did on last time's quizzes. Hope you had them all right. Let's see!

#### Quiz of Many Colours

1. many, 2. purple, 3. green, 4. white, 5. gold, 6. white, 7. brown, 8. white, black, 9. scarlet, white, red, crimson, 10. blue, white.

#### The Highest, the Longest, and the Biggest

1. Mount Everest, 2. Baffin Island, 3. Mackenzie River, 4. Pacific Ocean, 5. Mount Logan, 6. Caspian Sea, 7. Nile River, 8. Lake Superior, 9. Greenland.

Bye for now, Busy Beavers!

Yours, Aunt Betty



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# DE GESCHIEDENIS DER GODSOPENBARING

een groot geschenk

Een uniek werk van 6 delen in prachtband met goudstempel.

Voor iedereen die bij de Schrift wil leven, is dit werk onmisbaar. Ook voor gezin en studievereniging.

Door dit werk van jarenlange studie heeft de schrijver het mogelijk gemaakt aan een ieder een helder inzicht te verschaffen in de ontwikkeling van Gods openbaring.

Vanaf Genesis zien we de groei en voortgang der geschiedenis in de loop der eeuwen steeds rijker en voller worden, en schildert hij het Messiaans perspectief af tegen de achtergrond van het oude testament.

#### Deel 1 (Genesis)

Geschiedenis van Adam — Noach, de boog in de wolken - Torenbouw - De geschiedenis van Sem en de patriarch Terah - Openbaringshistorische beschrijving van zaad en land - Geschiedenis van Izaäk en Jacob.

#### Deel 2 (Exodus - Deuteronomium)

Israëls volksontstaan, groei, verdrukking - Verlossing uit Egypte - De woestijnreis - Verbond van de Sinai - De tabernakel - Een priestelijk koninkrijk en een heilig volk - Naar het beloofde land en de 40-jarige straftocht - Komst in het overjordaanse - Mozes' dood.

#### Deel 3 (Jozua, Richteren, Ruth)

De intocht in Kanaän - De rust, maar telkens weer onrust - Beschrijving van de richteren - Een rustaanbrenger verwacht (Ruth).

#### Deel 4 (Samuël)

De afbouw van Israëls ambtelijk apparaat - Het koninklijk ambt in functie - Saul - David - De theokratische regering - Verbondsgeschiedenis.

#### Deel 5 (Koningen—Kronieken)

Geslachtslijsten - Het koningschap van Salomo - De tempel - De wijding aan de dienst des Heeren - Afval en straf.

#### Deel 6 (vervolg—slot)

Het schisma - De tijd van Achab - Elia - Elisa - De ondergang van Samaria - Israël in ballingschap - Val van Jeruzalem - Messiaans perspectief.

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