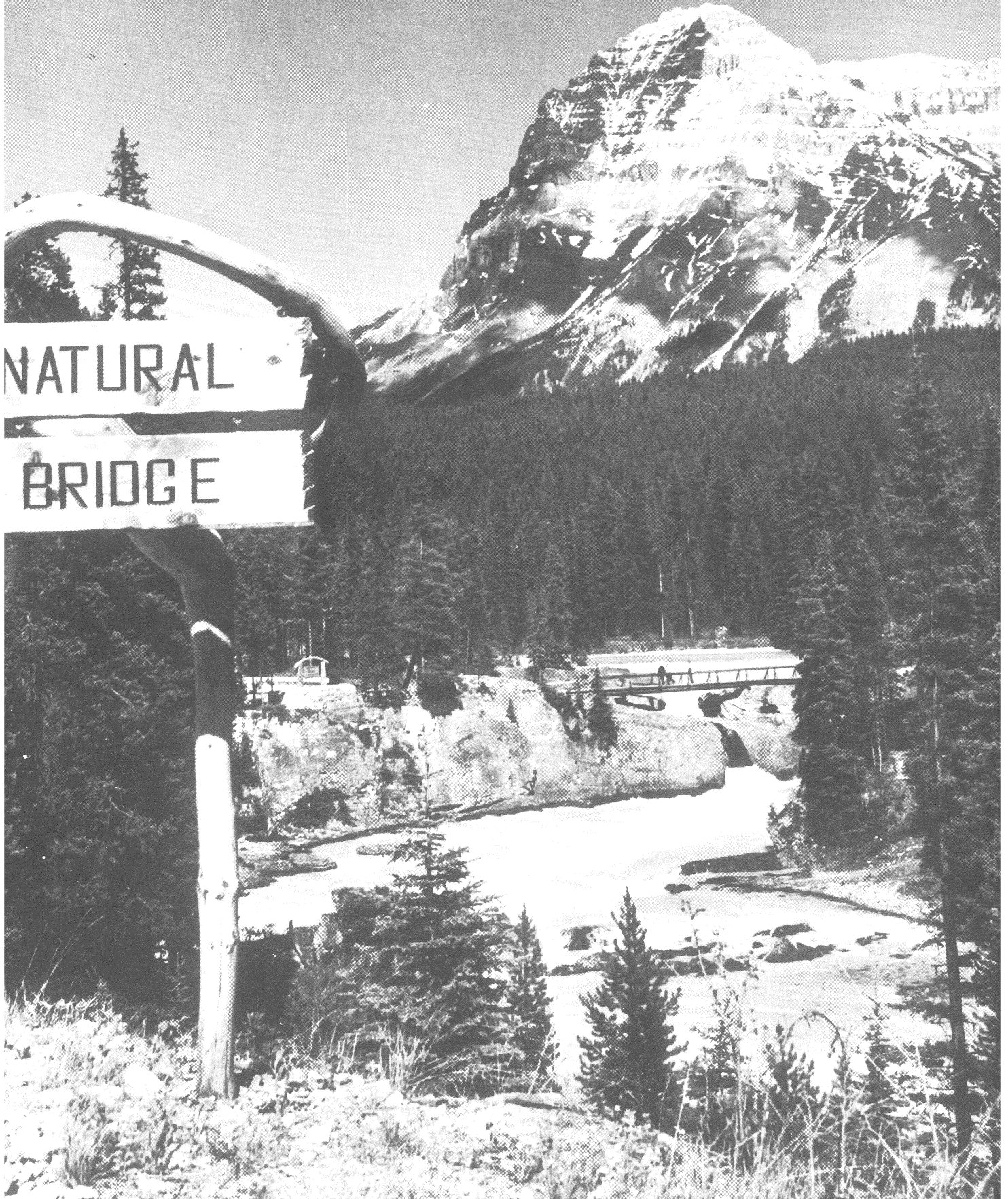


Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 25, No. 6

March 20, 1976



UNIONISM

(First of three parts)

Your representatives asked me to speak on "unionism".* While researching this topic by telephoning and visiting some local union centers, a local union secretary commented, "Why do the young people not ask one of our experienced union leaders to speak on the subject? To ask a minister to speak about unionism is like asking a plumber to preach a sermon!" In other words, ministers know about preaching and union leaders know about unions. Ask the specialist. There was enough truth in her statement to make me chuckle.

However, here I am — not a union leader — to speak on the topic which your program entitled: "The Church Views Unions". As I said, originally the topic was plainly, "Unionism". Now it has become, "The Church Views Unions". I must apologize for the fact that I cannot speak today as the spokesman for the whole church. Mine will not be the first nor the final word.

Having said this, let us now come to grips with our topic. Apparently many inquire into the fact why our churches and church-members oppose unionism. Why can we not participate? What exactly is wrong with unionism? Are all unions unbiblical? What alternative do we have?

In order to discuss and hopefully to answer some of these queries I propose to introduce the following three points:

1. The Viewpoint of the Scriptures about Labour.
2. The Viewpoint of the Unions about Labour.
3. The Two Viewpoints Compared.

1. THE VIEWPOINT OF THE SCRIPTURES ABOUT LABOUR.

Since our Lord Jesus Christ completed the temple-service by undergoing trial, sentencing, and punishment, all of life has become holy for the Christian. Christians are a kingly priesthood, a holy nation in Christ (I Pet. 2:9). The ground on which Christians place their feet to do their work is then holy ground. Christ claims it for

Himself. Christ, in fact, claims our whole life. Love the Lord thy God with all your heart, with all your mind, with all your soul and with all your strength. Christ commands TOTAL allegiance. Divided loyalties constitute an impossibility. As Christ Himself proclaimed:

No one can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and Mammon. (Matthew 6:24)

Scripture, then, does NOT view labour as a part of life divorced from our faith in Jesus Christ and from our love for God. We are not only Christians on Sundays in the church and at home when we worship God as a family or as an individual. No, the new covenant which God made with us through the Mediator Jesus Christ encompasses our whole life. Do you think God is satisfied with only a few moments every week-day and a few hours every Lord's Day? Are we not His creatures, living in His creation at all times? Do you think that the Saviour who created and saved us allows another master to own the major part of our life; for instance, the most productive eight hours per day, five days a week? No sir! Jesus paid a dear price for us! Pure silver or gold would not do. The Son of man who was God Himself in the flesh had to offer His own flesh and blood, His own life, as a ransom for us. Well then, He wants more than our "souls". As Jesus declared through Paul:

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are NOT YOUR OWN? For you have been bought with a price: therefore glorify God IN YOUR BODY (I Corinthians 6:19, 20 — emphasis mine, WH).

This is a crucial point for our topic. Therefore I lay stress on it. For ask yourselves the question: for whom do you work on the job eight hours a day? Do you serve your boss whom you try to please so that you can keep your job or possibly even receive a promotion? Or does Jesus have some authority over you at work? Are you

still His own possession on the job? Listen to what Jesus says through Paul to the Colossians and to us:

Whatever you do, do your work (our daily work is meant, see the context — WH) heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. IT IS THE LORD CHRIST WHOM YOU SERVE (Colossians 3:23, 24 — emphasis mine, WH).

This quote needs no comment. Paul even gives an inducement to workers to work as unto the Lord. For one's boss may give you weekly wages plus fringe benefits, but our heavenly Boss graciously grants the reward (not salary) of the inheritance. Clearly, then, on the job we still serve our Lord Christ. He is still Boss. Christianity therefore neither may nor can be relegated to a Sunday-religion. Our "religion" permeates our whole life even as heaven causes the whole lump of dough to rise. Our labour must be "religious" work, a work of faith, a labour based on the creed that we serve our Lord Christ.

We must not, therefore, be ashamed of Christ on the labour scene, where we concentrate our mind, our heart (hopefully), and our strength for at least half the time our eyes stay open. Applicable to our labour and place of employment, therefore, are the words of Jesus:

Every one therefore who shall confess Me before men, I also will confess him before My Father who is in heaven. But whoever shall deny Me before men, I also will deny him before My Father who is in heaven (Matthew 10:32, 33).

This implies that we be not afraid to stand up for the Name of Jesus in front of our boss and fellow-workers. Immediately before these words Jesus comforted His disciples by declaring that our Father values us, caring for us more than for sparrows. My Father cares for you, He said, for "the very hairs of your head are numbered" (verse 31). In other words, do not be afraid. To confess Me before men at work while you stand outnumbered may seem hard, but remember, your Father cares for you and I will stand up

for you on the Great Day before My Father.

Already in early Christian times labourers struggled with the question of trade unions. In the city of Thyatira labour organizations plagued the Christians. This ancient city was particularly noted for the number of its trade guilds, more so apparently than in any other ancient city. Every skilled tradesman became a member of a union. That was compulsory. These trade unions were incorporated bodies, possessing property in their own name, letting out contracts and exerting wide influence. On Greek inscriptions we meet woolworkers, linen-makers, tailors, tanners, potters, bakers, and even slave-dealers. Among the larger guilds was that of the bronze workers (is that why Christ addressed this church as He "who has eyes like a flame of fire and His feet are like burnished bronze" — Revelation 2:18?). Another large union included the dye-workers who produced the famous purple dye which Lydia of Thyatira sold in Philippi.

What made these unions offen-

sive to the Christians was the pagan religion attached to them. Each union had its own pagan god to whom the tradesmen of course had to give allegiance. For example, they dedicated their festal foods to this god.

Some Christians participated. Who believes in these pagan gods, they exclaimed? We do not. They do not exist. So what do we care if food is dedicated to non-existent gods? And if someone quoted Paul — who had said:

... I say that the things which Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons (I Corinthians 10:20)

— then they would retort, "We are not afraid of the devil nor the deep things of Satan" (cf. Revelation 2:24). Christ nicknamed their leader, a self-styled prophetess, as "Jezebel". You will remember this evil O.T. queen who taught Israel to compromise and to commit idolatry. Compromise was her key-word. Otherwise how do you find work as a tradesman? You have to feed your family! Why should my skills which God gave me go to waste?

Jesus exposed this unholy practice. He criticized the church of Thyatira for tolerating "Jezebel" and her followers. Jesus Himself will exercise church discipline against them, unless she and her followers repent (read Revelation 2:20-23). Then all will know that Jesus searches the minds and hearts of His followers.

So you see that believers then already experienced the beginning of the great boycott of the beast, foretold in Revelation 13:16, 17:

And he (the beast) causes all, the small and great, and the rich and the poor, and the free men and all slaves, to be given a mark on their right hand, or on their foreheads, and he provides that no one should be able to buy or sell, except the one who has the mark, either the name of the beast or the number of his name.

Our search of the Bible about labour has already brought us into conflict with it. We shall leave our criticism till the third part, however.

Summarizing our findings from Scripture thus far, we conclude:

1. Every part of life and every day for a Christian is holy in Christ.
2. Our places of labour are therefore holy places.
3. We must serve our Lord Jesus Christ at our work.
4. Christ does not tolerate rival masters.

5. Thus we must work according to our faith and creed.

6. We must confess Christ also in and at our work.

Of course, this means that a Christian worker goes by a constitution to which he pledges total allegiance. This is the constitution of the kingdom of God. We call it the Bible, the sword of the Spirit, the Sceptre of the King of the Kingdom. As your confession puts it in Article 7 of the Belgic Confession,

... the manner of worship (our work is included — WH) which God requires of us is written in them (the Holy Scriptures) at large

Much more could be said about what Scripture states concerning labour. Our third point hopefully will allow us to return to some of these places in Scripture. **W. HUIZINGA**

*This is a copy of the speech delivered to the young people on their League Day, May 19, 1975.

Books

J. Kamphuis, *Signalen uit de kerkgeschiedenis* (Uitgeverij "De Vuurbaak", Groningen) Fl. 22.50

In the spring of 1975, Prof. J. Kamphuis of the Theological Seminary at Kampen visited Korea and delivered some guest lectures at the Korea Theological Seminary at Pusan. These lectures have now been published in a hard-cover book under the above title.

Church history is not just a collection of dates and events, and teaching Church history is not just telling what exactly happened at a precisely defined date, although the knowledge of exact dates and conditions is an indispensable part and aspect of it. Teaching Church *history* is showing the connections between the various facts and conditions and demonstrating the one line that runs from the beginning to the end besides uncovering the various lines from early to modern heresies and errors.

Professor Kamphuis endeavoured to do just that in his lectures in Pusan. We are thankful for the printed form in which they have become available to us all.

Two main themes are dealt with: Pseudo-apocalypics in the history of the Church, and the Canon of the Scriptures. We read about Montanism, Joachim de Fiore, Francis of Assisi, Anabaptism, and apocalypics on the American continent.

Without magicianship we could trace the origins of the modern pentecostal movement back to the sixteenth century's anabaptists, and even further back. In his lectures Prof. Kamphuis shows some of these roots.

Heartily recommended.

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event.

Letter from a Traveller in Korea (5)

Pusan, March 27, 1975

Last Sunday my wife and I celebrated the Lord's Supper with the congregation of the South Presbyterian Church in Pusan (an old quarter of the city). We were very thankful for this. The first Sunday after our departure there was Holy Supper in Kampen. We were not able to join in that celebration. Now we were allowed to proclaim the death of our Lord with the congregation here. We had - somewhat to the surprise of the officiating minister - handed in our attestation from the consistory in Kampen. But, on the back, very neatly in Korean, our celebration of the Lord's Supper has been marked down. How was it, otherwise? Much different from in The Netherlands! There was no reading of a form laid down by the church. Instead of this, there was the preaching that led to the celebration of the Supper. I was privileged to lead the ministry of the Word. When I look into the congregation from the pulpit here in Korea, I often think, "This is about how Augustine must have seen his congregation in North Africa from where he was seated (in his time the ministers still sat during the preaching), that congregation of Berbers with a thin layer of Roman culture: busy, excitable, and emotional people. F. van der Meer writes so beautifully about this in his book, *Augustinus als Zielszorger*. You have here the same "eastern" people before you. Children crawl over the ground. Here and there an adult still squats between the pews. There is quite a bit of walking back and forth.

When the service starts, sometimes still more than half the congregation has to sit down (also at times due to hard necessity: two-thirds of the church people are women, many out of heathen families where the routine of the home does not take into account the worship service). Further, the people give themselves over to the singing! How they live along (with such a keen oriental interest) with the sermon. No, there is little here to remind us of the formality of our worship service!

There are also differences in the celebration of the Lord's Supper. The bread is not broken, but is served as

small balls. According to our idea, it isn't even bread, but a sweet piece of dough. But what is "bread" for the average Korean, whose daily food is rice? Children who stay at school for lunch don't take bread along to school but rice. The wine (as they call the pale-red drink) is served in small individual cups. The congregation does not sit at the table but (as is done here and there in the Netherlands too) receives the bread and wine at their seats in the church. As you can see, there is quite some change when compared to the Scriptural celebration of Holy Supper.

The minister read the words of the institution of the Lord's Supper before the distribution of bread and wine, which is further carried out by the elders. When the elders have taken their seats after going through the congregation, they, too, receive the signs. Thus the elders do not go before the congregation but they first perform their duty and then they have their turn. This struck me as a small but fine point in symbolizing the service to the congregation.

Despite all the differences there are great joyful similarities. First in the facts of the matter: the lifting up of the hearts to the Lord in Heaven, the eating and drinking with the mouth of faith. But also in the celebration. In our sister churches one does not know an "open" table. And there are no children admitted. The admittance to the Lord's Supper is opened by way of confession of faith. They also desire by the use of discipline to keep the Supper table holy. Discipline in the church is not a dormant part of their church confession. The opposite is true. The churches here seek out the people. But they are justly afraid to become a "people's" church.

That was our morning - not forgetting the customary Korean meal which followed, this time at the home of an elder. This man was one of the best sharpshooters in Korea. From all directions stuffed eagles peered at us. But that couldn't disturb the pleasure of the mealtime.

In the evening at 7:30 I led the service in the Sam-il church, also in Pusan. This is the church where Dr.

Han worked as pastor for many years and from which he is now retired. Sam-il means three-in-one. We would say, three-in-one church or Trinity church.¹ Of all the church buildings of the Korean Presbyterian Churches this is the largest one, although by Dutch standards it is not that large. I think it has about 600 seats. The Sam-il congregation is also one of the largest, with 1,000 members spread over a large territory. The minister who is at present working there picked us up, and then no less, in his own small car! This is unique in Korea. But the members of the congregation were eager to explain that this is a necessity due to the spread-out territory over which the congregation lives. He well deserves his (mini-) car. But why at the same time he has taken over all the unpredictable driving habits of Pusan's taxi-drivers, is beyond me. Anyway, I praised him as a "Jehu". This was acknowledged with a friendly grin. And we continued to dash on!

After the service we had a sociable time in the office of the minister, sharing a cup of tea and a pleasant discussion with those ministers and office-bearers present. This time the main topic was: Has the strong American stamp on your church services not brought along some methodism/pietism? For example, in the use of hymns? What a pity that the Psalms find no place in the congregational singing! It was pointed out that the New Testament church should be allowed by singing in her own words to answer to what the Lord says in His Word. How important this argument was also with us in the so-called "hymn controversy". In my opinion it is a correct argument. But it should be noted that we also find the answer of God's people *within* God's Revelation, in the Psalms and in the New Testament songs. We asked if the psalms of praise of Mary, of Simeon and of Zacharias have a place among the "hymns". The answer was negative. During such a discussion one feels the richness of the heritage we have received in the work of, among others, A. Janse with his golden book *De Heerlijkheid der Psalmen als Liederen des Verbonds* (The Glory of the Psalms as Songs of the Covenant). For that very Covenant is the key issue! If there is any important way we can give the brotherhood here spiritual support, then it is to point to the

Continued on page 100.

"LA JUSTICE"

You've possibly noticed that there's quite some discussion going on nowadays concerning capital punishment; you know, whether a convicted murderer should receive a verdict of "hanging until dead", which by the way is then actually carried out.

As usual in any debate, some are avidly for while others are definitely against. Lately "mon cher ami" M. Pierre Trudeau has made it quite plain (e.g. in Vancouver) that he would never agree with resorting to capital punishment as an adequate deterrent for capital crimes. Of course, M. Trudeau would not risk his OWN head in the matter (politically, that is), but he did say that it was a principle matter. And although you sometimes wonder if those politicians-of-today really have principles, this time I'm quick to agree with m. le premier ministre. It's a principle matter, certainement.

Now I would not have written on the matter (since CLARION has discussed it before), if it had not been for a young friend out of our local church, une amie to be exact (the French have such a fine feeling for gender, non?) who claimed to agree completely with Pierre. She said, "You just can't hang convicted murderers simply because of the FACT of murder; it's inhuman!" As le ministre said, "Ça n'a pas de nom!" The young lady apparently doesn't read enough of Clarion and too much of other magazines.

Besides, it does get to you. Not too long ago I heard a provincial N.D.P. party-leader claim that "it wouldn't make any SENSE to hang". The idea was that killing IN TURN doesn't bring back the dead and is uncivilized. Well, you should know the arguments against capital punishment by now. Crime is not a felony, it's a sickness. Or, it's not a sin, it's a disease. Especially among our enlightened politicians the overall notion seems to be that convicted murderers should not hang but be treated. It may be a social or a medical problem, they say, but certainly not a judicial matter. No one has the right to take another's life, regardless . . .

And finally the government has proposed legislation on the matter, as was to be expected, totally against the reinstating of capital punishment. You can expect some

Circumspection . . .

fireworks in parliament shortly . . . publicity is welcome in Ottawa, even on matters already decided.

Well, if the politicians are willing to make an issue out of this, so am I. I may not receive as much attention as mon cher ami, but let me try to contribute. And I don't hope that I'll be regarded as "un homme sans culture", but I do believe in the validity and the necessity of capital punishment.

I base all that on SCRIPTURAL arguments. Not that it will make much difference to mon cher ami, I'm afraid, but I do. The Lord our God has given a universal law which must not only be obeyed, but also ENFORCED. A law regulating the relationship between God and man and also laying down the lines within human society itself. Doesn't this mean that there is an "order of justice" which must function and be respected; as mon cher ami so suavely can say, "La Justice"? Isn't it the task of government to maintain this order of justice to the fullest extent?

I could quote many texts and give many biblical examples, but I'd hate to fumble the ball. Let me just point out a few things. To set you thinking, young lady.

Already in the early beginning of times the Lord said, "Whoever sheds the blood of man, by MAN shall his blood be shed" (Genesis 9:6). And this ordinance is given at the time that man begins a new period of history after the judgement of the flood, certainly not an insignificant moment! Call this: the retributive principle. And this same principle is repeated throughout in the Law of Moses (cp. Exodus 21:12-14).

Jesus Himself said, ". . . all who take the sword, will perish by the sword" (Matthew 26:52). Please (before you decide to give Cid a piece of your mind), I fully realize that this is not a command to hang capital criminals, but Christ does voice his conviction that all violence, all "taking the law into one's own hand", all aggression, shall invariably be met with the sword. May we not see this conviction as resulting

from a deep insight into this "order of justice"?

Yet there is more decisive scriptural material. The apostle Paul warns the church at Rome, "But if you do wrong, be afraid, for he (the magistrate) does not bear the sword in vain; he is the servant of God to execute HIS wrath on the wrong-doer" (Romans 13:4, emphasis is Cid's). There is such a thing, you see, as GOD'S wrath being executed through the government. That even is a TASK of the authorities, since "those who exist have been instituted by God" (verse 1). A righteous God demands righteous servants who fully execute His righteous law.

And so — in keeping with the Scriptures — the Reformed churches confess that "the magistrate is armed with the sword to prevent murder". By "the sword" is meant the government's great calling and full means to uphold the Lord's holy order of justice. True, it doesn't denote the death penalty exclusively, but to "exclude the right of the death penalty . . . is totally contrary to that which the sword signifies and executes" (Murray, Epistle to the Romans).

Passing a death sentence, indeed, doesn't bring back the dead. But it is a clear expression of the Lord's wrath and of His righteous judgement. It is a form of divine retribution and therefore functions as a serious deterrent. The Lord has instituted this ultimate measure to protect His order of justice fully, "La Justice" in the deepest sense of the word.

Any government which obstinately refuses to adhere to this Justice will in the end cause its own downfall. Any government which does not battle lawlessness with the LAW of God, supports the prince of this world, and is condemned for it. Those who are called to govern, and yet refuse to use the sword of justice, become eligible for the sword itself. God always weighs, and often finds too light.

Mon cher ami and young lady, maybe that should bother you somewhat.

Cid

press review

THE SCHOOL QUESTION

In CALVINIST-CONTACT of January 12, 1976, A. Bisschop gives a review over the year 1975. It is written in the Dutch language. So the quotations from it are given in translation. In this article most of the attention is focused on the Christian Reformed Church, although other churches with "Reformed" in their name also receive a place in this review. Commenting on the Canadian Reformed Churches (the name is rendered correctly in the plural form; the names of the other churches are all rendered in the singular form) he writes:

Here is a group of churches more active in own circles (een meer actieve Kerken-groep in eigen kring), which seeks few points of contact with the other churches.

After having informed the readers about a number of data, he continues in line with that first remark:

Here and there own schools are established, while it is also attempted to establish High Schools. This year a new High School was opened in Hamilton, Ont.

His comment is the following:

It is regrettable that they make it appear that there are no other Christian schools in Canada, or that they completely ignore them. This is a sad matter and a cutting up of strength.

I can fully agree that this is a sad matter. However, it is even more sad that there is no unity in church matters; that the Synod of Toronto, 1974, had to decide that contact by deputies had to be ended and that a Christian appeal had to go out to the Christian Reformed Churches.

However, it is not true that the Canadian Reformed people make it appear that there are no other Christian schools or simply ignore them. Many parents have sent their children to those "other Christian schools" in the past. There even still is cooperation in those "other Christian schools" in some places.

But instead of saying that the establishing of own Canadian Reformed schools is such a sad matter, the author of this review should have asked himself the question: *why* do they build their own schools? I can show

the answer from the very article itself. In the beginning of it we read:

And the times change, and we with them — also in the field of the church, as a short while ago Professor Herman Ridderbos remarked. The times and the customs of the fathers belong to the past for sure. Things that the older ones have never dreamt of are now perplexing reality. He who follows the magazines and writings sees how, all over, a quiet or open revolution is developing. Especially in the matter of how we have to see and read the Bible[,] and the view on the offices is of such a nature that we see that these are also entrusted to the feminine sex. And this not only on what we would call the extreme left, no, also the more scripturally faithful churches have to do with these things and cannot shove them aside as something unthinkable.

After having informed the readers how things are in other churches in Canada with respect to women in office, Mr. Bisschop continues:

In conversations among each other we quite often hear the remark: "If it comes so far in our (Christian Reformed) churches, that we get female ministers, elders, and deacons, we will seek a different ecclesiastical roof to live under." As if that would change anything regarding the new developments, *which we certainly cannot get away from in the long run.* (Italics added, J.G.)

Writing about the Christian Reformed Church in particular, the reviewer says:

The Synod of the Christian Reformed Church took the decision, this year, as yet not to open the offices for women, although, according to its study committee, no conclusive objections could be found in Holy Scripture. This decision was adopted with a small majority. In the PIONEER a Reformed minister comes to the conclusion that this actually is a strange decision. No objection on biblical grounds, but in fact out of tradition and fear for a possible split not proceeding to it for the time being. The progressive brothers have to wait a few years yet. Perhaps the objections will fall away in the future.

"Times change and we with them." And "We certainly cannot get away from [the new developments] in the long run". Those new developments are not confined to the admission of women into the ecclesiastical offices. It is first of all a matter of reading and interpreting the Bible in a different

way. That is the root of all the other changes. I may refer to what the Rev. Mulder of Lethbridge wrote in CALVINIST-CONTACT of July 7, 14, 1975, as quoted in CLARION of November 15, 1975. I shall repeat it here:

... the business of having women in office may be of sufficient weight to cause a split in the church, not just because women are given access to office, but because a new principle of interpreting the Scriptures will then have been introduced and that may be the straw that breaks the camel's back.

I should also like to give some quotations from THE OUTLOOK of February 1976. The Rev. Peter De Jong writes in an article "Time for Decision":

In the prolonged discussions of the matter [of women in office], also at our last Synod, it has become plain that our real problem is not regarding the "rights of women" but regarding whether what the Bible says is to be accepted as decisive or not.

The Apostle Paul wrote to the Corinthians that the restrictions against women taking the lead in the church were "the commandments of the Lord" (I Corinthians 14:37) traceable to His order in His creation (I Timothy 2:11-13). Until recently that settled the matter for us as it has for other Christian churches through the centuries. What is suddenly unsettling it now for many among us is the new determination not to be bound by such biblical "commandments of the Lord" but to dismiss them as "time-conditioned".

Further we read:

The hesitancy or the refusal to be bound by what the Bible says either in its history or its commandments is beginning to disturb our churches also in the examination of candidates for the gospel ministry.

The experience of our classis (Grand Rapids East) is likely not widely different from that of others in this respect. Two years ago when three candidates were examined, two were hesitant about accepting the details of the early chapters of Genesis as facts, . . .

This fall a candidate in a preliminary examination had repeatedly told us that he intended to teach people to read the Bible *critically*. Questioned about this matter he stated that he did not believe that the serpent spoke to Eve as reported in Genesis 3. Questioned further about the earthquake mentioned in Matthew 28:2, he explained that whether or not this happened was a wrong question and the earthquake in the account should be understood as an apocalyptic literary symbol of the end . . . Although it was plain that he held many orthodox opinions, regarding the Bible he was convinced that we can not identify the

words of biblical authors with the words of God of other times.

The Rev. De Jong, then, points to a meeting where three professors of Calvin Seminary spoke in the same line as those candidates. We read:

Much emphasis was placed on the fact that biblical writers were much more under the influence of their times than was often realized and that *our interpretation also must be conditioned by the changing times in which we live.* (Italics added, J.G.)

It is plain that these new developments are in conflict with Bible and Confession. And where these things are to be found among the leaders in the church, others follow them. Professor B. Holwerda once said that when it goes wrong in the church it goes wrong in other fields, too. The influence of the unscriptural and unreformed new developments can differ from school to school, just as it can differ from congregation to congregation. But it means something that a teacher leaves one of the "other Christian schools", because he sees it as impossible to be a reformed teacher and at the same time stay at that school. Well then, this is what we want: to maintain the true doctrine of the Scriptures as confessed in the three Forms of Unity in our churches as well as in the school education for our children.

I give another quotation from the review of Mr. Bisschop. He writes:

In Montreal a Christian High school was opened in cooperation with other denominations (gezindten).

When this is done, I think, one must allow that not only reformed teachers, but also e.g. Baptist or Mennonite teachers, work at the Christian school. However, can one demand from such teachers that they teach the reformed doctrine, e.g. about the covenant and the baptism of children? I would say, one cannot. That is why it is a good thing when reformed parents, wherever possible, have a school for their covenant children, where they can be most sure that a reformed education is given. That is a matter of keeping faithfully the promise given at the bap-

tism of their children. We have to seek the unity between church, family, and school in the instruction of our children — to the utmost of our power.

To conclude with, a short comment about the remark of Mr. Bisschop that the establishing of the own Canadian Reformed schools is a "cutting up of strength". I see it in a different light. Not the effort of trying to be a real Reformed church and of establishing really Reformed schools, where the reformed doctrine is maintained and taught, is a cutting up of strength. On the contrary, it is a trying to remain strong and powerful. Allowing deviations from that truly Reformed doctrine to enter church and school through the acceptance of the "new developments" as unavoidable, because you have to change with the changing times, so that in fact the changing times are the norm for life and faith instead of the Word of God, infallible as it is written — that is what cuts down the strength and power of the Church of the Lord Jesus Christ and, consequently, also the strength of a real Christian school education. I may refer here to what the Rev. Peter De Jong writes in the above-mentioned article in OUTLOOK:

Our problem (in the Christian Reformed Church) is not that many of our church members, officers, candidates or professors want to join the *far-out liberal* rejection of the Christian faith.

The italics are mine. Far-out liberal it is not (yet), indeed. But what he described (e.g. in connection with the serpent in Genesis 3 and the earthquake in Matthew 28) is going in the liberal direction. Things started the same way in the synodical churches in The Netherlands. He continues:

It is rather that, in general, they are not taking the firm stand the Bible says that we must take if we are, by God's grace, to effectively resist and overcome it. You can never oppose a militant unbelief with a weak, uncertain statement of what you believe, or think, or "feel" or "don't know"! We shall have to get back to the Scriptures with their "Thus saith the Lord!" and to the Lord's "It is written!" We will have to take such a stand in fact as well as in talk.

It is this stand that we want to take and will try and struggle to maintain in our churches and in the school education of our children. I hope this gives Mr. Bisschop some idea why the Canadian Reformed Churches establish their own schools.

J. GEERTSEMA

MISSION NEWS

1975 IN RESTROSPECT: Mission in Brazil

Looking back at the year gone by, we can only be filled with thankfulness for all that the Lord has done through us and to us.

In January the first people did public profession of their faith and became members of the Igreja Reformada, five sisters and their smaller children, of whom two were baptized.

On the first Sunday in February the Lord's Supper could be administered for the first time. The tableware was the first purchase made with the offerings of the people here.

In June the first brother joined the Church, followed in October by three more and one more sister, and another child was baptized.

Now at the end of the year the membership stands as follows: 10 communicant members and 11 non-communicant members. Six more have requested to become members while several others are still preparing themselves. And there are still quite a number who have been regular visitors for quite some time already.

Who had dared to hope to see so many fruits of the preaching of the Word in such a short time? It is the Lord's doing and we can only marvel and be thankful. Nineteen seventy-five became a historical year, seeing the birth of another congregation of the Lord.

The Lord also granted health, peace, and the necessary means to discharge our duties throughout the year. He was faithful, even when we were unfaithful. He was strong when we were weak, because He Himself will establish His Kingdom here on earth to the glory of His Name.

Yes, there are also shadows and dark clouds. Not all are dedicated members and a few are showing signs of losing some of their first love and enthusiasm. Not all are united in love as they ought to be. Some who were and are preparing themselves cannot give themselves wholly because the world is still too attractive. They desire the glory of Christ but are hesitant to take the shame upon them as well. The forces of Baal-Peor are still very strong.

Yet the Gospel advances: the seed is sown, germinates, grows, and
Continued on page 99.

OUR COVER

Yoho National Park. (Courtesy of Photographic Branch, Department of Travel Industry, Victoria, B.C.)

news medley

This time it is an extremely poor crop, poorer even than sometimes during the summer months. In the first place not many bulletins have reached me since the previous medley was written. In the second place the ones which I did receive did not contain much to pass on to you and to comment on. I could, of course, begin with some literary criticism, but that could get me into troubled waters without there being a bridge over it. I could point to a new expression which I learned, namely "learn by rote". I had never heard that expression and looked it up in the dictionary. From what I read there it seemed to me that the idea of "mechanically" is implied and therefore I understood that it was not so suitable to be used in connection with the memorizing of the Catechism. I always found the expression "to learn by heart" a beautiful expression, for learning the Catechism is a matter of the whole person, of mind and heart, and there is nothing mechanical in that. Perhaps I see too much in it.

It is always a little risky to comment on language or to use strange, difficult words. I recall that once, when princess Beatrix of The Netherlands passed the doctoral examination in the faculty of law, one paper commented with big letters "Doctorandus Beatrix". I burst out laughing when I read that, for "doctorandus" is a masculine form and, even in this age of women's lib, the old Latin endings follow the same rules they followed two thousand years ago. It should have read "doctoranda Beatrix". I had to think of that when in a bulletin I read, "But it is a strange phenomena": the verb in the singular and the noun in the plural. And now that I think of this, I recall something else. A couple of years ago I saw in a poem (it was a hymn) the words: "Thus speaks the cherubim". Apparently the poet or rhymist did not know that cherubim is the plural of cherub and he should have realized that you should not use a strange word if you don't know what it means.

However, let us proceed to the news, which is little.

With the spring and summer coming up, we expect some travelling to be done by members of the Churches. Perhaps there is someone who could help the Edmonton Church out. I learned that a set of trumpet pipes has been purchased to be added to the Edmonton Church organ. These pipes are in Hensall, Ont., fifty miles north of London. I quote now: "The only condition attached to the purchase of these pipes was that the seller does not want to be responsible for the packing and shipping of them to Edmonton. The amount of space required is the back seat of a normal American car and approximately half the trunk."

Is there anyone who will travel to Edmonton or even Winnipeg in the near future? Even if someone could take them along from Ontario to Winnipeg, this would be a great help already to the Edmonton brethren. Or even if you could take part along, someone else might be found to take the other part. I gladly pass this request on. The person to contact is Mr. R. Winkel, 23 Wolf Crescent, Edmonton, Alta. T5T 1E1. Phone 487-0671.

Without comment I pass on the following news item from **The City Guide**: "Come join the young people of the church in good Christian fellowship by coming to a square

dance on March 6 at 7:30 p.m. at St. James Gym, 143 St. & 109 Ave. Everyone 15 years and up is welcome and admission is \$1.50 a head. We would like to see some of the older couples to come and join in. So come y'all and get duss'd up in you hillbilly gear."

We go to Winnipeg. The other time I informed you of it that some ladies had offered to the Consistory that they would keep the Churchbuilding clean. Now we read that the Consistory, although very appreciative of the zeal and willingness of the sisters, considered their suggestion "impracticable", since there are many more responsibilities involved in the maintenance of the building. That is something which quite a few members are not aware of or do not think of when everything runs smoothly. There is the matter of opening and locking the building for meetings which are to take place and after they have been concluded. There is the matter of having everything ready for those meetings, chairs, tables, and whatever else there may be. In some Churches the caretaker is required to be in the building during the time something is going on there; he is responsible for the heating during the winter and is to see to it that the rooms where the meetings are to be held is at the proper temperature; he has to replace any bulb that has expired, etcetera. And then I listed only some of the duties of a caretaker. What about the snow-removal in the long dreary winter months? What about the cutting of the grass, the removal of the weeds from the flowerbeds, and so on? Here I wish to put in a good word for our brethren and sisters who have taken upon themselves the duties of custodianship. They certainly could use some help from members of the congregation who are willing to lend a helping hand once in a while, but their responsibilities cover a wider field than that of just cleaning.

The only other congregation about which I have to tell something is the one of Ebenezer Burlington. The Youth Council has invited the Rev. G. VanDooren to speak on "The Source of Government Authority and Its Limitations". That is a very timely topic and it is good that the young people give evidence of a desire to learn more about it.

Our last item will be of a more personal nature.

I could, of course, have made it into a separate and lengthy article, but why not tell something about it in our medley? I refer to the celebration of the fortieth anniversary of the Rev. VanDooren's ordination. Although I was implicitly warned not to say too much about it (a warning given by the chairman, br. De BoerSap), I did write down quite a few things during the celebration, for as you know, I go only by written sources (!) and to keep that up I had to write some things down.

Rest assured, I shall not say anything bad about the evening, for it was a happy gathering and the Name of the Lord was magnified.

The new gymnasium of the John Calvin School was practically filled to capacity. It is a brand-new building, and the students expressed their appreciation to their parents approximately in the following words, "Thank you, Dad and Mom, for making such a beautiful jim". Those were the words which I saw displayed on the wall opposite from where we were sitting. Other words were displayed on the walls, too, words which contained the prayer that the Lord would give many more faithful servants like the Rev. VanDooren to His Church.

Psalms 107:1 was the first song, upon which the chairman read I Corinthians 2:1-10. After prayer, the chairman then told us that the Consistory would wish to make a Post

Scriptum to the original Letter of Call. This Post Scriptum contained the wish that the Rev. VanDooren would be allowed to continue his work in the midst of Ebenezer's Congregation in preaching the Word of God, in teaching the children the doctrine of the Church, in comforting the sheep wherever they would need it. The Congregation, doing their part, would remember him constantly in their prayers and allow him vacation when needed. This addendum to the Letter of Call was then handed to Rev. VanDooren as a beautiful diploma, calligraphed and framed.

Mr. H. Aasman spoke on behalf of the Congregation of Burlington East. In his speech he told several anecdotes which I shall not repeat here, although they were all of such a nature that everyone is allowed to know them. It is customary that the "jubilaris" at such occasions becomes the victim of good-natured teasing and the object of a few good laughs. What was told from the past was not intended to downgrade either the person or the achievements of Rev. VanDooren, but ended in an expression of deep appreciation of all that he had been allowed to do as a minister of the Gospel. Mr. Aasman closed with repeating the words which were spoken in blessing with the laying on of hands in 1936 in the Church at Mussel, The Netherlands.

Rev. C. Stam spoke on behalf of the Rehoboth Church, a Congregation which the Rev. VanDooren knows better than their present pastor does. Preaching has always been the prime task of Rev. VanDooren and now that he has been a minister of the Word for forty years, the blessing of the Lord becomes evident especially in this respect. It was not always easy, Rev. Stam said, but Rev. VanDooren's ministry was a blessing also for the Church at Burlington West. It was not to compliment that we have come here, but to congratulate, the speaker said, and he was happy that he was allowed to show this too. Without telling exactly how much was in the envelope that he handed over to his colleague, Rev. Stam made it clear that a substantial amount had been brought together to show a little of the gratitude which the brethren and sisters of "West" felt at this occasion.

The Ebenezer Consistory had invited the Rev. D. VanderBoom to speak on behalf of the colleagues and thereby, indirectly, for the sister-Churches in Ontario. This speaker, too, bared a few secrets (which by no means were skeletons) and congratulated the Congregation with the fact that they were allowed to have their own minister for so many years. Rev. VanDooren always went there where much work was to be done. In the early years of his ministry there were times when he taught a total of five hundred students per week at catechism classes. And he is not ready as yet to "get out". We hope and pray that the Lord will also further surround you with His love and care and that the colleagues may enjoy the fruits of your work in the midst of the Churches.

Prof. L. Selles spoke on behalf of the Faculty of the College. Having known his colleague from the days of their early youth, he could tell things which could be known from no other source. Prof. Selles told us of the first time when Candidate VanDooren conducted a service in the Burgwal-kerk in Kampen, the building where the students and the professors had their special pews. The sermon made a deep impression upon all who heard it. In later years their paths crossed repeatedly and now they may work together here in Canada. Colleague VanDooren never has to look for a text on which to preach the next Sunday, and the work

which he does in the College contributes towards the depth of preaching. Prof. Selles expressed the wish that Rev. VanDooren would be allowed to continue this work for many more years.

The last speaker was Mrs. Hulleman who by means of a poem, well-made and well-presented, described some of the pastor's characteristics. After this she and the oldest sister of the Congregation, Mrs. Kamstra, presented Rev. VanDooren each with a cheque: the one promised to pay love and reverence; the other one promised payment of a substantial sum of money, brought together by the Ebenezer Congregation.

Replying to speakers and referring to the gifts received, Rev. VanDooren remarked that he felt tremendously happy this evening. There was, he said, some exaggeration, but behind everything he felt the love of all. He expressed his and Mrs. VanDooren's thankfulness to the whole Congregation for making their lives what they are; of all places there is no place that could serve as a second home, since they would not know where they would wish to live except there. He is still full of plans, we were assured, and loves the work the Lord has given. When looking at all the blessings which the Lord has poured forth in marriage, children, grandchildren, he asked, "Why?" Glory to God.

After Psalm 134:1 and 3 were sung, Mr. J.D. Bouwman led in thanksgiving. Then there was an opportunity to have coffee together and, of course, to offer congratulations to Rev. and Mrs. VanDooren in person. Two days later his hand was still tender from all the firm handshakes on Monday evening. But a firm handshake is better than just a lame collection of fingers that hang down in your hand like "a bunch of carrots", as a sister of the Rev. VanDooren used to say many years ago. You can squeeze them but there is no reaction, they just hang there and in due time are retracted. No, then better a hand that feels even after two or three days that there were people who put their whole heart into their handshake! I don't like a "bos wortels" either!

And herewith we have come to the end of our medley.

Whether there is more real news next time will depend on the number of bulletins I receive and the amount of news they contain. And if never or seldom something is mentioned about the Church where you live, then it is time to enquire whether the bulletin is sent on a regular basis. If not, perhaps you could do it yourself? vO

For **LASTING** Gifts . . .

Give a Book!!!

- Inheritance Preserved
- Lasting Food
- Before Many Witnesses
- His Covenant and His Testimonies
- Get Out!
- Marriage in Honour (coming soon)

Ask your Correspondent

Drama and Holy Scripture

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

CHILD-CENTRED

Coming now to a Scriptural evaluation of the “biblical drama” of these modern days as well as of its background ideas, we first of all have to reject the concept of “child-centred teaching”.

1. Holy Scripture with strong emphasis says that God-fearing parents have to teach their children with authority.

Dr. Rittersma¹ writes (in our translation):

Authoritative teaching was put first and foremost in Old Testament Israel (and also in the New Testament era.) Educating and teaching was a matter of authority. By authority we mean the competence given by God to parents, priests, prophets, office-bearers in general, and in particular the absolute authority of God’s revelation. The truth of God had to be passed on without any addition or alteration (Deuteronomy 11:8-23; 4:2; 12:32; Proverbs 30:6; Revelation 22:19).

The Bible teaches us that we have to submit ourselves to the authority of Holy Scripture. A believer’s delight is in God’s Word; he meditates on it day and night (Psalm 1:2).

2. The basic idea of the theories of “experimental” or “experiential” teaching or whatever it may be called, is that there is good as well as evil in the child, the former to be stimulated and developed.

But Holy Scripture teaches us “total depravity”. The teacher has to give moral-religious guidance to the child, for nobody is able to find out or contrive or in the way of experience conquer the will of God.²

3. We do not like the dilemma “child-centred” versus “Bible-centred” and suchlike. In Scriptural education the LORD God and His authoritative Word, the Gospel of redemption in Christ, must be given a dominant position, but also the parents or teacher play a role, and the child has its place here also. As for the child, it has to be taught — by parents and teachers — to be a man of God — and this has to be done from the Word of God. If we have to use one, we would suggest not the image of a circle but that of a line that as an ellipse turns around several points, this time one of them — the LORD God — taking the most prominent position.

BIBLE

We also reject the modern ideas concerning the Bible that are at the background of the modern educational ideas which we briefly discussed.

1. Bultmann’s demythologization is a very subjective affair. This way the Word of God is delivered into the hands of man, and its understanding is dependent on human treatment. Here the theologian takes a position similar to that of the Roman Catholic priest, as a sort of mediator between God and the “ordinary” believers.

2. This movement could easily be stimulated and feel itself supported by modern hermeneutics — methods of Bible-interpretation — because it does not want to accept any authoritative “revelation”. Matthews³ must have felt this as a fundamental mistake when he wrote:

But in part, religion is the response of man to the given. It cannot be derived solely from within.

3. Dr. Goldman’s system of operating with “life-themes”

goes in the direction of a “natural theology” and “innate knowledge of God”. It is true, Bible-reading presupposes some knowledge, e.g. of what “light” means. But this aspect is strongly exaggerated here. It is as if the child, via thinking about and discussing the theme of “light” could learn to understand what it means that Christ is “the Light of the World”. Not “experience” but revelation can help here!

4. As far as it is used — and deemed useful for educational purposes! — the Bible is considered as being man-centred. It is as if God is there for man, and not man for God!

It is here all a matter of “the experience of the Christian faith”. And this then — for we ourselves could also use the same phrase, but in a completely different sense! — not based upon the sacred events of the history of redemption but on the unstable ground of existentialism.

5. The history of drama has already taught us: There are serious dangers in “religious drama”: the unavoidable expansion of the dialogue, the increase in the number of players, the insertion of phantasy and fiction.⁴ It draws away from the Bible. It is a remarkable fact that it went together with impoverishment in the preaching.⁵ Today’s “Bible drama” or “religious play” will undoubtedly do the same thing, in particular where it is not used as “a means to bring home Scriptural knowledge” or as “a means of publication” but is performed on the ground of “motives of a psychologic-didactic nature” and therefore must be called “child-centred”.

6. The necessity of rejecting this “dramatization of Bible-stories” is the stronger when the propaganda for it runs parallel with the abandonment of God’s Word; that is, with a not-integral acceptance of the Bible as the Word of God.

J.A.T. Robinson⁶ calls the Lord’s Supper — “eucharist” according to him — a drama based on Christ’s saying “Do this”. He is only one exponent of the “liturgical movement” who wants to return to a sort of “enacting” of sacred history in what these people call “Liturgical Time”. Even this “liturgical movement” itself is the product of the abandonment of God’s Word as it has been preserved for us in the Old and the New Testament writings. It is no wonder that in those circles the preaching is no longer central in the Church service and consequently not the pulpit but “the Table” is in the middle of the “liturgical centre”. The whole of the liturgy becomes a matter of enacting, and therefore it is not strange that one wants to introduce drama into the liturgy.

“PLAYING” SACRED HISTORY

We have also to reject “playing” sacred history. For the main question is here: Can God’s Word be played?

We would like to take the following into consideration:

1. The peculiar character of God’s Word can never make a child — or an adult — “find” it. God’s Word is not the subject of “searching” (“religion is search”, as Goldman claims). It is revelation. “These are the words of . . .”, “Thus saith the LORD . . .”, and “Revelation of . . .”, this is how the Bible introduces itself. This means that it cannot be enacted in the sense of the movement for (religious) school education.

2. The history of all sorts of plays on the theme of “The Prodigal Son” has taught us: It cannot be played. Even its character as a parable makes it impossible, while as far as this parable gives revelation — to those who have ears —

the message is clear enough and there is no need to try to "find" it in the way of a play.

3. History can teach us a lot of things: God's Word was profaned by "biblical plays". This danger is even more serious now that one wants to play in a "child-centred" way and modern pedagogical ideas are at the background: no authority, please, but let the child develop itself!

4. It is really striking that the historical books and other sections of the Bible that contain "stories" have been put in the past tense. Even the teacher who tells these stories has to bring this into account and make it clear to the children: These things are not happening today but they have already happened: on these sacred events of the past our faith rests!

5. It is a remarkable fact that "biblical plays" are introduced where — under the influence of existentialism — exemplaric exegesis flourishes again, and consequently the history of salvation is not understood and acknowledged as such.

6. God's Word requires preaching, proclamation. See e.g. II Timothy 4:2. Zacharias Ursinus said it already: In the romanized church the office of the minister of the Word has been transferred to the office of images. We should not again introduce "books of laity". This is an insult to Him Who did not have His Word written for the "clergy" only but for all believers — although He has it proclaimed by special preachers.

7. The element of "Einmaligkeit" of the sacred events — that means that they happened once only — and God's way of speaking by means of prophecy forbids their "repetition" by playing them. "Enacting" is an impossibility when we faithfully take this peculiar character of God's Word into account.

8. The peculiar character of God's Word means also that the understanding thereof lies on a level which fundamentally differs from the understanding of any other subject. Holy Scripture itself claims to be understood only when the Son of God through His Spirit opens one's understanding (Luke 24:45).

9. Where would the limits be? Is it possible to "play" God Who takes such a dominant "role" in the history of salvation? How far could one enact "Jesus", the Sinless One? Profaning lies at the door, and also infantile-inadequate, at any rate unbiblical, impressions of God and Christ.

10. Can a Christian play evil with a clear conscience? Is this, not only pedagogically but in particular Scripturally, correct? Or should we not teach the children to hate sin and flee from it?²⁸

11. Holy Scripture teaches us to "remember" the great events of sacred history.⁹ We have to take their great significance, their comfort, their admonitions, to heart for today. This is done e.g. in the celebration of the Lord's Supper, which is definitely not a matter of enacting Christ's Self-sacrifice on the cross. In the "Sursum Corda" — "Let us not cling with our hearts to the external symbols of bread and wine, but lift them up on high" — of the Form for the Lord's Supper we are referred to heaven where our Saviour is now. He is no longer on the cross. This is what our children must be taught, at home, in catechism-class, at school: To remember!

CONCLUSION

The conclusion is therefore — to say it with Martin Luther —: "Das Wort sollen Sie stehen lassen!" In other words: Hands off God's Word!

Therefore we should keep our children and ourselves far from "dramatization of biblical stories", and more generally be on our guard against the un-Scriptural trend in today's modern educational ideas.

G. VAN RONGEN

¹. Z. Rittersma, op. cit., pages 74-75 — ²Same, page 91 — ³H.F. Matthews, op. cit., page 89 — ⁴Z. Rittersma, op. cit., pages 23-24 — ⁵Same, page 21 — ⁶J.A.T. Robinson, *Liturgy Coming to Life*, page 59, see also 51 — ⁷Zacharias Ursinus, op. cit., page 112-2 — ⁸Heidelberg Catechism, Lord's Day 33 No. 89, Lord's Day 44 No. 113 — ⁹Z. Rittersma, op. cit., page 124.

MISSION NEWS - Cont.

is bearing its firstfruits. Trusting in the power of the Lord and His Word we may go forward in His service.

We were disappointed twice when a minister, called by New Westminster to replace us on the mission-field, declined this call. May the Lord incline the heart of someone to also give part of his life and gifts to the work on the mission field here in Brazil. We trust that the Lord will provide at His time and we await His provisions, praying that He will enable us to be faithful in His service here in the meantime.

Yours in the Lord,
C. Van Spronsen

From the New Westminster consistory (*Mission News*, February 13, 1976):

The Consistory announces with thankfulness that it received a proposal from our missionary, the Rev.

C. Van Spronsen, that he take a regular furlough this year and, if no successor has been found, return to the mission field temporarily. This proposal, which was accepted by the Consistory without hesitation, takes away our worries that at a certain time the mission field would be without a missionary. September this year the Rev. Van Spronsen will have completed the six-year term as was agreed upon, but he writes that "it would be irresponsible to leave the field without a missionary for an indefinite period at this stage of the work", with which statement the Consistory wholeheartedly agrees.

The Rev. Van Spronsen will leave for Canada the end of May — a convenient time also with a view to happy family circumstances — and return to Brazil the end of September if no other missionary will be available. It is understood that the Consistory will continue its efforts to find a successor.

PRESS RELEASE

of Classis — Contracta held on Wednesday, February 12, 1976 at Fergus, Ontario.

This Classis was convened at the request of the Reverend H. Knigge to provide him with the necessary documents of release to be presented to the Classis Zwolle of the Gereformeerde Kerken in Nederland.

Three Churches had sent delegates to this meeting: Fergus, Guelph and Toronto. Classis was informed about information received from Rev. Knigge that he had accepted the call extended to him by the Church at Langeslag.

Classis decided to accept this information (since no letter of call nor letter of acceptance was available) as sufficient and issued a certificate of release.

D.V.

LETTER FROM A TRAVELLER - Cont.

strength and the richness of the Covenant and, at the same time, to the dangers of methodism.

They can also teach us a great deal, in their witnessing and in their willingness to make offerings. The Korean church is a church which has known, and still knows, a flood of suffering and hardship in her (short) history. It is a church which *wants* to live in direct confrontation with heathenism. The "antithesis" has real meaning here. The people here know that only the foundation of God's Infallible Word is a sure basis. For that reason there are so many opportunities to speak to each other and to serve each other in love in the upbuilding of the body of Christ. In 1964 Harvie M. Conn, at that time a missionary in Korea from the Orthodox Presbyterian Church and present-day professor at Westminster, characterized the Korean Presbyterian Church as a church which had from its beginning an evangelical, conservative character with a strong puritan tendency. But he saw a clear beginning of a strong "calvinistic" development, in which the Seminary took a leading role.² In my opinion that development has since progressed well. The contact with the Netherlands and with Kampen also played a part. Mr. Conn wasn't able to speak about this, although the present-day professor K.S. Lee had already made the first contact and although there was already a beginning of the meeting of Seminary and Hogeschool. Pusan is developing as a Calvinistic centre, not only for Korea, but also, the Lord willing, for all of East Asia (as was mentioned this afternoon by Prof. Oh, professor in New Testament, in a discussion with the Senate). Prof. Oh said, "If you will be for us as the church at Jerusalem, then we, under God's blessing, will be an Antioch for the world of Japan, Taiwan, and the Philippines." Idealistic optimism? Maybe, but then of the best sort! Oh, Dutch calvinists, be aware of the international cause of the Kingdom! How many doors SEEM shut! How many more are open - to God's World.

There was not much "travel" in this letter. But I must come to a close. For the day is still full of further responsibilities, and tomorrow we really must go on a trip for a couple of days. Then the typewriter likely won't be in use. Thus this time no more. There is so much still to be done. Six weeks is

too short a time! But, also, it's long enough to begin longing for the sky of the fatherland. Ah - those Dutch skies! But no time for homesickness. Almost no time for a closing greeting. But although the greeting is hasty, it is equally sincere, from your

J. KAMPHUIS

(Trans. Mrs. F. VanderBoom)

* * *

¹ "Sam-il" also has an entirely different meaning for Koreans. On the first of March (the *first* of the *third*) in 1919, the first large demonstration against the Japanese occupation took place throughout the whole country. Millions took part in the demonstration. The Japanese were completely taken by surprise, but hit back hard. Many tens of thousands were arrested, thousands were tormented and put to death. But national consciousness was strongly awakened, and the world was shown the true picture of the Japanese occupation. Japan found herself *morally* isolated in the western world and, as a result, was driven to the

side of the dictators Hitler and Mussolini, with whom she subsequently went down to defeat. Thus the Koreans finally found their freedom, for which they had demonstrated with such might on March 1, 1919. "Sam-il" is still a national, annual feast-day. A holiday. "Sam-il" in Korea can be compared with "April 1" in the Netherlands . . . But I believe that "Sam-il" lives very much stronger in the consciousness of Koreans than our "fun and games" day.

² In a stencil "The Theology of the Korean Presbyterian Church" which contains much valuable reference material.



Declined:

REV. J. GEERTSEMA

of Carman, Manitoba declined the call extended to him by the Church of Lincoln, Ontario.

Coming Soon!

(End of April)

Marriage in Honour

(Het Huwelijk in Ere)

DR. W.G. DE VRIES

In the light of God's Word this book deals with topics such as puberty, the relationship between boys and girls, husbands and wives, parents and children, and the place of unmarried persons.

Watch

for further announcements!

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our little magazine

Dear Busy Beavers,

One of you wrote me that it was time for a new CONTEST. I think this Busy Beaver was right! We always have a contest at this time of the year.

But what kind of contest are we to have? Well, we like doing quizzes, and we enjoy a contest. So why not put the two together and have a quiz contest? Not one in which we DO the quizzes — that's for the summer holiday contest! But a quiz — MAKING contest. Yes, let's have a Make-a-Quiz Contest!

Make up one of your favourite quizzes, on any subject, (neatness counts, remember) and send it in to me before the end of March. And please be sure to put your name and age on your entries, all right?

Have fun!

Busy Beaver *Joyce De Gelder* would like to share her poem with you.

The Hawk

The hawk was gliding in the sky.
And suddenly it dived.
He saw his wish:
His favourite fish.
He was glad he had arrived!

* * * * *



From the Mailbox

Hello *Cynthia Ludwig*. Thank you for your pretty letter! I'm sorry I didn't get your letter in time for the birthday list. But you had a happy birthday anyway, didn't you? Now I'll have the information for next year! Did you get for your birthday what you wanted so much, Cynthia?

Thank you for the quiz, *Heather Bergsma*. It was nice to hear from you again. So you're looking forward to the next contest? Well, you got your wish, Heather. Bye for now.

What an interesting place you visited on your school trip, *Richard Woelders*! Too bad you didn't get some of the snow other Busy Beavers wrote me about. And how is your Dutch coming along Richard? Do you practise a little every day?

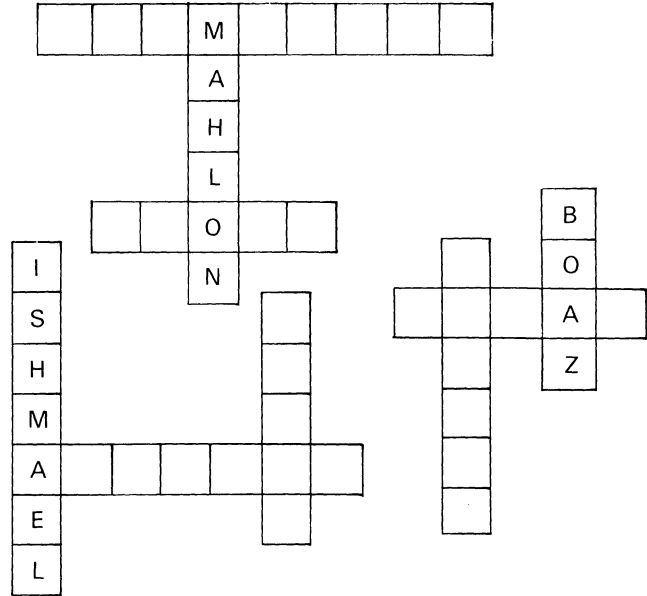
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QUIZ TIME

Busy Beaver *Heather Bergsma* has these words for you to unscramble.

- | | |
|------------------|------------------|
| 1. kelu _____ | 6. ejuss _____ |
| 2. tamhtew _____ | 7. lcamh _____ |
| 3. aulp _____ | 8. avdid _____ |
| 4. smuale _____ | 9. ebdohra _____ |
| 5. doher _____ | 10. aonar _____ |

Remember our Father, Mother, Son puzzles? Here are three more for you to do.



Name the Disciple

- Who was once called "satan" by Jesus? _____
- Who was grieved because Jesus asked him the same question three times? _____
- Which disciple cut off a man's ear with a sword when Jesus was arrested? _____
- Which two disciples wrote Gospels? _____
- Who was told his name and given another the first time Jesus saw him? _____
- Who could not believe that Jesus was alive again? _____
- Who was led forth from prison by an angel? _____
- Who did Jesus save from drowning? _____
- Which two disciples did Jesus send to prepare the Passover? _____
- Who objected to Jesus washing his feet? _____

Now let's see how you did on last time's quizzes. Here are the answers to "Who am I".

- | | | |
|-------------------|------------|-----------|
| 1. Naphtali | 3. Solomon | 5. Goshen |
| 2. Nebuchadnezzar | 4. Ahab | 6. Isaiah |

* * * * *

These are the answers to the "I am" matching quiz:

- | | | | | | |
|--------|--------|--------|---------|---------|---------|
| 1. (d) | 2. (g) | 3. (h) | 4. (l) | 5. (j) | 6. (c) |
| 7. (f) | 8. (i) | 9. (k) | 10. (e) | 11. (b) | 12. (a) |

* * * * *

And last of all the answers for the quiz called: "I remember when".

- | | | | | | |
|--------|--------|--------|---------|---------|---------|
| 1. (l) | 2. (e) | 3. (h) | 4. (g) | 5. (k) | 6. (j) |
| 7. (i) | 8. (f) | 9. (c) | 10. (a) | 11. (d) | 12. (b) |

How did you do? Did you get them all right? I hope you will all enjoy the quizzes and making up your entry (or entries!) for our Make-a-Quiz Contest! Bye for now.

With love from your Aunt Betty